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HISTORIA IMPERII JAPONICI

Germanicè Scripta ab

ENGELBERTO KAEMPFERO

*Lemgovienſi. M. D. & Exc. Comitſ
Lippiaci quondam. Archiatro.*

*Ex Autoris Autographo nunquam
antea edito Anglicè vertit Prefa-
tione Mappis ac æneis Tabulis
illustravit,*

JOHANNES CASPARUS SCHEUCHZER

*Figurinus e Collegio Medico Londinenſi
et Societatis Regiæ ibidem Socius.*

LONDINI

Impenſis Editoris

MDCCXXVII.

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 I.

L O N D O N:

Printed for the TRANSLATOR, MDCCXXVII.

HISTORY OF JAPAN

OF THE

EMPERORS OF THE ANCIENT AND MODERN PERIODS
BY WILLIAM ADAMS

10

IN THREE VOLUMES

10

THE SECOND VOLUME

10

April 27. 1727.

Imprimatur,

HANS SLOANE, Præs. Soc. Reg:

To the KING.

May it please Your MAJESTY,



OUR MAJESTIES gracious Con-
descension to approve of my Design
of publishing this History of *Japan*
emboldens me, with the most pro-
found Respect and Humility to lay it at Your
MAJESTIES Feet.

It

DEDICATION.

It gives an Account of a mighty and powerful Empire, which owes its Greatness to itself, and the flourishing Condition it is in, to its being debarr'd all Communication with other Nations: It unfolds the Rules and Maxims of a Government, where the mutual checks, jealousies and mistrusts of Persons invested with Power are thought the most effectual Means to oblige them to a faithful discharge of their respective Duties: It shews a long Series of Ecclesiastical Emperors, all descended of one Family, who sway'd the Scepter of *Japan* for upwards of two thousand Years, and still keep up their Titles, Rank and Grandeur, tho' dispossest'd of the supreme Power by the Secular Monarchs: It describes a valiant and invincible Nation, a polite, industrious and virtuous People, enrich'd by a mutual Commerce among themselves, and possess'd of a Country, on which Nature hath lavish'd her most valuable Treasures.

These, and many other remarkable particulars, relating to the Religions, Sects, and Natural History of a Country, of which we had hitherto but an imperfect Knowledge, give me some hope, that

this

DEDICATION.

this Work will not prove unworthy of Your
MAJESTIES gracious Protection.

That Your MAJESTIES Reign may be long
and prosperous, and that there may never be
wanting a Succession of Princes of Your Royal
Line to Grace the British Throne, are the
heartly and sincere Wishes of

May it please Your MAJESTY,

Your MAJESTIES

Most Obedient,

Most Devoted

And

Most humble Servant

J. G. SCHEUCHZER.

DECEMBER 1870

The first of the year is now
drawing to a close.

The year has been a very
productive one for the
country and the people
are all well and happy.

Yours truly,
J. M. Smith

Received of the
treasury of the
United States
the sum of \$1000

for the purchase of
land in the
State of California

in full for the
same

Witness my hand
at Washington
this 1st day of
December 1870

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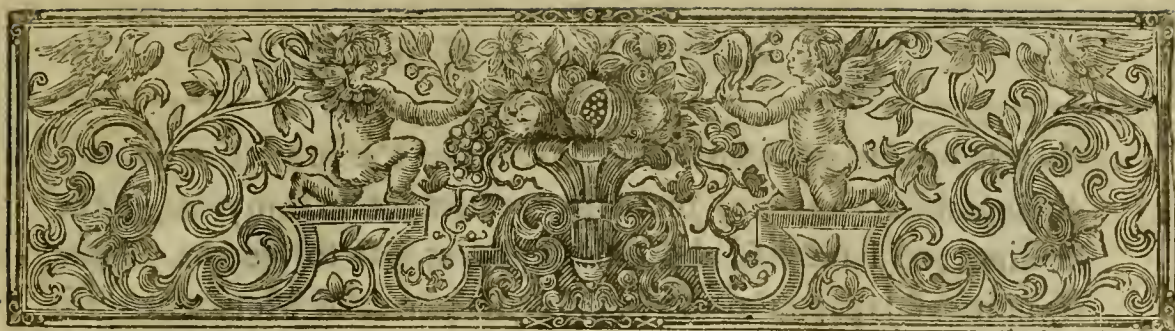
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T H E

Author's PREFACE.



GERMANY was as yet engaged in war with the Ottoman Porte and the most Christian King, when the Swedish Embassy, which I had the honour to attend as Secretary, was dismiss'd by the Persian Court. It agreed best with my inclination to undertake a farther journey, and I chose rather to lead the restless and troublesome life of a Traveller, than by coming home to subject myself to a share in that train of calamities my native Country was then involved in. Therefore I took my leave of the Ambassador, and his retinue, (who did me the honour to attend me a mile out of Ispahan) with a firm resolution to spend some years longer in seeing other Eastern Courts, Countries and Nations. I was never used to receive large supplies of money from home: 'Twas by my own industry I had till then supported myself, and the very same means maintain'd me afterwards, as long as I staid abroad, and enabled me to serve the Dutch East-India Company, though in a less honourable employment. This off-spring of Japhet enjoys, more than any other European nation, the blessing of Noah, to live in the tents of Shem, and to have Canaan for their servant. God hath so blessed their valour and conduct, that they have enlarged their trade, conquests and possessions throughout Asia, to the very extremities of the East, and there hath never been wanting among them a succession of prudent and able men, who have promoted their interest and welfare to the utmost of their capacity. But to come to the point.

It was by the gracious leave, and under the protection of this honourable Company, that I have often obtain'd my end in the Indies, and have had the satisfaction at last to see the remote Empire of Japan, and the Court of its powerful Monarch. 'Tis the present state of this Court and Empire, which I herewith offer to the publick, before my other works, which I have lately promised in the Preface to my *Amœnitates Exoticae*. I can assure the Reader, that both my description and representations of things, though perhaps less elegant and perfect, are yet strictly agreeable to truth, and without embellishments, such as they occurred to me. I must own, that as to the more private affairs of the Empire, I could not procure full and ample informations enough: It is known, how difficult a matter it is for a foreigner to do it in any Country, and I found by experience, that it is much more so in Japan. Ever since the Roman Catholick Religion hath been extirpated, the Dutch and Chinese Merchants in a manner imprison'd, and the whole Empire shut up to all Commerce and communication with foreign nations, the natives must be extremely cautious and reserved in their behaviour with regard to those foreigners, who are permitted to trade and are tolerated among them. Those in particular who are more immediately concerned with our affairs, are all obliged, by a solemn oath, not to discourse with us, nor to discover any thing to us, of the condition of their Country, the Religions therein established, the private transactions at Court and in the Empire, and other things, and they are so far necessitated to be upon their guard, as by the same oath they are tied down to watch and to betray one another. For a farther confirmation, this oath is renew'd to them every year. In so low a condition is at present the credit of foreigners in Japan: The Dutch, who are suffer'd to trade there, have found it by long experience, and are of opinion, that it is impossible for them to procure any information concerning the present condition of the Empire, forasmuch as they have neither proper opportunities, nor liberty enough for it, as M. Cleyer, who was himself Director of our trade there, and our Ambassador to the Emperor's Court, complains in a letter to the learned Scheffer. The difficulties,

culties, I own, are great and considerable, but not altogether insuperable. They may be overcome by proper management, even notwithstanding all the precautions the Japanese government hath taken to the contrary. The Japanese, a prudent and valiant nation, are not so easily to be bound by an oath taken to such Gods, or Spirits, as are not worship'd by many, and unknown to most: If they do comply with it, 'tis more for fear of the punishment, which would inevitably attend them, if betray'd. Besides, their pride and warlike humour being set aside, they are as civil, as polite and curious a nation as any in the world, naturally inclined to commerce and familiarity with foreigners, and desirous, to excess, to be informed of their histories, arts and sciences. But as we are only merchants, whom they place in the lowest class of mankind, and as the narrow inspection, we are kept under, must naturally lead them to some jealousy and mistrust, so there is no other way to gain their friendship, and to win them over to our interest, but a willingness to comply with their desire, a liberality to please their avaricious inclinations, and a submissive conduct to flatter their vanity. 'Twas by these means I work'd myself into such a friendship and familiarity with our interpreters, and the officers of our island, who daily come over to us, as I believe none before me could boast of, ever since we have been put under such narrow regulations. Liberally assisting them, as I did, with my advice and medicines, with what information I was able to give them in Astronomy and Mathematicks, and with a cordial and plentiful supply of European liquors, I could also, in my turn, freely put to them what questions I pleased, about the affairs of their Country, whether relating to the government in Civil or Ecclesiastical affairs, to the customs of the natives, to the natural and political history, and there was none that ever refused to give me all the information he could, even when we were alone, in such things, which they are otherwise strictly charged to keep secret. These private informations I procured from those who came to visit me, were of great use to me in collecting materials for my intended history of this Country, but yet they fell far short of being altogether satisfactory, and

I should not perhaps have been able to compass that design, if I had not, by good luck, met with other opportunities, and in particular the assistance of a discreet young man, by whose means I was richly supplied with whatever notice I wanted, concerning the affairs of Japan. He was about twenty-four years of age, well vers'd in the Chinese and Japanese languages, and very desirous of improving himself. Upon my arrival, he was appointed to wait on me, as my servant, and at the same time to be by me instructed in Physick and Surgery. The Otona, who is the chief officer of our island, having been by him, though under my inspection, taken care of in a distemper of his, suffer'd him to continue in my service during the whole time of my abode in the Country, which was two years, and to attend me in our two journeys to Court, consequently four times almost from one end of the Empire to the other, a favour which is seldom granted to young men of his age, but was never done for so long a time. As I could not well have obtain'd my end without giving him a competent knowledge of the Dutch language, I instructed him therein with so much success, that in a year's time he could write and read it better than any of our interpreters: I also gave him all the information I could in Anatomy and Physick, and farther allow'd him a handsome yearly salary, to the best of my abilities. In return, I employ'd him to procure me as ample accounts, as possible, of the then state and condition of the Country, its Government, the Imperial Court, the Religions establish'd in the Empire, the History of former ages, and remarkable daily Occurrences. There was not a Book I desired to see, on these and other subjects, which he did not bring to me, and explain to me, out of it, whatever I wanted to know. And because he was obliged, in several things, to enquire, to borrow, or to buy of other people, I never dismiss'd him without providing him with money for such purposes, besides his yearly allowance. So expensive, so difficult a thing is it to foreigners, ever since the shutting up of the Japanese Empire, to procure any information about it: What I have been able to do, I freely communicate to the Publick in this present History.



T H E

Life of the AUTHOR.

By the TRANSLATOR.



HNGELBERT KÆMPFER was born on the 16th of September 1651, at Lemgow, a small town in the Circle of Westphalia, belonging to the Count de Lippe. His Father John Kæmpfer was Minister of the Church of S. Nicholas in that town, and his Mother Christiana Dreppers, a Daughter of Joachim Drepper, formerly Minister of the same Church. He had, so far as his Father's circumstances would permit, a very liberal education, and becoming the profession he was design'd for, which was that of Physick. He begun his studies at the school of Hameln, in the Dutchy of Brunswick, and was sent from thence to Lunebourgh, Hambourgh and Lubeck, at all which places he distinguished himself by an industrious application and ready progress in the learned languages, History, Geography, and Musick both vocal and instrumental. He made some stay at Dantzick, where he gave the first publick specimen of his proficiency, by a Dissertation *De Majestatis Divisione*, defended in 1673, and then went to Thorn. He staid three years at the University of Cracow in Poland, studying Philosophy and foreign languages, and having took his degree of Doctor in Philosophy at that place, he repair'd to Konigsberg in Prussia, where he spent four years in close application to the study of Physick and Natural History, his Fa-
b ther's

ther's design, and his own genius and inclinations, happily concurring to bend his thoughts that way. 'Twas here he laid the foundation of those many excellent and useful discoveries and observations, which he had afterwards frequent opportunities to make in the long course of his travels.

He went from Prussia into Sweden, where his learning and discreet behaviour quickly brought him into great reputation, both at the University of Upsal, and at the Court of Charles XI. a munificent Patron of men of learning, insomuch that very advantageous offers were made him towards an establishment in that Kingdom, which he thought fit to decline, desirous as he always was of seeing foreign Countries, and chose to prefer the place of Secretary of the Embassy, which the Court of Sweden was then sending to the King of Persia. The main design of this Embassy was to settle a Commerce between the Kingdoms of Sweden and Persia, though at the instances of the Emperor Leopold, the Ambassador, Luis Fabritius, had orders, by a separate article, to engage, if possible, the King of Persia to a rupture with the Ottoman Porte. As the first and chief, the settling of a Commerce, could not well be effected, unless their Czarian Majesties (Iwan and Peter, who then jointly governed the Russian Empire) would consent to give passage to the European as well as Persian Commodities, through their dominions, upon reasonable terms, the Ambassador was order'd first of all to repair to the Court of Moscow, and there to make an agreement concerning that matter. It is foreign to my present purpose, to enter either into the design or success of M. Fabritius his negotiations, any farther than it will lead me to follow Dr. Kämpfer through Muscovy into Persia.

He set out from Stockholm, with the presents for the King of Persia, on the 20th of March 1683, O. S. and went through *Aaland*, *Finland*, and *Ingermanland* to *Narva*, where he met the Ambassador with a retinue of thirty persons. A mistake in the Ambassadors Credentials, where the name of the King of Persia was through inadvertency put before that of their Czarian Majesties, and the unwillingness of the Waywode of Novogorod, to furnish the necessary expences to conduct and defray him, with

with his retinue, pursuant to the tenour of the Treaties subsisting between the two Crowns, detain'd them upon the borders of Ruffia a considerable time : But these difficulties having been at last amicably adjusted, M. Fabritius pursued his journey through Novogorod to Moscow, where he made his publick entry on the 7th of July, and was admitted to an audience of their Czarian Majesties on the 11th.

M. Fabritius having finish'd his Negotiations at the Ruffian Court in something less than two months, set out from Moscow on his way to Persia, falling down the Rivers Mosco, Occa and Wolga, to Casan and Astracan, two considerable towns, and the Capitals of two powerful Kingdoms, which were conquer'd and annex'd to the Ruffian Empire by that heroick Prince Iwan Basilowitz. After a dangerous passage over the Caspian Sea, where they were like to have been lost, through the violence of an unexpected storm, and the unskilfulness of their Pilots, (the ship having two Rudders, and consequently two Pilots, who did not understand each other's language) they got safe to the Coasts of Persia, and landed at Nisabad, where they staid for some time, living under tents after the manner of the natives. Two other Ambassadors to the Persian Court, one from the King of Poland, and another from their Czarian Majesties, having landed at Nisabad much about the same time, they proceeded jointly to *Siamachi*, the Capital of the Province of *Schirwan*, in the *Media* of the Ancients, or, as it is now call'd, *Georgia*, where they arrived about the middle of December, and staid till the Governor of that Town and Province had sent notice of their arrival to the Persian Court, and received orders from thence after what manner they were to be treated, and which way to be sent to Court. Dr. Kæmpfer, in the mean time, did not sit idle, but went all about the neighbourhood of *Siamachi*, herborizing and observing what was remarkable in nature and art, so far as otherwise his affairs, and a successful and not unprofitable practice of Physick, which the reputation of his being an European Physician quickly brought him into in that populous place, would permit. We should be still wanting that curious and accurate account, which he hath
given

given us in his *Amœnitates Exoticae*, of the origin and fountains of the Naphta in the Peninsula Okefra, if he had not been at the pains to go and view them upon the spot. Few are sensible what a pleasure a Natural Historian receives, when some new and singular Phænomenon in nature offers in places unfrequented. Dr. Kæmpfer had the satisfaction of finding in that Median Peninsula even more than he look'd for, and instead of one he went to see, to meet, as he saith, with no less than seven wonders: The town of Baku on the Caspian Sea, the remaining monuments of Antiquity in the neighbourhood thereof, the fountains of Naphta, the burning field, boiling lake, a mountain which threw out a fine potters-earth, and some other singularities, truly many for so small a compass of ground, made him abundant amends for the trouble, and even the hazard of his excursion thither.

Upon the return of the expresses sent to the Court of Persia, M. Fabritius set out on his journey thither about the middle of January 1684, as did also the Polish and Russian Ambassadors with their retinues: but being order'd to travel different ways, the Swedish Embassy reach'd Ispahan, the Capital of Persia, some time before the others.

Schah Solyman, King of Persia, a Prince of a tender and sickly constitution, was then, by the advice of his Astrologers, under a sort of a voluntary confinement to his Palace. Apprehensive of the fatal consequences of a malignant constellation, they would not permit him to go abroad, and to appear in publick, till the 30th of July, on which day he treated his whole Court with the utmost splendor and magnificence. There were at that time several foreign Ambassadors at Ispahan, from the Kings of Sweden, Poland and Siam, the Czars of Muscovy, several Arabian and Tartarian Princes, and some also with Letters Credentials from the Pope, the Emperor of Germany, and the King of France, who were severally admitted to audience on the same day, it being the custom of the Persian Kings not to let the Ambassadors of foreign Powers appear in their Royal Presence, but on some such solemn occasion as this was, in a full assembly of their numerous Court, and in the most pompous man-

manner possible. M. Fabritius had the honour of being introduced to his audience before the rest, and indeed during the whole time of his abode at Ispahan, which was near two years, he had very particular and distinguishing honours shewn him, whereby it appear'd, that neither his person, nor business, had been disagreeable to the Persian Court. Dr. Kæmpfer, whose curious and inquisitive disposition suffer'd nothing to escape unobserved, made all possible advantages of so long a stay in the Capital of the Persian Empire. His main and favourite enquiries indeed, here and every where in his travels, tended chiefly to the improvement of Physick and Natural History in their several branches, and he hath abundantly shewn, by his *Amœnitates Exoticæ*, that his endeavours that way have not been unsuccessful. But he did not absolutely confine himself to this subject, though large and extensive enough: The Political History of a Country, the succession and remarkable actions of its Princes, the state of their Court and Government, their personal qualities, vices or vertues, the customs, manners, inclinations of the natives, their way of life, trade, commerce, the remains of antiquity, the modern buildings, whether sacred or civil, the flourishing or low condition of arts and sciences, and many other things of the like kind, equally exercised his industry and attention. As to the Persian affairs in particular, he was not a little assisted in his researches by the Rev. F. du Mans, Prior of the Convent of Capuchins at Ispahan, who had served the Court of Persia, in quality of Interpreter, for thirty years and upwards, and had acquired, beyond any European before him, a thorough knowledge of the Persian language, government and customs, and a deeper insight into the state of that Court and Kingdom. And certainly, Dr. Kæmpfer's account of Persia, (as deliver'd in his *Amœnitates*) for accuracy and preciseness may vye with the most considerable before or since.

M. Fabritius having brought his negotiations at the Persian Court to a conclusion, towards the latter end of 1685, and preparing to return into Europe, Dr. Kæmpfer, for the reasons alledged in his Preface to this History of Japan, did not think fit to go back with him. He was indeed offer'd the place of

chief Physician to a Georgian Prince, with considerable appointments; but his inclination to travelling being not yet abated led him farther into the East, and the advice of Father du Mans, with whom he had contracted a particular amity, during his stay at Ispahan, with the recommendations he obtain'd of M. Fabricius, prevail'd upon him to enter into the service of the Dutch East-India Company, in quality of chief Surgeon to the Fleet, which was then cruising in the Persian Gulph, a place, as he expresses himself in one of his letters, less honourable indeed, but more adapted to the design of his travels.

He left Ispahan, on his journey to Gamron, or Benderabassi, a celebrated trading town on the Persian Gulph, in November 1685, and was honourably attended a mile out of town by the Ambassador's retinue. He made some stay at *Sijras*, both to make the necessary enquiries concerning the celebrated Persian wines, which owe their name to that town, and to visit the boasted remains of the ancient Persepolis, and the Royal Palace of Darius, that noble structure, which fell a sacrifice to wine and wantonness, and whose scattered ruins are a still subsisting undeniable monument of its former splendor and greatness.

The unhealthiness of Gamron, for the sultry heat of the air, and the want of water, is such, that few Europeans can live there any considerable time, without great prejudice to their health; and even the natives are obliged, in the hot season, to retire up into the mountains. Dr. Kämpfer felt the effect of it soon after his arrival, falling into a malignant fever, of which he lay delirious for some days; however it pleased Providence to spare him: His fever abating, flung him into a dropsy, and that into a quartan ague, and 'twas by these dangerous and unusual steps he recovered his health, but not his former strength and vigour. As soon as he found himself in a condition to remove, he retired into the Country, for the change of air and the recovery of his his strength, as well as in quest of new discoveries and observations, chiefly on those things which for the unhealthiness of the Climate, and other difficulties, had not been before thoroughly and so accurately enquired into.

To these his Summer expeditions, and retirement from Gamron, are owing: His account of the mountain *Benna* in the Province *Laar*, on the Gulph of Persia, of its plants and animals, of the precious Bezoar, and the animal in whose stomach it is found, of the singular hot baths, a native balsam, and other curiosities observed on that mountain, and in the neighbourhood thereof: His description of the Native Mummy, that most precious balsam, which sweats out of a rock, in the Province *Daar*, and is gathered once a year with great pomp and ceremony, for the sole use of the Persian King: His observations on the *Asa Foetida*, of the Plant yielding that substance, which grows only in Persia, and on the manner of gathering and preparing it: His observations of the *Vena Medinensis* of Arabian writers, or *Dracunculus*, as he calls it, a singular worm bred between the interstices of the muscles, in several parts of the human body: His account of the *Sanguis Draconis*, I mean the true Eastern one, which he ascertains to be obtain'd from the fruit of a Coniferous Palm: His curious and accurate History of the *Palma Dactylifera*, growing in Persia, its differing species, male and female, its culture, growth, preparation and uses, far beyond whatever was known of this singular Tree: With many other observations, equally curious and useful, which may perhaps one time or other be communicated to the publick.

He did not leave Gamron till the latter end of June 1688. The Fleet, on board which he went, having orders to touch at most Dutch settlements in Arabia the Happy, the Great Mogul's Country, upon the Coasts of Malabar, in the island Ceylon, in the Gulph of Bengale, and the island of Sumatra, he had an opportunity of seeing all these several Countries, every where with the same spirit of industry, and the same thirst of knowledge. Had his stay there been greater, his observations also would have been more numerous.

He arrived at Batavia in September 1689, and staid there some months. This wealthy and populous town, the chief seat of the Dutch power in the Indies, was then already so well known, and had been so particularly described by preceding writers,

writers, that Dr. Kempfer thought it altogether needless to make any enquiries concerning its rise and flourishing condition, its commodious and agreeable situation, its trade and riches, its power and government, and the like, any farther than it was requisite to satisfy his own curiosity. For this reason he turned his thoughts chiefly to the Natural History of that Country, a far nobler subject, and more suitable to his taste and capacity. The rich and curious garden of Cornelius van Outhoorn, who was then Director General of the Dutch East-India Company, the garden of M. Moller, and the Island Eidam, which lies but a few leagues off Batavia, offer'd to his observation great numbers of rare and singular plants, native and foreign, many of them not known before, the description and figures whereof he intended to publish, together with many others observ'd by him in the course of his Travels, particularly in Persia, in the Island Ceylon, the Kingdom of Siam, and the Empire of Japan, all which are now in the hands of Sir Hans Sloane. He had most certainly many qualifications necessary to make a good Botanist, a competent knowledge of that science, so far as it was improved in his time, a body enured to hardships, a great stock of industry and application, and which in my opinion is no less material, an excellent hand at drawing. With all these advantages he did not barely confine himself to the curious part of this science, an accurate description of the Plants and their parts, which though never so necessary, is yet thought too dry a subject by most readers. He endeavour'd to make his observations useful to mankind, and took a great deal of pains to enquire into the manifold uses of the Plants he describes, whether relating to Physick, Agriculture, Manufactures, and the like, as also into the way of cultivating and preparing them to make them serve for these several purposes. How happily he succeeded therein, the description of the Tea and Paper-Tree, which I have inserted into the Appendix to this History, to instance in no more, will sufficiently evince.

He set out from Batavia, on his voyage to Japan, in May 1690, in quality of Physician to the Embassy, which the Dutch East-India Company sends, once a year, to the Japanese Emperor's Court :

Court: And in order to make all possible advantages of this voyage, he obtain'd leave to go on board that Ship, which was order'd to touch at Siam, that thereby he might have an opportunity of seeing also that Kingdom. The observations he made in the course of this voyage, in the Kingdom of Siam, and afterwards during two years abode in the Empire of Japan, being the subject of this present work, it is needless here to enlarge on the same. Japan was not only the last Eastern Country he intended to visit, but also that which he had been long desirous to see, and always looked upon as a deserving subject for a laborious enquiry. The scarce superable difficulties, enough to deter even the most industrious, spurr'd him on to more painful searches, and he willingly sacrificed his time, art and money, to procure, for himself and others, a thorough information of a Country, of which, till then, no satisfactory account had been given: With what success he hath done it, is left to the publick to determine.

He quitted Japan, in order to his return into Europe, in November 1692, and Batavia in February 1693. He staid near a month at the Cape of Good Hope, and arrived at Amsterdam in the month of October following. In April 1694, he took his degree of Doctor in Physick at the University of Leyden, and on this occasion, as it is customary in foreign Universities, for Gentlemen aspiring to the like promotions, to give a publick proof of their ability, by what they call *Inaugural Theses*, he communicated to the learned world ten very singular and curious observations, he had made in foreign Countries, on the celebrated *Agnus Scythica*, or *Borometz*, a pretended Plant-Animal, which he shews to be a mere figment, occasioned, perhaps, by some affinity of the name *Borometz*, with *Borannetz* in the Ruffian, and *Borannek* in the Polish Language, whereby is denoted a particular kind of sheep about the Caspian Sea, in the Bulgarian Tartary and Chorasmia: On the bitter taste of the waters in the Caspian Sea: On the true Persian Native Mummy, called *Muminabi*: On the Torpedo, a singular fish, which benumbs the fingers of those who touch it: On the *Sanguis Draconis* made out of the fruit of a Coniferous Palm: On the *Dracunculus*,

culus, or *Vena Medeni* of Arabian writers: On the *Andrum*, a sort of *Hydrocele*, or watry rupture, and the *Perical*, an Ulcer in the Legs, two endemial distempers, among the *Malabarians*: On the Japanese way of curing the Colick by the *Acupunctura*, and on the *Moxa*, a Caustick in frequent use among the Chinese and Japanese.

Upon his return to his native Country, he intended forthwith to digest his Papers and written Memoirs into proper order, and to communicate to the publick what he had observed in his travels, and certainly, it would have been then the best time for it, when every thing was as yet fresh in his mind: But his reputation and experience, and the honour which the Count de Lippe, his Sovereign Prince, did him, by appointing him Physician to himself and his family, quickly involved him into so extensive a practice, as with a multiplicity of other business, prevented his pursuing this laudable design with that vigour he himself desired, and its own nature and importance deserved. For these reasons it was chiefly, that the *Amœnitates Exoticæ* did not appear in print till the year 1712. That work, which was only intended as a Specimen and Prodrômus of others, met (as indeed for the number and singularity of new and curious observations it well deserved) with a general applause, and begot, in all lovers of learning, an earnest solicitation for his other works promised in the Preface, to wit, his History of Japan, which is hereby offer'd to the publick, his *Herbarium Ultra-Gangeticum*, or the description and figures of the Plants observed by him in several Eastern Countries beyond the Ganges, and lastly, a compleat account of all his Travels.

He was married in 1700, to *Maria Sophia Wilstach*, only daughter of *Wolfrath Wilstach*, an eminent Merchant at Stolzenau, and had by her issue one son and two daughters, who all died in their infancy.

The long course of his Travels, the fatigues of his profession, and some private misfortunes in his family, had very much impair'd his constitution, and in the latter part of his life he was often troubled with the Colick, of which he had two very severe attacks, one in November 1715, and another at the begin-

beginning of 1716. This last fit laid him up for three weeks, however he recover'd it so far, that he was able to attend the Count de Lippe and his Family, as their Phyfician, at Pyrmont, and return'd, in July, to his Country Seat at Steinhof near Lemgow in pretty good health. On the 5th of September following he was suddenly seized with fainting fits, and a vomiting of blood, which continuing upon him all night, reduced him very low. From that time he continued in a lingering condition, though not altogether without hopes of recovery, having gather'd strength so far, as to be able to walk about his room : But on the 24th of October, having been ever since this last attack troubled with a nausea and loss of appetite, his vomiting of blood return'd upon him with great violence, and a fever, which lasted till the second of November, on which day he died, at five in the evening, 65 years and six weeks old. He was buried in the Cathedral Church of S. Nicolas at Lemgow.

Thus far my account of the Author's Life and remarkable Travels, which I have traced chiefly from his own manuscript memoirs, journals, letters to his friends, and the like, though I am indebted for some circumstances to a sermon, which was pronounced on his funeral by *Bertholdus Haccius*, a Minister at Lemgow, and printed at that place.





A N

INTRODUCTION

By the TRANSLATOR.



I would be needless to say any thing by way of Apology for the publication of the following History of Japan. There is something, in all Books of Travels, both useful and entertaining to men of all ranks and professions. And as to this History in particular, if the Author had not already, by a former performance of his, (entitled *Amœnitates Exoticæ*, and publish'd at Lemgow in 1712) convinced the world of his learning, judgment, and integrity, its own curiosity and intrinsic worth, the remoteness of the Country, which is therein so particularly described, and which hath been hitherto but little known, together with the many vexatious difficulties, the Author had to struggle with in the pursuit of his enquiries, as hath been hinted by him in his Preface, and will appear throughout the whole work, would sufficiently recommend it to a favourable reception. The High German Original lay, in a manner, ready for the Press, when the *Amœnitates* were printed, and it was promised in the Preface, that it would be speedily publish'd, but his necessary attendance on the practise of Physick, particularly in the Count de Lippe's Family, to whom he was Physician in ordinary, with a multiplicity of other business, the want of good engravers, and probably of encouragement too, delay'd its appearing, till at least his sickness and death put an entire stop to this and some other intended works

works of his, the fruit of many years indefatigable pains and industry. Sir Hans Sloane hearing of Dr. Kämpfer's death, and having otherwise found by his Inaugural Theses, and his Amœnitates Exoticæ, that he must have collected and brought with him into Europe many natural and artificial curiosities, desired Dr. Steigerthal, his Majesty's chief Physician, in one of his journies to Hanover, to enquire what was become of them. This Gentleman was so obliging, as to go to Lemgow himself, and being told that they were to be disposed of, he immediately informed Sir Hans of, who thereupon purchased them for a considerable sum of money, together with all his drawings and manuscript memoirs : And it is owing to his care and generous assistance, that this History of Japan, the original High German manuscript of which was bought at the same time, is now first published in English. It was upon his intimation, which deservedly hath with me the weight of a command, that I undertook to translate it, a Gentleman of better abilities, who intended to do it, having been called abroad, and employ'd in affairs of a different nature. And I went about it with more chearfulness, as out of his known communicative disposition, and unwearied endeavours to promote all useful, and in particular natural knowledge, he was pleased not only to grant me the use of his Library, which I may venture to call the completest in its kind in Europe, but likewise to give me leave to copy out of his invaluable treasures of curiosities in nature and art, what would serve to illustrate and embellish it; for which, and the many other marks of the favour and friendship he hath honoured me with, ever since my arrival in this Country, I take this opportunity gratefully to return my sincerest acknowledgments. My design, in this Introduction, is, in a short survey of this present work, to point out some of its peculiar excellencies, and to illustrate the whole with a few additional remarks, tending to clear up some doubtful points from the latest discoveries, and to explain others, which have been hitherto but slightly, if at all, touched upon. As the translation and publication of this History led me into farther searches concerning the Empire of Japan, and put me upon enquiring what other authors have wrote on this subject, I thought that it would not be unacceptable, nor altogether useless, to publish a list of them, with some observations, I made upon perusal, on the character, translations and several editions of the most considerable : I have had the satisfaction to find, upon the strictest search, that there was nothing of moment wanting

in the Library of Sir Hans Sloane : And it will appear by the completeness of this catalogue, what an immense charge and trouble the worthy Possessor must have been at, to bring together, from all parts of the world, so extensive a collection of Books of Physick, Natural History and Travels, and of what an advantage it would be to the learned world, to see some account of them in print, of which he was pleased to give us some hopes in the Introduction to the second volume of his Natural History of Jamaica.

I. Survey of
this History.

This History of Japan was by the Author divided into five Books. At the beginning of the first Book is an account of his voyage from Batavia to Siam, and from thence to Japan, together with a short description of the Kingdom of Siam. One would imagine, after the many and prolix accounts of the Kingdom of Siam, published (on occasion of that memorable Embassy, which was sent from thence into France in 1684, and was return'd by two others from France to Siam) by de L'Isle, F. Tachard, the Abbot de Choisy, Nicolas Gervaise, and the two Ambassadors sent thither by the King of France, the Marquess de Chaumont, and Monsieur de la Loubere, not to mention many preceding writers, that there should have been little or nothing left to be taken notice of by other Travellers : But the observations of Dr. Kæmpfer shew, that the subject was far from being exhausted. His narrative of the late revolution in Siam, and the fall and execution of the famous Constantin Faulcon, for some time Prime Minister to the King, hath several circumstances entirely new, and others very much differing from the accounts given by the French writers, particularly F. D'Orleans (who wrote the life of M. Constance) and it may deserve some credit, as the French, by being expelled the Country, were incapacitated to give a good account of what happen'd, and as he himself arrived there not long after this remarkable event, when as yet it was fresh in every body's memory. He hath made many pertinent remarks on the Religion, Customs, Chronology of the Siamites, and hath observed, in less than a month's stay, several things even in and about the Capital, which escaped the attention of other Travellers before him. The Pyramid Pukathon, and the Courts of Berklam's Temples, which he hath so accurately described and figured, are instances of this.

The History of Japan begins with a Geographical Description of that Empire, deliver'd in two Chapters, and taken out of their own authors,

thors, so far as it relates to the number of Provinces, or Counties, the particular districts they are divided into, and the Revenues of each Province. It hath been very much doubted by some of the latest Geographers, whether or no the Empire of Japan is contiguous to the neighbouring Country of Jesso, as the Japanese call it, and consequently, whether it is to be reckon'd among the Islands or Peninsula's. Monsieur de l'Isle, a Member of the Royal Academy of Sciences at Paris, and Geographer to the King of France, seem'd rather inclined to think that it is contiguous to Jesso, and hath given the reasons of his conjectures in a Letter, which was publish'd in the third volume of the *Recueil des Voyages au Nord*, (p. 32. It will not be amiss, on this occasion, to offer some observations, which will serve to clear up this doubt, and to shew that it actually is an Island. And in the first place it must be observed, that Monsieur de l'Isle lays the greatest stress of his Conjectures on the uncertainty, which the Japanese themselves are in, about the antiquity of their Empire with a neighbouring continent, and some passages taken out of a Letter of F. Luis de Froes, and the memorable Embassies of the Dutch to the Emperors of Japan, wherein it is positively asserted, that they are contiguous. He doth not disown, but that all the Maps of the Japanese Empire, made since its discovery in 1542, particularly those of Texeira, Cosmographer to the King of Portugal, and of Dudley, Duke of Northumberland, Author of the *Arcano del Mare*, with some others sent from China and Japan, concurring to make an Island of it, are of no small weight to make one think that it is one, the rather, as this opinion is farther supported by most accounts from those parts. As to what he quotes out of Tavernier, of a ship, which, he affirms, in the third volume of his *Travels*, to have sailed all round Japan, that indeed might be easily given up, though never so positively asserted. That Author, himself scarce able to read or write, and obliged to borrow the Pen of another man to write the account of his *Travels*, was too superficial in his description even of those Countries, where he hath been, and too apt, not only to take things upon trust at first hand, but afterwards also to confide too much to his memory, to be any ways depended on: And in his account of that ship, (whereby it is plain, he meant the *Breskens* and *Castrecoom* fitted out by the Dutch East India Company, and purposely sent upon discovery of the Country of Jesso in 1643) he hath

made,

Japan
proved to be
an Island.

made, whether misinform'd himself, or willing to misinform others, too many unaccountable blunders, to deserve the least credit. But without having recourse, to what might be gather'd for or against the opinion of M. de l'Isle, either from the Maps or Writings of preceding authors, though I believe he hath even there by much the minority on his side, this matter is put out of all doubt, by the Maps of the Empire of Japan made by the natives, and by the latest discoveries of the Russians. The Japanese, in all their maps, represent their Empire as consisting of very many Islands, great and small, the largest whereof, which is by them called Nipon, is entirely separate from a neighbouring Northern Country, which they call Jesogafima, or the Island Jeso, and which is in all probability, the very same, which F. Hieronymus ab Angelis went into from Japan, and which in his second account he affirms to be an Island, contrary to what he had advanced in the first. Some maps place between Japan and Jesogafima another small Island called Matsumai. Several of these maps, which were brought out of the Country by Dr. Kæmpfer himself, and which I have follow'd in the map annexed to this History, at least, where I was wanting in better memoirs, are now in the hands of Sir Hans Sloane, and another was several years ago engraved by the learned Mr. Reland out of the collection of M. Benjamin Dutry. I must own, that these maps, for accuracy and preciseness, fall far short of our European ones, the Eastern Geographers being not skilled enough in Mathematicks and Astronomy for that: But it cannot be supposed, with regard to the Japanese in particular, that being so fully apprized, as they are, of the largeness, extent and division of Oshu, the most Northern Province of their Empire, and one of the most populous, they should be ignorant, whether or how far it is wash'd by the Sea, and where it borders upon other Countries or Provinces. That there is a streight, which separates the most Northern Coasts of Japan from a neighbouring Continent, is farther confirm'd by the latest discoveries of the Russians. It is but of late years, that the Russian Court hath been apprized of the largeness of Siberia, and the Great Tartary, and their vast extent Eastwards. For a long while their knowledge was in a manner bound by the River Oby, which discharges itself into the streights of Weigats, and on which stands Tobolskoi, the Capital of Siberia, and the usual place of banishment for State-Criminals. When Dr. Kæmpfer was at Mos-

cow,

cow, they had then already received some better memoirs, but they were as yet kept very secret. 'Twas from these, and later informations, that M. de Witfen made, some time after, his large map of Russia and the Great Tartary, which goes a good way beyond the Rivers Jenisea and Lena, and which was afterwards corrected in several places, and abridged, by Mr. Isbrand Ides, in his Voyage to China. But by the latest discoveries, particularly that of the Country of Kamchatka, which was made but a few years ago, it appears, that the Russian Empire, in largeness and extent, far surpasseth any as yet known, not even the dominions of the Emperor of China excepted, though that Monarch is possess'd of a considerable part of the Great Tartary, and that it borders upon the Kingdoms of Sweden and Poland, the Turkish Empire, the Kingdom of Persia, the Turkestaan and Bulgarian Tartaries, and the Dominions of the Emperor of China, nay that further Eastward it reaches down almost as far as the Islands of Japan. But it is not my design here to enter into a description of the Russian Empire, and I shall confine myself to the Country of Kamschatka, as the Russians call it, a draught of which I have added to my Map of Japan (v. Tab. VIII.) as I found it represented in a large Map of the Russian Empire, made according to the latest informations, the Russian Court had from those parts, and publish'd in Holland but a few months since. This Country seems to be the very same with that, which the Japanese call Oku-Jeso, or Upper-Jeso, and of which they know little more, but that there is such a Country. According to the best accounts, the Russians are as yet able to give, it is a Peninsula, seated between 150 and 170 Degrees of Longitude, and 41 and 60 of Latitude, Northward of Japan. Northward it is contiguous to Siberia, running up almost as far as Cape Suetoinos, which is the furthestmost Cape of Siberia to the North-East, but to the East, South and West it is wash'd by the Sea. It is inhabited by different nations, whereof those, who live about the middle, pay contribution to the Russians, but others living more North, particularly the Olutorski, as they are called in this map, are their profess'd enemies. The Kurilski, as the Russians call them, who inhabit the most Southern part, being also more civilized than the rest, are by them supposed to be Colonies of the Japanese, and so far as the accounts of the Japanese may be depended on, they are subject to the Emperor of Japan, and govern'd,

Description
of Kam-
chatka.

under his authority, by a Prince, who commonly resides at Matsumai, and who repairs once a year, as do all other Princes of the Empire of Japan, to Jedo, to pay homage to the Emperor. The Commerce between Siberia and Kamchatka is carried on two different ways. Some go over the Gulph of Kamchatka, which runs up between it, and the Great Tartary and Siberia, near fifty-eight Degrees of Latitude, and they commonly pass it from Lama, where the Russians have begun to build large Ships, to Pristan, a Town built by them in Kamchatka, and inhabited by a Russian Colony. But those inhabitants of Siberia, who live about the River Lena, and along the Icy Ocean, commonly come with their Ships round Cape Suetoinos, and this they do to avoid falling into the hands of the Tschalatzki, and Tschutzki, two fierce and barbarous nations, possess'd of the North-East point of Siberia, and great enemies to the Russians. By this account, which I have taken from the curious remarks upon a Genealogical History of the Tartars, lately publish'd, it appears, 1. That Asia is not contiguous to America to the North-East, but that there is a passage out of the Icy Sea into the Indian Ocean, and that consequently it would be possible for Ships to sail from Europe across the Icy Ocean, and from thence along the Country of Jesso or Kamchatka, and the Eastern Coasts of Japan to the Indies, were it not for the huge mountains of Ice continually floating in those frozen Seas, even in the midst of Summer, but much more for the scarce ever melting Ice in the Streights of Weigats, whereby the passage through these Streights is render'd absolutely impracticable, at all times of the year. 2. That there is a Strait which separates the Country of Kamchatka from Japan. According to the accounts of the Russians, there are several small Islands in these Streights, the largest whereof is in a map of Kamschatka, published some years ago by J. B. Homann, call'd Matmanska, and is probably the same with Matsumai in some Japanese maps. And this I think sufficient to shew, for what reasons I have in the map of Japan, annexed to this History, made an island of it.

From the Geographical description of the Empire of Japan, Dr. Kämpfer proceeds to take into his consideration the original descent of the Natives, which he traces up to the confusion of Tongues at Babel, supposing, that upon the Babylonians being dispersed all over the world, the first Japanese also went to settle in that part, which was allotted by Provi-

Providence for the future abode of themselves and their posterity. He confutes the opinion of those, who pretend, that the Japanese are only a Colony of the Chinese. His arguments are drawn chiefly from the many and those very material differences in the Language, Religion, Customs, way of Life, and inclinations of both Nations, and certainly, considering the warlike humour and activity of the Japanese, and the effeminate slothfulness of the Chinese, one would rather take the former to be of Tartarian extraction. The Reverend F. Couplet, who, for his deep insight into the Histories of the Chinese, may be allowed a competent Judge, is of the same opinion, as appears by his Introduction to the Philosophy of Confusius, (publish'd at Paris in 1687) p. LXXI. and he enforces it by a remarkable passage he met with in the annals of the Chinese, whereby it appears, that in the reign of Uu Ye, (the 25th Monarch of the Family of Xam, being the second Family of the Emperors of China) who came to the throne in the year before Christ 1196, (that is, upwards of 500 years before the foundation of the Japanese Monarchy) the barbarous Nations to the North of China, (that is, the Tartars) being grown too numerous, several Colonies were detach'd to people the Islands lying in the Eastern Ocean. But whatever Nation the Japanese are descended from, the Conjectures of Dr. Kæmpfer, for as such only he delivers them, are certainly valuable, as they led him to make many curious and uncommon remarks, tending to the improvement of Geography, or relating to the History and Languages of several Nations. Mean while, that there should be nothing wanting on this subject, he hath acquainted the Reader with the visibly fabulous traditions of the Japanese themselves about their original descent.

He concludes the first Book with the Natural History of the Metals and Minerals, Plants, Trees, Animals, Birds, Insects, Fishes and Shells of Japan. It were to be wish'd, his observations, on this head, had been more numerous and extensive, though if it be consider'd, what difficulties he laboured under, it is rather surprizing, that he was able to go so far. He had indeed by him the descriptions and figures of some hundred curious Plants, which he observed in Japan, having had his hands less tied for Botanical searches, but he reserved them for another work. His observations on the Tea, on the Paper manufactures of the Japanese, of the Moxa, of the Acupunctura, or Needle-pricking, and of Ambergrease, which were printed in the *Amoenitates Exoticæ*, be-

longing

The Japanese are not a Colony of the Chinese.

longing likewise to the *Natural History of Japan*, I have translated them, and they are inserted in the *Appendix* to this work.

Although the *Japanese Monarchy* was founded long after the *Chinese*, the first *Emperor of Japan* having begun to reign in the year before *Christ 660*, yet the *Japanese*, led by a vanity, which they have in common with most *Eastern nations*, boast of a greater antiquity, than even the *Chinese*, and begin their *Annals*, with two *Successions of Deities*, supposed to have governed their *Country* many millions of years ago. As affairs now stand in *Japan*, there are properly two *Emperors*, an *Ecclesiastical* and a *Secular*. For many *Centuries* the *Ecclesiastical Monarchs* were possess'd of an absolute and unlimited authority both in *Church* and *State* affairs, and it is an instance, I believe, not to be parallel'd, that the *Imperial Diadem* continued in one family for upwards of two thousand years: Even although in *Succession* of time, the *Crown* *Generals* wrested the *Government* of *Secular* affairs entirely out of their hands, yet their rank and splendor, their ancient title and magnificent way of life, their authority in *Church* affairs, and one very considerable prerogative of the *supreme Power*, the granting of titles and honours, were left entire. The *History* of these *Princes*, during a *Succession* of *CXIV* of them, who reigned from the year before *Christ 660*, to the year *1690*, taken out of their own *Annals*, together with some remarks on their *Court*, and on the *Chronology* of the *Japanese*, necessary to make it intelligible, is the chief subject of the *second Book* of this *History of Japan*, and indeed not the least considerable, no attempt of this kind having ever been made, though I find it mention'd in *F. Couplet*, that the *Chronological Tables* of the *Japanese Monarchy*, printed in *Chinese* characters, were, in his time, in the *Library* of the *King of France*, and that its beginning was therein likewise fixed to the year before *Christ 660*. At the end of the *second Book* is a list of the *Secular Monarchs*, from *Joritomo* to *Tsinajos*, who was possess'd of the *Throne*, when the *Author* was in *Japan*.

The *Religions* now flourishing, or tolerated, in *Japan*, that in particular, which was of old established in the *Country*, and which very materially differs from the rest, are described, in the *third Book*, with that accuracy, which is observable throughout the *Author's* works.

In the *fourth Book* the *Reader* will find a complete and accurate description of *Nagasaki*, the only place in *Japan* now open to *foreigners*,

may indeed to the Dutch and Chinese only, of its situation, its present state and government, its remarkable buildings, the advantageous or burthensome condition of its Inhabitants, with an account of the trade and commerce of the Portugueze, Dutch and Chinese, consider'd in their several periods, the fall and expulsion of the former, and the confinement and hardships of the latter.

The fifth and last Book contains an ample account of the observations made by the author in his two Journies to the Emperor's Court in 1690 and 1691, together with some preliminary remarks on the manner of travelling in Japan, and the remarkable objects Travellers meet with on the road.

What I have translated out of the *Amœnitates Exoticæ*, and inserted into the Appendix to this work, hath been already touched upon, so far as it regards the Natural History of Japan. In the sixth and last piece, the author maintains a singular paradox, and illustrates it with the Example of the Japanese Empire, that a Country may be happier, and in a more flourishing condition, when shut up and kept from all commerce and communication with foreign Countries, than if it was open to the same.

It doth not seem probable, that the ancients had any knowledge of the Islands of Japan, at least not before, nor in the time of Ptolemy, who flourish'd under Trajan, Adrian, and Antoninus Pius, at Alexandria, a celebrated School of Learning, and one of the most eminent trading Towns in the Roman Empire, nay a great Mart even for Indian Commodities, and who, by correcting the works of Strabo, Pliny, Pomponius Mela, Marinus of Tyr, and other Geographers before him, and by reducing all the parts of the world then known to proper degrees of Longitude and Latitude, hath set Geography in the strongest light, it was then as yet capable to receive. This Author mentions the Countries of the Seres and Sinæ (doubtless the Empire of China, perhaps with part of the Great Tartary to the North, and the Kingdoms of Tunquin and Cochinchina to the South) as the furthest part of Asia, Eastwards, known in his days, and saith expresly, that the Seres were limited to the East, and the Sinæ both to the East and South, by *ἡν ἄγνωστον*, an unknown Country, which seems to imply, that then they did not so much as know, that China was bounded to the East by the Indian Ocean, and that consequently they must have been entirely

Japan was not known to the Ancients.

of China, but being informed of the wealth and riches of the neighbouring Island Zipangri, resolved to add that also to his other, though great and numerous conquests, in order to which a formidable fleet was sent over with a considerable army on board, under the command of two renowned Generals, Abatan and Nonfachum. The Annals, both of the Chinese and Japanese, take notice of this expedition. F. Couplet, in his Chronological Tables of the Chinese Monarchy, refers it under the reign of the Emperor Xicu, who founded the family of Yven, being the 20th family of the Emperors of China, and compleated the conquest of that Empire in the 17th year of the 67th Chinese Cyclus, or the the year of Christ 1281, near 4000 years from the foundation of that monarchy, and who is the very same Cublai, at whose Court Marco Polo had lived many years. In the Annals of the Japanese it is mention'd under the reign of Govda, the XCth Emperor of Japan, who came to the Crown in the year of Christ 1275, 1935 years from the foundation of the Japanese Empire. There is indeed some difference between these several Accounts, with regard to the circumstances of this expedition, and in particular to the strength of the Tartarian fleet and army, which the Japanese, as victors are wont to magnify, say was composed of 4000 sail, and 240000 men. But they all agree, that it proved unsuccessful. F. Couplet, who barely mentions it, is entirely silent about the use of the ill success. The Japanese, in their Annals, thankfully ascribe it to the powerful protection of their Gods, who enraged at this signal insult offered them by the Tartars, excited a most furious tempest, whereby their ships were sunk, and their numerous army totally destroy'd, that but few escaped to bring back the tidings of this melancholy defeat to China. Marco Polo confirms the dreadful effects of this storm, and moreover adds, that the dissensions and misunderstandings which arose between the two Tartar Generals, was one of the chief causes of the ill success they met with, and of the loss even of what they had already made themselves masters of. Not long after the return of Marco Polo into Europe, the Republick of Venice falling at variance with that of Genoa, he was honour'd with the command of a Galley. The Venetian fleet was commanded by Andrea Dandola, Procurator of S. Marc, and that of the Genoese by Lampa Doria. Marco Polo, in defence of his Country, discharged his duty with courage and resolution, bravely advancing against the Enemy,

my, but the Venetian fleet being worsted; he was taken Prisoner himself, and carried to Genoa, where for his personal qualities, and the knowledge and experience he had acquired in foreign Countries, he was very honourably treated. 'Twas there that a Genoese Nobleman, whose name is lost to posterity, wrote the account of his Travels, and his observations on the Eastern Countries, from his own mouth, and in Latin, sometime about the year 1298. A little while after it was translated into Italian, but the Latin original being soon become extremely scarce, Franciscus Pipinus, of Bologna, a Fryar, made a new translation of it, which is printed in Johan. Huttichii novus orbis Regionum, publish'd at Basil in 1532, and afterwards in 1555, but is withal so ill done, and so widely differing from the original, that Giovanni Battista Ramusio, having recover'd one of the first Italian Copies, thought it would be of service to the Publick, to print it in that Language, as he hath done in the second volume of his valuable collection of Voyages and Travels, with an addition of many curious remarks on the family of Marc Paul, and his adventures after his return to Venice. In 1671, another Latin Edition of this Author was published at Cologn, by Andreas Mullerus, with several various lections from a manuscript in the Library of the Elector of Brandenburg, and some curious remarks of his own. Before I dismiss this celebrated Traveller, upon whom, I am afraid, I have sensibly dwelt too long, it may not be amiss to observe, that three Maps of the Eastern Countries, compos'd chiefly from his account and observations, are extant in that rare and famous edition of Ptolemy's Geography, which was published at Lyons in 1535, by Michael Villanovanus, or Michael Servetus, who was afterwards burnt at Geneva as an Atheist.

From the time of Marco Polo, through the ignorance and darkness of those ages, this important discovery lay neglected, nay indeed all his writings in a manner buried in oblivion, for near two hundred years, till upon the restoration of learning, and the invention of the art of Printing, they were, together with many other curious and valuable Manuscripts, brought to light: Very advantageously for the publick and himself, they fell into the hands of Christopher Columbus, that immortal discoverer of the Western World. He had long meditated that great design, influenced by a variety of things, which made him probably conclude, that there must be Westwards of Europe a Country then as yet undiscover'd,

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How far the description of Japan in Marco Polo was conducive to the discovery of America.

and full of well-grounded hopes, he had made application for Ships and Money, though for some time in vain, at the Courts of several European Princes, and amongst others that of Henry VII. of England, till at last he was equip'd by Isabella, Wife to Ferdinand King of Spain, who pawned her Jewels to fit him out. It is very much for the honour of Marco Polo, that his writings, and in particular his account of the Island Zipangri, at least supported Columbus in his hopes and conjectures. The wealth and riches, which Marco Polo saith, that Island was famous for even in his days, made an attempt of that kind worth undertaking, and supposing (though erroneously, as appear'd by later discoveries) that the Empire of China lay fifteen hours Eastward of Europe, and consequently Zipangri still more, it was but natural for him to conclude, that the way thither must be shorter sailing Westwards from Europe, than by going Eastwards all round Africa. Perhaps also he might have received some hints from a Sea Chart, and a Map of the World, which it is said Marco Polo brought with him into Europe, and wherein were represented many Countries in the East-Indies, which were afterwards discover'd by the Portugueze. The success of this enterprize of Columbus none of my Readers can be ignorant of, and I will only add, that these several considerations above-mention'd made so strong an impression on his mind, that when he landed at Hispaniola, he thought it was the very Zipangri of Marco Polo.

Discovery of
Japan by the
Portugueze.

Mean while a new world was adding to the Monarchy of Spain, by the discovery and conquest of America, the Portugueze on their side, enlarged their dominions as successfully in the East Indies. The discovery of Japan, though it was but accidental, is one of many, the honour of which is due to that Nation. It is not indeed agreed on all hands, what year that discovery was made, some authors bringing it as high as the year 1535, others to 1542, others to 1543, and some still lower. In this uncertainty of opinions, that of Diego do Couto, the celebrated continuator of Joan de Barros his Decades, seems to me to deserve most credit. That Gentleman, who was Historiographer to Philip II. King of Spain and Portugal, and spent the best part of his Life in the Indies, had in his custody the Archives of Goa, whence he collected the Materials for that great Work of his, of the discoveries, conquests, and remarkable actions of the Portugueze in the Indies, which he brings down to the end of the sixteenth Century. This Author informs us (Decada quinta da Asia,

Asia, printed at Lisbon 1612, f. p. 183) that in the year 1542, when Martinus Alphonfus de Soufa was Viceroy of the East Indies, three Portugueze, Antonius da Mota, Franciscus Zeimoto, and Antonius Peixota, whose names well deserved to be transmitted to posterity, were cast thither in a storm, on board a Junk laden with hides, and bound from Siam to China.

The Portugueze, where-ever they came to settle in the Indies, either by Conquest or Treaties, turn'd their thoughts and utmost endeavours chiefly to two things, the increase of their Trade and the propagation of the Gospel, and I believe it may be asserted, that they met no where with so sudden and unexpected a success in both, as they did in the Empire of Japan. As to the first, indeed, the flourishing condition of their Trade, and the immense wealth they got by it, their own writers are in great measure silent about, perhaps for fear of discovering so valuable a branch of commerce to other Nations: but the latter, the propagation of the Gospel, was thought too worthy, too deserving a subject, not to be enlarged upon in a variety of relations still extant, wherein its early foundation, its surprizing progress, the persecutions raised against it, the fervor of the new Converts, their unparalleled constancy and resolution, and the final extirpation of Christianity, effected by no less means than a cruel butchery of all those, who would not renounce it, are consider'd in all their wide extent, and most minute circumstances.

This leads me to the List I propos'd to give of what Authors I met with in the Library of the worthy Sir Hans Sloane, relating either to the Ecclesiastical, Political, or Natural History of Japan.

Among the Ecclesiastical writers, the Letters of the Jesuits deserve to be first mention'd. It is well known, that these Fathers are order'd once a year to send to their General an account of what passed in their Missions; their Letters, although they turn chiefly upon religious Matters, their progress in the conversion of Infidels, the difficulties they meet with, pretended Miracles, and the like, yet many Remarks are thrown in relating to the Condition, Government, Religion, and Natural History of the Countries, where they are stationed, together with the Manners and Customs of the Natives, and the like. As to those Letters which were sent from Japan, and which I shall here confine myself to, many of them were first printed separately, but afterwards collected together. To mention

Their first establishments there;

III. The writers on the Empire of Japan:

Letters of the Jesuits.

tion all the separate Editions or Translations, would be too tedious, and in the end needless.

The first Collection was published at Louvain in 1569, (in two Vol. Octavo) together with some Letters from other parts of the East-Indies, and a Preface of Hannardus de Gameren, wherein he discourses of the rise and progress of the Society of Jesus in general, and the occasion of S. Francis Xaviers going to the Indies, and afterwards to Japan, in particular. This Edition was followed by another in 1570, wherein the Preface of Gameren was omitted, but some new Letters added.

The next Collection is that of Petrus Maffeus, which was first printed at Paris, (1572, Octavo) together with Emanuelis Acoftæ Historia rerum à Societate Jesu in India gestarum ad annum 1568. It was afterwards printed separately at Cologne, 1574, Octavo. This Edition is divided into five Books, and contains all the Letters relating to the affairs of Japan, which were sent from thence, from the year 1548, when S. Francis Xaviers went thither from Goa, to the year 1565, with a Specimen of the Japanese Characters, at the latter end, being the grant of a Church made to the Jesuits by the Prince of Bungo. It was again reprinted at Cologne 1589, Folio, together with his Historia Rerum Indicarum, and his Life of Ignatius Loyola, Founder of the Society of Jesus. This last Edition is divided only into four Books, and hath been augmented with several Letters, which bring down the affairs of Japan to the year 1573. The Letters of Aloisius Froes, Gaspar Villela, Melchior Nunnez, & Organtinus of Brixia, are the most curious and entertaining in the Collection of Maffeus.

The Collection made by Johannes Hayus, a Native of Scotland, is next to be considered. It was printed at Antwerp 1605, Octavo, by the following Title, De Rebus Japonicis, Indicis & Peruanis Epistolæ Recentiores. It begins with a long Letter of Aloisius de Froes, dated at Bungo May 25. 1577, and comes down to the latter end of the year 1601. It runs through a variety of remarkable events, which make it highly worthy the perusal of the curious. The Church of Japan in a most flourishing condition, even amidst the beginnings of a dreadful persecution, some of the Princes of the Empire of Japan not only converted to the Christian Faith, but paying homage to the Pope at Rome by a solemn Embassy, the life, remarkable actions, and death of Taicosama, that illustrious Prince, who from a low servile condition of life,

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by his own merit and excellent conduct, raised himself to the Empire of Japan, his war with the Coræans, the reception and success of an Embassy, which was sent to him upon that account by the Emperor of China, the tragical death of Quabacondono, his only nephew, whom he had already appointed to be his Successor, and the Revolution, which happened in Japan, upon the death of this great Monarch, are some of the most considerable. There are many separate accounts extant of these and some other things, which happened in Japan in that space of time, but as they are all contained in this Collection, I shall avoid troubling the Reader with a particular account of them, and only beg leave to add a word or two concerning that memorable Embassy above-mentioned, which was sent to Rome by some Princes of the Japanese Empire in 1585, and which was something so unexpected and unusual, that the Eyes of all Europe were then turned upon it.

Most accounts of this Embassy, which were printed in several parts of Europe, contain little else, but a narrative of its reception at Rome, and the several audiences, the Ambassadors had of Gregory XIII. who died soon after their arrival, and of Sixtus V. his Successor. It will suffice to mention the two following, as the most ample and extensive.

Relationi della venuta degli Ambasciatori Giaponesi a Roma, fino alla partita di Lisbona. Con le accoglienze fatte loro da tutti i Principi Christiani, per dove sono passati. Raccolte da Guido Gualtieri, Roma 1586, Ottavo. This work contains, besides a short description of the Empire of Japan, an account of the voyage of the Ambassadors into Europe, and of what happened to them during their stay there, untill their departure from Lisbon.

De Missione Legatorum Japonensium ad Romanam Curiam, rebusque in Europa ac toto Itinere animadversis, Dialogus, ex Ephemeride ipsorum Legatorum collectus, & in Linguam Latinam versus ab Edvardo de Sande, Societatis Jesu Sacerdote. In Macaensi partu Sinici Regni, in domo Societatis Jesu, cum facultate ordinarii & superiorum, anno 1590, Quarto. This rare and curious Treatise, which was printed at Macao in China, both in Latin and Japanese, lays open, at once, the state of Europe and the Indies, as it was at that time. The Jesuits proud of the success of this Embassy, which was entirely a work of theirs, intended that the Japanese should be informed, as it were, by the Ambassadors themselves,

of the favourable reception they had met with in Europe, and the remarkable things they had seen in their voyage and return. And certainly it contains as complete an account, as it was then possible to give, of the state of Europe, its largeness and division, its government Monarchical, Aristocratical, or Democratical: Of the pomp and magnificence of the European Princes, the splendor of their Court, their riches and power: Of the manners, customs, and way of life of the nobles and inferior sort of people: Of the flourishing condition of trade and commerce: Of the way of carrying on war in Europe, both by Sea and Land: Of the principal Towns in Europe, particularly of Lisbon, Evora, Villaviziosa, Madrid, Pisa, Florence, Rome, Naples, Padua, Verona, Mantua, Cremona, Milan, Genoa, being the places which the Ambassadors themselves had passed through, and where they had been shewn, in the most ample manner, what was curious and remarkable: Of the power and authority of the Pope at Rome, the magnificence of his Court, the ceremonies observed upon his demise and burial, as also upon the election of a new Pope, the splendor of his Coronation, the pomp of his going to take Possession of the Church of S. John de Lateran: Of the power and grandeur of Philip II. then King of Spain, and the largeness of his dominions in Europe and both the Indies: Of the Republick of Venice, the nature of its government, the situation, riches and antiquity of that Town and Commonwealth: Of the numerous conquests and discoveries of the Portugueze in the Indies: Of several Countries in the Indies, particularly the Empire of China; and a variety of other things, too many to be here mentiontd. It was wrote by way of Dialogues, wherein the Ambassadors Mancius and Michael, their two companions Martinus and Julian, Leo, a brother of the Prince of Arima, and Linus, a brother of the Prince of Omura, are introduced as Interlocutors. The author hath not omitted, in proper places, to give some account of the Empire of Japan itself, and particularly to compare the manners and customs of that Country with those of Europe. In short, were the whole work now reprinted, I do not doubt, but that it would yet meet with a favourable reception.

But to proceed. There are many Letters of the Jesuits, subsequent to the several Collections mentioned above, and many other writers on the same subject, a list whereof is hereby subjoined, ranged as nearly as possible in the order of time, in which the things, they treat of, happened.

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Relation del Martyrio, que seys Padres descalcos Franciscos, tres hermannos de la Compania de Jesus, y decisiete Japones Christianos padecieron en Japon. Por F. Juan de Sancta Maria. Madrid 1601, 8vo. *The Franciscans, whose Martyrdom is described in this account, were sent Ambassadors from the Governor of Manilhas to the Emperor Taico, and by him received and treated as such, but having afterwards, contrary to his repeated commands, continued openly and without reserve to preach at Miaco, they were sentenced to be executed at Nagasaki, as disturbers of the publick tranquillity, together with three Jesuits and seventeen Japanese, who had been all taken up for the same cause.*

Historia de las Islas del Archipelago y Reinos della gran China, Tartaria, Cochinchina, Malaca, Siam, Camboxa, y Japan, y delo Succedido en ellos a los Religiosos descalcos de la orden del Seraphico Padre san Francisco de la Provincia de san Gregorio de las Philipinas. Par F. Marcello de Ribadeneyra. Barcelona 1601, 4to. *Only the fourth, fifth and sixth Book of this History, relate to the affairs of the Church of Japan, and in particular to the execution of the Franciscans above-mentioned.*

Historia de las Misiones, que han hecho los Religiosos de la Compania de Jesus, para predicar el Sancto Evangelio en la India oriental, y en los Reinos della China, y Japon. Primera y segunda parte. Por el P. Luis de Guzman. Alcala 1601, fol. *The fifth and sixth Book of the first volume, and the whole second volume of this History, contain a very ample and circumstantial account of the affairs of the Church of Japan, from its foundation by S. Francis Xavier, to the end of the sixteenth Century.*

Relacion annual de las cosas, que han hecho los Padres de la Compania de Jesus en la India Oriental y Japon en los annos de 1600 y 1601, y del progreso de la Conversion y Christiandad de aquellas partes. Valladolid 1604, 8vo. *This is a continuation of F. Luis Guzman his History of the Church affairs in China and Japan. It was first wrote in Portugueze by F. Ferdinand Guerreiro, and translated into Spanish by F. Antony Collaco.*

Tre Lettere annue degli anni 1603, 1604, 1605, & parte del 1606, mandate dal R. P. Francisco Pasio. Bologna 1690. *These three Letters are of F. Johannes Rodericus Giron.*

Literæ Japonicæ Anni 1606, Chinenfes Anni 1606 & 1607, illæ à R. P. Joh. Rodriguez, hæ à R. P. Mathæo Riccio Soc. Jefu transmiſſæ ad Cl. Aquavivam, Latinè redditæ à Rhetoribus Collegii S. J. Antwerpiæ 1611, 8vo.

Literæ Japoniæ annorum 1609 & 1610. Ex Italicis Latinæ factæ ab Andrea Schotto. Antwerpiæ 1615, 8vo.

Histoire des Choses les plus memorables avenues tant ez Indes orientales, qu' autres pais de la decouverte de Portugais, en l'establissement & progrez de la Foy Catholique, & principalement de ce que les Religieux de la Compagnie de Jesus y ont fait & endure pour la meſme fin, depuis qu'ils y ſont éntrez, juſquez a l'an 1600, par Pierre du Jarric, Tolofain, de la meſme Compagnie, 1. partie. Bourdeaux 1608, 4to. *This History, which relates to all the Eaſtern Countries in general, was compiled chiefly from the Letters of the Jeſuits, the Life and Letters of S. Francis Xavier, as published by F. Turſellin, the Writings of Maffeus, Acoſta, Guzman, Joannes de Lucena, Fernandus Guerreiro, and others. The ſecond Volume was published at Bourdeaux 1610, 4to. and the Third, which comes down to the Year 1610, at the ſame place, 1614, 4to. The whole History was afterwards translated into Latin by Matthias Martinez, and published at Cologn 1615, 8vo.*

Rei Chriſtianæ apud Japonios Commentarius, ex Literis annuis Soc. Jefu, Annorum 1609, 10, 11, & 12. Collectus à Nicolao Trigaultio. Auguſtæ Vindelicorum. 1615. 8vo.

Relacion del ſucceſſo, que tuvo nueſtra ſanta fe' en los Reinos de Japon desde el anno 1612, haſte el anno de 1615, imperando Cubofama, Compueſta por el P. Luys Pineyro. S. J. Madrid. 1617. *At the latter end of this account, which was taken from the Letters of the Jeſuits in Japan to F. Mutio Vitelleſchi, then general of the order, is a Liſt of all perſons that were executed in Japan for the Chriſtian Religion, from the year 1564 to 1615: as alſo of all the Colleges, Schools, and Convents, which were taken from the Jeſuits during the Perſecution, amounting in all to 73.*

A brief relation of the Perſecution lately made againſt the Catholick Chriſtians in the Kingdom of Japan. Divided into two Books. Taken out of the annual Letters of the Fathers of the Society of Jefus, and other authentical informations, translated into
English

English by W. W. London. 1619. 8vo. *This relates chiefly to what passed in the year 1619.*

Historia y Relacion del Japon desde el anno 1612, hasta el de 1615. Por el P. Pedro Morejon. S. J. Lisboa 1615. 4to.

Historia del Regno di Voxu del Giapone, dell' antichita, nobilta e valore del suo Re Idate Masamune, delli favori, ch'a fatti alla Christianita, e desiderio che tiene d'esser Christiano, e dell' aumento di nostra santa fede in quelle parti, e dell' Ambasciata, che ha inviata alla santita di N. S. Papa Paolo V. e delli suoi successi, con altre varie cose; fatta par il Dottor Scipione Amati, Romano, Interprete e Historico dell' Ambasciata. Roma 1615, 4to. *This was a second Embassy from Japan to Rome. It was sent by Idate Masamune, Prince of Voxu, that is, Osju, the most Northern Province of the Empire of Japan, and F. Ludovicus Sotelo, a Franciscan, was at the head of it. They went into Europe by the way of the West-Indies, and were admitted to an audience of the Pope on the 3d of November 1615. As to a more circumstantial account, the Reader is referred to the work itself.*

Lettere annue del Giapone, China, Goa, Æthiopia al Generale della Compagnia di Giesu, scritte dalli padri dell' istessa Compagnia nell' anni, 1615, 16, 17, 18, 19. Volgarizzate dal P. Lorenzo delle Pozze. Milano 1621, 8vo.

Historia y Relacion de los succedidos en los Reinos de Japon y China desde el anno 1615, hasta el de 1619. Por el P. Pedro Morejon. S. J. Lisboa 1621, 4to.

De Christianis apud Japonios triumphis, five de gravissima ibidem contra Christi fidem persecutione exorta ab anno 1612, usque ad annum 1620. Libri V. Auctore P. Nicolao Trigaultio. Cum M. Raderi auctario & Icnibus Sadelerianis. Monachij 1623, 4to.

Histoire de ce qui s'est passè au Japon, tiree des Lettres escrites es annees 1619, 1620, & 1621. Traduite de l'Italien par le P. Pierre Morin. Paris 1625, 8vo. *At the latter end of this History there is an account of the Country of Jesso, by F. Hieronymus ab Angelis, who was there in 1621, being a Letter wrote by him from Matsumai, wherein he asserts, that although in a former account of his he had denied it to be an Island, yet upon later observations, and*

the best information the Natives were able to give him, he had thought fit to alter his opinion, that to his own certain knowledge it borders upon the Sea on the East, South and West, and that to the North the Currents ran so strongly, as made him conclude, that there also it must be washed by it.

Histoire de ce qui s'est passè es Royaumes du Japon & de la Chine, tiree des Lettres escrites es années 1621 & 22. Traduite de l'Italien en Francois par Jean Baptiste de Machault. Paris 1627, 8vo.

Vita P. Caroli Spinolæ pro Christiana Religione in Japonia mortui. Italicè scripta a R. P. Fabio Ambrosio Spinola. S. J. Latine reddita a P. Hermanno Hugone. S. J. Antwerpiæ 1630, 8vo. *F. Charles Spinola was burnt alive in Japan, on the tenth of September 1622.*

Historia Ecclesiastica de los successos de la Christiandad de Japan desde el de 1602, que entro en el la orden de Predicadores, hasta el de 1620. Compuesto por el P. F. Jacinto Orfanel, de la misma orden. Y annadida hasta el fin del anno de 1620. Por el P. F. Diego Collado. Madrid 1633, fol. *This work relates chiefly to the Missions of Fathers of the Order of S. Dominic in Japan, as doth also, in good measure, the following, which brings down the affairs of their Missions in the Philippine Islands, Japan and China, from the year 1582 to 1637.*

Historia de la Provincia del S. Rosario de la orden de Predicadores en Philipinas, Japon y China, por Don Fray Diego Aduarte, Obispo della nueva Segovia. Annadida por el P. F. Domingo Goncalez. En Manila en el Collegio de S. Thomas, 1640, fol.

Relation verdadera y breve de la persecucion y Martyrios, que padecieron por la confession de nuestra S. Fé Catholica en Japon, quinze Religiosos de la Provincia de S. Gregorio de los descalços del orden de S. Francisco, de las Islas Philipinas, y otros muchos Martyres Religiosos de otras religiones, y seculares de diferentes estados, todos los quales padecieron en Japon desde el anno de 1613, hasta el de 1624. Por el P. Diego de San Francisco. Manila 1625, 8vo. *At the latter end of this small Tract are, Acta audientiaë a S. D. N. Paulo V. Pontifice opt.*

max. Regis Voxu Japoni legatis Romæ die 3 Nov. 1615. in palatio Apostolico exhibitæ.

Literæ annuæ e Japonia, anni 1624. ex Italico in Latinum translata. Dilingæ 1628, 8vo.

Histoire Ecclesiastique des Isles & Royaumes de Japon par le R. P. Francois Solier. Paris 1627, 4to. *This is a general History of the Church of Japan, and in a Chronological order, from its foundation to the year 1624.*

Narratio persecutionis adversus Christianos excitatæ in variis Japoniæ Regnis, annis 1628, 29, 30. Ex Italico Latine reddita a Joh. Bollando. Antwerpia, 1635. 8vo.

Historie der Martelaaren die in Japan om de Roomsche Catholickie Religie, schrickeliicke ende onverdraagelycke piinen geleeden heben, ofte ghedoodt ziiin. Bechreeven door Reyer Giisbertz. *The Author of this short History, which is commonly printed with F. Caron's History of Japan, lived for some time at Nagasaki in the service of the Dutch East-India Company, and was an eye witness to most of the facts, which he therein discourses of, and which happen'd from the year 1622 to 1629.*

Relatione della Provincia del Giapone scritta dal. P. Antonio Francesco Cardim. Roma 1643, 8vo. *The State of the Christian Religion in Japan, Tonquin, Cochinchina, Siam, Cambodia, Laos, and the Island Haynan, the Embassy, which was sent by the Portuguese Government of Macao to the Emperor of Japan, in the year 1640, in order to get, if possible, the act of the expulsion of the Portuguese repeal'd, the barbarous reception of the Ambassadors, and the cruel execution of their Persons and whole Retinue, (thirteen only of the lowest rank excepted, who were sent back to Macao) on the 3d of August 1640, are the chief Subject of this relation.*

Tractatus in quo agitur de Japoniorum Religione; de Christianæ Religionis introductione in ea loca; de ejusdem extirpatione. Adjuncta est de diversa diversarum gentium totius Telluris religione brevis informatio. Auctore Bernardo Varenio, M. D. Amstelodami 1649, 12mo. *This is only an Abstract of the most material things the Author met with in Mas-*
feus

feus, some of the Letters of the Jesuits, the account of Reyer Giisbertz and Francis Caron, reduced under certain heads.

Dell' Istoria della Compagnia di Gesu, l' Asia, descritta dal P. Daniello Bartoli, Parte I. & II. Roma 1660. f. *The first part of this general History of the Society of Jesus, brings down the affairs of their Missions into Japan and other parts of Asia, from the first Voyage to the Indies of S. Fr. Xavier, whither he set out in 1540 to the year 1569. The second is wholly confined to the Church of Japan, giving a general and compleat History thereof, from the year 1569, through the reigns of the Japanese Emperors Nobunanga, Taicosama, Daifulama, or as he was also called Ongoschiosama, and Xongunsama, to its final abolition under the reign of Toxungosama in the year 1540, when the Portugueze also were expelled the Country.*

Histoire de l'Eglise du Japon, par M. l' Abbé de T. Paris 1689, 4to. 2 Vols. *This is the History of the Church of Japan of F. Solier, put into better French, enlarged from several other Memoirs, and continued to the death of the Emperor Toxogunsama, which happened in 1658. It was wrote by F. Crasset a Jesuit, whose name was prefixed to the second Edition. An English Translation, by an unknown Hand, was printed at London 1707, in 2 Vols. 4to.*

Dutch Writers.

The Dutch having not only used the trade to Japan as early as the year 1609, but having enjoy'd it exclusive of all European Nations ever since 1640, it is but natural to expect more ample and satisfactory accounts from their Writers, whom I proceed now to take into consideration.

John Hughes Linschooten (Linscotanus) is the first I meet with. He was a native of Enkhuyzen, and went into the Indies with Vincent Fonseca, Archbishop of Goa, in 1583, some time before the establishment of the Dutch East India Company. It would be foreign to my purpose to mention all the differing editions and translations of his Travels, I will only observe, that they make out the second, third, and fourth parts of de Bry's India Orientalis, and that B. Paludanus, a noted Physician at Enkhuyzen, hath added some remarks, particularly on those things which relate to Natural History. His account of Japan, which is but short, and not without considerable mistakes, goes no farther, than the informations, the Portugueze at Goa, were then able, or willing to give him.

In another work, entituled Le Grand Routier de Mer, which is by some likewise ascribed to Linschooten, there are many curious, and doubtless then very useful, observations, relating as well to the Navigation to the Indies in general, as in particular to that of Japan, to wit, An Account of a Voyage from Liampon in China to Japan, with a description of the Coasts of Bungo, Miaco, Cacay, and the Island Toca: The Course from Lampacon in China to Japan, and the Island Firando: The Voyage of a Portugueze Pilot from Macao to Japan, and the Province Bungo: Another description of the Course from Macao along the Coasts of China to the Island of Firando, and the harbour of Umbra (Omura) in Japan: A Voyage from Macao to Japan, the Island Cabexuma, and the harbour of Languesaque (Nagasaki): The Voyage of Francis Pays, a Portugueze from Macao to Japan, in 1585: Directions how to discover Meaxume. and how to enter the harbour of Nagasaki: Several Voyages from Nagasaki to Macao in 1584, 1585, and 1586: A Voyage from Firando to Macao.

The account of Japan by Francis Caron, who was Director of the Dutch Trade there, is in proportion to its shortness, beyond question one of the best extant, though not altogether without mistakes. It was written originally in Low Dutch, by way of answer to several questions proposed to him by M. Lucas, then Director General of the Dutch East India Company. It was afterwards translated into most European Languages. The English translation, by Capt. Roger Manley, was printed at London 1663, 8vo. Some account of this author's life and character hath albeen already given by Dr. Kämpfer, p. 357 of this History. Henry Hagenauer, who had made a Voyage to Japan himself, made some additions to this account, which M. Caron, upon his return into Europe publickly disavow'd, and communicated a true copy of his work to Melchizedec Thevenot, who translated and published it, with a short Preface, in the first Volume of his Relations de divers Voyages curieux, qui n'ont point été publiez. The following pieces, as relating to the same subject, are extant with most editions of F. Caron's History of Japan. 1. The remarks of Hagenauer. 2. An Account of those, who suffered for the faith of Christ from 1622 to 1629, by Reyer Giisbertz, (of which above.) 3. A description of the pompous reception of the secular Monarch of Japan at Miaco, on the 25th of October 1626, when that Prince went to see the Dairi, or Ecclesiastical Hereditary Empe-

ror. Written by Conrad Crammer, then the Dutch East India Company's Ambassador to the Emperor's Court, and himself present at this Solemnity. 4. A Letter from the Director General of the Dutch East India Company to the Directors thereof in Europe, touching the trade to Japan. 5. A short account of the vast profit and advantages, the Dutch East India Company would acquire, if they were possess'd of the trade to China, by Leonart Camps. In the High Dutch Translation, which was printed at Nurnberg 1663, 8vo. there have been farther added, 1. A Map of the Empire of Japan, wherein it is represented as contiguous to Jesso. 2. Some additional remarks of John James Mercklin, relating chiefly to the affairs of the Dutch after M. Caron's time, and in particular to the hardships they were obliged to undergo after the expulsion of the Portugueze. 3. The Travels of the said Mercklin, who served the Dutch East India Company in quality of Surgeon from 1644 to 1653, and was himself for some time in Japan.

The account of M. Caron was again reprinted, from Thevenot's edition, in the third Volume of the Recueil de Voyages au Nord, printed at Amsterdam 1715, 8vo. and the following pieces added: 1. A Letter of M. de l'Isle, touching the question, Whether or no Japan be an Island? (This question hath been amply discussed at the beginning of this Introduction.) 2. An account of the discovery of the Country of Jesso, or Eso, situated to the North of Japan, which was made by the Ship Castrecoom in 1643. 3. The Map of Japan, published by M. Reland, contracted. 4. A description of the Eastern Tartary, by F. Martini, wherein, among other Provinces, some account hath been given of the Country of Jesso. 5. Some observations relating to the original descent of the Japanese. 6. Some memoirs touching the establishment of a Trade to Japan. Written, by order of M. Colbert, by M. Caron. Together with a copy of the Instructions to be given to the said M. Caron, who was to be sent in quality of Ambassador from the King of France to the Emperors of China and Japan, and the King's Letters to these two Monarchs, which are dated in the 24th year of his reign, that is, 1667. (Dr. Kämpfer, p. 357 of this History, hath given the reasons, for which M. Caron did not only quit the Service of the Dutch East India Company, but betray one of the most valuable branches of their commerce, as the trade to Japan then was, to other powers.) 7. The orders of the Emperor of Japan, touching the exclusion of the Portugueze

gueze from his dominions for ever. 8. *An account of what happened at Formosa, when as yet in the hands of the Dutch East-India Company, between Peter Nuyts, Governor of that Island, and some Japanese, who had been unjustly detained by him. (This account differs in some things from that given by Dr. Kämpfer, p. 56 of the Appendix to this History.)* 9. *An Historical account of the sudden demolition of the Dutch East-India Company's new built Warehouse at Firando in 1640.*

Descriptio Regni Japoniæ, cum quibusdam affinis materiæ, ex variis Autoribus collecta, & in ordinem redacta, per Bernhardum Varenum, M. D. Amstelodami 1629, 12mo. This is only an abridgment of the most material things the Author met with in several of the above-mentioned writers, and particularly in Marco Polo, the Letters of the Jesuits, Linschooten, Giisbertz, and Caron, reduced under certain heads.

The memorable Embassies of the Dutch to the Emperors of Japan, wherewith I shall conclude this list of the Dutch writers, were written originally in Low Dutch by Arnoldus Montanus, and publish'd at Amsterdam 1669, fol. They were soon after translated into English, and published by John Ogilby, by the following Title: Atlas Japonensis; being remarkable Addresses, by way of Embassy, from the East-India Company of the United Provinces to the Emperor of Japan, containing a description of their several Territories, Cities, Temples and Fortresses; their Religions, Laws and Customs; their prodigious Wealth and gorgeous Habits; the nature of their Soil, Plants, Beasts, Hills, Rivers and Fountains, with the Character of the ancient and modern Japanners. Collected out of their several Writings and Journals by Arnoldus Montanus. Englished and adorned with above a hundred several Sculptures, by John Ogilby, Esq;. London 1670, fol. The French Edition was published at Amsterdam 1680, fol. with some additions and alterations. The same Cuts served for the three Edition. This work doth by no means answer, neither the expence bestowed on the impression, nor the promises made in the very Title-page, nor doth it deserve the favourable reception it hath met with. It is full of large digressions, often altogether foreign to the purpose, and although it was pretended to have been collected from the Journals and Memoirs of the
Am-

Ambassadors themselves, yet, I believe, it will be found, upon perusal, that if it was cleared, of what the Author hath barely, and without any order, transcribed from the Letters of the Jesuits, and most of those other writers mentioned in the preceding Catalogue, the rest would be reduced to a few Sheets. But what is most material, most of the Cuts, which are the greatest embellishments, and, as it were, the Soul of performances of this kind, do greatly deviate from truth, representing things not as they were, but as the Painter fancied them to be. For as to the descriptive part, it must be owned, that the Author hath laid the publick under some obligations, by bringing together into one Volume, what could then be said on the subject, and was dispersed in many.

Trade of the
English to
Japan and
some of their
Writers.

Besides the Portugueze and Dutch, the English also were once possessed of the Trade to Japan, though they lost it again in a few years, for what reasons is not known. Their Factory was set up at Firando, under the care of Capt. John Saris, who went to Japan by the way of the Molucca's, in the Clove, one of the three Ships (the Hector, the Thomas, and the Clove) fitted out by the East-India Company in 1611, for their eighth voyage to the Indies. Capt. Saris upon his arrival in Japan, which was in June 1613, repaired forthwith to the Court of the Emperor Ongoschiosama, who then resided at Surunga, and was admitted to an audience of that Monarch on the 8th of September, of whom he obtained ample privileges, very honourable to the British Nation, whose fame had already reached these remote parts of the world, and exceedingly advantageous to the East-India Company, one of which, and certainly not the least considerable, was, that they should have leave to set out upon discovery of the Country of Jedso, or any other part in or about the Empire of Japan, a privilege, which the Portugueze, even at the time of their highest interest with the Japanese, were not able to procure on any terms whatever. The good success Capt. Saris met with in his Negotiations at the Imperial Court, was owing, in great measure, to the assistance of one William Adams, a Kentish man, who had been formerly in the service of the Dutch, and was chief Pilot to a fleet of five Sails sent to the East-Indies, through the Streights of Magellan, under the Command of Jaques Mahay, in 1598. The event of this voyage, the stranding of the Ship, on board which Adams was, upon the Coasts of Bungo, and his adventures in Japan, where he got into great favour with the
Emperor,

Emperor, may be seen at large in Purchase his Pilgrims, (Vol. I. p. 126) as set forth by himself in two Letters written from Japan, one of which is dated October 22, 1611. The same Author hath given us (p. 334, & seq. of the first Volume of his Pilgrims) not only a general account of the aforesaid eighth voyage, made by order, and for the East-India Company, but likewise a more particular narrative of the voyage of Capt. Saris to Japan, of his journey to the Court of the Japanese Emperor, and his transactions there, together with the observations he made during his stay in Japan, and the settlement of a Factory at Firando, the whole out of his own Journals. Upon the departure of Capt. Saris for Europe, one Richard Cocks, a Merchant, was left at Firando, with eight Englishmen, three Interpreters and two Servants. Several Letters of this Richard Cocks, and others, have been printed by Purchase (p. 395, & seq. of the said first Volume of his Pilgrims.) wherein an account is given of what passed at Firando after Capt. Saris was gone to the Emperor's Court, as also of later occurrences there after his departure for England, from the year 1614 to 1620. There is nothing else in Purchase relating to Japan, but a short Letter of one Arthur Hatch, a Minister, then lately returned from thence, dated at Wingham in Kent, Nov. 25. 1623, wherein there are several very pertinent remarks on the Government of the Japanese Empire, and the state of affairs at that time.

There was likewise a short account of Japan printed in Swedish (Wiifingsborgh 1667, 4to) by Oloff Erichson Willman, together with the voyages of Nils Matson into Asia and Africa, the voyage of the said Willman to the East-Indies, China and Japan, and an account of a journey through Muscovy into China.

The Natural History of Japan, and the State of Physick in that Country, have never been professedly treated of by any writer. Besides what Dr. Kæmpfer hath done himself, and which I have already touched upon in my account of his Life, and in some parts of this Introduction, the following performances of Cleyer and Ten Rhyne, are the only one tending this way, that came to my Knowledge.

Specimen Medicinæ Sinicæ, five Opuscula Medica ad mentem Sinenfium; continens, I. De Pulfibus Libros quatuor e Sinico translatos. II. Tractatus de pulfibus ab erudito Europæo collectos. III. Fragmentum Operis Medici ibidem ab erudito Eu-

Writers relating to the natural History of Japan.

ropæo conscripti. IV. Excerpta Literis eruditi Europæi in China. V. Schemata ad meliorem præcedentium intellegentiam. VI. De Indiciis morborum ex Lingua coloribus & affectionibus. Cum Figuris æneis & ligneis. Edidit Andreas Cleyer, Hasslo-Casselanus. U. M. Licentiatus, Soc. Ind. in Nova Batavia Archiater, Pharmacop. Director & Chirurg. Ephorus. Francoforti 1682, 4to. *This curious work, though it relates properly speaking to the Physick of the Chinese, yet it deserves to be referr'd to Japan, as the State of Physick is nearly the same in that Country as it is in China. The Figures also agree in great measure, with those of an Anatomical Treatise of the Japanese, now in the hands of Sir Hans Sloane.*

Excerpta ex observationibus Japonicis, Physicis, &c. Wilhelmi Ten Rhyne, De Frutice Thee. *This curious account of the Tea was printed by Jacobus Breynius his in Centuria prima Exoticarum aliarumque minus cognitarum Plantarum. Gedani 1678. fol. The same Author hath also given us (p. 2. of his Centuria) an Account of the Camphire Tree growing in Japan, chiefly from the observations of the said Ten Rhyne, who sent him a Branch of it. (Ten Rhyne in the Title to the Excerpta abovementioned, is wrongly called Physician, Botanist and Chymist to the Emperor of Japan, where he was only, like Dr. Kämpfer, Physician to the Dutch Factory and Embassy.*

Wilhelmi ten Rhyne, M. D. Differtatio de Arthritide: Mantissa schematica de acupunctura, & Orationes tres I. De Chymia ac Botanica antiquitate & dignitate. II. De Physiognomia. III. De Monstris singula ipsius autoris notis illustrata. Londini, 1683. *This dissertation of the Gout was written chiefly with regard to the cure of this distemper by the Moxa, which had been very much recommended by Hermannus Bushovius, a Minister of the Gospel at Batavia. To the Mantissa Schematica have been added three Schemes, shewing what parts of the human body are to be burnt with the Moxa, according to the Chinese and Japanese, and likewise a figure of the needle, which the Japanese make use of in the Acupunctura.*

Writers relating to the Language of the Japanese.

As to the Language of the Japanese, the knowledge whereof one should have thought a thing of the utmost consequence, not only to those, who used the trade to Japan, but chiefly to the Jesuits and other religious Persons,

Persons, employ'd in propagating of the Gospel, who could not flatter themselves with any hopes of success, unless enabled, by a competent skill therein, to converse and discourse with the Natives, it may appear strange, that so little hath been done to facilitate the understanding of it. There is indeed a specimen of the Characters at the latter end of the second edition of Maffeus his collection of Letters, (v. p. xxxii. of this Introduction) and another in Purchase, being a copy of the Privileges granted by the Emperor Ongoschiosama to the English, but they were intended rather for curiosity than use. F. Didacus Collado, a Franciscan, is the only one who published, A Grammar of the Japanese Language: as also a Dictionary, in Latin, Spanish, and Japanese, in two volumes, and likewise, the way of examining a Japanese in the auricular confession, all which were printed at Rome, 1632, 4to. at the expence of the congregation de propaganda fide, but the Japanese words, in all these works, are expressed only in Latin Characters.

Besides what is to be met with in several places of this History of Japan, relating to the Language of the Country, I have added (Tab. XLV.) three Alphabets of the simple Characters, and some specimens of the compound ones. But of this, more in my Explanation of the said Table, to which I refer the Reader.

Before I quit this subject, it will not be improper to add a List of the Japanese writers themselves: I have met with the Titles of some in Dr. Kæmpfer's manuscript memoirs, but far the greater part, (which I have marked with a *) were brought by him into Europe, and are now in the valuable collection of Sir Hans Sloane.

List of the
Japanese
Writers.

* Nippon Odaiki. The Annals of the Japanese, giving an account of their origin and remarkable actions, of the succession of all the Emperors of Japan from Sinmu to our days, and of what passed in every one's reign.

* Nippon Okaitsu, in the literal sense, an adumbration of the great things of Japan, is of kin a to the foregoing work, and relates likewise to the heroic and remarkable actions of the Japanese from the Foundation of their Empire. (An abstract of the principal things, contained in these two works, hath been given in the second Book of this History of Japan.

Tai Fee ki. *An account of the war between the families of Feki and Gendfi, which lasted forty years, and ended with the extirpation of the Feki family. It is a large work, divided into fourscore parts, which are commonly bound up in forty Volumes.*

Feekei mono Gattari : *A Discourse of the affairs of the Feekei's; which turns upon the same subject with the last.*

* Oſacca mono Gattari : *A Discourse of the affairs of Oſacca. This is an ample account of the intestine wars, which arose in Japan, upon the demise of Taicosama, between the Counsellors of state appointed by that Monarch, and Ongoschiosama, whom he had made Tutor to Fide Jori, his only Son and Heir, of the celebrated siege of the Castle of Oſacca by Ongoschiosama, the taking of that Castle, the untimely end of Fide Jori, and the manner of Ongoschiosama's seizing the Crown of Japan upon Fide Jori's death. This Ongoschiosama is the same Emperor, who granted the liberty of trading to Japan both to the English and Dutch.*

* Simabaraki, or Simabaragafen, *an account of the war at Simabara. The rebellion of the Christians of Arima, who retired to the number of 37000, into a Castle upon the Gulph of Simabara, the siege and surrender of this Castle, and the unparallel'd butchery of the besieged, whereby the Christian Religion was totally abolish'd in Japan, are the subject of this discourse. Amongst many other writings of Dr. Kämpfer, now in possession of Sir Hans Sloane, is a translation of these two works.*

The History of Abino Sime, Son of the Emperor Abino-Jaffima.

Sin dai ki. *A History of all the Gods of the Japanese, as they were of old worshipped in the Country.*

Tensinki. *A particular History of the life and heroic actions of Tensin, who is the chief of the Sintos Gods of the Japanese.*

Nippon Idsumi no kuni Oojasijro, *that is, the wars of the Gods in Oojasijro in the Province Idsumi.*

* Dai fanja Firamitz. *A Treatise of all the Gods worshipped by the Budsoists.*

Sikki moku. *The Laws and Constitutions of the Japanese Empire.*

Kiusaj. *A Treatise of the civil Customs and Ceremonies of the Japanese.*

Soogakf. *A Treatise containing the precepts of morals; as taught and practised by the Siutoists, or Philosophers of the Japanese: It is divided into five parts.*

Fontsjō O in fifi, *that is, in the literal sense, the artifice of the Shadow of the Japanese Cherry-Tree. It is a Treatise of the art of governing by Itakura Suwono Cami, Governor of Miaco, who in the decline of his life retired from business, and wrote this Book under a large Cherry-Tree in his Garden, whence also he hath borrowed that Title.*

Tsure dsurè Iosijdano Kenko, *that is, the Solitudes of Iosijdanokenko, who was once a Soldier in the Emperor's service, but retired afterwards into a Convent, and turned Monk. It is a Collection of moral Sentences, very conducive to regulate the behaviour of mankind in various scenes of life.*

Faku nin Isju, *that is, the verses of an hundred men. It is a Book of Poetry, composed by an hundred persons of the Court of the Ecclesiastical Hereditary Emperor, every one of whom furnished his quota.*

Kojogun. *A Treatise of the Government of Japan.*

* Nipponki. *An account of the most remarkable things to be met with in the Empire of Japan.*

* Sitzi Jossu. *A Geographical description of the Empire of Japan, translated in Chap. V. of the first Book of this History of Japan.*

* Isje mono Gattari. *A discourse of the affairs of Isje, by Narifide, a Person of the Ecclesiastical Hereditary Emperor his Court.*

* *A description of the Court of the Dairi, or Ecclesiastical Hereditary Emperor of Japan, together with one hundred different dresses of the Persons composing that Court.*

* Jedo Kagami. *A description of the Court of the Secular Monarch at Jedo, with a list of all the Officers, and their Revenues.*

Sikki. *A Chinese Chronicle, containing a description of the most remarkable occurrences in the Empire of China.*

Mannengojomi, *that is, an almanack for ten thousand years, wherein it hath been calculated, what days are fortunate or unfortunate, according to the influence of the Cœlestial Signs.*

* Dsiokivi. *An Almanack. They are commonly eight Inches in beighth, and five feet in length.*

* Ofasjo. *A Treatise of the Elements, Worlds, Heavens, Stars, Comets, Meteors, &c.*

* Kinmodsui. *A Japanese Herbal, wherein are the figures of near five hundred Plants and Trees growing in Japan, with their names and uses. This Work is divided into eight Books, and the Plants are done after the same manner, as I have represented the Tea in a corner of Tab. XXXVIII.*

A Book of the Quadrupeds of Japan, with the figures of upwards of sixty, done after the same manner, and of the same size, with the Chimerical ones in Tab. IX. of this History, which I have copied out of this Book.

* *A Book of Birds, containing near fourscore Birds, done after the same manner.*

* *Two Books, containing near an hundred figures of Fishes, Crabs, Shells, Snakes, Lizards, Frogs, Insects, and the like, all done after the same manner. I have engraved some of the most remarkable in Tab. X. ad XIV. of this History.*

* *An Anatomical Treatise, containing the figures of several external and internal parts of the human body, not very different from those of the Chinese, engraved in Dr. Cleyer's Medicina Sinensis.*

* *A Book of Minerals, Stones, Corals, and other curiosities.*

* *Two Books of their Habits, Head-dresses, Gowns, &c.*

* *Several Books, containing the figures of upwards of 400 Instruments, Arms, Household-goods, of the Japanese, several of which I have engraved in Tab. XXI, XXII, XXXI, XXXII, to facilitate the understanding of some passages in this History.*

* Kennei Tsioufo ki Mokurokf. *Instructions for Families, relating to what is to be known or done in a family.*

* *Two Books relating to the way of Building of the Japanese, wherein are represented several of their Castles, Temples, Houses, Gardens, Roads, Wells, Hedges, and the like.*

* *A Book relating to Agriculture, containing the figures of all the Instruments used in Japan for Ploughing, Tilling, &c.*

* Dodsutski. *Several Road-books for the use of Travellers, giving an account of the distances of places, the prices of Victuals, and Carriage, and the like, with many figures of the Buildings, and other remarkable things to be seen on the Road.*

* Three

* *Three Books of Heraldry, containing the Coats of Arms of the Emperor of Japan, as also of the Princes and Noblemen of the Empire, together with the Pikes, and other Badges and Ensigns of Authority, which are usually carried before them. I have engraved several of these in the Frontispiece, and in Tab. XXX.*

* *A Dictionary, containing five thousand Sin, Common, Taf, and Sio Characters: some specimens of which are to be seen in Tab. XLV, in the two last Columns to the left.*

* *Several Copy-books, shewing the various figures of their Characters, simple and compound.*

* *A map of the whole world, according to the Japanese. It is two Feet broad, and four Feet three Inches long.*

* *Several Maps of the Empire of Japan, of two Feet, three Inches in breadth, and six Feet and a half in length.*

* *A Map of the Empire of China, divided into its several Provinces of four Feet in length and as many in breadth.*

* *A ground-plot of Jedo, the Capital City and Residence of the secular Emperor, of four Feet and a half in length, and as many in breadth, contracted in Tab. XXX of this History.*

* *A ground-plot of Miaco, the Residence of the Ecclesiastical Hereditary Monarch, five Feet and a half long, and four Feet broad, contracted in Tab. XXVII of this History.*

* *A Map of the Town of Nagasaki, and the neighbouring Country, four Feet eleven Inches long, and two Feet two Inches broad, contracted in Tab. XIX.*

* *A Ground-plot of the Town of Osacca, of three Feet in length, and two Feet eight Inches in breadth.*

* *A particular Map of the Road from Nagasaki to Osacca, with the representations of the Rivers, Bridges, Towns, Castles, Temples, &c. in a Roll, twenty Feet long, and eleven Inches broad.*

* *Another Map of the Road from Osacca to Jedo after the same manner, and of the same length and breadth.*

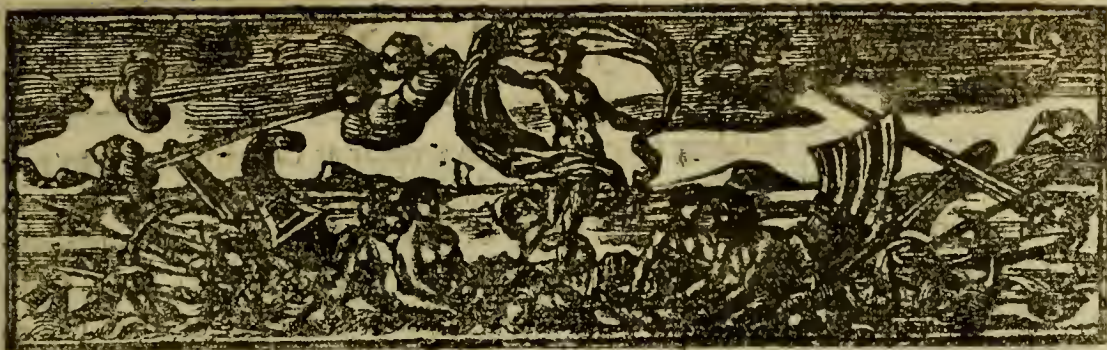
* *Views of the most celebrated Temples, Castles, and other Buildings of the Japanese, to the number of fifty, done by the Natives, in water colours, all of the same size and make with those engraved in Tab. XVII, XVIII, XXXV and XXXVI, which I have copied out of this very collection.*

Having

Conclusion.

Having thus gone through what I proposed to treat of in this Introduction, it may now at last be reasonably expected, that I should say something on my own behalf: I am very sensible, that this performance is far from being without Faults; in excuse of which, although I could alledge several things, yet I will rather rely on the candour of my readers, in hopes, that the difficulties, which inevitably attend the translating of a work of this kind, and which were not a little encreased by something very intricate and obscure in the author's stile, together with the consideration, that I was to translate into a Language, which is not my mother tongue, will be a means to soften the censures of some, and that the pains, I have been at in many other respects, will make amends with more impartial judges, for what imperfections still remain. What I chiefly aimed at, was to express the sense of the author, in as clear and intelligible a manner, as was not inconsistent with the nature of the subject, and the genius of the English Language; and being conscious of my own insufficiency, I have, for a farther satisfaction, desired some of my friends to peruse my translation, and to correct what they found very much amiss therein. As to the Cuts, but very few were left finished by the Author: All the rest I have drawn with my own hand, either from his unfinished originals, or from the prints and drawings of the Japanese, in the Collection of Sir Hans Sloane, and if they should appear to some to fall short in point of elegance, though even as to that I have taken all possible care, I have the satisfaction at least, that I can vouch for the truth and accuracy of them, and their conformity with the originals. But there is one thing, which I cannot forbear taking notice of, before I conclude, and that is, that the Author hath repeated, in some places, what he had already mentioned in others: I intended at first to leave out all these repetitions, but upon second thoughts, and for some other reasons, I resolved to give the whole History, as it had been delivered to me: the rather, as the said repetitions, which the Reader is desired candidly to excuse, are in the end not altogether useles, both as they serve to refresh the memory, and to give, in some places, a more ample explanation of such things as were but occasionally touched upon in others.

May 1. 1727.



THE
History of JAPAN.

BOOK I.

A GENERAL DESCRIPTION
OF THE
EMPIRE of JAPAN.

CHAP. I.

*Journal of our Voyage from Batavia to Siam, with an account
of what happen'd during our Stay there.*

AFTER I had made some Stay at *Batavia*, the Capital of the Dutch East-India Company in the Indies, and Residence of the Director General, seated upon the great Island *Java*, an Opportunity offer'd for sailing to *Japan*, on board a Dutch Ship, call'd *De Waelstroom*, bound for that Country. I was offer'd the Place of Physician to the Embassy, which the Company sends once a Year to the Japanese Emperor's Court. It is now almost a Century, since this Empire hath been, as it were, shut up and kept from all Commerce with foreign Nations, except the Dutch, who being look'd upon as the sincerest of all Foreigners, are for this Reason admitted among them and tolerated, though under a very strict Inspection, and are allow'd this particular
A Favour,

*Occasion of
the Author's
Voyage.*

Favour, that their Resident may every Year appear at Court in order to pay their Respect to the Emperor. This is the only Opportunity at present, an European can have of going thither, and viewing the Majesty of that Court and Empire. Our Ship was bound first to *Siam*, there to dispose of Part of her Cargo, and to take in Goods of that Country, whereby I had an Opportunity of seeing also this famous Kingdom and its magnificent Court.

Departure
from Batavia.

I went on Board on *Sunday* the Seventh of *May* 1690 early in the Morning. We weigh'd Anchor the same Day and set Sail with a small, but favourable Breeze. About Noon we made the small Island *Eidam*, lying a few Leagues off *Batavia*, along which we coasted till late at Night, when we lost sight of it.

S. Paul.

On *Monday* the Eighth we lost Sight of the high Land of *Java*, but not of the neighbouring Islands. We were becalm'd in the Afternoon and advancing but slowly, cast Anchor in Twenty nine Fathoms, lest the Currents, which run here very strongly, should carry us too much out of our Course. About half a League off us we saw a small Portuguese Vessel at Anchor, with Chinese Sailors on board, which set Sail from *Batavia* two days before. She was call'd the *St. Paul*, and had the Image of this Apostle painted upon her Stern. She had been in *Japan* about five Years ago, notwithstanding that by order of the Japanese Emperor all Portuguese whatever are forbid entering his Dominions under Pain of Death and Forfeiture of their Ships and Goods. I flatter myself the Reader will not be displeas'd to be inform'd of the Occasion and Event of this Voyage, which I particularly enquir'd into at *Batavia*, the rather since it bears a near relation to the main Subject of this History.

About six Years ago, a Japanese Vessel was forc'd away, in a violent Storm, from the Coasts of *Japan* towards *China*, and having suffer'd many Incommodities, was at last wreck'd near *Macao*, a famous trading Town in *China*, belonging to the Portuguese. The Portuguese Government at *Macao* thought this an excellent Opportunity, to recommend themselves to the Japanese Emperor, and perhaps, which they had more at heart, to recover their former advantageous Trade. For this reason it was resolv'd to relieve the twelve Japanese, whose Lives had been sav'd, to treat them with kindness and civility, and generously to send them back to *Japan* on board one of their own Ships. But the Event fell far short from answering their Expectation; for when they got into the Harbour of *Nangasaki*, all the Japanese without exception were committed to Prison, and the Portuguese Vessel strictly guarded, without permitting any Body to set foot on shore, till the Governors of *Nangasaki* could give an Account of this nice Affair to the Imperial Court at *Jedo*, and Orders sent from thence as to their further Conduct. The Portuguese were like to be put to Death and to have their Ship burnt, pursuant to the standing Imperial

Imperial Orders on this head; but the Severity of the Court being somewhat allay'd, partly by length of time, partly by the intercession of Mr. *Buteman*, then Resident of the Dutch East-India Company, they at last, in consideration of their good Intention, obtain'd leave to return to *Macao*, and Provisions were offer'd them consisting chiefly in Rice and Water. The unhappy Japanese, after a rude Imprisonment of two years, were set at Liberty, and under a strict Guard sent to their native Towns. One of our Residents, upon his return from *Jedo* to *Nangasaki*, met some upon the road. Thus this Voyage ended without the least advantage to the City of *Macao*. But to proceed on our own Voyage.

We weigh'd anchor after midnight, and on the Ninth in the Morning made the Thousand Islands, as they are here call'd. We were in Sight of the high Land *Lampon*, in *Sumatra* opposite to *Bantam*. We saw likewise the Western Mountains both of *Java* and *Sumatra*, and particularly one in *Sumatra*, remarkable for its height, which to our great Grief we had had so long in Sight, some Months before in our Voyage from *Atsijn* to *Batavia*. The Wind was variable, mostly S. We were almost becalm'd in the afternoon, and could not make the Island *Norderwachten*, that is *Northern Guard*, before Evening. After Sunset a fresh favourable Gale sprung up.

It was cloudy all the Tenth. The Wind E. S. E. We steer'd North out of sight of Land or Islands, excepting some few of the highest Mountains in *Sumatra*, the tops of which we perceiv'd indistinctly through the Clouds. We cast Anchor late at Night in six Fathoms, to avoid running against Land in the Night, which was seen from the great Mast the evening before, and suppos'd to be the Island *Lucipara*, lying at the mouth of the Strait of *Banca*.

On the Eleventh of *May* we weigh'd anchor early in the morning, but a Calm ensuing forc'd us to drop it again, and to lie by for some hours. About two hours after Sun rising, a brisk Gale sprung up at S. and we steer'd North between Land, which we saw last evening, and found to be the Island *Lucipara*, and the Coasts of *Sumatra* towards the Straits of *Banca*.

Before I proceed further, I cannot forbear observing in general that the Voyage from *Batavia* to *Siam* is attended with no small difficulties and dangers, because of the many small low Islands, Rocks, Shoals and Sands. A careful and prudent Pilot must always keep at a due distance from Land, that is, neither too near it, nor too far off, that in case of strong stormy Winds and Turnado's, which frequently and unawares arise in this Passage, he may have an opportunity of coming to an anchor, and by this means preserve the Ship from running a-ground, or from being cast away too far out of her Course. For this Reason Ships commonly lie at anchor over night, the rather if Land was seen the day before, or some Signs appear'd of its being,

*Voyage from
Batavia to Si-
am dangerous.*

Straits of
Banca.

ing near. The most dangerous Passage because of its Narrowness, Shoals and Rocks, are the Straits of *Banca*, form'd by an Island of this name, and the Coasts of *Sumatra*. The Coasts of *Sumatra* all along the Straits are low, without Hills or Mountains, but well stor'd with Woods. *Banca*, on the contrary, is ragged and broken with high Hills and Mountains in some Parts, and low verdant ground in others. It seems in the main to be a very fruitful Island. All the Ships bound for the Eastern Coasts of *Malacca*, for *Siam*, *Cambodia*, *Cochinchina*, *China* and *Japan*, pass these Straits. The Coasts of *Sumatra*, opposite to *Banca*, have two or three remarkable Points running out into the Straits. We got within half a League of the said Coasts, because there is a good soft Clay at the bottom and even ground in six Fathoms Water and more. We made the second Point of the Coasts of *Sumatra* before Sun set, and lay by against the next morning.

On the twelfth of *May* we weigh'd anchor before Sun rising, and this morning got as far as the third and furthest Point of the Coasts of *Sumatra*. The *St. Paul* (of which above) which was hitherto far a-stern of us, was now got considerably a-head us. We steer'd along the Coasts to N. N. W. The Sky was thick and cloudy, the Wind variable, mostly S. The Coasts of *Sumatra* and *Banca* appeared much as yesterday. In the Afternoon the Wind turn'd contrary, which made us take in part of our Sails, and tack about for a while.

Palimbang,
River.

On the Thirteenth of *May* in the Evening, we got safe to the End of the Straits, between the Mouth of the River *Palimbang* on our Larboard, and a very high Rock call'd *Monapin*, upon the extremity of *Banca* to the Starboard. The Mouth of the River *Palimbang*, which was about three quarters of a League distant, seem'd to be at least half a League broad. We could see no Land beyond it, whither for its extent, or because of the dusk of the evening. We made the best of our way towards the said Mouth, and the Coasts of *Sumatra* in seven fathoms and a half, to avoid a dangerous Rock, call'd *Frederic Henry*, which lies hereabouts, and upon which a Dutch Ship call'd *Prince William*, bound for *Siam*, unfortunately stranded, some Years ago, but the Captain and Crew sav'd themselves in the Boat. The Wind proving favourable, and we being past the Straits of *Banca*, we sail'd all night.

Frederic Henry,
a Rock.

Seven Brothers.

On the Fourteenth of *May* in the morning, we came in sight of the Islands *Poele Tju*, that is the *Seven Islands*, otherwise the *Seven Brothers*. We directed our Course so as to leave the said Islands to the Starboard. It was clear and cool, and a good favourable Gale all Day long. We lost sight of the Coasts of *Sumatra*, and in the Evening made the Island *Puli Saya*.

Puli Saya.

We

We advanc'd considerably all Night, and on the Fifteenth in the Morning left *Puli Saya* so far a-stern that we could scarce perceive the Top of one of its Mountains, remarkable for its great height. About Noon we made *Puli Lingan*, and cross'd safely the Æquinoctial Line. It now clear'd up, having rain'd pretty hard the Night before. We were almost becalm'd in the Afternoon advancing but little; about four we had a strong Turnado, the Wind blew hard out of N. W. We run with incredible Swiftnes in these dangerous Seas for about two Hours, when the Wind ceasing we came to an Anchor, having been cast pretty much out of our Course.

Puli Saya.

We set sail again on the Sixteenth in the Morning, with low variable Wind, and clear Weather, after a rainy Night. We advanc'd but moderately, and could not get out of sight of *Puli Lingan* till Evening, when we cast Anchor.

On the Seventeenth of *May* we weigh'd Anchor two Hours before Sun-rise: We steer'd N. W. but saw no Land all Day long: The Currents carried us with great Violence N. and N. N. E. It blowing but little, we came to an Anchor towards Evening in Thirty Four Fathoms, and set sail again about Ten at Night.

The Wind was variable all the Eighteenth, and sometimes it blew hard. We steer'd to N. W. without Sight of Land, and resolv'd to pass by *Puli Timon*, where pursuant to the Company's Instructions our Ships commonly put in for Wood and Water, and with these favourable Southerly Winds, to proceed directly North for *Siam*.

We were under Sail all Night, and on the Ninteenth in the Morning, perceiving the Top of a Mountain on our Larboard Side, we hop'd 'twould be the Island *Puli Thingi*, and therefore stood in directly for it. We were not disappointed in our Hopes, and in the Afternoon got Sight of *Puli Aur*, or *Puli Oor*, and soon after of *Puli Pisang*.

*Puli Thingi.**Puli Oor.*

On the Twentieth of *May* about Eight in the Morning, we came to an Anchor before the Island *Puli Timon*, bearing N. E. to E. I went on Shore with some others, partly to view the Situation of the said Island, partly to observe what Plants and other Natural Things it produces, which hath been in all my Travels one of my chief Cares and Amusements.

Puli Timon.

Puli Timon is one of the largest Islands situate near the Eastern Coasts of *Malacca*. It is subject to the King of *Jobor*, who resides at *Siperka* upon the Continent of *Malacca*. He governs it by Two *Orang Kay's*, one on each side of the Island. *Orang Kay* in the Malayan Language, signifies a Woodman, or a Man entrusted with the Care and Inspection of Woods and Forests. The Inhabitants are a sort of Banditto's, who have been possess'd of this Island a considerable Time, and are of late grown so numerous, that some Years ago one of their *Orang Kay's*, who came on board one of our Ships, boasted they were no less than Two Thousand in Number, tho' perhaps not half.

They live separate from each other in poor small Cottages, consisting only of one single Room, with a small Window and a Door to come in. These Huts are not above five or six Paces long, and two or three broad. All the Furniture within, consists in a Bench round the room, to sit, or lye upon; without, there are some few *Pinang* Trees: For although the Island consists of scarce any thing but rocky Precipices, yet they choose for their Habitations such Places, where they can have a little flat ground round their Cottages, on purpose to plant some *Pinang* and other Trees. The Inhabitants are lively enough, and not ill shap'd. They are somewhat blacker than the *Javans*, as they live also nearer the *Æquinoctial* Line, some of them seem'd to me to be of a very unhealthy Complexion. They pluck out the Hairs of their Beards, as do also the Inhabitants of *Malacca* and *Sumatra*, which makes them both look like ugly old Women. They are all Mahomethans, this Religion having spread almost all over the East. Their Habit consists in a Piece of coarse Cloath, made of the Bark of a Tree, which they wear about the Waste. They wear a piece of the same Cloath, twisted in form of a Garland, about their Heads; some wear Hats of *Gabbe Gabbe* Leaves. *Gabbe Gabbe* is a common Tree all over the East-Indies, and not unlike the Palm Tree. The Indians make their *Saga* of it, which they eat instead of Bread. The Inhabitants came on board our Ship in small Boats just big enough to hold each a Man, and withall so light, that one Man can easily hawl them on Shore. The Man sits in the middle his Goods laid behind him: The Oars are above a Man's Length, and so shap'd that the Man holding them in the middle rows with both ends on either side of the Boat. They have also larger Boats, which will hold conveniently four People, and with these they venture as far as the Coasts of *Malacca*. They brought us exceeding large *Mango's*, bigger than ever I saw them; *Pisangs* (Indian Figs) likewise of an uncommon Size, about a Span and a half in Length and a Span in their angular Circumference, very large *Suwsacks*, Pine Apples, small Lemons, Fowl, and a very particular sort of Rams, of a redish colour, with long Hairs and a large Tusk on each Side. They brought nothing of their Manufactures on board but Bags of *Pisang* neatly enough twisted, and small Mats of the same Substance, as also of *Gabbe Gabbe* Leaves, likewise very artfully wrought. They would take no Money for their Commodities; but Linnen, Shirts, Rice, Iron, and other Bawbles were very acceptable to them. They seem to have no Knowledge at all in Moncy, for having shew'd them some Pieces, they would ask for a small Mat ten times its Value. On the contrary, for a small Piece of course Linnen, perhaps not worth three Farthings, they would readily exchange Victuals to the Value of two or three Shillings. The whole Island, as I have already observ'd is scarce any thing else but a heap of Stones, Rocks, and steep high Mountains, and yet, what appear'd to me remarkable, their barren Tops, where perhaps

haps one should be at a Loss to find two or three Inches of Ground, were cover'd with Trees and Bushes. We climb'd up the rocky Shores to look for the watering Places, not without some difficulty and danger, by the Help of the Roots of Trees, which grow up towards the Top, and which running down to the Ground ten, twenty, or more Fathoms, serv'd us instead of Ropes to catch hold at. Between the Heaps and Ruins, for so may I well call them, you meet very frequently with small Lakes, or Ponds of sweet Water, which is in some Places so cold, that having taken the Diversion of washing my self, I was very much indispos'd for some Days after. One River we met was large enough to drive a couple of Mills, and it came down from the Tops of the Mountains, running over the Rocks and Stones with so much rapidity and roaring, that standing by we could scarce hear one another speak. The Water was clear, cool, and seem'd to me to taste somewhat bitter. I had not leisure enough to make what Observations I wish I cou'd have made upon the Plants of this Island. I observ'd in general that there grow many of those, which I found upon the Island *Eidam*, some few Leagues distant from *Batavia*, and have describ'd amongst the plants of that Island. Along the Shores I took notice of the following Trees and Shrubs.

Terum Lauk, a middle siz'd Shrub, with oblong leaves, two or three Inches long, an inch and a half broad, almost opaque, with a strong nerve running irregularly across the middle. The Flower was Yellow, pentapetalous or consisting of five petala, dispos'd in form of a Star. The seed was exceedingly beautiful, all green and like a Star of *Seven rays*. There were three, four or five of these Starry Seeds grew Close to one another, which altogether made a very handsom figure. *Terum Lauk.*

Prija-Laut, is a Shrub which bears a berry somewhat larger than our Juniper berries, green and of a fleshy substance. The leaves are ferrated. I observ'd the very same plant in *Persia* about *Gamyon* or *Banderabassi*, and have figur'd and describ'd it at large amongst my Persian plants. *Prija-Laut.*

Maanbu. A pretty large Tree with several obtuse tender leaves, soft to the touch, without a nerve in the middle, sticking together at the end of the branches. I observ'd the same tree at *Eidam*, but had not then the good luck to meet with the flowers and fruit, which I saw here in full perfection. The flower is somewhat particular. It consists of 5 petala, all on one side dispos'd in form of a Semi Circle, or half moon. Opposite to the flower leaves is a bent stylus standing upwards with a small round green head at the top. To the flowers succeed five berries of a fleshy Substance. *Maanbu.*

Papiniok, hath a white flower not unlike the flower of beans, which family it comes nearest with regard to the leaves, there being three set *Papiniok.*

to each Stalk, the middlemost whereof is longer and larger than the two others, which stand opposite to one another.

Another Tree, whose name I could not learn, had large, tender, roundish leaves, not unlike the leaves of the Filberd-tree, but twice, or thrice as big with many irregular nerves running lengthways and transversely. The flower was Compos'd of an uncertain number of petals, commonly 7 or 9. The fruit was an Apple, not unlike the apples, of which the old Women at *Batavia* make a particular Ointment, to anoint and smooth the skins of Children after the Measles, of which I have elsewhere given some account.

Fine Iris.

Amongst the Plants there was particularly remarkable for its uncommon beauty a flesh colour'd Iris with yellow Streaks, and a thorny fruit much of the bigness and shape of a Nutmeg, and divided into three Cells, in each of which were lodg'd four round white seeds about as big as Pease.

All the Ships bound from *Batavia* to *Siam* have instruction from the Company to put in, if possible, at *Puli Timon* for wood and water, this Island being very commodiously seated for this purpose, about half way from *Batavia*. It was told, and it is not improbable, that there is but little difference between *Puli Timon*, and *Puli-Oor*, as to the situation, nature of the place and way of life of the Inhabitants. Upon our arrival in the morning a Gun was fired to invite the Inhabitants to trade with us; In the evening, after the Ship had taken in a good store of wood and water, the same signal was given for us, that went on Shore, to return on board.

We set sail after Supper with a brisk favourable gale. *Puli Timon*, which in the morning bearing N. E. by E. appear'd small and narrow, made now a much handsomer and larger appearance bearing E. N. E. about half a League distant and seem'd to be about four Leagues long and two broad.

On the Twenty first of *May* in the morning we lost sight of *Puli Timon* and discovered the high mountains of *Malacca* at a considerable distance a-head. We steer'd to N. W. and N. W. by W. to draw obliquely near Land, which we came in sight of before Sunset, being the main continent of *Malacca* and some small neighbouring Islands. We pass'd the said Islands in the night, and got on the Twenty second of *May* in the morning within a good league of the Coast of *Malacca*, along which we pursued our Course to the N. with a fine favourable Land Breeze. The Coasts of *Malacca* seem'd to me to be not unlike the Coasts of *Ceylon* very much broken, and rocky near the Sea with steep high mountains up in the Country, otherwise green and full of Timber, and to all appearance very fruitful.

The weather continuing fair and the wind favourable all day long, we made after Sunset the two Islands *Puli Capas*.

We did not advance much on the Twenty third by reason of calms, and contrary winds which obliged us to lay by the best part of the day.

On the Twenty fourth of *May* we made the Mouth of a River, and a small village upon the Continent of *Malacca*, in Portuguese Maps call'd *Buse*. The Inhabitants, who are all Fishermen, call'd it *Terchannu*.
 The village seem'd to consist of about Fifty Houses or Cottages, built along the Shore. A Portuguese Ship, which, as we were told by the Inhabitants, came from *Macao*, lay there at anchor with her Colours flying. The Inhabitants speak both Siamish and Malayan. Three of them came on board in one of their boats to sell us fish; and for a course Table-cloth we had as much fish as Twenty hungry people could eat, and amongst others what they call *King's Fish*, which is a Fish not unlike a Pike, and about three foot long, *Korkuades* call'd by the Dutch *Horse-heads*, because of their figure, red *Steenbrassems*, *Salamnets*, and *Jacobs Ewertzen*. We were becalm'd in the afternoon, and cast anchor in sight of some small Islands call'd the *Redans Islands*. Some of the Ships Company diverted themselves, as usual, with fishing, and one of them catch'd a very fine Starfish with nine Rays. The main body held four Inches in Diameter, and each Ray was near one span and a half long, so that the Diameter of the whole Creature was three spans at least. The upper surface was rough to the Touch, as it were full of small Scales. The thickness of the main body was two Inches representing a separate Star with nine short Rays rais'd above the substance of the body, in the Centre of which was a round hole, or mouth, pretty large and edged with two rows of fibres. The larger Rays were square in circumference, and of the thickness of a finger, streight, running into a point, of a whitish, pale colour, and mark'd on the upper surface with Spots running across like Clouds, resembling those of a Tyger's skin. Both sides of the upper part were lin'd up to the point with a row of prickles joyning very close and growing still closer, as they run on towards the point. The under surface of this Creature was something softer to the touch or of a white colour, and each Ray lin'd on each side with a row of small feet like an Indian *Millepes*, or *Fortyleg*, which in moving confusedly together afforded an odd and diverting sight. In the main body was a cavity tolerably deep, from which Issued a channel along each Ray. The inward substance was white, hard and so brittle that some of the Rays broke in my hands. (see *Tab. I. Fig. I.*)

Buse:
Terchannu.

Redans I-

lands.

Curious Star-
fish.

We had tolerable good weather on the twenty fifth, twenty sixth and Twenty seventh of *May*, safe, that meeting every day with Turnado's which frequently arise in this passage, we were obliged to lie by, till it blew over. The Coasts of *Malacca* seem'd to be all along well inhabited.

On the twenty eighth of *May*, we made *Cape Patany*, when the wind turning of a sudden to N. W. by W. we tack'd about for a while advancing

Cape Patany.

ing but little, and at last cast anchor in sight of the said Cape. We had several fishermen came on board, and sold us fish for Linnen. Among the rest they brought us some of those Animals, which our Seamen call *Sea Cats*, and which are true *Ichthyotburia* having neither bones nor fibres like other fish. We catch'd abundance of them in our voyage to *Japan*, whether I refer the Reader as to a more particular description. It will not be improper here to observe, that Linnen is, what the Inhabitants of *Malacca*, as well on these as on the opposite Coasts, towards the Straits of *Malacca*, and the Gulf of *Bengale*, as also the Inhabitants of the neighbouring Islands, covet most, and willingly exchange for the product of the Country, victuals, and manufactures, to the great advantage of seafaring people. They are for the most part fishermen and admirable Swimmers, as they also pass the best part of their Life at Sea. I was told by several of our Seamen, which had been that way, and were Eyewitneses to the fact, that the Inhabitants of the *Nicobar* Islands, which lie in the Gulf of *Bengale*, and are commonly met with in going from *Malacca* to *Bengale*, are such good swimmers, that they will follow a ship with all her Sails crowded, and come up with her. In swimming they every now and then leap out out of the water. They tie their goods about their neck, and sell them on board for Fish hooks, small knives and such other bawbles, but chiefly for Linnen if they can get it. They climb up, the Ship wherever they alight, with great swiftness and dexterity. They are for the most part strong, and well built with wide mouths, and large teeth; when for diversion's sake a Gun was fir'd they would all jump over board, and a while after climb up again. The Portuguese frequently put in at these Islands, to trade with the Inhabitants. They speak a peculiar Language of their own. Yet they understand some Malayan, Portuguese and Dutch words. They are said to be still so savage and cruel, that if an European hath the misfortune to come into their hands they will greedily devour him, and yet inferior in barbarity and fierceness to their neighbours the Inhabitants of the *Andeman's* Islands, which lye also in the Gulf of *Bengale*. The Bramines say, that the Inhabitants of these *Andeman's* Islands are incarnate Devils and animated by the Souls of impious and wretched men. These Islands are not easily to come at, because of the shoals and rocks which encompass them.

Nicobar Islands.

Andeman's Islands.

Remarkable Shipwreck in sight of *Vissia Grande*.

On the Twenty ninth of *May*, we set sail before Sunrise. We had not been long under sail, when a Storm arising out of the North, besel us so suddenly, that we could not furl without some difficulty. The Storm went over in about two hours time, but the wind continuing contrary kept us at an Anchor till the Thirtieth in the morning. In the meantime I beg leave to make a short digression, and to give an account of the remarkable shipwreck, and wonderful preservation of a native of *Japan*, a Passenger on board our Ship from *Batavia* to *Siam*, which

which I had from himself. His Name was *Hanjemon*: He was an honest and industrious man, and besides his own Mother Tongue, well vers'd in the Chinese, Tunquineese and Cochinchineese Languages, as also in the Malayan and Siameese. He was born at *Firando* in *Japan*, and having left his native Country settled in the Kingdom of *Siam*. In 1682 he went on board a large Siameese Jonk, bound for *Manilbas* in the Philippine Islands. The Pilot of this Jonk, on board which there were besides him sixty four other People, was a Portugueese. After a tolerable good Voyage the Ship stranded in fair weather on a rock about two Leagues off a small low Island, call'd by the Portugueese *Visia Grande*. The Pilot and some others went into the Boat, and after six Days driving made the Coasts of *Tunquin*, from whence they return'd to *Siam*. The best part of the Crew were carried off to Sea, and doubtless perish'd. *Hanjemon* and thirteen others were thrown upon the abovemention'd Island, which was not above two Leagues distant from the place, where they stranded. 'Twas happy for them that the weather prov'd fair, and the Sea calm, because otherwise they must have all inevitably perish'd. *Visia Grande* belongs to the Philippine Islands, being situate not far from the great Island *Luzon*, or *Manilbas*. It is a low flat Island without hills and woods, but not without Plants and *Bambous*. It was found to be 357 fathoms broad, and 363 fathoms long. *Hanjemon* and his unfortunate Companions, found, for their support upon the Island, a large quantity of Birds, which were so tame that they could take them with their Hands when they pleas'd. They had long bills, and were observ'd to be only of four different Kinds. One Kind among the rest, which was black and white, and the same which the Portugueeze call *Parginje*, prov'd the most useful to them, because of the Eggs, which were almost as large as Hen's Eggs, and which they could eat all the Year round. Upon the Coasts they catch'd large Tortoises, upon which they liv'd six months in the Year. Among the Plants they found the *Dracontium*, the large root of which is eat in the Indies, after its sharp Juice hath been squeez'd out. They diligently gather'd what wood was cast upon the Island, and having made a sort of a float of it, they went in still weather to fetch what wood, iron, and other instruments they could get from the wreck, which prov'd afterwards of good use to them in catching of Fish, and providing themselves with other necessaries. They made fire, after the Indian manner, with rubbing two dry sticks of *Bambous* against one another. Their Cloth being all worn out, they supplied the want of it, with the skins and feathers of the Birds they kill'd, stitch'd together as well as they could. The large Shells, which are call'd by the Dutch in the Indies *Vader Noachs Schulpen*, that is, *Father Noab's Shells*, serv'd instead of pots to dress their Victuals in. But they found that they would not hold out long against Fire. To remedy this inconveniency, they besmear'd them with the blood of the Birds they kill'd
upon

upon the Island, having observ'd by chance to their great joy, that thus daub'd they would hold out longer. In short, little was wanting for the support of their Lives but fresh water, to supply which defect they dug holes in the ground, in several places of the Island, to gather the rain water, which they afterwards put by for use in the abovemention'd large Shells. They also took particular care, to gather and to lay by what pieces of wood were from time to time thrown upon the Coasts. After this manner they shifted for near eight years, having lost in the mean time three of their Companions, and thought of nothing else but ending their days in this solitude. But at last the desire of returning to their Wives, Relations and Friends prevail'd with them so strongly, that they resolv'd unanimously to build of their provision of wood a boat, or rather a monster of a boat, and to trust themselves once more to the mercy of the waves, rather than to lead any longer so comfortless and miserable a Life on a destitute, uninhabited Island. So they all went to work, and having got their boat ready, embark'd eleven in number, unknown where their fate and good fortune would carry them. After thirty one whole days driving, and many hardships endur'd, they at last got into the Bay of *Tunquin* upon the Coasts of the Island *Haynam*, and as good luck would have it, upon that part of the Island towards *Canton*, which belongs to the Chinese, the other side towards *Cochinchina*, being inhabited by a merciless and savage People. The Chinese Governor of this Island receiv'd them with all imaginable kindness, clad them, and sent them to *Macao*, from whence three of them came on board a Portugueze Ship to *Batavia*, one of which stay'd there. *Hanjemon*, and his Companion return'd to *Siam* on board our Ship; and the latter understood to his great grief, that his Wife, impatient of his long and tedious absence, had laid aside all hopes of ever seeing her Husband again, and married a Portugueze, by whom she had already a Child.

We made very little way on the 30th. On the 31st we met with a small accident, being so suddenly befallen by a strong Turnado, that as we were taking in our Sails, we lost our foremast, which split to pieces, and fell down partly upon deck, partly over-board. Two of our Men, which stood at the top, fell over-board, one of which swam aboard directly, and was sav'd with ropes and wooden bars, which were held him down. The other miss'd the Ship, but catch'd hold of the tow, which tied our Boat to the Ship, and held, it fast, notwithstanding the Ship run very swift, till two Men stept into the Boat, and took him up not without great difficulty: Neither of them seem'd to be hurt or bruis'd outwardly, but one complain'd of great pains in his side, the other in his breast. It was happy for us, that the rigging of the foremast broke, because otherwise it might have endanger'd the great mast too. We had no sooner dropt anchor, and taken our sails in, when the Storm blew over; we lay by till the next day mending our foremast.

On the first of *June*, the Wind turn'd to S. S. W. S. W. and S. we crowded all the fails we could, and to keep the Ship in balance, hoist-ed both sprit fails.

Having got our foremast mended, and up again, and the wind continuing favourable, we got pretty much forward in sight of flat low Land, being the Coasts of *Ligor*, and made on the fourth of *June* three large Islands in ten degrees of Northern Latitude, belonging to the Kingdom of *Ligor*, the first, set down in the Maps *Puli Cornam*, in the morning, the second *Puli Sancorij*, which lies just under the tenth degree of North Latitude, about noon, and the third, *Puli Bordia*, soon after. At night we left them all a-stern, and were extremely pleas'd with being now got within the Jurisdiction of *Siam*, for on the fifth of *June* we made the Country of *Kui*, the Wind continuing still favourable by S. W. S. S. W. and S. The Coasts are hereabouts very steep and rocky, and as I thought not unlike the Coasts of *Sweden*, with many dangerous Shoals, Rocks and small Islands, partly inhabited, partly uninhabited, all along, which I was the more surpriz'd at, as there is not the least hint of any such thing in our Maps, and indeed I cannot forbear observing in general, that most Sea Maps are so ill done, that I wonder misfortunes don't happen oftner, there being nothing in the least to be depended upon their certainty. *Monproncena*, a Merchant of *Siam*, gave me some information about these Coasts, which he was well acquainted withal. He was the late King's Factor and in the late revolution of *Siam*, of which more in the following Chapter, made Prisoner by the French, who took from him the goods he was entrusted with by the King, and some of his own, and set him ashore at *Paliakatta*, where the Governor receiv'd him kindly, and sent him with his family to *Batavia*. He nam'd the largest of the abovemention'd Rocks and small Islands *Samajotn*, and mention'd the following places from thence to the mouth of the River *Meinam*. The several Rocks and Islands, which we saw on our Larboard, in general he call'd *Pran*, or *Pranj*. Next, he said, follow'd *Czam*, or *Ce'am*, then going further up, *Putprib*, then *Isan*, then *Mayaklon*, then *Satzyn*, then the mouth of the *Meinam*, which in the Language of *Siam* is call'd *Pagnam Taufia*.

*Ligor,**Puli Cornam.**Puli Sancorij.**Puli Bordia*

On the sixth of *June* in the evening we arriv'd safely in the road of *Siam*, and having notified our arrival by a discharge of five Guns, we cast anchor. The mouth of the *Meinam* bore directly N. about three Leagues off.

Arrival in the road of Siam.

On the Seventh of *June*, early in the morning, I went on shore with Mr. *Gudward* and van *Loobn*. From the anchoring place to the mouth of the River there is a soft muddy clay at the bottom, where all sorts of Ships may safely ride. We took notice, as we went along, that marks were put up in several places for such ships, as can sail up the River to avoid the shallows. We likewise met several Fisherboats, and the Men busy about fishing. At the mouth of the River we could scarce

discern the tops of our Masts. Several Chinese and other yonks lay there at anchor. The Mouth of the *Meinam* opens itself into the Sea, as it were, between two wings of low marshy Land, which is nothing but mud gather'd together, and overflow'd in high water. Not far off we saw some batteries planted with Cannons on both sides of the river, which were rais'd in the late french troubles. About noon we arriv'd safely at the Dutch habitation and storehouse call'd *Amsterdam*, near two Leagues distant from the mouth of the River, and were civilly receiv'd by the Governor of that place one *Core*, a Swede by birth.

On the Eighth of *June* in the morning I tried to walk about a simpling in the adjacent woods, but to very little purpose. I had done the same the evening before with no better success, a great part of the woods being at that time overflow'd, and that part, which is dry, infested with Tygers, and other voracious beasts. Among the Ferns I observ'd very many I had seen growing wild with us in Europe; I found also several sorts of *Cyperus grasses* in marshy places, with a fine *Alcea frutescens*, and some other plants, which I have describ'd elsewhere. An old Guide, that pretended to some skill in plants, assur'd me, that the *Anacardium* Tree is to be found plentifully about *Bankok*. We sent our boat back again to fetch four Chests of Silver from on board.

On the Ninth of *June*, We sail'd up the River in our own boat, and by the way diverted ourselves with shooting of Monkey's, which are seen frequently upon the Banks of the River climbing up the Trees.

At *Bankock* we saw the new Fort, which was rais'd by the French on the right bank, quite demolish'd. The banks above *Bankok* are pretty well inhabited, and stock'd with houses and villages. I do not mention here the names of particular places, because I have set them down in a Map of this River, which I had the opportunity of making at this time in going up, and which I corrected afterwards in several places as we fell down again to return on board. On the tenth in the morning we came to a small Island washed by two arms of the River where there are several temples and habitations of the *Talapoins*. I went on Shore, and took notice in one of the temples of three sitting, and a standing large Idols, gilt, with Mandarin's Caps. About Forty smaller Idols kept them Company standing at their feet. We cast anchor at night a few miles from the Capital.

On the Eleventh of *June* We arriv'd, God be prais'd, in good health at our factory, situated below *Judia*, a little before nine in the morning, just as they were a going to perform Divine Service, it being Sunday. In the afternoon the Director of our Factory had notice given him, to keep with his people within doors the next morning, because his Majesty intended to go abroad. When the King of *Siam* goes abroad, every body must keep out of the way, as they do in *Persia* when

when the King's Women go out. All the windows are shut, and not the least noise to be heard. If one happens by chance to meet the King, or his Wives, or the Princess Royal in the open fields, he must prostrate himself with his face flat to the ground turning his back to the Company, till they are out of sight.

On the Twelfth of *June*, at four in the afternoon, the *Berklam's* or Chancellor's of *Siam*, who hath also the direction of foreign affairs, his Mother was buried with great pomp and solemnity. The Siamites call also their Nurses mothers, and those brothers and sisters, who suck'd the same Breasts. This was only the *Berklam's* Nurse, for his Mother died, and was buried about Fifteen months before. The burials of Siamites of quality are pompous and magnificent beyond expression. The Corpse is carried to the burial place by water in a stately Prow, as they are here call'd; which is sometimes gilt all over, the Drums beating and the Music playing all the while. The Corpse is either laid on the face in a coffin, or placed in an open chair expos'd to the view of the Spectators, tho' often it smells intolerably, by reason of the time and delay the preparations for their burial require. And yet persons of quality esteem it one of their chief cares, as soon as they are taken ill of a violent, or lingering sickness, to order the necessary preparations for their funeral to be got ready betimes. The Coffin is a sort of an oblong-square Chest, or box, not unlike the German Coffins, gilt, or cover'd with gilt paper. It is plac'd under a stately herse with a cieling, which is likewise gilt and curiously adorn'd with fine columns and cornishes, supporting several arched, bended roofs in proportion to the deceased's quality. At the side of the boat which carries the dead corpse is row'd another of equal length, with a beautiful gilt pyramid, built in form of a steeple. Before and behind are several other prows, with high poles of Bamboos in the middle, hung with eight or ten gilt crowns made of paper. The annexed figures (see *Tab. 1 Fig. 2. 3.*) will give the Reader a much better Idea, than could be expected from the most accurate description. All these several prows lie along the banks of the River till the funeral is over. After this manner the Corpse is brought to the burial place, accompanied by *Talapoins*, the Music playing all the while, and there burnt together with the coffin. The remaining bones and ashes are gather'd together, and interr'd, and a stately Pyramid erected over them, instead of a Monument, the height and magnificence of which are again proportionable to the deceased's quality. The place, where the *Berklam's* mother was interr'd, was seated between two branches of the River opposite to the City, and enclos'd with a square row of Banners, Flags and other Ornaments dispos'd in form of pallissado's. Upon the middle of the place was erected a stately tower of an extraordinary height, curiously adorn'd and supported with fine pillars, columns and cornishes: under this tower, which had two gates opposite to one another, the corpse was laid in a magnificent coffin up-

*Funeral of
the Berklam's
Mother.*

on a pile of precious wood, to which the King put fire himself, in honour to the *Berklam*, for whom he hath a peculiar esteem. At one side of this Tower was erected a convenient building for the Talapoins, and the door leading to it was cover'd with several gilt roofs.

Have Audi-
ence of the
Berklam.

Some Days after *Mynbeer van Hoorn*, Director of our Factory, with Mr. *Daniel*, and Mr. *Moses Broeseborde*, two Persons well skill'd in the Siamish, Malayan, and several other Eastern Languages had a public audience of the *Berklam*, as Lord High Chancellor and Director of foreign affairs, in order to deliver the Letters, and Presents, we had brought over on board our Ship for his Majesty and him. The Captain of our Ship, and I, were likewise admitted to it. The day of the audience between seven and nine in the morning there came over to our Factory four *Operas*, or Mandarins of the second rank to conduct us, of the number whereof were, *Opera Tsjat*, an Indostan, now chief of the Moors, or Mahometans, and the King's *Siabander*, or Receiver of the Customs for foreign goods, clad after the fashion of his Country, in a gown embroider'd with gold, with a turbant upon his head, a Chinese Mandarin with his Hairs tied up, otherwise clad as the Mandarins of *Siam* are, and two Siamites, both Mandarins, one of which was about fourscore years of age. We treated them and their retinues, with Brandy and Sweetmeats, but the Indostan and one of the Siamites refus'd to drink. Their prows were very sumptuous and pretty, particularly that which was sent to bring over the Letters for the King and *Berklam*, on board which went the Interpreter alone. It was not unlike the others as to its shape, but somewhat larger, and prow and stern higher. (see *Tab. 1. Fig. 4.*) The Moor's prow had this particular, that all the watermen were clad in shirts or gowns of coarse linnen, with flat yellow and white Caps. His chair was lin'd with green, yellow and white. On each side of it there was a bench for his retinue. But the chair stood higher than the two benches, according to the fashion of the Country, which requires that persons of quality should have their seats plac'd higher than persons of an inferior rank. On each side of the chair stood a Scimeter and Pike, gilt and adorn'd with precious Stones, as badges of their authority, which all the Mandarins cause to be carried after them upon solemn occasions. These state Scimeters have handles fix'd to them at least a Man's length, so that one may cut and beat with them as with Scythes. The chairs are compos'd of several pieces. Right upon the prow lies the first deck, or layer, rais'd about a span above its borders, three or four paces long, and as broad as the prow, neatly carv'd and adorn'd with beautiful Cornishes. Upon this first deck is plac'd another less in compass, but higher and adorn'd after the same manner. Upon this second Deck stands the Mandarins four legg'd gilt chair, and over it is extended a sort of Canopy, which is fix'd to the chair with gilt Cramp-irons, almost round and withal so wide, that its Diameter
with

exceeds the breadth of the prow. It is made of Leather, lin'd within with black, without either gilt all over, or red with gilt borders. Every thing being ready, we went away to the audience in the following order. First, *Opera Sijot* the Moor, then the three other Mandarins, each in his prow. Next follow'd the prow, which carried the Letters for the King and Berklam, which were writ in Malayan and Dutch, and kept each in a Purse embroider'd with gold. The purses were laid in a golden bason, which was cover'd with an embroider'd cloth, and put into a box of *Pinang*, adorn'd with pearls according to the custom of the Country. With these Ornaments they were plac'd upon a stool right under the middle of the Canopy. The Interpreter sat before them upon a Carpet. We follow'd next to the prow with the King's Letters in a particular short prow fitting under a Canopy lin'd with red. In this order we went up the River, coasting for some time the walls of the City, and then turning in towards the Berklam's House, where he gives publick audience, and appears with all his pomp and splendor. We went ashore on this side of his House, and walk'd the remaining part of our way thither. The Court was dirty and nasty enough, but however in somewhat better a condition, than that of his other House, where we had had a private audience of him some Days before. Entering the Court we took notice to the left of an open House, or Room, almost square, without walls, the floor of which was cover'd with boards and full of people, some sitting, some walking and conversing together. A large Elephant compleatly harness'd stood in the Stable to the right. Opposite to the entry was a stony staircase, leading to the Berklam's House, where we were to have our audience. We went up the same and then pull'd off our Shoes. This House hath but one single Room, or rather lofty Hall, like a Church. It is white within and full of Dust and Cobwebs. Seven square pillars on each side, supported the cieling, which was rais'd under the third roof, and neatly enough painted with red branch'd work. About the middle of each pillar hung a large plate of chinefe Copper. In the wall between the pillars were long openings with shutters instead of windows. There were two entries into the Hall, with a window between them; Poles of Bamboes were fix'd to the pillars on each side of the Hall hung with white Cloth, behind which, between the pillars and the wall, were the Berklam's servants and domesticks, without any order, some sitting, some lying on the ground. Before sat the Mandarins, as *Oja Tewejaata*, a Mahometan, set over the Quarry of the King's Elephants, next to the Berklam on his right, *Oja Pipat*, Deputy Berklam to his left, both with golden *Boesets* before them. *Boesets* are cubical boxes made of *Pinang*, and marks of the King's favour, which he presents his Mandarins with, when he gives them their names, and raises them to that dignity, which is never done without having first ask'd advice of his Astrologers. Below these

Boesets.

two there fate several other Siamish, Chinese, and Mahometan Mandarins. I counted twenty three to the Berklam's right, and one aud twenty to his left. Seven of the chief on each side sitting uppermost, had golden, and two others which fate next them silver Boefets standing before them. The Letters, with the purses, bason and other ornaments, were plac'd before the Berklam about four or five paces from him. We fate in the middle between the two rows of Mandarins, a Pinang bason with *Betel* and *Pinang* minc'd, and Jasmin and other flowers laid round the borders for ornaments sake, was set before each of us. The Berklam, as representing the person of the King fate in a particular enclos'd apartment, at the upper end of the Hall, behind an embroider'd Carpet laid over a pole of Bambous and rais'd about two or three foot above the ground, shewing only the upper part of his Body. Two gilt Umbrello's were plac'd before him, one at each side. Behind him were two golden Daggers, laid upon as many cushions, and a state Scimeter as above describ'd stood at each side. Two European pictures hung behind him on the wall encompass'd with branch'd work, instead of frames, after the Country fashion. Having all seated our selves, the Berklam ask'd *Mynbeer van Hoorn* by the Interpreter, how the General of our East India Company did, how long he had been in the Indies, what Troops we had now at *Batavia* and at *Bantam*, which of the two was the better Country, as also who we, the Captain and I were? These and some other questions being severally answer'd, the purses containing the Letters were open'd, and the Letters having pass'd through the hands of several of the Mandarins then present, read aloud. The Interpreter not understanding some of the Malayan expressions, Mr. *Moses* and *Daniel* were desir'd to help him out. The audience having lasted about three quarters of an hour, we were conducted by the Berklam's Son, who till then had been behind his Father, through his other House to our prow, and from thence to dinner, which stood prepar'd for us.

Siamites forbid to wash themselves in the River.

Nothing else remarkable happen'd during our stay at *Siam*, except, that towards the latter end of this month an order from the King was made publick, forbidding his Subjects to wash themselves in the River. I saw afterwards several Siamites washing themselves in their boats with River-water, it being impossible for this Nation to live without Water. The reason of this order was, because several people had been bit of late by a venomous water Snake, or Lizard, and died a few hours after. I was told that these Snakes do not exceed a finger in length, and a Leech in bigness, that they are cheker'd with brown and blue, and that they infest the River but once in eight or ten years. To oblige the people to a strict compliance with this order, it was order'd at the same time, that the Relations or Heirs of every Person that should die of the bite of this venomous Creature, should pay a fine of fifteen Thails.

Venomous WaterLizard.

C H A P. II.

The present State of the Court of Siam, with a description of Juthia, the Capital City and Place of the King's Residence.

THE Kingdom of *Siam* is the most powerful, and its Court the most magnificent among all the black Nations of *Asia*. The present Tſiaufa, or Sovereign, is *Petraatia*, who upon the Death of his Predecessor *Pro Narees Naray e pintſiau* seiz'd the Scepter by cruelly extirpating all those, which had a better right to the Succession. He had the greater power to effect this, as he was Captain General in the late King's life-time, who besides had entrusted him with the chief administration of the Kingdom during his long sickness, which at last, tho' he was not without hopes of recovery, prov'd incurable. The discovery of a Conspiracy form'd by a Minister of State, whose name was *Constantin Faulcon*, against the next heirs to the Crown, and their friends, furnish'd him with a fair opportunity of compassing his ends. I will in a few words relate the History of this Conspirator, and the particulars of the Conspiracy it self.

Faulcon, (or as he sign'd himself, *Phaulkon*,) was a Grecian by birth, a Man of a great understanding, of an agreeable aspect, and an eloquent Tongue, notwithstanding he was brought up to no learning, and had pass'd his younger years mostly at Sea among different nations, particularly the English, whose Languages he had learnt. Being in the service of the latter in quality of Cockswain, he came to *Siam*, and obtain'd an employment at Court. His natural parts, ready apprehension and good success in affairs entrusted with him, which were first of small consequence, but by degrees of more moment, rais'd him in the space of nine years to the highest credit and authority. For he was put at the head of the Finances of the Kingdom, and had also the direction of the King's Household: Almost all publick affairs of the most important concern were determin'd by his advice, and whoever had any thing to solicit, was oblig'd to apply to him. The better to secure himself in this authority he thought it necessary to support it by some foreign power, of which he judg'd the French Nation to be the most proper for seconding his designs, which even seem'd to aim at the Royal dignity. In order to this he made his Sovereign believe, that by the assistance of the said nation, he might polish his subjects, and put his dominions into a flourishing condition: accordingly

Present state of the Court of Siam.

History of Constantin Faulcon

His rise.

He conspires against the Heirs to the Crown.

Accordingly an Embassy was sent from *Siam* to *France*, which occasion'd two in return from thence to *Siam*. Jesuits, Artists and military officers were invited from thence. General *des Fargues* being arriv'd with some hundred Soldiers was by him put in possession of the Forts of *Bankok*, the Key of the Kingdom, situated on the great River *Meinam* six Leagues from the Harbour. The French Soldiers together with other troops rais'd in the Country were there put in Garrison, and the place made stronger by new fortifications. These preparations being made, he enter'd into measures with the French General, and some Mandarins, or officers of the Crown, whom he confided in. *Monpi Totso*, the King's Son in law, and by him adopted, a dependant of his and the french, was to be placed on the throne, as soon as the sick King should be dead, whose encreasing dropsy threatned him with a sudden dissolution. *Petraatia* and his Sons, the King's two brothers, as presumptive heirs to the Crown, and whoever else was like to oppose the Conspirator's designs, were to be dispatch'd out of the way. Pursuant to this Scheme *Monpi's* Father, and relations, had already rais'd fourteen thousand Men, who lay dispers'd through the Country and the better to facilitate the execution of this design, *Faulcon* persuad'd the sick King, having found means to introduce himself into his apartment in private, that it would be very much for the Security of his person during the ill state of his health, to send for the French General, and part of his Garrison, up to *Livo*, where the King then was, being a City fifteen Leagues North of *Judia*, and the usual place of the King's residence, where he used to spend most part of his time. General *des Fargues* being on his way thither, the Conspiracy was discover'd by *Petraatia's* own Son, who happening to be with two of the King's Concubines in an apartment adjoining to that where the Conspirators were, had the curiosity to listen at the door, and having heard the bloody resolution they had taken, immediately repair'd to his Father to tell him of it. *Petraatia* without loss of time acquainted the King with this Conspiracy, and then sent for *Monpi*, *Faulcon* and the Mandarines of their party, as also for the Captain of the Guards to Court, and caus'd the Criminals forthwith to be put in Irons notwithstanding the King express'd the greatest displeasure, at his so doing. *Faulcon* had for some time absent'd himself from Court, but now being summon'd he could no longer excuse himself, though dreading some ill event, 'tis said, he took his leave from his family in a very melancholy manner. Soon after his Silver Chair, wherein he was usually carried, came back empty, a bad omen to his friends and domesticks, who could not but prepare themselves to partake in their master's misfortune. This happened the nineteenth of *May* in the year 1689. Two days after *Petraatia* order'd against the King's will *Monpi's* head to be struck off, throwing it at *Faulcon's* feet, then loaded with Irons, with this reproach, *See there is your King*. The unfortunate sick

Puts the
French in pos-
session of Ban-
kok.

The Conspi-
racy discover-
ed.

Faulcon and
the Conspira-
tors imprison-
ed.

Monpi be-
headed.

sick King heartily sorry for the untimely end of his dearest *Mompi*, earnestly desired, that the deceased's body might not be expos'd to any further shame, but decently buried, which was accordingly complied with. *Mompi's* Father was seiz'd by a Stratagem upon his estate between *Judia* and *Livo*, and all their adherents were dispers'd. *Faulcon*, after having been tortur'd and starv'd for fourteen days, and thereby almost reduc'd to a skeleton, had at last his Irons taken off, and was carried away after Sunset, in an ordinary chair, unknowing what would be his fate. He was first carried to his House, which he found rifled: His Wife lay prisoner in the Stable, who far from taking leave of him spit in his face, and would not so much as suffer him to kiss his only remaining Son of four years of age, another Son being lately dead and still unburied. From thence he was carried out of Town to the place of execution, where notwithstanding all his reluctancy he had his head cut off: His Body was divided into two parts and cover'd with a little earth, which the Dogs scratch'd away in the night time, and devoured the Corpse to the Bones. Before he died, he took his Seal, two silver Crosses, a relick set in gold, which he wore on his breast, being a present from the Pope, as also the order of *St. Michael*, which was sent him by the King of *France*, and deliver'd them to a *Mandarin*, who stood by, desiring him to give them to his little Son. Presents indeed, that could be of no great use to the poor Child, who to this day with his Mother goes begging from door to door, nobody daring to intercede for them. *General des Fargues* being in the mean time arriv'd at *Livo* with a few men, could not but be extremely surpriz'd at this unexpected turn of affairs: He was indeed to all appearance well receiv'd, and in the Kings name presented, as usual, with a Golden *Boeset*, or *Pinang's box*: but before he was permitted to return to *Bankok*, he was oblig'd to promise to deliver up this place to the *Siamites*, and to leave his two Sons, and twelve of his Countrymen, as Hostages at *Livo*. The General upon his return thither, being enrag'd at this disappointment, acted quite contrary to his promises, clapt the watermen, which brought him down, in prison, fired at the *Siamites* from the Fortrefs, and discharg'd his Guns at their Ships that pass'd by, on which occasion two of his Garrison, who were natives, appearing not quite so ready as he would have them, he caus'd them to be hang'd on the ramparts in sight of their Countrymen, and committed all sorts of Hostilities imaginable. This conduct was like to provoke the *Siamites* to act a bloody Tragedy with him and his Sons, accordingly they had already begun to raise forts on the banks of the River to cut off his retreat by water. But his Fire soon abated, upon which, and his laying all the blame of his conduct upon his people, who would not obey commands, the Dutch Resident perswaded the Court, that it would be more for their Honour to take revenge of him by generously overlook-

Faulcon's
execution.

What hap-
pen'd to the
French Gene-
ral.

ing and flighting his bravadoes. This representation had the effect, that soon after he obtain'd leave to depart with his people. I cannot forbear mentioning an odd accident which happen'd on this occasion. The aboveſaid Fourteen Hoſtages having endeavour'd to make their eſcape from *Livo* were overtaken again, and carried back on Horſeback; Their Guards according to the cuſtom of the Country put ropes about every one's necks, which ceremony put one of the Frenchmen, an Engineer by his profeſſion, into ſuch a fright, that he fell ſtone dead to the Ground. There were ſtill two of the King's Ships out at Sea, with Frenchmen on board, ſent to cruize upon Pirates, and their return was expected much about that time. Theſe the Siamites endeavour'd to get into their power before the Captains could have notice of the rupture between the two nations. Their attempts ſucceeded to expectation, for they attack'd the Sloop, which the French General ſent down in the night, to acquaint the Captains with what had happen'd, juſt as falling down the River, ſhe came out of reach of the Canons of the fortrefs, and after a deſperate fight took and burnt her. All the other Frenchmen, who then were in *Siam*, either in the Service of the Country or otherwiſe, pay'd very dear for the reaſonable practices of *Faulcon*, and the ill conduct of their General by ſuffering a long and tedious imprifonment. Monsieur *Louis*, the Metropolitan Biſhop, who had liv'd in the Country for ſeveral years, had his new-built palace out of the Town plunder'd, and was carried himſelf in Cuſtody into the Court of the Royal Magazines, together with the other Jeſuits his Colleagues, who I think were ſeven or eight in number. I viſited them there, living chearfully in little Houſes built of Bambous and Reed. *M. Louis* is a Gentleman of profound learning, and throughly verſed in the Religion of *Siam*, and the Language of their holy books and prieſts: As he is alſo a very pious man, he had by his Chriſtian doctrine and exemplary Life gain'd ſo much upon the Hearts of his Keepers, as another *Paul*, that they venerated him as a holy Miniſter of God Almighty. Three other Jeſuits, who had ſetled at *Livo*, near the Temple of *Wathniak prani Waan*, on pretence of learning the Siamian *Pali*, or Language of their Holy Books from the Prieſts, with whom they had alſo conform'd in ſhaving their head, in their habit, and in their way of living, diſappear'd of a ſudden, nor was it ever known what was become of them. During theſe Troubles, the Dutch were aſſur'd by order of *Petraatia* of his favour and protection. Orders alſo were ſent down to *Bankock* to let their ſhips and boats paſs by unmoleſted.

Petraatia afterwards ſeiz'd the King's two Brothers, on pretence of being in *Faulcon*'s Intereſt, and cauſ'd them to be carried out of the City of *Livo* to a neighbouring Temple, where they were beaten to death with Clubs made of Sandal-wood, the reſpect for the Royal blood forbidding the ſhedding of it. And ſo the King to his great grief liv'd to ſee his own Brothers die the ſame death, to which he on the ninth

A French
man dies of
fright.

Mr. Louis
carried into
Cuſtody.

His Charac-
ter

The King's
two Brothers
beaten to
death.

of *October* 1656. had put his Uncle *Pracitama Ratia*, who had succeeded his Father, and was then in the third month of his reign, when his Nephew took possession of the Throne. What added still to the King's mortification was, that he had always look'd upon *Petraatia*, as his most intimate friend, who was his Sister's Son, whose Sisters and Daughters were the King's Wives, and who besides having on all occasions express'd an abhorrence for the burthen of a Crown had never given the King room to suspect him of so cruel a design. Under this Grief he died two days after, being the eleventh of *July* 1689, or according to the *Soncarad* (which is the *Epocha* of *Siam*) 2232, in the fifty fifth of his age, and the thirty second of his peaceable reign.

The King dies.

In this manner *Petraatia* got possession of the Administration with the Title of *King of Siam, Tanassari, Sucketa* and *Poiseluke*, as also of Protector of *Cambodia, Feboor, Pattany* and *Queda*.

Petraatia ascends the Throne.

By virtue of the ancient Laws of *Siam* upon the demise of the King, the Crown devolves on his Brother, and upon the Brother's death, or if there be none, on the eldest Son. But this rule hath been so often broken through, and the right of Succession brought into such a confusion, that at present upon the death of the King he puts up for the Crown, who is the most powerful in the Royal Family, and so it seldom happens, that the next and lawful Heir ascends the Throne, or is able to maintain the peaceable possession of it.

Laws relating to the Succession to the Throne.

This uncertainty of Succession even sometimes gives an opportunity to Strangers, who have no pretensions at all to aspire to the Throne, two late Instances of which I will briefly relate. A Prince of the family of the Kings of *Maccassar*, having some years ago fled for protection to *Siam* with many of his Countrymen, settled near the Camp of the *Malagans*, which the King of *Siam* had assign'd to this latter Nation for their Habitation. (It must be observ'd here that the several spots of ground, on which the *Malagans, Chinese, Japanese, Portugueze, Dutch* and other Nations live at *Siam*, and which are more particularly express'd in the annex'd Plan of the King's Residence, are call'd Camps.) The said Prince form'd a design with the assistance of those *Malagans*, who profess the Mahometan Religion as well as he, to seize on the Capital City and to possess himself of the Throne. But his design being discover'd before it could take effect, the Prince was summon'd to Court to submit and beg pardon, which he refusing according to the innate obstinacy of those of *Maccassar*, he was cut to pieces with all his Countrymen except his Son of eight years of age, after a bloody fight, in which they made a brave defence, and kill'd a great number of the *Siamites*. The *Malagans*, who had assisted him, having submitted in time, escap'd his severe punishment, and were pardon'd and restored, the King being of a merciful temper. This happen'd in the year 1687 in the late King's Life time.

Rebellion of a Prince of *Maccassar*.

Rebellion of a Peguan Priest. In the year 1689 a Priest of Pegu, who had been formerly in custody at *Juthia*, and was acquainted with the affairs of that Court, made the like attempt. He went about the Country, giving out that he was the eldest of the late King's brothers (who were kill'd by order of *Petraatia*) and consequently was the next Heir to the Crown. This Story found so much credit, that in a short time he brought over to his Interest about Ten thousand men, being for the greater part an undisciplined rabble. Having had notice, that the Prince Royal was to go to a certain place for his diversion attended by his Court, he went thither, and hid himself in the wood, in order to murder the whole Company, afterwards to surprize the City, and to make away with the King and all his Servants. But he was dissappointed in his Scheme, for the Prince perceiving so many people, and suspecting some ill design, left them his plate for a prey and fled back to Court. The King having with great speed gather'd an army of Twelve thousand Men, sent them to meet the undisciplined multitude, as they were marching towards the City. This unexpected opposition put them under such a consternation, that they immediately dispers'd and fled with so great a precipitation, that not above one hundred of them were kill'd, and but three hundred taken prisoners, whose escape the Victors prevented by burning the Soles of their feet. Some days after the Priest was found out himself lying a sleep under a Tree in the Wood, and having only a Boy with him. He was forthwith carried to *Juthia*, and being fetter'd with his neck and breast against a post, expos'd for a publick spectacle for some days; afterwards his belly was cut open he being alive, and his Intestines given to the Dogs to tear and devour.

Officers of the King's Court. The King's Court consists of the following great Officers of the Crown.

1. *Peja Surusak* call'd also *Peja Wani-a* and *Fairwani*, to whom the King hath committed the Crown affairs, as for instance the direction of the Criminal Courts and Confiscations, as being the most odious part of the Regal power. It is commonly thought the King by laying this trust upon him designs to render him obnoxious to the People, but others pretend it was rather done to secure the succession to him.
2. *Peja prab' klam*, (Foreigners pronounce it *Berklam*) is High Chancellor, and hath the direction of foreign affairs. He is a more comely Person, and of better aspect, than I ever met with amongst this black race of mankind who are generally short siz'd and look almost like Monkeys. He is also of a quick understanding and lively action, for which reason he was a few years ago sent Ambassador to *France*, of which Country, its Government, Fortresses and the like, he would often entertain us in his discourses; and the hall of his House, where we had a private audience of him, was hung with the pictures of the Royal Family of *France*, and European Maps, the rest of his furniture being nothing but Dust and Cobwebs.
3. *Pejawam*, otherwise call'd *Tnau Peja Taramasa*, is great

great Chamberlain, and hath the Inspection of the King's palaces and their apartments. 4. *Peja Jummeraad*, a learned Chinese, is Chief Justice. 5. *Peja Poletbep*, Receiver general, hath the administration of the Crown Lands and their Revenue. 6. *Peja Tsakru*, great master of the Stables, hath the Inspection over the Elephants and Horses, and all that relates to the King's Train and Equipages. 7. *Peja Klabom*, Steward of the Household, hath the command of the King's Servants, pleasure yachts, and the Royal furniture. These are the chief *Mandarins*, or officers of State, who make up the great Council of the Kingdom. *Mandarin* is properly a Chinese word us'd only among foreigners, and is in the Language of the Country express'd by *Tsiankrue*, or *Tsiant Tsiam*. Next to them are the State and Court officers of an inferior rank, and an uncertain number, as for instance: *Peja Tareman*, the chief of the Malagans; *Opera Tsijat*, the chief of the Moors, as they are call'd, or Mahometans: He is also Siabander, or Receiver of the customs for foreign merchandize. *Oja Pipat*, under or Deputy *Berklam*, was formerly a domestick of *Faulcon*, of whom he learnt the skill of pinching Strangers; *Oja Terwijata*, Quarry of the Elephants, is a Mahometan from *Indostan*, a Man of worth. *Oja Tamam* Captain of the Guards. *Oja De Tfu*, Captain of the Land forces. The Siamites have no hereditary family names, but receive their denomination from the fancy of others, particularly their Superiors. Great Men are call'd after their employments, and such are the names above related. Court Titles and Dignities go in this order. 1. *Peja* and *Oja* is as much as a Prince. 2. *Opera*, who are about forty in number both at Court, and in the Country, are like Lords or Barons. 3. *Oluang*, or *Luang* are their Noblemen or Gentry. This Title the King bestows also on his Interpreters or Truchemens. 4. *Okucen*, are persons descended of great families. 5. *Onnucen*, inferior officers of distinction. 6. *Majalacks*, Pages and young Gentlemen.

The Kingdom of *Siam* is by the Natives called *Muan Thai*, which is as much as to say, the *Land Thai*. In their books it is founded with this Epithet, *Krom Thep Pramma haa Icoon*, (Circuitus visitationis Deorum) *the Circuit of the Visitations of the Gods*. The *Malagans* and *Peguans* call it *Tsiam*, from whence comes the European name *Siam*. Its Northern Latitude about the middle of it, or where the Capital City is situated, is fourteen degrees eighteen minutes, and its Longitude according to the common Maps 138, but according to the late Observations of the Jesuits 120 degrees. Eastward it borders upon the Kingdoms *Tunkin*, *Cosynsina* and *Cambodia*; on the South it is limited by the Sea, and the Countries of *Malacca*, of which the King of *Siam* possesses *Ligoor*, *Tanasseri*, and some other small Provinces. On the West is the Kingdom of *Pegu*, and on the North that of *Laos*. Considering its extent it is but indifferently peopled being best inhabited only along the banks of the Rivers. The great quantity of Deer and Buffalo-

Names of
the Kingdom
of Siam.

Its situation.

Extent.

skins, that are yearly exported by Sea are a proof of vast Woods and Wilderesses, the rather because those Animals are killed only in the neighbourhood, Tygers and Morasses hindering the hunting of them far into the forests. This Kingdom contains twelve large provinces, each of which is govern'd by an *Oja*, or Prince, as the King's Lieutenant, who hath several *Opera's*, or subaltern Officers under him. Besides there is an *Oja* at Court for every Province, who manages its Concerns, and keeps a watchful Eye over the commanding Lieutenant's conduct. The late King had added a thirteenth Province to the afore-said twelve, which he conquer'd from the Kingdom of *Laos*, and in all probability he would have conquer'd more, if the swelling of a large River had not put a stop to his progress. But a few years after that Province was taken from him again, so that all the benefit of an expedition undertaken in so remote a Country, and with so much expence, was only the creating a Jealousy between the two Nations, which ruin'd the former trade between them, and remov'd it to *Cambodia*.

Account of
the Kingdom
of *Laos*.

Since I have mention'd *Laos*, it will not be improper to communicate to the Reader what account I had of this Kingdom, which is otherwise but little known, because of its being an Inland Country, and remote from the Sea. *Laos* is situated under the same Northern Climate with *Tunquin*, and is a large and powerful Kingdom separate from the neighbouring States by Forests and Defarts. It lies a month's Journey North of *Judia*. It is very inconvenient and troublesome travelling thither by Land, on account of the high mountains, and on the River, by reason of the rocks and Catarracts, so that the Vessels, or *Prows* as they call them, are built in such a manner, that they can be taken to pieces, and carried over the eminences in order to pursue the Journey by water. It is a fruitful Country. The Soil is a fat clay, which in summer grows so hard and firm, that the Inhabitants use to thresh the Rice upon it, in order to separate it from the husks, for which in other places they make use of a wooden Trough. It produces Rice of the best kind in abundance, and furnishes *Cambodia* with the best Benzoin and Gumm Lacc, though both these commodities grow also in that Country. It likewise yields the most valuable Musk, some Gold, and some precious Stones, chiefly Rubies, besides Pearls, which the Siamites call *Muk*, which is the more to be admired, since I could not hear, that there was any Salt Sea in the Country. Their Religion agrees with that of *Siam*, nor do they much differ in their Language and writing, except only that the Inhabitants of *Laos* cannot pronounce the Letters *L.* and *R.* They write upon leaves like the *Peguans* and *Malabarians*, and as the *Siamites* write their religious Books; but civil affairs are writ upon a sort of course paper with earthen pinns. They boast that the Siamites have learnt the art of writing and the Language of their holy Books from them. They resemble the Chinese in their shape and mien, but are more tawny and slender, and consequently

consequently of a much handsomer appearance than the Siamites. They have long Earlaps like the *Peguans*, and the Inhabitants of the Sea-coast, the Men without any ornament, but the Women, as long as they remain unmarried, with pieces of gold in them. The Men cause their Legs to be painted from the ankle up to the knee with flowers and branches, like the *Braspintados* of the Siamites, as a mark of their Religion and Manhood. An arm of the River *Ganges* runs through the Country, which falls into the River of *Cambodia*, and renders it navigable, so that the Inhabitants of *Cambodia* go thither every Year in their Prows, or vessels in order to trade with the Inhabitants. The two chief Cities are *Landjam* and *Tsamaja*. The whole Country is said to have been formerly tributary to the King of *Siam*.

But not to expatiate beyond our subject, we will return to *Juthia*, or *Judia*, the Capital City and place of residence of the King of *Siam*, which in some descriptions of Travels is wrongly call *India*, perhaps by a mistake in print. This City in ancient times stood at the place, which is now call'd *Bankok*, on the Westbank of the great River *Menam*, from whence it was afterwards remov'd to the place, on which it now stands, being a low Island form'd by the said River. This Island, with the City upon it, is of the shape of the sole of a man's foot, with the heel turning westward, and hath about two German Miles in circumference. It is situate in a Country all flat, as far as the Eye can reach, on a low ground, which is cut through by many Canals coming from the River, and by them divided into so many Isles and squares, that one cannot go far without the help of Boats. It is surrounded with a Brick wall, which on the South and North is four fathoms and a half high, clean, well condition'd and adorn'd with Battlements, but the rest of it is lower, neglected and decay'd. This wall is open in many places, where there are small gates towards the River. On the inside there are ramparts rais'd against it at different distances for placing Cannons upon them. At the lower end of the City appears a large bastion advancing into the water, besides several small ones. The first is furnish'd with Cannons against the Ships coming up. To fence the Citywall against the wasteing of the current, a narrow bank, or key is left, which is built upon in many places. Divers great Canals go out of the River quite through the City some from East to West, others from North to South, and abundance of smaller Canals being derived from the great ones, Ships may come from the River up into the Town, and put on shore near the principal Houses and Palaces. The Streets run in a streight line along the Canals; Some of them are tolerably large, but the greater part very narrow, and all, generally speaking, foul and dirty: Some also are overflow'd at high water. Considering the bigness of the City, it is not very populous, and in some parts but thinly inhabited, particularly on the West side on account of its remoteness, and towards the

South

*Description
of Judia.*

South by reason of the morassy ground, over which people make shift to get upon planks, or paltry bridges. This makes that in those parts there are abundance of empty spaces and large gardens behind the streets, wherein they let nature work, so that they are full of grass, Herbs, Shrubs and Trees, that grow wild. The first Street upon entering the City is that which runs Westward along the turning of the Wall: it hath the best Houses, amongst which are those, that formerly belonged to the *English*, *Dutch*, and *French*, as also that in which *Faulcon* resided. The middle Street, which runs North towards the Court, is best inhabited, and full of shops of Tradesmen, Artificers, and Handicraftmen. In both these Streets are seen above one hundred Houses belonging to the Chinese, Hindostanians and Moors, as they call them. They are all built alike of Stone, very small, being but eight paces in length, four in breadth and of two Stories, yet not above two Fathoms and a half high. They are cover'd with flat tiles, and have large doors without any proportion. The rest of the Streets are less inhabited, and the Houses of ordinary Inhabitants are but mean and poor cottages, built of *Bambous* (which is a hollow reed, two or three Spans thick) and boards, and carelessly cover'd with *Gabbé Gabbé*, Branches and leaves of Palm Trees growing wild in Morassy places. The *Mandarins* or Ministers of State and Courtiers live in separate palaces, with Courtyards to them, which are very dirty. The Buildings in general, though rais'd with Lime and Stone are but indifferent, and the apartments neither clean, nor well furnish'd. The booth, or Shops of the town are low, and very ordinary, however they stand in good order, and in a streight line, as the Streets are. The many Canals occasion a great number of bridges. Those which are laid over the great Canal are of Stone, with *Ballisters* of the same, but as there are no Waggons, nor Carts in this place, they are narrow; in the middle they are high and eighty paces long; but the Bridges over the by Canals are of no Architecture, and for the greatest part of wood. (See. Tab. II.)

Royal Palaces.

There are three Royal palaces in this, City. The first is the new palace built by the late King on the Northside towards the middle of the Town. (See. Tab. III Fig. I.) It consists of a large square, with several subdivisions, and many buildings, which according to the Chinese Architecture are adorn'd with many Roofs, and Frontispieces part of which are gilt over. Within, the walls of the Palace as well as without, are to be seen long Stables, in which some hundred of Elephants stand in a long row magnificently harness'd. Since the french troubles, as they are here call'd, there is but one entry left to go into the palace, through which no person is admitted but on foot, though it is so dirty, that people sometimes step in the mud up to the calf of their Legs, if they do not keep an exact ballance in walking over the small planks, that are laid for them; even an ordinary *Mandarin* dare not enter but attended only with one servant. For this same reason no ships

or boats are allow'd to come upon the great river, as far as it runs by the walls of the palace. The gates, and other avenues of the palace are crowded with swarms of naked fellows; whose tawny skin is painted with black checquered figures, pointed in the manner, as they do with the Images at the holy sepulchre at *Jerusalem*; some of them are thus mark'd only on the arms, but others all over the body to the loyns, which are wrapt up in a cloth according to the general custom of the Natives. They are call'd by a Portugueze word *Braspintades*. These are the King's Guards, Door-keepers, and watermen, who wear instead of arms short thick clubs, roving and fauntering about the palace like idle Vagrants. The second palace, call'd the *foremost palace*, is situated in the North East part of the City towards its extremity. It is of a square figure, but not near so large as the first. It was the ancient place of Residence of the former King's, but at present, in 1690, it is inhabited by the Prince Royal, who is twenty years of age. The third and last Palace is smaller than any of the two, and situated in the West and least inhabited part of the City. In this lives at present a Prince of the Royal Blood, and it is call'd the Palace of the Query of the King's Elephants, the said Prince being the Conductor and Manager of the Elephant, which carries the King. The Prince doth not ride upon the Elephants neck as usual, but lies upon its Crupper behind the King, from whence he hath a way of governing the beast by certain signs, to which it is used.

Palace of the Prince Royal.

Palace of the Query of the King's Elephants.

After the Palaces I shall take notice of the Temples and Schools of this City. They are in great number, for as the whole Country is stock'd with Priests and Monks, this City in particular abounds in all parts with Temples, the Courts of which keep a regular proportion with the Streets, and are full of pyramids and columns of divers shapes and gilt over. They do not equal our churches in bigness, but far exceed them in outward beauty, by reason of the many bended roofs, gilt frontispieces, advanced steps, columns, pillars, and other ornaments. Within they are adorn'd with many images as big as the life and bigger, skilfully formed of a mixture of plaister, rosin, oyl and hair, the outside of which is first varnish'd over with black then gilt. They are placed in several rows on an eminence, on which the Altar stands. In some temples also along the walls in single rows, sitting with their legs cross'd and naked, except the waste, about which is tied a dark yellow cloth; over the left shoulder down to the navel hangs another piece of cloth of the same colour twisted close together. Their earlaps are cut through with a slit, and are so long, that they reach the shoulders. Their hair is curl'd, tied over the crown in two knots, so that it cannot be distinguish'd whether it is a cap, or some such ornament. The right hand rests upon the right knee, and the left lies in the lap. The chief place, which is in the middle, is for an Idol of a size far above human, sitting in the same posture under a Canopy. It represents their chief Teacher, and the Founder

Temples and Schools.

Chief Idol of the Siamites.

of their Religion. The Siamites call him *Prab*, the Saint, or *Prab Pudi Dsiau*, the Saint of high descent, or with a particular name, *Sammona Khodum*, which the Peguans pronounce *Sammona Kbutama*, a Man without passions. The Japanese and Chinese call him *Siaka*, or *Saka*, the Ceylonese *Budhum* and *Budha*. This *Prab*, or *Khodum* is represented in a monstrous size in some Temples. In a Peguan Temple out of the City, call'd in the Peguan Language *Tsianpnun Tsium*, there sits on an eminence such an Idol strongly gilt, the proportion of which is such, that it would be of 120 foot in length, if standing, and we shall hereafter meet with another *Siaka*, or Idol, at *Miaco*, the Capital of Japan, and Residence of its Ecclesiastical Hereditary Emperor, which is not inferior to this at Judia, either in size, or beauty. The posture of the said Idol is the same with that, in which *Budha*, and his disciples placed themselves, when they were enthusiastically meditating upon religious Subjects. Even to this day the priests his followers are obliged by their rules to sit down daily at stated times in the posture of their Master, when they are exercising their devotions of meditation and Enthusiasm. They also go about in the same dress, only with their heads shav'd, covering their face against the Sun with a Fan made of palm wood, and leaves.

Next to the Temples are the habitations of the Monks, which are Houses of the Monks. but poor Houses. On one side of them they have a publick hall, or oratory, call'd *Prabkdi*, which commonly is a pretty large timber building much like the Temples, the edges of the roof gilt, with a few steps leading up to it, and furnish'd with many Timbersheds instead of windows to give passage to the air, during their publick assemblies, or lectures. The cieling within is supported by two rows of columns, and the room divided into divers classes, and benches. In the midst of it, some steps above the floor, stands a desk, or pulpit, curiously carv'd and gilt, like those in our churches, on which at certain hours appears an old priest, who from large palm leaves ingrav'd with black Characters, reads with a slow and distinct voice some holy words to his audience, consisting chiefly in students of their divinity, or young monks. Upon the hearing of certain words, and names the audience clap their hands together above their forehead, but upon the main shew little attention, and devotion; for I my self saw some cutting *Pinang*, others grinding powders, or mixing Mercury with the Juice of Herbs, or employing their Hands with some other pastime. Near the *Desk*, or in some other place is to be seen the Idol of *Amida* standing upright on the flower *Tarate*, or *Faba Aegyptiaca*, or *Nymphaea magna incarnata*, whom they believe to be the Intercessor of departed Souls. Round about the hall are hung up flowers and crowns, cut of paper banners, and other gilded ornaments, suspended of Bambourees, which they use to carry in funeral processions.

During their assemblies I have commonly observ'd a machine stand-
ing

ing before the Desk or Pulpit, awkwardly join'd together of Bam-
bous in the form of a table, and hung with yellow pieces of cloth, which
the priests make use of for their drefs, or rather covering their waste.
There were flowers stuck about it for ornament's sake, and several dishes
plac'd on it fill'd with Rice, *Pinang*, *Pifang*, dried Fishes, Lemons, *Man-
gostanges*, and other fruits of the Trees of the Country, which were of-
ferings and presents made to the Convent. It happen'd once, when I
was going into one of them, that on the steps I met such a machine,
when they were carrying it home, the assembly being finish'd, either
the throng of the people, or the carelessness of the bearers, were the oc-
casion of their breaking it to pieces, so that the Dishes with the eatables,
and all the Trumpery together, fell upon the ground, which made me
speedily get out of the way, for fear the Mob might fall upon me as
the cause of all the mischief.

Round the City lie many Suburbs and Villages, some of which con-
sist of inhabited Ships, or Vessels, rather than Houses, containing two,
three, or more Families each; they remove them from time to time, and
float them particularly when the waters are high, where Fairs are kept,
to sell their Goods there and get their Livelyhood by it. (*See Tab. III. Fig. 4, 5, 6.*)
The Houses in the common Villages, that stand upon
firm Ground, are generally built of Bamboos, reed, planks, and other
ordinary stuff; some of the Houses in the Villages along the banks of
the river stand on pales a fathom high, that the waters, which overflow
the Country for some months, may freely pass under the Houses. Each
House is furnish'd with Stairs, or a Ladder, to come down in dry wea-
ther, and with a boat, to go about it at high water. (*See Tab. III. Fig. 7.*)
Other villages stand on higher and dry ground, and consequently
not being subject to those Inundations their Houses want neither such
stairs nor boats. On those eminences also stand Temples, Convents,
burying Places, where they bury their dead, and Yards where they burn
their bones and ashes, and erect costly Pyramids over them. On the
South-side, at a small distance down the River, the Dutch have their
Factory and Magazines very splendidly and conveniently built on dry
ground. Lower down on the same bank are other villages inhabited by
Colonies of Japonese, (the best Soldiers of former Kings) Peguans and
Malaccans. On the opposite side of the River stands a village inhabited
by a Portuguese race begot on black Women, and further down stands
a Church, dedicated to *St. Domingo*, to which belong the Fathers of the
Dominican Order. Behind it stands another small Church, which is kept
by two Fathers of the Order of *St. Austin*, who with the forefaid three
Dominicans live peaceably together in a House built of Reed. Not far
from hence, on the same plain, stands a Jesuit Church nam'd *St. Paul*,
after the chief Church at *Goa*, belonging to the Fathers of this Order,
who through all *Asia* are better pleas'd to be call'd *Paulins* from that
Church than Jesuits. South West of the City, opposite to that side of
the

*Suburbs of
Siam.*

*Inhabited
Boats.*

*Dutch Fac-
tory.*

the River, where it lets out the branch *Klang Nam Ja* the Metropolitan Bishop Mr. *Louis* had caus'd a stone Palace to be built, together with a fine Church, which is now lock'd up since his Imprisonment. The Roman Catholick Ecclesiasticks in *Siam* have assur'd me, that there live above three thousand six hundred Christians in the neighbourhood of *Judja*, who are past seven years of age, and have been admitted to the Sacrament.

Pyramid
Pkab Thon.
See Tab. IV.

I cannot forbear taking notice in a few words of two remarkable curiosities near *Judja*. The first is the famous Pyramid *Pkab Thon* or *Puka' thon*, which stands on a plain one League North West of the City. It was built by the Siamites in remembrance of a great victory obtain'd in that place over the King of *Pegu*, whom they kill'd and defeated his numerous Army, thereby freeing themselves of the subjection they were under to the Peguans, and restoring their ancient Liberty. It is a bulky, but magnificent structure, forty odd fathoms high, standing in a square taken in with a low neat wall. It consists of two structures which are built one upon the other. The lowermost structure is square, each side being one hundred and fifteen paces long, and rises to the height of twelve fathoms and upwards. Three corners jet out some few paces on each side, which are continu'd up to the top, and altering its square figure make it appear, as it were, multangular. It consists of four Stories, built one upon the other, the uppermost of which growing narrower leaves at the top of that below it an empty space, or walk to go round. Every Story hath its Cornishes curiously diversify'd, and all the walks, the lowermost only excepted, are taken in with low neat walls adorn'd in each corner with fine columns. The middlemost corner of each Story represents the frontispiece of the Building. It exceeds the others in beauty and ornaments, especially in a magnificent gable it ends into. The Stair-case is in the middle of it, which leads up to the upper area on which is built the second structure, and consists of seventy four steps, each nine Inches high, and four paces long. The second structure is built on the upper surface of the first, which is square, each side being thirty six paces long. It stands out in the middle for ornament's sake, and is taken in like the rest, with a low neat wall. It hath a walk five paces broad to go about the second structure. The Stair-case ends into this walk, each side of its entry being adorn'd with columns. The basis, or pedestal of the second structure is octangular, consisting of eight sides of different length, those facing South, East, West and North, being eleven, but the North East, South East, South West, and North West sides, each twelve paces long. It hath its Cornishes much after the manner of the lowermost structure to the height of some fathoms. It then becomes not unlike a Steeple, on whose top stand several short columns at some distances from each other, the spaces between being left empty. These columns support a pile of globes, which run up tapering, their diameters

ters decreasing in proportion to the height. The whole ends into a very long Spire, and withal so sharp, that it is very surprizing, how it could hold out for so considerable a space of time against all the Injuries of wind and weather. (See *Tab. IV. Fig. 1. 2.*) Next to this Pyramid are some Temples and Colleges of the Talapoins, which are taken in with particular neat brick walls. The Temples are of a very curious Structure, cover'd with several roofs, supported by columns. As to the whole, I must refer the Reader to the annex'd figures, which will give him a much better Idea, than could be expected of the most accurate description.

The other remarkable Curiosity is a double square joining together, and situate not far from the City towards the East; each square contains several Temples, Convents, Chapels, Columns, Pyramids and other Buildings of different forms. They are separated by a Canal, and are each enclos'd with a fine wall. To avoid entring into tedious particulars, I have given the Plan of those Squares, together with some of the chief buildings, at large. (See *Tab. V. and VI.*) In the first Square occurs the Temple of Berklam, as it is call'd, mark'd with Lit. A. from which the whole place hath taken its name, and is become particularly famous. Its Structure in general is exquisitely fine, but particularly the Gate at the great Entry is a piece of admirable workmanship compos'd of carven Images and branched work, or foliage. The Architecture resembles that of the Temple near *Pka'thon*, the above describ'd famous Pyramid, both which are represented in *Tab. III. Fig. 2. 3.* The middle of the Temple is for ornament's sake cover'd with four roofs, that are bent, and lie one over another. The lowermost of those roofs jets out on each side of the Temple like a wing which is supported by eight columns. The inside is like all other Temples pretty dark, there being no windows, so that all the light can come in only through the door and some holes in the wall. The Porch is rais'd above the ground, and cover'd with several roofs, which are supported by eight Columns with gilt Capitals standing in two rows. The outer row of Columns is join'd together by a red Lettice or Grate, before the frontispiece of the Temple, to preserve the precious doors in it. There are three folding pair of doors in this frontispiece, each pair consisting of two valves, which are very nicely and skilfully carv'd into three Layers of branches twist-ed together, and adorn'd with leaves and flowers, among which appear several small Images of their Idols of different forms and postures, some of them having four arms and hands holding divers Weapons and Instruments, the whole well proportion'd and adorn'd with gold and different colours. Next to the Temple stands a small open house mark'd with Lit. *a*, in the midst of which hangs a bell gilt over, of two yards diameter, which they strike with a hammer in the mornings and evenings to call the Monks to their prayers and devotions, which they perform singing in choirs with a trembling voice, as the Monks in Europe sing Psalms. (See *Tab. VI. Fig. 7.*)

*Berklam's
Temple.*

Lit. B. is another temple like the former, only without so many ornaments. The porch of it consists of two open rooms adorn'd with Plaister-work and gilt small Idols. The Floor was cover'd with heaps of large palm-leaves, being the remains of their Pali, or religious Books, which when they grow old and worn out, are here laid aside in this manner, as in a sacred place. In viewing these Temples I took notice, as of something particular, that I met with no images of beasts, and Idols of a monstrous figure, as the Brahmines and Chinese have in theirs, for all their idols within the Temples are represented in human shape, either sitting, or standing, tho' without them, as for instance on the gates, entries, pyramids, particularly in these two squares, we are now speaking of, appear as by way of ornament many monstrous images, with hideous frightful faces.

Lit. C. is a Pyramid in the form of a steeple, gilt over from the top to half its height, and standing on a pedestil rais'd above the ground, and taken in with a square walk. The uppermost point is surrounded with a Crown of large extent turn'd upside down, on which hang small gilt Bells, or Cymbals, which being mov'd by the wind give a sound.

Lit. D. is a small wooden House, in which is kept a very heavy Sedan, painted with divers colours.

Lit. E is a vaulted Chapel with a bulky Idol like that of Bacchus, call'd by the Brahmans *Viccaswara*. It is much beyond the ordinary size of a man, strongly gilt all over, turning with his Face smiling towards the Temple last mention'd. Under and above it and on the sides stood several other smaller Idols, as is represented in *Tab. V. Fig. 2.* Before it were rails, on which appear'd the marks of wax Candles, that had been burnt there.

Lit. F. is another building vaulted and like the former. Within on the middle of the wall was engraven a Figure partly colour'd and partly gilt, in some measure resembling a foot with four Toes, three Spans long, and one and a half broad, which they hold as something very sacred. (*See Tab. V. Fig. 3.*) Under it were plac'd divers small Idols.

Pyramids

The Pyramids standing in those Squares are built in honour of certain Gods, to whom they are dedicated and named after them. They are commonly provided with shelves on which the Devotees place their offerings for the benefit of the priests.

Topoo Trees.

In the other Square (*See Tab. V. Fig 1.*) within its walls were rang'd Flower-pots and Boxes for plants. There stood also within it several *Topoo* Trees, in the East Indies call'd *Rawasith*, and *Bipel*. This is a sort of a Milk or Fig Tree, of the size of a beach, with extended branches, a smooth grey bark, and round but long pointed leaves, bearing a round fruit, which is insipid, and nourishment only for Bats. All the Pagans of these parts hold it to be holy, and pleasing to the Gods, for as much as their great Saint *Sammana Khodum* always chose

chose to fit under it, and for this reason they love to plant it near their temples, if the Soil and Climate will allow it. The like holiness is ascrib'd to another Milk or Fig Tree, whose branches bending towards the ground take root in it, after they touch it, and form as many new Stems, by which means it extends it self far round about: It hath leaves not unlike those of the *Lauro-Cerasus*, but larger and bears a fruit like the other, which bats love to eat. The Ceylonese call it also *Budbum Gas*, that is *Budbum's Tree*. But it is difficult to plant and not proper to stand near the temples by reason of its spreading so far. This second square contain'd two remarkable Temples, the first of which represented on each door in the porch two Savages with heads of Devils, (*See Tab. V. Fig. 2.*) and at the back door were painted two Portugueze as big as the Life. A great festival is yearly celebrated in this Temple. There stood besides in this second square some other Chapels with Idols in them, as also divers fine pyramids, some of which are gilt over, and others full of monstrous figures. It would be too tedious to describe each of them in particular, and I think it sufficient to have given the figures of the most remarkable ones in *Tab. VI. Fig. 1. 2. 3. 4. 5. 6. 7.*

*Remarkable
Fig Tree*

Before I leave this Subject, I must take notice of a Tree of a strange nature, which one meets with going out of the City towards these two squares, over the Dyke made not long ago for shutting up the Southern arm of the great River. It is of the size of an Apple tree, has narrow leaves, and long spreading branches, at the extremities and smallest Twigs of which hang Bird's nests, ingeniously twisted together of dry grass and other stuff in the form of a Purse with a long and narrow neck. The openings of these Nests look to the Northwest, so that no South wind, nor rain can come in. I told upwards of fifty of them only on this tree, and never met with the like on any other. The Birds were of a dark yellowish colour, not unlike Canary Birds, and chirping almost like Sparrows, of which otherwise there is a great plenty in this Country. Another extraordinary thing in this Tree is, that the trunk and larger branches of it are full of crabbed excrescencies, or warts of different figures, which the Inhabitants make use of as a Medicine against certain distempers.

*Remarkable
Tree with
Birds nests.*

The Religion of these People is the Pagan Doctrine of the *Brabmans*, which ever since many Centuries hath been profess'd amongst all the Nations from the River Indus to the extremity of the East, except that at the Court of the Grand Mogul, and in his great Cities, as also in *Summatra*, *Java*, *Celebes*, and other neighbouring Islands the Mahometism has gain'd so much ground, that it seems to prevail above it. This general Paganism, (which is to be distinguish'd from the Religion of the old Persians worshipping the Sun, now almost extinct) thro' branch'd out into several Sects and Opinions, according to the various Customs, Languages and Interpretations, yet is of one and the same

*Religion of
the Siamites.*

Origine.

Origine. The Siamites represent the first Teacher of their Paganism in their Temples, in the figure of a Negro sitting, of a prodigious size, his hair curl'd, the skin black, but as it were out of respect gilt over, accompanied on each side by one of his chief Companions, as also before and round about him by the rest of his Apostles and Disciples, all of the same colour and most in the same posture. They believe according to the Brahmans, that the Deity dwelt in him, which he prov'd by his Doctrine, Way of Life, and Revelation. For *Wistnu*, by which they mean the Deity, having already many hundred thousands of years before assum'd different forms, and visited the World eight different times, appear'd the ninth in the person of this Negro, whom for this reason they stile *Prabpuditsau*, that is to say, the Saint of high descent; *Sammana Kbutama*, the Man without Passions: *Prab bin Tssau*, the Saint who is the Lord; or plainly *Prab*, the Saint, or *Budba'* (or *Phutba'* in one syllable, according to their guttural pronunciation, like that of the Hottentots) The Ceylanese call him *Budbum*, the Chinese and Japanese *Sacka*, or *Siaka*, or plainly *Fotoge*, that is, the Idol, and with an honourable Epithet *Si Tssun*, the great Saint.

Siaka

Where born.

About his origine and native Country, I find the account of those Heathens do not agree. The Siamites call the Country of his nativity *Lanca*, which is the Island of *Ceylon*, from whence they say, their Religion was first brought over to them, and afterwards further propagated through the neighbouring Countries as far as *China* and *Japan*. Accordingly there are still to be seen some foot steps of their Religion, as well of that which they exercis'd before, as of the other sprung up in the room of it, on the top of a high mountain in the Island of *Ceylon*, by the Europeans call'd *Pico d'Adam*, which they look upon as holy, and in their Maps place it in the Centre of the World. The Ceylonese themselves call the Country of his nativity *Macca desia*, meaning by it the Kingdom of *Siam*, for they make use of the Pali, or Bible of the Siamites, which the Peguans call *Maccatapasa*, in their *Khom*, or Language of the *Khomuts*, owning that they had it from the Siamites. The Chinese and Japanese pretend that this Saint, and the Doctrine he reveal'd, had their origine in the Country of *Magatta*, or as the Japanese call it, *Tensik Magatta Kokf*, that is the Heavens-landish *Magatta*, which according to their description and opinion is the Continent of *India*, including *Pegu* and *Siam*, adding withal, that *Siaka* was the Son of the King of those Countries, the Inhabitants of which ascribe to each other the origin of their Teacher, a Prophet, as it seems, being always thought the greater for being of a foreign Country. The *Benjans* and learned *Brahmans* believe that *Budba* had neither Father nor Mother, and consequently own, they know nothing of his birth and native Country. They represent him in the figure of a man with four arms, and as for the rest have no other Legends concerning his miracles and actions, besides a tradition of his adorable piety

piety having now for 26430 years been fitting on a *Tarate* flower, and praising the supreme God ever since 21639 years (reckoning from the present 1690 year of Christ,) when he first appear'd and reveal'd himself to the world. But the Siamites, and other Nations lying further East, have whole Books full of the birth, life and miracles of this God *Prab*, or *Siaka*. I am at a loss how to reconcile these various and opposite accounts, which I have gather'd in the above-said Countries, unless by supposing, what I really think to be the true opinion, *viz.* that the Siamites and other Nations lying more Easterly have confounded a younger Teacher with *Budba* and mistaken the former for the latter, which confusion of the Gods and their names is very frequent in the Histories of the Greeks and Egyptians; so that *Prab* or *Siaka*, is not the same with *Budba*, much less with *Ram*, or *Rama*, as he is call'd by Father *Kircher* in his *Sina Illustrata*, the latter having appear'd many hundred thousand years before, but that he was some new Impostor who set up but about five hundred years before Christ's nativity. Besides this, many circumstances make it probable, that the *Prab*, or *Siaka*, was no Asiatick, or Indian, but some Egyptian Priest of note, probably of *Memphis*, and a Moor, who with his Brethren being expell'd their native Country, brought the Egyptian Religion into the Indies, and propagated it there, and this for the following Reasons.

Siaka and Budba are not the same Person.

1. There appears in several material Points a conformity between this Eastern, and the Ancient Egyptian Paganism; for the Egyptians represented their Gods, as these Heathens now do, in the form of different sorts of Animals and human Monsters; whereas their Neighbours in *Asia*, as for Example, the Persians, Chaldeans, and other Nations professing the same Religion, worship'd rather the Luminaries of the Heavens, particularly the Sun, and the Fire, as being its Image; and it is probable, that before the introduction of the present Paganism among the Indians, they had the same sort of worship with the neighbouring Chaldeans and Persians. For as it cannot be suppos'd, that these sensible Nations liv'd without any Religion at all, like the brutal Hottentots, it is highly probable, that they rever'd the divine Omnipotence by worshipping, according to the Custom of the Chaldeans, the Sun, and other Luminaries of the Firmament, as such parts of the Creation, which most strike the outward senses, and fill the understanding with the admiration of their unconceivable proprieties. And there are still to this day among those Heathens some remains of the Chaldean Religion, consisting in a worship paid to the Sun and the Stars, which however is not taught by their Priests, but only tolerated like some supererogatory worship, just as there remain even in Christian Governments, certain antient pagan customs and superstitions, especially the *Bachanals*. Two Articles in the Egyptian Religion, which were most religiously maintain'd, were, the Transmigration of Souls,

Eastern Paganism deriv'd from the worship of the Egyptians.

and a Veneration for Cows, particularly for the holy Cow at *Memphis*, call'd *Apis*, or *Serapis*, which had divine honours paid her, and was serv'd by Priests. Both these Articles are still observ'd among the Asiatick Heathens, particularly those that inhabit the West-side of the *Ganges*; for no body there dares to kill the least and most noxious Insects, as being animated by some transmigrated human Soul; and the Cows, whose Souls they think are by frequent transmigrations, as it were, deified, are serv'd and attended with great veneration, their Dung being burnt to ashes is turn'd into holy Salve, their Urine serves for holy Water, the Image of a Cow possesses a peculiar Chapel before their Temples, is every day honour'd with fresh flowers, and hath sweet-scented oyl poured upon her. It is also remarkable, that the nearer those Heathens are to *Egypt*, the greater Zeal appears among them with relation to these two Articles, and the more remote they are from it, the more they abate in it, so that in *Siam* and the more Eastern Kingdoms, even the Priests themselves make no scruple of eating Cows Flesh, provided they have not given occasion, nor consented to their killing; nor doth the opinion of the transmigration of the Souls prevail there so much, as it does among the *Benjans* in *Hindustan*, for the Inhabitants of the East-side of the *Ganges* grant no quarters to Fleas or Flies, that attack their Skin. I shall barely mention, that among these Asiatick Heathens we meet not only with the greater Deities of the Egyptians, but also with the lesser, tho' they are disguis'd by other names, and fabulous circumstances, which however might be easily clear'd up and reconcil'd.

2. It is observable, that twenty three Centuries ago, or according to the most exact computation in the five hundred and thirty sixth year before Christ's nativity, *Cambyfes*, the Persian Tyrant, subverted the Religion of the Egyptians, kill'd their *Apis*, or *holy Cow*, the Palladium of their Worship, and murder'd, or exil'd their Priests. Now if one considers that the Siamites, reckoning their *Soncarad*, or Ecclesiastical *Epocha* from the death of their great Saint, their 2233-4th year falls in with our present 1690th year after Christ's nativity, it will appear, that the said *Epocha* agreed with that time, and that it may be concluded from thence, that then a notable Priest of *Memphis*, to whom they gave the name of *Budha*, *Siaka*, or the great Saint, fled with his Brethren into *India*, where he publish'd his Doctrine, which was so well receiv'd, that it spread to the extremity of the Orient.

3. This Saint being represented with curled Hairs, like a Negro, there is room to conclude, that he was no native of *India*, but was born under the hot Climate of *Africa*, considering that the Air in *India* produces on its black Inhabitants none of that curl'd Wool, but long and black Hair, quite lank, and very little curl'd: And tho' the Siamites crop theirs, so as to leave it only of the length of a Finger; yet as it stands an end like bristles, it is easily distinguish'd from the woolly
Curls

Curls of a Negro, and consequently it is more probable, that *Budba* was of African, than of Siamite extraction.

The Siamites in general are a plain and good natured people. Their Ecclesiasticks lead a sedate and austere life; for they aim at a state of perfection in this World, acceptable to Heaven and attended with eternal rewards, by subduing their passions, and mortifying their desires, pursuant to the doctrine and example of their great Master. They never marry, as long as they continue in an Ecclesiastical state, but live together in Convents near the Temples. They go almost naked, having only a cloth, or apron, of a dark yellow colour tied about their waste, and another piece of cloth hanging down from the left shoulder in narrow pleats, which in bad rainy weather they open and spread over their shoulders, and the upper part of the body. Their heads are never cover'd, but are shav'd close; in their hands they carry a Fan made of Palm-leaves, or shavings of wood. There are different ranks and degrees among them. (1) The youngest call themselves *Dsiaunces*, or Friars and students of divinity, who after having attain'd the twentieth year of their age, and undergone a rigorous Examen, are advanced to the dignity of *Dsiaukus*, or Fathers, on which occasion there is a great entertainment given. The Peguans call them *Talapoï*, which name becoming first known to foreigners, they now bestow it indifferently on all the Priests and Ecclesiasticks of the Symbolic Religion in *Pegu*, *Siam*, *Camboja*, *Aracau*, *Parma*, *Laos*, *Tunkin*, and *Cochintina*. (2) *Dsiauku* are the common Priests or Fathers, who live together in Societies inhabiting one, or more, buildings like Convents near certain Temples. Each such Convent is governed by (3) a Prior, whom they call *Luangwad*, that is to say, the Head of the Temple, or *Sompan*, the Noble. All the Convents in each province depend on one (4) *Prabkbru*, like a Bishop, or Metropolitan. These again as well as all the rest of the Clergy in the Kingdom are under the (5) *Prab Sankara*, as it were the Primate and High Priest. He lives in the Capital, and the King's residence *Judia*, and his authority is such, that even the King himself is obliged to bow to him. These Ecclesiasticks are not of a particular race, like the *Brabmans*, but every body, who hath a mind for it, and can obtain it, may turn Monk, and even married men may leave their Wives, and go to live in the Convent. The Ecclesiasticks, as such, and as long as they continue in orders, cannot be punish'd by the secular arm for any offence whatsoever. For this reason they are first degraded, and stript of their Ecclesiastical habit, before they are deliver'd up to Justice. However out of respect to the Character they bore, they are treated with much less Severity, than secular persons. And even sometimes for capital crimes the King will only banish them to an uninhabited Island, call'd *Coccatian*, where he also confines his Mandarines and Ministers of state, if they fall in disgrace. There are also Nuns among them

them, whom they call *Nanktsij*, or *Bagins*, who wear such pieces of cloth like the Monks, but of a white colour instead of yellow. These Nuns in former times liv'd among the Priests near the Temples, but it having happen'd at a place a league above *Judia*, where the religious of both sexes liv'd promiscuously together in the same village; that several of the Nuns prov'd with Child, they have since been remov'd from the Temples to particular Houses, the better to keep their Vow of Chastity. The Temple of that Place still bears the Name of *Wad Nantfij*, or the Temple of Nuns.

Epocha of the Siamites.

The Siamites begin their *Soncarad*, or *Epocha*, from the death of their great God *Sammona Kbutama*, otherwise call'd *Prab*, and *Budha*. In the year 1690, when I was in *Siam*, they told 2234. They have like the Chinese a *Cyclus* of sixty years, tho' there be but twelve years that bear particular Names, which being five times repeated make up the whole *Cyclus*. For the satisfaction of the curious Reader, I will insert the Names of the twelve Years, as also the Names of their Months, and of the Days of the Week, as they were communicated to me in the Country. The Years are,

Cyclus of sixty years.

Names of their years.

1. *Pije Tsoelat*, The Mouse-year.
2. *Pije Tsaloe*, or *Tflu*, or *Tsialou*, The Cow-year.
3. *Pije Kaen*, The Tyger-year.
4. *Pije To*, or *Tao*, The Hare's-year.
5. *Pije Marong*, or *Maroni*, The Year of the great Serpent.
6. *Pije Maceng*, or *Maseeng*, The Year of the small Serpent.
7. *Pije Mamia*, The Horse-year.
8. *Pije Mame*, or *Mamij*, The Ram's-year.
9. *Pije Wock*, or *Wook*, or *Woak*, The Monkey's-year.
10. *Pije-erka*, The Chicken's-year.
11. *Pije Tso*, or *Tsjoo*, or *Tgio*, The Dog-year.
12. *Pije koen*, The Swine-year.

Their Months.

It appears by this List of the twelve Years, that *Pije* signifies a Year in general. The Year is divided into twelve Months, which are Lunar, of twenty nine, and thirty Days, alternatively. Every third Year they tell thirteen Months, one of the twelve being repeated twice. The general name of the Month is *Duan*, to which word is added the number, as they follow one another, for the names of particular Months, as for instance, *Dsuan Aey*, the first Month, *Dsuan Gie*, or *Dzi*, the second Month, and so on, *Saem*, for the third, *Sie*, for the fourth, *Ha*, for the fifth, *Hook*, for the sixth, *Tset*, or *Tsiet* for the seventh, *Pet*, or *Peijt*, for the eighth, which is told twice every third Year, *Cau*, or *Knau* for the ninth, *Sieb*, or *Sib*, for the tenth, *Siebeet*, for the eleventh, and *Sieb Song* for the twelfth. The first Month is of nine and twenty Days, the second of thirty, the third again of twenty nine, and so they go on

on alternatively, so that the whole year is of 354 days, and every third year of 384. They tell the days of the month from the new-moon to the full moon fifteen days, then they begin again at one, and so go on to the next new-moon. This is the reason, why some of their months are of thirty, others of twenty nine days. Their week consists of seven days; which put in parallel with ours are as follows. Days of the week.

<i>Sunday</i> , is by them call'd,	<i>Wan Alit</i> , the Day of the Sun.
<i>Monday</i>	<i>Wan Tfan</i> , the Day of the Moon.
<i>Tuesday</i>	<i>Wan Angkaen</i> , the Day of working.
<i>Wednesday</i>	<i>Wan Poeth</i> , the Day of meeting.
<i>Thursday</i>	<i>Wan Prabat</i> , the Hand day.
<i>Friday</i>	<i>Wan Sock</i> , the day of rest.
<i>Saturday</i>	<i>Wan Saim</i> , the attracting day, or day of attraction, because it attracts a new week.

The Siamites celebrate the first and fifteenth day of every month, being the days of the new and full moon. Some also go to the *Pagods* every first day of the quarter, which in some measure answers to our Sunday. They have besides several yearly solemn festivals, as for instance, one at the beginning of the year, call'd *Sonkraen*, another call'd *Kitimbac*, or *Ktimbac*, that is to say, the procession by Land, on which, as I have been inform'd, the King goes to make his offering at a famous Temple at *Napathat*, in a Siamish Coach, drawn by men; another call'd *Ktinam* when the King attended with a magnificent train goes by water to make his devotions and offerings at a stately temple call'd *Banibin*, situated below *Judia*, and according to the opinion of the common people to cut the waters, which about the time of this solemnity are highest, and to command them to withdraw. Two others of the yearly festivals of the Siamites are known by the name of *Sabutsoian*, which is as much as to say, the festival of the washing of the Elephants, the Heads of these animals being on these two days wash'd with great Ceremonies. The beginning of the festival days in general is by the Siamites call'd *Kaupasa*, and the end thereof *Oppasa*. Their Festival Days.

It remains that I should say something of the current money of the Kingdom of *Siam*. *Tsiani*, by foreigners call'd *Katti*, is understood of Silver, being two pound and a half, or twenty Thails, or fifty Rixdollars, that is, double the value of a *Katti*, as it is current at *Batavia* and in *Japan*. The *Thail* is by the Siamites call'd *Tamluni*, though there are none coin'd in the Kingdom. It is worth four *Tikals*. A *Tikal* by the Siamites call'd *Baat* is worth four *Maas*, or thirty Dutch Stievers. Every *Maas*, or as the Siamites call it *Slini*, or *Sling*, hath two *Fuangs*. Every *Fuang*, (the Siamites pronounce it *Pbuani*, or *Pu-jang*) hath two *Siampais*. A *Siampai*, or *Sapai*, hath two *Puininis*. A

Pyni contains an uncertain number of *Bijas*, by us call'd *Cowers*, being a small white, or yellowish Shell of the *Concha Veneris* kind, which I have describ'd in its proper place. The *Cowers* differ very much in value; One may buy for a *Phuang* from 500 to 800. They are imported in great quantities from the Maldivè Islands. All the Silver money of *Siam* is coin'd of Dutch Crowns, which are for this purpose coin'd in Holland, and imported by the Dutch East India Company at seven shillings the Crown.

C H A P. III.

The Author's departure from Judia, down the River Meinam to the barbour, and from thence to Japan.

The Author falls down the River Meinam.

Banibijn a Pagod.

ON the fourth of *July* 1690 towards Evening, I went with the Captain of the Ship and others of the Company in a boat, in order to fall down the River *Meinam* to the Ship, which lay at anchor two days Journey from hence, and four Leagues from the mouth of the River. Having made two Leagues we arriv'd at the famous temple *Banibijn*, by Foreigners call'd the *Golden Pagod*. Every year, when the water is highest, the King goes thither with great pomp and a numerous attendance to perform his devotion, and to make his offerings to the Priests. The common people call this Solemnity *Ktinam*, that is to say, the Cutting of the water, from an erroneous tradition they have, that the King on that occasion cuts the Water with a knife in order to make it fall. It may be, that this custom obtain'd in ancient times, but at present there is nothing extraordinary in this Ceremony, besides the magnificence of the procession, which is made by water.

On the fifth of *July* we proceeded but slowly by reason of the contrary wind, which gave me frequent opportunities of going on shore and gathering simples, I found there.

Bankok.

On the sixth of *July* we arriv'd at *Bankok* in the morning, having advanced but little all night, by reason of the difficulties we had to struggle with. We found the old Fort, which lies on an Island, in good condition; but the new Fort, that had been built by the French on the East shore, was quite demolish'd. Before evening we reach'd the Dutch Habitation and Store-house called *Amsterdam*, which is but two Leagues distant from the Sea. It is built according to the fashion of the Countrey on piles of *Bambous*. Stores of Deer and Buffle skins, were kept in lofts, but the red Wood for dying, call'd *Faang*, or as the Japonese name it *Tshampan*, lies in an open place, till Ships come to take it in, which happens every year, and the greater part of it is

Amsterdam.

Red Wood.

carried

carried to *Japan*. It comes from the Land of *Coy*, or *Kui*, belonging to the King of *Siam*, and some also from *Bambiliso*, situate on the Coasts of *Cambodia*, and from *Bimen*, as the Dutch call it, which lies between *Bali* and *Timor*. This wood rubb'd with some lime and water yields the finest violet colour, one could wish to see. This mixture is said to cure some eruptions on the skin. The Governor of this place was a Corporal, a Swede by Birth, and *Core* by name. I found him under some grief, for having lost a tame *Suri Cat*, which he found again to day, but in the belly of a snake he had kill'd, and which, as he complain'd, had robb'd him before of many of his Hens, having been always lurking in Corners, under the Houses. We had an accident with another sort of a thief, who at night had got under the House, where seven of us Fellow Travellers lay together. He had laid hold of the Corner of a wastecloth, hanging through a crevice of the Floor, which was made of split *Bamboos*, and was pulling it through with such a force, that one of us awaked, who suspecting a thief seiz'd it, and called to his sleeping Companions for help. While they were thus pulling and hawling, who should have it, *Core*, who from former experience immediately suspected a Tyger, fired a Gun, and frightened him away.

Me Nam, or *Meinam* in the Siamite Language signifies *Mother of* ^{Description of} *humidities*, which name hath been given to this River by reason of ^{the Meinam.} the abundance of its water, which renders the whole Country fruitful. For it is the only River in it, very deep, rapid, full of water, and broader than the *Elbe*; but below *Judia*, down to the Sea, it divides it self into several branches. The account, which the Natives give of its source, differs from what is represented in our maps; for they say, that it takes its rise like the *Ganges* of *Bengale* in the high mountains of *Imaas*, where it spreads it self into several arms, which run through *Cambodia*, *Siam*, and *Pegu* into the Sea; and they pretend, that these arms are again joyn'd by several smaller branches, not only with each other, but also with the *Ganges* it self, if they are not rather to be look'd upon altogether, as so many branches deriving from that very River. If it was not for the vast pains it would require to trace out its several Channels, through the Forests and Defarts, and to open a navigation, it might perhaps be made possible for Vessels to go from hence into *Bengale*. I will not stand to the truth of this account; but as for what relates to the description of the River from *Judia* to the Sea, and the draught I have given of it, this wants no support; forasmuch as I have had sufficient opportunity, and leisure, to observe it myself in sailing up and down. In the Draught, which I here present to the Reader, (*See Tab. VII.*) I have mark'd the natural course of it, with its several turnings measured with a large Compass, its several branches, both where they separate and joyn again, the situation of its banks, and adjoining forests, villages, temples

ples, and the new Forts lately rais'd in order to prevent the escape of the French General and his Soldiers.

Remarkable
Particulars
observ'd in the
Meimam.

Several remarkable particulars are to be observ'd in this River. 1. It overflows its branches like the Nile in Egypt, tho' at contrary times, and by setting the Country under water, renders it fruitful. This overflowing begins with the Month of September or sooner, when the Sun entring the Tropick of Cancer, by its approach dissolves the Snow on the high Mountains to the North. To this also contributes not a little the rainy Season, which falls in with that time, and is observ'd in all Countries situate between the two Tropicks, when the Sun passes over the Heads of their Inhabitants. A most remarkable Instance of the Wisdom and Goodness of the Omnipotent Creator. In December the Waters begin to fall by degrees, and at last confine themselves to their former Channel.

2. Tho' the Water in the Earth appears upon digging the Ground to be regularly level with the River-water, yet it is observ'd to rise sooner, and to flow over the Surface of the Land, even before the River begins to swell, or can let any Water run over the Banks into the flat Country.

3. All the Water that appears upon digging the Ground hath a nitrous, not a salt, taste all over the Country, and is consequently not fit for drinking, whereas the River-water, tho' muddy, yet is always sweet, fit for drinking and wholesome.

4. Whereas all Waters naturally run towards the Sea, as lying lowest, with respect to the Land, yet it is observ'd, that this Inundation does not so much affect the Country near the Sea-shore, as it does the upper and middle Parts of the Kingdom.

5. The Waters by overflowing the Fields that are sown, make the Rice grow so quickly, that the Stalks grow as fast as the Water rises, and the Ears keep above the Surface, which when ripe, are cut off by the Reapers in Boats, and gather'd, but the Straw, which often is of an incredible length, is left in the Water.

6. When the Waters fall and return to their former Channel, which happens about the beginning of the North Season, as it is call'd, when the Northerly Winds drive the Water down, and forward its running off, they are apprehensive, that a great mortality will ensue among Men and Cattle, to avert which Calamity a solemn Festival is kept throughout the whole Country, in order to appease the destroying Spirits, which remain after the Water is run off. The Ceremonies are lighting paper Lanthorns near the chief Temples, in the King's Palace, and the Houses of Persons of Distinction and the Priests singing their Offices or Prayers in their Convents. Our Europeans have observ'd, that if the Northerly Winds, which commonly blow very strong at that time, are not high enough to push the Water forward, and that consequently it goes off but slowly, there appears a slime left on the

the ground, the putrefaction and ill smell of which is not unlike to be the occasion of the said mortality.

The banks of this river are low, and for the greater part marshy, yet reckoning from *Judia* to *Bankok*, which makes at least three parts in four of the way to the Seashore, they are pretty well inhabited. Along them appear many villages, the houses of which are rais'd on piles, but built of poor slight stuff, and sometimes fine Temples and Habitations of the priests, with abundance of Trees some bearing fruit, some not. But from *Bankok* to the Harbour there is nothing but Forests, Defarts and Morasses; and every where there is plenty of *Bambous*, and *Gabbe Gabbe*, (a Shrub with leaves like those of the Palm Tree) furnishing the Inhabitants with materials to make Houses, Hedges and Roofs.

*Banks of the
Meinam.*

Three sorts of animals afford much diversion to Travellers sailing on this River. First are to be seen incredible numbers of Monkey's of a blackish Colour, some of which are of a very large size, and some less of the common sort, and a grey colour, which walk about tame, and as it were for pleasure sake along the shore, or climb up the Trees, but towards evening perch themselves upon the highest Trees on the shore in great numbers like Crows. The she ones hold their young so fast on their breasts, that they would not let them go, even when they were shot down. They are fond of this part of the Country on account of finding their food there on large Milk Trees, call'd *Tjaak*, growing there in great plenty, with light green leaves of an oval shape, and a fruit not unlike our Apples as to their bigness and form, except that they seem compress'd, and are of a very harsh taste. The Glowworms (*Cicindela*) represent another shew, which settle on some Trees, like a fiery cloud, with this surprizing circumstance, that a whole swarm of these Insects, having taken possession of one Tree, and spread themselves over its branches, sometimes hide their Light all at once, and a moment after make it appear again with the utmost regularity and exactness, as if they were in a perpetual Systole and Diastole. What is remarkable in the third place, are the common Gnats, or Flies, which in the day time appear but sparingly upon the water, but at night in such swarms like Bees, that it is difficult to guard against them. There is a sort like these in *Russia*, with which Travellers are pester'd, but they are smaller, have a less sting, and consequently do not hurt so much. This Vermin renders this Journey by water, which would be otherwise pleasant enough, very troublesome and disagreeable.

Monkeys.

Glowworms

*Gnats very
troublesome to
Travellers.*

On the Seventh of *July*, being Friday, at break of day we left the River and the Land, and with a favourable North-wind arriv'd at eight of the clock on board our Ship, which lay at anchor four Leagues from the mouth of the River in six fathom of water. This harbour, or road, is the end of a bay between the Countries of *Cambodia* and *Siam*:

*Return on
board.*

It hath a soft clay at the bottom, and its depth is about five or six fathoms more or less. Yonks and Ships unladen may by the help of the tide come up as far as *Bankok*. There lay several Yonks, or Chinese Merchant-ships near the mouth of the River, where several marks were set up to avoid the shallows. Besides these there were several Fisher-boats, the Fisher-men catching thereabouts great numbers of Fish, particularly Rays, of whose skin the Japonese make the finest sort of work. The Fisher-men use also to fix pales in shallow grounds, where the fresh water mixes with the salt, or Sea-water, which they take away again the next day, when it ebbs, with so many shells sticking to it, as fifty people are able to eat. Being come on board we found the Ships Company, Officers as well as common Sailors, very much divided with mutual jealousies, which disorder increas'd by their excessive drinking of *Lau*, a sort of Brandy made in the Country. The Captain, a civil and good natur'd Man, (a Character, which is very rare among the Dutch Seamen,) forthwith took care to set them to rights, by laying some of them in irons, and prepar'd to set sail the next day.

On the 8th of *July*, when we were busy with lading the last part of our Cargo of Hides, there came two Officers of the Dutch Factory at *Judia* on board to review our Ships Company according to Custom. The wind blowing at South West from Shore, they left us on the 11th, and return'd to the Shore in their boat, being saluted by us, with a treble discharge of five Guns. With the said Wind we steer'd South East, in order to get upon the Main, and to make use there of the Southern Trade-wind, with which we were to steer North North-East along the Coasts of *Cambodia*, *Cotjinsina*, and *China* towards the Harbours of *Japan*. The Reader will observe, that in these Eastern Parts from *Malacca* to *Japan*, there are Winds constantly blowing South and South West for four months together, which time is call'd the South or West Season, or *Monsoon*, then again North and North East for four other months, which is call'd the North or East Season, or *Monsoon*. Between these two Seasons there are two months, during which the wind is always variable, shifting from one of the said quarters, till at length it settles in that, which is opposite. It happens however in some years, that, to the great disappointment of sea-faring people, these trade-winds fix sooner or later than ordinary, by some weeks. These Seasons obtain also in other parts of the Indies, with this difference only, that according to the situation of the Countries, the Shores and the Seas, the winds blow more or less constant from East or West, for which reason those months are call'd the East or West *Monsoons*. By these *Monsoons* all navigation in the Indies and *Asia* must be directed. At this time the South West Season held on, under favour of which we reckon'd to steer our course, as soon as we should have got out of this Gulf or Bay. And so we weigh'd both our anchors

Monsoons.

chors full of good hopes, in which however we soon found ourselves disappointed, the wind coming about South, and contrary to our course, so that with tacking about, lying still, weighing and casting anchor, the weather being variable, and sometimes very rough, we lost many days, advancing but little all the while. I shall avoid tiring the Reader with a tedious account of the different winds and weather, and other minute particulars of our navigation, as I set them down in my Journal and Map; and therefore I will give only the main substance in as few words as possible.

On the 23d of *July*, being *Sunday*, we left the coasts of *Siam*, and the mountains of *Kui*, and sail'd over this Gulf, steering South East. Departure from Siam.
 On the 26th we saw a long and low Island *Pulipanjang*, bearing Pulipanjang.
 E. N. E., at some few leagues distance, along which we steer'd our course. On the 27th we made the Island *Puli ubi*, which appear'd to be compos'd of high mountains, and several small Islands. We left it on our Larboard-side about four Leagues off. Puli ubi.
 On the 28th of *July* we saw the large Island *Puli Condor* a-head. It belongs, as well as the former, to the King of *Cambodia*, and is uninhabited, but provided with a good harbour and fresh water. We sail'd by it, leaving it on our Starboard-side, about three Leagues off, and soon after discover'd a-head us to the Larboard two Rocks, between which we steer'd North East, the wind continuing till then at South West. Puli-condor.
 The 29th in the morning we perceiv'd that the current from the River of *Cambodia* had carried us too far out of sight of Land, which endeavouring to regain, by keeping to the North, we found to be *Tsiampa*. We bore away so violently with the current towards N. N. E. that considering the uncertainty of depths in those parts, tho' it brought us very much forward, we resolv'd to drop, and accordingly came to an anchor, as soon as we found ground, and lay there that night. Tsiampa.
 On the 31st, we had at two or three Leagues on one side, a very high and formidable wall, which on the first and second of *August* became a little lower, representing a bare, unfruitful and rough aspect, which drew off sometimes to the N. E. sometimes to the N. We pursu'd our course along it, having no founding, with a gentle wind and fair weather, in the evening we found ourselves a little beyond the Islands *Puli Cambir de Terra*, at the end of the Country of *Tsiampa*, and at the side of the Kingdom of *Cotsin Tsiua*, which we coasted along. Puli Cambir de Terra.
 On the fourth of *August* we came in sight of the Island *Cantaon*, which we left behind us in the afternoon. Cantaon.
 On the fifth we steer'd N. N. E. with a S. and E. S. E. wind, to cross the Bay of *Tinquin*. On the sixth of *August*, the weather being calm, our Ships Company took that opportunity of fishing, in which they met with good success. One with his hook, on which there was but a glittering piece of tin instead of a bait, catch'd two Sharks, (*Hayes*, or *Tuberones*) of a middling size, and soon after one another, which by the help of a line Some observations made on Sharks.
 tied

Sucking Fish

tied about their bodies were pull'd into the Ship. This sort of Fish is very frequent in all the Seas of the Indies: Its full length is ten or twelve foot, and its flesh hard, and unpleasent of taste. It is reckon'd the fiercest of all Sea animals, and a great enemy to mankind, against which sailors are oblig'd to be very much upon their guard, when they go a bathing. This is the reason, why *Athenæus* calls it *Anthropophagos*, or the Man-eater. He hath a wide mouth, not in the foremost part of the head, but a little lower, for which reason he is obliged to turn upon the back, when he takes in food from above. Three things appear'd to me remarkable in them. 1. A strange small Fish sticking to one's side, and holding the flesh so fast with its mouth, that it requir'd some strength to pull it off; this little Fish the Seamen call *Sucker*. 2. There were in one's belly six young ones alive, each one span and half long. It is said, that these young ones creep in and out of the old one's belly, before they grow bigger. I was not able to examine into the possibility and truth of this assertion, the sailors cutting and mangling it too quickly, and hurrying it to the kitchen. 3. In the back part of the head of those two Fishes next to the head there lay a good quantity of a white substance like Crabs-eyes wrapt up in a thin membrane, which they carefully preserv'd, as an approv'd remedy against the stone and hard labour in women.

Soon after was catch'd by another, a very fine Sea-star, with nine rays, which being not unlike that we catch'd upon the coasts of *Malacca*, in our voyage from *Batavia* to *Siam*, and which I have given an account of in my Journal of that voyage, I need not repeat the description here.

Sea cats.

But I must not forget to take notice in this place, that this and the preceeding days we met with great numbers of certain Sea-animals, which we might justly call *Ichthyothuria*, or fishy Qualms, because they are something like fish, and also serve for food for men. The Dutch call them *Sea Cats*, after the name which is given them in the Country Language, which implies as much. The fore part resembles a *Polypus marinus*, provided as it were with snouts, about nine in number of different length. The belly is quite empty, open above, and may be blown up; the flesh is transparent without bones or nerves. If I remember right, *Bontius* gives the figure and description of them, to which I refer, adding only, that between the jaws the mouth is cover'd with a membrane, under which are two black, thick and crooked teeth, one above the other, strong enough to break the hardest object.

Fokien.

August 7th, Having hitherto sail'd to the North East with a South, and South West gale, without seeing any Land, we began to take the height of the pole, as often as we were not hinder'd by the clouds, which on the eighth of August we found to be 19°, 21', on the tenth 21°, 4'. On the 11th, 22°, 13'. When we had taken this latter height we discovered a-head of us some of the mountains of *Fokien*, a Province

vince of *China*. On the 12th of *August*, in the morning we found our selves two leagues off the coasts of *China*, where the said mountains end, and at noon near a famous Sandbank, along which the Ships coming from *China* and *Japan* sail towards *Batavia*. We met here a great number of Chinese fisher-boats and the men fishing, and at a farther distance I counted thirty four sail of them. A little before we were boarded by a *Prave*, sent from a Chinese *Tonk*, which offer'd us a parcel of Tobacco to sell. This evening we alter'd our course to avoid *South Lamos*, which we guess'd to be near, being two or three low Rocks mark'd in the Maps at 23°. 10'. On the 13th of *August*, being *Sunday* we discover'd the said Rocks, at a small Leagues distance from us to the lar-board, and steer'd by with the help of the current, Sea and Air being calm. In the evening we saw other such Rocks on the same side, which we weather'd in the like manner, and then steer'd N. E. by E. I mention those Islands and Rocks, in order to make the Reader sensible of the danger of our Voyage, particularly in the night time, and in storms, and that our slow progress, and the changing of our course so often proceeded only from caution. On the 14th of *August*, four fishermen came contrary to what they use to do, with *Hayes* and *Beggars* on board of us: The goods they had to offer us, being of no value, we bought none but dismiss'd them, after having given each a glass of Brandy for their trouble. This civility invited others to us, of whom we took some of their Fish, for which they refus'd to take Rice, or Linnen, and rather took Brandy and Pepper, which made us conclude, that they are not necessitous. They carried Water-melons with them against thirst. Their dress was, Straw-hats, and dark brown Gowns coming down to the knees, and tied with a sash. They play'd strange gambols, and made a noisy chattering like the Malabarians. The altitude was this day 23°. 58'. in a place marked in the Maps at 24°. 10'. We steer'd N. E. and N. by E. under favour of the current, the weather being almost calm. The Coasts were low with a few Hills. This evening we found our selves over against the River *Ksiansio*. On the 15th of *August* things continu'd the same, and the Coasts appear'd like the day before. Before Sun-set a Chinese Island appear'd in view, which the following morning being the 16th of *August* we had left behind us, and so we bid farewell to the Coasts of *China*, and steer'd with the same weather and course through the main towards *Japan*. About noon we were at the height of 25°. 56'. on the 17th at 27°. 13'. on the 18th, 28°. 15'. This Day after morning prayers the wind ceas'd entirely, but a little after we had a small breeze from N. by E. and N. N. E. The following days to the 25th of *August*, the weather varied continually, there being sometimes high, sometimes but little wind, sometimes it was calm, and all for the greatest part contrary to our Voyage, so that it seem'd the North East Monsoon was setting in earlier than usual. So we were

South La-
mos.

Ksiansio.

oblig'd to tack about with great trouble, and such loss of time, that what we gain'd one day, we almost lost again another, as will appear by the different heights we took then, which were on the 19th of *August* 28°. 2'. on the 20th 28°. 42'. on the 21th 28°. 52'. on the 22d 29°. 1'. on the 23d. 29°. 23'. on the 24th none, on the 25th, 29°. 34'. During those days nothing remarkable occurred, except that

Green Substance floating on the Sea. about the 27th degree I observ'd a yellowish green substance floating on the surface of the Sea, which appear'd for two days, the depth being fifty fathoms, and the ground being a sandy clay with Sea-weed.

Strange Birds. There came also for several days some Birds of a black colour, which perch'd on divers parts of the Ship, and suffer'd themselves to be taken with the hand. One day a Woodcock was found among them. This day we had a dead calm and excessive hot weather. Towards evening a violent contrary Wind rose out of E. N. E. which oblig'd us to steer Southward, and pass a very troublesome night.

Remarkable Storm. On the 26th of *August* the storm increas'd with thunder and lightning. Having met with shallows at thirty two fathom, we took to the other side to S. E. and S. E. by E. On the 27th of *August* being *Sunday*, the storm continu'd out of N. E. by E. We found thirty six fathom depth, and steer'd to the other side to E. S. E. We took the height of the Sun at noon, and by it found our selves at 29°. 50'. This evening at nine of the clock, a Chinese Jonk, with all her sails crowded and full before the wind, rush'd by our board to put into some harbour. The Seamen on this coast have certain marks, by which they foresee an impending storm, and retire in time to the nearest harbour they can make. On the 28th of *August* the storm increas'd with such vehemence that before evening we were necessitated to tie our rudder fast, to bring to the main sheet and mizzen, and to let the ship drive. Some *Cajan*, (Indian Vetches) and Rice boil'd in Water were set down upon deck for our dinner, but the tossings of the Ship were so violent, that only two of the Sailors, who held the porringer, were able to snatch and swallow some of it, but the rest had enough to do, to creep off on all four to save our bodies. This evening we found fifty six fathom depth. On the 29th of *August*, the wind having turn'd that night to a perfect and furious storm, the tossing became intolerable, so that there was no standing any more upon one's legs. We endeavour'd to make use of the rudder, but night approaching soon oblig'd us to tie it fast again; but we were not much the better for it, the bulky waves beating with such force against the Ship, that even before day break we were fain to take our sails in again, which began to be tore in pieces, to keep the rudder tied up, and to leave our Ship to the mercy of the two raging Elements. The sails were contrary to expectation brought in, taking a lucky opportunity for it. But the storm and impetuosity of the waves still increas'd more and more, so that every thing was like to be broke to pieces

pieces. The Cramp-Irons, and ropes, with which the Chests were fasten'd, breaking, the goods were thrown from one side of the Ship to the other. It was resolv'd to bring to the mizzen, but when the sailors were about it, the wind laid hold of it, and tore it to pieces. What made our condition the more lamentable was the darkness of the air, which besides was full of water, which to me seem'd to proceed from some other cause, than only the rain, and the breaking of the waves, which the wind mix'd with the air. We could not see each other at half the Ships length, and the confus'd noise of the wind, the Sea, and the Ship made it impossible to understand one another. The waves cover'd us like so many mountains, they beat the Doors open without intermission, and the water run over Deck into the Cabin in such quantity, that all was fill'd with it; besides the Ship began to be leaky, so that we were oblig'd to throw the water out with pails, and to add to the pump, which was continually playing, a second one. During this noise we heard a continual thumping at the stern of the Ship, as if all was to be stav'd to pieces: We had no opportunity to find out the cause of it till in the afternoon, when the storm shifted to the East, and then we saw, that the hinges of the Rudder were broke, the Cramp Iron pull'd out, and the Rudder draggling after. This misfortune augmented the danger we were in, and though we endeavour'd, as well as we were able, to fasten the Rudder to its Chains, yet the thumping continued with such force, that we had reason to apprehend, that in a few hours the Ship would be broke to pieces and sunk. All the while we were driving back to the S.W. and W. S. W. towards the fatal Islands of *China*, a new formidable appearance of danger, which was still heighen'd by the great confusion of our Men, who would not hearken to the command of their Officers, who were as much disorder'd by strong Liquors as they themselves; For as no drinking water could be got out of the hold, and all their food was but some boil'd rice, they were oblig'd to keep up their spirits with Arrack and Brandy, which at last so disorder'd them, that any sober man would tremble at the complication of so many dangers. To compleat all, dreadful night came on, which however seem'd to be so far more comfortable than the day-light, as it was to hide from our Eyes the Horrors of our impending destruction. The most important point was to save the Ship from the terrible blows she receiv'd by the Rudder, every time it was lifted up by a swelling wave, in order to which either the Rudder was to be disengag'd and taken in, or some other method to be tried; accordingly the Ship's Carpenter with his assistants went into the Cabin, provided with leavers, hatches, ropes, and other tools. They loosn'd tables and seats, broke through the hatches in the floor into the room under it, and being tied with ropes were let out through the Cabin windows. But all their pains for mending the Rudder were in vain, it was impossible

possible for them to resist the force of the many raging waves; and they were necessitated to desist, and to save themselves, being thoroughly soak'd. Upon deck they were in the mean time busy with hoisting another mizzen which they had been mending and preparing all day long, and this they were obliged to venture, or to lose all their masts in the night time by the encreasing shocks. The Captain, having watch'd a proper opportunity, gave a Signal, and it was hoisted with good success almost in a moment. It was already three hours after Sunset, and all that could be done that night, was to pump on and hope the best. On the 30th of August early in the morning the storm began to abate and the waves to subside, whereupon immediately the sprit-fail was brought to serve instead of a Rudder, with the help of which we sail'd Southward before the wind, and consequently without being much toss'd, which put our Carpenters in a condition of repairing the Rudder, the master Carpenter being let down on a Rope fix'd a new beam to the Rudder, and in short the whole business was finish'd about noon, when the sky clearing up, the Cook was able to make a fire, and the sailors took the height and found it $28^{\circ} 31'$ so we hoisted sail again, and with a fair wind steer'd N. E.

On the thirty first of *August*, having thus escap'd this danger, we were comforted at break of day, by the bright appearance of the Sun, though the wind still continued to blow very hard, and being after five days fasting very hungry, and quite dispirited by the great fatigue; we were in expectation of refreshing ourselves with a hearty meal and good drink, but our sottish steward, who seldom was sober when on shore, and always drunk when on board, had drank all our wine to the last drop; a fat Hog and all our poultry had died of the bad weather, and the Cook had nothing to give us, but boil'd rice, *Cajan*, or Pigeon pease, and old Bacon, on which we feasted for want of better dainties in expectation of catching some fresh fish in the next calm. The first and most laborious of this days work was to strain the shrewds, which were so slacken'd by the continual tossing in the late storm, that they were not able to hold up the masts; mean time others were busy to find out the leaks of the ship, though without discovering any as yet. Some Bales of silk, and hides, that had been wetted, were brought upon Deck to dry, as were also our cloaths and bedding, which business took up the two following days. Our Course was to the N. E. and N. N. E. the wind being East, and East by North. The height at $29^{\circ} 20'$ and the depth in the evening 43 fathom. On the first of *September* a leak was discover'd under the kitchen, to stop which the Ship was for some hours leaned on one side. There were still more leaks, which obliged us still to pump every Hour, but we could not find them out and judged that they were above water. I will not detain the Reader with a long account of the winds, but only tell in general, that they continued all along variable,

riable, for the greater part contrary, sometimes a little favourable, which oblig'd us to fail very much by the wind, (as the Sea term is) and tack about. At noon we found $30^{\circ}. 9'$. of altitude, and in the evening 23 fathom depth. On the second of *September* we had $30^{\circ}. 20'$. of altitude, depth 90 fathom. On the third of *September* being *Sunday*, the altitude was $31^{\circ}. 16'$. depth 26 fathom. On the fourth of *September*, the weather being stormy, no altitude could be taken. We had from 25 to 32 fathom depth, the ground yielding all day long a white sand. On the fifth of *September* at noon, the altitude was $31^{\circ}. 15'$. the depth in the evening 26 fathom. This evening several Sea-devils, or Rays, pass'd by our Ship, being flat Fishes two or three fathom long of an ugly figure. *Sea-devils.*

On the sixth of *September*, the altitude was $31^{\circ}. 30'$. This afternoon we unexpectedly met with the most eminent danger of a nature quite different from what we had experienc'd in the late storm. We were steering Southward with a gentle gale blowing from E. S. E. when behind us in the North we observ'd some lightning, and soon after huge hollow waves tumbling over each other, like so many clouds, and with great rapidity rolling towards our Ship, which thereby was brought into so disorderly and confused a motion, that we almost lost our senses, not knowing what to do or resolve on. For the waves of the Southerly Monsoon standing against our course, and not permitting the Ship to run swiftly, the wind being besides but gentle, and coming so obliquely, the immense force of the opposite huge waves must necessarily fall upon the stern of the Ship. Two hours after Sun-set two of those waves almost at the same moment, came from behind like mountains, and overwhelm'd the whole Ship with such force, that they bore her down deep under water, with all the persons standing upon quarter deck, of whom I was one, all thinking we were going down to the bottom of the Sea. This shock was attended with such a terrible cracking and noise, that it seem'd, as if the whole stern was tore off and broke to pieces. Our Captain and his Mate, who were both above sixty years of age, as well as others, who from their first youth had serv'd at Sea, own'd that they never met with the like all their life-time. They look'd immediately after the Rudder, which they found entire on its hinges, except a few planks and other things broke off. The pump was also set to work, but no leak appear'd. But in the Cabin almost every thing was destroy'd and soak'd with salt water, and our drunken Steward almost drown'd in his bed, tho' he lay under deck in one of the safest places. The deck was cover'd with water knee deep, and the tackling floated about. And tho' the holes were immediately open'd to let the salt water run out, yet it had already penetrated into the inmost parts of several things, as I found to my great grief it had done into my Papers and written Memoirs. We had stood the shock of some more waves, when a *Second storm.*

O brisk

brisk Gale arising out of the North, attended with Rain and Storm, quicken'd the course of our Ship towards South and East, and thereby shelter'd her against the fury of those monstrous waves, tho' with terrible tossing, which continu'd the whole night following, and all the next day, being the seventh of *September*, tho' without storm, and by tolerable weather, so that this danger was also over. It was remarkable, that this day the wind shifted round all the points of the Compass, and contrary to the course of the Sun. We found no altitude this day, but had from 30 to 40 fathom depth. On the eighth of *September* at noon we had $31^{\circ} 11'$ of altitude, and in the evening 42 fathom depth. The Sea was still very rough, and occasion'd great tossing, and a troublesome night. On the ninth of *September*, the altitude was $31^{\circ} 5'$, depth from 42° to $48'$ fathom.

On the tenth of *September* being *Sunday* the altitude was $30^{\circ} 20'$ but no bottom to be found. This afternoon we were again toss'd by a violent storm out of the North. We were oblig'd to turn about, to bring to the lower sails, to tie up the Rudder, and so let the the Ship drive where she could, trusting for the rest upon providence. On the eleventh of *September* towards evening, the storm after having lasted twenty four hours abated, so we hoisted the main sheet again, and made use of the Rudder. At noon we found $29^{\circ} 55'$ of altitude, and in the evening 60 fathom depth; and so we had met with three different storms between *China* and *Japan*, during which many of the goods had been damag'd by the tossing and tumbling about. There appear'd an unwillingness and discontent among the Ship's Company, on account of this troublesome Voyage, the rather because there was but little hopes of reaching *Japan*, the North Season, which is contrary to our course, seeming now to be fully settled and fixed; for this reason it was resolv'd on the twelfth of *September* to let the Ship drive more before the wind, consequently with more ease back to S. W. by W. This day at noon we had $29^{\circ} 30'$ of altitude, and in the evening 62 fathom depth. On the 13th of *September* early in the morning, when they were careening the Ship, it was observ'd, that the clamps which are like the ribs and braces of this floating Body, were grown loose in the accident that befel us on the sixth of *September*. This put both Officers and common Sailors out of heart, and made them quite tired with tacking about any longer. It was thought most adviseable to make for some harbour in *China*, in order to take in fresh water, of which we had not enough for one month more, and then to return to *Batavia*. Some Passengers, and whoever else had any credit with the Ship's council, endeavouring to make them come into the proposal, the same would in all probability have been approv'd of, had not the Mate offer'd some objections against it. As for my self, having in my custody a Journal of a Voyage to *Japan*, which I had receiv'd from a very good hand, I look'd into it, and found, that some years before

before a Dutch Ship was safely arriv'd in *Japan* the latter end of *September*. So I went privately to the Captain, and first left to his consideration, that the wet hides would hardly keep in the hot air of *Batavia*, without being spoiled, and he afterwards be made accountable for that damage, as occasion'd by his Faintheartedness and precipitate return. I afterwards shew'd him the said passage in the Journal at which he was startled, and having read it thrice over immediately, alter'd his resolution without making any further objection. On the fourteenth of *September* the Elevation was $29^{\circ} 36'$, and in the evening we had from 41 to 46. fathom of depth. On the fifteenth of *September* we found the altitude $29^{\circ} 57'$ depth 36 fathom. On the sixteenth of *September* the altitude was $30^{\circ} 13'$ depth 38 fathom. On the 17th of *September* being Sunday we found no elevation, the depth was 47 fathom. On the eighteenth of *September*, the weather being stormy, we could take no elevation, the depth was 34 fathom. On the nineteenth of *September* the altitude was $30^{\circ} 31'$, the depth in the evening 45 fathom. On the twentieth of *September* the altitude was $30^{\circ} 36'$, the depth in the evening 58, at night 70 fathom. This morning we kill'd a Dolphin, or Dorado, with a Javelin. Its colour was of a yellowish blue, and its length six spans, the flesh of it was very delicious and acceptable to our sick stomachs. On the twenty first of *September* we attained $31^{\circ} 30'$ of elevation, which according to the common maps is the Latitude of the rocky Island *Matfima* situate in the Japonese Ocean, which like a Hermes is look'd out for by sea-faring people failing to or from *Japan*. We saw it two Hours after we had taken the elevation at nine or ten leagues distance, bearing N. E. whence we concluded, that it lies in effect a little more Northerly and near 32° degrees of latitude. A little before Sunset this so long wished for Hermes appeared at five leagues distance to the Northward. Six hours after, the Moon shining very bright, and the Island lying before us a league off on our larboard, we observed that it consisted of about seven pointed Rocks, being rough and bare, lying near each other, daubed over in most places with the dung of birds, so that they appear only inhabited by Sea-mews, which we saw there in great numbers. We made the same observation two years after, when we failed by it in our return from *Japan*. We had the good luck to catch another Dorado, and in the evening we found 78 fathom depth, the ground being a sandy Mud. On the twenty second of *September* early in the morning we saw *Matfima* lying W. S. W. at a great distance, so that we could hardly distinguish it. Some time after we observ'd a Chinese Jonk from *Nankin*, and next two more, which by the building we judg'd likewise to be Chinese, all coming from *Japan*. On our larboard we saw the Japonese Islands *Gotbo* inhabited by husband-men, and before it was noon came into our view the high mountainous Country before *Nagasaki*, the long expected Harbour, which at Sunset we had at six or seven leagues distance before us, bearing

*Matfima.**Islands Gotbo.*

Arrival in
the Harbour of
Nagasaki.

ing N. E. by N. We sail'd with a North West breeze and a few sails towards it, and on the twenty third of *September* at midnight arriv'd at the entry of the Bay in 50 fathom water. But the said entry being full of rocks and Islands, which we were unacquainted withal, and which it is impossible to sail through at night, we tack'd about till morning came on, when we found 43 fathom of water on a sandy ground, and steer'd towards the Harbour. But being all of a sudden becalmed, we could not proceed, and therefore notified our arrival with firing five Guns, which were heard in the Dutch place of residence two leagues off. Accordingly in the afternoon four vessels came out to us, with the factors sent by our Superiors there, and accompanied by swarms of Japonese officers, clerks, soldiers, and a chief interpreter, who came to receive us, and to demand the writings, and letters, we had on board. After a short stay they left us, being saluted by us with seven Guns, and we follow'd them, though very slowly, the wind being variable, as far as the mountain call'd *Papenberg*, from whence we tow'd our Ship off by the help of casting anchor, till we brought her within half a league of the City of *Nagasaki*, and so after having return'd thanks to the Almighty for his protection in our Voyage, we cast anchor at ten at night.

Death of the
Steward.

We had had neither sick, nor dead, during our whole Voyage, excepting only the abovementioned steward, who being denied any more Arrack, or Brandy, was the day before seiz'd with an Apoplectick fit, which soon render'd him senseless and speechless, and threw him into convulsions, which a few hours after made an end of his life. He was otherwise an able man, the son of a noted divine at the Hague, but by indulgence early fell into debauches and a dissolute life. We were no sooner come to an anchor, but we had two Japonese Guardships put on both sides of us, which all night long went the round with great diligence. All the Chinese Jonks that put to Sea this day, were each of them attended with a Guardship, till they got out of the Harbour into the open Sea. Not far from our Ship we saw a fleet of 40 pleasure boats coming to an anchor, being the usual pompous train of a great Man, who had been on a voyage. They were built much after the manner of the *Strubes* in *Russia*, which are a sort of boats used on the *Wolga* in going from *Mosco* to *Casan*. This little fleet made a fine shew with its many lights at night, and in the morning, when it sailed, with its sails, half of which were white, and the other half black, which they hoisted all at once.

Japonese pleasure
boats.

Cast anchor
near Desima.

On the twenty fourth of *September* in the morning we mov'd with a small breeze half of our way, and afterwards twenty Japonese rowing boats fasten'd to a rope towed us the other half as far as 200 paces within the City and our habitation. This Harbour is enclos'd

Harbour of
Nagasaki.

with high mountains, Islands, and rocks, and guarded by nature against the rage of the Sea, and the fury of stormy winds. On the tops of the

the neighbouring Mountains stand Guard-houses with Guards in them, who with their spying Glasses are observing whatever happens at Sea, of which they give immediate Information to the Government at *Nagasaki*, and by this method they had notice of our arrival already two days before, being the 22d in the morning. Along the shore, which is form'd by the foot of those Mountains, which encompass the Harbour, there stand divers round Bastions, on which I observ'd only Rails, or Palisadoes, painted red, as it were for Ornament's sake, but saw no Cannon. Besides these, there are on both sides of the City, not far from the shore, on two Eminences, as many imperial head Guards, which are hung about with cloth for Ornament, as well as to hinder people from seeing the number of Cannon and Men, that are in them. When we pass'd by them, we saluted every Guard with twelve great Guns, and after being arriv'd at the place assign'd to us, we dropt anchor at about three hundred paces from the City, and as far from *Desima*, which is the habitation of the Dutch on a separate Island form'd purposely near the shore without the City. Then came to us, two *Buggioses*, or Gentlemen of the Governors, sent by them with their Commission, with many subordinate Clerks, Interpreters and Soldiers, who called all those that were newly arriv'd, and made them pass in review before them one after the other, according to the List given them, viewing every one from top to toe, and writing his name, age and business, with a pencil on paper. Besides this, about six persons more were examin'd, every one in particular, concerning our Voyage, viz. from whence we came, when we set out, how long we had been on the way, whether we did not land somewhere, &c. and the several answers were carefully written down. Many questions were ask'd upon the deceased Steward's account, and the answers also taken down, his Breast and the rest of his Skin were narrowly viewed, whether there was any cross, or other mark of the Popish Religion upon it. We obtain'd so much by our repeated Instances, that the Corpse was fetch'd away the same day, but none of us could get leave to attend it, and to see where it was interr'd. This review being over, Soldiers and Clerks were put into every corner, and the whole Ship with all her cargo taken, as it were, in possession by the Japanese. The boat and skiff was left to our Men, only for this day, in order to look to their anchors. But pistols, cutlasses, and other arms were by them demanded, and taken into custody, which were follow'd the next morning by the gun-powder packt in barrels. In short, had I not been before hand acquainted with their usual proceedings, I could not have help'd thinking we were got into a hostile Country, or had been taken for Spies. I must also remember here, that in our Voyage, as soon as we discover'd this Land, every one was oblig'd, pursuant to an order from above, and ancient custom, to give his Prayer-book, and other Books of Divinity, as also all Euro-

*Desima,**Japanese
come on board**Their pro-
cedures.*

pean Money he had about him, to the Captain, who, after having taken a memorandum of every one's name for it, pack'd all up in an old cask, and hid it from the Japonese till our return. This evening they sent us from the Dutch Factory divers sorts of Refreshments, viz. Fowls, Eggs, Shell-fish, and other Fish, Radishes with their Leaves, Turneps, Onions, fresh Ginger, Pompkins, Water-melons, white Bread, and a barrel of Sacki, or Japonese Rice-beer.

On the 25th of *September*, early in the morning, came from *Desima* on board our Ship both Residents, or Directors of the Dutch Trade, one M. *Sveras*, who was to be reliev'd by the other M. *Butenheim* his Successor, but newly arriv'd from *Batavia*, with three Ships laden with Merchandize. All the Ships's Company having been call'd together, they read to us the orders both of the Dutch East-India Company, and of the Governors of *Nangasaki*, chiefly to this purpose, that every one of us, ought to behave soberly and discreetly with respect to the Natives, and the Laws and Customs of the Country. A Paper containing these Orders, having been read publickly, was according to the Custom of *Japan*, put up on board the Ship for every Body to read. In the afternoon I went on shore to *Desima*, on which occasion one is oblig'd to take out a Passport from the Japonese Ship-Guard to those on shore, and on the return another from the Land-Guard to that on board. Finding that the use of the raw Garden Fruit, that was sent us yesterday, had occasion'd to me great pain, I was oblig'd to hasten back to our Ship, from whence I went on the 26th of *September* with my things, to live in the Habitation assign'd to me at *Desima*.

C H A P. IV.

Of the Empire of Japan in general, as to its situation, and the largeness of its several Islands.

*Japaneſe
Empire.
Its names.*

THIS Empire is by the Europeans call'd *Japan*. The Natives give it several names and characters. The most common, and most frequently us'd in their writings and conversation, is *Nipon*, which is sometimes in a more elegant manner, and particular to this Nation, pronounc'd *Nifon*, and by the Inhabitants of *Nankin*, and the southern parts of *China*, *Sijppon*. It signifies, *the foundation of the Sun*, being deriv'd from *Ni*, *Fire*, and in a more sublime Sense, the *Sun*, and *Pon*, the *ground, or foundation of a thing*.

There

There are still some other names and epithets, which are seldom mention'd in conversation, but occur more frequently in their writings. Such are for instance. 1. *Tenka*, that is, the *Subcelestial Empire*, as if it were the only one existing under Heaven. Hence the Emperor is call'd *Tenkafama*, the *Subcelestial Monarch*. In former times this Name was peculiar to the Empire of *Japan* alone, but since commerce hath made known to them several other Countries, they now condescend to honour them also with the same epithet, particularly such, whose Inhabitants are admitted and tolerated among them. Thus they call the Empire of *China*, *To Sin Tenka*, the united Provinces of the Netherlands, known to them by the name of *Holland*, *Hollanda Tenka*. 2. *Fino Motto*, is much the same with *Nipon*, and signifies, properly speaking, the *Root of the Sun*, *Fi* being the Sun, and *Motto*, a Root; *No*, is only a particle, by which these two words are combin'd together. 3. *Awadiffima*, is the original name of this Country, and is as much as to say, a *Terrestrial Scum Island*, *Awa*, signifying Scum, *Dfi*, the Earth, and *Sfima* an Island. This Name is grounded upon the following fabulous tradition, recorded in their Histories, of the origin and first creation of the several Islands, which compose this mighty Empire, which in former times, for want of communication with other Countries, was lock'd upon by the Natives, as the only inhabited part of the Globe. In the beginning of the Creation, the supreme of the seven first celestial Spirits, (of which more in the seventh Chapter of this Book) stirr'd the then *Chaos*, or confuse Mass of the Earth with a Staff, which as he took out, there dropt from it a muddy Scum, which running together form'd the Japonese Islands, one of which, of the fourth magnitude, still retains this Name, being particularly call'd *Awadiffima*. 4. *d Sin Kokf*, or *Camino Kuni*, the Country, or Habitation of the Gods. For by *Sin*, and *Cami*, are denoted the Gods, which were particularly and originally worship'd in *Japan*; and both *Kokf* and *Kuni* signify a Country. 5. *Akitfima*, or according to the common pronunciation, *Akitfuffima*, is another name given to this Country of old, and frequently to be met with in their Chronicles and Legends. 6. *Toutfio*, the true Morning. 7. *Sio*, *all*, viz. all the several Islands subject to the Emperor of *Japan*. 8. *Famatto*, which name is also given to one of its Provinces. Several others, as *Asijwara*, *Asijwara Kokf*, *Qua*, or *Wa*, and some more, I forbear mentioning to avoid being too tedious on so trifling a Subject.

The Empire of *Japan* lieth between 31 and 42 degrees of Its situation. Northern Latitude. The Jesuits in a late Map of *China*, made and corrected by their Astronomical Observations, place it between 157°. and 175°. 30' of Longitude. It extends to N. E. and E. N. E. being irregularly broad, tho' in the main; pretty narrow in comparison to its length, which from one end of the Province *Fisen*, to the extremity of the Province *Osu*, is suppos'd to be two hundred German Miles

Miles in a streight Line, all the further distant Coasts and Islands, tho' subject to the Japonese Emperor, not reckon'd.

Is not un-
like Great Bri-
tain.

It may in different respects be compar'd to the Kingdoms of *Great Britain* and *Ireland*, being much after the same manner, tho' in a more eminent degree, divided and broke through by corners and forelands, arms of the Sea, great bays and inlets running deep into the Country, and forming several Islands, Peninsula's, Gulphs and Harbours. Besides, as the King of *Great Britain* is Sovereign of three Kingdoms, *England*, *Scotland* and *Ireland*, so likewise the Japonese Emperor hath the supreme Jurisdiction of three separate large Islands. The first and largest, is call'd *Nipon*, from the name of the whole Empire. It runs length ways from East to West in the form of a Jaw-bone, whose crooked part is turn'd to the North. A narrow Channel or Streight, full of Rocks and Islands, some inhabited, some uninhabited, parts it from the second, which is next to it in largeness, and which from its situation, lying to the South-west of *Nipon*, is call'd *Saikokf*, that is, the Western Country. It is also call'd *Kiusu*, or the *Country of Nine*, being divided into nine large Provinces. It hath 148 German Miles in circumference, and according to the Japonese it hath 140 of their own Miles in length, and between 40 and 50 in breadth. The third Island lies between the first and second. It is near of a square figure, and being divided into four Provinces, the Japonese call it *Sikokf*, that is the *Country of four*, viz. Provinces. These three large Islands are encompass'd with an almost unconceivable number of others, some of which are small, rocky and barren, others large, rich and fruitful enough to be govern'd by petty Princes, as will appear more fully by the next Chapter, wherein I propose to lay down a more accurate geographical description of this Empire.

Its divisi-
on.

Nipon.

Saikokf.

Sikokf.

Is divided
into 7 Tracts
of Land.

Sixty eight
Provinces.

Six hundred
and four dis-
tricts.

All these several Islands and Dominions composing the mighty Empire of *Japan*, have been by the ecclesiastical hereditary Monarch, *Siufun*, divided into *Gokisitzido*, as they are call'd by the Japonese, or seven large Tracts of Land in the year of Christ 590. Many years after in the year of Christ 681. *Ten Mu*, divided the seven chief Tracts into 66 Provinces, appointing so many Lords of his Court to command and govern them, as Princes, or his Lieutenants. Two more Islands *Iki* and *Tsuffima*, formerly belonging to the Kingdom of *Corea*, having been conquer'd in the last Century, and added to the Empire of *Japan*, there are now in all 68 Provinces. Both these divisions of the Japonese Empire, tho' they subsist till now, yet through the misery of time its 68 Provinces have been since their first constitution torn into 604 lesser districts. In the first and happiest Ages of the Japonese Monarchy, every Prince enjoy'd the Government of the Province, which he was entrusted with by the Emperor, in peace and tranquility. The miseries of ensuing times, the frequent quarrels and contentions, which arose among the chief branches of the Imperial Family about

the

the succession to the throne, by degrees involv'd the whole Empire into blood and confusion. Its Princes espous'd different parties, and no sooner were arms introduced among them, as the most powerful and surest means to make up their dissensions, but every one endeavour'd thereby to maintain himself in the possession of those lands, whose government he was owing entirely to the Imperial bounty: Such as had not been provided for by the Emperor, took care to provide for themselves. The Princes divided their Hereditary dominions among their Sons, who, though possess'd of but one portion of their Father's estate, would not be behind them in grandeur and magnificence. What wonder then if the number of principedoms and dominions went on perpetually increasing. The Emperors of the now reigning Family, usurpers themselves of the throne, of which they are possess'd, think this great division of the Provinces of the Empire no ways detrimental to their Government, but rather conducive, to make them the better acquainted with the true state of their riches, and revenues; therefore far from reducing them to the former standard, they still tear and divide them more and more, as they please, or as their Interest requires, of which there are some late instances. The Province of *Tsikusen* was not long ago divided into two Governments *Fanagawa* and *Kurume* and the Prince of *Tsikungo* had orders from Court to surrender part of his dominions to the Prince of the two Islands above mention'd *Iki* and *Tsuffima*, who till then had nothing in possession upon the continent of *Japan*.

The borders of this Empire are its rocky, mountainous Coasts, and a tempestuous Sea, which by reason of its shallowness admits none, but small vessels, and even those not without eminent danger, the depth of most of its Gulfs and Harbours being not yet known, and others, which the pilots of the Country are better acquainted withal, unfit for harbouring of Ships of any considerable bulk. Indeed it seems Nature purposely design'd these Islands to be a sort of a little world, separate and independent of the rest, by making them of so difficult an access, and by endowing them plentifully, with whatever is requisite to make the lives of their Inhabitants both delightful and pleasant, and to enable them to subsist without a commerce with foreign Nations.

Its Borders.

Besides the several Islands and Provinces already mention'd, there are some further distant Countries, which do not properly speaking belong to the Empire of Japan, but either acknowledge the supremacy of the Emperor, or live under his protection. Of these I think it necessary to give some preliminary account, before I proceed to a more particular description of the Japanese Empire it self. They are 1. The Islands of *Riuku*, or *Liquejo*, the Inhabitants of which stile themselves subjects, not of the Emperor of *Japan*, but of the Prince of *Satsuma*, by whom they were subdued and conquer'd. 2 *Tsiosin*, is the third

Neighbouring Countries subject to the Emperor of Japan

and lowest part of the *Peninsula of Corea*, which is govern'd, in the name of his Imperial Majesty, by the Prince of *Iki* and *Tsuffima*. 3. The Island *Jeso*, which is govern'd for the Emperor by the Prince of *Matsumai*, whose own dominions make part of the great Province *Osju*.

Liquejo I-lands.

I. The *Liquejo* Islands, as they are set down in our *Maps*, or the Islands of *Rinku*, as they are call'd by the Inhabitants, must not be confounded with the *Insulae Leuconia* or the *Philippine* Islands. They lie to the Southwest of the Province *Satzuma*, which is situate upon the continent of *Saikokf*, and the neighbouring Island *Tana* or *Tanagasima*, and according to our *Maps* reach down almost to the 26°. of Northern latitude. If we believe the Japanese, they are so fruitful, as to yield the Riceharvest twice a year. The Inhabitants, which are for the most part either husbandmen or fishermen, are a good natured merry sort of people, leading an agreeable contented life, diverting themselves, after their work is done, with a glass of rice beer, and playing upon their musical Instruments, which they for this purpose carry out with them into the fields. They appear by their language to be of Chinese extraction. In the late great revolution in *China*, when the Tartars invaded and possess'd themselves of that mighty Empire, the Natives retired in great numbers, and were dispers'd all over the *East-Indies*. Not a few fled to these Islands, where they applied themselves chiefly to trade, being well skill'd in navigation, and well acquainted with those Seas. Accordingly they still carry on a commerce with *Satzuma*, and go there once a year. Some Centuries ago these Islands were invaded and conquer'd by the Prince of *Satzuma*, whose successors still keep them in awe by their *Bugios*, or Lieutenants and strong Garrisons, though otherwise by reason of their remoteness from *Satzuma* the Inhabitants are treated with much regard and kindness; for they are oblig'd to give their Sovereign only one fifth part of the produce of their Country, whilst his own natural Subjects, the *Satzumese* are tax'd at two thirds. But besides what they pay to the Prince of *Satzuma*, they raise a contribution among themselves, to be sent by way of a present, once a year, to the Tartarian Monarch of *China*, in token of loyalty and submission. They have like the *Tunquinese* and Japanese a *Dairi* of their own, or an Ecclesiastical Hereditary Monarch, to whom they pay great respect, supposing him to be lineally descended from the Gods of their Country. He resides at *Fajama*, one of the chief of these Islands, situate not far from the Island *Osima*, which is of the second magnitude.

Corea.

II. *Corey*, or *Coræa*, is a Peninsula, which stands out from *Tartary*, running towards *Japan*, opposite to the coasts of *China*. It hath been, as the Japanese relate, divid'd of old into three Provinces. That which is lowest, and nearest to *Japan*, is by the Japanese call'd *Tsiosijn*, the second,

cond, which makes up the middle part of the whole Peninsula, *Corey*, and the third and uppermost, which confines upon Tartary, *Fakkusai*. Sometimes the name of either of these Provinces is given to the whole Peninsula. The natives according to the account of the Japanese are of Chinese extraction. They served often and under different Masters. Their neighbours the Tartars sometimes enter'd into alliances with them, at other times they invaded and subdued them. *Mikaddo Tsiuu Ai*, Emperor of *Japan*, prosecuted them with war, but he dying before he could put an end to this enterprize, *Dsin Gu* his Relict, a Princess of great parts and personal bravery, pursued it with the utmost vigour, wearing the arms of the deceas'd Emperor her Husband, till at last she made them tributary to *Japan* about the year of Christ 201. Sometime after they enter'd into fresh alliances with their neighbours the Tartars, and so continued unmolested by the Japanese, till *Taiko* possess'd himself of the Secular throne of *Japan*. This valiant Prince, reading the histories of his Empire, found it recorded, that the Coreans had been subdued by one of his predecessors and made tributary to *Japan*: As in the mean time he was but lately come to the throne, he doubted not, but that he should get time fully to settle and to secure himself in the possession thereof, if he could send some of the most powerful Princes of the Empire abroad upon some such military expedition, and by this means remove them from Court and Country. He therefore gladly seiz'd this opportunity, and resolv'd to renew and support his pretensions to the Kingdom of *Corea*, and through this kingdom, as he gave out his main design was, to open to himself a way to the conquest of the great Empire of *China* it self. Accordingly he sent over some Ambassador's to *Corey*, to desire the Natives to acknowledge the supremacy of the Japanese Emperor, and to give tokens of their loyalty and submission. But the *Coreans*, instead of an answer, killing the Emperor's Ambassador, by this hostile act gave him just reasons to prosecute them with war. Accordingly a numerous army was sent over, without further delay, under the command of such of the Princes of the Empire, whose presence he had the most reason to be apprehensive of. This war lasted seven years, during which time his Generals with much ado broke at last through the strong opposition made by the natives, and their allies the Tartars, and after a brave defence made the Country again tributary to *Japan*. *Taiko* dying about that time, and the army returning, *Ijejas* his successor order'd, that they should once in three years send an embassy to Court, to acknowledge his sovereignty. Since that time they relaps'd by degrees under the domination of the Tartars, and drove the Garrisons left by the Japanese, down to the very coasts of the Province *Tsiosijn*, the only thing they have now remaining of all their conquests in *Corea*. As things now stand, the Emperor of *Japan* seems to be satisfied, for the security of his own dominions, to be master of the Coasts,

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the care and Government whereof he committed to the Prince of the Islands *Iki* and *Tsushima*, who keeps there a Garrison only of fifty Men under the command of a Captain, or *Bugjo*, as they are here call'd. And the Inhabitants are order'd to send an embassy to Court, and to take the oath of allegiance and supremacy only once at the beginning of every new Emperor's Reign. The Coasts of *Corea* are about forty eight Japanese Water Leagues, or sixteen German Miles, distant from the Island of *Tsushima*, and this as much from the continent of *Japan*. Numbers of Rocks and small Islands lie between them, which tho' they be for the most part uninhabited, yet the Japanese keep strong Garrisons in some of the chief, to watch what Ships sail by, and to oblige them to shew what commodities they have on board, as claiming the sovereignty of those Seas. The Commodities brought from *Tsiosijn* are the best Cod, and other Fish, pickled, Wallnuts, scarce medicinal Plants, Flowers and Roots, particularly the *Ninseng*, so famous for its excellent Virtues, which grows in great plenty in the Provinces of *Corea* and *Fakusai*, as also in *Siamsai*, a Province of the neighbouring *Tartary*; this Plant, tho' it be found elsewhere, yet that growing in the Provinces abovesaid, is believ'd far to excel others in Goodness and Virtues. The Natives have also some few Manufactures. Among the rest, a certain sort of earthen Pots, made in *Fapij* and *Ninke*, two Tartarian Provinces, were brought over from thence by the Coreans, which were much esteem'd by the Japanese, and bought very dear. But of late it was order'd by the Emperor, that there should be no more imported for the future. The Boats made use of by the *Tsioneesse* are very bad indifferent Structures, which one scarce would venture further then *Tsushima*.

III. *Jeso*, or *Jesogesima*, that is the Island of *Jeso*, is the most Northern Island, the Japanese have in possession out of their own Empire. It was invaded and conquer'd, as I was inform'd in *Japan*, by *Joritomo*, the first *Cubo*, or Secular Monarch, who left it to the Prince of *Matsumai*, (a neighbouring Island belonging to the great Province *Osu*) to be by him govern'd and taken care of. Some time after, the Inhabitants weary of a foreign Government, fell upon the Garrison, the Prince of *Matsumai* left there, and kill'd them all to a Man. This act of hostility no sooner reach'd that Prince's ears, but he sent over a good Army with three hundred Horse, to demand, and in case of refusal, to take ample satisfaction, and to chastise the Rebels. But the Prince of *Jeso*, to prevent further mischievous consequences, sent over an Embassy to *Matsumai*, and to take off all suspicion of his having had any intelligence or hand in the affair, he deliver'd up twenty of the Ring-leaders, which were executed, and their heads impaled, upon the coasts of *Jeso*. This act of submission entirely reconcil'd him to his Superiors, but the Natives being ever since look'd upon as a stubborn and tumultuous People, strong Garrisons are constantly kept upon the Southern

Southern coasts of this Island, to put it out of their power ever to attempt the like; and the Prince is oblig'd to send once a year, an Embassy to *Matsumai*, with presents to the value of one *Mangokf*. This Island lies in 42° degrees of Northern Latitude, to the N. N. E. right opposite to the great Province *Oosiu*, where its two promontories *Sugaar* and *Taajasaki* running out very far into the Sea, form a large Gulph, which directly faces it. The passage over to this Island is said to be of one day, and it is not to be made at all times, by reason of the currents, which run strongly, sometimes to the East and sometimes to the West, tho' otherwise it be but forty Japanese water Leagues, and in some places not above five or six German Miles distant from the Coasts of *Japan*. It is said to be as large as the Island *Kiusiu*, but so thoroughly full of Woods and Forests, that it produces nothing, which might be of use to the Japanese, besides some pelts and furs, which even the Inhabitants of the Southern parts of *Japan* have no occasion for. Nor do the Jesoans bring over any thing else but that, and the famous Fish *Karafaki*, which is catch'd in great plenty about the Island, and which the Japanese reckon a great dainty, boiling and eating it like Cod. As to its figure, I could not gather any thing positive, neither from the accounts I had from the Japanese, nor from the Maps, I met with in the Country, they differing much from each other. Some represent it very near round, others make it of a very irregular figure, with large Promontories, Gulphs and Bays, the Sea running in several places so far up into the Country, that one might be easily induc'd to believe it compos'd of several different Islands. I am apt to believe, that the Country discover'd by *de Vries*, to the North of *Japan*, was part of this Island. I took notice that in some of the Japanese Maps, the South-west and larger part is call'd *Matfuki*, but it was generally speaking so indifferently drawn, that I should be at a loss to determine, whether it be an Island by it self, or join'd to the rest. According to the account the Japanese give of the Inhabitants, they are a strong, but savage, People, wearing long Hair and Beards, well skill'd in the management of Bows and Arrows, as also in fishing, the greatest part living almost wholly on Fish. They describe them further, as very dirty and nasty, but the truth of this accusation is not so strictly to be relied on, since they, the Japanese themselves, are so extreamly nice and superstitious in frequently washing and cleaning their Bodies, as to have found the very same fault with the Dutch. The Language of *Jedsso* is said to have something of that, which is spoke in *Corea*.

Behind this Island, to the North, lies the Continent of *Okujeso*, as it is call'd by the Japanese, that is, *upper* or *high Jeso*. That there is such a Country is not in the least question'd among Geographers, but they have not as yet been able to determine, whether it confines on *Tartary*, or *America*, consequently, where they are to place the

Continent
of upper Jeso.

The Author's
Enquiries into
the State of
the Northern
Countries.

streight of *Anian*, or the so long wish'd for passage out of the North Sea into the great Indian Ocean, suppos'd that there be such a one, or whether it is closely join'd either to *Tartary*, or *America*, without any intermediate streight, or passage at all. I made it my business, both in my travels through *Muscovy* and *Persia*, and during my stay in *Japan*, to enquire with all the diligence, I was capable of, into the true State of those Northern Countries, tho' in the main to very little purpose, having hardly met with any thing worth the notice of the publick. At *Moscow*, and at *Astrakan*, I spoke to several people, which either in their travels through *Siberia* and *Kataya* into *China*, or during their stay in *Siberia*, whither they had been banish'd by the *Czar*, and liv'd many years, pick'd up what few and uncertain informations they could, but could learn nothing farther, but that the great *Tartary* is by an Isthmus, or Neck of Land, join'd to a neighbouring Continent, which they suppos'd to be *America*, and from thence concluded that in all probability there is no such thing as a communication between the icy Sea and the Indian Ocean. In a Map of *Siberia*, which was made and cut upon wood, by one who was banish'd thither, and the names of the places mark'd in Slavonian Characters, there were several considerable promontories, which from the eastern Coasts stood out into the Sea, one of which, too great to be brought upon the table, was cut off at the edge. He that shew'd me this Map, told me at the same time, that according to the accounts which could be procur'd from the Tartars living in those parts, this very promontory is nothing but an Isthmus, which runs towards a neighbouring large Continent on which it confines, but that it is compos'd of high, rough, and almost inaccessible mountains, and that in his opinion, if ever there hath been a passage there, for the first Inhabitants of the World to get over into *America*, and to people that Continent, such another undertaking would be at present utterly impossible. This Map of *Siberia*, such as it was, that is extream ill done, and without any scale of distances, or degrees of Longitude or Latitude, was yet the first, which could give the *Czar* of *Muscovy*, some, tho' very imperfect, notions of the great extent of his Tartarian Dominions to the North. And 'tis from the same, my particular Friend, the ingenious Mr. *Winius*, who was by the *Czar* appointed Inspector General over the Apothecaries and Druggists Shops in *Muscovy*, made the first rude sketch of his Map of *Russia* and *Tartary*, which he afterwards considerably corrected and augmented by several accounts procur'd from different parts, and withal reduc'd to the necessary degrees of Longitude and Latitude: He was not a little assisted in this undertaking by Mr. *Spitsbary*, Greek and Latin Interpreter at the Court at *Muscovy*. This learned and industrious Man was, by the then reigning Monarch of *Russia*, sent his Ambassador to the Emperor of *China*, with secret Orders and Instructions to spare neither trouble nor expences, to get himself

himself acquainted with the true State, Situation and Extent of the *Czar's* Dominions. Accordingly he went to *Pekin* through the Northern parts of *Russia* and *Tartary*, and having dispatch'd his business at the Court of *China*, return'd through the Southern provinces, and came back to *Moscow* about the year 1680. During my stay at the Court of *Moscow* it so happen'd, that he was to be our Interpreter, which brought me much acquainted with him, and fed me with no small hopes of learning somewhat new and more particular, than was hitherto known, about the state of those Countries, but I found him too distrustful and secret, and very unwilling to communicate, what observations he made upon his Journey. The late Illustrious *Nicolaus Witsen* Nicolaus Witsen L.L.D. and Burgher-master at *Amsterdam*, a person to whom the publick is greatly indebted, met with much better success in his own Enquiries, for in his last Embassy to the Court of *Muscovy* he did, by his extraordinary good conduct, great learning and affability, insinuate himself so far into the favour of the *Czar*, and the Grandees of his Court, that whatever accounts they had procured from all parts of *Russia*, were without reserve communicated to him, which enabled him to compose that excellent and accurate map of all the *Russian* Empire, and the great *Tartary*, with its Mountains, Rivers, Lakes, Cities and Provinces, for the most part till then unknown, a work which by reason of its great usefulness could not but highly oblige the curious. But however accurate this map of Doctor *Witsen's* was which afterwards prov'd very useful to Mr. *Isbrand Ides*, in his Journey by land to *China*, where he went Ambassador, yet the full extent of the Eastern Coasts of *Siberia*, and the great *Tartary*, remains as yet undetermined, and we are still in the dark, as to what relation they bear to the neighbouring Continent, which is probably that of *Oku Feso*.

The *Japanese* on their side are as little acquainted with the state and extent of that Country, which lies behind the Island *Feso Gasima*, Accounts which the Japanese give of Oku Feso. and which is by them call'd *Oku Feso*. They say only that it is 300 *Japanese* miles long. But what authority they have to support this assertion, I cannot tell. A Ship having some years ago been accidentally cast upon the Coasts of that Continent, they met among the rude and savage Inhabitants some persons clad in fine *Chinese* Silk, by which may be very probably conjectured some communication the Natives have with the neighbouring *Daats*, or *Tartary*, at least that these Countries are not very remote from each other. A *Jonk*, which was sent thither on purpose upon discovery, about the year 1684, returned after having been three months upon her voyage, and brought the very same account. An experienc'd *Japanese* Pilot, who was well acquainted with the Seas about *Japan*, as having been every where round this Empire, upon my enquiry could give me no other satisfactory answer, but that between *Japan* and *Fesogesima* the Currents run alternately, sometimes East, sometimes West, and that behind *Fesogesima*, there

there is only one, which runs constantly, and directly, North, whence he concluded, that near *Daats*, so they call *Tartary*, there must be some communication with another Sea to the North. A few years ago another Imperial Jonk was sent out in quest of those Countries. They sail'd from the Eastern Coasts of *Japan*, and after many troubles and incommodities endur'd between 40 and 50 degrees of Northern Latitude, they discover'd a very large Continent, suppos'd to be *America*, where having met with a good harbour, they staid there during the Winter, and so return'd the next year, without any the least account of that Country, or its Inhabitants, excepting only, that it run further to the North-west. Since that time it was resolv'd at the Court of *Japan* to be at no further pain, or expence, about the discovery of those Countries. I was little the better for consulting the Japanese Maps of those Seas, tho' I saw several of them in different places, as at *Fedo*, in the palace of *Tsussimano Cami*, Governor of *Nagasaki*, in the Temple of *Symmios* near *Osacca*, and in several other Temples. They all represent a large Continent, which stands out from the great *Tartary*, and extends it self behind the Island *Jesogafima*, reaching about 15 degrees of Longitude further East, than the Eastern Coasts of *Japan*. A large space is left empty between it, and the neighbouring *America*. The Country itself is divided into the following Provinces, mark'd with their common writing Characters, *Kabersari*, *Orankai*, *Sitsij*, *Ferosan* and *Amarisi*. Between the two last Provinces is mark'd a considerable River, which loses it self into the Sea, behind the Island *Jeso* to the South-east. But as all their Maps are very indifferently done, without any scale of distances or degrees, and as besides the Names of the Provinces abovemention'd are only in their *Canna*, or common Writing, and not, as other more authentick Records, in their *Sisi*, or significant Characters, I shall leave to the Reader's own Judgment to determine, how much there is to be depended upon them. And this is all I could learn in *Japan* about the State of those Countries, which lie to the North of this Empire.

Before I leave off this general Geographical Description of the Japanese Empire, I must not forget to mention two other Islands, which lie further off to the East, or E. N. E. of the Coasts of *Osu*, at least at 150 Miles distance, but as the Japanese pretend, belong to their Empire. They have given them very high founded Names, the smaller, more Northern, and more remote from *Japan*, being call'd *Ginsima*, the *Silver Island*, the larger, and nearer *Kinsima*, the *Gold Island*. They keep their state and situation very secret from all Foreigners, chiefly the Europeans, for as much as their rich Names have already tempted them to go in quest thereof. The King of *Spain* having been inform'd that they lie Westwards of *America*, in that part of the World, which by the Pope's division was assign'd to him, as all those Lands, which should be discover'd from the East, were to the King of *Portugal*, sent out

out a very expert Pilot to look for them about the year 1620. But this voyage prov'd unsuccessful. The Dutch attempted the same at different times with no better success. They fitted out one ship for that purpose at *Batavia* in 1639, and two others in 1643, which had orders to go further, and to attempt the discovery of the Coasts of *Tartary* and *America*. The voyage of these two ships, one of which was call'd *Bresken*, the other the *Castrecoom*, prov'd very unfortunate. For besides that they suffer'd much by Storms, the Captain of the *Bresken* having hazarded himself on shore, with some of his ship's company, in a port of *Japan* lying under the 40 Degree of Northern Latitude, they were all seiz'd upon, put in Irons, carried Prisoners to *Jedo*, and so barbarously treated, as if their intention had been to betray or to invade the Empire.

About the year 1675, the *Japanese* accidentally discover'd a very large Island, one of their Barks having been forc'd there in a Storm from the Island *Fatsifio*, from which they computed it to be 300 Miles distant towards the East. They met with no Inhabitants, but found it to be a very pleasant and fruitful Country, well supplied with fresh water, and furnished with plenty of plants and trees, particularly the *Arrack-Tree*, which however might give room to conjecture, that the Island lay rather to the South of *Japan*, than to the East, these trees growing only in hot Countries. They call'd it *Bunesima*, or the Island *Bune*, and because they found no Inhabitants upon it, they mark'd it with the character of an uninhabited Island. On the shores they found an incredible quantity of Fish and Crabs, some of which were from four to six foot long.

Fatsifio, I just now had occasion to mention, or *Fatsifio Gafima*, which is as much as to say, the *Eighty Fatbom Island*, is the most remote Island the *Japanese* have in possession Southward. It lies under the same Meridian with *Jedo*, and is reckon'd to be about 80 *Japanese* Water-leagues distant from the Continent of *Japan*, being the furthest of a long row of small Islands, almost contiguous to each other. It is the chief Island, where the great Men of the Emperor's Court, when out of favour, are usually confined, pursuant to a very ancient custom, and kept prisoners on a rocky Coast, from the extraordinary height of which the whole Island hath borrow'd its name. As long as they continue on this Island, they must work for their livelihood. Their chief amusement is weaving, and some of the silk stuffs wrought by them, as they are generally Men of ingenuity and good understanding, are so inimitably fine, that the Emperor hath forbid under severe penalties, to export, or to sell them to foreigners. This Island, besides it being wash'd by a rough tempestuous Sea, is so well guarded by nature itself, that when there is some provision of the common necessaries of life, or some new Prisoners to be brought in, or the guard to be reliev'd, the whole Boat, with all the lading, must

be drawn up, and again let down by a crane, the coasts being so steep and rocky, as to admit of no other access.

C H A P. V.

The Division and Sub-division of the Empire of Japan into its several Provinces ; as also of its Revenue and Government.

*Division of
the Empire of
Japan.*

IN the general Geographical Description of *Japan*, which I have laid down in the preceding Chapter, I took notice that this Empire hath been divided into seven great Tracts of Land, which were again sub-divided into 68 considerable Provinces, and these into 604 smaller Districts, or Counties, as one might call them. I proceed now more particularly to consider the largeness, extent, fertility, produce, and revenues of each Province, as I found them in a Japanese description of this Empire, publish'd in *Japan*, by the title of *Sitzi Jossu*.

Crown Lands.

But before I proceed to a particular consideration of the seven large Tracts of Land, which the Empire of *Japan* hath been divided into, and of their several Provinces, I shall take notice of the *Gokinai*, or *Gokinai goka Kokf*, that is the *five Provinces of the Imperial revenues*; so call'd, because all the revenue, of these five provinces is particularly appropriated for the support and maintenance of the Imperial Court. They amount to 148 *Man*, and 1200 *Kokf* of Rice. The Reader is desir'd, to observe in general, that all the revenues in this Country are reduc'd to these two measures in Rice. A *Man* contains 10000 *Kokf*, and a *Kokf* 3000 bales or bags of Rice. These five Imperial Provinces are 1. *Jamafijro*, otherwise *Sansju*: It is a large and fruitful Country. Its length from South to North is a hundred Japanese Miles; and there are several good towns and other places of note within its compass. It is divided into 8 districts, *Otokuni*, *Kadono*, *Okongi*, *Kij*, *Udsi*, *Kusse*, *Sakanaka*, and *Tsukugi*. 2. *Jamatto*, or *Wosju*, is likewise a very good Country, and much of the same length with the former going from South to North. It had formerly several places of note within its compass, which are at present reduced to a very small number. It is divided into 15 districts, *Soono Cami*, *Soonosimo*, *Feguri*, *Firole*, *Katzu-Dsian*, *Katsunge*, *Okuno Umi*, *Utz*, *Josino*, *Uda*, *Sikino Simo*, *Sikino Cami*, *Takaiidz*, *Tooidz* and *Jammanobe*. 3. *Kawatzi*, or *Kafu*, a tolerable good Country, about two days Journeys in length, and divided into 15 districts. *Nistori*, *Iskawa*, *Enkaitz*, *Jaskabe*, *Ookake*, *Tukajatz*, *Kawatz*, *Sarara*, *Umbarada*, *Katanno*, *Wakaje*, *Sibukaja*, *Sick*, *Tanbokf*,

Jamafijro.

Jamatto.

Kawatzi.

Tanbokf, and *Tannan*. 4. *Idsumi*, or *Sensju*, is a very large Country, but indifferently fruitful. Its length is an hundred Japanefe miles from South to West. It is border'd on one fide by the Sea, on the other by a ridge of high Mountains. It is plentifully fupplied with Fish by the neighbouring Sea: It produces alfo fome buck-wheat, rice, peafe and beans, though but few, and not of the beft fort. It hath but 3 fmall diftricts, *Ootori*, *Idfume*, and *Fine*. 5. *Sitzu*, otherwife *Tfinokuni*, and *Sisju*. It hath two days Journey and a half in circumference. It is the furthermoft Country Westwards on a large Gulph. The Southern parts of it are very warm, but the Northern colder, and abound more in what they call *Gokokf*, which are the five chief forts of peafe eat in this Country. It affords alfo fome fifh, and falt, and is in the main a very good Country. It is divided into 13 diftricts, *Sijfos*, or *Symmios*, *Kutatz*, *Fingaffinai*, *Nifijnari*, *Fatsan*, *Simafimo*, *Simakami*, *Tefijma*, *Kawanobe*, *Muko*, *Awara*, *Arima*, and *Nofje*.

*Idsumi.**Sitzu.*

I proceed now to the VII. large trafts of Land, which the Japanefe Empire hath been divided into by the Emperor *Siusfun*.

Seven great trafts of Land.

I. The firft is *Tookaido*, that is, the *South Eastern Traft*. I have obferved above, that the faid feven large trafts have been by the Emperor *Tenmu* further divided into 68 Provinces, the five Provinces above mention'd included, to which fome hundred years after two more were added. The *Tookaido* confifts of 15 of thefe 68 Provinces, which are 1. *Iga*, otherwife *Ifju*, which is limited on the South and Eaft by the Sea. To the North it is feparated from the neighbouring Provinces by a ridge of high mountains. It is a hot Country, but indifferently fruitful, producing fome Plants, Trees and Bambous. It is divided into four diftricts, *Aije*, *Namanda*, *Iga* and *Nabari*. 2. *Ifie*, otherwife *Sefju*, is three day's Journeys long, going from South to North. It is almoft wholly encompass'd by the Sea, but extreamly fruitful, with an agreeable variety of hills and plains. It is divided into 15 diftricts, *Quana*, *Afaki*, *Sufuka*, *Itfifi*, *Aanki*, *Taato*, *Nifkiffima*, *Gofafuma*, *Inabe*, *Mije*, *Ano*, *Itaka*, *Watakei*, *Ino*, and *Taki*. 3. *Sfima* or, *Sifio*, is but a fmall Province, which one may travel a-crofs in half a day's time. It is a very barren Country, but the neighbouring Sea fupplies it plentifully with fifh, oysters, fhells and the like. It hath but three diftricts, *Toofij*, *Ako*, and *Kamesima*. 4. *Owari*, otherwife *Bifju*, is an inland Country, entirely feparate from the Sea, but one of the moft fruitful Provinces of the whole Empire, and richly ftock'd with Inhabitants. It is three day's Journeys long, going from South to North, and divided into nine diftricts, *Amabe*, *Nakaffima*, *Kaquuri*, *Nirva*, *Kaffungale*, *Famada*, *Aitfi*, *Tfitta*, and *Toofijnoffima*. 5. *Mikawa*, otherwife *Mifju*, is a very barren and poor Country, with too many fhallow Rivers and Ponds, which are very prejudicial to the growth of the *Gokokf*. It is one day's Journey and a half long, going from Eaft to Weft, and divided

TOOKAIDO.

*Iga.**Ifie.**Sfima.**Owari.**Mikawa.*

vided into eight districts, *Awgumi*, *Kamo*, *Nukada*, *Batz*, *Fori*, *Jana*, *Tsitarra*, and *Akumi*. 6. *Tootomi*, otherwise *Jensju*, a very good and fruitful Country, and one of the pleasantest Provinces for a curious variety of Hills, Rivers, fertile Plains, Towns and Villages. Its length is suppos'd to be two days Journey and a half, going from East to West, and it is divided into 14 districts, *Famma*, *Futz*, *Fuufa*, *Aratama*, *Nangakami*, *Nagassimo*, *Sutz*, *Jamma*, *Kikoo*, *Faifara*, *Tojota*, *Jamaka*, *Sanno*, and *Jwata*. 7. *Surunga*, or *Siusju*, deserves likewise to be commended for the variety of its Towns, Villages, Hills and fruitful Plains. It is of the same length with *Tootomi*, going from East to West, and divided into seven districts, *Tsta*, *Mafiasu*, *Udo*, *Itabe*, *Rofarra*, *Fusij* and *Suringa*. 8. *Kai*, otherwise *Kaisu*, and *Ksjooku* is a flat Country, and abounds in Rice, Fields and Pasturage, Plants and Trees. It breeds also some Cattle, chiefly Horses. It is two days Journeys long from South to North, and divided into four districts, *Jamanassiro*, *Faatzsiro*, *Coma* and *Tsur*. 9. *Idsu*, or *Toosju*, a long Peninsula, being almost surrounded by the Sea. It affords a large quantity of salt, and all sorts of fish, and is reckon'd in the main a tolerable good Country. It is pretty mountainous, with some flat ground, and some few rice fields. It hath but 3 districts upon the Continent of *Nipon*, *Takato*, *Naka*, and *Camo*, whereto are added two neighbouring Islands, *Oosima*, and *Firakasima*. 10. *Sangami* or *Soosju*, is three days Journeys long, a flat and barren Country, which affords hardly any thing for the sustenance of human life, but Tortesses, Fish and Crabs from the Sea, besides a good quantity of timber out of its large woods. It is divided into 8 districts *Afikaranno Cami*, *Afikaranno Simu*, *Oosimi*, *Furingi*, *Ajikoo Takangi*, *Camakura*, *Mijura*, and *Jesima*. 11. *Musasi*, or *Busju*, a very large Province having five days Journeys, and a half, in circumference. It is a flat Country, without woods and mountains, but very fruitful, abounding in Rice, *Gokokf*, Garden fruits, and Plants. It is divided into 21 districts, which are *Kwaggi*, *Tsukuki*, *Tama*, *Tatsinbana*, *Kaikura*, *Iruma*, *Tosma*, *Fijki*, *Fokoni*, *Saitama*, *Kodama*, *Tsibu Sima*, *Fabara*, *Fafisawa*, *Naka*, *Kami*, *Adats*, *Tsitsubu*, *Febara*, *Totesima*, and *Oosato*. 12. *Awa*, otherwise *Foosju*, a middling good Country with mountains, hills, rivers, and plains, affording both rice and corn; It is tolerably well inhabited and plentifully supplied by the neighbouring Sea with fish and oysters, whose shells the inhabitants make use of to manure their ground. It is one day's Journey and a half long from South to North and divided into four districts, *Fekuri*, *Awa*, *Asuma*, and *Nakaba*. 13. *Kadsusa*, otherwise *Koosju* is 3 days Journeys long, going from South to North, a tolerable good Country, though not without high rough mountains, great numbers of the Inhabitants get their livelyhood by weaving of *Cawnib*, or *Hempstuffs*, which they understand very well. It is divided into 11 districts, *Sfussu*, *Amasa*, *Isuwara*, *Uningami*, *Foiko*, *Mooki*, *Isimi*, *Farinib*, *Nagawa*, *Jammanobe*, and *Musasa*.

Mussa. 14. *Simoofa*, otherwise *Seosju*, is said to be three day's journeys long going from South to North, a mountainous Country, indifferently fruitful, but abounding in Fowls and Cattle. It is divided into 12 districts, *Kaddosika*, *Tsibba*, *Imba*, *Sooma*, *Sasjuma*, *Iuuki Tooda*, *Koofa*, *Unagami*, *Katori*, *Fannibu*, and *Okanda*. 15. *Fitats*, or *Sjoo*, a very large Province; my Author makes it almost square, and says that it is three day's Journeys long on each side. It is but a middling Country, as to its fruitfulness, but produces a great quantity of Silk-worms and Silk, of which there are several Manufactures establish'd there, as there are also of some other Things, the inhabitants being a very industrious people. They likewise carry on a trade with Cattle. It hath 11 districts, *Nijbari*, *Makaije*, *Tsukkumba*, *Kawaats*, *Sfida*, *Umbaraki*, *Namingata*, *Naka*, *Kussi*, *Taka*, and *Iengoko*. *Iengoko* signifies a distant Country, by which is probably meant some neighbouring Island. The revenues of these 15 Provinces of the first large Tract call'd *Tookaido*, amount in all to 494 *Mankokf*.

Simoofa.

Fitats.

II. *Toosando*, that is, the *Eastern mountainous Tract*, hath 8 large Provinces within its compass, which are 1. *Oomi*, an extraordinary good and fruitful Country, with variety of mountains, hills, rivers and fruitful fields; producing both rice and corn, and affording to the Labourer a thousand-fold reward, (according to my Japanese Author's way of expressing the fruitfulness of this Country). It hath three day's Journeys and a half in circumference, and is divided into 13 districts, *Singa*, *Karimotto*, *Ius*, *Cammoo*, *Kansaki*, *Inungami*, *Sakatta*, *Fetz*, the upper and lower *Assai*, *Imito*, *Takassima*, *Kooka* and *Foositsumi*. 2. *Mino*, or *Diosu*, is not inferior to the former, neither in an agreeable variety of hills and plains, nor in fertility, producing plenty of Rice, Corn, and *Gokokf*, and other necessaries of life. It is three day's Journeys long from South to North, and divided into 18 districts, *Isjntsu*, *Fufa*, *Awadsi*, *Ikenda*, *Oono*, *Mottos*, *Musijroda*, *Katakata*, *Atsumi*, *Kakumi*, *Iamangata*, *Muggi*, *Gwundsjo*, *Camo*, *Cako*, *Tokki*, *Fenna*, and *Taki*. 3. *Fida*, otherwise *Fisju*, falls far short of the two former, both in largeness, and fertility. Its utmost extent from South to North doth not exceed two days travelling. It abounds in woods and forests, and yields a great quantity of Fire-wood, and Timber for buildings. It hath but four districts, *Ofarra*, *Masjinda*, *Ammano*, and *Araki*. 4. *Sinano*, otherwise *Sinsju*, a very cold Country. Salt and fish are very scarce here, because of its great remoteness from the Sea; and it is not well provided with Cattle, by reason of its few pastures. It is otherwise tolerably fruitful, and produces a good quantity of Mulberry-trees, Silk, and Cannib, of which there are several good manufactures establish'd there. It is said to be five day's Journeys long from South to North, and is divided into 11 districts, *Midsutz*, *Takaij*, *Fannissina*, *Tsifagatta*, *Sacku*, *Ina*, *Sfurewa*, *Tsikumma*, *Atsumi*, *Sara* and *Sijna*. 5. *Koodsuke*, otherwise *Dsiosju*, is

TOOSANDO.

Oomi.

Mino.

Fida.

Sinano.

Koodsuke.

four day's Journeys long, going from East to West, a warm and tolerable good Country, producing plenty of Mulberry-trees, though the Silk, they yield, is not of the best sort, and the Stuffs brought from thence but scarce. It is divided into 14 districts, *Uffui, Aassa, Sfikanne, Ssetta, Sai, Nitta, Kattaoka, Soora, Gumma, Kanwa, Tago, Simoodsjoke.* *dorino, Naba, and Fammada.* 6. *Simoodsjoke, or Fajju,* is three day's Journeys and a half, long, going from East to West, a tolerable good Country, not very mountainous, but rather flat, with abundance of Pasture-ground and Rice-fields, which plentifully supply it with Grass, Rice, Corn, and the *Gokokf.* It hath 9 districts, *Askara, Janada, Aso, Mutfu.* *Tfuga, Taka, Sawingawa, Suwooja, Nasu, and Mukabe.* 7. *Mutfu, or Oosju,* is by much the largest Province in Japan, being full 16 day's Journeys long from South to North. It is an extraordinary good and fruitful Country, and wants nothing for the support of human life. This whole Province was formerly subject to one Prince, together with the neighbouring Province *Dewa,* of which more hereafter. It is divided into 54 (and according to others 55) districts, *Sjirakawa, Kurokawa, Fuwasi, Mijaki, Aitz, Nama, Oda, Asaka, Adatz, Sibatta, Karida, Tooda, Natori, Sinnobu, Kikkunda, Sibanne, Affomisa, Namingata, Iwadewaga, Kawatz, Fitzungi, Takano, Wattari, Tamadsjukuri, Oonato, Kami, Sfida, Kuriwara, Fesan, Feki, Misawa, Nagaooka, Tojone, Monowara, Oosika, Gunki, Kaddono, Fasikani, Tfungaru, Uda, Iku, Motojes, Isbara, Taidfi, Sikamma, Inaga, Siwa, Iwasaki, Dewa.* *Kimbara, Kadsinda, Datte, Socka, Fei, and Kisen.* 8. *Dewa, otherwise Usju,* is five day's Journeys long, a very good Country, abounding in good pasture-ground, plants, and trees. It is said to have the Spring 15 days earlier than other Provinces. It belong'd formerly to *Osju,* but is now a separate Province, divided into 12 districts, *Akumi, Kawanobe, Murajama, Oitama, Ookatz, Firaka, Tangaira, Diwa, Akinda tauri, Senboku, Mogumi, and Jamamottu.* All the revenues of these 8 Provinces amount to 563 *Mangokf,* according to the old Rentals, but at present they are considerably improv'd.

FOKU RO-KUDO. III. *Foku Rokkudo,* that is, the Northern Tract, hath 7 Provinces within its compass. 1. *Wackasa* otherwise *Siaknsju,* is one day's Journey, and a half, long, going from South to North. It is limited to the North by the Sea, which plentifully supplies it with Fish, Crabs, Tortoises and the like. It hath some Iron-mines; and is divided into three districts, *Oonbu, Ooi, and Micatta.* 2. *Jetsiffen,* otherwise *Jeetsju.* Its length from South to North is of three days travelling. It is very mountainous towards the South, but more flat and fruitful to the North, with abundance of good Pasture-ground, where the Inhabitants breed plenty of Cattle. It produces also *Cannib,* Mulberry-trees, and Silk, and the *Gokokf* very plentifully. It is divided into 12 districts, *Tsuruga, Ni'u, Imadats, Asijba, Oono, Sakai, Kuroda, Ikingami, Takakida, Joosfsida, Sakagita, and Naandsjo.* 3. *Kaga,* otherwise *Kasju,*

Kasju, is two day's Journeys, and a half, long, going from East to West, a tolerable good Country, yielding as much of the *Gokokf* as is necessary for the sustenance of the Inhabitants. Some Silk manufactures are carried on here, and it affords the best vinegar, *Sacki*, and *Soja*, which are exported into other Provinces. It hath 4 districts, *Jenne*, *Nomi*, *Isikawa*, and *Kanga*, to which some add *Kaboku*. 4. *Noto*, otherwise *Seosju*, is a sort of a Peninsula, almost wholly encompass'd by the Sea, and on this account plentifully supplied with fish and crabs. It hath several Iron-mines, but not much good ground, and the *Gokokf* ripen considerably later, than in other Provinces. It is two day's Journeys, and a half, long, going from East to West, and is divided into four districts *Bagui*, *Noto*, *Fukeesund*, and *Sfus*. 5. *Jeetsju*, otherwise *Faesju*, hath three day's Journeys in circumference, a tolerable good Country, pretty well supplied with *Gokokf*. A particular sort of earthen pots is made here. It affords also some wood, which is made use of particularly for bridges. It is divided into four districts, *Tonami*, *Imidsu*, *Mebu*, and *Nijkawa*. 6. *Jetfingo*, otherwise *Jeesju*, a large Province, having six day's Journeys in circumference. It is very mountainous to the South, otherwise tolerably fruitful, producing Silk, Cannib, and the *Gokokf*, though not of the best sort. It is divided into seven districts, *Kabiki*, *Kof*, *Missima*, *Iwoodsi*, *Cambara*, *Nutari*, and *Iwasime*. 7. *Sado*, or *Sasju*, a pretty large Island of three day's Journeys and a half in circumference, situate to the North of *Japan*, just over-against the two Provinces *Jeetsju* and *Jetfingo*. It is a very fruitful Island, plentifully supplied with Corn, Rice, and *Gokokf*. It hath also some Woods and good Pasture-ground. The Sea affords Fish, and Crabs. It is divided into three districts, *Umo*, *Soota*, and *Camo*. The yearly revenue of these seven Provinces amounts to 243 *Mangokf*.

Noto.

Jeetsju.

Jetfingo.

Sado.

IV. *Sanindo*, that is, the *Northern mountainous, or cold Tract*, consists of eight Provinces. 1. *Tanba*, otherwise *Tansju*, is two day's Journeys long, a middling good Country, producing plenty of Rice, besides several sorts of Pease and Pulse. It affords also some Fire-wood, and is divided into six districts, *Kuwada*, *Funaji*, *Taki*, *Amada*, *Fingami*, and *Ikarunga*. 2. *Tango*, otherwise *Tansju*, is one day's Journey and a half broad, going from South to North, likewise a middling good Country, where Silk and Cannib may be had at a very easy rate. It is plentifully supplied by the Sea with fish, crabs and the like. It is divided into five districts, *Kaki*, *Foki*, *Tango*, *Katano*, and *Kumano*. 3. *Tafima*, otherwise *Tansju*, is two day's Journeys long, going from East to West, a middling good Country, much like the two former, and divided into eight districts, *Asami*, *Fabu*, *Idsu*, *Ketta*, *Kinnosaki*, *Flangaka*, *Sitzumi*, and *Mikummi*. 4. *Imaba*, otherwise *Iusju*, is much of the same length and degree of fruitfulness with *Tafima*, It is limited to the North by the Sea, and on the South by a ridge of Mountains. It hath several Manufactures of coarse Silk Stuffs, and is divided

SANINDO.

Tanba.

Tango.

Tfima.

Imaba.

- divided into seven Provinces, *Togomi*, *Fagami*, *Tfidju*, *Oomi*, *Takaguso*, *Ketta*, and *Konno*. 5. *Fooki*, otherwise *Fakusju*, is two day's Journeys, and a half, long, going from South to North, a middling good Country, producing plenty of *Gokokf*, *Cannib*, and Silk, of which last there are several good Manufactures carried on here. It is divided into six districts, *Kawamura*, *Kime*, *Fawata*, *Averi*, *Oomi* and *Fino*. 6. *Idfumo*; otherwise *Unsju*, is two day's Journeys, and a half, broad, going from East to West, almost wholly encompass'd by the Corean Sea, after the manner of a Peninsula. It is a very fruitful Country, producing variety of Trees, Grass, and Plants. It hath also some Manufactures of coarse silk stuffs. It is divided into ten districts, *Iju*, *Nomi*, *Semane*, *Akifika*, *Tattenni*, *Fadsumo*, *Kanto*, *Ijis*, *Ninda* and *Oofara*. 7. *Iwami*, otherwise *Sekisju*, is two day's Journeys long going from South to North, a middling good Country, producing plenty of *Cannib*, and affording some Salt. The Inhabitants give twice as much a year to their Prince, as they do in other Provinces. It is divided into five districts, *Tfikama*, *Naka*, *Oots*, *Mino* and *Canoab*. 8. *Oki* otherwise *Insju*, an Island erected into a Province, and situate in the Corean Sea, opposite to the Coasts of that Peninsula. It is a very barren Country, producing a few *Gokokf*. It hath two day's Journeys in circumference, and is divided into five districts. All the yearly Revenues of these eight Provinces amount to 123 Mangokf.
- V. *Sanjodo*, that is, the *Southern mountainous, or warm, Tract*, is compos'd of eight Provinces, which are. 1. *Farima*, otherwise *Bansju*, hath three days Journey's and a half in circumference, a very fruitful Country, producing in plenty all manner of necessaries. It hath several manufactures of Silk-stuffs, Paper and Cloth. It is divided into fourteen districts, *Akas*, *Kata*, *Kamo*, *Inami*, *Sikama*, *Iwo*, *Akato*, *Saijo*, *Sitz*, *Kansaki*, *Taka*, *Mitzubo*, *Iffai*, and *Itto*. 2. *Mimasaka*, otherwise *Sakusju*, is three day's Journeys long, going from East to West, a middling good Country, affording as much Fruits, Plants, Victuals, and Cloth as is necessary for the support of its Inhabitants. It is observ'd, as somewhat remarkable, that this Province is less subject to Winds, than any other in the Empire. It is divided into seven districts, *Aida*, *Katzunda*, *Tomanisi*, *Tomasigasi*, *Kbume*, *Ooba*, and *Masuma*. 3. *Bidsen*, or *Bisju*, hath three day's Journeys in circumference, a middling good Country, producing plenty of Silk. Its Soil is pretty warm, and the produce of the fields and gardens are observ'd to ripen earlier, than in other Provinces. It is divided into 11 districts *Kosuma*, *Waki*, *Iwanasi*, *Ooku*, *Akosaka*, *Kandatz*, *Minne*, *Ooas*, *Tsitaka*, *Tsingosima*, and *Kamosima*. 4. *Bitsju*, otherwise *Fisju*, is one day's Journey, and a half, long, going from East to West, a very good Country, plentifully supply'd with all the necessaries of life. The *Gokokf* and *Cannib* in particular are extremely cheap here. It is divided into 9 districts, *Utz*, *Kaboja*, *Kaija*, *Simonutz*, *Affanguts*,
Oda,

Oda, Sitzuki, Teta and Fanga, to which are added two Islands *Saburofima*, and *Forifima*. 5. *Bingo*, otherwife *Fisju*, is somewhat more than two day's Journeys long, going from South to North, a middling good Country, plentifully supplied with Rice and *Gokokf*, which are likewise observ'd to ripen here much earlier, than they do elsewhere. It is divided into 14 districts, *Abe, Futsitz, Kamijsi, Afuka, Numasimi, Bonitz, Afijda, Kooni, Mikami, Camidami, Mitsuki, Jesso, Sirra, and Mijwara*. 6. *Aki*, otherwife *Gesju*, is two day's Journeys, and a half, long, going from South to North, a mountainous and barren Country. Upon the Coasts they make Salt. Corn, Rice, and *Gokokf* will hardly grow here, but it abounds with woods and forests, which afford plenty of mushrooms. It is divided into 8. districts, *Numada, Takatta, Tojoda, Sada, Cammo, Sabaku, Aki, Takamija, and IkuKuffima*, which last is the name of a place particularly famous in this Province. 7. *Surwo* or *Seosju*, is three day's Journeys long, going from East to West, a middling good Country, abounding chiefly in plants and good pasture ground. The Coasts afford as much fish, Crabs, shells and other submarine substances as any other Province whatever. It is divided into six districts *Oofima, Kuka, Kumade, Tfino, Sawa, and Jooski*. 8. *Nagata*, otherwife *Tsiosju*, is two day's Journeys, and a half, long, from East to West, a middling good Country limited to the South and West by the Sea, to the North by a ridge of mountains. It produces *Gokokf*, Fish, Crabs, and other necessaries, twice as much as there is requisite for the maintenance of the Inhabitants. It is divided into six districts, *Atsa, Tojora, Mine, Ootz, Amu, and Mifijma*. The whole yearly revenue of these eight provinces amounts to 270. *Mangokf*,

All the several tracts of Land, Provinces and districts, hitherto mention'd, belong to the great Island *Nipon*. I proceed now to the second Island, which is next to *Nipon* in largeness, and which is by the Japanese call'd *Kiusju*, the Western Country, and *Saikokf* the Country of nine. This offers to our view the

VI. great tract of Land call'd, *Saikaido*, that is, the *Western Coast Tract*. It is compos'd of nine large Provinces. 1. *Tsikudsen*, otherwife *Tsikufiu*, is from South to North four day's Journeys long, a middling good Country, producing both Corn and Rice. It hath several China-ware manufactures, and is divided into 24 districts, *Sima, Kama, Fassijka, Nosima, Mikasa, Monagatta, Onka, Musiroda, Fonami, Sara, Naka, Cassija, Siaka, Musima, Ito, Musijro, Vutz, Kurande, Nokosima, Sinotz, Kasakura, Kamitzka sakura, Kokuf, and Tassai*. 2. *Tsikungo*, otherwife *Tsikusju*, is from South to North five day's Journeys long, a tolerable good Country producing corn, rice and pease in great plenty; The Coasts afford fish, crabs and shells. A great deal of sweetmeat is made here and exported into other Provinces. It is divided into 10. districts, *Mijwara, Mij, Ikwa, Mi, Mike, Kandsima, Simodsima, Jammacando, Jammaseta, and Takeno*. 3. *Budsen*, or *Foosju*, is four day's Journeys long

Bingo

Aki.¹

Surwo.

Nagata.

KIUSJU.

SAIKAIDO.

Tsikudsen.

Tsikungo.

Budsen.

from South to North, a tolerable good Country, particularly famous for producing extraordinary good medicinal plants. Great numbers of Silk manufactures are carried on in this Province, some of which the Prince takes in part of payment for his Revenue. It is divided into 2 districts, *Tangawa*, *Sakku*, *Mijako*, *Nakatz*, *Tsuiki*, *Kamitzski*, *Simotzki*, and *Usa*. 4. *Bungo*, otherwise *Foosju*, is three day's Journeys long middling fruitful. It affords silk from its Mulberry-trees, cloth, hemp, Gokokf, and some scarce medicinal plants. It is divided into 8. districts, *Fita*, *Kees*, *Nawori*, *Oono*, *Amabe*, *Ookata*, *Faijami* and *Kunifaki*. 5. *Fidsen*, otherwise *Fisju*, is from South to North full five day's Journeys long, a good, and middling fruitful, Country, besides the produce of corn and rice, plentifully stored with fish and fowls. It hath also some Cloth manufactures, and is divided into 11. districts, *Kickij*, *Fabu*, *Mine*, *Ooki*, *Kanfoki*, *Saaga*, *Maatsura*, *Kiffima*, *Fusitz*, *Kadsuraki* and *Takaku*. 6. *Figo* otherwise *Fisju*, hath about five day's Journeys in circumference, a middling fruitful Country, affording plenty of firewood, and wood for building, as also corn, pease, fish, crabs, and other necessaries, as much as will supply the want of the Inhabitants. It is divided into fourteen districts, *Tamana*, *Famaga*, *Famamatto*, *Kikutz*, *Afo*, *Taluma*, *Kuma*, *Aida*, *Mafiki*, *Udo*, *Faadsiro*, *Koos*, *Amakusa*, and *Affkita*. 7. *Fiugo*, otherwise *Nisju*, is about three day's Journeys long, a poor Country, mountainous, and producing hardly what corn, rice, and fruits are necessary for the sustenance of its Inhabitants; some few Mulberry trees grow there. It is divided into five districts, *Uski*, *Koiju*, *Naba*, *Mijafaka*, and *Morokata*. 8. *Oosumi*, otherwise *Gusju*, is from East to West two day's Journeys long, a small, but fruitful province, plentifully supplied with all the necessaries of life, particularly such as the Sea affords. There is a great quantity of Paper made here, and some few silk stuffs. It is divided into eight districts, *Oosumi*, *Fisingari*, *Kuwabara*, *Soo*, *Sijra Kimodsuki*, *Komadsij*, and *Kumage*, to which is added the neighbouring Island *Tanegasima*. 9. *Satzuma*, or *Satsju*, is much of the same length with the former, middling fruitful, producing chiefly Mulberrytrees and hemp. It hath a few cloth manufactures, but the cloth is very good. It can furnish other Provinces with Hemp. It is divided into fourteen districts, *Idsumi*, *Takaki*, *Satzuma*, *Feki*, *Isa*, *Ala*, *Kawanobe*, *Fene*, *Fuumaki*, *Fire*, *Fani*, *Famma*, *Okinokosima*, and *Koffkisima*. The yearly revenue of these nine Provinces amounts to 344 *Mangokf*.

SIKOKF. An Island of the third magnitude, which lies between the two former, and is by the Japanese call'd *Sikokf*, that is, the *Country of four*, viz. Provinces, together with the neighbouring Island *Awadsi*, situate to the N. E. of *Sikokf*, and the great Province *Kijnokuni*, which stands out from the Continent of *Nipon*, make up the seventh large Tract of Land, which is by the Japanese call'd

VII. *Nankaido*, that is, the *Tract of the Southern Coasts*. It is compos'd of the six following Provinces. 1. *Kijnokumi*, otherwise *Kisju*, is four day's Journeys, and a half, long, going from South to North, a flat and barren Country, wash'd by the Sea, on three sides and producing neither corn and rice, nor pease and pulse. It is divided into seven districts, *Ito*, *Naka*, *Nagusa*, *Amabe*, *Arida*, *Fitaka*, and *Muro*. 2. *Awadsi*, an Island of about a day's Journey in length, in the main very barren, affording however cloth, fish, and salt, as much as there is necessary for the maintenance of the Inhabitants. It hath but two districts, *Tsina* and *Mijwara*, to which are added two of the chief neighbouring Islands *Mussima* and *Jesima*. 3. *Awa*, otherwise *Asju*, is two day's Journeys long, a middling good Country, somewhat mountainous, and plentifully stor'd with cattle, fowl, fish, crabs and shells. It is divided into nine districts, *Miossi*, *Ojen*, *Nasingasi*, *Nanisi*, *Katsura*, *Naka*, *Itano*, *Awa*, and *Mima*. 4. *Sanuki*, otherwise *Sansju*, is three day's Journeys long, going from East to West, a middling good and fruitful Country, with variety of rivers, mountains and fields, producing rice, corn, pease and pulse. The Sea affords plenty of fish and crabs. This Province is famous for having given birth to several great and eminent Men. It is divided into eleven districts, *Owutsi*, *Samingawa*, *Miki*, *Mino*, *Jamada*, *Kanda*, *Ano*, *Utari*, *Naka*, *Tajo*, and *Kako*. 5. *Ijo*, otherwise *Josju*, is two day's Journeys long, a middling good Country, mountainous in some parts, flat in others, some of the fields being sandy, others producing rice, hemp, mulberrytrees, grafs and plants. Some salt is made upon the Coasts. It is divided into fourteen districts, *Nij Sucli*, *Kuwamira*, *Ootz*, *Kasafaja*, *Nooma*, *Tsike*, *Otsumi*, *Kume*, *Fuke*, *Fio*, *Kita*, *Uma*, and *Uma*. 6. *Tosa*, otherwise *Tosju*, is two day's Journeys long going from East to West, a middling good Country, supplied with plenty of pease and pulse, wood, fruits, and several other necessaries of Life. It is divided into seven Provinces, *Tosa*, *Agawa*, *Taka*, *Oka*, *Fata*, *Nanaoka*, *Katasima* and *Kami*. The yearly Revenue of these six Provinces amounts to 140 Mangokf.

NANKAI-
DO.
Kijnokumi.

Awadsi.

Awa.

Sanuki

Ijo

Tosa.

There remain still two other Islands not hitherto mention'd, which were conquer'd, and annex'd to the Empire of *Japan*, in the late War with the Inhabitants of *Corea*. They are call'd *IkiTsußima*, both their names being put together, and have now a Prince of their own, having been formerly subject to the Prince, or petty King, of *Satzuma*. The first of these two Islands is *Iki*, otherwise *Isju*; it is a day's Journey long, and hath two districts, *Iki*, and *Isijda*. The second Island is *Tsußima*, otherwise *Taisju*; this is somewhat larger than the former, and likewise divided into two districts, *Akata*, and *Simoakata*, that is, upper and lower *Akata*. The fruitfulness of these Islands is said not to be very considerable, but they say, that some foreign Curiosities are to be seen there,

Iki.

Tsußima.

and

and the number of Idols worship'd by the Inhabitants is much talk'd of. The yearly revenue of these two Islands amounts to 3 Man, and 5000 Kokf.

Revenue of
the Empire of
Japan.

The whole Revenue of all the Islands and Provinces belonging to the great Empire of *Japan*, makes up in all a yearly Sum of 2328 Man, and 6200 Kokf, according to the account above given. My Japanese Author however puts it only at 2257 Mangokf.

Government
of Japan.

Tho' it be not a proper place here to enter into particulars concerning the Government of the Japanese Empire, its provinces, and districts, yet for the better understanding of my History it seems necessary, that before I proceed any further, somewhat should be said on this Head. The whole Empire, in general, is govern'd by the Emperor, with an absolute and monarchical Power, and so is every Province in particular, by the Prince, who under the Emperor enjoys the government thereof. The present *Kubo*, or secular Monarch, is *Tsinajos*, fourth Successor, and Great Grandson of *Jejassama*, first Emperor of the now reigning Family, who usurp'd the Throne upon the lawful Heir, and reign'd about the beginning of the 16th Century. *Tsinajos* hath the character of a severe, but just and prudent Monarch. He inherited from his ancestors along with the Crown, an absolute and unlimited Power over all his Subjects, from the meanest extraction up to the highest rank. Even the greatest Princes, and Lords of the Empire, are so far his vassals, that he can disgrace, exile and deprive them of their lives and dominions, as he pleases, or as he thinks, the peace and welfare of the Empire requires, or their crimes deserve.

The Empe-
ror *Tsinajos*,
now reigning.

Daimio, Prin-
ces of the Em-
pire.

Particular Provinces are govern'd by hereditary Princes, call'd *Daimio*, which signifies *High-named*, that is, Princes and Lords of the highest rank. Some of these have found means by force of Arms to enlarge their dominions. Thus the Prince of *Satzuma* made himself master of the two neighbouring Provinces, *Oosumi* and *Fiugo*; and the Prince of *Canga* of the neighbouring Province *Noto*, on which account these two Princes are said to be the most powerful in the Empire.

Siomio, Lords.

The Lords of smaller districts are call'd, *Siomio*, well named, Lords of an inferior rank. Their dominions whether they be Islands, as *Goto*, *Firando*, *Amakusa*, *Matsaki*, and several others, or situate upon the continent of the three chief Islands, composing the Empire of *Japan*, are mention'd in the list of the 66 great Provinces, each under that Province whereto they belong, or in which they lie. All the *Siomio* are so far subject to the Emperor, that they are allow'd but six Months stay in their hereditary dominions. The other half year they must spend in the Imperial Capital *Jedo*, where their wives and families are kept all the year round, as Hostages of their Fidelity.

Some of these smaller districts are Imperial demefns, or Crown Lands, either, because they have been appropriated of old for the support of the Crown, or because in success of time, as occasion offer'd, they were taken from their hereditary possessors by way of punishment, and annexed thereunto, it having been always one of the chief political maxims follow'd by the Emperors of *Japan*, to maintain themselves in peaceable possession of the Throne, by splitting large dominions into several small ones, and by endeavouring, by all possible means, to weaken the power and authority of the Princes of the Empire. The largest of these Crown Lands are govern'd by what they call, *Bugios*, acting in the nature of Lieutenants, the smaller ones by *Daiquans*, as they are call'd, or Stewards. All the revenues must be brought into the Emperor's Exchequer.

*Crown Lands
how govern'd.*

C H A P. VI.

The Author's opinion of the true Origin and Descent of the Japanese.

IT hath been the constant opinion of most European Geographers, that the Japanese are originally of Chinese Extraction, descended from the Inhabitants of that mighty Empire. This opinion is grounded upon the following two Stories, which were brought out of the East by European travellers. The first is: It once happen'd in *China*, that several Families conspired against the Emperor. Upon discovery of the Plot, it was order'd, that all those, who had any hand in it, should be put to death without mercy. But the number of accomplices being so extensive, that at last the Executioners themselves grew weary of shedding so much blood, the affair was again laid before the Emperor, who thereupon resolv'd, that their sentence of death should be converted into transportation and banishment into the neighbouring, then rude and uninhabited, Islands of *Japan*, which they peopled, and thereby became the Progenitors of that numerous and powerful Nation, they are now inhabited by. The second Story hath been reported as follows. One of the Emperors of *China* unwilling to part with his Empire, and all that grandeur and power he was possess'd of, within the short term human life is limited to, endeavour'd to find out, if possible, some universal Medicine, which could make him immortal; on this account he sent expert and able Men into all parts of the World. Among the rest, one of his chief Physicians perswaded him, that the proper Ingredients for such a Medicine were, to his knowledge to be met with in the

Differing Opinions about the descent of the Japanese examined.

Conspiracy in China.

Search after an universal Medicine.

neighbouring Islands of *Japan*, but that they were of so tender and singular a Structure, that they would wither, and lose their Virtues, if touch'd by any other, but chaste and pure, hands. And the better to execute this design, he propos'd that 300 young Men, and so many young Women, all of a strong and healthful constitution, shou'd be carried over thither, which accordingly he did himself, though far from having any real intention to satisfy his Sovereign, but rather out of a desire to escape his Tyranny, to settle in happier climes, and to people these then uninhabited Islands. As to the first of these two Stories,

*Linschoot re-
fut. d.*

Linschoot is the author of it; but he not acquainting his Reader, what authority he had for it, or how he came by it, and there being not the least mention made, neither in Chinese, nor Japanese Histories, of any such Conspiracy, it deserves no credit, but ought to be entirely rejected, as forged and fabulous. But as to the second, the coming over of a Chinese Physician with so many young Men, and young Women, the same is not at all denied by the Japanese; nay, far from it, they still shew a place upon *Kbumano* (So they call the Southern Coasts of the Provinces) *Kijnokuni*, and some neighbouring Provinces, where he landed, and afterwards settled with his gallant Colony, and the remains of a temple, which was there erected to his memory, for having brought over to them from *China* good manners, and useful arts and sciences. As to the occasion of his coming over, it is recorded in Japanese Histories, that there was great search made after an universal Medicine, during the reign of the Emperor *Si*, or *Sikwo*, or as the vulgar pronounce it, *Sino Sikwo*. This Emperor was one of the three Chinese Nero's, *Sinosko*, *Ketzuwo*, and *Thuwo*, whose memory will be for ever abhor'd. He not only govern'd his Empire with unparallel'd Tyranny, but liv'd with the greatest pride, and most profuse magnificence imaginable, of which there are several remarkable instances mentioned in the History of his Life. He caus'd once a large Spot of Ground to be dug up for a Lake, and having order'd it to be fill'd with Chinese Beer, he sail'd over it in stately Barges. He caus'd a stately Palace, nam'd *Kojaku*, to be built for his residence, the floors whereof were pav'd with Gold and Silver, and the whole Building of such an extent, that the Emperor *Kooll*, who usurp'd the throne upon his Grandson, whom he put to death, with all the Imperial Family, having set it on fire, it burnt in the ashes for the space of three Months, which memorable event gave birth to a Proverb, whereby the Japanese express the sudden changes, and short duration, human grandeur and happiness are liable to. 'Twas this Emperor, who out of a strong desire for ever to enjoy the Empire, order'd that great search should be made after a Medicine, which could render him immortal. If it be therefore under his Reign, the above-said Physician went over into *Japan* with his Colony, it must be granted to the Japanese, that they came by much too late to be the

Progenitors

*A Chinese
Physician
comes over
with a Colony
to Japan.*

*Sikwo, Empe-
ror of China.*

*His Tyranny
and profuse-
ness.*

Progenitors of their Nation, which was then already govern'd by *Koken*, their eighth Monarch; for the arrival of the Chinese was in the 7th year of the reign of *Koken*, 453 years after *Synmu*, first Emperor of *Japan*, and 209 before the birth of our Saviour, the very same year in which *Sinosikwo* died in the 50th year of his age. Since therefore these two Stories are by no means a sufficient proof, that the Japanese Nation is descended from the Chinese, it will not be amiss to enquire, whether it be not possible to assign it another more probable origin.

It is unquestionably true, that languages, and their proprieties, are as sure and certain marks, as perhaps it is possible to produce, whereby to discern, and trace out, not only the true origin of a Nation, but likewise to find out, how in success of time it increased, by being, as it were, incorporated with other Nations. Of this most European Nations afford us evident proofs. Thus, for Instance, we may easily find by the language alone, that the Polanders, Bohemians and Muscovites are of Slavonian extraction; that the Italians, French and Spaniards descend from the Romans; that the Germans, low Dutch, Danes and Swedes, are the offspring of the ancient Goths. Nay, we may go still further, and assert, that the languages alone of several nations, and proper considerations thereupon, will qualify and enable us to form probable conjectures, what revolutions happen'd among them, whether, and what neighbouring nations they were conquer'd by, as also, whether, and how from time to time they increas'd by fresh supplies and colonies from foreign parts: For it may be laid down as a constant rule, that in proportion to the number of strangers, who come to settle and live in a Country, words of the tongue spoke by them will be brought into the language of that Country, and by degrees, as it were, naturaliz'd, and become so familiar to the Natives, as if they had been of their own growth. The number of German, French, and Danish words, in the English language, doth it not evidently prove, that *England* was successively conquer'd by the Danes, lower Saxons and French. Not even the Latin Tongue was able to preserve its purity, but Greek words were freely, and in great number, adopted into it, after the Romans became Master of that Country, then the seat of learning and politeness. The language now spoke in Transilvania hath a considerable mixture both of the Latin and neighbouring Hungarian. The language of the Inhabitants of *Semigallia*, (a small Country near *Russia*) is compos'd of the Lettish, Slavonian and Latin. The same observation holds true in other parts of the World, as well as in Europe. *John de Barros* in his *Decades*, and *Flaccourt* in his *History of Madagascar* assure us, that the language spoke by the Inhabitants of that large African Island, is full of Javan and Malagan words, as remaining proofs of the trade and commerce, which these two Nations, about 2000 years ago the richest and most powerful of *Asia*, had carried

Conjectures about the origin of different Nations taken from their languages.

carried on with *Madagascar*, where they settled in great numbers. The language spoke in the Peninsula *Crimea*, or *Taurica Chersonesus*, in *Asia*, still retains many German words, brought thither, as is suppos'd, by a colony of Goths, who went to settle there about 850 years after the Deluge. The late Mr. *Busbeq*, who had been Imperial Ambassador at the Ottoman Port, collected and publish'd a great number of these words in his fourth letter ; and in my own travels through that Country I took notice of many more. If we were better acquainted with the languages of the Javans, Ceylonefe, Malabarians, Siamites, and other Indian Nations, they would doubtless enable us, to trace out their origin, mixture with their neighbours and the revolutions that happen'd among them. But to apply, what hath been said, nearer to our purpose, I may venture to affirm, that if the Japanese language was to be throughly, and most rigorously examin'd into, we would find it entirely pure, and free from all mixture with the languages of their neighbours, at least to such a degree, as would give room to conjecture an original descent from them. By their neighbours I mean chiefly the Chinese, who inhabit the Eastern maritime provinces of that Empire, and carry on a commerce to *Japan*. They speak three different languages, according to the three chief Provinces they belong to, which are *Nanking*, *Tsiaktsju*, and *Foktsju*. Now a native of *Japan* doth not understand one word of either of these languages, excepting the names of a few things, which were brought by the Chinese into *Japan* along with the things themselves, and which conclude no more for an original descent of the Japanese from *China*, than some few Portuguese words, as *Pan*, *palma*, *bolan*, *Cappa*, *frasco*, *bidou*, *tante*, and a few more, still left there, would be allow'd a sufficient proof, of the Japanese being originally descended from the Portuguese. Nor was the number of Chinese, who came from time to time to settle in *Japan*, ever considerable enough to occasion any remarkable alteration in the Mother-tongue of the Japanese, tho' they could, and actually did communicate and introduce among them the arts and sciences, which had long before flourished in *China*, nay even the knowledge of the learned and significant Character language of that Country, which is likewise receiv'd in *Corea*, *Tunquin*, and other neighbouring Kingdoms, much after the same manner as the Latin is in most European Countries. But besides, there are two other essential proprieties of a language, I mean the construction and pronunciation, in the Japanese language so entirely different from that of the Chinese, that there is no room left to think that these two Nations gave birth to each other. And first as to the construction and way of writing, the Chinese set their characters one below another in a row, without any intermediate particles to connect them: The Japanese indeed do the same, but the genius of their language requires besides, that the words and characters should be sometimes transpos'd, sometimes joined together by other

Arguments
against the de-
scent of the
Japanese from
the Chinese,
drawn from the
difference of
their Lan-
guages.

other words and particles, particularly invented for this purpose, and which are so absolutely necessary, that even in reprinting the books of the Chinese, they must be added, to enable their people to read and to understand them. And as to the pronunciation, that also is vastly different in both languages, whether we consider it in general, or with regard to particular letters, and this difference is so remarkable, that it seems the very instruments of voice are differently form'd in the Japanese, than they are in the Chinese. The pronunciation of the Japanese language, in general, is pure, articulate and distinct, there being seldom more than two or three letters (according to our Alphabet) combin'd together in one syllable; that of the Chinese on the contrary, is nothing but a confused noise of many consonants pronounc'd with a sort of a singing accent, very disagreeable to the Ear. The same difference appears with regard to particular letters. Thus the Chinese pronounce our letter H. very distinctly, but the Japanese can give it no other sound, but that of an F. Again the Japanese pronounce the letters R and D, very distinctly, of which the Chinese, particularly those of *Nanking*, always make an L, even such as are otherwise well skill'd in the European languages. I could give several other instances of this kind, and further shew, that, what hath been observ'd of the difference between the Chinese and Japanese languages, holds equally true with regard to the languages spoken in *Corea* and *Jedso*, compared with that of the Natives of Japan, but it is needless to give the Reader, and myself, so much trouble, the rather since no body ever pretended to draw the original descent of the Japanese from either of these two Nations.

Another argument against the descent of the Japanese from the Chinese, I could draw from the difference of the Religion of both Nations. If the Japanese were a Colony of the Chinese, they would have doubtless brought over from thence, into the uninhabited Islands of *Japan*, the Religion and Worship of their ancestors, and propagated the same upon their posterity. But this appears quite otherwise. The old, and probably, original Religion of the Japanese, which is by them call'd *Sintos*, and the Gods and Idols, worship'd by its adherents, *Sin*, and *Came*, is peculiar only to this Empire, nor hath it ever been admitted of, nor their Gods acknowledged and worship'd, nor the religious way of life of the Japanese followed by the Chinese, or indeed any other heathen Nation. It was besides the only one establish'd in *Japan* during a succession of many ages. For the foreign pagan doctrine of *Siaka*, which the Japanese now call *Bupo*, or *Budsdo*, and the Gods, which it commands to worship, *Buds* and *Fotoge*, tho' ever since its early beginnings it met with uncommon success, and speedily spread over the best part of *Asia*, yet it was not introduc'd into *Japan* till sixty six years after our Saviour's nativity under the reign of the Emperor *Synnin*, when it was brought over from *Corea*. And although afterwards

*From the
Difference of
their Religions*

wards, through the connivance of the Japanese monarchs, it was successfully propagated by several missionaries, who came over from *China*, and the neighbouring Kingdoms, and speedily spread all over the Empire, yet it never could prevail so far, as to banish the respect and veneration for the old religion of their ancestors out of the minds of a constant and steadfast Nation. On the contrary, the more the *Bupō* doctrine got ground, the more pains were taken for the preservation of the *Sintos* worship, by embellishing the same with new Gods, Temples, festivals and fables.

From the difference of their ancient Characters.

What hath been infer'd from the difference of religion against the original descent of the Japanese from *China*, could be further supported by the wide difference there is between the Characters anciently used by both Nations, I mean the gross and rude *Common Characters*, as they call them, of the Japanese, and the simple and plain Images of the Chinese. But this being an argument of less moment, I will not insist upon it, and only mention in a few words two other remarkable differences.

From their differing Customs and Way of Life.

And first I could plainly shew, that the Japanese greatly differ from the Chinese, in their civil customs and way of life, as to eating, drinking, sleeping, dressing, shaving of the head, saluting, sitting, and many more. Secondly the very inclinations of the mind are remarkably different in both Nations. The Chinese are peaceable, modest, great lovers of a sedate, speculative and philosophical way of life, but withal very much given to fraud and usury. The Japanese on the contrary are war-like, inclin'd to rebellions and a dissolute life, mistrustful, ambitious, and always bent on high designs.

From the Inclinations of their Mind.

By what hath been hitherto observ'd, it appears plainly, that the Japanese are an original Nation, at least that they are not descended of the Chinese. The difficulty now remaining to be clear'd up, is, how, and from what parts of the world, to trace out their true original descent. In order to this we must go up higher, and perhaps it is not inconsistent with reason, and the nature of things, to assert, that they are descended of the first Inhabitants of *Babylon*, and that the Japanese language is one of those, which Sacred Writs mention, that the all-wise Providence hath thought fit, by way of punishment and confusion, to infuse into the minds of the vain builders of the *Babylonian Tower*. This at least seems to me the most probable conjecture, whatever way they went into *Japan*, or whatever time they spent upon this their first peregrination. Nay considering the purity of the Japanese language, I may pursue my conjectures, and further affirm, that they cannot have spent much time on their first Journey to *Japan*, for as much as we cannot suppose, that they made any considerable stay in any one Country, or with any one people then existing, without granting at the same time, that in all probability they would have adopted some words of the language of that nation into their own, of which yet it would be found upon examination

Japanese are Descendants of the Babylonians.

examination to be entirely free, contrary to what we find in all European and most Eastern languages, known to us, which seem to have been from their very beginning so thoroughly mix'd and confounded, that there is scarce any, but what hath some words of another though never so remote. If then our Japanese Colony did reach that part of the World, which Divine providence assign'd for their future abode, as soon as the Chinese, Tunquinese, and other neighbouring Nations did theirs, it must be suppos'd that they fortunately fell in with such a road, as could with safety and speed bring them to the Eastern extremities of *Asia*, from whence there is but a short passage over to *Japan*. In order therefore to trace out what road it is probable they took, we must consider the first Babylonians in the condition, they were in, after that dreadful confusion of Languages, wholly disappointed from going on with their vain design, and brought to the fatal necessity to part with each other, and to be dispers'd all-over the world. And in order to this let us suppose. 1. That among the different parties there arose in all likelihood a strong emulation to chuse for their future abode such Countries, as were not only fruitful and delightful, but thought to be less expos'd to the invasion of other parties, either because of their commodious situation towards the Sea, or between large Rivers, and high mountains, or by reason of their great distance. And in this regard it is highly probable, that such Countries, as were very remote, but situate under a temperate Climate, became not the last inhabited. This seems to be the case of the Empire of *Japan*, whose remoteness, as well as its fruitfulness, and pleasant situation, between 30 and 40 degrees of Northern latitude, could fully answer all the expectations of a first Colony. But secondly let us suppose that the chief care of these first colonies, in their search for a Country fit for their habitation, must needs have been to follow such roads, and tracts of land, where in the mean time, they could be provided with the necessaries of life. This intention could scarce be answer'd more effectually, than by travelling, either along the Sea-Coasts, or, and with more probability, along great rivers and lakes, where they could be supplied with fish for their own nourishment, with sweet water to quench their thirst, and where they were like to meet with good pasture ground for their Cattle, till at last they alighted at a Country, where they thought they could settle with safety and convenience.

If therefore the dreadful confusion of Tongues at *Babylon*, brought its Inhabitants, as indeed it must have done, to an indispensable necessity to part one with another, and to be dispers'd all-over the world, such parties as spoke the same language, keeping together, and settling in what country they best lik'd, we may take it for granted, that not a few went towards the neighbouring Black and Caspian Seas, and that by this means the country of *Hircania*, which is situate between the *Caucasus* and Caspian Shores, as the best and most delight-

ful

*Conjectures
about the
first peopling of
some Countries.*

ful spot of *Persia*, became first inhabited, as did soon after the neighbouring fruitful Countries, situate between the Black and Caspian Seas. Such as intended, or thought it expedient, to pursue their journey further, met here with two different ways, one up the Rivers *Tanais*, and *Volga* to the North, the other along the Eastern Shores of the Caspian Sea into *Asia*. It is foreign to my present purpose to shew what became of the former. And as to those that went along the Eastern Caspian Coasts; they must have at last reach'd to the mouth of the great river *Oxus*, or *Dniebun*, where it discharges it self into the Caspian Sea, and if we suppose that they follow'd that river up to its source, it was then no very difficult matter for them to penetrate into the very midst of *India*, where they must have soon met with the source of the rivers *Indus* and *Ganges*, and going down the different branches of it, got into *Indostan*, *Bengala*, *Pegu*, *Siam* and other neighbouring Kingdoms, much easier and safer, than if they had been oblig'd to travel over the barren, and still uninhabited, *Mabaroumian* mountains, or to cross the large desarts of *Sistun* and *Saablestun*. Even to this day, travellers going from *Ispahan* to *Candabar* chuse rather to go through *Mesibed*, a Journey of 375 miles, than to take the shortest road, which is but 250 miles, a-cross these wild and dangerous desarts. But to return to the Caspian Sea, before I carry off our Japanese Colony from thence on their Journey to *Japan*; I must beg leave to make a short digression in favour of a famous and valiant Nation of the *Turks*, or *Turcomans* and *Usbeks*, as they are now call'd, which settled upon its Eastern and North Eastern Coasts. *Turk* signifies a Shepherd, and *Turkestani*, a Shepherd's Country. *Jusbeek* is as much as to say, *Hundred Lords*, which seems to imply, that the Country of *Usbeck* was once govern'd by so many Princes. Both Nations have the same language, the same religion, the same manners and customs, and must therefore be look'd upon as originally one, on which we may deservedly bestow the glorious epithets of being a mother of many Nations, a nurse of illustrious Heroes, and a stem of mighty Monarchs. They spread from the North Eastern coasts of the Caspian Sea, between 40 and 50 degrees of Northern latitude, as far as the borders of *Kitaija*. Their way of life answer'd to their name, for during many Centuries they liv'd together in hords, and small common-wealths, wandering from place to place with their cattle, wherein their chief riches consisted. Of these *Turks*, or *Turcomans* are descended the *Dagestaan* and *Nagajan* Tartars, the Tartarian Inhabitants of the Kingdom of *Casan*, the *Boscarian* Tartars, the Inhabitants of the Province of *Mogestan* in *Persia*, and some other Tartars, which dwell in that Kingdom under Tents. The *Kisilbacs*, or Noblemen, and great Families, in *Persia* value themselves mightily upon their being of *Turcoman* extraction. There are likewise descended of them the *Crim* Tartars, which live between the *Dniper* and *Danube*, upon the coasts

Some Observations of the Turks and Usbeks.

of the Black Sea, as also those Tartars, whom the great Conqueror *Sinbifcham* (a Prince, who well deserved a *Plutarch*, or *Quintus Curtius*, to write the History of his Life, Conquests and heroic Actions) sent out upon an expedition into *Poland*, and who, not meeting with all the expected success, chose rather to stay, and to people the then as yet uninhabited *Pontus*, than to return without honour and victory. I must silently pass over many other branches of the same race, which fell by degrees under the dominion of some neighbouring, chiefly Northern, Nations, with whom they were in success of time so thoroughly mix'd and incorporated, that even the very foot-steps of their original descent would have been lost, were it not for some few remains of their former Language. I will only add, that the famous *Tamerlan* was an *Usbekian Scyth*e, and that the Ottoman Emperor, the great Mogul, and the King of *Sopra* are all of Turcoman extraction. Thus much of the *Turks* and *Usbecks*. In order now to come nearer to our purpose, I will avoid speaking of those Companies, which went along the River *Inike*, or from the source of the River *Obij* down the same towards the Tartarian Ocean, and became the first Progenitors of the Tartarian Nations living in those parts. Nor will I pretend at present to determine, what way the Chinese Colony took in their Journey to *China*. It is only six months travelling from the coasts of the Caspian Sea to the borders of *China*. *Jagen Andasen* in his voyage to *China* in 1647, did not stay longer. Two Tartarian Merchants, whom I convers'd with at *Astracan*, and who had been several times in *China*, gave me the following account of their Journey thither. They went from *Astracan* over the Caspian Sea, (which they took to be 200 miles long, and 150 broad) to *Seratfijk* in 15 days, from thence by Land to *Urgentz*, the Residence of an *Usbeskian* Prince in 5 days, from thence to *Bochau* in 15 days, travelling through a wild large desert: From *Bochau* there are two different ways, whereof Travellers may chuse which they please. The one going over *Casger* was then infested with Rovers, so they took to the other, which across a well inhabited Country brought them to *Taaskend* in 14 days, thence to *Oxiend* in 7 days, thence to *Kaasker* the Capital of *Turkistaan*, and the chief Town between *Buchara* and *Katai*, in (*this number was omitted in the original*) days, thence to *Tsutfijk* the first frontier Town of *Kattai* in 30 days, thence to *Hamtfijk* in 5 days, thence to the great wall of *Kattai*, *Chatai*, or *China*, in 60 days, travelling through a well-inhabited Country, and lastly from the great wall to *Cambalu*, or *Peking*, the Capital of *China*, and Residence of the Chinese Emperor, in 10 days, completing the whole Journey within six months time. A *Calmuckian* Merchant of the retinue of a *Calmuckian* Prince's Ambassador to the king of *Persia*, whom I knew at *Ispahan*, where he offer'd me to sale the root *Taichuun*, that is *great yellow root*, or *Rbukarb*, which he had brought himself out of *China*, gave me the journal of

*Distance of
China from the
Caspian Sea.*

his voyage from *Mienkiflaag* to the great wall of *China* thus. He went from *Mienkiflaag* to *Dsiem* in 20 days, from thence to *Gilgaas*, where they cross a large river, in 15 days, from thence to *Torkai* in a few days, thence to *Milantsij* in 10 days, thence to *Toktan* in 10 days, thence to *Tfienrebsu* in 5 days, thence to *Isijel* in 10 days, thence to *Kalab* in 4 days, thence to *Balane* in 6 days, thence to *Karbokatai* in 10 days, thence to the great wall of *China* in 9 days, travelling through a desert and uninhabited Country, where he met only a few Tartarian Shepherds dwelling under black Tents. *Mienkiflaag* signifies, in the country language, hundred winter-quarters, or resting places. It is an Island situate on the Eastern Coasts of the *Caspian Sea*, near 45 degrees of Northern Latitude, and the residence of *Ajuek*, the Prince of the *Calmuckian* Tartars living in those parts, who expell'd the *Turks*, or *Turcomans*, out of their Country, and forc'd them to depart even from the *Caspian Shores*. After all I think it no ways probable, that the first Chinese went into *China* through such desert and barren Countries, where travellers are oftentimes necessitated to carry the necessary provisions of water and victuals along with them. I am more inclin'd to believe, that their Journey was more to the South, and perhaps along the North-side of the *Imaasian* Mountains, where the Country is very fruitful, with rich pastures, and plenty of sweet water, and fish, and other necessaries of life, and where they were like to meet either the source, or else some of the branches of the large river *Croceus*, which could conveniently and safely bring them into the very heart of *China*.

What Way
the Japanese
went on their
first Journey
to Japan.

But now at last it is high time to make a step backwards, and to fetch the first Japanese Colony from the *Caspian Shores*, where we left them above, on their Journey to *Japan*. If we suppose, that for some time they travell'd along the East, and North Eastern, Coasts of the *Caspian Sea* till they came to the Island *Mienkiflaag*, and that thence they follow'd up some of the Rivers, which there discharge themselves into the said Sea, we will find, that by this means they got into a large and fruitful Country, extending itself far Eastwards, and very proper, by reason of its happy situation and great fertility, for the leisurely and easily pursuing of their Journey. Considering this it will not appear improbable further to suppose, that having once met with so good and pleasant a Country, where there was no want of provision for them and their cattle, they resolv'd to keep to it, avoiding to enter the hot, desert and barren Provinces, now inhabited by the *Turkesteaans*, on one, or on the other side to go down the rivers *Istisi*, *Fenesi*, *Silinga* and others, which arise thereabouts, and would have brought them to the less agreeable and cold Northern Countries. Thus moving on insensibly Eastward, they perhaps discover'd in time the Lake of *Argunum*, whence arises a large river of that name, and continuing their Journey along the said river, for very near an hundred

hundred German Miles, they must have necessarily met there another much more considerable river, call'd *Amuur*, which runs E. S. E. and could, in a Journey of about 200 German Miles, bring them to the Eastern coasts of *Asia* into the then uninhabited Peninsula *Corea*, where the said River loses itself to the Eastern Ocean. Perhaps also if our Travellers went down the river *Jenisi* for about 150 German Miles, to 55 degrees of Northern Latitude, they might have there discover'd a much more commodious and pleasant way to the River *Amuur*, which hath been of late very advantageously follow'd by the Muscovites in their Journeys to *China*. But as to the whole plan of this Journey, I must refer the Reader to the accurate and excellent map of *Russia*, and the great *Tartary*, which the late illustrious *Nicholaus Witzen*, L. L. D. Burgher-master at *Amsterdam*, and sometimes the States Ambassador to the Russian Court, publish'd in 1687, and thereby so highly oblig'd the curious, that he justly deserves the honours due to discoverers of unknown worlds. This Map was afterwards corrected in some places, and abridg'd by Mr. *Isbrand Ides*, who prefix'd it to the account he imparted to the world of his Journey through *Tartary* into *China*.

Having once brought our Japanese Colony as far as the Peninsula *Corea*, it will be no difficult matter, considering the nearness of *Nagatto*, the furthestmost province, lying Westwards on the continent of the great Island *Nipon*, to bring them over thither, and this the rather because of the several Islands, which lie between *Corea* and *Nagatto* in an almost continued row, particularly the two larger ones, *Iki*, and *Tsuffima*: For it is but reasonable to suppose, that a Colony, which had had courage enough to venture so far upon their first Peregrination, and which had been often necessitated not only to have recourse to lakes and rivers, but frequently to cross the same, had natural curiosity enough left, in still and fair weather, to go out in Canes or Boats, such as then probably they made use of, upon discovery of the state and extent of the *Corean* Sea, and the neighbouring Islands; and that having by this means discover'd the continent of *Nipon*, they resolv'd to go over thither, which they might easily do, even in ordinary Fisher-boats, and to chuse that Country for their future abode. Now if any body knows how to bring them hither thro' the Eastern *Tartary* and the Country of *Jesö*, (which way perhaps the American Colonies went) safer and speedier, I am very willing to submit. Mean while I do not think it probable, that our Japanese Colony made any considerable stay upon these Western Coasts of *Nipon*. Their innate curiosity and travelling humour, and perhaps also the fear of being follow'd and disturb'd by other parties, must needs have prompted them to travel up the Country, till they came to its Southern extremities, and particularly into the province *Isje*, which by reason of its fruitfulness, good air, and remoteness from the Western Coasts, fully answer'd all the expectations of a

*Their Passage
from Corea to
Japan.*

*Settle in the
Province Isje.*

secure

secure and pleasant abode. I am the more inclined to believe, that they first settled in this Province, since their posterity still look upon it, as the place where their ancestors dwell'd, and as such honour it with frequent pilgrimages and other acts of devotion. Thus far my conjectures, for as such only I deliver them, concerning the true original descent of the Japanese Nation.

The Increase
of the Japa-
nese Nation is
owing chiefly
to themselves.

Before I put an end to this Chapter, it will not be amiss to say something of the increase of this first Japanese Colony, after they had once taken the resolution to stay, and to people the Country, where doubtless for several ages, before any considerable improvements were made in agriculture, and other arts and sciences, they led a simple and indigent life, living on their Cattle, on what the earth produced of plants, roots and fruits, and the Sea afforded of fish and crabs. It was unquestionably and chiefly owing to themselves, that in success of time they became so numerous and powerful a Nation, and the present Inhabitants of *Japan* must be look'd upon in general, as descendants of those, who, after the confusion of languages at *Babel*, came over and settled in these Islands. But on the other hand it cannot be denied, but that from time to time new Colonies were sent over thither, chiefly from *China* and *Corea*, and perhaps also from some other neighbouring Countries. The Japanese themselves make frequent mention in their Histories of learned Chinese, who brought over into *Japan* their books, and the knowledge of useful arts and sciences, though not till the latter Ages, when the Japanese Monarchy was already become a powerful Empire. And indeed since so few foreign words have been brought into the Japanese language, that it is hardly visible, that there hath been any alteration at all made in it, and since the religion and old customs subsist till now, it appears plainly, that whatever foreign Colonies did from time to time voluntarily, or by chance, come over into *Japan*, their number must have been very inconsiderable with regard to the bulk of the Japanese Nation.

But also to
Colonies.

To Ship-
wrecks.

Considering further, that the Islands of *Japan* are encompass'd with a dangerous and stormy Sea, it is highly probable, that from time to time Ships coming from foreign Countries stranded upon the Japanese coasts, and that, if any of the Ships company were fortunate enough to save their lives, they chose rather to stay in Japan, and to settle among the Natives, than to trust themselves again to the mercy of the Sea, and to run the hazard of a perillous return into their own Country. Though navigation by this time be highly improved, yet the like accidents still happen very frequently, and there is hardly a year, but some Ships are forc'd upon the Coasts of Japan, coming sometimes from Countries either so remote, or so entirely unknown, that scarce any conjectures can be made about them, neither by the Shape, nor the language and customs of the Ships company. Several remarkable instances of such accidents are recorded in Japanese Histories.

Instances of
this.

The

The Japanese having some Centuries ago accidentally discover'd the Island *Genkaisima*, situate to the North of *Japan*, found it inhabited, as their Histories relate, by *Oni*, that is, *Black Devils*, which they prosecuted with War, and having purg'd the Island from this Vermin, as they call it, they peopled it with a Colony of their own. It is highly probable, that these Blacks had been forc'd upon the coasts of this then uninhabited Island in a storm. It is further observ'd in the History of this war, that they wore long hairs spread over their shoulders, and that they had a strange sort of household goods, as among the rest high European Hats. As to the Japanese calling them Devils, we need not in the least wonder at it, considering either their black colour, or the natural pride of the Japanese Nation, which so far despises all other Countries, as to call them *Umakokf*, that is, the Countries of Devils. Otherwise, what Countrymen these Blacks had been, is not very difficult to conjecture, by their wearing long hairs, by their furniture, and some other circumstances; and I don't believe, to impose upon any body, if I assert that they have been Malagans. It is well known, that the Malagans to this day are extremely fond of their own hair, and delighted with wearing them of a considerable length, beyond any other of the black nations of *Asia*. Besides, they had in former times by much the greatest trade in the *Indies*, and frequented with their merchant-ships not only all the coasts of *Asia*, but ventur'd over even to the coasts of *Africa*, particularly to the great Island of *Madagascar*. The title, which the King of the Malagans assumed to himself, of *Lord of the Winds and Seas to the East and to the West*, is an evident proof of this, but much more the Malagan language, which spread most all over the East, much after the same manner, as formerly the Latin, and of late the French, did all over Europe. The high Hats, which were found among the Household-goods of these Blacks, must have been brought out of Europe, they having never been fabricated any where else. It was an ancient custom of most Eastern Princes (which subsists till now in the Kingdoms of *Cambodia*, *Siam*, *Pegu*, and some others) to present their prime ministers of state, and chief favourites with such hats, as tokens of their particular favour, and they alone had the privilege of wearing them, as singular badges of honour. They were formerly brought out of Europe by Land to *Ormus*, and from thence exported all over the East by the Malagans, Armenians, and other trading nations; but after the Portuguese had discover'd a new way to the *Indies*, round the *Cape of Good-hope*, they exported them from Europe (where they are now out of fashion) directly by Sea. Now whether there was not among these black Inhabitants of *Genkaisima*, some great Man, who receiv'd these hats from his Prince, or whether they fell by some other accident into their hands, is not material to enquire. There is also mention made in Japanese Histories of black Inhabitants, who were found in

Genkaisima;
an Island formerly inhabited by Blacks:

Probably Malagans:

More In-
stances of
Shipwrecks on
the Japanefe
Coasts.

some of the Islands lying to the South of *Japan*, and who in all probability must have been, either Malagan Merchants, or else Inhabitants of some of the *Molucca* Islands, who having been forced thither in a storm, and finding them uninhabited, resolv'd to stay and to people them. Not long before my arrival, and during my stay in *Japan*, several Ships stranded upon the Coasts coming from remote and unknown Countries. In this case all the Ships Company, as well those, that remain alive, as the bodies of such as are drown'd, when thrown on shore, and all the Ship's tackle, and the boat, if any, must be brought up to *Nagasaki*, as the place appointed for a general inquiry into maritime affairs. The Governours of this place examine into all the most minute circumstances of the unhappy accident, with that care and jealous circumspection, which is peculiar only to this Nation, and in order to discover, if possible, what Country the Ship came from and what Language those, that saved their lives, speak, this Examination is sometimes made in presence of the Dutch Resident, who did me the favour, upon these occasions, to carry me along with him. It is a duty incumbent on every Prince of the Empire, to take care, in case any Ships strand upon the Coasts of his Province, that they be sent up, as afore said, to *Nagasaki*, which is commonly, out of respect for the Emperor, done with great expence. Not long ago a Jonk coming from *Manilbas*, on board which were some *Topassians*, a sort of black Christians, was wreck'd upon the Coasts of *Satzuma*. Most of the Ship's Company were drown'd, some died on shore, and only three were brought up alive to *Nagasaki*, the last of whom died there in prison, after having taken some physick, order'd him by a Japanese Physician. Of another Ship, which stranded upon the same Coasts, only three black Sailors were saved, which could not pronounce one distinct word, besides that of *Tobacco*; after having lain for sometime in prison, they were deliver'd to us, to be transported on board our Ships. Another Ship was brought to *Nagasaki*, which had been forc'd upon the Northern Coasts of *Japan*, without any body on board. The odd uncommon structure of this vessel, and the remains of three Chinese Characters upon the stern, made the Japanese conjecture, that it came from the extremities of *Jeso*. Not long ago another Ship perish'd upon the Coasts of the Island *Riuku*, and only two of the company were sav'd, which were brought first to *Satzuma*, and from thence to *Nagasaki*, with a convoy of eight barges, which must have put the Prince of *Satzuma* at the expence of some thousand Rixdollars. They were well shap'd comely persons, and had their heads shav'd much after the manner of the Polanders, no beards, and three holes in each Ear. They shew'd by their decent and civil behaviour, and free, but modest, appearance, a tolerable education, and a good clear understanding, by endeavouring to give the Japanese some notions of the number, situation and largeness of the Islands, from whence they came, which they did by putting

putting stones of different sizes upon a Table, calling each by its name; among the rest, that Island, where they liv'd themselves, was by them call'd *Patan*. We had reason to apprehend, that the good understanding and quick apprehension they shew'd, when under examination; would be the occasion of their imprisonment for life at *Nangasaki*. If we believe the Japanese, there is another unknown nation, and very different from theirs, as to their customs, shape and language, which inhabits the Island *Kubitesima*, one of the most Northern Islands belonging to *Japan*. They describe them as Pygmies, and from thence call the whole Island the *Pygmy-Island*. What extraction they be of, and how they came to inhabit this Island, I will leave to themselves to determine. I will only add on this head, that the first European Ship, which came into *Japan*, was a Portuguese Merchant-ship, forc'd thither accidentally in a storm.

*Pygmy
Island.*

Upon the whole, the wide difference which is still observ'd between the Japanese Inhabitants of several Provinces, as to their shape, seems to argue strongly, that from time to time, different and new branches were grafted into the original Tree of this Nation. For although the Japanese in the main; particularly the common People of *Nipon*, be of a very ugly appearance, short siz'd, strong, thick-legg'd, tawny, with flattish noses, and thick eye-lids, (tho' the eyes stand not so deep in the forehead, as in the Chinese,) yet the descendants of the eldest and noblest families, of the Princes and Lords of the Empire, have somewhat more majestic in their shape and countenance, being more like the Europeans. The Inhabitants of the Provinces *Satzuma*, *Oosijuni*, and *Finga*, are of a middle-size, strong, courageous, and manly, otherwise civil and polite. The same is observ'd of the Inhabitants of some of the Northern Provinces in the great Island *Nipon*, excepting those of the great Province *Osju*, who are said to be beyond others cruel and unmerciful. The Inhabitants of some Provinces of *Saikokf*, particularly of *Fisen*, are short, slender, but well shap'd, of a good handsome appearance, and extremely polite. The Inhabitants of the great Island *Nipon*, particularly of its Eastern Provinces, are known from others by their big heads, flat noses, and muscular fleshy complexion.

*The Japanese
differ in Shape
and Comple-
xion.*

Now to close this Chapter, and to sum up in a few words, what hath been therein largely dwelt on, it appears; that in the first Ages of the World, not long after the Deluge, when the confusion of languages at *Babel* oblig'd the Babylonians to drop their design of building a Tower of uncommon height, and occasion'd their being dispers'd all over the World, when the Greeks, Goths and Slavonians departed for *Europe*, others for *Asia* and *Africa*, others for *America*, that then the Japanese also set out on their Journey: That in all probability after many years travelling, and many incommodities endur'd, they alighted at this remote part of the World; that, being well pleas'd with its situation and fruitfulness, they resolv'd to chuse it for the place of their abode

abode; that in all likelihood they spent many Centuries in a polyarchical way of Life, such as is led to this day by the Tartars, living in hords, and wandering with their Cattle and Families up and down the Country; that being insensibly, and by degrees, grown to be a numerous and powerful Nation, they thought it expedient for the good of the Country, and for their own safety, to deliver up the Government into the hands of one Prince, and chuse for their first Monarch the valiant *Dsm Mu Ten Oo*; that consequently they are an original Nation, no ways indebted to the Chinese for their descent and existence, and that, tho' they receiv'd from them several useful Arts and Sciences, as the Latins did from the Greeks, yet they were never made subject, and conquer'd, neither by them, nor by any other neighbouring Nation.

C H A P. VII.

Of the Origine of the Japanese, according to their own fabulous Opinion.

The Japanese trace their Origine from their Deities.

THE Japanese fancy themselves highly affronted by the endeavours of some, who busy themselves to draw the original descent of their Nation from the Chinese, or others of their Neighbours. They pretend, that they arose within the compass of their own Empire, tho' not out of the Earth, like Mice and Worms, as the proud Athenians, for that same reason, were upbraided with, by that Cynic *Diogenes*. They claim a birth much higher and nobler, and esteem themselves no less than Offsprings of their very Deities, whom otherwise they don't look upon as eternal, but suppose, that in the first motion of the Chaos, out of which all things were form'd, their Gods also were brought forth by its invisible Power. They have two differing Genealogies of their Deities. The first is a succession of Celestial Spirits, of Beings absolutely free from all manner of mixture with corporeal Substances, who rul'd the Japanese World during an undetermin'd and incomprehensible Series of Centuries. The second is a race of Terrestrial Spirits, or Godmen, who were not possess'd of that pure Being peculiar only to their Predecessors. They govern'd the Japanese Empire by a lineal succession, each a long, but limited, number of years, till at last they begot that third race of Men, which *Japan* is now inhabited by, and who have nothing left of the purity and perfections of their divine Progenitors. It will not be amiss, as a further proof of what I advance, here to insert the names of these two successions of Deities, taken out of their own Writings. The names of the first succession are purely metaphorical, and the only thing mention'd of it in their Historical Books, for there is no account given, neither of their

Of which there are two Successions.

The first Succession of their Deities.

Lives

Lives and Actions, nor of their Government. They succeeded each other in the following Order.

Ten d Sin Sitzi Dai, that is, the *Succession* of the seven great Spiritual Gods.

1. *Kimi toko Dat sij no Mikotto.*
2. *Kuni Satsu Tsj no Mikotto.*
3. *Tojo Kun Nan no Mikotto.*

These three Gods had no Wives; but the four following of the same Succession were married, and begot each his Successor by his Wife, tho' in a manner far beyond the reach of human understanding. These were,

4. *Utsij Nino Mikotto,* and his Wife *Sufitsi Nino Mikotto.*
5. *Oo Tono Tfino Mikotto,* ———— *Oo Toma fe no Mikotto.*
6. *Oo mo Tarno Mikotto.* ———— *Oo si Wote no Mikotto.*
7. *Ifanagi no Mikotto,* ———— *Ifanami no Mikotto.*

These seven Gods are by them represented as Beings purely Spiritual, and the Histories of their Lives and Governments as Dreams. The real existence of such a time, when such spiritual Beings governed the Japanese World, is what they religiously believe, tho' at the same time they own, that it is far above their understanding to conceive how it happen'd, and entirely out of their power to determine how long their Government lasted.

The last of the first succession *Ifanagi Mikotto*, and his Wife *Ifanami Mikotto*, are held in peculiar veneration by the Japanese, as being the progenitors of the second succession of God-men, of whom issued the third race of the now existing Inhabitants of *Nipon*. (*Mikotto* is an Epithet peculiar only to the first succession of Spiritual Gods, and signifies the incomprehensible bliss and happiness of these first Monarchs of *Japan*: Sometimes however they will bestow it on such of the inferior Gods, for whom they have a peculiar veneration.) Those of the Japanese, who turn'd Christians, call'd them their *Adam* and *Eve*. They are said to have liv'd in the province *Isje*, though it is not known in what particular part of that Province they were born, liv'd or died. They observe only, that this preadamitical *Adam*, (if I may have leave thus to call him) was the first, who, taught by the Example of the Bird *Sekire*, or according to the vulgar, *Ifitadaki*, lay with his Wife in a carnal manner and begot by her sons and daughters of a nature excellent indeed, and far superior to ours, but greatly below that of the divine Beings, of which they sprung. *Ifanami's* first-born Son, and the first of the second succession of God-men, is supposed by the very law of primogeniture, to have been entitled to a superiority

Second Succession of God-men.

How begot.

over his Brothers and Sisters, upon which, and a lineal descent from him, is grounded the right, the *Dairi's* or Ecclesiastical Hereditary Emperor's eldest Sons claim to the Crown of *Japan*, upon their Father's demise. This second Succession is call'd,

They are five
in Number.

Dsi Sin Go Dai; that is, the *Succession of five Terrestrial Gods, or God-men*, who are

Tensio Dai Dsin.

1. *Tensio Dai Dsin*, in the language of the learned, and *Ama Teru Oon Gami* in that of the vulgar. The characters, whereby this name is express'd, signify, *a great Spirit streaming out celestial Rays*. He is the first-born Son of *Isanagi*, and the only one that left Children behind him. For 'twas his posterity, Creatures not of a mean extraction, but of an excellent and almost divine nature, who inhabited the Country for many millions of years, till they begot the third race of its present short living Inhabitants. All the Japanese, without exception, look upon themselves as immediate descendants of *Tensio Dai Dsin*, because they say, that all his younger Brothers left the world without issue. But particularly the Ecclesiastical hereditary Emperor grounds his right to the Empire, (which is of late gone over into Secular hands, he himself having preserved nothing but his title, and a shadow of his former power and grandeur) upon a lineal descent from *Tensio Dai Dsin's* first-born Son, and so down. *Tensio Dai Dsin* committed not only during his reign many noble and heroick actions, but even after he left this world, as is recorded in Japanese Histories, he sufficiently prov'd by many miracles, and manifested himself to be the most powerful of all the Gods of the Country, the very life, soul, light, and supreme Monarch of nature. For this reason he is devoutly worshipp'd by all the faithful adherents of the old Japanese Religion, as it was of old establish'd in *Japan*. And the adherents of all other Sects, even their greatest Philosophers, and Atheists, shew a particular regard and veneration for his name and memory, as that of their first Parent. Devout pilgrimages are made yearly, by the Japanese of all ranks and qualities, to the Province where he lived, and where there is a Temple erected to his memory. Nor is there any province, or town, throughout the Empire, but what has at least one Temple, where *Tensio Dai Dsin* is worshipp'd, and in hopes of obtaining by his power and assistance great temporal blessings, worshipp'd with much more assiduity and devotion, than any other of their Gods. There is otherwise no mention made in Japanese Histories of his Wife, nor of the Wives of his successors, and their names are entirely lost to Posterity. After some hundred thousands of years *Tensio Dai Dsin* was succeeded by his eldest Son

Oosivo.

2. *Oosivo ni no Mikotto*, or with his full title, *Massai Ja su Katz Katz fai ja fi Amani Oosi woni no Mikotto*. His successor was

3. *Niiki*

3. *Ninikino Mikotto*, or with his full title, *Amatsu fiko fiko Fono ni Niniki no Mikotto*. He was succeeded by Niniki.

4. *De mi no Mikotto*, or with his full title, *Fikofoo foo De mi no Mikotto*. He was succeeded by Demi.

5. *Awase Dsu no Mikotto*, or with his full title, *Tuki Magisa Take Ugei Jakussa fuki awadsi Dsuno Mikotto*. With him ends this Second, or Silver-age as one might call it, of the Japanese world. Something more shall be said on this head in the first Chapter of the second Book. The names of the five terrestrial Gods of this second succession are express'd in *Tab. xvi.* Awasedsu.

These are the two Successions of divine and half divine Beings, from whence the Japanese draw the original descent of their nation. The account they give how these Gods were created, and how they begot each other, is no less chimerical and fabulous. The first of the seven great Celestial Spirits, they say, was the very first thing that arose out of the *Chaos*, being its purest and invisible part and power. His Son and Heir went out of him in a manner beyond the reach of human understanding, or as some pretend to explain it, and to make it intelligible, by the motion and active power of the Heavens, and sub-celestial Elements. Thus were begot the seven great Celestial Spirits of the first succession. 'Twas the last of them, who, knowing his Wife in a carnal manner, begot the second succession of God-men, of Beings half divine, and half human. These, though they fell far short of the perfection of their progenitors, yet by virtue of those divine qualities, they had still left them, they preserv'd their lives, and continued the succession of their Government upon their Posterity, which they begot in a more comprehensible manner, for an immemorial time, far exceeding the term human life is now limited to. At last all expired in the Person of *Awase Dsuno*, the last of this second race, who himself became the first parent of the third, the now living Inhabitants of *Japan*. To those of this third Race, who descend lineally from the first-born Son of *Awase Dsuno Mikotto*, from his first-born, and so down, or their Issue wanting to their next Heirs, is by the Japanese attributed a supernatural, almost divine, Power, and an unlimited authority over their Fellow-creatures. This is in some measure express'd by the great titles and high founded epithets, they give to this whole Family, but particularly to its Head, and Prince. Such are *Oodai*, the great generation: *Mikaddo*, Emperor, (*Mikotto* being peculiar only to the first and second succession of Gods and God-men:) *Tenoo* heavenly Prince, *Tensin*, Son of Heaven, *Tee*, Prince, and *Dairi*, by which last name is frequently denoted the whole Court of the Ecclesiastical hereditary Emperor. (See *Tab. xvi.*)

Generation of these two successions of Deities.

The third Race of Men how begot.

Thus

Some Remarks
on this fabu-
lous Tradi-
tion of the
Japanese.

Thus far the common tradition of the Japanese about the original descent of their nation, which is esteem'd as sacred among them, as the authority of holy Scriptures is among Christians. It were needless to refute it, it being of itself of so weak a nature, that it will not bear the enquiry of even the most common understanding. Some people perhaps will think it not unlikely, that under these two successions of Gods and Godmen is allegorically couch'd an obscure account of the Gold and Silver Age of Greek Writers, or of the first ages of the world before and after the Deluge. But then how will they reconcile that infinite time, during which the Japanese pretend, that these two successions of Spiritual Beings govern'd the world, to that short number of years, which pass'd since the Creation, according to the divine account deliver'd to us in holy writs. The Japanese, it seems, would not be behind hand with the Egyptians, Chaldeans, Bramines, and others of their neighbours in the East; who all, pursuant to that pride and vanity, which is natural to Eastern Nations, dated their origin as high as they could, and esteem'd it glorious to shew a long series of Monarchs, that ruled over them. But what they seem to have more particularly aim'd at, is to out-do their neighbours the Chinese; for they make *Tensio Dai Dsin*, the first Progenitor of the Japanese Nation, in their historical writings, many thousand years anterior to the first and fictitious, as they call him, founder of the Chinese Nation, *Sinkwosi*, or according to the Chinese prononciation *Tien Hoamtzij*. And lest even this should not be sufficient to clear them of all suspicion of being any ways descended from the Chinese, they prefix the Succession of the first great celestial Spirits, which they derive from the very beginning of the Creation. They are however at a loss, what to answer, when ask'd, how it came about, that *Awase Dsimo*, the last of their terrestrial Gods, a Being endow'd with so many excellent and supernatural qualities, as they ascribe to him, begot so poor and miserable a race, as that of the present Inhabitants of Japan. They have as little to say concerning the state of their Country, and the history of their Ancestors before the time of *Sinmu* their first Monarch. For this reason several of their own Writers have ventur'd to call Japan *Atarasikokf*, and *Sinkokf*, that is, *New Country*, as if it had been newly found out and peopled under the reign of their first Emperor. Thus much is true, that the genuine Japanese History begins but with the reign of this first Monarch, who liv'd about 660 Years before Christ. And herein the Chinese are gone far beyond them, for they begun to write the History of their Country at least 2000 years before, and they can shew, what I believe no other nation can boast of, a succession of Monarchs, with an account of their lives, government, and remarkable actions down to this time, for now upwards of 4000 Years. It must be own'd however,

however, that the Japanese Nation must needs have existed, and liv'd in the Country, a considerable time before their first *Odai*, *Mikaddo*, or Emperor, since when he was rais'd to the throne, they were then already grown very numerous, and since not long after, as is recorded in their Histories, great Wars arose among them, and many thousands perish'd by plague and famine, unless one would bring them over at once from another Country, or out of the Earth like Mushrooms, which is either impertinent or improbable. I am more inclined to believe, that from the time of their ancestors coming into the Country, they led for many ages a wandring life, erring from place to place, with their families and cattle, which the very disposition of the Country, divided by mountains, seas and rivers, seems to have requir'd, till the happy *Ninus Dsin Mu Ten Oo*, civiliz'd and brought them into better order, and became himself, whether by force or choice, their first Monarch. Since that time they have been accurate, and faithful, in writing the History of their Country, and the lives and reigns of their Monarchs. To conclude, as *Dadsijno Mikotto* is by them believed to have been the greatest of the first succession of Celestial Spirits, and *Ten sio Dai Dsin*, that of the second of God-men, so they look upon *Sin Mu Ten Oo*, as the greatest of the third race of the now living Inhabitants, in whose family the hereditary right to the crown with a more than human authority was continued down to *Kinjan Kivotei*, the present 114th *Mikaddo*, that is 2360 years, computing to the year of Christ, 1700. I say, the hereditary right to the Crown, for the government of the Empire itself is of late gone over into Secular hands, as will be shewn more particularly in another place.

C c

C H A P.

C H A P. VIII.

Of the Climate of Japan, and its Produce as to Minerals.

Climate of
Japan. Its
Air.

JAPAN boasts of a happy and healthful Climate. The Air is very inconstant and subject to frequent changes, in the Winter loaded with Snow, and liable to sharp Frosts, in the Summer on the contrary, particularly during the Dog-days, intolerably hot. It rains frequently throughout the whole Year, but with the greatest profusion in the Months of *June* and *July*, which are for this reason call'd *Satsuki*, that is, *Water-months*. However the rainy Season in *Japan* is far from coming up to that regularity, which is observ'd in other and hotter parts of the East-Indies. Thunders and Lightning happen very frequently.

Rains.

Sea.

Whirlpools

The Sea, which encompasses the Islands of *Japan*, is very rough and stormy, which with the many rocks, cliffs and shoals, above and under water, make its navigation very dangerous. It hath two remarkable and dangerous Whirlpools. The one is call'd *Faisaki*, and lies near *Simabara* below *Amakusa*. It is dangerous, chiefly when the Tide turns; for in high water it becomes even with the surface of the Sea, but as soon as the Tide begins to go out, it also after some violent turnings falls in of a sudden, as I was inform'd, to the depth of fifteen fathom, swallowing up with great force, what ships, boats, and other things happen at that fatal juncture to come within its reach, which are dash'd to pieces against the rocks at the bottom. The shatter'd pieces sometimes remain under water, sometimes they are thrown out again at some German Miles distance. The other Whirlpool lies near the Coasts of the Province *Kijnokuni*. It is call'd *Narrotto*, and from the neighbourhood of the Province *Awa*, *Awano Narrotto*, which signifies, *the rushing of Awa*, because it rushes with a great boistering noise about a small rocky Island, which is by the violence of the motion kept in perpetual trembling. This, tho' of a formidable aspect, is yet esteem'd less dangerous than the other, because its noise being heard at a considerable distance, it may be easily avoided. Japanese Authors, especially Poets, frequently allude in their Writings to the wonderful nature and motion of this *Narrotto*, as do also the Priests in the Pulpit.

Water-spouts.

Water-spouts also are frequently observ'd to rise in the Japanese Seas, and to turn towards the Coasts. The Japanese fancy, that they are a kind of Water Dragons with a long watry Tail, flying up into the

the Air with a swift and violent motion, for which reason they are by them call'd *Tatsumaki*, that is, *spouting Dragons*.

The Soil of *Japan*, in itself, is for the major part mountainous, rocky and barren, but through the indefatigable care and industry of the Natives, it hath been made fruitful enough to supply them with all manner of necessaries, besides what the neighbouring Sea affords of fish, crabs and shells. Even the most rocky and uncultivated places yield their plants, fruits and roots, for the sustenance of the Inhabitants, which their indigent Ancestors by experience learnt to dress and to prepare, so as not only to make them fit for food, but likewise pleasing and agreeable to the taste. Considering this and the frugal way of living of the Japanese in general, we need not wonder, that this vast and populous Empire is so abundantly provided with all the necessaries of human Life, that as a particular World, which Nature seems purposely to have separated from the rest of the Globe, by encompassing it with a rocky and tempestuous Sea, it easily can subsist of it self without any assistance from foreign Countries, as long as Arts and Agriculture are follow'd and improv'd by the Natives.

Soil.

The Country besides is plentifully supplied with fresh water, there being very many Fountains, Lakes and Rivers up and down the Empire. Some of the Rivers in particular are so large and rapid, by reason either of the steep high Mountains and Rocks, where they arise, or because of the profuse showers of Rain, which fall frequently, that they are not to be pass'd over without danger, the rather since some are so impetuous as to bear no bridges. Some of the most famous Rivers are, 1. *Ujingava*, that is, *the River Ujin*. It is about a quarter of a German Mile (or an English Mile and a half) broad, and there being no bridge laid over it, it must be forded through. The force and rapidity, with which this River falls down from the Mountains, is such, that even when the water is low, and scarce kneedeep five strong Men, well acquainted with the bed of it, must be employ'd to ford a Horse through, which with the many large Stones lying at the bottom, makes the passage equally difficult and dangerous. The people, whose business it is to ford passengers through this and other such like Rivers, lest they should not take due care, are by the laws of the Country, made answerable for their lives. This is the reason, why there are but few unlucky accidents happen. 2. The River *Oomi*, is famous for its surprising beginning; for it is recorded in Japanese Histories, that it sprung up of a sudden in one night in the year before Christ 285. It borrow'd its name from the Province where it arises. 3. The River *Askagava* is remarkable, for that the depth of its bed alters perpetually, on which account it is frequently alluded to by Japanese Authors, chiefly Poets.

Rivers and Sweetwaters.

Ujingava River.*Oomi* River.*Askagava* River.

Earthquakes. Japan is very much subject to Earthquakes, which happen so frequently, that the Natives dread them no more, than we Europeans do an ordinary storm of thunder and lightning. They are of opinion, that the cause of Earthquakes is a huge large whale's creeping under ground, and that they signify nothing. Sometimes however the shakes are so violent, and last so long, that whole Cities are thereby destroy'd, and many thousand of the Inhabitants buried under the ruins. Such a dreadful accident happen'd, as Father *Lewis de Froes* relateth (*in opere de Rebus Japonicis collecto a Job. Hayo*) in the year 1586, he himself being then in Japan. (a) The like accidents happen'd frequently since that time. In 1704, I had a letter from *Batavia*, from a friend of mine, then lately arrived from Japan, wherein among other things he gave me an account of such a violent shock, which happen'd there in 1703, whereby, and by a great fire, which broke out at the same time, almost the whole City of *Jedo*, and the Imperial Palace itself, were destroy'd and laid in ashes, and upwards of 200,000 Inhabitants buried under the ruins. It is remarkable, that some particular places in Japan are observ'd to be free from all manner of succussions. The Japanese reason variously upon this Phenomenon. Some attribute it to the holiness and sanctity of the place, and to the powerful protection of its Genius, or tutelar God: Others are of opinion, that these places are not shook, because they immediately repose upon the unmov'd Center of the Earth. The fact itself is not call'd in question, and there are noted for having this singular Privilege, the Islands of *Gotbo*, the small Island *Sikubusima*, on which stands a most stately Temple of *Bonzes*, being one of the first that was built in the Country, the large mountain *Kojasan* near *Miaco*, famous for the number of its Convents, Monasteries and Monks, besides some few others.

Places free
from Earth-
quakes.

The

(a) The effects of this Earthquake were so stupendious and dreadful, that I could not forbear, with the Reader's leave, to insert at length, the account, which *F. Lewis de Froes* gives of it in a letter dated at *Siomonoleki* in the Province *Nagatta* October 15. 1586. His words are. 'In the year of Christ 1586 Japan was shook by such dreadful Earthquakes, that the like was never known before. From the Province *Sacaja* as far as *Miaco* the Earth trembled for forty days successively. 'In the Town of *Sacaja* sixty Houses were thrown down. At *Nagafama*, a small Town of about a thousand houses in the Kingdom *Oomi*, the Earth gaped and swallowed up one half of that place, the other half was destroy'd by a Fire. Another place in the Province *Facata*, much frequented by Merchants, and likewise called *Nagafama* by the Natives, after it had been violently shook for some days, was at last swallowed up by the Sea, the waters rising so high, that they overflow'd the Coasts, washed away the houses, and what ever they met with, drown'd the Inhabitants, and left no foot step of that once rich and populous Town, but the place on which the Castle stood, and even that under water. A strong Castle in the Kingdom of *Mino*, built at the top of a high hill, after several violent shocks sunk down and disappeared of a sudden, the earth gaping, that not the least footstep remained, a lake quickly filling the place, where the foundations of the Castle had been. Another accident of this kind happened in the Province *Ikeja*. Many more gaps and openings were observed up and down the Empire, some of which were so wide and deep, that Guns being fired into them, the balls could not be heard to reach the other end, and such a stench and smoke issued out of them, that people would not venture to travel that way. *Quabacundono* (who was afterwards called *Taicofama*) resided at *Sacomot*, in the Castle *Achec*, when these Earthquakes began, but they growing too thick and violent he retired hastily to *Osacca*. His palaces were strongly shook, but not thrown down.

The greatest Riches of the Japanese soil, and those, wherein this Empire exceeds most known Countries, consist in all sorts of Minerals and Metals, particularly in gold, silver and copper. The many hot Wells in several parts of the Empire, and the several smoking and burning Mountains, shew what a stock of Sulphur, which is the mother and main ingredient of Mineral and Metallical Bodies, is hid in the bowels of the Earth, besides the vast quantities of this substance dug up in several places. Not far from *Firando*, where we had our factories and warehouses, before we remov'd to *Nagasaki*, lies a small rocky Island, (one of those, which by reason of their great number are call'd by the Japanese *Kiuki Sima*, that is, the *Ninety-nine Islands*;) which, though never so small, and encompass'd by the Sea, hath been burning and trembling for many Centuries. Another small Island opposite to *Satzuma*, which is by the Japanese call'd *Fuogo*, which name they borrow'd from the *Portuguese*, and retain'd ever since, and which is mark'd in our Maps by the name of *Vulcanus*, hath an ignivomous mountain, which hath been likewise burning, at different intervals, for many ages. At the top of a mountain in the Province *Figo* is to be seen a large cavern, formerly the mouth of a *Vulcano*, but the Flame ceas'd of late, probably for want of combustible matter. In the same Province there is another place call'd *Aso*, famous for a Temple call'd *Aso no Gongen*, or the *Temple of the jealous God of Aso*, not far from which there is an almost perpetual flame issuing out of the top of a mountain, and more visible in the night, than it is in the day-time. Another burning Mountain lies in the Province *Tsikusen*, not far from a Place call'd *Kujanosse*. It was formerly a Coal-mine, which thro' the carelessness of the Miners accidentally took fire, and continued burning ever since. Sometimes a black stench and smoke is observ'd to issue out of the top of the famous mountain *Fesi*, in the Province *Suruga*, which in height is surpass'd by the only Pic of *Teneriff*, but in shape and beauty hath I think, not its equal: The top of it is cover'd with everlasting Snow, which, being, as it frequently is, blown up into flocks by the violence of the wind, and dispers'd about, represents, as it were, a smoking hat. The Japanese Histories mention, that formerly the top of it burnt, but that upon a new opening which was made by the violence of the fire at the side of the mountain, the flame ceas'd soon after. *Unsen* is a deform'd, large, but not very high mountain near *Simabara*. At all times the top of it is bare, whitish from the colour of the sulphur, and withal resembling a *Caput Mortuum*, or burnt out *Massa*. It smokes little, however, I could discern the smoke arising from it at three miles distance. Its soil is burning hot in several places, and besides so loose and spongy, that a few spots of ground excepted, on which stand some trees, one cannot walk over it without continual fear, for the cracking, hollow noise perceived under foot. Its sulphu-

Riches of Japan, wherein they consist.

Burning Mountains.

rous smell is so strong, that for many miles round there is not a Bird to be seen; when it rains, the water bubbles up, and the whole mountain seems then, as it were boiling. Many cold Springs and hot Baths arise on and about it. Among others there is a famous hot Bath, which they believe to be an infallible cure for the Venereal Disease, if the Patient for several days together goes in but a few moments a day and washes himself in it. He must begin the cure with another hot bath, not quite so strong, call'd *Obamma*, situate a few leagues off and all the while he uses the Waters, he must keep to a hot warming Diet, and as soon as he comes out of the Bath, go to bed, and covering himself very well, endeavour to sweat. Not far from this hot Bath is a Monastery of the Sect of *Tendai*. The Monks of this place have given peculiar names to each of the hot Springs arising in the neighbourhood, borrow'd from their quality, from the nature of the froth a-top, or the sediment at bottom, and from the noise they make as they come out of the ground, and they have assign'd them as Purgatories for several sorts of Tradesmen and Handicrafts-men, whose professions seem to bear some relation to any of the qualities above-mention'd. Thus for Instance, they lodge the deceitful Beer and Sackibrewers at the bottom of a deep muddy Spring, the Cooks and Pastry-cook's in another, which is remarkable for its white froth, wranglers and quarrelsome People in another, which rushes out of the ground with a frightful murmuring noise, and so on. After this manner imposing upon the blind and superstitious Vulgar, they squeeze large Sums of Money out of them, making them believe that by their Prayers and Intercession they may be deliver'd from these places of torment after death. In that dreadful persecution, which was rais'd in *Japan* against the Christian Religion, and which hath not its equal in History, amongst innumerable other Torments inflicted on the new Converts to make them abandon their newly embrac'd Faith, and return to the Paganism of their Fathers, they were brought hither and tortur'd with the hot Waters of this place. Of other hot Baths in *Japan*, that call'd *Obamma*, is one of the most eminent, and most efficacious. It lies to the West of the mountain *Usen*, about 3 Miles off, and is said to have extraordinary Vertues in curing several external and internal distempers, as among others, by bathing and sweating, the Pox, which however is observ'd frequently to return, probably because they are not skilful enough to manage this distemper, or by reason of their not understanding the right use of baths in general. The Province *Figo* hath several hot springs, about which grow, as I was inform'd, Camphire trees of an uncommon size, hollow and full of water. The chief and most eminent for its virtues is a hot bath not far from the abovemention'd temple *Asano Gongen*. There are also several hot Springs in the Province *Fisen*, one for instance in the village *Takijo*, another in the village *Urisno*. Both would prove very beneficial in curing several distempers,

ers, if the Natives did but know how to use them. I observ'd it in all Asiatick Countries which I pass'd through in my travels, that the Natives use the hot baths seldom more than three, or at furthest eight days, by which, probably enough, they will find some benefit and relief, which they are too apt to mistake for an actual cure, and in a case of a relapse to lay all the fault on the waters.

The greatest quantity of Sulphur is brought from the Province *Satzuma*. It is dug up in a small neighbouring Island, which from the great plenty it affords of this substance, is call'd *Iwogafima*, or the *Sulphur Island*. It is not above a hundred years since they first ventur'd thither. It was thought before that time to be wholly inaccessible, and by reason of the thick smoke, which was observed continually to arise from it, and of the several spectres, and other frightful uncommon apparitions, people fancied to see there chiefly in the night, it was believ'd to be a dwelling place of Devils, till at last a resolute and courageous man offer'd himself, and obtain'd leave accordingly, to go and to examine the state and situation of it. He chose fifty resolute fellows for this expedition, who upon going on shore found neither Hell nor Devils, but a large flat spot of ground at the top, which was so thoroughly cover'd with Sulphur, that wherever they walk'd, a thick smoke issued from under their feet. Ever since that time this Island brings in to the Prince of *Satzuma* about 20 chests of silver *per annum*, arising only from the Sulphur dug up there, besides what he gets by the trees and timber growing along the shore. The Country of *Simabara*, particularly about the hot baths abovemention'd, affords also a fine pure native Sulphur, which however the Inhabitants dare not venture to dig up, for fear of offending the tutelargenius of the place, they having found upon trial that he was not willing to spare it. I pass over in silence several other places, for want of a thorough information.

Gold, the richest of all Metals, is dug up in several Provinces of the Japanese Empire. The greatest quantity of it is melted out of its own Oar. Some they wash out of Gold sand. Some small quantity also is contain'd in the Copper. The Emperor claims the supreme Jurisdiction of all the gold mines, and indeed all other mines in the Empire, none of which may be open'd, and work'd, without his express leave and consent. Of the produce of all the Mines, which are work'd, he claims two thirds, and one third is left to the Lord of the Province, in which the Mine lies, the latter however, as they reside upon the spot, know how to improve their third parts so as to share pretty equally with the Emperor. The richest Gold Oar and which yields the finest Gold, is dug up in *Sado*, one of the Northern Provinces in the great Island *Nipon*. Some of the veins there were formerly so rich, that one *Catti* of the Oar yielded one, and sometimes two thails of Gold. But of late as I was inform'd the veins there, and in most other Mines, not only run scarcer, but yield not

Sulphur.

Gold.

near

near the quantity of Gold they did formerly, which we were told, was the occasion, amongst other reasons of the late strict orders relating to the trade and commerce with us, and the Chinese. There is also a very rich Gold sand in the same Province, which the Prince causes to be wash'd for his own benefit, without so much as giving notice of it, much less part of the profit, to the Court at *Jedo*. After the Gold Mines of *Sado*, those of *Surunga* were always esteem'd the richest, for besides that this Province yielded at all times a great quantity of Gold-Oar, there is some Gold contain'd even in the Copper dug up there. Among the Gold-mines of the Province *Satzuma*, there was one so rich, that a *Catti* of the Oar was found upon trial to yield from four to six thails of Gold, for which reason the Emperor hath given strict orders, not to work it, for fear so great a treasure should be exhausted too soon. A mountain on the Gulf *Ookus*, in the district of *Omura*, which had lean'd on one side for a considerable time, happen'd some years ago to fall over into the Sea, and there was found at the bottom of the place where it stood, so rich a Gold sand, that, as I was credibly inform'd, it yielded one half of pure gold. It lay somewhat deep, and was to be fetch'd up by Divers. But this rich harvest lasted not long, for a few years after, in a great storm and extraordinary high tide, the Sea overflow'd all that spot of ground, and cover'd at once these inestimable riches with mud and clay to the depth of some fathom. The poor people in the neighbourhood still busy themselves washing the sand about this mountain, which contains some Gold, but in so inconsiderable a quantity, that they can hardly get a livelyhood by it. There is another Goldmine in the Province *Tsikungo*, not far from a village call'd *Tossino*, but so full of water, that they can not go on with working it. However the situation of the mine is such, that by cutting the rock, and making an opening beneath the mouth of the Mine, the water might be easily drawn off. This was attempted accordingly, but as they went to work, there arose of a sudden such a violent Storm of thunder and lightning, that the workmen were obliged to desist and to fly for shelter, which made the superstitious vulgar believe, that the Tutelar God and Protector of the place, unwilling to have the bowels of the earth committed to his trust thus rissled, rais'd this Storm purposely to make them sensible how much he was displeas'd at this undertaking. Nor was there any further attempt made since for fear of provoking his anger and wrath still more. Such another accident, and which had the same effect, happen'd at the opening of a Gold-mine in the Island *Amakusa*, for it was so suddenly fill'd with water, which broke out of the mountain, and destroy'd all the works, that the Miners had scarce time to escape and to save their lives.

There are some Silver Mines in the Province *Bingo*. Others, and these much richer, at a place call'd *Kattami*, in one of the Northern Provinces: Others in other places, which I forbear mentioning, for want of sufficient information. The two Islands *Ginsima* and *Kinsima*, that is, Gold and Silver Islands, which lie to the East of *Japan*, and which I had occasion to speak of in the fourth Chapter of this Book, deserve a place here, if it be true, what the Japanese boast, and what their very Names and Characters seem to imply, of their Wealth and Riches.

Silver.

Copper, is the most common of all Metals dug up in *Japan*, and the produce of Copper-mines enriches several Provinces of this Empire. It is at present dug up chiefly in the Provinces of *Suruga*, *Atsingo* and *Kijnokuni*. That of *Kijnokuni* is the finest, most malleable and fittest for work of any in the World. That of *Atsingo* is coarse, and seventy Catti's of it must be mix'd with thirty Catti's of the *Kijnese* to make it malleable and fit for use. That of *Suruga* is not only exceedingly fine and without faults, but charg'd with a considerable quantity of Gold, which the Japanese at present separate and refine, much better than they did formerly, which occasions great complaints among the Refiners and Brahmines upon the Coasts of *Cormandel*. There are also some Copper-mines in the Province of *Satzuma*, which the Emperor very lately gave leave to work. All the Copper is brought to *Saccai*, one of the five Imperial Towns, where it is refin'd and cast into small Cylinders, about a span and a half long, and a finger thick. As many of these Cylinders, as amount to one pickel, or 125 l. weight, are pack'd up into square wooden boxes, and sold to the Dutch from twelve to thirteen Maas the pickel. It is one of the chiefest Commodities the Dutch buy in *Japan*, and they carry on a great Trade with it. There is besides a sort of courser Copper, which is cast into large flat roundish lumps, or cakes, and is bought a great deal cheaper than the other, as it is also much inferior in goodness and beauty. Brass is very scarce in *Japan*, and much dearer than Copper, the Calamine-stone being imported from *Tunquin* in flat cakes, and sold at a very good price.

Copper.

The Province of *Bungo* affords a small quantity of *Tin*, which is so exceedingly fine and white, that it almost comes up to Silver. There is but little use made of this Metal in the Country.

Tin.

Iron is dug up only upon the confines of the three Provinces *Mimasaka*, *Bitsju* and *Bisen*. But it is found there in very large quantities. It is refin'd upon the spot, and cast into Staffs or Cylinders, two spans long. Japanese Merchants buy it at the place, and export it all over the Empire. It is much of a price with Copper, Iron tools being full as dear, or rather dearer than those of Copper and Brass. Such Household-goods, Hooks, Cramp-irons in Buildings and Ships, and other Instruments, as are in other Countries made of Iron, are made in

Iron.

Japan of Copper or Brass. They do not dress their Victuals in brass pans, but have a particular sort of kettles or pans which are made of a composition of Iron, and are pretty thin. The old ones of this sort are very much esteem'd, and bought at a great rate, they having somewhat particular in their shape and make, which at present they have lost the art to imitate.

Coals. They have no want of *Coals* in *Japan*, they being dug up in great quantity in the Province *Tsikusen* about *Kujanisse*, and in most Northern Provinces.

Salt. *Salt* is made of Sea-water in several maritime Provinces. They make it thus. They close in a spot of Ground, and fill it with fine loose Sand, then they pour the Sea-water upon it, and let it dry. This they repeat several times, till they think the Sand is sufficiently saturated with Salt. Then they take it out and put it into a large Trough, with holes at the bottom, and putting fresh Sea-water upon it, let it filtrate through the Sand. The Lye is boil'd to a good consistence, and the Salt thus obtain'd is calcin'd in earthen Pots, till it becomes white, and fit for use and sale.

Agats. *Agats*, of several sorts, some extraordinary fine, of a bluish colour not unlike Saphires, as also some Cornelians and Jaspers, are brought from the mountain *Tsugaar*, upon the Northern extremities of the great Province *Osju*, opposite to the Country of *Fedo*.

Pearls. *Pearls*, by the Japanese call'd *Kainotamma*, which is as much as to say, *Shell Jewels*, or *Jewels* taken out of *Shells*, are found almost every where about *Saikokf* in Oysters and several other Sea-shells. Every body is at liberty to fish them. Formerly the Natives had little or no value for them, till they were appriz'd of it by the Chinese, who would pay good prices for them, the Chinese Women being very proud of wearing Necklaces, and other Ornaments of Pearls. The largest and finest Pearls are found in a small sort of Oyster, call'd *Akoja*, which is not unlike the Persian Pearl-shell, much of the same shape, both valves shutting close, about a hand broad, exceeding thin and brittle, black, smooth and shining on the out side, within pretty rough and unequal, of a whitish colour and glittering like Mother of Pearl. These Pearl-shells are found only in the Seas about *Satzuma*, and in the Gulf of *Omura*. Some of the Pearls weigh from four to five *Condouins*, and these are sold for a hundred *Colans* a piece. The Inhabitants of the *Riuku* Islands buy most of those, which are found about *Satzuma*, they trading to that Province. Those on the contrary which are found in the Gulf of *Omura*, are sold chiefly to the Chinese and *Tunquinese*, and it is computed that they buy for about 3000 *Thails* a year. This great profit occasion'd the strict orders, which were made not long ago by the Princes both of *Satzuma* and *Omura*, importing, that for the future there should be no more of these Oysters sold in the Market with other Oysters, as had been done formerly.

I procur'd some in private from *Omura*, not without great difficulty. I was told a very extraordinary thing of this sort of Pearls, and strongly assur'd of the truth of the fact, which is, that they have somewhat of a prolifick quality, by virtue of which, when some of the largest are put into a box full of a peculiar Japanese cheek varnish, made of another shell call'd *Takaragai* (which I shall describe in another place) one or two young Pearls will grow on the sides, and when come to maturity, which they do in about three years time, drop off. These Pearls, by reason of their scarcity, are kept in private Families, and the possessors seldom part with them, unless upon urgent necessity. All this however I deliver only upon hearsay, having my self seen none of this sort of Pearl. There is another Shell, which sometimes yields Pearls, found plentifully upon all the Japanese Coasts, and call'd by the Natives *Awabi*. It is an Univalve, in shape almost oval, pretty deep, open on one side, where it sticks to the Rocks and to the bottom of the Sea, with a row of holes, which grow bigger, the nearer they come to the circumference of the Shell, rough and limy on its outward surface, frequently with Corals, Sea-plants and other Shells sticking to it, on the inside of an exquisite Mother of Pearl's glimmering, sometimes rais'd into whitish pearly excrescencies, which are likewise observ'd in the common Persian Pearl-shell. A great lump of flesh fills the cavity of this Shell, for which sole reason they are look'd for by Fishermen, being a very good commodity for the market. They have an Instrument made on purpose to pull them off from the sides of the Rocks, to which they stick close. Another Shell, the name of which I could not learn, yields a very large Pearl, which sometimes weighs from five to six Condonins, but they are of a dirty yellow colour, ill shap'd, and worth but little. A pretty good sort of Pearl, is sometimes observ'd to grow in the very Flesh of a Shell, which is call'd by the Natives *Tairaggi*, and is found in the Gulf of *Arima*, between *Fanagava* and *Isafaje*. It is a flat sort of a Shell, oblong, almost triangular, a little crooked on each side, about a span and a half long, and a span broad, where broadest, thin, transparent, smooth, and polish'd like Horn, but very brittle.

Nabta, of a reddish colour, by the Japanese call'd *Tsutsuno Abra*, which signifies *red Earth*, is found in a River of the Province *Fetsin-go*. It is taken up in such places, where the water hath little or no run, and the Natives burn it in Lamps, instead of Oyl.

Nabta.

Some Ambergreefe is found upon the Coasts of *Satzuma*, and of the *Riuku Islands*. A much greater quantity comes from the Coasts of *Kbumano*, as they call them, whereby must be understood the Southern Coasts of *Kijnokuni*, *Isje*, and some neighbouring Provinces. It is found chiefly in the Intestins of a Whale, which is caught frequently upon the Japanese Coasts, and is by the Natives call'd *Fiakfro*, that is, the *hundred fathom Fish*, because of the length of its Intestins, which is

Ambergreefe

suppos'd

suppos'd to equal that number of Fathoms. It is found, as I observ'd, in the Intestins of this Whale, particularly in the lower Guts, mix'd with chalky limy excrements, almost as hard as Stone, and 'tis from the hardness of these excrements, they conjecture upon dissecting, whether or no they are like to meet with Ambergreese. The Natives have given a very despicable name to this precious commodity, a name however becoming the meanness of its origine, for they call it *Kusurano fu*, that is, *the excrement of Whales*. The Ambergreese, as it is tore off by the waves from the bottom of the Sea, and thrown upon the Coasts, before it is swallow'd by the Whales is a deform'd, flat, slimy Substance, not unlike a Cow-turd, and withal of a very disagreeable ungrateful smell. People that find it thus floating on the surface of the Water, or lying upon the Coasts, take several small pieces, squeeze and press them close together, into the form of a round ball, which as it grows dry, becomes also more solid and weighty. Others mix and knead it with Meal, or Flower of Rice-husks, by which means they not only encrease the quantity, but heighten and better the colour. However, the Ambergreese thus adulterated is easily known, for if you take any quantity and burn it, there will remain a Coal, proportionable to the quantity of the Stuff mix'd with it. It is observ'd besides that the worms get quickly into this spurious sort of Ambergreese. Others adulterate it, by mixing it with a certain powder'd Rosin of a very agreeable scent, but this cheat also is easily discover'd, for upon burning a piece of it, the mixture of Rosin will evidently appear by the very colour, smell and quality of the smoke. The Chinese have another way of trying whether it be genuine, they scrape some of it very fine upon hot boiling Tea-water, if genuine, it will dissolve and diffuse equally, which the adulterated sort doth not. The Natives use it no otherwise but as an ingredient of other well scented species, in order, as they say, to fix their volatile smell. In the main they value it but little, and 'tis owing entirely to the Dutch and Chinese, who would buy it up at any rate, that they have now learnt to prize it. And yet every body is at liberty to take it up, where he finds it, and to sell it as his own property. During my stay in *Japan*, there was a piece to be sold of 140 Catti's weight, and of a greyish colour. It was too large for any single person to purchase, for which reason they sold it by retail, from sixty to seventy *Tbails* a *Catti*. I bought my self for about thirty *Tbails* of that which was blackest. (*A more particular Account of the Ambergreese is inserted in the Appendix*)

Submarine
Substances.

All sorts of Submarine Plants, Shrubs, Corals, Stones, Mushrooms, Sea-fans, Corallines, Fuci, Algæ, and the like, as also Shells of all kinds, are found plentifully in the Japanese Seas, no ways inferior in beauty to those found about *Amboina* and the Spice Islands. But the Natives value them so little, that they won't be at the trouble of looking for them

them, and if by chance they happen to fish them up amongst other things, their way is to carry them to the next Temple, or Chapel of *Jebus*, who is the Neptune of the Country, thinking that it is not an unpleasing offering to this God, whom they look upon, and worship, as the Protector of Sea-faring People.

It remains to say something of the Minerals and Mineral substances, which have not as yet been found in *Japan*, and are imported from beyond Sea. *Antimony* and *Salarmoniac* are absolutely wanted, nor are their qualities and uses in the least known to the natives. *Quicksilver* and *Borax* are imported by the Chinese. I met however with two sorts of *Borax*, growing naturally in *Japan*, but they are so thoroughly mix'd with heterogeneous substances, that the Inhabitants don't think it worth their while to pick them up. *Sublimatè Mercury* is very much ask'd for by some private People, who will give an extravagant price for it. They use it as the chief Ingredient of a Mercurial water, which is in great vogue among them for the cure of ulcers, cancers, and other cutaneous diseases. Native *Cinnabar* is by them given inwardly, in several distempers. The artificial Cinnabar they make use of for a colour. Both are imported from China. The buying and selling of this Commodity is in the hands of private Merchants, who monopolize it by virtue of Letters Patents from the Emperor. The native Cinnabar in general, is of a beautiful red colour, but some of it is so exquisitely fine, that it is sold for more than its weight in Silver.

Minerals not found in Japan.

Antimony.

Salarmoniac.

Quicksilver.

Borax.

Sublimatè.

Cinnabar.

C H A P. IX.

Of the Fertility of the Country, as to Plants:

IT is not in the least surprizing, considering either the peculiar happiness of the Japanese Climate, or the industry of its laborious Inhabitants, that the Country affords so large a stock, and such an infinite variety of plants and fruits, both wild and cultivated, as it may deservedly boast of. Most of these their Forefathers, indigent and frugal as they were, used for their food and sustenance. In succeeding ages, as wealth and riches encreas'd, the taste also became more refined, and their tables more sumptuous and magnificent. In this present Chapter, I will take notice only of such Plants as are of a more extensive use, and as to the rest refer the more curious Reader to my *Amœnitates Exotica*, wherein I have given a Catalogue, and begun a more accurate and botanical Description of them.

Fruitfulness of Japan.

Mulberry-Trees.

Among the Trees the *Mulberry-tree* deservedly claims the first Place. For although its fruits, both black and white, be altogether insipid, and not fit for eating, yet this defect is sufficiently made good by the extensive usefulness of its leaves, which are the common Food of Silk-worms. It grows in most parts of *Japan*, but in great plenty in the Northern Provinces, where many Cities and Villages subsist almost wholly upon the Silk Manufactures, tho' the Silk wove there be not of the finest. The best and most curious Stuffs are made by the banish'd Grandees in the Island *Fatsinsio*, weaving being their chief amusement, but they make them of fine foreign Silk. The *Kadsi*, or *Paper-tree*, is of the Mulberry Kind. Tho' it grows wild in the Country, yet they transplant and cultivate it in several places, by reason of its great usefulness. It is observed to grow with surprizing quickness, and to spread its branches very far. It affords a great quantity of bark, out of which they make Paper, as also ropes, matches, stuffs, cloth, and several other Things. This Tree also, and the way of making Paper out of its Bark, which is very laborious and tedious, I have more fully describ'd in my *Amœnitates Exoticae*. (*The Account which the Author here mentions hath been inserted in the Appendix.*)

Paper tree.

Varnish-tree.

The *Urufi* or *Varnish-Tree*, is another of the noblest and most useful Trees of this Country. It affords a milky Juice, which the Japanese make use of to varnish, and as we call it, to japan all their Household-goods, dishes, and plates of Wood, and this from the Emperor down to the meanest Peasant. For even at Court, and at the Imperial Table, services of lacker'd ware are preferr'd to those of gold and Silver. Another kind of Varnish-tree, with narrow leaves, is call'd *Faafi*: It grows wild on hills and mountains. It affords a small quantity of Milk, and that too of a very bad sort, and therefore the Natives think it hardly worth their while to gather it. The true *Urufi* is of a kind peculiar to this Country. It grows in the Provinces *Figo* and *Tsikoku*. But that which grows in *Jamatto* is reckon'd the fittest for use, and to yield a better sort of Varnish, than it doth any where else out of this Province. The Indian Varnish-tree, which I take to be the true *Anacardinus*, is a Tree quite different from the *Urufi* of the Japanese. At *Siam* it is call'd *Rack-tree*. It grows and bears fruits in most Eastern Countries, but is observ'd to afford none of its milky juice to the West of the River *Ganges*, whether because of the barrenness of the Soil, or thro' the carelessness and ignorance of the Natives, who do not know how to manage its culture. The greatest quantity of the Milk of this Indian Varnish-tree is brought from the Kingdoms of *Siam* and *Cambodia*, and sold very cheap all over the East-Indies. It is imported even into *Japan*, where the Natives use it to lacker things of little value, and also as an ingredient of their scarcer and better sort of Varnish. (*The Japanese Varnish-tree is describ'd and figur'd in the Amœnitates, pag. 792.*)

Lauri,

Lauri, or *Bay-trees* of several kinds grow in *Japan*. That which bears red berries is a *Cannelifera spuria*, or rather, by reason of its viscosity, a *Cassia lignea*. It resembles exactly the Cinnamon-tree, both in its shape, and in the figure and substance of its leaves. But the bark falls far short of that agreeable sweetness, which is peculiar only to the bark of the true Cinnamon, and it hath more of the aromatick sharpness of a *Costus*. This Imperfection I take to be owing entirely to the quality of the Soil, wherein it grows. For I observ'd also, that the bark of the *Malaharian*, *Sumatran*, and *Javan* Cinnamon-trees, (which latter is wholly neglected) hath not near that eminent degree of sharpness and agreeableness to the taste, which the true Ceylonese Cinnamon is so much and so deservedly esteem'd for; that besides it is apt either to lose its aromatick quality in a short time, or that its sharp pungent Particles are so wrapt up in a viscous substance, as to make it altogether unworthy of bearing the very Name of Cinnamon, a substance, which is suppos'd to yield a fine, pleasant, fragrant Oyl, which no *Cassia lignea* ever will. (*v. Amœnit. Exot. p. 772.*)

The *Kus*, or *Camphire-tree*, is also of the Laurel-kind. It bears black and purple Berries. The Camphire is prepar'd by the Country-people in the Province *Satzuma*, and the Islands *Gotbo*, by a simple decoction of the roots and wood cut into small pieces. It is extremely cheap, and 80 to 100 Catti's of the Japanese boil'd Camphire may be had for one single Catti of the true Bornean Camphire, which is said to be a Natural substance gather'd on the stumps of old Camphire-trees in the Island of *Borneo*, upon incisions made between the Bark and Wood. (*The Japanese Camphire-tree is describ'd and figur'd p. 770. & seq. of the Amœnitates.*)

Tsianoki, that is the *Tea-shrub*, is one of the most useful Plants growing in *Japan*, and yet it is allow'd no other room but round the borders of Rice and Corn-fields, and in other barren Places, unfit for the culture of other things. The common drink of the Japanese is brew'd of the larger leaves of this Shrub; but the young and tender leaves dried, powder'd and mix'd in a Cup of hot water into a sort of Soup, are drank in houses of people of quality before and after their meals: And it is the custom of the Country to present friends that come to visit them, with one or more dishes of Tea, both when they come and go. (*A compleat Description of this Shrub, of its culture, growth, &c. hath been inserted in the Appendix.*)

Sanfio, is a middle-siz'd Tree with prickles. They make use of its bark and husks instead of pepper or ginger, and they eat the leaves by reason of their pleasant aromatick taste, as they do also the *Riches*, which grow in the Country. (*v. Amœn. Ex. p. 292, where this Tree is describ'd and figur'd.*)

There.

- Fig-trees.* There are three different sorts of Fig-trees growing in *Japan*. One is call'd *Kaki*, if otherwise it may be call'd a Fig-tree, it differing from it in several particulars. It grows very plentifully in all parts of the Empire. It is a very ugly deform'd sort of a Tree to look at, much like a short old Apple-tree. It hath long oval leaves, without notches. The fruit resembles a reddish Apple both in shape and colour, and its fleshy part hath the taste of a delicate Fig. The seed is of a hard, and almost stony Substance, and not unlike Gourd-seeds. It is no less commendable for its great fruitfulness, than it is for its extensive use, for the fruits of it dried afford a pleasant and agreeable food for rich and poor. The Chinese preserve them with Sugar. The second sort of Figs is not unlike that which grows with us in Europe, only it grows on a Tree, with broad, oblong, rough leaves without notches. Our European Fig-tree makes up the third sort. It was brought into the Country, and planted there by the Portuguese. It bears a very large fruit, bigger than ours, and I think better tasted. But it is very scarce. I need not mention here any thing of the
- Wild Fig-tree.* *Sycomorus*, or *Wild-fig-tree*, because its fruits are not eat in the Country, tho' it grows there very plentifully. (*The two first sorts of the Fig-tree are describ'd and figur'd, p. 803, & seq. of the Amœn. Exoticæ.*)
- Chestnut trees.* *Chestnut-trees* grow in great plenty in *Japan*, particularly in the Province *Tsikusen*, and they bear Chestnuts much larger and better than ours. *Apple-trees*, such as we have them in Europe, they know nothing of. Nor have they more than one sort of Pears, of that kind,
- Pears.* which we call *Winter-pears*. They grow in great plenty, and come to an extraordinary bigness, the least weighing seldom less than a pound: But they are not fit to be eat raw.
- Wallnut-trees.* *Wallnut-trees* grow chiefly in the Northern Provinces. In the same Provinces grows a certain tall kind of *Taxus*, call'd by the Japanese
- Kaja.* *Kaja*, with oblong nuts, inclos'd in a fleshy pulp, and not unlike, in bigness and shape, to the *Arrack-nut*. These Nuts are not very agreeable to the taste, when fresh, tho' taken out of their pulp, for they have something astringent in them: They taste better when dried. They have a gentle purging quality, which is owing to their sweet Oyl, and are for their many medicinal vertues serv'd at table along with the desert. The Oyls express'd out of these Nuts is very sweet and agreeable, and tastes not unlike the Oyl of sweet Almonds. It is much commended for its medicinal vertues, and also made use of to dress victuals. The smoke of the kernels of these Nuts is the chief ingredient of the best and dearest Japanese Ink. (*This kind of Taxus is describ'd and figur'd, p. 814. of the Amœnit.*)
- Pistaches.* Another sort of Nuts, call'd *Ginau*, as big as large *Pistaches* grow very plentifully almost every where in *Japan*, on a fine tall tree, the leaves of which are not unlike the large leaves of an *Adiantum*. The Japanese call it *Itsonoki*. The Nuts afford plenty of Oyl, which

is also much commended for several uses. As to a more accurate description of this Tree, I refer the Reader to the *Amœnitates Exoticæ*. p. 812. There are two sorts of Oaks grow in the Country, both different from ours. The Acorns of the larger sort are boil'd and eat by the common People. The fruit of the *Naatsme*, or Paliurus of Prosp. Alpinus, as it grows in the Country, is extraordinary good, and I think much larger than I saw it any where else. *Pome Citron-trees* are to be seen only in the Gardens of the curious. Oranges and Lemons grow very plentifully, and of different sorts. That sort of Lemons, which is reckon'd the best, is call'd *Mican*. It resembles a Peach, both in shape and bigness, and hath an excellent aromatick flavour, but tastes somewhat sower. Another sort they call *Kinkan*. It is much scarcer, in shape and bigness not unlike a Nutmeg, and exceedingly sower. It grows on a shrub, rather than a Tree, and is much used in dressing their victuals, and in what they call *Atsjaer*. (*v. Am. Exot. p. 801.*)

They plant but few *Vines*, because they observe, that the Grapes won't easily ripen. *Brambleberries* and *Rasberries*, are not very agreeable to the taste. *Strawberries* are entirely insipid and not eat. With *Peaches*, *Apricocks* and *Plums* they are plentifully supplied. Of *Plums* particularly they have two sorts, both different from ours, one white, the other purple, both granulated like Mulberries, and ingredients of what they call *Atsjaer*. *Cherry-trees*, and the like, are kept only for the sake of the flowers, as are also by some the *Apricock* and *Plum-trees*, which they improve much by culture, so that the flowers become as big as roses, and in the Spring, when they are in full blossom, afford a most delightful sight about their temples, in their gardens and walks, the trees being thick cover'd with the Flowers, as with Snow.

Firs and *Cypress-trees* are the most common Trees in their woods and forests. There are several different sorts of both. Houses and Ships are built of the wood, of which are made also all sorts of Household-goods, as cabinets, trunks, boxes, tubs and the like. The branches, and what falls down, serve for fuel and fire-wood. The common people burn also the nuts and leaves, which fall down from the trees, and gathering the same daily they keep the ground and roads neat and clean. For ornament's sake, they are planted in rows along the roads, and over the ridges of hills and mountains, which makes travelling very pleasant. The natives, as they improve every inch of ground, take care to plant them in sandy and barren places, which are good for nothing else. No *Firs* nor *Cypress-trees* may be cut down, without leave from the Magistrate of the place; and lest the felling of them should in time too much prejudice their growth, they must always plant young ones instead of those they cut down.

Bambous are very common, and of great use here, as every where in the Indies. Several sorts of Household-goods, baskets, matches, and other

Oaks.

Naatsme.

Pome Citron-trees.

Oranges.
Lemons.

Vines.

Bramble berries.

Rasberries.
Strawberries.
Plums.

Cherry-trees.

Firs.

Cypress-trees.

Bambous.

things are made of them, as are also gutters and spouts, and the walls of houses. A particular sort of *Bambous* grows in the Province *Oomi*, which the Dutch export by the name of *Rottang*, and sell for walking-canes. I shall explain elsewhere, how they are fitted for sale. Both Firs and *Bambous* are in great esteem among the Japanese, for their constant verdure; and the superstitious believe, that they have no small influence over the happy occurrences of human life. The Temple-walks, and other holy places, are adorn'd with them, chiefly upon their festivals and other solemn days: And they make frequent allusions to them in their emblematical and poetical writings, particularly in congratulatory Poems; for they are of opinion, that they will subsist a long while, that common *Bambous* will stand several hundred years, and that the common Fir, which they call *Matzunki*, will come to the age of a thousand, that then it will bend down its branches towards the ground, as not being able to support itself any longer. And lest the truth of this assertion should be call'd in question, they shew up and down the Country some Firs and *Bambous* of an uncommon size indeed, and pretended long standing. I have seen some extraordinary large ones myself.

Cypress trees. *Finoki*, and *Suggi* are two sorts of Cypress-trees, yielding a beautiful light whitish wood, but nevertheless of a good substance, and remarkable for this singular quality, that it sucks in no water, and might well pass for Cedar-wood. It hath been sometimes forbid by the Emperor to fell these trees for any use whatsoever. But little regard is had to orders of this kind, particularly in those provinces which are remote from Court, unless there be a very severe punishment put upon transgression thereof. *Ksamaki*, that is a stinking *Maki-tree*, *Sfinoki* a sort of Oak, and *Jusnoki*, that is *Iron-tree*, so call'd from the uncommon hardness of its wood, are all very common trees. Most Houses are built of the wood of them. *Fatzunki*, a tree growing about the City of *Jeseri*, and the root of the Camphire-tree, afford the best and scarcest wood for cabinets, chests of drawers, and such sort of work, by reason of the curious running of its grain.

Stinking Maki Tree.
Oak.
Iron Tree.

Japan I think may vie with most, if not all, known Countries, for a great variety of beautiful plants and flowers, wherewith kind nature hath most liberally and curiously adorn'd its fields, hills, woods and forests. Some of these they transplanted into gardens, and improv'd by assiduity and culture to the utmost, and indeed to a surprizing degree of perfection. It is foreign to my present purpose to enumerate and to describe all those I met withal during my stay in the Country. I reserve this for another work, and will here confine myself barely to mention some of the chief. *Tsubacki* is a pretty large shrub bearing flowers not unlike roses. It grows in woods and hedges. It hath many beautiful varieties, of which in the Japanese language, copious as it is, there are 900 names, if it be true what the natives report. *Satsuki* is another

Tsubacki Shrub.

Satsuki.

another

another shrub with Lilly-flowers. Of this the natives say, there are upwards of an hundred varieties to be met with in Gardens. The two kinds, which grow wild, one with purple, the other with incarnate flowers, are a great ornament to hills and fields in the proper season, affording a sight pleasing beyond expression. *Sakanandzio* is another shrub with Lilly-flowers, but much larger than the former. It is also much scarcer, and there are three varieties of it. *Sakanandzio*
Shrub.

Momidzi is a kind of *Mapple*. It is so call'd from the purple colour of its leaves. There are two varieties of it, which differ one from another only in this particular, that the leaves of one turn purple in the spring, and of the other in Autumn. Both afford to the eye a very curious sight. The *Fasi-tree* is also said to change the colour of its leaves into a fine purple in Autumn. *Mapple.*
Fasi-Tree.

There are numberless varieties of *Feverfew* (*Mutricariæ*) and *Lillies* growing in this Country. The first (the flowers of which art and culture hath improv'd to the bigness of *Roses*) are the chief ornament of Houses and Gardens, the others of desert and uncultivated places. Nor hath nature been less kind with regard to the *Narcissus's*, *flowers de Lys*, *Clove-Gilli-flowers*, and the like. But one thing I cannot help observing, which is, that these several flowers fall as short of others of their kind, growing in other Countries, in strength and agreeableness of smell, as they exceed them in the exquisite beauty of their colours. The same holds true with regard to most fruits growing in *Japan*, which are far from coming up to the pleasant aromatic taste of those, which grow in *China* and other Eastern Countries. *Feverfew.*
Lillies.

They cultivate as much *Hemp* and *Cotton*, as they can spare ground in their fields. *Sijro* or the wild *Hemp-nettle* grows plentifully in most uncultivated places. This plant makes good in some measure, what want there is of *Hemp* and *Cotton*, for several sorts of stuffs, fine and coarse, are fabricated of it. *Hemp.*
Cotton.
Wild Hemp.

The seeds of the following Plants afford their *Oyl* for several uses both physical and domestick. *Kiri*, is a very large but scarce Tree. It hath leaves like *Burdock*, flowers like the *Digitalis* set to a long stalk, and seeds resembling *Marshmallow* seeds. The *Mikadjo* or Ecclesiastical Hereditary Emperor bears the leave of this Tree, with three flowering stalks, in his Coat of arms. (*It is descri'd and figur'd, pag. 859 of the Amœn. Exot.*) *Abrasin* is a middle-sized Tree with the leaves of a *Platanus*. Its flowers resemble *Roses* in shape and bigness, and the seeds are like the seeds of the *Ricinus*, which made me call it *Ricinus arboreus folio Alceæ*. The *Asadiracht Avicennia*. The *Tsubaki* above-mention'd, as also the *Urusi*, *Faasi*, and *Kainoki* Trees. The *Cotton Shrub* and *Plant*. *Sesami* of two kinds, with white and black seeds. Of all the *Oils* express'd out of the seeds of these several plants, only that of the *Sesamum* and *Kai*, are made use of in the kitchen *Plants and*
Seeds afford-
ing Oyl.
Kiri.
Abrasin.

kitchin, and even these but sparingly, victuals being commonly dress'd in this Country without either butter or oyl.

*Observations
concerning the
State of Agri-
culture in
Japan.*

The Japanese are as good Husbandmen, as perhaps any People in World. Nor indeed is it very surprizing, that they have made great improvements in Agriculture, considering not only the extream populousness of the Country, but chiefly that the Natives are denied all commerce and communication with Foreigners, and must necessarily support themselves by their own labour and industry. Hence the Laws on this head are very particular and severe. Not only the Fields and flat Country, which are seldom or never turn'd into Meadows and pasture Ground, but likewise the Hills and Mountains, afford Corn, Rice, Pease, Pulse, and numberless edible Plants. Every inch of Ground is improv'd to the best advantage, and it was not without great admiration, we beheld in our Journeys to and from Court, Hills and Mountains, many inaccessible to Cattle, which would lie wholly neglected in other Countries, cultivated up to their tops. They are very dextrous and skilful in manuring their Ground, which they do in various ways, and with many different substances, as I shall have occasion to shew in several places of this History. Flat low Grounds are plough'd with Oxen, steep and high ones by Men, and both manur'd with human dung. As to Rice in particular, which is the main Food of the Natives, what Ground they can conveniently spare, and will admit of its culture, is turn'd into Rice-fields, particularly low flat Land, which they can cut through by Canals, and where they have a command of water, which surprizingly quickens the growth of this Plant, it loving a wet muddy Soil. The Japanese Rice accordingly is esteem'd the best of all *Asia*, particularly what grows in the Northern Provinces, which will keep many years, and which for this reason they chuse to fill their Store-houses withal, having first wash'd it in muddy water and then dried it. All Lands must be survey'd every year, before they are sown, by *Kemme*, as they call them, being sworn Surveyors, who are very big of their skill in Geometry, and have the privilege of wearing two Swords, which is otherwise allow'd to none but to the Nobility and Soldiers. When the Harvest draws near they are survey'd once more, at which time it is computed what the whole Crop is likely to amount to, which they do generally, indeed by guesses, but yet with a surprizing accuracy, and thereby prevent the Tenants cheating their Landlords. If the Harvest is like to prove extraordinary good, they cause a square piece of Ground to be cut and thresh'd, and thence infer as to the whole. The Landlords claim *Rokubu*, six parts in ten, of all the produce of their Land, whether Rice, Corn, Wheat, Pease, Pulse, or other, and the Tenant for his trouble and maintenance keeps *Sijbu*, or four parts in ten. Such as hold Lands of the Crown, give but four parts in ten to the Emperor's Stewards, the remainder is for themselves. For encourage-
ment's

ment's sake such as cultivate untill'd Ground, have the whole Crop left them for the first two or three years. The Ground in general is divided into three sorts. 1. *Sso*, the best. 2. *Tsju*, middling, and 3. *Ge*, poor Ground. But they admit likewise of *Dso no fio*, next to the best, *Dso no Tsju*, next to the middling, and *Dso no Ge*, next to the bad. Some regard is had, as to the sort; to the good or bad quality of the Soil, and it varies also considerably in different Provinces, but in the main it amounts to six parts in ten. Among many excellent Laws, which relate to Agriculture, they have one, by virtue of which, whoever doth not cultivate his Ground for the term of one year, forfeits his Title and Possession.

The chief produce of the Fields, which contributes most to the sustenance of Life, is by the Japanese comprehended under the name of *Gokokf*, that is, the *five Fruits of the Fields*. 'Tis by their good or bad growth they estimate the value of the Ground, the fruitfulness of the Year, and the wealth of the Possessor. They make up the chief dishes at their meals, and make good the want there is of Flesh-meat, which Custom and Religion forbid them to eat. The *Gokokf*, are

1. *Kome* or *Rice*. There are several varieties of Rice grow in the Country. The best sort hath not its equal in the Indies. It is perfectly white, like Snow, and so nourishing and substantial, that Foreigners, who are not used to it, can eat but little of it at a time. Boil'd to a good consistence they eat it at their meals instead of Bread. Out of what remains from their yearly provision, they brew a sort of strong fat Beer, call'd *Sacki*, but no more than they think their Families shall have occasion for. Foreigners can export no more Rice, or Beer, than what the Magistrate will allow them.
2. *Oomuggi*, which is as much as to say, *great Corn*, is, what we call *Barley*. They feed their Cattle and Horses with it: Some dress their Victuals with the Flower, and make Cakes of it. There is a sort of *Barley* grows in *Japan*, with purple-colour'd Ears, which, when ripe, are a curious Ornament to the Fields.
3. *Koomuggi*, that is, *small Corn*, is what we call *Wheat*. It is extremely cheap, and I know of nothing they make of it, but a particular sort of Cakes made of the Flower.
4. *Daidfu*, that is, *Daidbeans*, is a certain sort of Beans, about the bigness of Turkish Pease, growing after the manner of Lupins. They are next to the Rice in use and esteem. Of the Meal of these Beans is made what they call *Midsu*, a mealy Pap, which they dress their Victuals withal, as we do with Butter. What they call *Soeju*, is also made of it, which is a sort of an *Embamma*, as they call it, which they eat at meals to get a good Stomach. This *Soeju* is exported by the Dutch, and brought even into *Holland*. I have describ'd their way of making it in my *Amenitates Exoticae*. p. 839. where the Plant it self bearing these Beans is figur'd and describ'd.
5. *Adfuki*, or *Sodfu*, that is *Sobeans*. They grow likewise after the manner of Lupins, and are black, not unlike

Gokokf.

Rice.

Sacki Beer.

Barley.

Wheat.

Daidbeans.

Sobeans.

Lentils, or the Indian *Cajan*. The flower is bak'd with fugar into *Mansje* and other Cakes. Besides the several sorts of *Gokokf* just mention'd, the following Plants are comprehended under the same name : *Awa*, Indian Corn, (*Panicum Indicum Tabern.*) *Kibi*, or *Milium vulgare nostras*, Millet : *Fije*, or *Panicum vulgare juba minore semine nigricante* : And in general all sorts of Corn, and *Mami*, that is pease and pulse.

Turneps. *Turneps* grow very plentifully in the Country, and exceeding large ones. Of all the produce of the fields they perhaps contribute most to the sustenance of the Natives. But the fields being manur'd with human dung, they smell so strong, that Foreigners, chiefly Europeans, cannot bear them. The natives eat them raw, boil'd, or pickel'd. Horse-radishes, Carrots, Gourds, Melons, Cucumbers, Mala insana, Fennel, and some sorts of Lettice, which with us are cultivated in Gardens, grow wild in *Japan*. The *Pastinaca Hortensis*, or Garden-parfnip, is not to be met with. But Wild-parfnip grows plentifully every where. Parsley, Cummin, Succory, and our common European Lettice are cultivated by the Dutch, as they were formerly by the Portuguese, and thrive extraordinary well.

Great Variety
of Plants in
Japan.

Besides the plants, I have hitherto mention'd, there are numberless others, that grow in the Fields, upon hills and mountains, in woods and forests, in morrassy grounds, in barren and uncultivated places, along the Sea-Coasts, and in short every where. Of all these there, are very few, but what afford their roots, leaves, flowers and fruits not only for the sustenance of the common people, but even for the delicious tables of people of quality. There is a great variety of mushrooms, most of which are eat. Some indeed are poisonous, and unlucky accidents happen frequently. The use of some other plants is often attended with the like dangerous consequences, the venomous being sometimes mistook for the wholesom by ignorant people. Some indeed they know how to deprive of their hurtful and venomous qualities. Thus out of the *Konjakf*, which is a poisonous sort of a *Dracunculus*, they prepare a sweet mealy pap. In the like manner by expressing the Juice, by macerating and boiling the roots of the *Warabi* or *Fern*, of the *Ren*, or *Faba Aegyptiaca*, call'd by some *Tarate* flower, as also of what they call *Kasne*, they make a fine sort of flower, which is of great use in dressing their victuals, and which they eat besides, by itself dissolv'd in water. Of all the soft submarine plants there is hardly one, but what the Natives eat. Fisher men's wives wash, sort, and sell them, and they are likewise very dextrous in diving them up from the bottom of the Sea in twenty to forty fathom depth.

C H A P. X.

Of the plenty of the Country, as to Beasts, Birds, Reptiles, and Insects.

OF the Animals of this Country some are merely Chimerical, not existing in nature, nor invented by the Japanese themselves, but borrow'd from their Neighbours the Chinese. Of these it will not be improper to give some account, before I proceed to describe those, which really exist.

Kirin, according to the description and figure, which the Japanese give of it, is a winged Quadruped, of incredible swiftness, with two soft horns standing before the breast, and bent backwards, with the body of a Horse, and claws of a Deer, and a head which comes nearest to that of a Dragon. The good nature and holiness of this Animal are so great, that they say, it takes special care, even in walking, not to trample over any the least Plant, nor to injure any the most considerable Worm, or Insect, that might by chance come under its feet. Its conception and birth require a particular constellation in Heaven, and the birth of a *Sesin* upon earth. *Sesin* is a Man endow'd by nature with an incomparable understanding, and a more than human penetration, a Man capable to dive into the Mysteries of divine and supernatural things, and withal so full of love towards Mankind, as to reveal his discoveries for their common benefit. There are famous, as such, the two Chinese Emperors *Gio* and *Sium*, the memory of whose excellent Government, and the great discoveries they made in the knowledge and virtues of Plants, will be always dear in that Empire: *Koofi* and *Moofi*, two Chinese Philosophers: *Siakæ* an Indian Philosopher, and great discoverer of supernatural truths: *Darma* in China, and *Sotoktais* in Japan, both founders of particular Sects, and Persons of an unspotted holy Life. (*Tab. IX. Fig. 1.* is the Figure of this Creature according to the Chinese, and *Fig. 2.* the same according to the Japanese.)

Besides the *Kirin*, there are two other Chimera's of the Quadruped kind: One is call'd *Suugu*, represented in *Tab. 9. Fig. 3.* It is not unlike a Leopard, as to its shape, but hath two soft horns before the breast, bent backwards. The other is call'd *Kaitsu*, or *Kaisai*. This hath something of the Fox in its shape, two horns before the breast, another horn in the forehead and a row of prickles, like the Crocodil, along the back. (*See Tab. IX. Fig. 4.*)

After the four-footed Chimera's, the *Ta's*, *Dria*, or *Dsja*, as it is call'd by the Japanese, that is, the Dragon must be mention'd. The

Chroni-

Animals of Japan.

Chimerical Animals. Kirin.

Suugu.

Kaitsu.

The Dragon.

Chronicles and histories of their Gods and Heroes are full of fabulous Stories of this Animal. They believe that it dwells at the bottom of the Sea, as in its proper element. They represent it in their Books, as a huge, long, four-footed Snake, scaly all-over the body, like the Crocodile, with sharp prickles, along the back, but the head is beyond the rest monstrous and terrible. The Tail of the Japanese Dragon ends, as it were, into a two-edged sword. (*Tab. IX. Fig. 5.*) Some of the Japanese Emperor's cloth, his arms, Scimeters, knives, and the like, as also the furniture and hangings of the Imperial Palace, are adorn'd with figures of this Dragon, holding a round jewel, or pearl in the right fore-claw. The Japanese Dragon hath but three claws on each foot, whereby it is distinguish'd from the Chinese Imperial Dragon, which is represented with five. *Tatsumaki*, is another Dragon, with a long watry tail. It is believ'd, that this also lives at the bottom of the Sea, and by flying up from thence into the Air, occasions by its violent turnings, what we call a *Water-spout*, which Phenomenon is very common on the Japanese Seas, and observ'd frequently to break towards the Coasts, (*See Tab. IX. Fig. 6.*)

Tatsumaki.
Water-Dragon.

Foo Bird of Paradise.

Foo is a Chimerical, but beautiful, large Bird, of Paradise, of a near kin to the Phoenix of the ancients. It dwells in the high regions of the air, and it hath this common with the *Kirin*, that it never comes down from thence, as the Japanese religiously believe, to honour the Earth with its blessed presence, but upon the birth of a *Sesin*, or that of a great Emperor, or upon some such other extraordinary occasion. The *Foo* of the Chinese is represented in *Tab. IX. Fig. 7.* and that of the Japanese in *Tab. IX. Fig. 8.* Thus far the Chimerical Animals. I proceed now to give an account of such as do really exist.

Animals of Japan.

Considering the largeness and extent of the Japanese Empire, it is but sparingly supply'd with four-footed Beasts, wild or tame. The former find but few desert places, where they could increase and multiply, and follow their usual shy way of life. The latter are bred up only for carriage and agriculture. *Pythagoras's* doctrine of the transmigration of the Soul being receiv'd almost universally, the natives eat no Flesh-meat, and living, as they do, chiefly upon Vegetables, they know how to improve the ground to much better advantage, than by turning it into meadows and pastures for breeding of Cattle. To

Horses.

begin with the tame Beasts. There are Horses in the Country: They are indeed little in the main, but some of them not inferior in shape, swiftncss and dexterity to the Persian Breed. They serve for state, for riding, for carriage and ploughing. The best Horses come from the Provinces *Satzuma* and *Osju*. And a certain breed of little Horses from *Kai* is very much esteem'd. *Oxen* and *Cows* serve only for ploughing and carriage. Of milk and butter they know nothing. They have a sort of large Buffles, of a monstrous size, with bunches on the back, like Camels, which serve for carriage and transport of goods only,

Oxen and Cows.

Buffles.

in large Cities. They know nothing of Asses, Mules, Camels, and Elephants. Sheep and Goats were kept formerly by the Dutch and Portuguese at *Firando*, where the kind still subsists. They might be bred in the Country to great advantage, if the natives were permitted to eat the flesh, or knew how to manage and manufacture the Wool. They have but few *Swine*, which were brought over from China, and are bred by the Country-people in *Fisen*, not indeed for their own Use, which would be contrary to their superstitious Notions, but to sell them to the Chinese, who come over for trade every year, and are great admirers of Pork, tho' otherwise the doctrine of *Pythagoras*, about the transmigration of Souls, hath found place likewise in China. Since the now reigning Emperor came to the throne, there are more Dogs bred in *Japan*, than perhaps in any one Country whatever, and than there were before even in this Empire. They have their Masters indeed, but lie about the Streets, and are very troublesome to passengers and travellers. Every street must, by special command of the Emperor, keep a certain number of these Animals, and provide them with victuals. There are Huts built in every street, where they are taken care of when they fall sick. Those that die, must be carried up to the tops of mountains and hills, as the usual burying-places, and very decently interr'd. Nobody may, under severe penalties, insult or abuse them, and to kill them is a capital Crime, whatever mischief they do. In this case, notice of their misdemeanours must be given to their keepers, who are alone empower'd to chastise and to punish them. This extraordinary care for the preservation of the Dog-kind is the effect of a superstitious fancy of the now reigning Emperor, who was born in the Sign of the Dog, (*The Reader is desir'd to take notice, that the Dog is one of the twelve Celestial Signs of the Japanese, as shall be shewn hereafter in Book II. Chap. 2.*) and hath for this reason so great an esteem for this Animal, as the great Roman Emperor *Augustus Caesar* is reported in Histories to have had for Rams. The natives tell a pleasant tale on this head. A Japanese, as he was carrying up the dead carcass of a Dog to the top of a mountain, in order to its burial, grew impatient, grumbled and curs'd the Emperor's birth-day and whimsical commands. His companion, tho' sensible of the justice of his complaints, bid him hold his tongue and be quiet, and instead of swearing and cursing, return thanks to the Gods, that the Emperor was not born in the Sign of the Horse, because in that case the load wou'd have been much heavier. Greyhounds and Spaniels are wanting. They hunt but little, and only with common Dogs, this kind of diversion being not very proper for so populous a Country, and where there is so little game. They have a particular beautiful kind of Cats, which is a domestick Animal with them, as with us. They are of a whitish colour, with large yellow and black spots, and a very short Tail, as if it

Sheep and Goats.

Swine.

Dogs.

Cats.

had been purposely cut off. They don't care for mousing, but love mightily to be carried about, and care's'd chiefly, by Women.

Four footed wild Beasts. Of four footed wild Beasts the Country produces *Deer*, *Hares* and *Boars*, all which the adherents of some Sects are permitted to eat at certain times of the year. The Island *Mijofima*, or *Akino Mijofima*, so call'd from the neighbourhood of the Province *Aki*, is famous for a particular breed of *Deer*, which they say are very tame and familiar with the Inhabitants. It is contrary to the Laws of the Country to chase and to kill them. The Country People take care to remove their dead Carcasses from their Houses and Fields, forasmuch as the Governor of the Island is empower'd by virtue of another Law, to sentence those, before whose doors, or upon whose ground such Carcasses are found, to some days work, either at the Temples, or for the Publick. They have some few *Monkeys* of a docile kind, with short tails, of a brownish dark colour, with naked red faces and backs. A Mountebank shew'd one about the Country, which he pretended was 106 years old, and which play'd several artful tricks with great dexterity. They have some few *Bears* in the Northern Provinces, but of a small kind. *Tanuki*. *Tanuki* is a very singular kind of an Animal, of a brownish dark colour, with a snout not unlike a Fox's snout, and pretty small: It seems otherwise to be of the Wolf's kind. They have likewise a sort of *Wild Dogs*. *Wild Dogs*, with large gaping snouts. *Itutz* is a small Animal of a redish colour. Another larger sort of it is call'd *Tin*: They both live in houses, and lodge themselves under the roofs, they are so tame, that they might be rank'd among the domestick Animals. They are very dextrous at catching of Fowl, chiefly Chickens, and Fish. The whole Country swarms with *Rats* and *Mice*. The Rats are tam'd by the Natives, and taught to perform several tricks. Rats thus taught are the common diversion of some poor People. The best of the kind, and which play with most dexterity are to be seen at *Osacca*, as the place which Mountebanks, Jugglers and Raryshow-people resort to from all parts of the Empire. *Foxes* also are very common. The Natives believe that they are animated by the Devil, and their Historical and Sacred Writings are full of strange accounts of several odd accidents, which happen'd with, and with regard to Foxes. The Fox-hunters however are very expert in conjuring and stripping this animated Devil, the Hair and Wool being very much coveted for their writing and painting Pencils. They make the same distinction between the *Kis*, or *Fox*, and *Oni* or Devil, as they do in *Sweden* between *Faan*, and *Dieblen*. Of Tygers, Panthers, Lyons, and such other voracious Animals *Japan* is entirely free.

Thus much of the four footed wild and tame Beasts, which are to be met with in *Japan*. The Insects of the Reptile kind are next to be taken into consideration. Among these a mischievous small Creature, known

known all over the East-Indies by the name of *white Ants*, claims the first place. It is a small slender Worm, perfectly white like Snow. They live together in commonalty, as our European Ants do, from whom they do not much differ in shape and bigness. Their head and breast, are of a brownish dark colour and hard to the touch. The Japanese call them *Do Toos*, which is as much as to say, *Piercers*, an Epithet, which they very well deserve, for they pierce and perforate whatever they meet with, Stones only and Ores excepted, and when once they get into a Merchant's Ware-house, they are able within a very short compass of time to ruin and to destroy his best Goods. Nothing hath been as yet found out, that will keep them off, but Salt laid under the Goods and spread about them. Our common European Ants are their mortal Enemies, and whatever place the one sort takes possession of, the others must necessarily quit it. They are no more able than Moles to support the open air, and whenever they go out upon an expedition, they defend themselves by building arches or trenches all along their march, which they know how to tie fast to the ground. These arches are much of the same substance with that of Wasp's-nests. I was told surprizing and melancholly Stories of their quick and mischievous marches and expeditions. But I will only relate what I was an Eye-witness of my self. During my stay at *Coylang*, a Dutch Fort upon the Coasts of *Malabar*, I had an apartment assign'd me in the Governor's own House. One Night I did not go to bed till about mid-night, having been very busy. The next Morning, when I rose, I took notice of the marks of such arches upon my table, which were about the bigness of my little finger, and upon a more accurate inspection I found, that these Animals had pierc'd a passage of that thickness up one foot of the table, then across the table (tho' as good luck would have it, without any damage done to the papers and things I had left there) and so down again through the middle of the other foot into the floor. All this was perform'd within a few hours time. Some attribute the cause of so quick and surprizing a corrosion to the sharpness of their excrements, but wrongly as I found upon examination, for I took notice, that their snouts were arm'd with four sharp crooked pinchers, which in my opinion, are Instruments far more proper to do such quick execution, than any excrements how sharp and corrosive soever.

White Ants.

Mukadde, according to the common Japanese dialect, and *Goko* in their significant or Character language, are not what we call *Aselli* or *Wood-lice*, but the Indian *Millepedes*, *Palmer-worms*, or *Forty-legs*, a worm of about two or three inches in length, slender, of a brown colour, having a great number of legs on both sides, from whence it hath borrow'd its name. The Indian *Forty-legs* are very venomous, and their bites are reckon'd more dangerous and painful, than those of the Scorpion. There are but few in *Japan*, and those not very mischie-

*Mukadde
Forty-legs.*

vous. The part which is stung, or bit, is dress'd with spittle, and the bite seldom observ'd to be attended with ill consequences, (*See Tab. X. Fig. 1.*)

Lizards. The Lizards of this Country do not differ from our common European Lizards.

Snakes. There are but few Snakes in the Country. One of the most famous is call'd *Ficakutz*, and *Fibakari*. It is of a green colour, with a flat head and sharp teeth. It hath borrow'd its name from the length of the day, or the time the Sun stays upon the Horizon, because People bit by it, are said to die before Sun-set. Soldiers are very fond of its flesh, which they eat, firmly believing, that it hath the virtue of making them bold and courageous. This Snake calcin'd in an earthen-pot, hermetically seal'd, gives that powder, which they call *Gawatso*, and which is very famous for its vertues in curing several internal distempers. This same Powder, put under the gutters of a house, is said in a short time to produce young Snakes of the same kind. I met with this sort of Snake no where else but upon the Coasts of *Malabar*, where I was shew'd some by the Bramines. Another sort of Snakes of a monstrous size, call'd *Famakagats*, or according to the common Dialect *Uwabami*, and sometimes *Dsja*, that is *Dragon*, is found in waters and upon mountains. It is very scarce, and when taken, shew'd about for money. (*See Tab. X. Fig. 2.*) From the Reptiles I proceed to the Birds.

Tame Fowl. Of tame Fowl they keep Chickens and sometimes Ducks, but being as I took notice above, imbued with the superstitious notions of *Pythagoras*, the generality will not eat them, and they are kill'd and sold to such as do venture to eat them, only by Persons of a mean extraction. When a Man lies at the point of death, as also upon those days which are sacred to the memory of deceas'd Persons, none of their relations and friends may kill any bird or beast whatever. In the mourning years for the death of an Emperor, and at any other time, when the Emperor thinks fit to order it, no living creature whatever may be kill'd or brought to market in any part of his dominions. The Cocks oftner find pardon than Hens, and are kept alive with great care, because they are held in great esteem, chiefly among the religious Orders, by reason of their measuring the time, and foretelling future changes of the weather. Wild Fowl, tho' naturally shy, are in this populous Country grown so familiar, that many kinds of them might be rank'd among the tame. The *Tswi*, or *Crane*, is the chief of the wild Birds of the Country, and hath this particular Imperial Privilege, that nobody may shoot him without an express order from the Emperor, and only for the Emperor's own pleasure or use. In *Saikokf* however, and in other Provinces remote from Court, a less strict regard is had to the like Imperial Commands. The *Cranes* and *Tortoises* are reckon'd very happy Animals in themselves, and thought to portend good luck to others, and this by reason of their pretended long and fabulous life, of which there are several remarkable instances recorded in

in their Historical Writings. For this reason the Imperial Apartments, walls of Temples, and other happy places are commonly adorn'd with Figures of them, as also with Figures of Firs and Bambous for the like reason. I never heard Country-people, and Carriers, call this Bird otherwise than, *O Tsurifama*, that is, *My great Lord Crane*. There are two different kinds of them, one white as Snow, the other grey or ash-colour'd. There are several kinds of *Saggi*, or Herons, which differ in colour and size. The chief are *Sijro Saggi*, the white Heron, *Goi Saggi*, the grey Heron, both very common, and *Awoi Saggi*, a Heron of a bluish colour and almost as big as a Crane. There are two different sorts of wild Geese, which couple each with their kind. One sort is as white as Snow, only the extremities of the wings are black; the other is grey or ash-colour'd. Both are very common in this Country, particularly the grey ones, and so familiar, that they might be taken for tame, for they will not fly up, nor get out of the way at any body's approach. They do a great deal of mischief in the Fields, and yet no body may disturb, or kill them, under pain of death, except those who have bought the privilege to shoot them in some tracts of ground. The Country-people, to keep them off, surround their Fields with nets, tho' to very little purpose, for they will fly over the nets, as I have seen my self, to get at their Food.

Hérons.

Wild Geese.

Of *Ducks* also there are several differing kinds, and as tame as the Geese. One kind particularly I cannot forbear mentioning, because of the surprizing beauty of its male, call'd *Kinmodsui*, which is so great, that being shew'd its picture in colours, I could hardly believe my own Eyes, till I saw the Bird it self, it being a very common one. (*v. Tab. X. Fig. 3.*) Its feathers are wonderfully diversify'd with the finest colours imaginable, about the Neck and breast chiefly they are red. The head is crown'd with a most magnificent topping. The Tail rising obliquely, and the wings standing up over the back in a very singular manner, afford to the Eye a sight as curious, as it is uncommon. There are also *Pheasants* of uncommon beauty. One kind particularly is remarkable for the various colours and lustre of its feathers, and for the beauty of its tail, which equals half a Man's length, and in a curious variety and mixture of the finest colours, chiefly blue and gold, is no ways inferior to that of a Peacock. *Woodcocks* are a very common Bird; they are eat by the adherents of some Sects, as are also the *Pheasants*, *Geese* and *Ducks*. There is a sort of wild Pigeons with black and blue feathers, tho' otherwise they are no great beauties. The Natives won't suffer them to nest in their Houses, because they found by experience, that their dung upon removal is very apt to take fire, and they say that many an unlucky accident happen'd thereby.

Ducks.

Kinmodsui
a beautiful
Duck.

Pheasants.

Woodcocks.

Wild Pi-
geons.

Storks stay in the Country all the year round.

Storks.

Falcons. The best *Falcons* are caught in the Northern Provinces, and are kept more for State than Sport.

Hawks. *Hawks* are common here, as they are every where in the East-Indies, and a very proud Bird, as is also a kind of *Ravens*, of a middling size, which was first brought over from *China*, as a Present to the Emperor.

Corean Raven. Another scarce Bird was sent over from *Corea*, by way of Present to the Emperor, and is thence call'd *Coreigaras*, that is, a *Corean Raven*.

Our common European Crows, as also Parrots, and some other Indian Birds, are not be met with in *Japan*.

Foken a Night Bird. *Foken*, or according to the common Dialect *Fototenis*, is a scarce Night Bird, of an excellent and delicious taste, and a dish only for the tables of people of quality upon extraordinary occasions. The ashes of this Bird calcin'd, and put into old fower *Sacki*, are said to restore it to its former taste and goodness. (See Tab. X. Fig. 4.)

Misago. *Misago*, or *Bisago*, is a voracious Sea Bird of the Hawk-kind. It preys chiefly upon Fish. It makes a hole in some Rock, upon the Coasts, where it lays up its prey and provision, which is observ'd to keep as well as pickel'd Fish, or *Atsiaar*, and is thence call'd, *Bisagonosufi*, or the *Bisago's Atsiaar*. It tastes very salt, and is sold dear. Whoever knows such a Cave can make a good deal of Money of it, provided he doth not take out too much at a time. (See Tab. X. Fig. 5.)

Mews, &c. *Mews*, *Sea Ravens*, *Snipes*, *Sea-pies*, *Sparrows*, *Swallows*, and some other small Birds are as common here, as in Europe.

Larks. *Larks* sing much better here, than they do in Europe.

Nightingales. The *Nightingales*, if they have a good voice, are sold sometimes to curious People for twenty Cobangs a piece. Thus far, what I had to observe concerning the Birds of this Country.

Flying Insects. Of flying Insects the Country hath Bees, consequently some Honey and Wax, tho' but in a small quantity. Humble-Bees, Wasps, common Flies, Gnats, Fire-flies, several sorts of Beetles and Bugs, as also Locusts, and a great variety of other Insects of this Tribe, it hath common with Europe, besides some other particular and remarkable sorts, the chief of which I will here give a short account of.

Among the Butterflies there is one very large sort call'd, *Jamma Tso*, or the *Mountain Butterfly*. It is either entirely black, or party colour'd, and curiously diversified with white, black and other spots, chiefly upon its forked wings. *Komuri* is a large, spotted, party colour'd, hairy, beautiful *Nightfly*. The same name is given also to Bats. Of *Beetles*, they have several scarce and beautiful kinds. One in particular is very large, in shape not unlike the Dung-fly, shining, black, with two crooked and branched Horns, one larger standing over the

the Nose, after the manner of a Rhinoceros's Horn, the other smaller, standing out on one side from the Shoulder. This Animal cannot walk easily. It lives chiefly under ground. It is scarce, and the Natives have as yet given it no name.

A certain kind of brown Beetles call'd *Sebi*, and sometimes *Semi*, affords several curious and remarkable things to the attentive Eye of an inquisitive Naturalist. They are of three different kinds. The largest is call'd *Kuma Sebi*. (Tab. X. Fig. 6. A. B.) It resembles in shape and bigness that sort of Flies, which with us in Europe are generally observ'd to fly about in the Evening, but it hath no Wings. In the Spring they creep out of the Ground, (where they have lain in Winter-quarters) in the night-time, and fasten themselves with their sharp hoary legs to Trees, their branches, or leaves, or whatever in their march they can lay hold of. A little while after they burst, and split their back lengthways, to give room to another Fly not unlike a Beetle, which was enclos'd within it, tho' much bigger than the Prison to which it was confin'd. Some hours after, this second Fly flies away with a hurrying noise. This curious little Animal hath been described by *Gessner* by the name of *Cicada*. Bursting open the shell in which it lay, and at the same time spreading out its four wings, it makes a sharp and loud noise, which they say, may be heard (a thing almost incredible) very distinctly at full an English Mile's distance. Woods and mountains are full of the noise these little creatures make. They disappear gradually in the Dogdays, and 'tis said, that they creep into the ground again in order to undergo a new Metamorphosis or change, and to re-appear in the same state the next year. How far this agrees with truth, I am not able to determine for want of proper Observations. The name *Semmi* or *Sebi*, which they bear, is borrow'd from their Musick, which begins slowly and upon a low tune, then increases gradually in swiftness and loudness, and again ends pretty low. This Musick, I thought, was not unlike the Noise a Button-maker's spindle makes in turning. They begin to sing with the Rising-sun, and end about Noon, The *Exuvia* call'd *Semi no Mukigara* are preserv'd for physical uses, and sold publickly in shops both in *Japan* and *China*. (Tab. IX. Fig. 6. C. D. E.) Another smaller kind is from its smallness call'd *Kosebi*, or the small *Sebi*. (Tab. X. Fig. 6. F. G. H. I.) They appear later in the year, much about the time when the others disappear. They sing from Noon to Sun-set, and live till late in Autumn. Their musick is not near so loud as that of the first kind, and is by the common people call'd *Tfuku Tfukuboo*. The third kind differs from the second neither in shape nor bigness, only they sing from morning to night. The Females of all the three kinds are mute, and have their breast shut: In all other respects they are like the Males. (See Tab. X. Fig. 6. K. L.)

Sebi, a sort of Beetles.

The *Cantbarides*, or *Spanish-flies* are of the same colour with our *Spanish-flies*, but somewhat bigger and rounder, and very near as big as our common European

European Beetles. Their use is entirely unknown in *Japan*. Another particular sort of Spanish-flies is call'd *Faumio*. They are extremely caustick, and rank'd among the Poisons. They are found upon Rice-Ears, and are long, slender, and smaller than the Spanish-flies, blew or gold-colour'd, with scarlet or crimson spots and lines, which makes them look very beautiful. (*Tab. X. Fig. 7.*) But the finest of all the flying tribe of Insects, and which by reason of its incomparable beauty is kept by the Ladies among their Curiosities, is a peculiar and scarce Night-fly, about a finger long, slender, round-bodied, with four wings, two of which are transparent and hid under a pair of others, which are shining, as it were polish'd, and most curiously adorn'd with blew and golden lines and spots. The following Fable owes its origin to the unparallel'd beauty of this little creature. They say that all other Night-flies fall in love with it, and that to get rid of their importunities it maliciously bids them (for a trial of their constancy) to go and to fetch fire. The blind lovers scruple not to obey commands, and flying to the next fire or candle, they never fail to burn themselves to death. The female is not near so beautiful as the male, but grey, or ash-colour'd and spotted.

Singular
Night-fly.

C H A P. XI.

Of Fish and Shells.

Productions of
the Sea.

TH E Sea, and its Productions, contribute full as much towards the sustenance of the Natives, as the growth of the Country, Rice only excepted. The Sea all about *Japan* is plentifully stor'd with all sorts of Sub-marine Plants, Fish, Crabs and Shells, of all which there are very few, but what were eat by their indigent Ancestors, and are so to this day. There are even many which in these wealthy and refin'd Ages appear upon the sumptuous tables of People of the highest quality. Both Fish, Crabs and Shells, are comprehended under one general Name *Kiokai*, or *Iwokai*. In this present chapter, which may be look'd upon as an Introduction to one of the following, wherein I intend to treat of their tables and kitchin, I will set down as many of them as came to my knowledge, along with their true Japanese Names, though it must be observ'd in general, that several of them are found likewise in our European and other Seas.

Wales.

Of all the animal productions of the Japanese Seas, I know none of so extensive an use, for rich and poor, as the *Kudswi* or *Whale*. It is caught frequently about *Japan*, but particularly in the Sea *Kbumano*, which washes the Southern Coasts of the great Island *Nipon*, as
also

also about the Islands *Tsuffima* and *Goto*, and upon the Coasts of *Omura* and *Nomo*. The common way of catching them is with darts, or harping-irons, as they do in the Groenland-fishery, but the Japanese Boats seem to be fitter for this purpose than ours, being small, narrow, tapering into a sharp point at one end, with five oars, or ten Men each, who row them with incredible swiftness. About 1680, a rich Fisherman in the province *Omura*, whose name was *Gitaijo*, found out a new way of catching Whales with Nets made of strong ropes about two Inches thick. This method was afterwards follow'd with good success by a Countryman in the Islands of *Gotbo*, whose name was *Iwonomo*. They say, that as soon as the Whale finds his head entangled in a net, he cannot without great difficulty swim further, and may be very easily kill'd with Harpoon-irons after the common manner. The reason why this new Method, which seem'd to bid very fair for success, hath not been universally receiv'd is, because it requires a greater, and much more expensive set of proper Tackle, than common Fishermen can afford. For whereas the expence of Whale-fishing, after the common manner, seldom exceeds 20 Chests of Silver, this cannot be so much as attempted with a less Sum.

There are several sorts of Whales, which differ in their names, shape, and bigness. 1. *Sebio* is the chief, and indeed the largest Fish of the Whale-kind. It affords most Train-oyl, and its flesh is very good, and wholesom, so far that Fisher-men and the common People attribute their good state of health amidst all the injuries of cold and weather, which they are continually expos'd to, chiefly to their eating this flesh. 2. *Awo Sangi*, commonly *Kokadsura*, that is a small Whale, is grey or ash-colour'd, smaller than the *Sebio*, from which it also differs something in shape. 3. *Nagafs*, is commonly 20 to 30 fathom long, and hath this particular, that he can stay under water for two or three hours, during which time he can travel a vast way, whereas other Whales must continually come up to the surface of the water for fresh supplies of air. 4. *Sotookadsura*, that is, the Whale of blind People, so call'd from the figure of a *Bijwu*, or a sort of a Lute, which blind people in this Country use to play upon, which is said to be naturally represented on its back. It is not a very large sort, and seldom exceeds ten fathom in length. It is caught frequently about *Japan*, but the flesh is reckon'd unwholesome food, being, as they say, too hot, and occasioning coughs, fevers, eruptions on the skin, and sometimes the Small-pox. It is brought to market with other fish, and sold for the flesh of the *Sebio*, but those who know it will never buy it. 5. *Mako* never exceeds three or four fathom in length. This same name is given to the young ones of the other kinds. That, which I hear speak of, is caught frequently upon the Eastern Coasts of *Japan*, as also upon the Coasts of *Kijnokwi* and *Satzuma*. Ambergreese is found in the intestins of this Whale. The head yields a small quantity of Train-oyl. 6. *Iwasikura*, that is, *Sardin's-Eater*, hath a tail and fins like common Fish. We saw this

fort, when we went up to Court, between *Caminofeki*, and *Simonofeki*, and I took it to be that Fish which the Dutch call *Noord Caper*. Of all these several kinds of Whales nothing is thrown away as useless, excepting only the large Shoulder-bone. The skin which is black in most kinds, the Flesh which is red and looks like Beef, the intestines, which from their remarkable length are call'd *Fiakfro*, that is, an hundred fathoms long, and all the inward parts are eat, pickel'd, boil'd, roasted, or fry'd. The fat or blubber is boil'd into Train-oyl, and even the sediments of the second boiling are eat. The bones, such as are of a cartilaginous substance, are boil'd when fresh, and eat, or scrap'd, clean'd and dried for the use of the kitchen. Out of the nervous and tendinous parts, both white and yellow, they make cords and ropes, chiefly for their Cotton-manufactures, as also for their Musical Instruments. Not even the garbage is thrown away, but kept for some use in the Kitchen. Several little things are made of the jaw-bones, fins and other bones, which are of a more solid substance; particularly their fine stilyards for weighing Gold and Silver are made of them, and have borrow'd their name from thence.

Satsifoko. *Satsifoko* is a Fish two, three, and sometimes five to six fathoms long, with two long teeth or tusks, standing out of the mouth upwards, which are sometimes, by way of ornament, put at the top of castles, temples, and publick buildings. I was inform'd by Fishermen, that this Fish is a cunning and mortal enemy of Whales, and that he kills them by creeping into the mouth, and devouring their tongues. He hath a way, as he creeps in, to put his head and teeth into such a posture, that they are no hindrance to him.

buku. *Iruku* is a known Fish, call'd *Tenije* in the Indies, (*Tab. XI. Fig. 1.*)
Eurube. *Eurube* is another Fish, not very large, (*Tab. XI. Fig. 2.*) The Dutch call him *Blazer*, which signifies *Blower*, because he can blow and swell himself up into the form of a round Ball. He is rank'd among the poisonous Fish, and if eat whole, is said unavoidably to occasion death. There are three different sorts of it found in the Japanese Seas, all in great plenty. The first sort call'd *Susumebuka* is small, and seldom eat, The second is call'd *Mabuku*, that is the true *Buku*. This the Japanese reckon a very delicate Fish, and they are very fond of it. But the Head, Guts, bones, and all the garbage must be thrown away, and the Flesh carefully wash'd and clean'd before it is fit to eat. And yet many People die of it, for want, as they say, of thoroughly washing and cleaning it. People that by some long and tedious sickness are grown weary of their lives, or are otherwise under miserable Circumstances, frequently chuse this poisonous Fish, instead of a knife or halter, to make away with themselves. A Neighbour of my Servant at *Nangasaki* being so strongly infected with the Pox, that his nose was ready to drop off, resolv'd to take this Meal, in order to get rid at once both of his life and distemper. Accordingly he bought a good quantity of this poisonous Fish, cut it into pieces, boil'd it,

it, and in order as he thought, to make the poison still stronger, he took foot from the thatch'd roof of his house, and mix'd it with the rest. After dinner he laid himself down to die, and soon falling mortally sick, he brought up not only the poison he had taken, but a large quantity of viscid, sharp, nasty matter, probably not the least cause of his distemper, and by this means found life and health, in what he sought for death, for he recover'd and was well afterwards. A few years ago five persons of *Nagasaki* having eat a dish of this Fish, fainted soon after dinner, grew convulsive and delirious, and fell into such a violent spitting of Blood, as made an end of their lives in a few days. And yet the Japanese won't deprive themselves of a dish so delicate in their opinion, for all they have so many Instances, of how fatal and dangerous a consequence it is to eat it. Soldiers only and military men, are by special command of the Emperor forbid to buy and to eat this Fish. If any one dies of it, his son forfeits the succession to his father's post, which otherwise he would have been entitled to. It is sold much dearer than common Fish, and not eat, but when fresh. The third sort is call'd *Kitamakura*, which signifies *North Cushion*. I could not learn the reason of this Appellation. The same Name is given to a Person that sleeps with his head turn'd to the North. The poison of this sort is absolutely mortal, no washing nor cleaning will take it off. It is therefore never ask'd for, but by those who intend to make away with themselves.

The *Sea Horse*, or *Sea Dog*, and, as the Germans call him *Wasser-See-Horsebauch*, is a very singular fish, much about the length of a Boy of ten years of age, without either scales or fins, with a large Head, mouth and breast, a large thin belly like a bag, which will hold a large quantity of water. He hath thin sharp teeth in the chops much like a snake. The inner parts are so minute, that they are scarce visible. He hath two flat cartilaginous feet with fingers, not unlike the hands of a child, under the belly, by the means of which, he creeps, in all likelihood or walks at the bottom of the Sea. All his parts are eat, none excepted. He is caught frequently in the Gulf of *Jedo*, between *Kamakura* and that Capital, where I saw him brought to market.

Tai, is what the Dutch in the Indies call *Steenbrassem*. This is very much esteem'd by the Japanese as the King of Fish, and a peculiar Emblem of happiness, partly because he is sacred to their *Jebis*, or *Neptune*. partly by reason of a beautiful variety of shining colours, which appear on him when under Water. It is a very scarce Fish, not unlike a Carp, and finely variegated with red and white. The Female hath some red spots. It is so scarce, that upon some great entertainment at Court, or other extraordinary occasions, it is not to be had under a thousand Cobangs. Another sort of this Fish is call'd *Kbaro Tai*, or black *Steenbrassem*, from the colour. This is not near so much esteem'd, and is caught frequently about *Saikokf*.

Tai.

Kbaro Tai.

Sufuki,

Sufuki. *Sufuki*, is what the Germans call *Kablkopf*, that is, Baldhead. (Tab. XI. Fig. 3.) *Funa* is a fish not unlike a Carp, and much commended for his Medicinal Virtues, chiefly against Worms. A larger kind of the same is call'd *Najos*. *Mebaar* is a red colour'd fish, in bigness and shape not unlike a Carp, or Steenbrassem, with the Eyes standing out of the head like two bills. It is caught every where in great plenty, and is the common food of poor People. *Koi* is another sort of it, which also resembles a Carp, and is sometimes one *Sackf* and a half long. This sort is caught in Rivers, chiefly about Water-falls, against which they endeavour to swim. They are so strong that two Men can hardly hold them. They are exported all over the Empire, fresh and pickel'd. They take some in the Lake of *Saifa*, or *Tensu* which are four *Sakf* long. *Maar*, the Salmon is taken in Rivers and fresh water Lakes. *Itojori* is a *Salmonat*, or small Salmon. *Makuts*, is what the Dutch call *Harder*. *Sawara*, a King's-fish. *Fiuwo* is what the Dutch call *Draatvisb*. *Ara* (Tab. XI. Fig. 5) is what the Dutch in the Indies call *JacobsEwertz*. *Kusuna*, a short nose. *Kamas* a Pike. *Sufuki* is the *Schaarvisb* of the Dutch, only a longer and narrower sort. *Adsi* is the *Muashancker* of the Dutch. Of this there are several different kinds, the chief and largest whereof is call'd *Ooadsi*. (Tab. XI. Fig. 6.) *Taka* is what the Dutch call a *Kaye*. *Kame*, and *Takasame*, (Tab. XI. Fig. 7.) are Rays, of the hard skins of which they make cases and other curious things in *Japan*. The skin of this fish is imported also from *Siam*, where it is found much finer. *Feje* is a broad flat fish with a long tail. There is one sort of it, which hath a small horny, or bony, sting at the end of the tail, which the Dutch in the Indies call *Pijlstaart*. The Japanese believe, that this sting taken from a live fish is an infallible remedy against the bite of Snakes, rubbing the bitten part with it. For this reason they carry it along with them among other House Medicines. *Come*, or *Fei*, are Soles, and *Karei*, *Eots* or *Bruts*. *Bora* is a fish much like a pike, with a white and delicious flesh. Some call him *Songaats Fish*, because he is taken in the *Songaats*, or first month of the Japanese year. They pickle and smoke them, as they do pikes at *Bremen*. These and all pickel'd fish in general, are call'd *Karassumi*. They export them from *Nagasaki* and *Nomo*, where they are frequently caught, and carry them to *Fedo*, and into several other parts of the Empire, tied to straw-ropes, ten to a rope. They are exported by the Dutch and Chinese. Other fish made into *Karassumi* are valu'd but little by the Natives. The best sort of the *Katsuwu* fish is caught about *Gotbo*. They cut this fish into four pieces, which they dry by degrees over the damp of hot boiling water, and bring it upon the table along with the Liquors. The Dutch export it by the name of *Comblomaas*, which however is not the true name. *Managatsuwu* is a flat fish, not unlike a But, with one Eye on each side. *Sake*, perhaps a sort of *Cablian*, is a pickel'd fish, not unlike Cod. It is imported from the Country of *Feso*.

Feso, and hath borrow'd its name from its smell, which is not unlike the smell of their *Sake Beer*. *Tara* is a sort of Cod imported from the Northern Provinces; the best of the kind comes from *Tsiosijn*, whence it is call'd *Tsiosijn Tara*. *Sajori*, is what the Inhabitants of *Nagasaki* call *Sufumoiwo*, and the Dutch *Naadelvisb*, (*Tab. XI. Fig. 8.*) which signifies *Needle-fish*. It is a small fish, not above a span long, thin, with a row of sharp, long prickles along the back. *Tobiwo* is what the Dutch call a *Springer*, (*Flying-fish*) because it leaps out of the water. The Japanese one seldom exceeds a foot in length, and is very delicious, but rarely taken. *Iwas*, is the Sardin; *Kissugo*, the Smelt, or Sand-smelt. *Feso* by the Dutch call'd Sandkruper, is a middling fish between a Smelt and an Eel. *Saba* are Mackrels. *Ai*, or *Ai no iwo*, by the Dutch call'd *Modevisb*, is a fresh-water fish, not above a span long, swimming with surprizing swiftness. *Sijroiwo*, is what the Dutch call *Kleiner Stind*: They also call him *Weissvisb*, that is white fish. He is caught in the Spring about the mouths of rivers. *Konosijro*, call'd by the Dutch *Sassap*, is a sort of *Herring*, not unlike the Swedish *Strobmlings*. *Kingjo*, the *Gold-Fish*, is a small fish seldom exceeding a finger in length, red, with a beautiful shining, yellow or gold-colour'd tail, which in the young ones is rather black. In *China* and *Japan*, and almost all over the Indies, this fish is kept in ponds, and fed with flies before their wings come out. Another kind hath a silver-colour'd tail. *Unagi* is the common Eel. *Oounagi* is another sort of Eels much larger than the common. (*Tab. XII. Fig. 1.*) *Faatzme Unagi*, that is an Eel with eight Eyes, is what is call'd in Germany *Neunaug*, that is *Nine-eye*, or an Eel with nine eyes. (*Tab. XII. Fig. 2.*) *Doodsio* is by the Dutch call'd *PuytAal*. (*Tab. XII. Fig. 3.*) It is a fish about a finger long, with a very large Head in proportion to the Body, found frequently in watry Rice-fields and muddy ponds. They are of two different Kinds, the one with, the other without a beard. They have a Notion, that they may be brought forth artificially out of straw cut, and mix'd with mud and dirt, and expos'd to the heat of the Sun early in the morning. *Fammo*, by the Dutch call *Conger Aal*, is larger than a common Eel, which it resembles, when under water, but slenderer. (*Tab. XII. Fig. 4.*)

Ika is a common Seaqualm. Both the Chinese and Japanese esteem it a scarce and delicate bit. Fish also are easier caught with the flesh of this qualm, than with any other bait. (*Tab. XII. Fig. 5. 6.*) *Fako* or *Sepia*, is another Sea-qualm with long tails or feet, at the end whereof are, as it were, small hooks, wherewith the creature fastens itself to rocks, or the bottom of the Sea. (*Tab. XII. Fig. 7.*) It is a common *Soccano* or Side-dish, and eat either fresh, boil'd, or pickel'd. There are two sorts of *Kuragge*, which is also of the Sea-qualm kind. One is call'd *Midsukurage*, that is, the white qualm. (*Tab. XII. Fig. 8.*) This is common in all Seas, whitish, transparent, watry, and not fit to eat. The other is scarcer, fleshy, and eatable after it hath been prepar'd and

Tara.

Sajori.

Tobiwo.

Iwas.

Kissugo.

Feso.

Saba. Ai.

Sijroiwo.

Konosijro.
Kingjo.

Unagi.

Several sorts
of Eels.Ika. Sea-
qualms.

Fako.

Kuragge.

depriv'd of its sharpness. It is prepar'd after the following manner. They first macerate them in a dissolution of Alum for three days together, then they rub, wash and clean it, till it grows transparent, which done, it is pickel'd and preserv'd for use. Before the Infusion, the skin is taken off, wash'd, pickel'd and kept by itself. Some of these Sea-qualms are so large, that two men can scarce lift them up. Pickel'd, as they are brought upon the table, they are of the same substance, colour and taste with the edible Bird's-nests (*Nidi Alcyonum*) brought from *China*, and I have been credibly inform'd by Chinese Fishermen, that these Bird's Nests are made of the very flesh of this Animal.

Namako. *Namako*, by the Dutch at *Batavia* call'd *Kaffer-kull*, is edible. (*Tab. XIII. Fig. 1.*) *Imori* is a small venomous Water-lizard, black, with a red belly. (*Tab. XIII. Fig. 2.*) *Takanomakura*, which is as much as to say, the pillow of the Sea-qualm *Tako*, is the common Sea-star, and is not eat.

Tortoises. Of all the footed animal produce of the water, the *Ki*, or *Came*, *Tortoises*, are most esteem'd by the Japanese, being look'd upon as peculiar Emblems of happiness, by reason of the long life which is ascrib'd to them.

Emblematical Tortoise. That kind particularly, which hath a broad tail much like a large round beard, and which in their learned language is call'd *Mooke*, and by the common people *Minogame*, for all it doth not exist in nature, is yet frequently to be seen among other emblematical figures, wherewith they adorn the walls of their temples, the sides of their altars, and the apartments of the Emperor and Princes of the Empire. (*Tab. XIII, Fig. 3. 4.*)

Land Tortoise. The most common *Tortoises* are, *Isicame*, or *Sanki*, that is, the *Stone*, or *Mountain Tortoise*, which is so call'd because found in these places, and is nothing else but the common Land-tortoise. (*Tab. XIII. Fig. 5.*) *Fo Game*, or *Doo Game*, that is, *Fishy*. or *Water-tortoise*, (*Tab. XIII. Fig. 7.*) because of its living in the water. They say, that upon the Southern and Eastern Coasts of Japan there are found *Tortoises* large enough to cover a Man from head to toe.

Crabs and Shrimps. All sorts of Crabs and Shrimps both of fresh and salt water, are call'd in general *Febi*. The following particular Kinds are come to my knowledge. *Febisako* is the common small Crab, which is found in great plenty upon the Coasts of the Baltick. *Sako* signifies all sorts of small fish in general. *Si Febi* differ but little from the common Crabs, no more than what they call *Dakma Febi*, excepting only, that the latter are caught in fresh water, and will within a year turn black. *Kuruma Febi*, is as much as to say *Wheel-crabs*; they are so call'd from the figure of their tail. *Umi Febi*, that is *great Crabs* or *Lobsters*, are commonly a foot long. They are boil'd, then cut into small pieces, and brought upon the table, as a *Soccana* or *Side-dish*. Care must be taken not to eat their black tail, because it hath been observ'd, that it gives people the belly-ach, or throws them into a *Cholera morbus*. *Siakwa*, is a Crab with a broad Tail, which is caught frequently with other small fish. It hath but little flesh, and almost none at the time of the full moon. All the testaceous

testaceous and crustaceous animals, which are found in these Seas, and indeed every where in the Indian Ocean beyond the Eastern shores of the Ganges, are observ'd to be fleshier and fuller, at the time of the new moon, contrary to what happens in our European Seas. *Gamina*, (Tab. XIII. Fig. 7.) otherwise *Koona*, is a Crab, which lives in a beautiful shell diversified with various colours, (This is what the English call *Soldier's Crab*, *Fresh water Soldier*, *Hermit Crab*, because they live in other People's quarters) *Kani*, which signifies *Pocket Crab*, is our common European fresh-water Crab. It bears the name of the whole Tribe of the fresh-water Crabs. *Kabutogani*, or *Unkiu*, is a Crab of a singular structure, with a sharp, long, ferrated prickle or sword, standing out from the head, and a roundish, smooth back. (Tab. XIII. Fig. 8.) *Gadsame* is no bigger than the common Crab, with the upper shell tapering into a point on both sides. It hath four claws, two large ones before, and two behind, which are smaller. (Tab. XIV. Fig. 1.) *Simagani*, that is, a *Striated Pocket-crab*. It might be call'd *Wart-crab*, from the great number of warts and prickles, which cover the Shell all over; the hind Claws only excepted, which are smooth and almost cylindrical. (Tab. XIV. Fig. 2.) They are caught frequently upon the Eastern Coasts, as also in the Gulf of *Suruga*. Some of this sort are incredibly large. I bought one of the hind Claws at *Suruga* in a Cook-shop, which was as long, and full as big as a Man's Shin-bone. (Tab. XIV. A. represents it as big as the Life.)

*Gamina.**Kabutogani.*

All sorts of oysters, muscles and shells, of which there is a great plenty and surprizing variety in the Japanese seas, are eat, none excepted, raw, pickel'd, salted, boil'd, or fryed. They are daily gather'd on the Coasts in low water. Divers dive for them to a considerable depth. Others fish them with nets. The following sorts are the most common and best known. *Awabi*, which I have already mentioned, when I spoke of the pearls of this Country, is an open Univalve, as big as a middle siz'd Persian Pearl shell, but deeper. (Tab. XIV. Fig. 3.) They lie deep underwater, sticking fast to rocks, or to the bottom of the Sea, from whence they are taken up by Fishermen's wives, they being the best Divers of the Country. They go down arm'd with Darts or long knives, to defend themselves against *Kayes* and *Porpeffes*, and when they see an *Awabi*, they pull it off suddenly before the animal is aware, because otherwise it would fasten itself to the rocks, or to the bottom of the Sea, so strongly, that no force would be strong enough to tear it off. This shell is fill'd with a large piece of flesh of a yellowish, or whitish colour, and a very tough substance, though without fibres. They say, it was the common food of their necessitous Ancestors, in memory whereof when they entertain company at dinner, they always provide a dish of it. It is also become a custom with them, as well among the vulgar, as among people of quality, that when they send one another presents of money, cloth, stuffs, fruits, or any thing else, a string, or at least a small bit of the dried flesh of this shell is sent along

*Oysters and Shells.**Awabi.*

along with them, as a good Omen, and in order to put them in mind of the Indigency of their Forefathers. The flesh is cut into thin slices or strings, which are extended on a board, and dried. A large Pearl is found sometimes in this Shell, but of an ugly yellowish colour, a deformed shape and of no Value. *Tairagi* is a flat, long, thin, and very large bivalve, almost transparent, near of a triangular Figure, running from a large base tapering into a point. The Animal is tied fast to both sides of the shell with a strong tendon. (Tab. XIV. Fig. 4.) The best of the kind are found in the Gulf of *Arima*, where it sometimes yields Pearls. *Akoja* is a flat bivalve, about a hand broad, scaly, on its outward surface, and of a very ugly appearance, within of an exquisite Mother of Pearl's glimmering. The best of the kind, and which yield the finest Pearls, are found in the Gulf of *Omura*.

Mirakai. *Mirakai* is the common black fresh water Muscle, which is found also in our Rivers and Lakes in *Germany*. *Famaguri*, (Tab. XIV. Fig. 5.) are bivalves much of the same shape and bigness, but thicker, smooth and white within, without of a brown or chestnut colour. Divers curious figures are painted on the inside, and they serve as an Amusement to the Court of the *Dairi*, or Ecclesiastical Hereditary Emperor, who play with them after the following manner. Large heaps are thrown on the ground, and every one of the Company having taken his Portion, he wins, that can shew the most pairs. Every pair hath proper hooks, by the means of which they are easily known, and brought together, tho' never so much mix'd. The best are gather'd, and in greatest plenty upon the Coasts of *Quano*. *Sidjimi* is a small bivalve not unlike the *Famaguri*, but thinner, and is found sticking in mud. *Katfi* or *Utskaki*, are Oysters. The Oysters found about *Japan* are deformed, rough, stony, growing together, and to rocks. There are chiefly two sorts, one remarkably large, the other smaller. The best and largest are found in great plenty in the Gulf of *Kamakura*. *Kisa*, or *Akagai* is also a bivalve, white without, with deep furrows running as it were parallel to each other, within of a reddish colour. (Tab. XIV. 6.) They fix a handle to this shell, and use it in the kitchen instead of a spoon, or pail. *Nakatagai* is a large, ugly, roundish, striated and black shell. *Afari*, is a small thin shell, grey or ash colour'd. *Te* or *Matee*, (Tab. XIV. Fig. 7.) is an oblong thin bivalve gaping at both ends. The Animal that lives within it, is reckon'd very delicious. *Umi Fake* is another bivalve much of the same kind, about a span long, and so big, that one can scarce grasp it between the thumb and fore-finger. Its flesh is pickel'd and kept for use. This shell is found only upon the Coasts of *Tsikungo*, where by express order of the Prince of that Country it is forbid to fish them, till a sufficient quantity hath been provided for the Emperor's own Table.

Takaragai. *Takaragai* call'd in the Indies *Cowers*, are brought from the *Maldiv*e and other Islands, and imported into *Bengala*, *Pegu*, and *Siam*, where they go for current Money. Those found about *Japan* are of different forts.

forts. (Tab. XIV. Fig. 8.) The best are brought from the *Rinku* Islands, and are the chief ingredient of their white Cheek varnish. *Sasai* (Tab. XIV. Fig. 9.) is a large, thick, odoriferous, turbinated univalve, white and prickled. Its mouth is shut close, with a flat, thick covering, or operculum, of a stony substance, rough, on the outside not unlike the *Lapis Judaicus*, only sharper and smooth. *Nisi* is an Univalve much of the same shape, but larger, and hath not near so good a flesh. Both can fasten themselves very close to rocks, and the bottom of the Sea, like the *Awabi*. Common People make use of the shell instead of Pots to spit in. *Tannisi* are the common black Land Snails gather'd for Food in muddy Rice Fields. They have their mouth shut with an oblong, almost stony operculum. *Bai* is a Snail in a common oblong, turbinated white shell. *Ras* or *Mina* is another of the same kind, but black and smaller. Both are gather'd on the shore in low water. *Kabuto* is a small, oval, not turbinated univalve. Another small turbinated univalve is call'd *Sugai*.

*Sasai.**Nisi.**Tannisi.**Bai.**Ras.**Kabuto.**Sugai.*

T H E

History of JAPAN.

B O O K II.

O F T H E

Political State of JAPAN.

C H A P. I.

Names of the Gods, Demi-Gods and Emperors, who are mention'd in the Japanese Histories, as the first Monarchs and Governors of that Empire.



HE better to understand the opinion of the Japanese about the original state of their Country (which formerly they look'd upon as the only inhabited part of the earth,) and the succession of their Emperors and Monarchs down to this present time, I have thought fit to divide the History and Chronology of this Empire, into three *Æra's*, a *fabulous*, a *doubtful*, and a *certain*.

The first and fabulous *Epocha* of the Japanese Government reaches far beyond the time of the Creation, as fix'd in Sacred writs. *Japan*, they say, was during that period of time, govern'd by a succession (or rather evolution) of seven Celestial Spirits or Gods, which are by them call'd *Ten Dsin Sitzai Dai*, that is, *the seven great Celestial Spirits*, each of which reign'd an immense, but undetermin'd number of years. The History of the Japanese Gods is full of strange wonderful adventures, and great bloody Wars, which are said to have happen'd in this first Age of the Japanese World. The two Chronological Authors, whom I have follow'd

Epocha's of the Japanese.

The first and fabulous Æra.

Succession of Seven Spirits.

in

in writing this History, barely mention their Names, as also, that the three first were not married, but that their four Successors had each his Wife, as a Companion of his Government, whose names are likewise set down. Of this first Succession of Gods, I have had already occasion to speak more amply in the seventh Chapter of the first Book, wherein I treated of the origin of the Japanese Nation according to the opinion of the Natives. I must therefore refer the Reader to that Chapter, and beg leave here to repeat, that the last of this first Succession, *Isanagi Mikotto*, having carnally known his Wife and Goddess *Isanami Mikotto*, begot a second race of *Demi-Gods* or *God-men*, who succeeded the first in the Government of *Japan*, and being five in number are thence call'd

Second Succession of five Demi-Gods.

Dsi Sin Go Dai, that is, the *five great Terrestrial Gods*, or *Monarchs*. They reign'd in the following order.

Tenseo Dai Sin.

1. *Ten Se O Dai Sin*, eldest son and heir of *Isanagi Mikotto*, for whose memory, and that of his brethren and posterity, the Japanese still profess a most profound respect and veneration. He is said to have reign'd 250000 years. *China*, they say, was during his reign govern'd by *Ten Kwo Si*, to whom they also attribute a long and fabulous Government, and further mention, that three descendants of his Family successively rul'd the Empire of *China*.

Osiwo Ni.

2. *Osiwo Ni no Mikotto*, liv'd and reign'd in all 300000 years. During his reign, and during the reign of his Successor, to the beginning of that of the fourth Japanese *Dsi Sin*, *Sat Teiki* govern'd the Empire of *China*.

Ni ni ki.

Ni ni ki no Mikotto reign'd 318533 years. During his whole Reign *Sattei Ki* was Emperor of *China*.

Fiko Oo Demi no.

4. *Fiko Oo Demi no Mikotto* reign'd 637892 years. *China* was then govern'd by the Emperor *Katsura Kaki*, who was succeeded by five Princes of his Family.

Awase Dsi.

5. The fifth and last of these Demi-Gods was *Fuki Awa se dsu no Mikotto*. He reign'd 836042 years, so that the whole space of time, during which this race of God-men govern'd *Japan*, takes in 2342467 years. This is all the Japanese know of the antient State and Government of their Empire, a tradition, which some of the wiser people, even among them, are very sensible, is liable to great doubts and uncertainties, if not entirely fabulous and chimerical. However all, without exception, profess a peculiar veneration for *Isanagi* and his Consort *Isanami*, as being the progenitors of their Nation, and if I may be allowed thus to express my self, their *Adam* and *Eve*. The right which the family of the Ecclesiastical Hereditary Emperors claims to the Crown and Government of *Japan*, and which they have enjoy'd free and undisturb'd during a succession of many Ages, is grounded upon a lineal descent from *Ten Seo Dai Sin*, *Isanagi's* first-born son and heir, from his eldest son, and so down. There is hardly a town, or village, throughout the Empire, but what hath one, or more, Temples erected to his memory, and the place of his

his residence, which is said to have been in the Province *Isje*, is held so sacred, that, at certain times of the year, People of all ranks and qualities resort thither in Pilgrimage. Thus much of this first and fabulous Epocha of the Japanese Government, of which I have treated more at large in the above-mention'd seventh Chapter of the first Book.

I proceed now to the second and doubtful Aera. It is little known, The second and doubtful Aera of the Japanese. what was the state of these Countries, and the way of life of the Inhabitants, from the beginning of the Creation. (when according to the description of that great law-giver *Moses*, the Supreme Being call'd this Globe of our Earth out of nothing, and form'd it, by his infinite power, into a state altogether becoming his divine goodness and wisdom) to the time of their first Monarch *Sin Mu Ten Oo*, whose reign comes down pretty low, and within 660 years of our Saviour's Nativity. It is highly probable, that in those early times they liv'd up and down the Country, dispers'd in hords, (as do to this day the *Scythian* Inhabitants of the great *Tartary*) separate from the rest of the world by a rocky tempestuous Sea, which encompasses their Islands, being as yet in a state of nature and freedom, without a settled form of Government, and destitute of arts and sciences. The neighbouring Empire of *China* was then already grown very powerful, arts and sciences flourish'd there, and were by the Chinese brought over likewise into *Japan*. It was owing to this, that the Japanese became in time polite and civiliz'd, and 'tis not unlikely, that in imitation of their neighbours, by whom they were imbued with notions of a Monarchical Government, they submitted with more cheerfulness, when *Sin Mu Ten Oo* began to reign over them, the rather as this Prince was descended of a family so much belov'd, and esteem'd so sacred among them. In the mean time, that so considerable a period of time should not remain empty in their Chronological Books, they have fill'd up the vacancy with the names of the most eminent Monarchs, who after the demise of *Katsurakuki* and the five descendants of his family, sat on the Throne of *China*.

The first Chinese Emperor mention'd in this second Aera is *Fuki*, and with his full title *Tai Ko Fuki*, (the Chinese pronounce it *Fobi*.) This Prince had according to some the body, and according to others the head of a Serpent, with a most sublime understanding. He discover'd the motions of the Heavens, and the twelve Celestial Signs, and divided the time into years and months. He invented besides many other useful arts and sciences, and communicated them to the world for the common benefit of mankind. The Chinese make him their first Emperor and the founder of their Monarchy, and many among them pretend, that from his reign down to this present age, they can shew an accurate History of their Empire, and a true Chronological succession of their Emperors, which before his time had been very doubtful and fabulous. But if according to one of my Japanese Historians, he began to reign 20446 years before *Synmu*, or 21106 before Christ, that is, many thousand years before

the Creation, he cannot be allow'd a place in this second Aera, but ought to be rejected into the first and fabulous one. My other Chronological Author, with more probability, puts the beginning of his reign in the year before *Synmu*, 2928, which is the year before Christ 3588, or according to *Petavius* 396 years after the Creation. He reign'd according to one Author 110, and according to the other 115 years. I think it necessary here to acquaint the Reader, that having found the latter Author in many Instances more accurate, I chose to follow him preferably to the first. The Rev. Father *Couplet*, in the Preface to his Chronological Tables, puts the beginning of the reign of *Fohi* in the year before Christ 2953, which comes 520 years nearer our Saviour's nativity, being just that space of time, during which *Xinnum* and the seven descendants of his family, whom he omits, sat on the Throne of *China*.

Sin Noo.

The second Chinese Emperor was *Sin Noo*, (the Chinese pronounce it *Xin Num*, or *Sijnum*,) and with his full title *Jen Tei Sin Noo Si*. Some Authors begin the Chronology of the Chinese Empire with the reign of this Emperor. He came to the throne in the year before *Synmu*, 2549, which is the year before Christ 3209, or according to *Petavius's* Chronology 775 years after the Creation. This illustrious Prince, like another Ægyptian *Serapis*, taught mankind agriculture, and those arts which relate to the support of our Life. For this reason he is by some represented with the head of an Ox, by others only with two horns plac'd on his forehead. He also discover'd the virtues of several Plants, and communicated them to the world in a treatise he wrote on this subject, which was doubtless the first Herbal that ever was written. His Picture is held in high esteem among the Chinese. The Physicians particularly have it hung up in one of the best apartments of their houses, with a plant or leaf in his mouth, on which he smells. He reign'd 140 yeats, and was succeeded by seven descendants of his family, who reign'd 380 years; so that the Empire continu'd in this family 520 years.

Kuo Tei.

After the demise of the last Emperor of the family of *Xin Num*, *Kuo Tei*, (or according to the Chinese *Hoam Ti*,) and with his full title *Hon Tei Jui Hin Si*, came to the Crown. The Chinese Historians unanimously agree, that this Prince reign'd in China. Those who call the existence of the preceding reigns in question, begin the History and Chronology of the Chinese Empire with the reign of *Hoam Ti*. He begun to reign in the year before *Synmu* 2029, before Christ 2689, or according to Father *Couplet*, whom Dr. *Mentzelius* accurately follows, 2697. He was but eleven years old when he came to the Crown. During his minority the Empire was govern'd by wise and prudent Councillors, who took great care to give the young Monarch an education becoming so great a Prince, and to instruct him in all the useful arts and sciences then known. The Chinese stand indebted to this Emperor for the art of feeling the pulse, which he learnt himself from his Tutors, and afterwards commanded that it shou'd be publish'd to the World. He reign'd 100, and liv'd 111 years.

years, He was succeeded by five descendants of his Family, in which the Empire continu'd 313 years.

Of the five Princes, *Hoam Ti's* successors, *Tei Gio*, or according to the Chinese pronounciation *Ti Jao*, was the most illustrious. He was a great *Sefin*, that is, a Man incomparably well vers'd in occult arts and sciences. He was also a very virtuous Prince, and a true Father of his Country. His death was univerfally lamented by all his Subjects, who went into mourning for three years. He came to the Crown in the year before *Synmu*, 1697, before Christ 2357. He reign'd 72 years, and dy'd under the reign of his successor in the 118th year of his age. Tho' he had twelve Children, ten sons and two daughters, yet he deliver'd the Crown and Government of the Empire to an honest and wife Husband-man, to whom he married his two daughters.

Tei Gio.

Tei Sijun, otherwife *Gu*, and according to the Chinese *Ju Ti Sijun*, or *Ju Ti Xun*, was *Ti Jao's* son in law, and successor. He reign'd eight and twenty years with *Ti Jao*, and thirty three alone, in all sixty-one. My Author puts the beginning of his reign in the year before *Synmu*, 1634, which is the year before Christ 2294. During his reign a great Deluge happen'd in *China*, which overflow'd many provinces, and drown'd great numbers of the Inhabitants. The Country continu'd under Water in some parts for several years after.

Tei Sjun

Uu, and with his full title *Katewu*, that is, Emperor *Uu*, of the family *Ka*, or as the Chinese pronounce it, *Ju* of the family *Hia*, reign'd seventeen years with the Emperor *Tei Sjun*, and ten years after his death, in all twenty-seven years. He was crown'd in the year before *Synmu* 1573, before Christ 2233. This Emperor caus'd canals and sluices to be cut, to convey the Waters, which overflow'd great part of *China* under the reign of his Predecessor, down to the Sea. By this means deep rivers arose, and the Country was freed from the floods. He liv'd an hundred years, and was succeeded by eleven descendants of his family, who reign'd 431 years, so that the crown remain'd in this family 458 years. The last of this family was famous for his uncommon strength, but he very much tyraniz'd his subjects, and liv'd with such a profuseness, that he caus'd a Lake to be dug by two thousand Men, and to be fill'd with Chinese Beer. He is said also to have built a Tower of Gold and precious Stones for one of his Mistresses. He was depos'd and banish'd in the 52d year of his age.

Uu.

Sioo Sei Too, that is *King Too* of the family of *Sjoo*, or as the Chinese pronounce it, *King Tam* of the family of *Ksjam*, came to the Crown in the year before *Synmu* 1106, before Christ 1766, being then eighty-seven years old. He reign'd thirteen years, and died in the hundredth year of his age. During his reign there was a great famine in *China*, which lasted seven years, like that famous Egyptian famine mention'd in holy Writs. He was succeeded by twenty-seven Princes of his family, who reign'd in all 631 years, so that the Empire remain'd in this Family for 644 years. The last Emperor of this family was a great tyrant,

Sioo Sei Too.

for which reason the Princes his subjects rais'd war and rebellion against him, and having reduc'd him to great streights, he set fire to his Palace, and burnt himself with his family and domestics, leaving the Empire to the Conqueror

Siu no Bu O. *Siu no Bu O*, that is, Emperor *Bu* of the family of *Siu*, or according to the Chinese *Un Van* of the family *Sjeu*, who came to the Crown 462 years before *Synmu*, and 1122 before Christ. He reign'd seven years, and was succeeded by thirty-seven descendants of his family, in which the Empire continu'd according to the Japanese Histories 868 years, that is to the year before Christ 255, and 206 years after *Synmu*. Under *Sqowoo*, and according to the Chinese pronunciation *Sjoovam*, the fourth Emperor of this family, in the 22d year of his reign, which was the year before *Synmu* 367, before Christ 1027, upon the eighth day of the fourth month, was born in India the great heathen prophet *Siaka*, who for his incomparable qualities was afterwards call'd *Fo*, or *Fotoge*, that is, the God, and by the Chinese *Sitsjun*, that is, the great and perfect. His doctrine was soon spread by his disciples into several parts of the East-Indies. He died seventy-nine years old, in the year before *Synmu* 289, before Christ 949. Thus far what I had to observe concerning the second and doubtful Aera of the Japanese.

C H A P. II.

Of the Ecclesiastical Hereditary Emperors of Japan in general, of their Succession, Residence and Court; as also of the Chronology of the Japanese.

Third Aera of the Japanese.

THE third and last Epocha of the Japanese Monarchy, which is that of their *Oo Dai Sin Oo*, or Ecclesiastical Hereditary Emperors, begins with the year before Christ 660, being the seventeenth year of the reign of the Chinese Emperor *Kaiwo*, or as the Chinese pronounce it, *Huivam*, (who was the seventeenth Emperor of the family of *Sjeu*). From that time to the year of Christ 1693, one hundred and fourteen Emperors, all of the same family, sat successively on the Throne of *Japan*. They value themselves extremely upon being the eldest branch of the family of *Tensio Dai Sin*, that most sacred founder of the Japanese Nation, and the lineal issue of his first-born son, and so down. Uncommon respect, and a more than human veneration, is on this account paid them by their subjects and countrymen. But before I proceed to the History of their succession, lives and actions, it will not be amiss to give some

Japanese Emperors, whose Offspring.

some preliminary account of their sacred Persons and Court, as also of the Chronology of this Empire, whereby the succession of the Emperors must be calculated.

And here it must be observ'd in the first place, that these Ecclesiastical hereditary Monarchs, tho' they are Heirs of the Throne and Government of their divine Predecessors, yet they have not inherited the Title of *Mikotto*, a Title which is sacred only to the divine and half divine Beings of the first and second Succession. They are call'd *Mikaddo* (which is a diminutive of *Mikotto*) as also *Dai*, and *Oo*, and *Kwo* and *Tai*, all which signify an *Emperor*, a *Prince* and *great Lord*. They are likewise call'd *Tenjin*, that is, *Sons of Heaven*, and many more Titles of the like Nature have been given them. In common conversation they are frequently call'd *Dairi*, which name properly denotes their whole Court, on which account also he is sometimes call'd *Kintsiufama*, that is, the Head, or Lord of the Ecclesiastical Court. When he speaks of himself he assumes the Title of *Tsin*, and when he signs that of *Maro*.

*Titles of
the Ecclesiastical
Emperors of Japan.*

But to come nearer to our purpose. It was about the time mention'd above, that the Japanese, who had been till then without any settled Form of Government, either Monarchical or other, following a course of Life not unlike that of the Patriarchs, where the several Families liv'd under the command and authority of their Fathers, or else obey'd to the most prudent among themselves; 'twas I say, about that time, they agreed to submit to the Government of one Prince. It is not improbable, but that the Chinese, who came over from time to time into *Japan*, as they were bred up themselves under a Monarchical Government, had no small share in persuading the Japanese to prefer the same. In this posture of affairs, surely no body had a better claim to the supreme Power and Authority, than a Prince lineally descended of the first born issue of the Family of *Tensio Daⁱ Sin*, who, by the very Law of Primogeniture, seem'd to be naturally entitled to the Sovereignty ascrib'd to that Founder of their Nation, whose Holiness and Virtues he inherited besides.

*Their right
to the Throne.*

Even to this Day the Princes descended of this Family, more particularly those who sit on the Throne, are look'd upon as Persons most holy in themselves, and as Popes by birth. And in order to preserve these advantageous notions in the minds of their Subjects, they are oblig'd to take an uncommon care of their sacred Persons, and to do such things, which examin'd according to the Customs of other Nations, would be thought ridiculous and impertinent. It will not be improper to give a few instances of it. He thinks that it would be very prejudicial to his Dignity and Holiness to touch the ground with his feet; for this reason, when he intends to go any where, he must be carried thither on Men's shoulders. Much less will they suffer, that he should expose his Sacred Person to the open air, and the Sun is

*Respect
shown them.*

*Instances of
the great care
they take of
themselves.*

not thought worthy to shine on his Head. There is such a Holiness ascrib'd to all the parts of his Body, that he dares not cut off, neither his Hair, nor his Beard, nor his nails. However lest he should grow too dirty, they may clean him in the Night, when he is asleep, because they say, that what is taken from his Body at that time, hath been stolen from him, and that such a theft doth not prejudice his Holiness or Dignity. In ancient times he was oblig'd to sit on the Throne for some hours every morning, with the Imperial Crown on his Head, but to sit altogether like a Statue, without stirring either Hands or Feet, Head or Eyes, nor indeed any part of his Body, because by this means it was thought that he could preserve peace and tranquility in his Empire, for if unfortunately he turn'd himself on one side or the other, or if he look'd a good while towards any part of his Dominions, it was apprehended that War, Famine, Fire, or some other great Misfortune was near at hand to desolate the Country. But it having been afterwards discover'd, that the Imperial Crown was the Palladium, which by its immobility could preserve peace in the Empire, it was thought expedient to deliver his Imperial Person, consecrated only to idleness and pleasures, from this burthensome duty, and therefore the Crown is at present plac'd on the Throne for some hours every morning. His Victuals must be dress'd every time in new pots, and serv'd at table in new dishes: Both are very clean and neat, but made only of common clay, that without any considerable expence they may be laid aside, or broke, after they have serv'd once. They are generally broke, for fear they should come into the hands of Laymen, for they believe religiously, that if any Layman shou'd presume to eat his food out of these sacred dishes, it would swell and inflame his mouth and throat. The like ill effect is dreaded from the *Dairi's* sacred habits, for they believe that if a Layman shou'd wear them, without the Emperor's express leave, or command, they would occasion swellings and pains in all parts of his body.

Their Succession.

As soon as by the demise of a *Mikaddo* the Throne becomes vacant, he is by the Ministry of this Ecclesiastical Court put into the deceas'd's place, whom they think the nearest Heir, without regard had to Age or Sex. Hence it is, that often Princes under age, or young unmarried Princesses ascend the Throne, and there are also instances, that the deceas'd Emperor's Relict succeeded her Husband. If there be several Pretenders to the Crown, and it doth not appear plainly, who it is that hath the nearest Title, the Difference is adjust'd in an amicable way, according to equity, and the supreme power deliver'd successively, to each of them for some years, in proportion to the degree of kindred, they bore to the deceas'd *Mikaddo*. Sometimes the Father resigns the Crown successively to one or more of his Children, that he, and their Mothers, whilst yet alive, may have the pleasure to see them upon the Throne, of which perhaps after their demise, they would

would stand excluded. All this is done at Court with as little trouble as possible, and a *Mikaddo* may die, or resign, and another be put into his place, without any body's, but the Courts, knowing of it, till the affair is over. However it happen'd sometimes, that those of the Imperial family, who thought themselves entituled to the succession, but were excluded, maintain'd their right by force of arms, endeavouring to turn out the *Dairi*, whom they thought unlawfully possess'd of the Throne. Hence arose wars and dissensions very prejudicial to the Empire. The Princes of the Empire espous'd different Interests, and these quarrels seldom ended but with the entire destruction of one the contending parties, follow'd by a cruel extirpation of whole families.

The *Dairi's* whole Court is of the family of *Tensio Dai dsin*, and 'tis on account of a birth so eminent and noble, that they esteem themselves entituled to a far greater degree of respect and deference, than Laymen could pretend to. Though they are all descended of one family, yet by degrees they spread out into different branches, and are at present many thousands in number. Some few are provided with Abbies, and Priories of rich Monasteries, founded up and down the Empire. But the greatest part of them remain at Court, religiously attach'd to the *Dairi's* most holy person, of whom they must entirely depend as to their support and maintenance, each according to the office or dignity, he is invest'd with. *Their Court.*

At present the Secular Emperor grants the necessary subsidies for the maintenance of the *Dairi*, and his Ecclesiastical Court. He hath for this purpose assign'd him the whole revenue of the City of *Miaco*, and all its appurtenances; but because they fell far short of ballancing his expences, it hath been agreed, that the deficiencies should be made up out of the Secular Emperor's Exchequer: But those allowances are so small, and besides so indifferently paid, that the Court can hardly subsist by it, at least, that they cannot make that figure, which they did formerly, when the *Dairi* was himself Master of the Empire, and had all the Revenues at his own disposal. However, they still keep up their former grandeur and magnificence, and it can most truly be said of this Court, that it is remarkable for a splendid poverty. The great ones run themselves in debt, and the inferior officers and servants, whose allowances are far from being sufficient to maintain them, must work for their livelyhood. Accordingly they make and sell baskets, made of straw, (*See Chap I. of the V. Book*) tables, shoes for Men and Horses, and other mean things of this nature. The *Mikaddo* indeed, though his Revenues are but small, in comparison of what they were in former times, yet as he still hath them in his own management, he is sure in the first place to take care of himself, and to provide what is requisite to keep up his former splendor, and to satisfy his luxury and profuseness. *Provision made for their maintenance.*

profusenefs. He is the better able to do this, as one very considerable prerogative of the Crown and supreme authority, he once enjoy'd, hath been still left him by the Secular Monarch, which is the granting of titles of Honour to the great Men of the Empire, their children and relations, which brings in vast Treasures into his Exchequer. He follows the custom of his Predecessors, keeping twelve wives, one of whom, being the mother of the hereditary Prince or Princess, hath the title of Empress. It would be too tedious to relate all the splendid and pompous ceremonies which are observed upon his marriage, upon the lying in of the Empress, upon the chusing of a nurse for the Heir of the Crown, and his education. It is enough to say, that they are great and magnificent beyond expression, and that, did all the happiness and welfare of the Empire entirely depend upon the birth of this hereditary Prince, they could not be greater.

*Ranks and
Titles of the
Courtiers.*

There are several eminent dignities that belong to this Ecclesiastical Court, and its Nobility is compos'd of persons of different ranks and quality. The *Mikaddo* himself is the fountain of honour. There are indeed certain employments annex'd to certain Titles. But other honours are merely titular, and these are frequently conferr'd by the *Mikaddo* on Secular persons, on the Princes of the Empire, and Men of note. This is done either at the recommendation of the Secular Monarch, or at their own desire, upon condition of paying a large sum of money. All the Honours and Titles are divided into six I, as they call them, that is ranks or Classes. The Title of the first class is *Dai Seo Dai Sin*. The person, who is honour'd with this Title, is esteem'd so great and sacred, that they believe that his Soul becomes a *Cami*, or God, the moment of her departure from the body. For this reason the *Mikaddo* keeps it for himself, and seldom bestows it on any body. The dignity of *Quanbuku* belongs likewise to this first class. *Quanbuku* is the second Person of the Ecclesiastical Court, and the *Dairi's* Vicegerent and Prime Minister in all affairs relating to the Empire. (*This Title is assumed by the secular Monarch, or given to the presumptive heir of the Crown, and is the same with that of Quabaccondono, of which there is so frequent mention made in the Letters of the Jesuits.*) The following three Titles belong to the second I, or rank, *Sa Dai Sin*, *U Dai Sin*, and *Nai Dai Sin*. They are never conferr'd on more than three persons at Court. The *Dai Nagon* and *Tsunagon* make up the third rank. These two Titles are always annex'd to certain Employments. The titles, which belong to the fourth and fifth I, rank or class, are *Seonagon*, *Tsunagon*, *Tsiuseo*, *Seosjo*, and *Sidsin*. Both these Classes are very numerous, and again subdivided into several differing ranks. The persons of this Class are likewise call'd *Tensio bito*, that is, a *Heavenly people*, and the whole Ecclesiastical Court in general assumes the title of *Kuge*, which signifies as much

as Ecclesiastical Lords, and this they do by way of distinction from the *Gege*, under which name they comprehend all the Laity and inferior sort of People, who are not of so holy and so honourable a descent. The titles of the sixth and last class are *Tai U*, *Goi*, and many more of less note. All titles and degrees of honour, whatsoever, are conferr'd, as I have already observ'd, by the *Mikaddo*, and by him alone. When the Secular Monarchs took the Government of the Empire into their hands, the *Dairi* reserv'd to himself, along with the supreme authority, this considerable branch of the Imperial prerogatives. Hence whatever titles the Secular Emperors intend to bestow on their Favourites and Prime Ministers, must be obtain'd of the *Mikaddo*. There are chiefly two titles, which the Secular Emperor, with the consent of the *Dairi*, can confer on his prime Ministers, and the Princes of the Empire, which are *Maquandairo* and *Cami*. The first was formerly hereditary, and signifies as much as a *Duke* or *Earl*. The second denotes a *Knight*. It must be observ'd in this place, that the character, which denotes a deified Soul, is likewise pronounc'd *Cami*, but then it is of a nature quite different from that which expresses the title and honour of Knighthood. All the Gods and Idols of the Country in general have the name and character of *Cami*.

The Persons of this Ecclesiastical Court, among other marks of distinction, are clad after a particular fashion, peculiar to themselves, and widely differing from the habits of secular Persons, whom they scorn and despise, as being of a mean, unholy extraction. There is so much difference even among themselves, as to their habits, that thereby alone it is easily known what rank they are of, or what employment they have at Court. They wear long wide breeches and a large gown over them, which is very wide and made after a singular fashion, chiefly about the shoulders, and hath a long train, which they trail after them on the ground. They cover their heads with a black lacker'd cap, by the different shape and figure of which, it is known, among other marks of distinction, what quality they are of, or what places they have at court. Some have a broad band of black Crape, or Silk stitch'd to their caps, which is either tied up, or hangs down behind their shoulders. Others have a sort of a Lap, made after the fashion of a Fan, standing out before their Eyes. Some wear a sort of Scarf, or a broad Band, which hangs down forwards from their shoulders. The length of this Scarf is again different, according to every one's quality, or dignity, for it is the custom of this court, that no body bows down lower, but to reach the floor with the end of his Scarf. The Women's drefs at the Court of the *Dairi* is also very particular and different from that of Secular Women. But chiefly the *Dairi's* twelve Wives are drefs'd in as many sumptuous Gowns, not lined, interwove with flowers of Gold and Silver, and withal so large and wide, that it is a matter of great difficulty for them to walk, when thus compleatly drefs'd.

Their Habit.

Their Pa-
ssime.

Studies and learning are the chief amusement of this Ecclesiastical Court. Not only the *Kuge*, or courtiers, but even many of the fair Sex have acquir'd great reputation by their Poetical, Historical and other Writings. All the Almanacks were formerly made at court: But now it is a learned Citizen at *Miaco* that makes them. However they must be examin'd and approv'd of at Court by Persons commission'd for it, who take care that they be sent to *Isje*, as to a holy Place to be there printed. They are great lovers of Musick, particularly the Women play with great dexterity upon all sorts of Musical Instruments. Young Noblemen divert themselves with riding, running races, dancing, fighting, playing at *Tennis*, and such other exercises becoming their quality. I did not enquire, whether they act Comedies and Tragedies at Court. But as the Japanese in general are very fond of Plays, and will spend a great deal of money upon them, I am inclin'd to believe, these Ecclesiastical Persons, their gravity and holiness notwithstanding, would not be willingly wanting so agreeable and entertaining, and withal so innocent a diversion.

The Dairi's
Residence.

In former times when the *Dairi* was sole Master of the Country, he resided with his Court, wherever he pleas'd, honouring with his sacred Presence, now this, then another town, or province of his Empire, and it seldom happen'd, that two succeeding Emperors chose the same place to live at. Of late their Residence hath been in a manner fix'd to *Miaco*. They are possess'd of the North-East part of this large Capital, which well deserves the name of a separate Town, not only by reason of its great extent, and the number of streets, palaces and houses built within its compass, but also because it is actually separate from *Miaco*, and defended against the sudden approach of an unexpected enemy, by ditches, walls, ramparts and gates. The *Mikaddo* himself lives about the middle of it, in a large, and spacious palace, known from others by the height and magnificence of its tower. His Imperial Consort lives with him in the same palace, and the palaces of his other Wives stand next to his. A little way further are the houses of the Lords of the Dairi's Bed-chamber, and of such other persons, whose offices require a constant and more immediate attendance on his sacred person. If a *Mikaddo* resigns, a separate Palace is assign'd to him, to his family and court, as is also another to the Hereditary Prince, and to his Court. The rest of the streets and houses are divided among the Officers of this Court, according to their rank and dignity. The Secular Monarch constantly keeps a strong guard of *Bugjos* and Soldiers at the Dairi's Court, as it were, out of tenderness and care for the preservation and safety of his sacred person and family, but in fact to put it out of his power, ever to attempt the recovery of the throne and the supreme authority, which he took from him.

Thus much of the *Dairi*, his Court and Government in general. It now remains, before I proceed to the History and Succession of the

the Ecclesiastical Emperors, to lay down some general observations tending to explain the Chronology made use of in the same.

The Japanese have two principal Aera's, or Epocha's. The first, and also the more common, begins with the reign of their first Emperor *Synmu* in the year before Christ 660. Consequently the year of Christ 1693, which was the sixth year of the *Nengo Genrokf*, was the 2353 from *Synmu*. This Epoch is by them call'd *Nin O*, which properly speaking signifies, *a great and powerful Lord, or Monarch*, and in a more sublime sense, *the very first*. Aeras of the
Japanese. Nin O.

The second Epoch made use of in *Japan*, is call'd *Nengo*. It was invented by the Chinese for a greater certainty in Chronology, than they thought their common Epochs would admit of, and it was not introduc'd in *Japan* till the reign of the thirty-sixth Emperor. It takes in a period only of a few years, commonly less than twenty, seldom beyond this number. The beginning, as also the proper figure to express it, are determin'd by the Emperor, which is done commonly in memory of some remarkable accident, or of some considerable alteration in church or state. As the Emperor hath the sole power of instituting them, so he can continue them as long as he pleases. The Japanese character expressing the *Nengo*, then current, when I was in *Japan*, the sixth year of which falls in with the year of Christ 1693, was pronounc'd *Genrokf*, which signifies the *Happiness of Nature and Art*, whereby the then reigning *Mikaddo* alluded to the desirable happiness and tranquillity of a private life, which the late Emperor his father resolv'd to lead after his resignation of the Crown. This Epoch is made use of in their Almanacks, Orders, Proclamations, Journals, Letters and Writings. In their printed Books, chiefly such as relate to History and Chronology, the current year of the Epoch *Nin O* is added to it. It must be observ'd, that a new *Nengo* begins always with a new year, tho' it was order'd and instituted several months before. Sometimes also it happens, that altho' a new *Nengo* hath been already begun, yet the years of the preceding *Nengo* are continued in the title pages of their Books, their Letters, Journals, and so on. This I take to be owing either to the People's not liking the character expressing the new *Nengo*, or to its not being as yet known, which is not impossible in an Empire of so great an extent. Thus for instance, the almanacks of the first and second year of the *Nengo Genrokf* were printed with the fifth and the sixth year of the preceding *Nengo*, *Dsiokio*, tho' it was then already expir'd. In this case however care is taken, that no error, or confusion, shou'd be occasion'd in their Chronology by such an inadvertency. And for this reason it was, that in the next almanack, which was that of the year of Christ 1690, the third year of the *Nengo Genrokf* then current, was set down accordingly, without any mention made of the two first. The character of a *Nengo* is compos'd of two, seldom of more figures, which are, and must be taken out of a particular table compos'd for this purpose. Nengo.

Periods of 60
Years.

There remains still a third Epoch, which is likewise made use of in the Chronology of the Japanese. This consists of Cycli or periods of sixty years, and the Japanese stand indebted for it to the Chinese, as they are also for their *Nengo's*. These sixty years arise from a combination of the *Jetta*, which are the names of the twelve Celestial signs, with the ten names of their Elements. The characters of the Celestial signs being combin'd with those of the ten Elements five different times, or these six times with the former, there arise sixty compound figures or characters, each of which is taken for a year. When the sixty years are expir'd, a new Cyclus is begun, which runs again thro' all these several combinations. The Japanese use this period of 60 years, the better to ascertain the most remarkable occurrences in church and state, which are recorded in their Histories, and are referr'd under the current year of the Cyclus, as well as that of the two other Epochs *Nin O* and *Nengo*, by which means also they obtain a perpetual harmony between their own History and Chronology and that of the Chinese, with this difference however, that whereas the Chinese in their historical writings mention not only the year, but likewise the number of the Cyclus wherein such, or such things happen'd, the Japanese on the contrary set down only the year. The Cycli of the Japanese are not number'd at all, the reason of which will appear plainly, if we consider the natural pride of this nation; and how far short they would fall, in this particular, of their neighbours the Chinese, who can shew a succession of Cyclus's for many centuries before the very foundation of the Japanese Monarchy. In the following History, which I propose to give of the succession of the Japanese Monarchs, I shall avoid troubling the Reader with all these different Epochs, tho' I thought it requisite to give some preliminary account of them.

Their Celestial
Signs.

The *Jetta*, or twelve Celestial Signs of the Japanese, are

- | | |
|-------------------------------|--------------------------------------|
| 1. <i>Ne</i> , the Mouse. | 7. <i>Uma</i> , the Horse, |
| 2. <i>Us</i> , the Ox or Cow. | 7. <i>Tsitfufe</i> , the Sheep. |
| 3. <i>Torra</i> , the Tyger. | 9. <i>Sar</i> , the Monkey. |
| 4. <i>Ow</i> , the Hare. | 10. <i>Torri</i> , the Cock, or Hen. |
| 5. <i>Tats</i> , the Dragon. | 11. <i>In</i> , the Dog. |
| 6. <i>Mi</i> , the Serpent. | 12. <i>I</i> , the Boar. |

Their Hours.

The same names are given, and in the same order, to the twelve hours of the natural day, and to the twelve parts, which every hour is by them divided into, by which means they are able to mention in their Histories, with great accuracy not only what day the most remarkable occurrences happen'd, but also what hour, and what part of the hour. It must be observ'd however, that what they call *Day*, is that interval of time between Sun-rise and Sun-set, and that the same is divided into six equal parts or hours, as is also the Night, from Sun-set to Sun-rise into six others.

Hence

Hence it is, that their hours differ in length every day, that in the Summer the hours of the day are much longer than those of the night, and shorter on the contrary in the Winter.

As to their Elements, there are properly speaking but five, and it is only by giving two different names and characters to each of them, that they have rais'd the number to ten, which was absolutely necessary, because by their combination with the twelve Celestial Signs, repeated five times, they were to obtain the Cyclus of sixty years. The Names of their ten Elements are

1. <i>Kino Fe.</i>	Wood.	2. <i>Kino To.</i>	Wood.
3. <i>Fino Fe.</i>	Fire.	4. <i>Fino To.</i>	Fire.
5. <i>Tsutsno Fe.</i>	Earth.	6. <i>Tsutsno To.</i>	Earth.
7. <i>Kanno Fe.</i>	Oar.	8. <i>Kanno To.</i>	Oar.
9. <i>Midsno Fe.</i>	Water.	10. <i>Midsno To.</i>	Water.

In *Tab. XV.* hereunto annex'd, I have represented the Characters of the twelve Celestial Signs, those of the ten Elements, and those of the whole period of sixty years, as they arise from a combination of the former.

The beginning of the Japanese year falls in between the Winter Solstice and Spring Equinox, about the fifth of *February*. But as the Japanese are extremely superstitious in celebrating the day of the New Moon, they commonly begin it with the New Moon, which immediately precedes or follows the fifth of *February*. Thus the first year of the *Nengo Genrokf*, which in the Cyclus is call'd *Tsutsno Fe Tats*, being the year of Christ 1688, began on the second of *February*, the second of *Genrokf*, in the Cyclus *Tsutsnoto Mi*, (of Christ 1689) on the twenty-first of *January*; the third of *Genrokf*, in the Cyclus *Kano Fe Uma*, (of Christ 1690) on the Ninth of *February*; the fourth of *Genrokf*, in the Cyclus *Kanoto Futsuse* (of Christ 1691) on the twenty-first of *January*; the fifth of *Genrokf*, in the Cyclus *Midsno Fe Sar*, (of Christ 1692) on the seventeenth of *February*, and the sixth of *Genrokf*, (of Christ 1693) on the fifth of *February*. The Japanese have a Leap-year every other or third year, or seven Leap-years in nineteen common years.

C H A P. III.

Of the Ecclesiastical Hereditary Emperors in particular, and first of those, who govern'd from the beginning of the Japanese Monarchy till our Saviour's Nativity.

The beginning of new Reigns, how mention'd in their Histories

I AM now come to the History and Succession of the Ecclesiastical hereditary Monarchs of *Japan*, but before I begin the same, I must not omit to take notice, that in their Historical and Chronological Books a new Reign begins always with a new Year. Tho' a new Emperor, as it frequently happens, becomes possess'd of the Throne, by death or resignation, several months before the Year is expir'd, yet all the remaining part of it is added to the Reign of his Predecessor. This is done, as they pretend, to avoid all Confusion in their Chronological Tables; for in their Historical Remarks upon the same they constantly mention what Month, and what Day of the Month every *Mikaddo* took possession of the Throne.

Japanese Authors, from which this History was taken.

In writing this History of the Japanese Monarchy I consulted two Chronicles written and publish'd in *Japan*, wherein very little is said of the Lives of the Emperors, their Virtues and Vices, and the political Part of their Government; but their Names, their Descent and Birth, their Succession, the Time of their Reign, the Names of the *Nengo's* instituted by them, and how many Years they subsisted, the Place of their Residence and the like, are mention'd with more accuracy, with many more remarkable occurrences, as they happen'd under each Reign, such as for instance: The building and consecrating of considerable *Sintos* or *Budodo* Temples; the Birth and Death of great Heroes, eminent Priests and other illustrious Persons; the Rise and Fall of great Ministers at Court; Rebellions, Wars, Fires, appearances of Comets, new Stars never seen before, and strange Meteors; Earthquakes, Famines, Plagues and other epidemical Diseases; the coming over of new Idols, Priests, People, or Things from foreign Countries; the publication of Books of Note; the Institution and Celebration of Festival-days in Honour of their Gods, Saints and Heroes; the time, when some of their Idols were cut or carv'd, or carried from one Temple to another, with the Names of the Work-men; the Appearances of their Gods and Spirits, the wonderful Discovery of their Idols, great Things spoke and foretold, and Miracles wrought by them; as also the most remarkable things which from time to time happen'd in *China*. Of all these, and many more mention'd in these two Japanese Authors, I have extracted only, what was necessary to my present

sent purpose, or what was thought would not prove unworthy the Readers Attention.

SYN MU, and with his full Title *Syn Mu ten Oo*, founded the Japanese Monarchy in the 58th year of the 35th Chinese Cycles, when *Teikwo*, or according to the Chinese pronunciation, *Hoyvam* was already enter'd the eighth year of his Reign, in the year before Christ 660, and the 78th of his Age.

Dai. I.
SYN MU.

He was before that time call'd *Jwa Fikono Mikotto*, and was the fourth and youngest of his Brothers, who preceded him in the Government, but liv'd so inconsiderable a time, and reign'd in such an obscure manner, that the Foundation of the Empire, with the Title of *Nin O*, that is, the Supreme of all Men, is by all Japanese Writers unanimously attributed to him, as to their *Julius Caesar*.

He civiliz'd the Inhabitants of *Japan*, which was then call'd *Akit-suffima*, introduc'd Chronology among them, dividing the Time into Years, Months and Days, and made a thorough Reformation in the Laws and Government of the Country.

In the 59th Year of his Reign, which was the 601 before Christ, 346 Years after the Death of *Siaka*, on the 14th Day of the ninth Month, was born in *China*, in the Province *Sokokf*, the great Philosopher *Roofi*. He was already fourscore and one Years old, and grey, when his Mother was brought to bed of him, for which reason he was call'd *Roofi*, which signifies *an Old Child*, this word being compos'd of *Roo*, *Old*, and *Si*, a *Child*. The Soul of *Kassobofats*, *Siaka's* Companion and chief Disciple, is believ'd to have by Transmigration dwelt in him; and yet his Doctrine is entirely different from that of *Kassobatz*. *Siaka* taught his Followers the Immortality of our Souls, the reward of our actions in a future Life, and how necessary the Practice of Virtue in this Life, is to all who aim at a State of Bliss in the next. *Roofi*, on the contrary, absolutely denied these important Truths, and maintain'd that all our Happiness consists in living long and well. In pursuance of these Notions he endeavour'd to find out by Alchymy an universal Medicine, which could prolong his Life, if not render him immortal. The same attempt was made afterwards by his Disciples, and the Adherents of his Sect, with as good Success, as our European Philosophers can boast to have had in their searches after the Philosopher's Stone. He liv'd 84 Years.

About this Time, in the Year before Christ 600, foreign Idols were first brought into *Japan*, and worship'd in *Kbumano*.

Synmu reign'd 79 Years, and having secur'd the Throne to his Posterity, he died in the 157th Year of his Age. With his Reign begins the Japanese Aera *Nin O*.

SUI SEI, *Synmu's* third Son, succeeded his Father in the 80th Year of his Reign, the 580th before Christ, and the 51st of his Age.

Dai II.
SUI SEI.

In the 30th Year of his Reign, the 399th after the Death of *Sizka*, and the 551st before our Saviour's Nativity, on the fourth Day of the eleventh Month, was born in *China*, in the Province of *Rokokf*, the illustrious Philosopher *KOOSI*, and according to the Chinese *Cumfufu*, who is by our European Writers call'd *Confutius*. The Chinese Writers mention, that at the time of his Birth a Music was heard in Heaven, that the Stars came down nearer to the Earth, and that when the Child was wash'd, two Dragons attended him; that Nature had mark'd his Forehead with a small eminence, or pimple, like that of the Emperor *Sium*, that his Face resembled that of the Emperor *Gio*, and that in short he had all the marks of a future *Sesin*, that is, a Person of incomparable Understanding and profound Learning. His Stature, when he came of Age, was majestick and noble, for he was 9. *Sak* and 6. *Sun* high. His writings, chiefly such as relate to moral Philosophy, are not unknown in Europe. By his writings wherein he display'd all his learning for the universal benefit of mankind, by his virtuous and exemplary life, and by the great number of of his disciples, who were never less than 3000, he attain'd to such an eminent degree of fame and reputation among his own Countrymen, as well as in *Japan*, that after his death Temples were erected to his memory, wherein a profound adoration and almost divine worship is paid him to this day. He died in the 74th. year of his age.

Birth of Confutius.

Sui Sei reign'd thirty three and liv'd eighty four years.

Dai II.
ANNEI.

His Son *ANNEI* succeeded him in the year of *Synmu* 113, before Christ 548, and the twentieth of his age.

In the thirty second year of his reign, which was the year before Christ 516, was born in *China*, in the Province *Rokokf*, *Ganquai*, a very learned Man, and an eminent disciple of *Confutius*. It is said of him, as something remarkable, that in the eighteenth year of his age he turn'd perfectly grey, and look'd like an old man. He liv'd but thirty two years. The Soul of *Quosobosatz* is believ'd to have by transmigration dwelt in him.

Annei reign'd thirty eight and lived full fifty seven years.

Dai IV.
I TOKU.

His second Son *I TOKU* succeeded him in the year of *Synmu* 151, the 511th, before Christ, and the forty fourth year of his age.

In the fourth year of his reign he remov'd his Court and Residence to *Keitz* where he died, after a reign of thirty five years, in the seventy seventh year of his age.

His Son *KOSIO* succeeded him in the year of *Synmu* 186, the 476 before Christ, and the thirty third of his age.

Dai V.
KOSIO.

In the fifth year of his reign a War arose between the Provinces *Fetz* and *Go*, which is the first war mention'd in the Japanese Histories.

He reign'd near eighty three years, and died in the hundred and fifteenth year of his age.

His

His second Son *KOAN* succeeded him in the year of *Synmu* 269, before Christ 392, and the thirty sixth year of his Age. *Dai VI.
K O A N.*

He remov'd his Residence to *Muro* in *Farima*, and some years after to *Kburoda*.

Under his reign appear'd a Comet in *China*, and there was such an Eclipse of the Sun in *Japan*, that the day, according to their expression, was suddenly converted into a dark night.

He reign'd hundred and one, and liv'd hundred and thirty seven years.

His eldest Son *KOREI*, otherwise call'd *Kofii*, succeeded him in the year of *Synmu* 371, before Christ 290, and the fifty third of his age. *Dai VII.
K O R E I.*

In the sixth year of his Reign, which was the year before Christ 284, the lake and river *Oomi* in the Province of this name sprung up suddenly in one night.

In the thirty-third year of his reign, before Christ 257, was born in *China* the great Tyrant *Sinosikwo*.

In the forty-sixth year of his reign, before Christ 244, the Empire of *Japan* was first divided into thirty-six Provinces.

He reign'd 76 and liv'd 128 years.

His son *KOOKIN* succeeded him in the year of *Synmu* 447, before Christ 214, and the 60th of his age. *Dai VIII.
K O O K I N.*

He remov'd his court and residence to *Karutz*.

About this time reign'd in *China*, *Sikwo* or *Sino Sikó*, of the family of *Cin*, a Prince no less famous in Chinese and Japanese Histories for his profuseness and magnificence; than he was dreaded by his subjects for his unparallel'd cruelty and tyrannical Government. He came to the Throne of *China* in the year before Christ 246, and died after a reign of thirty-seven years, in the fiftieth year of his age. Of the many Instances of his lavishness and tyranny, which are set down in my Japanese Authors, I will transcribe only a few. He once caus'd a large Lake to be dug up, and to be fill'd with Chinese Rice-beer, which being done, he sail'd over it in boats with his Mistresses naked. He built the famous Chinese Wall, which is 300 German Miles long, to secure his Empire against the irruptions of the *Tartars*. He sent 300 young Men, and so many young Women beyond Sea, under the command of one of his Physicians, who perswaded him to it, in order to look for, and to bring over the Plants and other necessary Ingredients, for preparing an universal Medicine, which he was very desirous to have. This Physician went over with his gallant Colony into *Japan*, and settled there, far from harbouring any thoughts ever to return to *China*. He built the famous Palace *Kanjoku*, which is as much as to say, a great House resembling Heaven, the floors whereof were cover'd with Gold and Silver, and the whole Palace so costly, large and magnificent, that afterwards it turn'd into a Proverb. It was set on fire, and burnt in the year before Christ 205, by order of *Kool*, who set up against the family of *Cin*, and having put to death the Emperor *Syfe*,

Sikwo's successor, possess'd himself of the Throne. The Japanese and Chinese Histories mention, that it burnt for the space of three months, before it was quite laid in ashes, from whence its largeness and extent may be conjectur'd. He was extremely cruel with regard to his subjects, and thought the greatest torments too small a punishment for even their most inconsiderable faults. On this account he is mention'd as the first of the three famous Chinese Nero's, *Sinosiko*, *Katsurwo* and *Tsuwo*, of ever dreadful memory.

Kookin reign'd 56, and liv'd 116 years.

Dai IX.
KAIKWO.

He was succeeded by his second Son *KAIKWO*, or *Kai Quo*, in the year of *Syumu* 504, before Christ 157, and the fifty-second year of his Age.

This Emperor in the third year of his reign remov'd his court and residence to *Isagawa*.

In the seventeenth year of his reign, before Christ 140, three violent Earthquakes happen'd in *China*, and the next year the moon appear'd of a purple colour.

In the nineteenth year of his reign, before Christ 138, the first *Nengo* was begun in *China*, by the Emperor *Koo Bu*, not long after his accession to the throne. *Nengo* is a particular Epoch commonly dated from some remarkable incident, and express'd by two characters. It is not limited to a certain number of years, but continu'd as long as the Emperor pleases. The character of this first *Nengo* was *Ken Ken*.

He reign'd fifty-nine years, and died at *Isagawa* 111 years old.

Dai X.
SIUN SIN.

His Son *SIUN SIN*, or *SIUSIN*, succeeded him in the year of *Syumu* 564, before Christ 97, and the 52d year of his age.

In the fourth year of his reign, before Christ 93, he remov'd his court and residence to *Siki*.

In the seventh year of his reign, before Christ 90, was a great mortality in *Japan*,

In the eleventh year of his reign, before Christ 86, was first erected the title and office of *Seogun*, who hath the direction of all military affairs, and the command of the army in case of war, or rebellion. The Emperor conferr'd this title on one of his sons.

In the nineteenth year of his reign, before Christ 78, the first *Fune*, Merchant-ships and Men of War, were built in *Japan*.

In the sixty-eighth year of his reign two Moons were seen in the East.

Siusin reign'd 68, and liv'd 119 years.

Dai XI.
SYN IN.

SNIN, his third son, succeeded him in the year of *Syumu* 632, before Christ, 29, and the 41st of his age.

In the first year of his reign they had ripe Peaches in *China* late in Autumn.

In the thirty-sixth year of his reign it rain'd Stars from Heaven in *Japan*.

In the fortieth year of his reign, on a clear and serene day, there arose of a sudden in *China* a violent storm of thunder and lightning: Comets, Fiery-Dragons and uncommon Meteors appear'd in the Air, and it rain'd fire from Heaven.

In the sixtieth year of his reign they begun to make Fish-ponds in *Japan*, to cultivate Rice-fields, and to inclose the same with ditches.

In the sixty-fifth year of his reign, in the seventh month, many People were kill'd in *China* by lightning and hail. This storm was follow'd by so dreadful a famine, that People kill'd and eat one another.

In the eighty-eighth year of his reign an extraordinary swift Horse was brought over from the Indies into *Japan*. He could run a thousand miles a day. (A race between this Horse and the famous Horse of *Ali*, would have been a very diverting fight.)

In the ninety-fifth year of his reign, *Bupo*, otherwise call'd *Kobotus*, came over from the Indies into *Japan*, and brought over with him, on a white Horse, the *Kio* or Book of his Religion and Doctrine. A temple was afterwards erected to him, which is still call'd *Fakubasi*, or the *Temple of the White Horse*. Ever since that time, the foreign Pagan worship of the Chinese and other Nations begun to spread in *Japan*, and the number of temples and religious houses was from time to time considerably increas'd.

The reign of this Emperor is the longest of any that sat upon the throne of *Japan*, for he reign'd 98 years, and liv'd 139.

I must not forget, before I close this Chapter, to take Notice: *That in the 29th year of the reign of this Emperor, which was the 661 year of Synmu, the sixth and last year of the Chinese Emperor AI, by the Chinese call'd HIAO N GAI TI, (who was then already expir'd and succeeded by the Emperor HIAO PIM TI) and the second year of his last NENGO, was born CHRIST, the Saviour of the World, and that in the 66th year of the reign of SY NIN, which was the ninth year of the reign of the Chinese Emperor KWOO BU, he was crucify'd, buried, and rose again from the dead, supposing that his death happen'd in the 33d year of his Age.*

C H A P. IV.

Of the Ecclesiastical Hereditary Emperors, who liv'd and govern'd with an unlimited Authority from the Birth of our Saviour to Joritomo, the first Secular Monarch.

Dai XII.
K E K O.

K E I K O O, Synmu's third son, succeeded his father in the year of Synmu 731, the 71st after our Saviour's Nativity, and the 84th of his Age.

In the twenty third year of his reign a new Island rose up near Japan, from the bottom of the Sea. It was call'd *Tsikubafima*, and consecrated to *Nebis*, who is the Neptune of the Japanese. Three years after a Mia, or Temple, call'd *Takajanomia*, was built upon the said Island in honour of *Nebis*, and a sufficient number of *Bonsey's* or Priests appointed to attend it. This Temple, in succeeding ages, became very famous and rich, and the Island it self is said to have been always free from Earthquakes.

He reign'd sixty years, and liv'd hundred and forty three.

Dai XIII.
S E I M U U.

S E I M U U, his fourth Son succeeded him in the year of Synmu 791, of Christ 131, and the forty ninth of his age.

He remov'd his Court and Residence to *Sigga* in the Province *Oomi*.

In the sixth year of his reign he settled the confines of all the Provinces of his Empire.

He reign'd 60 years, and liv'd hundred and eight.

Dai XIV.
T S I U A I.

T S I U A I, the second Son of *Sei Mu's* Sister, (who was married to *Famatta Dakino Mikotto*,) and *Keko's* Grandson, succeeded him, in the year of Synmu 852, of Christ 192 and the forty fourth of his age.

He made his way to the Throne by the murder of *Kumasi Usomu Kuno Mikotto*.

He reign'd but nine years, and died fifty two years old.

Dai XV.
S I N G U K O G U.

S I N G U K O G U, or *Dsin Guukwoo Guu*, succeeded him in the year of Synmu 861, of Christ 201, and the thirtieth of her age.

She was the deceased Emperors relict, and besides entituled to the Succession, by the relation she bore, in the fifth degree, to the Emperor *Keikoo*.

She carried on war against the *Coreans*, and at the very beginning of her reign went over with a numerous Army, which she commanded in person, but finding herself with child in a foreign Country, she hasten'd back to Japan, and was brought to bed (in *Tsikusen*, in the Province *Mikassa*, where she then resided) of a Son, who

who was in his younger years call'd *Wakono Oofsi*, but when he came of age, and to the throne, *Oofin Ten Oo*, and after his death *Jawatta Fatzman*, which is as much as to say, the *Mars of Jamatta*, having been for his heroic and virtuous actions related among the Gods of the Country. She resided in *Tsikusen*, but frequently remov'd her Court from one place of that Province to another. She died after a glorious reign of seventy years, in the hundredth year of her age, and was after her death related among the Goddesses of the Country by the name of *Kassino Dai Miofin*.

During the reign of this Empress Earthquakes, Rebellions, Robberies, and other Calamities defolated the Empire of *China*.

OOSIN, or *Wooofin*, her only Son succeeded her, in the year of *Synmu* 930, of Christ 270, and the seventy first of his age. *Dai XVI.*
OOSIN,

He was a great Prince both in peace and war, and a true Father of his Country, which he govern'd forty three years with great prudence and clemency. He died hundred and thirteen years old, and was after his death honour'd with the divine Title of *Fatzman*, which is as much as to say, the *Mars of the Japanese*, and brother of *Ten Sio Dai Sin*.

NINTOKU, his fourth Son, succeeded him in the year of *Synmu* 973, of Christ 313, and the twenty fourth of his age. *Dai XVII.*
NINTOKU.

In the sixty eighth year of his reign a monstrous Child was born in *Fida* with two faces, four arms, and four feet.

He was a good and virtuous Prince, very much beloved by his Subjects, to whom he remitted the Taxes at different times.

He reign'd eighty seven, and liv'd 110 years. In *Tsinokuni* where there is a Temple built to his memory they call him *Naniwa Takakuno Mia Korefirano Dai Mio Dsin*.

His eldest Son *RITSIU* succeeded him in the year of *Synmu* 1060, of Christ 400, and the seventy second of his age. *Dai XVIII.*
RITSIU.

He resided at *Koos* in the Province *Jamatto*.

He reign'd 6 years and died in the seventy eight year of his age.

FAN SEI, his younger brother, and *Nintoku's* second Son, succeeded him in the year of *Synmu* 1066, of Christ 406 and the fifty fifth of his age. *Dai XIX.*
FAN SEI.

He resided at *Siwagaki* in the Province *Kaawaats*.

He reign'd eight years, and liv'd sixty three.

INKIOO, *Fansei's* younger brother, and *Nintoku's* youngest Son, succeeded his brother in the year of *Synmu* 1074 of Christ 414, and the thirty ninth of his age. *Dai XX.*
INKIOO.

He resided at *Aska* in *Jamatto*.

He sent over to *China* for a Physician of that Country, to take care of his health.

He reign'd forty years, and died in the eightieth year of his age.

ANKOO, *Inkioo's* second Son, succeeded his Father in the year of *Synmu* 1114, of Christ 454, and the fifty fourth of his age.

Dai. XXI.
ANKOO.

He resided in *Jamatto*.

His reign was but short, for in the third year after his accession to the throne, *Maijuwa*, a near relation of his, rebell'd against him, conquer'd and kill'd him, in the fifty sixth year of his age.

Dai. XXII.
C. KLIKU.

JUU RIAKU, *Ankoo's* younger brother, and *Inkioo's* fifth Son succeeded him in the year of *Synmu*, 1117 of Christ 457.

It is said of this Emperor, that he was born grey. Hence it is perhaps, that some Authors put his accession to the throne in the seventy first year of his age, which doth not agree with the Chronology, and the age of the Emperours his Predecessors.

He revenged the death of his brother on *Maijuwa*, or, as some call him *Maijuwano o sin*, whom he put to death.

In the seventh year of his reign he married the Princess *Wakaki*, declar'd her Empress, and at the same time made a law, which still subsists, importing, that the Children of that of the *Dairis* wives, who was declar'd Empress, should be acknowleg'd as lawful Heirs of the Crown.

In the ninth year of his Reign the first *Putjes* were coin'd in *Japan* by one *Sinka*.

He reign'd twenty three Years. How long he liv'd is uncertain.

Dai. XXIII.
SEI NEI.

His second Son *SE NE* succeeded him in the year of *Synmu* 1140 of Christ 480. and the 37th of his age.

He reign'd but five years and liv'd forty two.

Dai. XXIV.
GEN SOO.

GEN SOO, the Emperor *Ritsus's* Grandson, succeeded *Se Ne*, in the year of *Synmu* 1145, of Christ 485, and the 46th of his age.

He reign'd three years and resign'd. He liv'd 85 years.

Dai. XXV.
NINKEN.

His Brother *NINKEN* succeeded him, in the year of *Synmu* 1148, of Christ 488, and the 41st of his age.

He reign'd eleven years and liv'd fifty one.

Dai. XXVI.
BURETZ.

His Son *BURETZ* succeeded him in the year of *Synmu* 1159, of Christ 499.

He was a cruel and barbarous Prince. He took great delight in cutting off People's Heads unawares. He ript open, with his own barbarous hands, the bellies of women with child, on which occasion 'tis said that Fire fell from Heaven, and that the Emperor, to guard himself against it, caus'd a room to be built all of stone. He gave many other instances of his unparallel'd Cruelty. He pluck'd off people's nails from their hands and feet, of which my Japanese Author says he order'd Spades to be made for digging up roots. He tortur'd others, by plucking their hairs out of all parts of their Body. Others he commanded to climb up high Trees, and when they were got to the top of them, he would shoot at them with arrows, or order the Trees to be saw'd, or shaken, till they tumbled down, which gave

gave him great diversion, and could make him laugh very heartily. In this barbarous manner he reign'd eight years. How long he liv'd, and how he died, is not mention'd.

KEI TEI succeeded him in the year of *Synmu* 1167, of Christ 507, and the 54th of his age. *Dai XXVII.*
KE TE.

He was the Emperor *Oosin's* great Grandson, born of the Princess *Fkoarusi*, who was that Emperor's Grand-daughter.

He resided at *Tsutsuki*, in the Province *Jamasiro*, from whence he remov'd his Court to *Fotoguani* in the same Province.

In the twelfth year of his reign, which was the year of Christ 519, *Darma*, a great Devotee and Prophét of the Heathens, who was the third Son of *Kasurwo*, and the 28th Successor upon the holy See of *Siaka*, came into *Cbina* from *Seitensiku*, that is, the Western Heavenly Country, whereby must be understood the Continent of *India*, which lies to the West of *Cbina*.

Kei Tei, died after a glorious Reign of twenty seven years, in the eighty first year of his age. His Death was universally lamented. His Successor deified him in *Jetsijsin*, and honoured him with the divine Title, *Askano Dai Mio sin*.

He was succeeded by his Son *AN KAN*, in the year of *Synmu* 1194, of Christ 534, and the sixty-ninth of his age. *Dai XXVIII.*
ANKAN.

Ankan resided in *Jamatto*, and died after a short reign of two years.

Three years after his death he was likewise deified, and is now worship'd as protector of the Province *Jamatto*, by the Name of *Kimbo Senno Gongin*.

SENKWA, his younger Brother succeeded him in the year of *Synmu* 1196, of Christ 536, he himself being already seventy years of age. *Dai XXIX.*
SENKWA.

He remov'd his court and residence to another place in the same Province.

He reign'd near four years, and died, after he had first deified his Brother, and acknowledg'd him as Tutelar God of *Jamatto*.

KIN MEI, or more elegantly pronounc'd *Kim Me*, another Son of the Emperor *Ke Te*, succeeded his Brother in the year of *Synmu* 1200, of Christ 540, and the thirty-second of his Age. *Dai XXX.*
KIMME.

He resided in the little Province *Skinnokori*.

He was a very religious Prince, and very favourably inclin'd to the foreign Pagan *Budso* Worship, which during his reign spread with great success in *Japan*, insomuch that the Emperor himself caus'd several temples to be built to foreign Idols, and order'd the Idol of *Buds*, or *Fotoge*, to be carv'd in *Fakkusai* that is in *Cbina*.

My Japanese Author, mentions what follows, as something very remarkable, and says, that it happen'd in the thirty-first year of his reign, and contributed very much to the advancement of the *Budso* Religion. *About a thousand years ago*, says my Author, *there was in Tsutensiku* (that is the

the *Middle Tensiku*, whereby must be understood the Country of the Malabarians, and the Coasts of Cormandel in India) an eminent Fotoke, call'd Mckuren, a Disciple of Siaka. About the same time the Doctrine of Jambadan Gonno Niorai (that is, *Amida*, the great God and Patron of departed Souls) was brought over into China, or Fakkufai, and spread into the neighbouring Countries. This Doctrine, continues he, did now manifest itself also in Tsinokuni, or Japan, at a place call'd Naniwa, where the Idol of *Amida* appear'd at the entry of a Pond, environ'd with golden Rays, no body knowing how it was convey'd thither. The pious Emperor in memory of this miraculous event, instituted the first Nengo in Japan, and call'd it Konquo. The Idol itself was by Tenda Josijmitz, a Prince of great Courage and Piety, carried into the Country of Sinano, and placed in the Temple of Siquosi, where it afterwards by the name of Siquosi Norai (that is the *Norai* or *Amida* of Siquosi) wrought many great Miracles, which made that Temple famous all over the Empire. Thus far my Japanese Author.

Kimme reign'd thirty-two and liv'd sixty-three years.

He was succeeded by his second Son *FITATZU*, or *FINTATZ*, in the year of *Synn* 1232, of Christ 572.

My Author makes no mention of his Age, but sets down the following remarkable events, which hapen'd during his reign.

In the third year of his reign, on the first day of the first month, was born, at the Emperor's court, *Sotoktais*, the great Apostle of the Japanese. His birth was preceded and attended with several remarkable circumstances. His Mother one night in a dream saw herself environ'd with Celestial Rays, as bright as the Sun, and heard the following Words address'd to her : *I the holy Gufobofatz must be born again to teach the world, and therefore I descend to enter into thy Womb*: Upon which she awaked and found herself with child. Eight months after she heard the child speak distinctly in her womb, and in the twelfth month she was, not only without any pain, but with great delight and pleasure deliver'd of a Son, who was then nam'd *Fatfifino*, and after his death call'd *Tais* and *Sotoktais*. The child very early gave tokens of his future greatness and piety. Devotion and prayers were his greatest delight in his tenderest years : When but four years old, and once in fervent prayers, the bones and relicks of the burnt body of the great *Siaka* were in a miraculous manner deliver'd into his hands.

The Idol Worship in general increas'd greatly in *Japan* during this Emperor's reign. Abundance of Idols, and Idol-carvers, and Priests, came over from several Countries beyond Sea.

In the sixth year of his reign an Edict was made publick, importing, that on six several days of each month all living creatures whatsoever should be set at liberty, and that those of his subjects, who had none, would do well to buy some on purpose, that they should not want opportunities on those days to give publick proofs of their merciful disposition towards these Creatures.

In the eighth year of his reign the first Image of *Siaka* was brought over from beyond Sea, and carried to *Nara* into the Temple of *Kobusi*, where it is still kept in great veneration, possess'd of the chief and most eminent place in that Temple.

In the fourteenth year of his reign, one *Moria*, a great Antagonist and profess'd Enemy of *Sotoktais* occasion'd great troubles and religious dissensions in the Empire. He bore a mortal hatred to all the *Fotoge*, or Idols of the Country, which he took out of the Temples and burnt, wherever he could come at them. But within two years time his Enemies got the better of him, for he was overcome, and paid with his life for his presumptuous Enterprize. 'Tis added, that having thrown the ashes of the Idols, which he had burnt, into a lake, there arose suddenly a most dreadful Storm of thunder, lightning and rain.

He reign'd fourteen years. How long he liv'd is not known.

He was succeeded by *FOO MEI*, his fourth Son, in the year of *Synmu*, Dai XXXII.
1246, of Christ 586. FOO MEI.

My Author is entirely silent about the age of this Emperor, and that of some of his successors.

Under his reign *Moria* was defeated and kill'd, and the Temple *Sakata-tina* built in the small Province *Tamatfukuri*, in memory of this event.

He reign'd only two years.

SIU SIUN, his Brother, succeeded him in the year of *Synmu* 1248, Dai XXXIII.
of Christ 588. SIU SIUN.

In the third year of his reign, in the seventh month, the Empire of *Japan* was first divided into seven large tracts of land, call'd *Goki Sitzsi Do*, which division (whereof I have given a more particular account, in the fifth Chapter of the first Book) still subsists, and is to be observ'd in all their Maps.

He reign'd five years and dy'd.

SUIKO, or *Syko*, the Emperor *Kimme*'s second Daughter, and the Emperor *Fitatz* his Relict, succeeded *Siusfun* on the throne, in the year of *Synmu* 1253, of Christ 593. Dai XXXIV.
SUIKO.

In the fifth year of her reign, a foreign Prince (of *Fakufai*) came over to her court, purely to pay his respects to *Sotoktais*.

In the sixth year of her reign, a Crow and Peacock was brought over from beyond Sea, as a present to the Empress. Both kinds are still subsisting, and the Crows particularly multiplied to such a degree, that at present they do a great deal of mischief.

In the seventh year of her reign, all *Japan* was shook by Earthquakes in a dreadful manner, and vast numbers of Buildings were overthrown and swallow'd up.

The next year fire fell from Heaven, and after that, such a quantity of rain, that many towns were set under Water.

In the tenth year of her reign, a religious Book, call'd *Rekkotoso*, was brought over from *Fakkufai*.

In the twelfth year, the Empress caus'd a Statue of *Siaka* to be cast in Brass. This Statue was afterwards melted down to coin Money, and another of plaister, or Stuck, put into its place. The same year, Gold was first brought over into *Japan* from *Corea*.

In the twenty-first year of her reign, *Darma* is said to have appear'd to *Sotoktais*, in the Province *Jamatta*, on the mountain *Katta Joka*; and 'tis added, that they made verses *extempore*, one upon another.

In the twenty-eighth year of her reign, on the twenty-second day of the second month, died *Sotoktais* in the forty-ninth year of his age.

In the thirty-fifth year of her reign, a swarm of strange Flies was observed in the Country, which made a great humming noise, and did much mischief.

Suiko died after a reign of thirty-six years.

Dai XXXV.
DSIOME,

DSIOME, the Emperor *Fitatz*'s Grand-son, succeeded her, in the year of *Synmu* 1289, of Christ 629.

He resided in *Jamatto*.

In the third year of his reign, on the first day of the first month, was born in *Japan* the great Devotee *Gienna Giofa*, founder of the religious order of Japanese Hermits, or *Jammabos*, as they are call'd, that is, Mountain-Priests, or Religious Persons living in the mountains, woods and deserts. The same year appear'd a Comet. (*A full account of this order is given in the fifth Chapter of the third Book of this History.*)

In the twelfth year of his reign, on the seventh day of the second month, a Star was observ'd in the Moon.

He reign'd twelve years.

Dai XXXVI.
KI OO GO-
IJI.

KIWOOGOKU, his Imperial Consort, and the Emperor *Fitatz*'s daughter by adoption, succeeded him in the year, of *Synmu* 1302, of Christ 642.

In the second year of her reign, five differing colours were observ'd in the sky. The same year in the fourth month, there fell a great deal of Hail.

She reign'd three years.

Dai XXXVII.
KOO TOKU.

KOO TOKU, her younger Brother, succeeded her in the year of *Synmu* 1305, of Christ 645.

He remov'd his *Miaco*, or residence and court, to *Nagora Tojosaki*.

He was the first that honour'd his Ministers, and other Officers of his Court, with titles and marks of distinction, according to their several ranks and stations. He also regulated, after what manner due respect should be paid to Secular persons, not belonging to his court, but plac'd in civil Employments.

The years being till then computed only by the *Nin O* Epoch, or from the beginning of the reign of *Synmu*, the founder of the Japanese Monarchy, he brought shorter Periods, call'd *Nengo's*, in use, and order'd the same to be observ'd throughout his Empire. These *Nengo's* however were not of his own invention, but introduced by him in imitation of the Chinese,

Chinefe, where they had been in ufe for feveral Centuries, having been begun by the Chinefe Emperor *Koo Bu*, foon after his acceffion to the throne, about 140 years before our Saviour's Nativity. They are compos'd, as I have fhewn above, of two Characters, and commonly dated from fome remarkable event. As it lies wholly in the Emperor's will and pleafure to begin and to characterize them, fo he can let them continue as long as he pleafes, or till fome remarkable alteration in church or ftate gives birth to a new one. In their Letters, Books of accounts, almanacks, and in daily converfation, thefe *Nengo's* are commonly made ufe of, it being much the eafier and fhorter way of computing. In their Annals and Hiftories, and other printed Books, the year of *Nino* is added. The firft *Nengo* was *Fakutfij*, and begun with the fixth year of the reign of this Emperor, which was the year of *Syumu* 1310, of Chrift 650. It continu'd twenty two years, *viz.* to the firft year of the reign of the Emperor *Ten Mu*.

He reign'd ten years.

SI ME, *Kwoo Goku's* daughter, an unmarried Princefs, fucceeded her Uncle in the year of *Syumu* 1315, of Chrift 645. Dai XXXVIII
SI ME.

She foon remov'd her court and refidence to *Fonga* in *Jamatto*, and in the laft year of her reign to *Afakura*.

She reign'd feven years, during which time her Uncle's firft *Nengo* was continued.

TENTSII, *Dfioime's* Son, and the Emprefs *Kwoo Goku's* her *Itoku*, fucceeded *Si Me* in the year of *Syumu* 1322, of Chrift 662. (Itoku's *are as much as Cousins, or the Father's or Mother's Brother or Sister's Son.*) Dai XXXIX
TENTSII.

In the fourth year of his reign, was built the famous Temple *See Guanfi*, and its chief Idol carved by that famous Mafter *Kaffiga*, who for his incomparable fkill in this fort of workmanfhip, was fainted after his death.

In the fixth year of his reign, he remov'd his court and refidence to *Siga*, in the Province *Ootz*.

In the tenth year of his reign a monftrous Stag with eight Legs was fhewn in the Province *Tfikugo*.

He reign'd ten years.

TEN MU his younger Brother fucceeded him in the year of *Syumu* 1332, of Chrift 672. Dai XL
TEN MU.

It was not without great trouble and difficulty this Emperor got himfelf poffefs'd of the Throne, which was difputed him by his younger Brother *Oto Mo No Oofi*, who resolv'd to maintain his claim to the crown by force of arms, and at the head of a numerous army. But this unhappy Pretender was entirely defeated in five month's time, when out of defpair he ript open his own belly. His body was honourably interr'd in the Temple *Okamoto*, fuate in the Province *Jamatto*, in the ninth month of his Brother's reign.

In memory of this Victory *Ten Mu* instituted the *Nengo Fakwo*, which continued fourteen years, till the beginning of the third *Nengo Siuru*.

In the second year of his reign, was built the famous Temple *Midera*. The same year the holy Book *Iffaikio*, which is a sort of a Prayer-book, was brought over from *China*.

In the third year of his reign, Silver was brought over from *Tsuf-sima*, where they had begun to dig and to work it.

In the fourth year of his reign, on the fourth day of the fourth month, the first *Matsuri* was celebrated at *Nara* and *Tatzsta*, which Example was afterwards followed by several other places in the Empire. *Matsuri* is a great festival day, celebrated in honour of that God, who is acknowledg'd as the particular Patron and Protector of a Place, and it is celebrated with all the Pomp and Splendour imaginable, with solemn Processions, pompous Plays, Dances, musical Concerts, and other Diversions.

In the seventh year of his reign, in the sixth month, fell Hail as big as Peaches.

In the eighth year they had ripe Peaches at *Ikedamura*, in the first month, which falls in with our *February*.

The same year, on the third day of the eleventh month, the Sky appeared very luminous to the East, and as it were all in a flame.

In the ninth year, the use of silver Money was forbid, and in its stead brass *Sennis* coin'd, which are by foreigners call'd *Puties*.

About this time the Empire of *Japan* was divided into sixty six Provinces. (The Islands *Iki* and *Tsuffima*, which formerly belong'd to the Kingdom of *Corea*, having been conquer'd and annex'd to the Empire of *Japan*, in the preceeding Century, there are now in all sixty eight Provinces.)

In the thirteenth year of his reign, on the fourteenth day of the tenth month, happen'd a violent Earthquake.

In the fourteenth year of his reign, a new *Nengo*, call'd *Suiwu*, was instituted, which continu'd but one year.

The same year, the Emperor died, on the ninth day of the ninth month. His death occasion'd fresh Troubles at the Ecclesiastical Court, rais'd about the Succession by *Ootzno Ofi*.

Dai XLI.
DSITO. *DSITO*, the Emperor *Tenmu's* Imperial Consort, and also his Neice; succeeded her Husband and Uncle, the pretensions of *Ootzno Ofi* notwithstanding, in the year of *Synmu* 1347, of Christ 687.

She resided at *Fusiwara* in *Jamatto*.

In the sixth year of her reign, the first *Sakki*, or *Rice Beer*, was brew'd in *Jekisinokori*, in the Province *Oomi*.

She reign'd ten years,

Dai XLII.
MONMU. She was succeeded by *MONMU*, *Ten Mu's* Grandson, in the year of *Synmu* 1357, of Christ 697.

Soon after his accession to the Throne he begun a new *Nengo*, call'd *Gen*, which continu'd four years, and was follow'd by the *Nengos*, *Tenpo* of three years, and *Keewuun* of four years, but little us'd.

He was the first that granted *Tsiaps*, or particular Coats of Arms, to each Province, which was done in the eighth year of his reign.

In the ninth year he caus'd a square measure, (by the Japanese call'd *Seo* and *Maas*, by the Dutch *Ganten*, three of which contain exactly four pound of Rice, Dutch weight) to be made of wood, and to be sent as a Pattern into all the Provinces of his Empire, with strict orders that thenceforward it should be a standard for measuring of Rice, Corn, and other Grain.

He reign'd eleven years.

GENMEI, the Emperor *Tentsij* his Daughter succeeded him by virtue of her hereditary right, in the year of *Synmu* 1368, of Christ 708. Dai. XLIII.
GENMEI.

She resided at *Nara*.

She instituted a new *Nengo*, *Wat To*, which continu'd seven years, till the *Nengo Reiki*.

In the first year of her reign, she order'd Money to be coin'd in Gold and Silver, but the latter was again prohibited the next year. The same first year was born *Abenokamar*, a Prince of the Imperial blood, very famous in Japanese Histories.

In the third year of her reign was built the famous Temple *Koobokusi*, where there is an Idol of *Siaka*, cast in a mixt metal of brass and gold, by the great Master *Taisoquan*.

In the sixth year of her reign she settled the Names of all the Provinces, Cities and Villages throughout the Empire, and order'd that they should be enter'd into the publick Records.

She reign'd seven years, and died.

She was succeeded by *GENSIOO*, the Emperor *Tenmu's* Grand-daughter by his Son, in the year of *Synmu* 1375, of Christ 715, in the ninth month. Dai. XLIV.
GENSIO.

This Empress instituted the *Nengos Reiki* of two, and *fooro* of seven years.

Her reign is particularly famous for the miraculous appearance of the Gods, *Kbumano Gongin*, *Amida*, *Jakusi*, *Sensu Quamwon*, and *Bissamonten*, in several parts of the Empire.

In the fifth year of her reign she made new regulations concerning the dress of women.

She reign'd nine years, and resign'd the Crown to *Sioomu* her Brother's Son. She liv'd twenty five years after her resignation, and died in the forty eighth year of her age, and the year of *Synmu* 1408 in the fourth month.

SIOOMU came to the Crown, by his Aunt's resignation, in the year of *Synmu* 1384, of Christ 724. Dai. XLV.
SIOOMU.

He first resided at *Nara*, from whence he remov'd to *Naniwa*, four years before his death.

He instituted the *Nengo Sinki* in the first year of his reign, which lasted five years, and was follow'd by the *Nengo Tempe*, which continu'd twenty.

In the eighth year of his reign, the Japanese Histories mention, that the Sea upon the Coasts of *Kij* looked red, like blood, for five days successively, and that the ensuing year follow'd dreadful storms, a great drought and a sterile crop, particularly in the *Gokokf*, which occasion'd a great famine.

In the thirteenth year, the Small-Pox was very mortal in all parts of the Empire. (The Japanese Physicians distinguish between three sorts of the Small-Pox. What we properly call the Small-Pox, is by them call'd *Fooso*, another sort is call'd *Fasika*, these are the Measles. The third kind is call'd *Kare*, which is as much as to say, Watry Pustules. They think it very material, in the cure of the Small-Pox, to wrap up the patient in red cloth. When one of the Emperor's Children falls sick of this Distemper, not only the room and bed are furnish'd with red, but all persons that come near the Patient, must be clad in gowns of the same colour. The great Pox is not unknown in *Japan*, and they call it *Nambankassa*, that is, the *Portuguese Disease*.)

In the sixteenth year of his reign, they began to build *Nunneries* in *Japan*.

In the twentieth year was built the great Temple of *Daibods*.

Sioomu reign'd in all twenty five years.

He was succeeded by his Daughter *KOOKEN*, in the year of *Syumu* 1409, of Christ 749, on the second day of the seventh month.

Dai. XLVI.
KOOKEN.

Whether or no she was married, is not mentioned in my Authors.

With her reign begun the *Nengo Tempe Seoso*, or *Foosi*, which continued eight years till the *Nengo Tempo Singo*.

In the first year of her reign, Gold was first dug up in *Osio*, and presented to the Empress. This Metal had been till then imported from *China*.

In the fourth year of her reign she built the Temple *Tooclaisi*, pursuant to a Vow made by the late Emperor her Father, who was by his death prevented to accomplish it. Upon the consecration of this Temple, one *Giogij* in his prayers desir'd the assistance of *Barramoas*, an eminent God in the western parts of the Indies (with regard to *Japan*) who accordingly came over in a miraculous manner, and appear'd to him that very instant.

About the same time was built *Isia Jamma*.

In the ninth year of her reign, she began a new *Nengo*, called *Tempe Singo*, which subsisted during the remaining part of her reign, and during the reign of her Successor, in all eight years.

She reign'd ten years.

She was succeeded by *FAI TAI*, the Emperor *Ten Mu*'s great Grand-son, and the seventh Child of *Tonneri Sin O*, in the year of *Synmu* 1419, of Christ 759. *Dai. XLVII.*
FAI TAI.

Nothing remarkable happen'd during his reign, but that in the third year he remov'd his court and residence to *Fora* in *Oomi*, in the fourth to *Tairanokio*, and in the sixth to *Fairo* in the Province *Awadsi*.

He reign'd six years.

SEO TOKU, the Empress *Kooken*'s eldest daughter, succeeded him in the year of *Synmu* 1425, of Christ 765. *Dai. XLVIII.*
SEO TOKU.

She begun with her reign a new *Nengo*, which she call'd *Sinkoke Un*, and which continued two years, till the *Nengo Fooke*, which continued three years.

During her reign was born *Kiamar*, who afterwards became a very eminent *Kuge*, or a great Man at Court.

She reign'd five years.

KOONIN, *Ten Tsi*'s Grandson, succeeded her in the year of *Synmu* 1430, of Christ 770. *Dai. XLIX.*
KOONIN.

With his reign began the *Nengo*, call'd *Fooki*, which subsisted eleven years.

In the second year of his reign, there happen'd a storm of thunder and lightning, dreadful beyond Expression. It rain'd fire from Heaven, like stars, and the air was fill'd with a frightful noise. The Emperor for this reason order'd *Matsuri*'s, or solemn festivals and processions, to be celebrated in all parts of the Empire, to honour and to appease the angry *Jakusi*, or the evil Spirits, who have the command of the air and fields.

In the fifth year of his reign was born *Kobotais*, an eminent Priest and great Saint among the Japanese.

In the eighth year the River *Fuju Usingava* dried quite up.

In the tenth year died in *China*, *Abeno Nakemar*, a Man very famous in Japanese Histories.

In the same tenth year a dreadful fire broke out at *Miaco*, which destroy'd all the Temples of that City.

In the eleventh year he appointed a new *Nengo*, which he call'd *Tenwo*, and which subsisted but one year.

He reign'd in all but twelve years.

He was succeeded by his son *KWAN MU*, in the year of *Synmu* 1442, of Christ 782, and the forty-sixth of his age. *Dai. L.*
KWAN MU.

Soon after his accession to the Throne he begun a new *Nengo* call'd *Jenriaku*, which subsisted twenty-four years.

In the third year of his reign he remov'd his court and residence to *Nagajoka* in *Famasjro*, and eleven years after to *Fejansfoo*.

In the sixth year of his reign a foreign people, who were not Chinese, but natives of some further distant Country, came over to invade *Japan* in a hostile manner. The Japanese did what they could to get rid of them,

them, but to little purpose, their losses being constantly made good by fresh recruits. Nine years after their arrival *Tamamar*, a renown'd and brave General, was sent against them with good success, for he reduced them very low, and kill'd their *Troji* or Commander in chief. However they held out for some time after, and were not entirely defeated till the year of *Synmu* 1466, eighteen years after their first arrival.

Quanmu reign'd 24 years, and died 70 years old.

Dai. LI.
FEI SIO.

He was succeeded by his eldest son *FEI DSIO*, in the year of *Synmu* 1496, of Christ 206.

Nothing remarkable happen'd during his reign, but that a new *Nengo* begun with it, which was call'd *Taito*, and subsisted four years.

He reign'd four years, and died.

Dai. LII.
SA GA.

He was succeeded by his younger brother *SA GA*, the Emperor *Quanmu*'s second son, in the year of *Synmu* 1470, of Christ 810.

Soon after his accession to the throne he begun the *Nengo Koonin*, which continued to his death, for the space of fourteen years, during which time nothing remarkable happen'd, but that several stately *Ssin*, or *Mija*'s, and *Budsuissi*, or *Tira*, that is, Temples of the Gods of the Country and of foreign Idols were erected in several parts of the Empire.

He reign'd in all fourteen years.

Dai. LIII.
SIUN WA.

He was succeeded by his younger brother *SIUN WA*, who was the Emperor *Quanmu*'s third Son, in the year of *Synmu* 1484, of Christ 824.

He follow'd the customs of his Predecessors, in appointing a new *Nengo* soon after his accession to the throne, which was call'd *Ten Tso*, and subsisted ten years.

In the second year of his reign, my Author observes, that *Urasima* return'd from *Foreisan* to *Japan* in the 348th year of his age. He had liv'd all the while under water, with the *Water-Gods*, where they believe, that people do not grow old.

Siunwa reign'd ten years.

Dai. LIV.
NINMIO.

NINMIO succeeded him in the year of *Synmu* 1494, of Christ 834.

This Emperor was *Saga*'s second Son, and *Siunwa*'s *Oi*, or Nephew by his Brother.

In the first year of his reign, he appointed the *Nengo Sioa*, which continued fourteen years, and was follow'd by the *Nengo Kassoo*, which subsisted three years.

He reign'd seventeen years.

Dai. LV.
MONTOKU.

MONTOKU, or *Bontoku*, his first-born Son succeeded him, in the year of *Synmu* 1511, of Christ 851.

After his accession to the throne, he appointed the *Nengo Ninsiu*, which continued three years, and was follow'd by the *Nengo*'s *Saije* and *Tenjan*, the first of three, the second of two years.

In the fourth year of his reign, several violent Earthquakes happen'd in *Japan*, by one of which, on the fifth day of the fifth month, the head of the great *Daibuts*, or Idol of *Siaka*, was thrown down to the ground in his Temple at *Miaco*.

Montoku reign'd eight years.

He was succeeded by his fourth Son *SEIWA*, in the year of *Synmu* Dai LVI. 1519, of Christ 859. SEIWA.

He follow'd his Predecessors, in appointing a new *Nengo* after his accession to the throne, which was call'd *Toquam*, and subsisted eighteen years.

In the fifth year of this Emperor's reign, the Books of the illustrious Chinese Philosopher *Confutius* were first brought to Court, read and well liked.

In the ninth year of his reign, was born in *Jamatto*, *Isje*, a daughter of *Tsike Kugu*, a Prince of the Imperial Blood. This Lady became afterwards very famous for her uncommon Learning, of which she gave a proof to the world by writing a Book, which is highly esteem'd in *Japan* to this day.

Seiwa reign'd eighteen years, and resign'd the crown to his son.

He died four years after his abdication, on the 8th day of the fifth month.

JO SEI, *Sewa's* eldest Son, was but nine years old, when his Dai LVII. Father resign'd the crown to him in the year of *Synmu* 1537, of Christ JO SE. 877.

With his reign a new *Nengo* was begun, which subsisted eight years, and was call'd *Genjwa*.

In the third year of his reign, two Suns appear'd in *China*.

The crown was so great a burthen to this Emperor, that in a short time he lost his senses. For this reason the *Quanbuku*, as he is call'd, or Prime Minister, who is the first person after the Emperor, thought it necessary to depose him, which was done accordingly, after he had reign'd eight years. And

KOOKO, the Emperor *Nimio's* second Son, and *Montoku's* younger Dai LVIII. Brother, was put into his place, in the year of *Synmu* 1545, of Christ KOOKO. 885.

In the first year of his reign, in the seventh month, it rain'd Sand and Stones, which destroy'd almost the whole crop of rice.

With his reign begun the *Nengo Ninwa*, which lasted four years.

He reign'd but three years.

He was succeeded by his third Son *UDA*, in the year of *Synmu* 1548, Dai LIX of Christ 888. UDA.

This Emperor in the second year of his reign, appointed a new *Nengo* call'd *Quanpe*, which continu'd nine years.

The same year there fell much rain all the Summer, by which, and by great floods ensuing, the growth of the field suffer'd much, to the great prejudice of the Harvest.

He reign'd ten years.

Dai. LX.
DAIGO. His eldest Son *DAI GO*, succeeded him in the year of *Synmu* 1558, of Christ 898.

The *Nengo's* appointed by this Emperor were, *Sootai* of three years, at the beginning of his reign, *Jengi* of two and twenty years, and *Jentsjo* of eight.

In the first year of his reign, on the third day of the sixth month, it became of a sudden so dark (probably by a total Eclipse of the Sun) that People could not see one another.

In the second year, died *Somme Donno*, who was declar'd *Kissaki*, that is, the supreme Woman, which is the title given to that of the *Dairi's* Women, whom he declares *Empress*, and who is the mother of the presumptive Heir of the Crown.

In the sixteenth year, on the second day of the fifth month, a fire broke out at *Miaco*, the Emperor's residence, which consum'd 617 Houses.

In the twenty-sixth year a Hare with eight legs was sent to court out of the Province *Jamatto*.

He reign'd in all thirty-three years.

Dai. LXI.
SILSAKU. He was succeeded by *SIUSAKU*, his twelfth Child in the year of *Synmu* 1591 of Christ 931.

This Emperor appointed two *Nengo's*, one *Seofei*, at the beginning of his reign, which subsisted seven years, and another *Tenkei*, which continued nine years to his death.

In the second year of his reign *Massakaddo*, a Prince of the Imperial Blood, and one of the chief men at Court, revolted against him. This rebellion could not be suppress'd till seven years after, when *Massakaddo* was defeated and kill'd.

In the third year of his reign on the twenty seventh day of the seventh month happen'd a violent Earthquake, and another in the seventh year, on the fifteenth day of the fourth month. During his reign, *Japan* was much troubled with Storms of thunder and lightning, which fell upon several Temples and religious Houses, and laid them in ashes. Particularly in the thirteenth year of his reign, the storms were almost universal in all the Provinces of the Empire.

He reign'd sixteen years.

Dai. LXII.
MURAKAMI. He was succeeded by *Murakami*, the Emperor *Dai Go's* fourteenth Child, in the year of *Synmu* 1607, of Christ 947.

This Emperor, after his accession to the throne, begun a new *Nengo* call'd *Tenriaku*, which subsisted ten years, and was follow'd by the *Nengo's*

Nengo's Tentoku of four, *Oowa* of three, and *Koofu* of four years standing.

In the fourteenth year of his reign a kind of a Synod, or Council, was held at Court in the great hall *Seiro deen*, about matters of Religion, whereat were present the Heads of the several Sects then existing.

He reign'd twenty-one years.

He was succeeded by *REN SEI*, or according to another Author *Rei Sen*, his second Son, who came to the Crown in the sixty first year of his age, which was the year of *Syumu* 1628, of Christ 968.

Dai. LXIII.
RENSEI.

He reign'd but two years, during which time continued the *Nengo Anwa*, which begun with his reign.

FENWO, or, as others pronounce it *Fen Jo*, his younger brother, and the Emperor *Muracami's* fifth Son, succeeded him in the year of *Syumu* 1630, of Christ 970.

Dai. LXIV.
FENWO.

The *Nengo's* of his Reign were, *Tenrok* of three years, begun with his accession to the throne, *Teijen* likewise of three years, *Teiquan* of two years, *Tengen* of five years, and lastly *Feiquan* of two years.

He reign'd in all fifteen years.

QUASSAN, or *Kwassan*, the Emperor *Rense's* first Son, and *Fenwo's* Nephew, succeeded him in the year of *Syumu* 1645, of Christ 985, and the seventeenth of his age.

Dai. LXV.
KWASSAN.

He made a new *Nengo*, after he came to the Crown, which was call'd *Gemwa* and continued only two years.

In the second year of his reign, which was the second of the said *Nengo*, he was suddenly taken with such a desire of retirement and a religious life, that he left his palace privately in the night time, and retired into the Monastery of *Quansi*, where he caus'd himself to be shav'd like the rest of the Monks, and took the name of *Nigugakf Foogu*. In this Monastery he liv'd twenty two years, and was forty one years old, when he died.

ITSI DSIO, The Emperor *Fenwo's* Son, and the late Emperor's Cousin succeeded him, after his retiring into a Convent, in the year of *Syumu* 1647, of Christ 987.

Dai. LXVI.
ITSI DSIO.

The *Nengo's* appointed during his Reign were, *Fejen* of two, *Fengen* of one, *Soorak* of five, *Tsio Toku* of four, *Tsiofo* of five, and *Quanko* of eight years.

In the eight year of of his reign there was a great mortality all over *Japan*.

His reign was famous for several eminent and learned Men, who then flourish'd at Court.

He reign'd twenty five years.

He was succeeded by *SANDSIO*, the Emperor *Rense's* second Son, in the year of *Syumu* 1672, of Christ 1012.

Dai. LXVII.
SANDSIO.

He

He appointed the *Nengo Dfio A*, which subsisted five years.

In the third year of his reign his residence burnt down, as did a great part of it a year after.

He reign'd five years, and died 51 years old.

Dai LXVIII.
GOSIUSDSIO

He was succeeded by *GO ITSI DSIO*, that is, *It si Dfio* the second, who was the second son of *Iesi Dfio* the first, and came to the Crown in the year of *Synmu* 1677, of Christ 1017, and the ninth of his age.

The *Nengo's* appointed by this Emperor were, *Quanin*, of four years, begun with his accession to the throne, *Tsijan* of three years, *Mansju* of four, and *Tfiooquan* of nine.

In the fifth year of his reign, *Sai Sin* first obtain'd leave of the Emperor to be carried about in a *Kburuma*, or cover'd Chariot, drawn by two Oxen, which was so well lik'd, that the whole Ecclesiastical Court soon follow'd his Example.

The same year, on the 22d day of the 7th month, there was a violent storm, which did abundance of mischief. The same month two Moons were seen in *China*.

In the sixth year of his reign the *Jeki*, or Plague was very fatal all over the Empire,

In the 12th year of his reign, in the fourth month (which answers to our *June*) there fell a great quantity of Snow, which cover'd the ground to the height of four *Sak* and five *Suns*, that is about four foot and a half.

In the nineteenth year of his reign, on the ninth day of the eighth Month, there was again a very violent storm.

He reign'd in all twenty years.

Dai LXIX.
GOSIUSAKU.

GOSIUSAKU, that is, *Siusaku* the second, his younger Brother, succeeded him in the year of *Synmu* 1697, of Christ 1037, and the 28th of his age.

The *Nengos* by him appointed were *Tsioraku* of three years, *Tfiokiu* of four years, and *Quantoku* of two years.

In the fifth year of his reign, on the first day of the first month, happen'd a violent Earthquake.

He reign'd nine years, and died thirty-seven years old.

Dai LXX.
GO RE SEN

He was succeeded by his eldest son *GO REI SEN*, or *Re Sen* the II, in the year of *Synmu* 1706, of Christ 1046, and the seventeenth of his Age.

The *Nengo's* appointed during his reign were, *Jeiso* of seven, *Tenki* of five, *Feiko* of seven, and *Tfioku* of four years.

In the 13th year of his reign *Foori Ije* rebell'd against the Emperor in the Province *Osju*. The Rebels kept their ground for five years, till *Fori-fosj*, Crown-General, and Commander in chief of all the Imperial Troops, defeated them, and kill'd their two brave Generals *Abino Sadato*, and *Takano Munto*. This Rebellion is describ'd at large in a Book call'd, *Osju Gassen*, or the *Wars in Osju*.

He

He reign'd 23 years, and died 40 years old.

He was succeeded by *GO SAN DSIO*, or *Sandsio* the second, his younger Brother and *Gofusaku* his second Son, in the year of *Synmu* 1729, of Christ 1069. Dai. LXXI.
GO SAN-
DSIO.

He appointed the *Nengo Jenkui*, which subsisted five years.

He reign'd but four years, and died in the 40th year of his age.

He was succeeded by *SIIRAKAWA*, his eldest son, in the year of *Synmu* 1733, of Christ 1073. Dai. LXXII.
SIIRAKA-
WA.

The *Nengo's* appointed by him were, *Seofu* of three years, begun in the second year of his reign, *Seoriaku* of four years, *Jeefu* and *Ootoku* each of three years.

In the ninth year of his reign, the Summer was exceeding dry, which very much prejudic'd the growth of the fields.

He reign'd fourteen years.

He was succeeded by his second Son *FORIKAWA*, in the year of *Synmu* 1747, of Christ 1087. Dai. LXXIII.
FORIKA-
WA.

The *Nengo's* appointed during this Emperor's reign; were *Quansi* of seven years, begun after his accession to the throne, *Kassoo* of two years, *Jetsio* of one, *Sootoku* of two years, *Kooa* of five, *Tfioofi* and *Kassio*, each of two years.

He reign'd in all 21 years, and died 30 years old.

He was succeeded by his eldest Son *TO BA*, in the year of *Synmu* 1768, of Christ 1108. Dai. LXXIV.
TO BA.

This Emperor's *Nengo's* were, *Tennin* of two, *Tenjei* of three, *Jeikju* of five, *Guanje* of two, and *Foan* of four years.

In the first year of his reign, a strange noise was heard in the air, as if Drums had been beating, which continu'd for several days together.

In the second year of the *Nengo Fooan*, which was the fourteenth of his reign, was born *Kijomori*, a Prince of the Blood, very famous in Japanese Histories. He assum'd the title of *Dairi*, or Emperor, and made himself a court of his adherents, after the manner of the *Dairi's* own Court, but not being able to maintain his title and dignity, he was forc'd to fly to the famous Convent *Midira*, on the mountain *Jeesan*, where the Monks protected him against the Imperial Court, and his enemies headed by *Feki*: Soon after he caus'd himself to be shav'd in order to turn Monk, and took the name of *Siookai*. He liv'd fourteen years in this Convent, and died in the 60th year of his age, which was the year of *Synmu* 1841, on the fourth day of the second month, of a malignant burning Feaver, which made him look red, as if he had been all on fire, a just punishment, as my Japanese Author observes, of his presumptuous revolt against his lawful Sovereign.

To Ba reign'd 16 years.

He was succeeded by his eldest son *SINTOKU* in the year of *Synmu* 1784, of Christ 1124. Dai. LXXV.
SINTOKU.

The *Nengo's* appointed by this Emperor were *Tentsi* of seven years, *Tensio* of one, *Tsooso* of three, *Fojen* of six years, and *Jeeitsi* of one.

He reign'd eighteen years.

Under his reign was built the Town of *Kamakura*.

Dai. LXXVII. He was succeeded by his youngest Brother *KONJEI*, the Emperor
KONJE. *Toba's* eighth Son, in the year of *Syumu* 1802, of Christ 1142.

The *Nengo's* appointed during his reign were *Kootsi* of two, *Tenjo* of one, *Kiuan* of six, *Nimpe* of three, and *Kijisu* of two years.

Under this Emperor liv'd *Forimassa*, a Prince of the Imperial Blood, and another Japanese *Hercules*. By the assistance of *Fatzman*, who is the Mars of the Japanese, he kill'd, with his arrows, the infernal Dragon *Nuge*, who had the head of a Monkey, the tail of a Serpent, and the body and claws of a Tiger. This monstrous Beast inhabited the *Mikaddo's* own Palace, and was very troublesome both to his sacred Person and to all his Court, particularly in the night time, frightening them and disturbing them out of their sleep. This *Forimassa* was twenty seven years after, in the civil wars carried on between the four most powerful families of the Empire, particularly the *Feki* and *Gendsij*, overcome by his enemies, and extirpated with his whole family. This long and bloody War, which desolated the Empire for many years, till the entire suppression of the *Feki* party, and the death of the Prince, who was at their head, and whom the *Gendsijs* kill'd with all his family, is at large and fully describ'd in a Book entituled, *Fekinowonogatari* that is, *an account of what happen'd in the War with the Feki's*.

In the sixth year of his reign, on the 22d day of the seventh month, appear'd a Comet.

In the tenth year of his reign, which was the fourth year of the *Nengo Kiuan*, was born at Court *Foritomo*, the first great *Seogun*, or Crown General. The ensuing civil wars, which desolated the Japanese Empire, and were like to have tore it to pieces, gave him an opportunity of encreasing his power and authority to that degree, that he is unanimously mention'd by the Japanese Historians, as the first of the now reigning secular Monarchs. It was about that time the supreme and unlimited authority of the *Dairi's*, or Ecclesiastical Hereditary Emperors, which they had fully enjoy'd till then, begun to decline. The Princes of the Empire, govern'd by ambition, jealousy and envy, abandon'd by degrees the duty and allegiance they ow'd to their Sovereign, assumed an absolute power in the government of their Dominions and Principalities, enter'd into alliances for their own defence, and carried on war one against another, to revenge what injuries they did, or fancied to have received. In this disposition of affairs *Foritomo* was sent by the Emperor, at the head of a numerous army, and with an absolute power to adjust the differences, and to terminate the wars between the Princes of the Empire. It is a known Maxim, supported

ported by the experience of all ages, that men entrusted with power seldom care to part with it. This was the case of *Joritomo*, who gladly embracing so favourable an opportunity, as was put into his hands, espous'd the interest of that of the contending parties, which he thought the most likely to support his own, and by this means encreas'd his power to that degree, as not only to arrogate to himself an absolute authority in the decision of all the secular affairs of the Empire, but to leave to his Successors a plausible pretext to claim the same. Thus the Power of the Ecclesiastical Hereditary Emperors receiv'd at first a fatal shock by the disobedience and quarrels of the Princes of the Empire, and was at last entirely taken from them by the usurpation of their Crown Generals, tho' without prejudice to their supreme Dignity, Rank, Holiness, and some other Rights and Prerogatives, which do not properly relate to the government of the secular affairs of the Empire, as will appear more fully in the following Chapter.

Kon Je reign'd fourteen years.

C H A P. V.

Of the Ecclesiastical Hereditary Emperors, who liv'd after Joritomo, to the present time.

KON JE was succeeded by his elder Brother *GOSIRAKAWA*, or *Sijrakawa* the second, the Emperor *To Ba's* fourth Son, in the year of *Synmu* 1816, of Christ 1156.

Dai. LXXVII
GOSIRAKAWA

After his accession to the Throne he appointed the *Nengo Foogien*, which subsisted three years.

In the first year of his reign, on the eleventh day of the seventh month, *Ssi In* revolted against the Emperor. This Rebellion occasion'd a bloody and pernicious War, which from the time of its beginning is call'd, *Foogienno midarri*, that is, *the desolation of the time Foogien*, and is by this name described at large in their Histories.

In the third year of his reign, in the eighth month, happened a violent Earthquake.

After a short reign of three years he resign'd the Crown to his Son. Twelve years after he enter'd into religious Orders, caus'd himself to be shaved, and took the name of *Foossin*. He died in the forty third year of his age.

Dai. LXXIII.
NIDSI00. *NIDSI00.*, *Gosijrakawa's* eldest Son, was sixteen years old, when his Father resigned the Crown to him, in the year of *Syumu* 1819, of Christ 1159.

The *Nengo's* appointed during his reign were *Feitsi* of one, *Feiraku* of one, *Ooso* of two, *Tsoquan* of two, and *Jeeman* of one year.

In the first year of his reign, the two great Generals *Nobu Fori*, and *Jositomo*, *Joritomo's* Father, both Princes of the blood, rebell'd against the Emperor. This Rebellion, and the War occasioned thereby, are call'd from the time when they begun, and are describ'd in their Histories, by the name of *Feitsi no midarri*, or the Desolation of the time *Feitsi*. Two years after *Jositomo* was kill'd in the Province *Owari*, and his Son *Joritomo* was thereupon banish'd to *Idsu*.

In the fifth year of his reign, and the first of the *Nengo Tsoquan*, a poor Woman was brought to bed of three children, each of which had two heads and four feet.

He reign'd 7 years, and died 23 years old.

Dai. LXVIX.
ROKU DSJ00. He was succeeded by his eldest son *ROKU DSJ00* in the year of *Syumu* 1826, of Christ 1166.

He appointed the *Nengo Ninjani*, which subsisted three years.

He reign'd but three years, and died thirteen years old.

Dai. LXXX.
TAKAKU-RA. He was succeeded by *TAKAKURA*, the Emperor *Gosijrakawa's* third Son, in the year of *Syumu* 1829, of Christ 1169, and the ninth of his Age.

He was married to a daughter of *Kijomori*, who was mention'd above, under the reign of the Emperor *To Ba*.

He appointed the *Nengo's Kavoo* of two, *Sioun* of four, *Angen* of two, and *Dsijisso* of four years.

In the third year of his reign, his Father was shav'd and turn'd Monk, taking the name of *Joosin*.

In the fourth year of his reign, on the twenty-third day of the first month, a great part of the capital city and residence of the Emperor was laid in ashes.

In the seventh year the Small-pox was very fatal all over the Empire.

In the eleventh year the Emperor remov'd his court and residence to *Kuwara*.

In the twelfth year of his reign, and the last of the *Nengo Dsijisso*, the enemies of *Joritomo* were defeated in the Province *Isju*, and *Jorimassa* was kill'd with all his family.

He reign'd twelve years, and died twenty one years old.

Dai. LXXXI.
AN TOKU. His eldest Son *AN TOKU*, born by *Kijomori's* daughter, succeeded him in the year of *Syumu* 1841, of Christ 1181.

He appointed the *Nengo's Joowa* of one, and *Siuje* of two years.

In the first year of his reign, there was a great famine in *Japan*, occasion'd both by the sterility of the crop, and the still raging wars. The same

year

year died *Kijomori*, the Emperor's Grandfather, after the manner above related. The same year General *Kadsuwara* left the *Feki* Party, and went over to *Foritomo*, who was then call'd *Tiojenoski*. This *Kadsuwara* was of a very mean extraction, but by his courage and heroic actions he rais'd himself to be one of the most considerable Princes of the Empire. The same year was born *Fori Ije*, *Foritomo's* Son and his Successor in the command of the armies and the government of secular affairs.

After a short reign of three years *Antoku* was forc'd to resign the Crown.

He was succeeded by *GO TO BA*, or *Toba* the second, the Emperor *Takakura's* fourth Son, in the year of *Syinnu* 1844, of Christ 1184.

Dai.
LXXXII.
GO TO BA.

He appointed the *Nengo's* *Genriaku* of one, *Buanitz* of five, and *Kenkiu* of nine years.

In the first year of his reign died *Josnaga*, a great General, of whose heroic actions frequent mention is made in the History of the Wars with the *Feki's*.

In the third year of his reign, his Predecessor *Antoku* being pursued by his enemies, was unhappily drown'd in the Western Seas. He was after his death call'd *Antokuten O*, having after his resignation taken the name of *Sen Tei*.

About that time died *Josnaga*, *Foritomo's* Son in law.

In the sixth year of his reign was kill'd *Jositzne*, another very eminent Commander. His death was follow'd by that of *Fidesira* his Lieutenant-General, and the extirpation of his whole Family.

In the eleventh year *Foritomo* went to court, to pay his respects to the *Mikaddo*, by whom he was honour'd with the title of *Sei Seogun*, which hath been ever since given to the Crown-Generals and Secular Monarchs.

In the fourteenth year of his reign, a Horse with nine feet was sent to court from the Island *Awadsi*, as a present to the Emperor.

He reign'd fifteen years, and resign'd the Crown to his eldest Son.

He died sixty years old.

TSUTSI MIKADDO, (*Mikaddo* is here the Emperor's name) was but three years old, when he came to the crown by his Father's resignation, in the year of *Syinnu* 1859, of Christ 1199.

Dai.
LXXXIII.
TSUTSI
MIKADDO.

The *Nengo's* appointed during his reign were, *Seotzi* of two, *Kenmin* of three, *Genkiu* of two, *Kenje* of one, and *Soojen* of four years.

In the first year of his reign died *Foritomo*, Crown-general and the first Secular Monarch. His Son *Fori Ije* succeeded him in the command of the armies, and was five years after his Father's death by the *Dairi* honour'd with the title of *Sei Seogun*. He was kill'd two years after.

Tsutsi Mikaddo reign'd twelve years, and resign'd the crown to his younger brother. He liv'd 37 years.

Dai.
LXXXIV.
SIUNTOKU.

SIUNTOKU his younger Brother, and the Emperor *Gotoba's* third Son, succeeded him in the year of *Syumu* 1871, of Christ 1211.

The *Nengo's* appointed during his reign were, *Genriaku* of two, *Genpo* of six, and *Seokin* of three years.

In the fourth year of his reign, and the second of the *Nengo Genpo*, died *Foonen Seomin*, founder of the Sect of *Seodosju*.

In the sixth year of his reign, and the fourth of the said *Nengo*, the first *Fune's*, or Men of War, were built in *Japan* by order of *Sonnetomo*, *Foritomo's* second Son, who endeavour'd by force of arms to maintain himself in the succession to his Father's and Brother's employments.

In the ninth year of his reign, on the twenty-second day of the second month, the two stately Temples *Kiomidz* and *Giwon* were burnt down.

He reign'd 11 years, and liv'd 46.

Dai.
LXXXV.
GO FORI-
KAWA.

He resign'd the crown to *GO FORIKAWA*, or *Forikawa* the second, the Emperor *Takakura's* Grandson, in the year of *Syumu* 1882, of Christ 1222,

The *Nengo's* appointed during his reign were, *Teewo* of two, *Gen In* of one, *Karoku* of two, *An Te* of two, *Quanki* of three, and *Teejei* of one year.

In the first year of his reign, and the first of the *Nengo Teewo*, on the first day of the second month, was born in the Province *Awa*, *Nitsijren*, a famous Pagan teacher, and founder of a particular Sect.

Go Forjkawa reign'd eleven years, and liv'd twenty-four.

SI DSIO, his eldest Son, then but five years of age, succeeded him in the year of *Syumu* 1893, of Christ 1233.

Dai.
LXXXVI.
SI DSIO.

The *Nengo's* appointed during his reign were, *Tempoko* of one, *Bunriaku* of one, *Kasshuku* of three, *Riaknin* of one, *Jengo* of one, and *Nintzi* of three years.

In the seventh year of his reign the *Seogun* or Crown-General *Foritzne*, who then resided at *Kamakura Seogun*, came to court at *Miaco*, to pay his respects to the Emperor.

He reign'd ten, and liv'd fifteen years.

Dai.
LXXXVII.
GO SAGA.

He was succeeded by *GO SAGA*, or *Saga* the second, the Emperor *Tsutsi Mikaddo's* second Son, in the year of *Syumu* 1903, of Christ 1243.

He appointed the *Nengo Quan Jun*, which subsisted four years.

He died after a short reign of four years, in the fifty-third of his Age.

Dai.
LXXXVIII.
GO FIKAKUSA.

He was succeeded by his second Son *GO FIKAKUSA*, or *Fikakusa* the second, in the year of *Syumu* 1907, of Christ 1247.

He appointed the *Nengo's Quantsi* of two, *Footsi* of two, *Gentsio* of six, *Koojen*, *Sooka*, and *Sooguan* each of one year.

In the eleventh year of his reign, on the twenty-third day of the second month, happen'd a violent Earthquake.

He resign'd the crown after a reign of thirteen years, and liv'd sixty.

KAME JAMMA the late Emperor's younger brother came to the Crown by his Resignation, in the year of *Syumu* 1920, of Christ 1260.

Dai.
LXXXIX.
KAME
JAMMA.

The *Nengo's* appointed during his reign were, *Bunwo* of one, *Kot-sio* of three and *Bunje* of eleven years.

In the fifth year of his reign, on the 21th day of the eleventh month, died *Sinran*, chief of the *Ikofiu* Sect, and formerly a disciple of *Focnin Seonin*, who was the Founder of the *Seodosiu* Sect.

In the seventh year of his reign appear'd a great Comet, which was seen also in *China*.

In the ninth year on the eighth day of the fifth month, were seen two Suns, and in the tenth, on the eleventh day of the second month, three Moons.

In the fifteenth and last year of his reign, *Mune Taka*, who was then Crown General, and at the head of the secular Affairs, took up his Residence in the City of *Kamakura*.

He reign'd fifteen years, and resign'd the Crown to his eldest Son. He liv'd thirty two years after his resignation, and died in the fifty seventh year of his age, and in the fifth year of the reign of the Emperor *Gonidsji*.

GOUDA succeeded his Father in the year of *Syumu* 1935, of Christ 1275.

Dai.
GOUDA.

The *Nengo's* appointed during his reign, were *Gentsi* of two, *Kentsi* of four, *Kooan* of four, and *Sioo* of three years. Some Authors mention only two *Nengo's*, *Gentsi* of three, and *Kooan* of ten years.

In the ninth year of his reign, on the twenty first day of the fifth month, the Tartar General *Mooko* appeared upon the Coasts of *Japan* with a Fleet of 4000 sail, and 240000 Men. The then reigning Tartarian Emperor *Sijfu*, after he had conquer'd the Empire of *China* about the year of Christ 1270, sent this General to subdue also the Empire of *Japan*. But this Expedition prov'd unsuccessful. The *Cami* (if we believe the Japanese Writers) that is, the Gods of the Country, and Protectors of the Japanese Empire, were so incens'd at the insult offer'd them by the Tartars, that on the first day of the seventh month, they excited a violent and dreadful Storm, which destroy'd all this reputed invincible Armada. *Mooko* himself perish'd in the waves, and but few of his Men escaped. (*This Expedition, of which more in the Translator's Preface, is mentioned by Marcus Paulus, a noble Venetian, who was then himself in China, and lived at the Court of the Tartarian Emperor Sijfu.*)

In the tenth year of his reign, on the thirteenth day of the tenth month, died in the Province *Musasi*, the abovemention'd *Nitsjirin*. The adherents of the *Fokefiu* Sect still celebrate a yearly festival to commemorate the day of his death.

Gouda reign'd thirteen years, and liv'd fifty eight.

Dai XCI.
FUSIMI.

He was succeeded by *FUSIMI*, *Go Fikakusa's* second Son, and his Cousin, in the year of *Synmu* 1948, of Christ 1288.

The *Nengo's* appointed during his reign were *Soowo* of five, and *Jenin* of six years.

In the first year of his reign, on the third day of the third month, was born his Son and successor, to whom he resign'd the throne after a reign of eleven years.

He liv'd fifty three years.

Dai XCII.
GO FUSIMI.

GO FUSIMI, or *Fusimi* the second, succeeded his Father in the year of *Synmu* 1959, of Christ 1299, and the twelfth of his age.

He appointed a new *Nengo*, which was call'd *Seoan*, and continued three years till he resign'd the throne.

He liv'd thirty five years after his resignation, and died forty eight years old, in the year of *Synmu* 1997, of Christ 1337.

Dai XCIII.
GO NIDSIO.

He resign'd the Crown to *GO NIDSIO*, or *Nidzio* the second the Emperor *Gouda's* eldest Son, in the year of *Synmu* 1962, of Christ 1302.

This Emperor appointed the *Nengo's Kagen* of four, and *Tokuds* of two years.

In the fifth year of his reign, in the eighth month, happen'd a violent Earthquake. The same year is remarkable for the death of the Emperor *Kame Jamma*, and the birth of *Takaudsi*, who was afterwards Crown-General and secular Monarch.

He reign'd six years, and resign'd the Crown to

Dai XCIV.
FANNASONNO.

FANNASONNO the Emperor *Go Fusimi's* younger brother and *Fusimi's* second Son, in the year of *Synmu* 1968, of Christ 1308.

The *Nengo's* appointed during this Emperor's reign were, *Jenke* of three, *Ootsjo* of one, *Sooa* of two, and *Bun O* of five years.

He reign'd eleven years and resign'd the Crown to *Go Daigo*, *Go Nidzio's* younger brother, and *Gouda's* second Son.

Dai XCV.
GO DAIGO.

GO DAIGO, or *Daigo* the second, came to the throne in the year of *Synmu* 1979, of Christ 1319.

He appointed the *Nengo's Genwo* of two, *Genko* of three, *Seotsju* of two, *Karaku* of three, *Gentoku* of two, and *Genko* of one years.

In the last year of his reign much blood was shed in the civil wars, which then desolated the Empire, and are describ'd in a Book entitled *Teifeki*.

He reign'd thirteen years, and resign'd the Crown to *Kwo Gien*, *Go Fusimi's* eldest Son.

Dai XCVI.
KWO GIEN.

KWO GIEN or *Koo Gien* came to the throne in the year of *Synmu* 1992, of Christ 1332.

He appointed the *Nengo Seoke*, which continued two years.

In the second year of his reign, *Takadsi*, who was then Crown General and Secular Monarch, came to court to pay his duty to the *Mikaddo*. The same year *Takakoku*, a noted General, made away with himself, ripping open his belly.

Knoo Gien after a short reign of two years resign'd the crown to his Predecessor. He liv'd thirty-two years after, and died in the year of *Synmu* 2026, of Christ 1364.

GO DAIGO therefore re-assum'd the Crown in the year of *Synmu* 1994, of Christ 1334.

He then appointed the *Nengo's Kemmu* and *Jenken*, each of two years.

In the third year of his second reign, died the late Emperor *Go Fufimi*, as did also *Kusnokimaka Sugge*, a famous General. The same year, in the eighth month, *Japan* was shock by violent Earthquakes.

He reign'd this second time but three years.

He was succeeded by *QUO MIO*, *Kwo Gien's* younger Brother, and the Emperor *Go Fufimi's* fourth Son, in the year of *Synmu* 1997, of Christ 1337. *Dai. XCIII.*
QUO MIO.

The *Nengo Jenken*, which had been appointed by his Predecessor, was continu'd during the first year of his reign, and was follow'd by the *Nengo Riakuwo*, which lasted four years.

In the second year of his reign, the Crown General *Takaudsi* was by him honour'd with the illustrious title of *Sei Dai Seogun*.

My two Japanese Historians differ about the length of this Emperor's reign. One pretends that he reign'd but twelve years, but the other will have it, that after a short reign of two years he was succeeded by

GO MURA CAMI, or *Muracami* the second, the Emperor *Godaigo's* seventh child, in the year of *Synmu* 1999, of Christ 1339. This Emperor however hath no number assign'd him in the list of the *Mikaddos*.

The *Nengo Riakuwo* was continued during the three first years of his reign, supposing that he was possess'd of the throne of *Japan*, and it was follow'd by the *Nengo's Kooje* of three years, and *Tewa* of four years.

Whoever it was, that govern'd *Japan* during the time of these several *Nengo's*, both my Authors agree, that after the *Nengo Tewa* was expir'd, *Siukwo* came to the crown.

SIUKWO, who was the Emperor *Koo Gen's* eldest Son, began to reign in the year of *Synmu* 2009, of Christ 1349. *Dai. XCVIII.*
SIUKWO.

During the first year of his reign, I find there was no *Nengo* appointed, for the *Nengo Quano* begun with the second year, and was continued two years.

In the first year of his reign, an end was put to the War *Sijdsfo Nawatto*.

He reign'd three years.

He was succeeded by *GOKWOO GEN*, or *Kwoogen* the second, his younger brother, in the year of *Synmu* 2012, of Christ 1352. *Dai. XCIX.*
GOKWOO-
GEN.

The *Nengo's* appointed during this Emperor's reign were, *Bunjwa* of four, *Fenbin* of five, *Kooan* of one, *Teeidfi* of six, and *Ooan* of seven years. This last *Nengo* was continued during the three first years of the reign of his Successor.

In the third year of his reign, *Josijfaki*, the Crown General *Takaudfi* his third son, came to court.

In the fourth year of his reign, *Takaudfi* himself was sent by the Emperor into the Province *Oomi*, to adjust some differences which arose in those parts of the Empire.

In the eighth year of his reign, *Takaudfi* died on the 29th day of the fourth month. His Son *Josifaki* succeeded him in his Employments, and obtain'd the same year from the Emperor the title of *Sei Dai Seogun*.

In the eleventh year of his reign, the new Crown General *Josifaki* was sent to command the Imperial army in *Oomi*.

In the eighteenth year of his reign, *Josimitz*, *Josifaki's* Son, was made Crown General, and gratify'd with the title of *Sei Dai Seogun*.

Gokwoo Gen reign'd twenty years.

Dai. C.
GO JENJU.

He was succeeded by GO JENJU his eldest Son, in the year of *Synmu* 2032, of Christ 1372.

The last of his Fathers *Nengo's* was continued during the three first years of his reign. In the fourth he appointed the *Nengo Kooraku* which subsisted four years, and was follow'd by the *Nengo's Sei Toku* of two, and *Koorwa* of three years, which last subsisted during the first year of the reign of his Successor.

In the eighth year of his reign, there was a great famine in *Japan*. The same year appear'd a Comet.

He reign'd eleven years.

Dai. CI.
G O K O -
M A T Z.

He was succeeded by his eldest Son GOKOMATZ, in the year of *Synmu* 2043, of Christ 1383, and the third of the *Nengo Koowa*.

The *Nengo's* appointed during his reign were, *Sitoku* of three years, begun in the second of his reign, *Kakei* of two, *Iko* O of one, *Meetoku* of four, and *Oo Fei* of thirty-four years.

In the ninth year of his reign, there was a War in the Country of *Udsij*,

In the fourteenth year, on the seventeenth day of the eleventh month, the famous Temple *Kenninfi* was laid in ashes.

In the twentieth year appear'd a Comet in the Spring, and it was observ'd that there was a great drought and want of water the following Summer and Autumn, and that many violent Earthquakes happen'd the next Winter,

In the twenty-second year a Mountain at *Nasno*, in the Province of *Simotski*, begun to burn, and to throw up stones and ashes. But the flame ceas'd soon after.

In the twenty fifth year, the autumn was very wet, which occasioned inundations in several parts of the Empire. The same was follow'd by stormy Weather and Earthquakes.

He reign'd thirty years.

He was succeeded by his Son *SEOKWO*, in the year of *Synmu* 2073, of Christ 1413, and the twentieth of the *Nengo Oojei*. Dai. CII.
SEOKWO.

The *Nengo Oojei* was continu'd during the first fifteen years of his reign, when he appointed a new one, which was call'd *Seotfjo*, and subsisted but one year.

In the fourth year of his reign *Uje Suggi*, that is, *Uje* of the family of *Suggi*, rebell'd against the Emperor.

In the ninth year, on the twelfth day of the tenth month, appear'd two Suns.

In the sixteenth year, on the eighteenth day of the first month, died *Josimotz*, then Crown General, and was succeeded in his title and employments by *Josijnobu*.

The same year, on the twenty seventh day of the seventh month, died the Emperor himself, after a reign of sixteen years.

He was succeeded by his Son *GOFUNNA SO*, in the year of *Synmu* 2089, of Christ 1429. Dai. CIII.
GOFUNNA
SO.

The *Nengo's* appointed during his reign were, *Jeiko* of twelve, *Kakit* of three, *Bunjan* of five, *Fotoku* of five, *Kosio* of two, *Tsioorok* of three, and *Quanisjo* of six years.

In the first year of his reign, on the fifth day of the eighth month, appear'd a very large and terrible Comet, and another in the eleventh year in the third month.

In the sixteenth year, *Josijmassu* was by the Emperor honour'd with the title of *Sei Seogun*.

In the eighteenth year, the Emperor's Palace was laid in ashes.

During the seven last years of his reign, many strange and wonderful appearances in Heaven are mention'd by the Japanese Historians, which were follow'd by famine, pestilence and a great mortality all over the Empire.

He reign'd thirty six years.

He was succeeded by his Son *GO TSUTSI MIKADDO*, or *Tsutsi Mikaddo* the second, in the year of *Synmu* 2125, of Christ 1465. Dai. CIV.
GO TSUTSI
MIKADDO.

The *Nengo's* appointed by this Emperor were, *Bunfio* of one year, begun in the second year of his reign, *Onin* of two, *Funjo* of eighteen, *Tsooko* of two, *Jentoku* of three, and *Me O* of nine years.

In the first year of his reign, in the second month, appear'd a Comet, whose tail seem'd to be three fathom long.

In the second year several Earthquakes happen'd, particularly on the twenty ninth day of the twelfth month. The same year there was such a famine in *China*, that people kill'd and devour'd one another.

The third year was very fatal to *Japan*, which was fill'd with troubles and civil wars. This great defolation began on the sixth day of the fifth month.

In the fifth year, on the tenth day of the ninth month, appear'd another Comet, with a tail above one fathom long.

In the seventh year, there was a great mortality all over the Empire.

The same year, on the first day of the twelfth month appeared another Comet, larger than any as yet observ'd, with a tail according to my Author, as long as a street.

In the ninth year, died *Fossokawa Katsmotto*, a great General, and very famous for his courage and military exploits. He was after his death honour'd with the title of *Riu Ans*, and that of *Sei Seogun* was given to *Foosnavo*.

In the eleventh year, on the sixth day of the eighth month, it blew very hard. The waters about *Amagasaki* in the Province *Setz* swelled to that height, that a great part of that Country was overflow'd, and many of the Inhabitants drown'd.

In the twenty fifth year, on the twenty sixth day of the third month died *Fosijnavo*. He was the Crown General *Fosijmassa's* Son, and had besides the title of *Sei Seogun*, a share with his Father, in the command of the armies, and the administration of the secular affairs of the Empire.

The next year, which was the year of Christ 1490, died *Fosijmassa* himself, and was very much regretted.

In the twenty ninth year, *Fosijsummy* was honoured with the title of *Sei Dai Seogun*. He went soon after to command the army in *Fasijro*.

In the thirtieth year, on the seventh day of the eighth month, happen'd another violent Earthquake.

He reign'd in all thirty six years, and liv'd fifty nine.

DAI. CV.
KASUWABARA.

He was succeeded by his Son *KASUWABARA*, in the year of *Synmu* 2161, of Christ 1501.

The *Nengo's* appointed during his reign were, *Bunki* of three, *Jeeseo* of seventeen, and *Teije* of seven years, which last was continu'd during the first year of the reign of his successor.

In the fourth year of his reign, there was a great famine in *Japan*, and another in the sixteenth year.

In the sixth year, in the seventh month, appear'd a Comet.

In the eighth year the title of *Sei Seogun*, and the command of the army was given to *Fositanne*.

The tenth year was fatal to *Japan* both by War and Earthquakes.

In the twelfth year, in the fifth month, *Fositanne* went to Court, to pay his duty to the Emperor.

Kasuwabara reign'd twenty six years,

He was succeeded by his Son GONARA, in [the year of *Syumu* 2187, ^{ai CVI.} GONARA. of Christ 1527.

The last of his Father's *Nengo's* was continued during the first year of his reign, after which he appointed the *Nengo's*, *Koraku* of four, *Tembun* of twenty-three, and *Koodsi* of three years.

Soon after his accession to the throne, an end was put to the war between *Fossokawa* and *Kadsuragawa*. The former of these two Princes made away with himself two years after, ripping open his belly with that courage and resolution, which is so much admir'd by these Heathens.

During this Emperor's reign, the Japanese Empire was afflicted twice with pestilence, and a great mortality, thrice, with extraordinary wet rainy Seasons, whereby the waters increas'd to such a degree, that they over-flow'd great part of the country, and once with such a violent and universal storm, that thereby many stately buildings, and part of the Emperor's own Palace, was blown down.

In the fifth year, on the twenty-ninth day of the sixth month, appear'd a Comet, and another again in the twelfth month of the twelfth year.

In the seventh year, on the eighth day of the tenth month, was observ'd an Eclipse of the moon.

In the twenty-first year, on the seventeenth day of the second month, *Josi Tir* receiv'd from the Emperor the title of *Sei Dai Seogun*, with the command of the armies. Eighteen years after this *Josi Tir* made away with himself, cutting his belly.

In the twenty-fourth year, on the fourth day of the fifth month, died the Crown General and Secular Monarch *Josij Far*.

Gonara reign'd thirty-one years.

He was succeeded by his Son OOKIMATZ, in the year of *Syumu* 2218, ^{Dai. CVII:} O O K I-
MATZ: of Christ 1558.

The *Nengo's* appointed during his reign were, *Jeekoku* of twelve, *Genki* of three, and *Jenfoo* of nineteen years, which last continued during the first five years of the reign of his Successor.

In the very first year of his reign, there was a great famine in *Japan*, preceded by an exceeding dry Summer.

In the eighth year of his reign, *Josij Tir*, then Crown General and Secular Monarch, made away with himself, as above mention'd.

In the eleventh year *Josij Tira* was appointed Crown General, and honour'd by the Emperor with the title of *Sei Seogun*.

In the sixteenth year is mention'd, as something remarkable, that a Tortoise with two heads was caught in the Spring. The same year on the third day of the fourth month, some Incendiaries set fire to *Kamio*, that is, the upper part of the City of *Miaco*, (the lower part is call'd *Si Mio*) wherein the Emperor himself then resided, by which the greatest part of it was laid in ashes.

In the twentieth year on the twenty ninth day of the ninth month, appeared a great Comet, which did not disappear till the next year.

The twenty first year was very wet, and great part of the Country was set under water on the twelfth day of the fifth month.

In the twenty third year the sickness and mortality was great all over the Empire.

In the twenty fifth year, on the second day of the sixth month, the Crown-General and Secular Monarch *Nobunanga*, and his eldest Son, were kill'd at *Miaco*.

In the twenty sixth year some Ambassadors from the *Riuku* Islands came to Court.

In the twenty eighth year, which was the year, of Christ 1585, in the seventh month, *Fide Jos*, who afterwards took the name of *Taiko*, or *Taikosama*, was by the Emperor honour'd with the Title of *Quanbuku*, and entrusted with the command of the armies, and the government of the secular affairs of the Empire. *Quanbuku* is the first person after the *Dairi*, and by vertue of this title, his supreme Lieutenant and Vicegerent in the government. This *Taiko* was of a very mean extraction, and rais'd himself to this eminent post merely by his courage and merit. He was, properly speaking, the first absolute Secular Monarch of *Japan*, that is, the first, who assum'd to himself the absolute government of the Empire, whereof the Ecclesiastical Hereditary Emperors till then preserv'd some share. Ever since that time the Secular Monarchs continued independent of the Ecclesiastical Emperors, to whom nothing was left but a meer shadow of their former Authority, with some few insignificant Prerogatives, as to their rank and holiness, and the titles of honour, which must be conferr'd by them.

The same 28th year, on the 29th of the 11th month, happen'd a violent Earthquake, which continued by repeated, though smaller shocks, for almost a whole year.

In the 29th year of his reign, he resign'd the Crown to his Grandson, and died seven years after.

Dai. CVIII.
GO JOSEI.

GO JOSEI, the Emperor *Ookimatz* his Grandson, and the eldest Son of the Hereditary Prince *Fookwo*, who died the year before, on the seventh day of the eleventh month, came to the crown the year of *Synnin* 2247, of Christ 1587.

The last of his Grandfather's *Nengo*'s was continued during the five first years of his reign, after which the following were appointed, *Bunroku* of four years, and *Keitsjo*, which subsisted nineteen, or three years after his death.

In the third year of his reign, *Fidetsugi* (a nephew of the Secular Monarch *Taiko*, by whom he was declar'd his Successor, though afterwards disgraced and commanded to rip open his belly) a cruel and sanguinary Prince, kill'd *Foodsjo*, in the Province *Sagami*, and extirpated all

his

his family, pursuant to the rules of War observ'd in *Japan*, which advise by this means to root out at once, and to destroy the very cause of the evil.

In the fifth year, the title of *Quanbuku* was given to the said *Fide Tsugi*.

In the sixth year, which was the year of Christ 1592, *Taiko* declared war against the *Coreans*, and sent over a numerous army under a pretext, as he gave out, of making by the conquest of this *Peninsula* his way to the conquest of the Empire of *China* it self. This war lasted seven years.

In the seventh year died *Ookimatz*, the Emperor's Grandfather and Predecessor.

In the eleventh year *Fejias*, a great favorite of *Taiko's*, and his first minister of state, was by the Emperor honour'd with the title of *Nai Dai Sin*.

The same year, on the twelfth day of the seventh month, happen'd several violent Earthquakes, and the trembling continu'd by fits for a whole month. About that time it rain'd Hair, four to five inches long, in several parts of the Empire. This Phœnomenon is often mention'd in their Histories.

In the twelfth year, which was the year of *Synmu* 2258, of Christ 1598, on the eighteenth day of the eighth month, *Fide Josi* took the name of *Taiko*, which signifies a great Lord. This great Monarch died the same year, (on the sixteenth of *December*, N. S.) early in the morning, leaving the secular government to his only Son *Fide Jori*, whom he committed to the care and tuition of *Fejas*.

In the fourteenth year, *Josijda Tfibbu*, who had a place at *Fide Jori's* Court, rebell'd against the Emperor. The rebels were soon defeated, and their chief with all his family exterminated.

In the seventeenth year, the title of *Sei Dai Seogun*, which belongs to the Crown General, was given to *Fejas*, Tutor of the hereditary Prince *Fide Juri*, *Taiko's* only Son. The same year *Fide Juri* himself was honour'd with the title of *Nai Dai Sin*.

In the nineteenth year the title of *Sei Dai Seogun* was given to *Fide Tadda*, the Crown General *Fejas* his Son.

The same year a very extraordinary accident happen'd on the fifteenth day of the twelfth month, for a mountain arose out of the Sea in one night's-time, near the rocky Island *Fatsifio*, where the Grandees of the secular Monarch's Court are usually confin'd, when out of favour.

In the twenty first year, which was the year of Christ 1608, an Embassador arriv'd at *Suruga*, who was sent by the Chinese Emperor to compliment the secular Monarch of *Japan*.

In the twenty third year, *Fejas* order'd a strong castle to be built in the province *Owari*.

In the twenty fourth year, the *Riuku* Islands were invaded and conquer'd by the Prince of *Satzuma*. Ever since they are look'd upon as belonging to the Japanese Empire.

Go Fosei reigned in all twenty five years.

Dai. CIX.
D.A. SEIKO

He was succeeded by his Son *DAISEOKWO TEI*, in the year of *Syumu* 2272, of Christ 1612.

In the fourth year of his reign he appointed the *Nengo Genwa* of nine years, which was follow'd by the *Nengo Quan Fe*, which continued twenty years, during the remaining part of his reign, and the whole reign of the Empress his successor.

In the second year of his reign, it was again observ'd, that Hair fell in several parts of the Empire, chiefly in autumn.

In the third year, on the twenty fifth of the tenth month, happen'd a very violent Earthquake. The same year *Fide Furi*, the late secular Emperor *Taikos* only Son and Heir, was besieg'd in the Castle of *Osacca*, by *Fejas*, who was his Tutor and Father-in-law. The Castle was surrender'd in the fourth year, on the seventh day of the fifth month. But the Prince caus'd the palace, where he retir'd with his most faithful adherents, to be set on fire, chusing rather to perish by the flames, than to fall into the hands of a victorious enemy, tho' so nearly related to him.

In the fifth year, on the seventeenth day of the fourth month, died *Fejas* himself, in full and quiet possession of the secular Throne, which he usurped upon his Pupil, and left to his Son. This *Fejas* was the first Emperor of the now reigning family. He was buried at *Nicquo*, and according to custom related among the Gods, by the name of *Gongensama*.

In the eighth year, which was the year of Christ 1619, appear'd a very remarkable Comet.

In the tenth year, the Ecclesiastical Emperor was married with great pomp and solemnity to the secular Monarch *Fide Tada's* daughter.

In the twelfth year *Femitz*, *Fide Tada's* Son, went to *Miaco*, to pay his duty to the secular Emperor, of whom he obtain'd the title of *Sei Dai Seogun*.

In the eighteenth year he resign'd the Crown to his daughter. He lived fifty years after his resignation, and died in the ninetieth year of his age, and the eight of the *Nengo Tempo*, on the eighth day of the eighth month, or late in autumn, when according to my Japanese Author's expression, the Trees had been already stript of their Leaves.

Dai. CX.
SEO TE.

Nio Te, or *Seo Te*, that is, *Madam Mikaddo*, or according to others, *Fonin*, the last Emperor's daughter, came to the Crown in the year of *Syumu* 2290, of Christ 1630.

The last of her Father's *Nengo's* was continued during her whole reign.

In the third year of her reign, on the twenty fourth day of the first month, died the secular Monarch *Fide Tada*. He was after his death deified according to custom, and call'd *Teitokuin*.

In the fifth year the secular Monarch *Ijemitz*, *Fide Tada's* Son and successor, went to the *Dairi's* Court.

In the seventh year, in the tenth month, the Chinese were again suffer'd to come to *Japan*, on account of their trade, which they had been forbid to do for some time before.

The beginning of that famous rebellion of the Christians at *Simabara*, in the Province *Fisen*, falls upon the eleventh month of the eighth year, being the year of Christ 1637.

In the ninth year, in the second month, on the 12th of *April* 1638, 37000 Christians were put to death on one day. This act of cruelty at once put an end to the rebellion, and a finishing stroke to the total abolition of the Christian Religion in *Japan*.

In the twelfth year, of Christ 1641, on the fifth day of the eighth month, was born *Ijetzua*, Father of the now reigning secular Monarch. The same year was a great famine and mortality in *Japan*, from the beginning of the Spring to the ensuing Harvest.

This Empress reign'd fourteen years, and resign'd the Crown to her younger brother.

GOKWOMIO, commonly *Goto Mio*, the late Empress's younger brother, succeeded his Sister in the year of *Synmu* 2303, of Christ 1643, on the seventh day of the ninth month, though he did not take the title of *Mikaddo*, and full possession of the throne, till the fifth day of the eleventh month.

Dai CXI.
GOKWOMIO

The *Nengo's* appointed during his reign were *Seofō* of four, *Kejan* of four, and *Seo* of three years.

In the third year of his reign, on the twenty third day of the fourth month, the title of *Seonai Dai Nagon*, was given to the Secular Monarch *Ijetzua*.

In the eleventh year, on the twelfth day of the eighth month, a Fire broke out in the *Dairi*, or Palace of the Ecclesiastical Hereditary Emperor, which consumed great part of it with several neighbouring Temples and other buildings. The same year some young Lads, of twelve to fourteen years of age, were committed to prison on suspicion of having set fire to it, and to several other parts of the City of *Miaco*.

In the eleventh year, on the sixth day of the seventh month, arriv'd from *China*, *Ingen* an eminent Heathen Preacher. The design of his coming over was to convert the people to his Pagan worship, and

to unite, if possible, the differing Sects, then flourishing, in the Empire, a task truly hard.

The same year, on the twentieth day of the ninth month, died the *Mikaddo*, and was buried with great solemnity in the temple of *Sen Oufi*, on the fifteenth day of the following tenth month.

Dai. CXII.
SININ.

He was succeeded by his third and younger Brother *SININ*, in the year of *Synmu* 2314, of Christ 1654.

The *Nengo's* appointed during his reign were, *Meiruku*, and *Bantsi*, each of three years, and *Seowo*, or according to others, *Quan Bun*, of twelve years, which last was continued to the eleventh year of the reign of his Successor.

Some Authors pretend, that it was in the first year of this Emperor's reign, the Chinese had obtain'd leave to renew their trade to *Japan*.

In the third year of his reign, (of Christ 1657) on the thirteenth day of the first Month, a dreadful fire broke out at *Jedo*, the residence of the Secular Monarch, which continued burning with great violence for three days, and laid the greatest part of that noble Capital in ashes. (*An Account of this fire hath been given by Mr. Wagenaer, Ambassador of the East India Company to the Emperor of Japan, who was then at Jedo himself, and is inserted in Montanus's memorable Embassies to the Japanese Emperors. p. 370.*)

In the fifth year was first begun the *Rakujo*, or Pilgrimage to the 33 *Quanwon* Temples, which was since made by many religious people of both sexes.

In the seventh year, great part of the Ecclesiastical Emperor's residence was again laid in ashes.

In the eighth year, on the first day of the fifth month, happen'd a violent Earthquake, by which a mountain in the Province *Oomi*, on the river *Katzira*, sunk down flat even with the ground, without leaving the least foot-step of its having stood there.

He reign'd eight years.

Dai. CXIII.
KINSEN.

He was succeeded by his younger Brother *KINSEN*, or *Tei Sen*, or with his full title, *Kinseokwo Tei*, the Emperor *Daiseokwo Tei's* youngest Son, in the year of *Synmu* 2323, of Christ 1663.

The last of his Brother's *Nengo's* was continued during the first ten years of his reign, when he appointed the *Nengo Jempo*, which subsisted eight years, and was follow'd by the *Nengo's Tenwa* of three, and *Dsio-kio* of four years.

In the third year of his reign, in the sixth month, a Court of Enquiry was establish'd by special command of the Emperor, in all the cities and villages throughout the Empire. The business of this court is to enquire what religion, belief or sect, each family, or its individual members belong to. This Enquiry is made once every year, tho' not at a certain determined time, but commonly some days, or weeks, after the trampling over

over the Images of our blessed Saviour, and the Virgin *Mary*, hath been perform'd in every family, as a convincing proof of their abhorrence to the Christian Religion.

In the fourth year year, in the fourth month, the Emperor order'd the *Fusja Fufe*, a branch of the *Fokefui* Sect, to be abolish'd, forbidding all his subjects, ever hereafter, to adhere thereto. The followers of this Sect entertain'd such ridiculous notions of their own purity and holiness, that they thought the very conversation with other People would pollute and profane them.

In the sixth year, on the first day of the second month, and for forty-five days following, the City of *Jedo* suffer'd much by fire, which seem'd to have been laid in designedly, and the malicious intent levell'd chiefly at Merchant's ware-houses, and the places where Soldiers were quarter'd.

In the seventh year, there being a great famine in *Japan*, occasion'd by an excessive drought the year before, the Emperor order'd that from the twentieth day of the first month, for one hundred days successively, boil'd rice should be distributed to the poor, at his own expence, in all parts of the Empire.

In the eighth year, they had very violent storms at *Osacca*, and in several other maritime Provinces, follow'd by Inundations, and a great mortality among men and beasts.

In the ninth year, in the fourth month, as they were cleaning the river, which runs by *Osaua*, they took up great quantities of gold and silver, which, in all probability, were sunk there during the late Civil Wars.

In the eleventh year, on the ninth day of the fifth month, a fire broke out at the *Dairi's* court, which burnt with such fury, that great part of the city of *Miaco* itself was laid in ashes, and because it unluckily happen'd, that among other buildings several publick granaries were destroy'd by the fire, the Emperor, for the ease and comfort of his Subjects, order'd, that three *Koku's* of rice should be given, or lent to any family, that stood in need of it, as is done frequently in time of famine.

In the twelfth year, in the second month, a Court of Enquiry was held, by special command of the Emperor, in his Capital of *Miaco*, when it appear'd, that in the 1850 streets of this city, there were 1050 of the *Ten Dai's* Religion, 10070 of the sect *Singon*, 5402 of *Fosso*, 11016 of *Sen*, 122044 of *Seodo*, 9912 of *Rit*, 81586 of *Focke*, 41586 of *Nis Fonguans*, 80112 of *Figas Fonguans*, 7406 of *Takata Monto*, 8306 of *Bukwoo*, 21080 of *Dainembuds*, 6073 of the sect of *Jammabos*, that is in all 405643 (the *Dairi's* Court not computed) 182070 of which were males, and 223573 females. (*See the latter End of the LXth Chapter of the Vth Book.*)

The same year, on the third day of the fourth month, died in the famous Convent *Obaku*, the above mention'd Chinese Missionary *Ingen*, in
the

the fourscore and second year of his age. The following months, the growth of the field suffer'd much by rain and hail, whereby a great famine was occasion'd, for which reason the Emperor issued new orders to distribute rice to the poor in the chief Cities.

In the eighteenth year, and the eighth of the *Nengo Jenpo*, on the eighth day of the fifth month, (1680, on the 24th of June) died the secular Monarch *Jjetzua*. He was after his death, according to custom, related among the Gods, and call'd *Gen Fu in den*.

In the nineteenth year, in the fifth month, the pompous Title of *Sei Dai Seogun Nai Dai Sin Sioni i ukonjeno Taifo*, was by the Emperor conferr'd on the now reigning secular Monarch *Tsinajos*, who was a younger brother of *Geniain*, and *Jjetiru*, or *Daijoin* his third Son.

In the twentieth year, and the second of the *Nengo Tenwa* (of Christ 1682) there was again a great famine and mortality in *Japan*, particularly in and about *Miaco*.

In the twelfth month of the same year, on the 28th day, a Fire broke out at *Jedo*, which laid the best part of that great City in ashes.

In the twenty first year, which was the third of the *Nengo Tenwa*, died *Tokumatz*, the now reigning secular Monarch's only Son and hereditary Prince, for whose death the Empire went into a general mourning, that no musical Instrument was to be touch'd, nor any kind of rejoycings to be made for three years.

The same year, on the fifth day of the twelfth month, the City of *Jedo* suffer'd again by Fire.

This Emperor reign'd twenty four years, and resign'd the Crown to his Son.

Dai. CXIV.
KINSEN. *KINSEN*, or *Kinseokwo Tei*, hath the same name with his Father, to whom he succeeded in the year of *Synmu* 2347, of Christ 1687.

In the second year of his reign, he appointed the *Nengo Genroku*, the fifth year whereof was the year of Christ 1692, when I was in *Japan* my self, which in the Cyclus of sixty years, bears the name of *Midsno Je Sar*.

The names of these hundred and fourteen Ecclesiastical hereditary Emperors of *Japan*, taken out of a Japanese Chronicle, printed in the learned Language of the Chinese, are engrav'd in *Tab. XVI*.

C H A P. VI.

Of the Crown-Generals, and Secular Monarchs, from Joritomo to the Emperor Tsinajos now reigning.

- I. **J**ORITOMO, the first Crown-General and Secular Monarch, was born under the reign of the *LXXVI Dairi*, in the year of Christ 1154. He reign'd 20 years.
- II. *JORI I JE*, Joritomo's Son, reign'd five years.
- III. *SANNETOMO*, Joritomo's second Son, reign'd seventeen years.
- IV. *JORITZNE*, a Son of *Quan Baku Dooka*, reign'd 18 years.
- V. *JORI SANE*, or *Jorissuga*, Joritzne's Son, reign'd 8 years.
- VI. *MUNE TAKA SINNO*, or *Soo Son Sinno*, a Son of the Ecclesiastical Hereditary Emperor *Sagga* the second, reign'd 15 years.
- VII. *KOREJAS SINNO*, *Mune Taka's* eldest Son, reign'd 24 years.
- VIII. *KIUME SINNO*, or *Sanno Osi*, the Ecclesiastical Hereditary Emperor *Fikakusa* the Second's third Son, reign'd 20 years.
- IX. *MORI KUNI SINNO*, his Son, reign'd 25 years.
- X. *SONUN SINNO*, or *SONNUM SINNO*, *Daigo the second's* second Son, reign'd 2 years.
- XI. *NARI JOSI SINNO*, *Daigo the second's* fourth Son, reign'd three years.
- XII. *TAKA UDSI*, a Son of *Askago Sannokino Cami Nago Udsi*, reign'd 25 years.
- XIII. *JOSI JAKI*, *Takaudsi's* third Son, reign'd 10 years.
- XIV. *JOSIMITZ*, *Josi Jaki's* Son, reign'd 40 years.
- XV. *JOSIMOTSI*, *Takamitz's* Son, reign'd 21 years.
- XVI. *JOSI KASSU*, *Josimotsi's* Son, reign'd under his Father.
- XVII. *JOSI NORI*, *Josimitz's* Son, reign'd 14 years.
- XVIII. *JOSIKATZ*, *Josi Nori's* eldest Son, reign'd three years.
- XIX. *JOSI MASSA*, *Josi Nori's* second Son, reign'd 49 years.
- XX. *JOSINAVO*, reign'd under his Father *Josimassa*.
- XXI. *JOSI TANNE*, *Josinavo's* Brother, reign'd 18 years.
- XXII. *JOSI SYMMI*, *Josi Tanne's* Son, reign'd 14 years.
- XXIII. *JOSIFAR*, *Josi Symmi's* Son, reign'd 30 years.
- XXIV. *JOSI TIR*, *Josifar's* Son, reign'd 16 years.
- XXV. *JOSI TAIRA*, or *TIRA*, *Josi Tir's* Son, reign'd 4 years.
- XXVI. *JOSI AKI*, *Josi Taira's* Son, reign'd 5 years.
- XXVII. *NOBBENAGA*, or *NOBUNAGA*, *Oridano Dansio Taira's* second Son, reign'd 10 years.
- XXVIII. *FIDE NOBU*, *Nobu Tada's* Son, reign'd 3 years.
- XXIX. *FIDE JOSI*, afterwards call'd *Taiko*, and *Taiko Sama*. This celebrated Monarch was a Peasant's Son, and in his younger years Butler to a Nobleman. But by his courage and merit, he rais'd himself

self to be Emperor of *Japan*. He reduced all the Provinces of *Japan*, which were then as yet divided, and govern'd by particular Princes, under his Power and Sovereignty, and became the first absolute Secular Monarch. He was after his death, according to the custom of the country, related among the Gods, and honour'd by the *Dairi* with the divine title *Tojokuni Daimiosin*. His temple, where his urn is kept, stands at *Miaco*, but is at present almost decay'd, the Secular Empire being gone over into another Family.

XXX. *FIDE TSUGU*, alias *Quabacimdono*, who was the Son of *Foo in Iziro*, and *Taicosama's* Nephew, reign'd under his Uncle, tho' but a little while.

XXXI. *FIDE FORI*, *Taicosama's* Son, being under age, when his Father died, was by him committed to the care and tuition of *Iejas Sama*, one of his favourites and counsellors of state, who oblig'd himself by a solemn oath, sign'd with his own blood, that as soon as the young Prince should come of age, he would quit the regency, and deliver the Empire into his hands. On this condition *Jejas* his daughter was married to the Hereditary Prince, who enjoy'd the Empire, or at least the title of Emperor, under his tutor and father-in-law fourteen years.

XXXII. *FEJASSAMA*, otherwise *Ongosio*, and *Daifusama*, usurp'd the throne upon *Fide Fori* his Son-in-law. He granted the Dutch East India Company a free commerce to *Japan*, in the year of Christ 1611. He was after his death deify'd according to custom, and call'd *Gongen-sama*. He lies buried at *Niko*, near *Miaco*, the burial place of this family. He reign'd in all fourteen years, taking in some of his regency. However some authors pretend, that he reign'd but four or five years, on a supposition, that he was seventy years old, when he became possess'd of the throne.

XXXIII. *FIDE TADA*, *Ijeassama's* third Son, who was after his death call'd *Taitokomi*, or *Taitokuinsama*, renew'd the Priviledges, which his Father granted to the Dutch, in 1616, or 1617. He reign'd eighteen years.

XXXIV. *IJETIRUKO*, otherwise *Ijemitzko*, *Fidetada's* Son, who was after his death call'd *Daijoinsama*, or *Taijoinsama*, reign'd twenty one years.

XXXV. *IJETZNAKO*, his Son, who was after his death call'd *Ginjoinsama*, or *Genjuinsama*, reign'd thirty years, and died on the fourth of June 1680.

XXXVI. *TSINAJOSIKO*, otherwise *Tsijnajosiko*, or *Tsijnasosama*, or with his full tittle, which he very lately obtain'd from the *Dairi* *SEI DAI SEOGUN, NAI DAI SINIUKON JENO TAI SO*, the now reigning Monarch, succeeded his Brother. He was in the 43d year of his age, when I was in *Japan* (in 1692) and had been 12 or 13 years on the throne.

T H E

History of JAPAN.

B O O K III.

O F T H E

State of Religion in JAPAN.

C H A P. I.

Of the Religions of this Empire in general, and of the Sintos Religion in particular.

LIBERTY of Conscience, so far as it doth not interfere with the Interest of the secular Government, or affect the peace and tranquility of the Empire, hath been at all times allow'd in *Japan*, as it is in most other Countries of *Asia*. Hence it is, that foreign Religions were introduc'd with ease, and propagated with success, to the great prejudice of that, which was establish'd in the country from remotest antiquity. In this last hundred years there were chiefly four Religions, considerable for the number of their adherents, to wit.

1. *Sinto*, the old Religion, or Idol-worship, of the Japanese.
2. *Budfdo*, The worship of foreign Idols, which were brought over into *Japan*, from the Kingdom of *Siam*, and the Empire of *China*.
3. *Siuto*, The Doctrine of their Moralists and Philosophers.
4. *Deivus*, or *Kiristando*, is as much as to say, the way of God and Christ, whereby must be understood the Christian Religion.

The Religions of Japan.

Sinto.

Budfdo.

Siuto.

Deivus.

Fate of the
Christian Re-
ligion in Japan

It was owing to the commendable zeal, and the indefatigable care of the Spanish and Portugueze Missionaries, particularly the Jesuits, that the Christian Religion was first introduced into *Japan*, and propagated with a success infinitely beyond their expectation, inasmuch, that from the first arrival of the Fathers of the Society in the Province *Bongo*, which was about the year of Christ 1549, (or six years after the first discovery of *Japan*,) to the year 1625, or very near 1630, it spread through most Provinces of the Empire, many of the Princes and Lords openly embracing the same. Considering what a vast progress it had made till then, even amidst the many storms and difficulties it had been exposed to, there was very good reason to hope, that within a short compass of time the whole Empire would have been converted to the faith of our Saviour, had not the ambitious views, and impatient endeavours of these Fathers, to reap the temporal, as well as the spiritual fruits of their care and labour, so provoked the supreme Majesty of the Empire as to raise, against themselves and their converts, a persecution, which hath not its parallel in History, whereby the Religion, they preach'd, and all those that profess'd it, were in a few years time entirely exterminated.

Sintos Religion

Of the three chief Religions, which now flourish and are tolerated in *Japan*, the

S I N T O S.

must be considered in the first place, more for its antiquity and long standing, than for the number of its adherents.

Sinto, which is also called *Sinsju*, and *Kamimitfi*, is the Idol-worship, as of old established in the Country. *Sin* and *Kami*, denote the Idols, which are the object of this worship. *Jo* and *Mitsi*, is as much as to say, the way, or method, of worshiping these Idols. *Siu* signifies Faith, or Religion. *Sinsja*, and in the plural number *Sinsju*, are the persons, who adhere to this Religion.

Belief of the
Sintoists.

The more immediate end, which the followers of this Religion propose to themselves, is a state of happiness in this World. They have indeed some, though but obscure and imperfect notions, of the Immortality of our Souls and a future state of bliss, or misery. And yet, as little mindful as they are, of what will become of them in that future state, so great is their care and attention to worship those Gods, whom they believe to have a peculiar share in the government and management of this world, with a more immediate influence, each according to his functions, over the occurrences and necessities of human life. And although indeed they acknowledge a Supreme Being which, as they believe, dwells in the highest of Heaven, and tho' they likewise admit of some inferior Gods, whom they place among
the

the Stars, yet they do not worship and adore them, nor have they any festival days facred to them, thinking, *que supra nos nihil ad nos*, that Beings, which are so much above us, will little concern themselves about our affairs. However they swear by these superior Gods, whose names are constantly inserted in the form of their oath. But they worship and invoke those Gods, whom they believe to have the sovereign command of their Country, and the supreme direction of its produce, of its elements, water, animals and other things, and who by vertue of this power, can more immediately affect their present condition, and make them either happy or miserable in this life. They are the more attentive in paying a due worship to these Divinities, as they seem to be persuaded, that this alone is sufficient to cleanse and to purify their hearts, and that doubtless by their assistance and intercession; they will obtain in the future Life rewards proportionable to their behaviour in this. This Religion seems to be nearly as ancient as the nation itself. If it is any ways probable, that the first Japanese are descended of the Babylonians, and that, whilst at Babel, they acquir'd some notions of the true religion, of the creation of the world, and its state before that time, as they are deliver'd to us in sacred writs, we may upon as good grounds suppose, that by the alteration of their language, and by the troubles and fatigues of so long and tedious a journey, the same were almost entirely worn out of their minds, that upon their arrival in this extremity of the East, they deservedly bore a most profound respect to their leader, who had happily conducted them through so many dangers and difficulties, that after his death they deify'd him, that in succeeding ages other great men, who had well deserved of their Country, either by their prudence and wisdom, or by their courage and heroic actions, were likewise related among their *Kami*, that is, among the Immortal Spirits worthy to have divine honours paid them, and that to perpetuate their memory, *Mias*, or Temples, were in time erected to them. (*Mia*, properly speaking, signifies the House, or dwelling-place of a living Soul.) The respect due to these great men became in success of time so universal, that ever since it is thought to be a duty incumbent on every sincere lover of his Country, whatever sect otherwise he adheres to, to give publick proofs of his veneration and grateful remembrance of their virtues and signal services, by visiting their Temples, and bowing to their Images, either on such days, as are more particularly consecrated to their memory, or on any other proper occasion, provided they be not in a state of impurity, and unfit to approach these holy places. Thus what was at first intended, as a simple act of respect and gratitude, turn'd by degrees into adoration and worship: Superstition at last was carried so far, that the *Mikaddo*'s, or Ecclesiastical Hereditary Emperors, being lineal descendants of these great Heroes, and supposed heirs of their excellent qualities, are look'd upon, as soon as they have taken possession

Conjectures about the Antiquity of the Simos Belief.

Respect for Divines.

of the throne, as true and living images of their *Kami's* or Gods, as *Kami's* themselves, possess'd of such an eminent degree of purity and holiness, that no *Gege*, (*Gege* is a vile name, which the *Kuge*, that is, the members of the Emperor's Ecclesiastical Court give to their Countrymen, who are not of the same noble and divine extraction) dare presume to appear in their presence, nay, what is still more, that all the other *Kami's* or Gods of the Country are under an obligation to visit him once a year, and to wait upon his sacred person, tho' in an invisible manner, during the tenth month. They are so far persuaded of the truth of this, that during the said month, which is by them call'd *Kaminatsuki*, that is, the month without Gods, no festival days are celebrated, because the Gods are supposed not to be at home in their Temples, but at Court waiting upon their *Dairi*. This Japanese Pope assumes also to himself, the sole power and authority of deifying and canonizing others, if it appears to him that they deserve it, either by the apparitions of their Souls after their death, or by some miracles wrought by them. In this case the Emperor confers an eminent title upon the new God, or Saint, and orders a *Mia*, or Temple, to be built to his memory, which is done either at his own expence, or by the charitable contributions of pious, well-dispos'd Persons. If afterwards it so happens, that those, who worship in this Temple, and more particularly devote themselves to the new God, prosper in their undertakings, but much more if some extraordinary miracle hath been wrought, seemingly by his power and assistance, it will encourage other people to implore his protection, and by this means the number of his temples and worshippers will quickly encrease. Thus the number of divinities is augmented every age. But besides all the illustrious men, who from time to time, for their heroic actions or singular piety, have been by the Spiritual Emperors related among the Divinities of the Country, they have another Series of Gods, of a more ancient date. Of these two successions are mention'd. The first is the succession of the *Tensin Sitzi Dai*, or seven great Celestial Spirits, who are said to have existed in the most ancient times of the Sun, long before the existence of men and heaven, and to have inhabited the Japanese world (the only country in their opinion then existing) many millions of years. The seventh and last of these great Celestial Spirits, whose name was *Isanagi*, having carnally known his divine Consort *Isanami*, in imitation of what he had observ'd of the Bird *Isiatadakki*, begot a second succession of Divinities, inferior indeed to the first, but still superior to all those, who existed since their time. This second succession is from the number of its chief heads call'd, *Dsi Sin Go Dai*, or the succession of the five terrestrial Divinities, who liv'd and govern'd the Country of Japan a long, but limited time. It is needless here to enlarge any further on this head, a full account of the ridiculous and fabulous notions of the Japanese, with regard to

He hath the
sole Power of
canonizing.

Two Successions
of their
Divinities.

to these two successions of Divinities, having been already given in Book I. ch. 7. and Book II. ch. 1. I will only add, that the History of the second succession is full of strange and uncommon adventures, knight errandries, defeats of giants, dragons and other monsters, which then desolated the country, to the great terror of its Semi-divine Inhabitants. Many cities and villages in the Empire have borrow'd their names from some such memorable action, which happen'd in the neighbourhood. They still preserve, in some of their temples, swords, arms and other warlike instruments, which they look upon as remains of that ancient time, and believe to be the very same which in the hands of these Semi-divine heroes prov'd so destructive and fatal to the disturbers of the peace and tranquillity of the Country. Uncommon respect is paid by the adherents of the *Sintos* Religion to these sacred reliicks, which are by some still believ'd to be animated by the Souls of their former possessors. In short, the whole System of the *Sintos* Divinity is such a lame ridiculous contexture of monstrous unconceivable fables, that even those, who have made it their business to study it, are ashamed to own, and to reveal all those impertinences to their own adherents, much less to the *Budsh-doists*, and the adherents of other Religions. And perhaps would it not have stood its ground so long, had it not been for its close connexion with the civil customs, in the observation of which this nation is exceedingly nice and scrupulous. The Temples of the *Sintoists* are not attended by priests and ecclesiastical persons, but by laymen, who are generally speaking entirely ignorant of the grounds and reasons of the Religion they profess, and wholly unacquainted with the History of the Gods, whom they worship. Some few however there are among the *Sintosju*, or adherents of the *Sintos* Religion, chiefly of the order of the *Canusis*, who will now and then make a sermon to the people, and be at some pains in instructing young children. During my stay in *Japan*, one of these *Canusis* came from *Miaco* to preach at the temple of *Tenji*, and afterwards at that of *Suwa*. He made a Sermon every day, in order to explain the Law, or Commandment *Nacottominotarrai*, or *Nacottomibarrai*, but his Sermons, at best, were ill dispos'd, confused compositions of romantick and ridiculous stories of their Gods and Spirits. They will teach their system of divinity to others for a proper consideration, and under an obligation of secrecy; particularly when they come to the last article, which relates to the beginning of all things, they take special care not to reveal the same to their disciples, till he hath oblig'd himself with an oath, sign'd with his hand and seal, not to profane such sacred and sublime mysteries, by discovering them to the ignorant and incredulous laity. The original text of this mysterious doctrine is contain'd in the following words taken out of a book, which they call *Odaiki*; *Kai fakuno fasime Dsjusio Fuso Tatojaba Fujono sui Joni ukunga Gotosi Tentsijno utsijni Itsi butsu wo seosu Katats Igeno gotosi fenquas ste sin to nar kumi toko datjno Mikotto*

System of
the *Sintos* D-
vinity.

Their No-
tions of the
beginning of
all things.

kotto to goos: That is, In the beginning of the opening of all things, a Chaos floated, as fishes swim in the water for pleasure. Out of this Chaos arose a thing like a prickle, moveable and transformable: This thing became a Soul or Spirit, and this Spirit is call'd *KUNITOKO-DATSNO MIKOTTO*.

C H A P II.

Of the Sintos Temples, Belief and Worship.

*Names of
the Sintos
Temples.*

THE *Sinsju*, that is, the adherents of the *Sintos* Religion, call their Temples, or Churches, *Mia*, which word, as I have observ'd, signifies dwelling places of immortal Souls. They come nearest to the *Fana* of the ancient Romans, as they are generally speaking so many lasting monuments erected to the memory of great men. They call them also *Jasjro*, and *Sia*, or *Sinsja*, which last takes in the whole Court of the *Mia*, with all other buildings and dependencies belonging to the same. The Gods, who are the subject of their worship, they call *Sin* and *Cami*, which signifies Souls or Spirits. Sometimes also they honour them with the epithet of *Miosin*, sublime, illustrious, holy; and *Gongen*, just, severe, jealous. The adherents of other religions call the convents of their religious men, and the places of their worship, *Sisia Tira*, that is, temples, and the Gods themselves, which they adore, *Fotoge*. All other foreign Idols, the worship of whom was brought into *Japan* from beyond Sea, are comprehended under one general name of *Bosatz*, or *Budz*. The *Mias*, as indeed all convents and religious houses in general, as well of this, as of their other sects, are seated in the pleasantest parts of the Country, on the best spots of ground, and commonly within, or near great cities, towns, villages and other inhabited places. I will confine my self in this chapter only to the *Mias* of the *Sintoists*. A broad and spacious walk planted with rows of fine cypress trees, which grow in the country, and are a tall fine tree, leads strait to the *Mia*, or else to the Temple-court, on which there are sometimes several *Mias* standing together, and in this case the walk aforesaid leads directly to that, which is reckon'd the chief. The *Mias* are, generally speaking, seated in a pleasant wood, or in the ascent of a fine green hill, and have neat stone stair cases leading up to them. Next to the highway, at the entry of the walk, which leads to the temple, stands, for distinction's sake from common roads, a particular fashion'd gate, call'd *Torij*, and built either of stone or wood. The structure of these gates is but very mean and simple, they consisting of two perpendicular posts or pillars, with two beams laid across, the uppermost of which is, for ornament's sake, depress'd in the middle, the two extremities standing upwards. Between the two cross beams

And Gods

*Description
Of their Mias*

*Temple
Gates.*

is placed a square table, commonly of Stone, whereon is engrav'd the name of the God, to whom the *Mia* is consecrated, in golden characters. (*v. Tab. XVII. A.*) Sometimes such another gate stands before the *Mia* itself, or before the Temple-Court, if there be several *Mias* built together in one Court. Not far from the *Mia* is a *Bafon*, commonly of stone, and full of water for those, who go to worship to wash themselves. Close to the *Mia* stands a great wooden Alms-chest. The *Mia* itself is neither a splendid, nor a magnificent building, but very mean and simple, commonly quadrangular, and built of wood, the beams being strong and neat. It seldom exceeds twice or thrice a man's height, and two or three fathoms in breadth. It is raised about a yard, or upwards, from the ground, being supported by short wooden posts. There is a small walk, or gallery, to go round it, and a few steps lead up to this walk. The frontispiece of the *Mia* is as simple as the rest, consisting only of one, or two, grated windows, for those that come to worship to look through, and to bow towards the chief place within. It is shut at all times, and often without any body to take care of it. Other *Mia's* are somewhat larger, sometimes with an Anti-chamber, and two side-rooms, wherein the keepers of the *Mia* sit, in honour of the *Cami*, richly clad in their fine Ecclesiastical Gowns. All these several rooms have grated windows and doors, and the floor is cover'd with curious mats. Generally speaking, three sides of the temple are shut with deal-boards, there being no opening left but in the front. The roof is cover'd with tiles of stone, or shavings of wood, and jets out on all sides to a considerable distance, to cover the walk, which goes round the temple. It differs from other buildings by its being curiously bent, and compos'd of several layers of fine wooden beams, which jetting out underneath make it look very singular. At the top of the roof there is sometimes a strong wooden beam, bigger than the rest, laid lengthways, at the extremities of which, two other beams stand up, crossing each other, sometimes a third one is laid a-thwart behind them. This structure is in imitation, as well as in memory, of the first *Isje* Temple, which tho' simple, was yet very ingeniously and almost inimitably contriv'd so, that the weight and connexion of these several beams was to keep the whole building standing. Over the Temple-door hangs sometimes a wide flat bell, and a strong, long, knotted rope, wherewith those that come to worship, strike the bell, as it were, to give notice to the Gods of their presence. This custom however is not very ancient, nor did it originally belong to the *Sintos* Religion, for it was borrow'd from the *Budfelo*, or foreign Idol-worship. Within the temple is hung up white paper, cut into small bits, the intent of which is to make people sensible of the purity of the place. Sometimes a large Looking-glass is plac'd in the middle, for the worshippers to behold themselves, and withal to consider, that as distinctly as the spots of their face appear in the Looking-glass, so

conspicuous ate the secret spots and frauds of their hearts in the eyes of the Immortal Gods. These temples are very often without any Idols, or Images of the *Cami*, to whom they are consecrated. Nor indeed do they keep any Images at all in their temples, unless they deserve it on a particular account, either for the reputation and holiness of the carver, or because of some extraordinary miracles wrought by them. In this case a particular box is contriv'd at the chief and upper end of the temple, opposite to its grated front, and it is call'd *Fongu*, which is as much as to say, the real, true Temple. In this box, which the worshippers bow to, the Idol is lock'd up, and never taken out, but upon the great festival day of the *Kami*, whom it represents, which is celebrated but once in a hundred years. In the same shrine are likewise lock'd up, what relicks they have, of the bones, habits, swords, or handy-works of the same God. The chief *Mia* of every place hath one or more *Mikosi*, as they call them, belonging to it, being square, or six, or eight-corner'd Sacella, or smaller Temples, curiously lacker'd, adorn'd without with gilt cornishes, within with looking-glasses, cut white paper and other ornaments, and hanging on two poles in order to be carried about upon proper occasions, which is done with great pomp and solemnity, when upon the *Fennitz*, that is, the chief festival-day of the God, to whom the *Mia* itself is consecrated, the *Canusi* or Officers of the Temple celebrate the *Matsuri*, of which more in another place. Sometimes the Idol of the *Cami*, to whom the *Mia* is dedicated, or such of his relicks, as are there kept, are carried about in these *Mikosi*'s upon the same solemn occasion. The chief of the *Canusis* takes them out of the shrine of the Temple, where they are kept in curious white boxes, carries them upon his back to the *Mikosi*, and places them backwards into the same, the people in the mean time retiring out of the way, as being too impure and unworthy a race to behold these sacred things. The outside of the *Mia*, or the Antichamber, and other rooms built close to it, are commonly hung with divers ornaments, Scimiters curiously carved, Models of Ships, Images of different sorts, or other uncommon curiosities, affording an agreeable amusement for the idle spectators, who come to view and to worship in these Temples upon their holidays. These several ornaments are called *Femma*, and are generally speaking free gifts to the Temple, given by the adherents of this religion, pursuant to vows, which they made, either for themselves, or for their relations and friends, when taken ill of some violent sickness, or labouring under some other misfortunes, and which they afterwards very scrupulously put in execution, both to shew the power of the Gods, whose assistance they implored, and their own deep sense of gratitude for the blessings receiv'd from them. The same custom is likewise observ'd by the adherents of the *Bosatz*, or *Budodo*-Religion. *Tab. XVII.* is a view of some of these *Sintos* Temples and *Mikosi*, copied from an original drawing of the Japanese.

Mikosi, what they are:

Femma, or Ornaments of the Temple.

These

These *Mias*, or *Sintos* Temples are not attended by spiritual persons, *Mias, by whom attended.* but by secular married men, who are call'd *Negi*, and *Canusi*, and *Siannin*, and are maintained, either by the legacies left by the founder of the *Mia*, or by the subsidies granted them by the *Mikaddo*, or by the charitable contributions of pious well-dispos'd persons, who come to worship there. *Mikaddo*, according to the literal sense of the word, signifies the Sublime Port, *Mi* being the same with *On*, *Goo*, *Oo*, *Gio*, high, mighty, illustrious, supreme, sublime, and *Kado*, signifying a port, gate, or door. These *Canusi*'s, or Secular Priests; when they go abroad, are for distinction's sake, clad in large gowns, commonly white, sometimes yellow, sometimes of other colours, made much after the fashion of the *Mikaddo*'s Court. However, they wear their common secular dress under these gowns. They shave their beards, but let their hair grow. They wear a stiff, oblong, lacker'd cap, in shape not unlike a ship, standing out over their forehead, and tied under their chins with twisted silk-strings, from which hang down fringed knots, which are longer, or shorter, according to the office, or quality, of the person, that wears them, who is not oblig'd to bow down lower to persons of a superior rank, but to make the ends of these knots touch the floor. Their superiors have their hair twisted up under a black gauze, or crape, in a very particular manner, and they have their ears cover'd by a particular sort of a lap, about a span and a half long, and two or three inches broad, standing out by their cheeks, or hanging down, more or less, according to the dignities, or honourable titles conferr'd upon them by the *Mikaddo*. In Spiritual Affairs, they are *By whom govern'd.* under the absolute jurisdiction of the *Mikaddo*, but in Temporalities, they, and all other Ecclesiastical Persons in the Empire, stand under the command of two *Dsi Sin Bugios*, as they call them, or *Imperial Temple-Judges*, appointed by the Secular Monarch. They are haughty *Their Character.* and proud, beyond expression, fancying themselves to be of a far better make, and nobler extraction than other people. When they appear in a secular dress, they wear two Scimiters, after the fashion of the Noblemen. Tho' Secular Persons themselves, yet they think it their duty, and becoming their station, to abstain religiously from all communication and intimacy with the common People. Nay, some carry their scrupulous conceits about their own purity and holiness so far, that they avoid conversing, for fear of injuring the same, even with other religious persons, who are not of the same Sect. As to this their conduct however, I must own, that something may be said on their behalf, for as much as this their uncommon carriage, and religious abstinence from all sort of communication with other people, seems to be the best means to conceal their gross ignorance, and the enormity and inconsistency of their system of divinity, which could not but be very much ridicul'd, if in conversation the discourse should happen to fall upon religious affairs. For the whole *Sintos* Religion is so mean and

simple;

simple, that besides a heap of fabulous and romantick stories of their Gods, Demi-gods and Heroes, inconsistent with reason and common sense, their Divines have nothing, neither in their sacred Books, nor by Tradition, wherewithal to satisfy the Inquiries of curious persons, about the nature and essence of their Gods, about their power and government, about the future state of our Soul, and such other essential points, whereof other Heathen Systems of Divinity are not altogether silent. For this reason it was, that when the foreign Pagan *Budſdo*-Religion came to be introduced in *Japan*, it spread not only quickly, and with surprizing success, but soon occasioned a difference and schism even between those, who remain'd constant and faithful to the religion of their ancestors, by giving birth to two Sects, which the *Sintoists* are now divided into. The first of these Sects is call'd *Juitz*. The Orthodox Adherents of this, continued so firm and constant in the religion and customs of their ancestors, that they would not yield in any the least point, how insignificant soever. But they are so very inconsiderable in number, that the *Canusi's*, or Priests themselves make up the best part. The other Sect is that of the *Riobu's*: These are a sort of Syncretists, who for their own satisfaction, and for the sake of a more extensive knowledge in religious matters, particularly with regard to the future state of our Souls, endeavour'd to reconcile, if possible, the foreign Pagan Religion, with that of their ancestors. In order to this they suppose, that the Soul of *Amida*, whom the *Budſdoists* adore as their Saviour, dwelt by transmigration in the greatest of their Gods *Ten Sio Dai Sin*, the essence, as they call him, of light and sun. Most *Sintoists* confess themselves to this Sect. Even the *Dairi*, or the Ecclesiastical Hereditary Emperor's whole Court, perhaps sensible enough of the falsity and inconsistency of the religion, which they profess, and convinc'd, how poor and weak their arguments are, whereby they endeavour to support the almost divine majesty and holiness, which their master arrogates to himself, seem to incline to this Syncretism. Nay they have shewn not long ago, that they are no great enemies even to the foreign Pagan worship, for they conferr'd the Arch-bishoprick, and the two Bishopricks of the *Ikofu*, the richest and most numerous Sect of the *Budſdoists*, upon Princes of the Imperial Blood. The Secular Monarch professes the religion of his forefathers, and pays his respect and duty once a year to the *Mikaddo*, though at present not in person, as was done formerly, but by a solemn embassy and rich presents. He visits in person the Tombs of his Imperial Predecessors, and frequents also the chief Temples, and religious Houses, where they are worship'd. When I was in *Japan* myself, two stately Temples were built by order of the Secular Monarch in honour of the Chinese Philosopher *Koosju*, or as we call him *Confutius*, whose philosophy they believe, was communicated to him immediately from Heaven,

which

Two Sects of
the *Sintoists*.

The *Juitz*.

The *Riobu's*.

Religion of the
Secular Monarch.

which same opinion the Greeks formerly had of the philosophy of *Socrates*. One thing remains worth observing, which is, that many, and perhaps the greatest part of those, who in their life-time constantly profess'd the *Sintos* Religion, and even some of the *Siutosjus*, or Moralists, recommend their souls on their death-bed to the care of the *Budfdo* clergy, desiring that the *Namanda* might be sung for them, and their bodies burnt and buried, after the manner of the *Budfdoists*. The adherents of the *Sintos* Religion do not believe the Pythagorean Doctrine of the transmigration of Souls, altho' almost universally receiv'd by the eastern nations. However, they abstain from killing and eating of those beasts, which are serviceable to mankind, thinking it an act of cruelty and ungratefulness. They believe, that the Souls, after their departure from the Bodies, transmigrate to a place of happiness seated just beneath the thirty three heavens and dwelling places of their Gods, which on this account they call *Takamanofarra*, which signifies, *high and subcelestial Fields*, that the Souls of those, who have led a good life in this world, are admitted without delay, but that the Souls of the bad and impious are denied entrance, and condemn'd to err without a time sufficient to expiate their crimes. This is all they know of a future state of bliss. But besides these *Elyfian-fields*, these stations of happiness, they admit no hell, no places of torment, no *Cimmerian* darkness, no unfortunate state attending our Souls in a world to come. Nor do they know of any other Devil, but that which they suppose to animate the Fox, a very mischievous animal in this Country, and so much dreaded, that some are of opinion, that the impious after their death are transform'd into Foxes, which their Priests call *Ma*, that is, evil Spirits.

Belief of the Sintoists about a future State.

The chief points of the *Sintos* Religion (and those, the observation whereof its adherents believe, makes them agreeable to the Gods, and worthy to obtain from their divine mercy an immediate admission into the stations of happiness after their death, or what is more commonly aim'd at, a train of temporal blessings in this life) are, 1. The inward purity of the heart. 2. A religious abstinence from whatever makes a man impure, 3. A diligent observation of the solemn festival and holy days. 4. Pilgrimages to the holy places at *Ise*. Of these, to which by some very religious people is added, 5. Chastizing and mortifying their bodies, I proceed now to treat severally.

Essential Points of the Sintos Religion.

To begin therefore with the inward purity of the heart, the same consists in doing, or omitting those things, which they are order'd to do, or to avoid, either by the law of nature, and the dictates of reason, or the more immediate and special command of civil magistrates. The law of external purity, of which more hereafter, is the only one, the observation of which is more strictly recommended to the followers of this Religion. They have no other Laws given them, neither by Divine nor Ecclesiastical authority, to direct and to regulate them in their

The inward purity of the heart.

outward behaviour. Hence it would be but natural to think, that they should abandon themselves to all manner of voluptuousness and sinful pleasures, and allow themselves, without restraint, whatever can gratify their wishes and desires, as being free from fear of acting contrary to the will of the Gods, and little apprehensive of the effects of their anger and displeasure. And this perhaps would be the miserable case of a nation in this condition, were it not for a more powerful ruler within their hearts, natural reason, which here exerts it self with full force, and is of itself capable enough to restrain from indulging their vices, and to win over to the dominion of virtue, all those, that will but hearken to its dictates. But besides, the civil magistrates have taken sufficient care to supply what is wanting on this head; for, by their authority, there are very severe laws now in force against all sorts of crimes and misdemeanors. And certainly the Japanese Nation, consider'd in the main, makes it evident, that the dictates of natural reason, and the laws of civil magistrates, are sure guides enough to all those, that will lead a good and virtuous life, and preserve their hearts in a state of purity.

Laws of the
external purity.

But as to the external purity, the observance whereof tho' less material in it self, hath yet been more strictly commanded, it consists in abstaining from blood, from eating of flesh, and from dead bodies. Those, who have render'd themselves impure by any of these things, are thereby disabled from going to the temples, from visiting holy places, and in general from appearing in presence of the Gods. Whoever is stain'd with his own, or other blood, is *Fusio* for seven days, that is, impure and unfit to approach holy places. If in building a *Mia*, or Temple, one of the workmen should happen to be hurt, so as to bleed in any part of his body, it is reckon'd a very great misfortune, and such a one, as makes him altogether incapable to work for the future on that sacred building. If the same accident should happen in building, or repairing, any of the Temples of *Tensio Dai Sin* at *Isse*, the misfortune doth not affect the Work-man alone, but the Temple it self must be pull'd down, and rebuilt anew. No woman may come to the Temple, whilst she hath her monthly terms. It is commonly believ'd, that in their holy pilgrimages to *Isse*, the monthly terms do for that time entirely cease, which if true, must be owing, either to the fatigues of a long and tedious journey, or to their taking great pains to conceal it, for fear their labour and expences should thereby become useles. Whoever eats the flesh of any four footed beast, Deer only excepted, is *Fusio* for thirty days. On the contrary whoever eats a fowl, wild or tame, water fowls, pheasants and cranes excepted, is *Fusio* but a Japanese hour, which is equal to two of ours. Whoever kills a beast, or is present at an execution, or attends a dying person, or comes into a house, where a dead body lies, is *Fusio* that day. But of all the things, which make us impure, none is reckon'd

reckoned so very contagious, as the death of Parents and near relations. The nearer you are related to the dead person, so much the greater the Impurity is. All Ceremonies which are to be observed on this occasion, the time of mourning and the like, are determined by this rule. By not observing these precepts, people make themselves guilty of external impurity, which is detested by the Gods, and become unfit to approach their Temples. Over scrupulous people, who would be looked upon as great Saints, strain things still further, and fancy that even the Impurities of others will affect them in three different ways, *viz.* by the Eyes, which see impure things, by the mouth which speaks of them, and by the ears, which hear them. These three ways to sin and impurity are represented by the Emblem of three Monkeys sitting at the feet of *Dsjiso*, and shutting with their fore feet, one both his Eyes, the other his mouth, the third his ears. This Emblem is to be seen in most Temples of the *Budsdoists*, of whom it hath been borrow'd. We found it also in several places upon the high way. An acquaintance of mine at *Nagasaki* was so exceedingly nice and scrupulous on this head, that when he received but a visit of one, whom he had reason to suspect of being a *Fusio*, he caused his house to be wash'd and cleaned with water and salt from top to bottom, and yet, all this superstitious care notwithstanding the wiser of his Crounrymen look upon him as a downright Hypocrite.

C H A P III

*Of the Sintos Rebi, that is, their fortunate and Holidays,
and the Celebration thereof.*

THE Celebration of solemn Festivals and Holidays, which is the third essential point of the *Sintos* Religion, consists in what they call *Majiru*, that is, in going to the *Mias* and Temples of the Gods and deceased great Men. This may be done at any time, but ought not to be neglected on those days, which are particularly consecrated to their worship, unless the faithful be in a state of Impurity, and not duely qualify'd to appear in the presence of the Immortal Gods, who detest all uncleanness. Scrupulous adorers carry things still further, and think it unbecoming to appear in the presence of the Gods, even when the thoughts, or memory of their misfortunes, possess their mind. For, as these Immortal Beings dwell in an uninterrupted state of blis and happiness, such objects, 'tis thought, would be offensive and unpleasing to them, as the addresses and supplications of people,

*The Cele-
bration of
Festivals.*

Devotions
of the Japa-
nese how per-
form'd.

ple, whose hearts, the very inmost of which is laid open to their penetrating sight, labour under deep sorrow and affliction. They perform their devotions at the Temples in the following manner. The worshippers having first wash'd and clean'd themselves, put on the very best cloath they have, with a *Kamisijno*, as they call it, or a garment of Ceremony, every one according to his ability. Thus clad they walk, with a compos'd and grave countenance, to the Temple-court, and in the first place to the bason of water, there to wash their hands, if needful, for which purpose a pail is hung by the side of it, then casting down their eyes they move on, with great reverence and submission, towards the *Mia* itself, and having got up the few steps, which lead to the walk round the Temple, and are placed opposite to the grated-windows of the *Mia*, and the looking-glass within, they fall down upon their knees, bow their head quite to the ground, slowly and with great humility, then lift it up again, still kneeling, and turning their eyes towards the looking-glass, make a short prayer, wherein they expose to the Gods their desires and necessities, or say a *Takamano Farokami Jodomari*; and then throw some *Putjes*, or small pieces of money, by way of an offering to the Gods and charity to the Priests, either through the grates upon the floor of the *Mia*, or into the Alms-box, which stands close by: All this being done, they strike thrice the bell, which is hung up over the door of the *Mia*, for the diversion of the Gods, whom they believe to be highly delighted with the sound of Musical Instruments, and so retire, to divert themselves the remaining part of the day, with walking, exercises, eating or drinking, and treating one another, in the very best manner they can. This plain and simple act of devotion, which may be repeated at any time, even when they are not clad in their best cloaths, is on the solemn festivals perform'd by all the *Sintos* Worshipers, at the Temples of one, or more Gods, whom they more peculiarly confide into, either for being the patrons of the profession they follow, or because otherwise they have it in their power to assist and to forward them in their private undertakings. They have no settled rites and church ceremonies, no beads, nor any stated forms of prayers. Every one is at liberty to set forth his necessities to the Gods, in what words, and after what manner he pleases. Nay, there are among them, who think it needless to do it in any at all, upon a supposition, that the very inmost of their hearts, all their thoughts, wishes and desires, are so fully known to the immortal Gods, as distinctly their faces are seen in the looking glass. Nor is it in the least requisite, that by any particular mortification of their bodies, or other act of devotion, they should prepare themselves worthily to celebrate their festival days, ordinary or extraordinary, or the days of commemoration of their deceased parents, or nearest relations. Even on those days, which are more particularly consecrated to commemo-

rate the death of their Parents, and which they observe very religiously, they may eat or drink any thing they please, provided it be not otherwise contrary to the customs of the Country. It is observable in general, that their Festivals and Holidays are days sacred rather to mutual compliments and civilities, than to acts of holiness and devotion, for which reason also they call them *Rebi's*, which implies as much as *Visiting-days*. 'Tis true indeed, that they think it a duty incumbent on them on those days, to go to the Temple of *Tensio Daisin*, the first and principal object of their worship, and the Temples of their other Gods and deceased great men. And although they are scrupulous enough in the observance of this duty, yet the best part of their time is spent with visiting and complimenting their superiors, friends and relations. Their feasts, weddings, audiences, great entertainments, and in general all manner of publick and private Rejoicings are made on these days preferably to others, not only because they are then more at leisure, but chiefly because they fancy, that their Gods themselves are very much delighted, when men allow themselves reasonable pleasures and diversions. All their *Rebi's* or Holidays in general, are unmovable, and fix'd to certain days. Some are monthly, others yearly, both which I proceed now more particularly to enumerate.

The Monthly Holidays are three in number. The first is call'd *Tsi-tatz*, and is the first day of each month. It deserves rather to be call'd a Day of Compliments and mutual Civilities, than a Church or Sunday. The Japanese on this day rise early in the morning, and pass their time going from house to house to see their superiors, friends and relations, to pay their respects and compliments to them, and to wish them *Medito*, or Joy on the happy return of the New Moon. The remainder of the day is spent about the Temples and in other pleasant Places, where there is agreeable walking. Some divert themselves with drinking of *Soccana*, a sort of liquor peculiar to this Country. Others pass the afternoon in company with Women. In short, every one follows that day, what pleasures and diversion he likes best. And this custom is grown so universal, that not only the *Sintoists*, but the Japanese in general, of all ranks and religions, observe it as a custom, derived down to them from their ancestors, and worthy, were it but on this sole account, that some regard should be paid to it.

Monthly Holidays.

Day of the New Moon.

The second Monthly Holiday, is the fifteenth of each month, being the day of the Full-Moon. The Gods of the Country have a greater share in the visits, the Japanese make on this day, than their Friends and Relations.

Day of the Full Moon.

Their third Monthly holiday, is the twenty-eighth of each month, being the day before the New Moon, or the last day of the decreasing Moon. Not near so much regard is had to this, than there is to either of the two former, and the *Sintos* Temples are very little crowded on it. There is a greater concourse of People on this day at the

Their third Monthly Holiday.

Budsdos Temples, it being one of the Monthly Holidays sacred to *Amida*.

Yearly Festivals.

They have five great yearly *Rebi*, or *Sekf*, that is, Festivals or holidays, which from their number are called *Gosekf*, that is, the five solemn festivals. They are purposely laid upon those days, which by reason of their Imparity are judged to be the most unfortunate, and they have also borrow'd their names from thence. They are, 1. *Soguatx*, or the new-years day. 2. *Sanguatx Sanuitx*, the third day of the third month. 3. *Goguatx Gonitx*, the fifth day of the fifth month. 4. *Sitfiguatx Famuka*, the seventh day of the seventh month, and 5. *Kuguatx Kunitx*, the ninth day of the ninth month.

These five great yearly festivals are again little else but *Festa Politica*, days of universal rejoicings. It hath been already observ'd, that they were by their Ancestors purposely and prudently appointed to be celebrated on those days, which were judgd by their imparity to be the most unfortunate, and this in order to divert their *Cami's* or Gods by their universal mirth, and by their wishing of Joy and happiness to each other to decline, and to avoid, all unhappy accidents that might otherwise befall them : on this account also, and because of their being days sacred not so much to the worship of their Gods, as to joy and pleasure, they are celebrated indifferently, not only by the *Sintoists*, but by the generality of the Japanese, whatever sect or religion they otherwise adhere to.

New-Years-Day.

But to take them into a more particular consideration, I will begin with the *Soguatx*, or *New-years-day*, which is celebrated in *Japan* with the utmost solemnity, preferably to all other Holidays. The main business of the day consists in visiting and complimenting each other on the happy beginning of the New Year, in eating and drinking, and going to the Temples, which some do to worship, but far the greater part for pleasure and diversion. Whoever is able to stir, gets up betimes in the morning, puts on his best cloaths, and repairs to the houses of his patrons, friends and relations, to whom he makes, with a low bow, his *Medito*, as they call it, or compliment suitable to the occasion, and at the same time presents them with a box, wherein are contained two or three fans, with a piece of the dried flesh of the *Awabi*, or *Auris Marina*, tied to them, and his name writ upon the box, for the information of the person to whom the present is made, in case he should not be at home, or not at leisure to receive Company. The piece of the *Awabi* flesh in particular, is intended to remind them of the frugality, as well as the poverty of their Ancestors, who liv'd chiefly upon the flesh of this Shell, and to make them sensible of their present happiness and plenty. In houses of people of quality, where the number of visitors on such days must needs be very considerable, they keep a Man on purpose, waiting at the entry of the house, or in one of the lowermost apartments, to receive both the compli-

compliments and presents that are made that day, and to set down in writing the names of the persons, who came to wait upon his master, and what presents they brought along with them. The forenoon being thus spent, and by repeated draughts of strong Liquors, which they are presented with in several places, a good foundation laid for the ensuing frolick, they crown the solemnity of the day with a plentiful dinner, which is commonly provided by the head or chief of the family. This visiting, and rambling about from place to place, lasts three days, but the eating and drinking, and treating one another, is not discontinued for the whole month. The first three or four days every thing is provided for in plenty, and every one clad as elegantly and handsomely as his abilities will allow. Even poor labouring people, on this occasion, wear a *Camisijno*, as they call it, or a *Garment of Ceremony*, with a Scimiter stuck in their girdle. If they have none of their own, they borrow them of other people, for fear of being excluded from honest companies, and depriv'd of their share in the universal mirth and pleasure. Some few go to perform their devotions at the Temples, particularly that of *Tensio Dai Sin*.

The second *Sekf*, or great yearly Festival, is call'd *Sanguatz Sammitz*, Second Yearly Festival. because of its being celebrated on the third day of the third month. On this also, after the usual compliments and visits, which friends and relations pay one to another, and inferiors to their superiors, every one diverts himself in the best manner he can. The season of the year, the beginning of the spring, the trees, chiefly Plumb, Cherry and Apricot-trees, which are then in full blossom, and loaded with numberless white and incarnate flowers, single and double, and no less remarkable for their largeness and plenty, than for their singular beauty, invite every body to take the diversion of the Country, and to behold nature in her new and inimitable dress. But this same festival is besides a day of pleasure and diversion for young girls, for whose sake a great Entertainment is commonly prepared by their Parents, where-to they invite their nearest relations and friends. A large and spacious apartment is curiously adorn'd with Puppets to a considerable value, which are to represent the Court of the *Dairi*, or Ecclesiastical Hereditary Emperor, with the Person of *Finakuge*. A Table with Japanese victuals is plac'd before each Puppet, and among other things, cakes made of rice and the leaves of young mugwort. These victuals, and a dish of *Saki*, the guests are presented with by the girls, for whose diversion the entertainment is intended, or if they be too young by their Parents. The following Story gave birth to this custom. A rich man, who liv'd near *Riusagava*, which is as much as to say, the *Bird-River*, had a daughter call'd *Bunfjo*, who was married to one *Symmios Dai Miofin*. Not having any children by her husband for many years, she very earnestly address'd herself in her prayers to the *Camis* or Gods of the Country, and this with so much success, that

soon

History of
Bunfjo, or the
Goddess of
Riches.

foon after she found herself big, and was brought to bed of 500 eggs. The poor woman extremely surpriz'd at this extraordinary accident, and full of fear, that the eggs, if hatch'd, would produce monstrous animals, pack'd them all up into a box, and threw them into the River *Riusagawa*, with this precaution however, that she wrote the word *Fosjoroo* upon the Box. Sometime after an old Fisherman, who lived a good way down the river, found this box floating, took it up, and having found it full of eggs, he carried them home to present them to his wife, who was of opinion, that there could not be any thing extraordinary in them, and that certainly they had been thrown into the water for some good reason, and therefore she advised him to carry them back, where he found them. But the old Man reply'd : We are both old, said he, my dear, and just on the brink of the grave, it will be a matter of very little consequence to us, whatever comes out of the eggs, and therefore I have a mind to hatch them, and to see what they will produce. Accordingly he hatch'd them in an oven, in hot sand, and between cushions, as the way is in the Indies, and having afterwards open'd them, they found in every one a Child. To keep such a number of Children prov'd a very heavy burthen for this old couple. However they made a shift, and bred them up with mugwort-leaves minc'd, and boil'd rice. But in time they grew so big, that the old man and his wife could not maintain them any longer, so that they were necessitated to shift for themselves, as well as they could, and took to robbing on the highway. Among other projects, it was propos'd to them to go up the river to the house of a rich man, who was very famous for his great wealth in that part of the Country. As good luck would have it, this house proved to be that of their Mother. Upon application made at the door, one of the servants ask'd what their names were, to which they answer'd, that they had no names, that they were a brood of 500 eggs, that mere want and necessity had oblig'd them to call, and that they would go about their business, if they would be so charitable as to give them some victuals. The servant having brought the message in to his Lady, she sent him back to inquire, whether there had not been something writ upon the box, in which the eggs had been found, and being answer'd, that the word *Fosjoroo* was found writ upon it, she could then no longer doubt, but that they all were her children, and accordingly acknowledg'd and receiv'd them as such, and made a great entertainment, whereat every one of the guests was presented with a dish of *Sokana*, cakes of mugwort and rice, and a branch of the Apricock-tree. This is the reason they give, why on this Festival branches of Apricock-trees are laid over the kettle, and cakes made of mugwort and rice, which they call *Futsumotzi*, that is, *Mugwort-Cakes*, and prepare after the following manner : The mugwort-leaves are soak'd in water over-night, then press'd, dry'd and reduc'd to powder, after-

afterwards mix'd with rice, which hath been boil'd in water, then again reduc'd to powder and mix'd with boil'd rice and *Adzuki*, or red beans grosly powder'd, and so bak'd into cakes. The mother of these children was afterwards related among the goddesses of the country, by the name of *Bensaiten*. They believe that she is waited upon in the happy regions of the Gods by her five hundred sons, and they worship her as the goddess of riches.

The third *Seku*, or yearly Festival, is *Goguatx-Gonitz*, or the fifth day of the fifth month. It is also call'd *Tangono Seku*, and is much of the same nature with the last, with this difference only, that it is intended chiefly for the diversion of young boys, who in this, as well as in other countries, neglect no opportunity to make a holiday, and to play about. The Inhabitants of *Nvgasaki* divert themselves on the water on this and some following days, rowing up and down in their boats, which are for this purpose curiously adorn'd, and crying, according to the custom of the Chinese, *Peiruun, Peiruun*. Mugwort leaves are put upon the roofs and over the doors of their houses. It is commonly believ'd that the Mugwort gather'd about this time of the year, and particularly on these holidays, makes the best and strongest *Moxa*, when three or four years old. This Festival owes its origine to the history of *Peiruun*, a King of the Island *Manrigasima*, of whom, and the tragical destruction of this once rich and flourishing Island, I have given a large account in my *Amœnitates Exoticae*, *Fasc* 3. §. 13. whereto I refer the Reader. (See the History of the Tea in the Appendix.) It begun to be celebrated at *Nagasaki*, by the *Fokufui* people, who introduc'd it at first among the young boys, and kept it for some time, before elderly and grave people would conform themselves to the custom. It is said, that at the place, where the Island stood, some remains of it do still appear in low water. The very best earth for porcellane ware is found at the same place, and sometimes entire vessels of a fine, thin, greenish, old china are taken up by the Divers, which the Japanese have a very great value for, both for their antiquity and for the good quality, which it is said they have, not only to preserve Tea a long while, but even to restore old Tea, which begins to decay, to its former strength and goodness.

The third
yearly Festi-
val.

History of
Peiruun.

The fourth great yearly Festival is call'd *Sisignatx Nanuka*, because of its being celebrated on the seventh day of the seventh month. They give it also the name of *Siffeki Tanabatta*, which implies as much, and *Tanomunoseku*, which is as much as to say, an *Auxiliar Festival*. The usual pleasures and diversions consisting in visiting one another, in eating and drinking, are follow'd on this day with the same freedom, as on other solemn days. The School-boys in particular, among various sorts of plays, erect poles or posts of Bamboes, and tie verses of their own making to them, to shew their application and progress at School.

Fourth yearly
Festival.

Fifth yearly Festival.

The fifth and last of the great yearly Festivals is, *Kunitz*, or *Ku-guatz Kokonoka*, so call'd; because of its being celebrated on the ninth day of the ninth month. Drinking is the favourite diversion on this Festival, tho' without prejudice to other their usual rejoicings. No expences are spar'd to provide victuals and good liquors in plenty, every one according to his ability: The joy and mirth is universal. Neighbours treat one another by turns that and some following days. Not even strangers and unknown persons are suffer'd to pass by without being invited to make merry with the company. In short, one would imagine that the Bacchanals of the Romans had been brought over into *Japan*, and establish'd there. At *Nagasaki* the solemnity is so much the greater, as the festival of *Suwa*, formerly a renowned Hunter, and now God and Protector of hunting, luckily happens to fall upon this same day. All sorts of diversions and publick shews, dancing, plays, processions and the like, (which they call *Matsuri*, or an offering, and *Matsurin*, that is, making an offering) so greatly divert and amuse the people, that many chuse rather to lose their dinner, than to give over sauntering and staring about the streets till late at night.

Other Festivals.

But besides these five great yearly Festivals, there are many more Holidays observ'd in *Japan*, of less note indeed, and sacred to particular Gods and Idols, in whose honour they are celebrated, either universally and throughout the Empire, or only in such particular places, which in a more peculiar manner acknowledge their favour and protection. It would be needless, and almost endless, to mention them all: However, to give some satisfaction to my Reader, I will confine my self to some of the most eminent. But before I proceed, I must beg leave to observe, that for the major part, they are not of so great antiquity and long standing, as the great yearly Festivals mention'd above, but of a later date, and instituted at different times in honour and memory of some of their Emperors, and other great Men, who had either in their life time done signal services to their Country, or by their apparitions after their death, by extraordinary miracles wrought by them, and by their powerful assistance in private undertakings convinc'd their Countrymen, that having been transported into the regions of immortal Spirits, they had no small share in the government of this world, and were worthy, on this account, to have divine worship paid them.

Festival of Tenjio Daijin

Tenjio Dai Sin is the supreme of all the Gods of the Japanese, and acknowledg'd as Patron and Protector of the whole Empire. His annual Festival falls upon the sixteenth day of the ninth month, and is celebrated in all cities and villages, throughout the Empire, among other things, with solemn *Matsuri's*, as they call them, or processions and publick shews in honour, and often in presence of his Idol and Priests. It is a custom which obtains in all cities and villages, to have

two such *Matsuri's* celebrated every year with great pomp and solemnity in honour of that God, to whose more particular care and protection they have devoted themselves. As to *Tensio Dai Sin*, besides his great yearly festival, which is on the sixteenth day of the ninth month, the sixteenth, twenty first and twenty sixth, days of every month are likewise sacred to him, but not celebrated with any great solemnity.

The ninth, (common people add the nineteenth and twenty ninth) ^{Festival of Suwa.} of every month are sacred to *Suwa*. All lovers of hunting, and such persons as recommend themselves *Suwa's* more immediate protection, never fail on these days to pay their duty and worship to him at his Temples. His annual festival is celebrated with more than ordinary pomp and solemnity, on the ninth day of the sixth month. The *Canusis* on this day make all those, that come to worship at *Suwa's* Temples creep through a circle, or hoop, made of *Bambous*, and wound about with linnen, in memory of a certain accident, which is said to have happen'd to the Saint in his Life time. But the greatest of his yearly festivals is celebrated at *Nagasaki* on the ninth day of the ninth month. This City hath a particular veneration for *Suwa*, and the *Matsuri's*, and other publick and private rejoycings made on this occasion, last three days successively.

Tensin hath two yearly festivals, one on the twenty fifth day of the second month, the other on the twenty fifth day of the eighth month, which last is celebrated with much greater solemnity than the first. His chief Temple is at *Saif*, the place of his banishment. He hath another at *Miaco*, where he manifested himself by many miracles. His adorers resort in pilgrimage to these two places from all parts of the Empire, chiefly on the twenty fifth day of the eighth month. He hath also a private monthly holiday, every twenty fifth day of the month. ^{Festivals of Tensin.}

The Festival of *Fatzman*, a Brother of *Tensio Dai Sin*, is likewise celebrated on the 25th day of the eighth month. He was in his lifetime call'd *Oosin*, and was the 16th Emperor of *Japan*. ^{Festivals of Fatzman.}

The Festival of *Mori Saki Dai Gongen*, is on the 11th day of the third month.

Simios Dai Miosin.

Sitenno.

Gotfutenno, or *Giwon*, hath his Festival at *Nangasaki*, on the fifteenth day of the sixth month. His monthly holiday is the same with *Fatzman's*, but little regarded. ^{Gotfutenno.}

Inari Dai Miosin, is the great God of the Foxes. His yearly Festival is on the eighth day of the eleventh month, and his monthly holiday every eighth day of the month. ^{Inari.}

Idsumo no O Fafjro, that is, O *Fafjro* of the Province *Idsumo*, is another God, for whom they have a great respect. Amongst several glorious exploits ^{O Fafjro}

exploits, he kill'd a mischievous terrible Dragon. He is call'd also *Osjuwo ni no Mikotto*.

Kassino. *Kassino Dai Miofin*. She was Empress of Japan, and in her life-time call'd *Singukoga*.

Bensaiten. *Bensaiten*. Her Festival is on the seventh day of the eighth month. The History of this Goddess is amply describ'd at the beginning of this Chapter.

Kumano Gongen.

Naniwa. *Naniwa Takakumo Mia Kokufano Dai Miofin*, was the seventeenth Emperor of Japan, and in his life time call'd *Nintoku*.

Askano. *Askano Dai Miofin*, was the twenty seventh Emperor of Japan, and when alive call'd *Kei Tei*.

Kimbo Seimo Gongen. *Kimbo Seimo Gogin*, was in his life time call'd *Ankan*, and was the twenty eighth Emperor of Japan.

Gods of the Merchants. The merchants worship and devote themselves in a more peculiar manner to the four following Gods, as Gods of fortune and prosperity. 1. *Jebisu* was *Tensio Daisin's* brother, but by him disgrac'd and banish'd into an uninhabited Island. It is said of him, that he could live two or three days under water. He is, as it were, the Neptune of the Country, and the Protector of Fishermen, and Seafaring-people.

Jebisu. They represent him sitting on a rock, with an angling-rod in one hand, or the celebrated fish *Tai*, or *Steenbrassem* in the other. 2. *Daikoku*, is said to have the power, that wherever he knocks with his hammer, he can fetch out from thence any thing he wants, as for instance, rice, victuals, cloth, money, &c. He is commonly represented sitting on a bale of rice, with his fortunate hammer in his right hand, and

Daikoku. a bag laid by him, to put up what he knocks out. 3. *Tossitoku*, and by some call'd *Kurokusi*. The Japanese worship him at the beginning of the new year, in order to obtain from his assistance, success and prosperity in their undertakings. He is represented standing, clad in a large gown, with long sleeves, with a long beard, a huge monstrous forehead, and large ears, and a fan in his right hand. The pictures of these three Gods are to be seen amongst other ornaments of *Tab.*

Tossitoku. VIII, or the large Map of Japan. 4. *Fottei*, by some call'd *Miroku*, is represented with a great huge belly. His worshippers expect from his benevolent assistance, among other good things, health, riches, and children.

Fottei. These are the greatest of their Gods, and the Festival-days sacred to them. There are many more saints and great men, whose memory is celebrated on particular days, because of their noble actions, and great services done to their country. But as they are confined to particular places, being call'd the Saints of such or such a place, and besides, as they were never canoniz'd by the *Mikaddo*, who alone can make Saints, nor honour'd with an *Okurina*, as they call it, or illustri-

ous title, which is usually given to new Gods and Saints, I did not think it worth while to make any Enquiries about them.

Thus far, what an attentive traveller can learn in the Country, concerning the *Sintos* Religion, and the Gods, who are the objects of its worship. A more extensive and accurate account of both is contain'd in two Japanese Books, one of which is call'd *Nippon Odaiki*, being an Historical and Chronological account of their *Kintsju*, or great men, and their memorable actions; the other *Sin Dai Ki*, that is, the History and Actions of their great Gods.

CHAP IV.

Of the *SANGA* or Pilgrimage to *ISJE*:

THE Japanese are very much addicted to Pilgrimages. They make several, and to different places. The first and chief goes to *Isje*, the second to the 33 chief *Quanwon* Temples of the Empire, the third to some of the most eminent *Sin*, or *Cami*, and *Foto-ge* or *Buds* Temples, famous for the great miracles wrought there, and the help and benefit, Pilgrims found by going to worship there: Such are for instance, *Nikotira*, that is, the Temple of the Splendour of the Sun in the Province *Osju*, some Temples of *Fatzman*, some Temples of the great teacher *Jakusi*, and some more, whereof every one is at liberty to chose, which he likes best, or which it best suits his convenience to resort to. A true Orthodox *Sintoist* visits no other Temples in Pilgrimage, but those of his own Gods, and the Temple *Saif*, in *Tsikusen*, where *Tensin* died. It may not be amiss to observe in general, that of the three several sorts of Pilgrimages mention'd above, the last are made indifferently, by the *Sintoists* as well as the *Bud- doists*, with this difference however, that every one goes only to those Temples, and worships, only those Gods, whom his religion commands him to worship. The second, which is the Pilgrimage to the 33 *Quanwon* Temples, is peculiar to neither of these two Religions, but made indifferently by the adherents of both, and look'd upon by the generality of the Japanese as a sure means to obtain happiness in this world, and bliss in that to come. But the first of all, which is made to *Isje*, I propose to take into a more particular consideration in this Chapter.

Sanga, in the literal sense of the word, is as much as to say, Pilgrimage to the *Ascent*, or going up the Temple, and must be understood only of this most eminent Temple of *Tensio Dai Sin*, or *Tensio ko Dai Sin*, that is, according to the literal signification of these words, The great He-

reditary Imperial God of the Celestial Generation. This *Tensio Dai Sin*, is the greatest of all the Gods of the Japanese, and the first and chief object of the *Sintos* Worship, on which account also his Temple is call'd *Dai Singu*, that is, *the Temple of the great God*, for *Dai* signifies great, *Sin* and *Cami*, a God, a Spirit, or Immortal Soul, and *Gu* in conjunction with these words, a *Mia*, that is, a *Temple*, or holy building erected in honour and memory of a God, or Immortal Spirit. The common people call it *Isje Mia*, or the Temple of *Isje*, from a Province of that name, wherein it stands. A particular and extraordinary holiness is ascrib'd to this Province, because *Tensio Dai Sin* was born, lived and died there, whence also they derive the name *Isje*.

Temple at
Isje.

This Temple, according to the account of those, that have been to see it, is seated in a large plain, and is a sorry low building of wood, cover'd with a low, flattish, thatch'd roof. Particular care is taken to preserve it, as it was built originally, that it should be a standing monument of the extreme poverty and indigence of their ancestors and founders of the Temple, or the first men as they call them. In the middle of the Temple is nothing else but a looking-glass cast of Mettal, and polish'd, according to the fashion of the Country, and some cut-paper is hung round the walls; the looking-glass is placed there, as an Emblem of the All-seeing Eye of this great God, and the knowledge he hath of what passes in the inmost heart of his worshippers; the cut white paper is to represent the purity of the place, and to put his adorers in mind, that they ought not to appear before him, but with a pure unspotted heart and clean body. This principal Temple is surrounded with near an hundred small Chappels, built in honour of other Inferior Gods, which have little else of a Temple but the meer shape, being for the greatest part so low and small, that a man can scarce stand upright in them. Each of these Chapels is attended by a *Canusi*, or Secular Priest of the *Sintos* Religion. Next to the Temples and Chapels live multitudes of *Nege*, *Lords* or *Officers of the Temple*, and *Taije*, as they also stile themselves, that is, *Evangelists* or *Messengers of the Gods*, who keep houses and lodgings to accommodate Travellers and Pilgrims. Not far off lies a Town, or rather a large Borough, which bears the same name with the Temple, and is inhabited by Inn-keepers, Printers, Paper-makers, Book-binders, Cabinet-makers, Joiners and such other workmen, whose business and profession are any ways related to the holy trade carried on at this place.

Pilgrimage to
Isje, by whom
made, and how
often.

Orthodox *Sintoists* go in Pilgrimage to *Isje* once a year, or at least once in their life. Nay 'tis thought a duty incumbent on every true Patriot, whatever sect or religion he otherwise adheres to, and a publick mark of respect and gratitude, which every one ought to pay to *Tensio Dai Sin*, if not, as to the God and Protector of the Nation, at least, as to its founder and first parent. But besides that they

they look upon it as a duty, there are many considerable advantages, which, as they believe, accrue to those, that visit in Pilgrimage these holy places, such as for instance, absolution and delivery from sin, assurances of a happy state in the world to come, health, riches, dignities, children, and other temporal blessings in this life. To keep up the superstitious vulgar in these advantageous notions, every Pilgrim is presented by the *Camusi's*, for a small consideration, with an *Ofarai*, as they call it, that is, a *great purification*, being, as it were, a publick and undoubted Instrument of the absolution and remission of their sins, insured to themselves by this holy act. But as many people are not able to fetch them at *Isje* in person, by reason either of sickness, and old age, or because of their employments, attendance upon their Prince, or for some such other weighty cause, care is taken not to let them want so great and singular a benefit, but to provide them at home. Many of the *Budsdouists* resort in Pilgrimage to this place, at least once, if not oftner, in their life, were it but in order to get the reputation of a true Patriot amongst their Countrymen. But still there are very many who stay at home, and think it sufficient for the ease and quietness of their conscience, besides the yearly indulgences of their own Priests, to purchase the *Ofarrais*, from *Isje*, great quantities whereof are sent yearly to all parts of the Empire.

This Pilgrimage is made at all times of the year, but the greatest con- Is made at all Times of the Year. course of people is in the three first months (*March, April and May,*) when the season of the year, and the good weather, make the journey very agreeable and pleasant. Persons of all ranks and qualities, rich and poor, old and young, men and women, resort thither, the Lords only of the highest quality, and the most potent Princes of the Empire excepted, who seldom appear there in person. An Embassy from the Emperor is sent there once every year, in the first month, at which time also another with rich presents goes to *Miaco*, to the Ecclesiastical Hereditary Monarch. Most of the Princes of the Empire follow the Emperor's Example. As to the Pilgrims, who go there in Person, every one is at liberty to make the Journey in what manner he pleases. Able people do it at their own expence in litters, or on horseback, with a retinue suitable to their quality. Poor people go a foot, living upon charity which they beg along the road. They carry their bed along with them upon their Pilgrims-dress back, being a Straw-mat roll'd up, and have a Pilgrim's staff in their hands, and a pail hung by their girdle, out of which they drink, and wherein they receive people's charity, pulling off their hats much after the European manner. Their hats are very large, twisted of split reeds. Generally speaking their names, birth, and the place from whence they come, are writ upon their hats and pails, that in case sudden death, or any other accident, shoul'd befall them upon the road, it might be known, who they are, and to whom they belong. Those that can afford it, wear a short white coat, without sleeves over their

their usual dress, with their names stich'd upon it before the breast and on the back. Multitudes of these Pilgrims are seen daily on the road. It is scarce credible what numbers set out, only from the Capital City of *Fedo*, and from the large Province *Osju*. It is no uncommon thing at *Fedo* for children to run away from their parents, in order to go in Pilgrimage to *Isje*. The like attempt would be more difficult in other places, where a traveller, that is not provided with the necessary passports, would expose himself to no small trouble. As to those that return from *Isje*, they have the privilege, that the *Ofarrai*, which they bring from thence, is allow'd every where as a good Passport.

Effects of Impurity on the Pilgrim.

After the Pilgrim is set out on his Journey to *Isje*, a rope with a bit of white paper twisted round it, is hung up over the door of his house, as a mark for all such as labour under an *Ima*, as they call it, that is under a considerable degree of impurity, occasion'd chiefly by the death of their parents or near relations, to avoid entering the same, it having been observ'd, that when by chance, or thro' inadvertency, such an impure person came into a Pilgrim's house, the Pilgrim at the same time found himself very much troubled with strange uneasy dreams, or expos'd to some misfortunes. The like marks of purity are also hung up over the walks which lead to the *Mias*, or Temples.

Laws of purity to be observ'd by him.

But it is requir'd besides, that the Pilgrim himself, when he is about, or hath already undertaken this holy journey, should abstain religiously, from what will make a man impure, as amongst other things from whoring, nay, lying with his own wife, not that otherwise it be thought an act of unholiness, and displeasing to the Gods, to comply with the duties of married persons, but because they are apprehensive that doing it at a time, when their minds should be wholly taken up with the holy action, they are about to perform, would prove prejudicial to them. The *Jammabos*, that is, *Mountain Priests*, (a certain religious order affecting a very austere life) in order to keep up these ridiculous notions in the minds of the superstitious, never fail to report about, and to make people believe strange stories of persons in this case, who were so firmly and closely join'd one to another, that nothing but the power of their charms, and magical ceremonies could bring them asunder. Should a *Fuso*, a person that labours under any degree of impurity, presume to undertake this holy journey, before he hath sufficiently purified himself, he would undoubtedly draw upon him, and his family, the *Sinbatz*, that is the displeasure and vengeance of the just and pure Gods. The *Siukkie*, or Priests of the *Budso* Religion, stand excluded for ever from these holy places, because they follow an impure profession and are oblig'd to attend sick people, and to bury the dead.

When

When the Pilgrim is come to *Isje*, the desir'd end of his journey, which is done daily by great numbers, and upon some particular days by several thousands he repairs forthwith to one of the *Canusi's*, whom he is acquainted withal, or hath been address'd to, or by whom he hath been before furnish'd with *Ofarrais*, and accosts him in a civil and humble manner, bowing his forehead quite down to the ground according to the country fashion. The *Canusi* upon this, either conducts him himself, with other pilgrims that applied to him for the same purpose, or commands his servant to go along with them, to shew them the several temples, and to tell them the names of the Gods, to whom they were built, which being done, he himself carries them before the chief temple of *Tensio Dai Sin*, where with great humility they prostrate themselves flat to the ground; and in this abject posture address their supplications to this powerful God, setting forth their wants and necessities, and praying for happiness, riches, health, long life, and the like. After this manner it is, that they discharge their duty towards *Tensio Dai Sin*, and compleat the end of their Pilgrimage. They are entertained afterwards, as long as they stay at *Isje*, by the *Canusi*, who lodges them at his own house, if they are not able to bear the expence of a lodging at a publick Inn. The Pilgrims however, are generally so grateful, as to make the *Canusi* a handsom return for his civility, should it be even out of what they got by begging, and he hath complaisance enough not to refuse it.

Pilgrims; how they are to behave at Isje.

Having performed all the acts of devotion this Pilgrimage requires, the Pilgrim is by the *Canusi* presented with an *Ofarrai*, or Indulgence. This *Ofarrai* is a small oblong square box, about a span and half long, two inches broad, an inch and half thick, made of small thin boards, and full of thin small sticks, some of which are wrapt up in bits of white paper, in order to remind the Pilgrim to be pure and humble, these two virtues being the most pleasing to the Gods. The name of the Temple, *Dai Singu*, that is, the Temple of the great God, printed in large characters, is pasted to the front of the box, and the name of the *Canusi* who gave the box, (for there are great numbers that carry on this trade) to the opposite side, in a smaller character, with the noble title of *Taiju*, which is as much as to say, *Messengers of the Gods*, a title which all the Officers of *Mias* assume to themselves.

Ofarrai, or Indulgence-Box.

This *Ofarrai* the Pilgrims receive with great tokens of respect and humility, and immediately tie it under their hats, in order to keep it from the rain. They wear it just under their forehead, and balance it with another box, or a bundle of straw, much of the same weight, which they fasten to the opposite side of the hat. Those that travel on horseback have better conveniencies to keep and to hide it. When the Pilgrims are got safe home, they take especial

How receive'd and kept by the Pilgrim.

care for the preservation of this *Ofarrai*, as being a relick of very great moment and consequence to them. And altho' the effects and virtues of it be limited only to a year, yet after this term is expired, they allow it a very honourable place in one of the chief apartments of their houses, on a shelf made for this purpose, and rais'd above a man's height. In some places the custom is to keep the old *Ofarrais* over the doors of their houses, underneath a small roof. Poor people, for want of a better place, keep them in hollow trees behind their houses. In like manner the *Ofarrais* of deceased people, and those that are dropt upon the road, when found, are put up carefully in the next hollow Tree.

*Are sent to all
Parts of the
Empire.*

Large quantities of these *Ofarrais* are sent by the *Canusi's* every year into all parts of the Empire, to supply those, who cannot conveniently, or are not willing to come and fetch them at *Isje*. These *Ofarrai* Merchants make it their business to resort to the principal and most populous towns towards the *Sanguatz*, as they call it, or *New-years-day*, this being one of their most solemn festivals, and a day of great purification, and certainly the time when they are most likely to dispose of their merchandize quickly, and to advantage. They sell at the same time new Almanacks, which are made by the command of the *Mikaddo*, or Ecclesiastical Hereditary Emperor, and cannot be printed any where else but at *Isje*. One may buy an *Ofarrai* and an Almanack together for a *Maas*, or an *Itzebo*. Able people will give more by way of charity. Those that buy them once, are sure to be called upon the next year, and to be presented with three things, to wit, a receipt from the *Canusi*, or rather a compliment of thanks to the buyer, a new *Ofarrai*, and a new Almanack. Such as pay handsomely, and more than is due, which common people seldom do, receive moreover a *Sakkant*, or a varnish'd wooden cup, as a small return for their generosity.

*Account of Is-
je, taken out of
a Japanese
Author.*

The following account of the present state and situation of the Temples at *Isje*, is taken out of *Itznobe*, a Japanese Author. There are two Temples at *Isje*, about the length of twelve streets distant from each other, both indifferent low structures. The ground whereon they stand hath not above six mats in compass, the place where the *Canusi's* sit in honour of *Tensio Dai Sin*, taken in. They are both cover'd with a thatch'd roof, and both built, which is very remarkable, without any one of the workmen's receiving the least hurt in any part of his body. Behind these two Temples on a small eminence, stands the small, but true Temple of *Tensio Dai Sin*, which is called *Fongu*, that is, the *true Temple*, and which hath been purposely built higher than the others, in like manner as the Temple of *Suwa* is at *Nangasaki*. Within this Temple, a view of which, taken from a Japanese drawing, is represented in *Tab. XVIII*, there is nothing to be seen but a looking-glass, and bits of white paper.

The

The first of the Temples mention'd above is call'd *Geku*, It hath several *Canusi's* to attend it, and about fourscore *Massia* or smaller Temples around it, built in honour of Inferior Gods, each about four mats large, and guarded by a *Canusi* sitting within to receive people's charity, that being his perquisite for his attendance.

The second *Mia* is call'd *Naiku*, and stands about the length of twelve streets further off. It hath likewise great numbers of *Canusi's*, and forty *Massia*, or smaller Temples round it, each with a *Canusi* as above. The *Canusi's* of these smaller Temples have a very singular title, being call'd *Mia Dsufume*, which signifies *Temple-Sparrows*.

Those who have a mind to see these Temples, and what is remarkable in and about them, without being conducted by a *Canusi*, or his Servants, must observe the following Rules. They go in the first place to the River *Mijangawa*, which runs by the Village *Isje*, opposite to the Temples, there to wash and to clean themselves. Thence walking towards the houses of the *Canusi's*, and other merchants, which are about the length of three or four streets distant from the banks of the river, and passing the said houses, they come to a broad gravelly walk, which leads them streight to the *Geku Mia*. Here they worship in the first place, and then go round to view the inferior Temples, beginning on the right hand, and so going on till they come again to the said Temple, from whence they proceed streight forward to the second, call'd *Naiku*, where they worship as before and see the *Massia's* round it. From this second Temple they proceed further up a neighbouring hill, situate not far from the coasts, and having walk'd the length of about fifteen streets, they come to a small cavern, called *Awano Matta*, that is, *the Coast of Heaven*, which is not above twenty *Ikins* distant from the Sea. 'Twas in this cavern the great *Tensio Dai Sin* hid himself, and thereby depriving the world, sun and stars of their light, shew'd, that he alone is the Lord and Fountain of Light, and the supreme of all the Gods. This Cavern is about a mat and a half large, with a small Temple or Chapel, wherein they keep a *Cami* or Idol sitting on a Cow, and call'd *Dainitz no rai*, that is, *the great Representation of the Sun*. Hard by live some *Canusi's* in two houses built upon the coasts, which are hereabouts very steep and rocky. The Pilgrim performs his devotions also at this Cavern and Temple, and then presents the *Canusis* with a few *Putjes*, desiring them withal to plant a *Sugi-plant* in memory of his having been there. From the top of this hill, a large Island is seen at a distance, lying about a mile and a half off the coasts, which they say arose out of the ocean in the times of *Tensio Dai Sin*. These are the most remarkable things to be seen at *Isje*. Curious Pilgrims before they return to *Isje*, go a couple of Miles further to see a stately *Budsdo-Temple*, call'd *Asamadaki*, where they worship a *Quanwon*, call'd *Kokusobosatz*.

Rules to be observed in seeing what is remarkable at *Isje*.

C H A P. V.

Of the Jammabos, or Mountain-Priests, and other Religious Orders.

Japanese inclin'd to Religious Vows.

THE superstitious Japanese are no less inclin'd to make religious Vows, than they are to visit in pilgrimage holy places. Many among them, and those in particular, who aim at a quick unhinder'd passage into their Elysian Fields, or a more eminent place in these stations of happiness, devote themselves to enter into a certain religious order of Hermits, call'd *Jammabos* in the country-language. Others, who labour under some temporal misfortune, or are upon the point to go about some affair of consequence, frequently make vow, that in case of delivery from present danger, or good success in their undertakings, they will, out of respect and gratitude to the Gods, go to worship at certain Temples, or keep to a rigorous abstinence on certain days, or build Temples, or make valuable presents to the Priests, and extensive charities to the poor, and the like.

Jammabos, what they are.

Jammabos signifies properly speaking, a *Mountain Soldier*. The character indeed, whereby this word is express'd, doth not altogether answer to this signification, which depends more upon the rules of their order, and their original establishment, whereby all the individual members of this society are oblig'd, in case of need, to fight for the Gods and the Religion of the Country. They are a sort of Hermits, who pretend to abandon the Temporal for the sake of the Spiritual and Eternal, to exchange an easy and commodious way of life, for an austere and rigorous one, pleasures for mortifications, spending most of their time in going up and down holy mountains, and frequently washing themselves in cold water, even in the midst of the winter. The richer among them, who are more at their ease, live in their own houses. The poorer go strolling and begging about the Country, particularly in the Province *Syriga*, in the neighbourhood of the high mountain *Fusi Jamma*, to the top whereof they are by the rules of their order oblig'd to climb every year in the sixth month. Some few have *Mia's*, or Temples, but generally speaking so ill provided for, that they can scarce get a livelihood by them.

The Order of the *Jammabos* by whom founded.

The founder of this order was one *Gienna Gioffa*, who liv'd about 1100 years ago. They can give no manner of account of his birth, parents and relations. Nor had he any issue. He was the first that chose this solitary way of life for the mortification of his body. He spent all his time erring and wandering through desert, wild, and uninha-

uninhabited places, which in the end prov'd no inconsiderable service to his Country, insomuch, as thereby he discover'd the situation and nature of such places, which no body before him ventur'd to view, or to pass thorough, because of their roughness and wild aspect, and by this means found out new, easier and shorter roads from places to places, to the great advantage of travellers. His followers, in success of time, split in two differing orders. One is call'd *Tosanfa*. Those who embrace this, must once a year climb up to the top of *Fikoosan*, a very high mountain in the Province *Busen*, upon the confines of *Tsikusen*, a journey of no small difficulty and danger, by reason of the height and steepness of this mountain, and the many precipices all round it, but much more, because, as they pretend, it hath this singular quality; that all those who presume to ascend it, when *Fusio's*, that is, labouring under any degree of impurity, are by way of punishment for their impious rashness possess'd with the Fox (others wou'd say, the Devil) and turn stark mad. The second order is call'd, *Fonsanfa*. Those who enter into this, must visit in pilgrimage, once a year, the grave of their Founder at the top of a high mountain in the Province *Jostsino*, which by reason of its height is call'd *Omine*, that is, the top of the high mountain. It is said to be excessive cold at the top of this mountain, the steepness and precipices whereof make its ascent no less dangerous, than that of the other mention'd above. Should any one presume to undertake this Journey, without having first duly purify'd and prepar'd himself for it, he would run the hazard of being thrown down the horrid precipices, and dash'd to pieces, or at least by a lingering sickness, or some other considerable misfortune, pay for his folly, and the contempt of the just anger of the Gods. And yet all these dangers and difficulties notwithstanding, all persons, who enter into any of these two orders, must undertake this journey once a year. In order to this they qualify themselves by a previous mortification, by virtue whereof they must for some time abstain from lying with their wives, from impure food, and other things, by the use of which they might contract any degree of impurity, though never so small, not forgetting frequently to bath and to wash themselves in cold water. As long as they are upon the Journey, they must live only upon what roots and plants they find on the mountain.

If they return safe home from this hazardous Pilgrimage, they repair forthwith, each to the general of his order, who resides at *Mia-*
co, make him a small present in money, which if poor, they must get by begging, and receive from him a more honourable title and higher dignity, which occasions some alteration in their dress, and increases the respect that must be shewn them by their brethren of the same order. So far is ambition from being banish'd out of these religious Societies. For thus they rise by degrees, much after the same

*Split in two.**Tosanfa.**Fonsanfa.**Ranks and Titles of the Jammalos.*

manner, and in the same order as they do in the society of the Blind, of which I shall have occasion to speak in the latter part of this Chapter.

Their habit.

The Religious of this order wear the common habit of Secular Persons, with some additional ornaments, directed by the Statutes of the order, each of which hath a peculiar name and meaning. They are.

Additional ornaments.

Wakisasi, a Scimeter of *Fudo*, which they wear stuck in their Girdle on the left side. It is somewhat shorter than a *Katanna*, and kept in a flat sheath.

Sakkudfio a small staff of the God *Dfiso*, with a Copperhead, to which are fastened four Rings likewise of Copper. They rattle this staff in their prayers upon uttering certain words.

Foranokai a large shell, which will hold about a pint of water, and is wound like a *Buccinum*, or Trumpet, smooth, white, with beautiful red spots and lines. It is found chiefly about *Array* in low-water. It hangs down from their Girdle, and serves them in the nature of a Trumpet, having for this purpose a tube fasten'd to the end, through which they blow upon approach of Travellers to beg their Charity. It sounds not unlike a Cowherds-horn.

Dfufukake, a twisted band or scarf, with Fringes at the end. They wear it about their neck. By the length of this Scarf, as also by the shape and size of the fringes, it is known, what titles and dignities they have been raised to by their Superiors.

Foki, a Cap, or Head dress, which they wear on their forehead. It is peculiar only to some few among them.

Oji, a bag, wherein they keep a Book, some Money, and cloth. They carry it upon their back.

Fatzuwono warandzie, are their shoes, or sandals, which are twisted of straw, and the stalks of the *Tarate* flower, which plant is in a peculiar repute of Holiness among them. They wear them chiefly in their penitential Pilgrimages to the tops of the two holy Mountains abovementioned.

Iza Taka no Dfufu, is their *Rosary*, or string of Beads, by which they say their prayers. It is made of rough Balls. The invention and use of it are of a later date, than the institution of the order, accordingly there is no mention made of it in the statutes of the same. (*These Beads, with some others, see among the ornaments of Tab. VIII. or the Map of Japan.*) *Kongo Dfije*, a thick strong staff, a very useful Instrument for their Journey to the top of the Mountains aforesaid

The most eminent among them have the hair cut off short behind their heads. Others let it grow, and tie it together. Many shave themselves close, as do in particular the Novices upon their entering

tring the order, in imitation of the *Budodo* Priests, of whom they have borrowed this custom.

These *Sintos* Hermits are now very much degenerated from the austerity of their Predecessors, who in imitation of their Founder's Example, and pursuant to the rules laid down by him, lived, from their first entering the order, upon nothing else but plants and roots, and exposed themselves to perpetual and very rude trials and mortifications, fasting, washing themselves in cold water, erring through woods and forests, desert and uninhabited places, and the like. In like manner, they deviated very much from the simplicity of the Religion, they formerly professed, admitting the worship of such foreign Idols, as are thought by them to have the greatest power and influence over the occurrences of human life. They enlarged their System of divinity, and increased the number of superstitious ceremonies. Among other things they betook themselves to a sort of trade, which proves very beneficial to them, and to impose upon the vulgar they give out, that they are peculiarly versed in Magical arts and sciences, pretending by virtue of certain ceremonies, and mystical obscure words and charms, to command all the Gods worship'd in the Country, as well of the *Sintoists* as those of the *Budodoists*, the worship of whom, was brought over from beyond Sea, to conjure and drive out evil spirits, to do many things beyond the power of Nature, to dive into secrets and mysteries, to recover stolen Goods, and to discover the thieves, to foretel future events, to explain dreams, to cure desperate distempers, to find out the guilt, or innocence, of persons accused of crimes and misdemeanors, and the like.

*Present state
of this order.*

I flatter myself the Reader will not be displeas'd to receive some farther Information about their way of proceeding in several of these particulars. To begin with the cure of distempers. The patient is to give the *Jammabos* as good an account, as possibly he can, of his distemper and the condition he is in. The *Jammabos* after a full hearing writes some characters on a bit of paper, which Characters, as he pretends, have a particular relation to the constitution of the patient and the nature of his distemper. This done, he places the paper on an altar before his Idols, performing many superstitious ceremonies, in order, as he gives out, to communicate a healing faculty, to it after which he makes it up into pills, whereof the patient is to take one every morning, drinking a large draught of water upon it, which again must be drawn up from the spring or river, not without some mystery, and towards such a corner of the world, the *Jammabos* directs. These Character pills are called *Goof*. It must be observed however, that the *Jammabos* seldom administer, and the Patients still seldomer resolve to undergo this mysterious, cure, till they are almost past all hopes of recovery

*Their way
of curing di-
stempers.*

covery. In less desperate cases recourse is had to more natural remedies.

Of finding out
whether People
are innocent
or guilty.

Their trials of the guilt or innocence of persons accus'd of crimes and misdemeanours, are made in presence of an Idol, call'd *Fido*, sitting amidst fire and flames, not indeed in a judicial and publick way, after the manner of the *Brabmines*, *Siamites*, and other *Heathens*, nor by giving the question, as is often done in Europe, chiefly in cases of witchcraft, but privately in the house, where the fact was committed, and in presence of the domesticks, either by a simple conjuring and uttering certain words, or by fire, or by a draught of *Khumano Goo*. If the first, a simple conjuration, proves ineffectual, recourse is had to the second, a trial by fire, to be perform'd by making the suspected persons walk thrice over a coal-fire, about a fathom long, which if they can do without being burnt on the soles of their feet, they are acquitted. Some are brought to confession by a draught of *Khumano Goo*. *Goo* is a paper fill'd with characters and pictures of black birds, as Ravens and others, and sealed with the seals of the *Jammabos*. It is pasted to the doors of houses, to keep off evil spirits, and serves for several other superstitious purposes. It is made indifferently by all *Jammabos*, but the best come from *Khumano*, whence the name. A little bit tore off of this paper, must be swallow'd by the accus'd Person, in a draught of water, and it is said, that if he be guilty, it will work and trouble him most cruelly till he confesses. They talk very big of the surprizing and wonderful virtues of their charms and conjurations, whereby they pretend, to be able to manage and handle burning coals and red-hot iron, without receiving any the least hurt, suddenly to extinguish fires, to make cold water boiling hot, and hot water ice-cold in an instant, to keep People's swords and scimiters so fast in the sheath, that no force is able to draw them out, to keep themselves from being hurt by these or other weapons, and to perform many more such uncommon and surprizing things, which, if more nicely examin'd, would be found perhaps to be little else than Juggler's Tricks, and effects of natural causes. They call it *Jamassu*, which signifies, *Conjuring Strokes*. These mighty strokes are nothing else but certain motions of their hands and fingers, whereby they pretend to represent Crocodiles, Tygers, and other monstrous animals, at the same time uttering certain obscure sounds. By this, and by frequently altering these positions and representations, as also by lifting up and letting fall their voice, they endeavour, they say, as with so many cross-strokes to come within reach of the object to be charmed, till at last having remov'd and cut through all obstacles and hindrances they obtain their desired end.

Their greatest
charm.

One of their chief and most mysterious *Sin*, as they sometimes call them, or charms, is, when holding up both hands, and twisting the fingers, as it were, one within another, they represent the *Si Tenshi O*,
that

that is the four most powerful Gods of the thirty third and last Heaven. The position, which they put their Fingers in, is thus. They hold up the two middle fingers one against another almost perpendicular, and make the two next fingers, on each side, cross one another in such a manner, that they point towards four different corners of the world, in representation of these four Gods, whom they call *Tammonden*, *Tsigokten*, *Sosioten*, and *Kamokten*. The two middle fingers, held up as I observ'd, almost perpendicularly, serve them, as they pretend, in the nature of a Spy-glass, whereby to spy out the Spirits and distempers, to see the *Kitz* or Fox, and the *Ma*, or evil Spirit, lodged in peoples bodies, and to find out precisely, what sort they be of, in order afterwards to square their charms and ceremonious superstitions to the more effectual driving of them out. But this same position of the middle fingers with regard to the rest is to represent besides *Fudo mio wo*, that is, the holy great *Fudo*, formerly a *Giosia*, a mighty devotee of their order, who, among other extraordinary mortifications, sat down daily in the midst of a large Fire, though without receiving any hurt, and by whose powerful assistance they believe, on this account, to be able not only to destroy the burning quality of fire, when they please, but also to make it serve at command to what purposes they think fit. A lamp fill'd with an Oyl made of a certain black venomous water lizard, call'd *Mari*, is kept continually burning before the Idol of *Fudo*.

The *Fammabos* make a mighty secret of these charms and mysterious arts. However, for a handsome reward they will communicate and teach them to other people, though under condition of secrecy. The account, I have given in this Chapter, of this singular order, I had chiefly from a young Japanese well versed in the affairs of his Country, whom during my stay in *Japan* I taught Physick and Surgery, and who had been one of their Scholars himself. He further told me, that before they would let him into the secret, they made him undergo a very rude Noviciate. And in the first place he was to abstain from every thing, that had had life in it, and to subsist only upon rice and herbs for six days together. In the next place they commanded him to wash himself seven times a day in cold water, and kneeling down on the ground, with his buttocks to his heels, and clapping his hands over his head, to lift himself up seven-hundred and fourscore times every day. This last part of his Trial he found also the rudest, for by getting up and down two or three hundred times, he brought himself all into a sweat, and grew so tired and weary, that he was often upon the point to run away from his Masters, but being a young lusty fellow, shame rather than curiosity prevailed upon him to hold it out to the last.

*Trial of their
Novices.*

Thus much of the *Jammabos*. There are still many more religious orders and societies establish'd in this country, a particular account of which would swell this Chapter to an unbecoming length. The superstitious veneration of the vulgar for their Ecclesiasticks, the ease and pleasures of a religious life, great as they are, 'tis no wonder, that the number of costly temples, rich monasteries and convents, where under the cloak of retirement, and divine worship, the Monks give themselves up to an uninterrupted pursuit of wantonness and luxury, is grown to an excess scarce credible. But there are also some particular societies, not purely Ecclesiastical, nor confin'd to the Clergy alone, but rather of a mix'd nature, with an allay of secularity. Out of many that of the blind is not unworthy of consideration, a singular, but very ancient and numerous body, compos'd of Persons of all ranks and professions. Originally they made up but one society, but in process of time they split into two separate bodies, one of which is called, *Feekisado*, or the *Blind Feekis*, the other *Bussetz Sato*, or the *Blind Bussetz*. It will not be amiss to enquire into the origin and constitutions of both. The *Bussetz Sato* must be consider'd first, as being of a more antient standing. At present this society is compos'd only of Ecclesiastical persons, whose rules and customs are not very different from those of the *Jammabos*. Their Founder was *Sennimar*, the Emperor *Jengino Mikaddo* his third (and according to some authors his fourth) Son, and the occasion of their institution is recorded in Japanese Histories to have been as follows. *Sennimar* was a youth of incomparable beauty, and exceedingly belov'd by all that came near him. It happen'd that a Princess of the Imperial Blood fell desperately in love with him: Her beauty and virtues prov'd charms as unresistable to the young Prince, as his graceful Person and princely qualities had been to her. For some time the happy lovers enjoy'd all the satisfaction and mutual returns of passion and friendship, when the death of the Princess intervening *Sennimar* took it so much to heart, that not long after thro' grief and sorrow he lost his sight. Upon this, to perpetuate the memory of his dearly beloved, and to make known to posterity, what an unfortunate effect his unfeign'd concern and sorrow for her loss had had upon himself, he resolv'd, with his father's leave, and under his Imperial Charter, to erect a society, whereinto none should be admitted, but such as had the misfortune to be blind by birth or accident. His design was put in execution accordingly. The new erected society prosper'd exceedingly, and flourish'd, and got into great repute at Court, and in the Empire. For some Centuries they continu'd united in one body, till a new society of the *Feki Blind*, as they are now call'd, sprung up, which in a short time got so far the better of the former, many great men in the Empire, who were blind, voluntarily entering into it, that by degrees they lost much of their reputation

Societies. of
Blind People.

That of the
Bussetz.

By whom
founded.

Society of the
Feki Blind.

tion, and were reduc'd very low in number, none being left at last but ecclesiastical Persons, to whom it remains now confin'd. Ever since their first institution, the *Feki Blind* continu'd in an uninterrupted possession of all the esteem and authority, the *Bussetz* had once enjoy'd. Nay, being still more numerous, they are also much more consider'd in proportion. They owe their origin to the civil wars between the *Feki's* and *Gendzi's*, both contending for the Empire. Whole Volumes have been wrote of the long and bloody dissentions between these two once considerable and powerful parties, and the manifold calamities which thence befel the Empire. The cause of *Feki* and his adherents, appearing more just to the then reigning *Dairi*, than that of *Gendzi*, he thought himself bound in conscience to support it, which he did so effectually, that *Gendzi*, and his party were defeated and almost totally destroy'd. The victorious *Feki*, as success is often follow'd by pride and ambition, soon forgot the obligations he lay under to the *Dairi*, and behav'd himself with so much insolence and ungratefulness towards him, that he resolv'd to espouse the interest, tho' almost totally sunk, of *Gendzi* and his adherents, promising all manner of encouragement and assistance, if they would once more gather all their strength together, and take up arms against *Feki* and his Party. Affairs upon this soon took another turn, victory in a decisive battle favour'd the *Gendzi's*; *Feki* himself was slain near *Simonofeki*, and his whole army defeated, but few escaping. Amongst those who escap'd with their lives, was *Kakekigo*, a General very much renowned for his valour and supernatural strength, which 'twas believ'd he obtain'd from *Quanwon*, as a reward for his constant devotion to that God. This General fled in a small boat. *Foritomo*, General of the *Gendzi's*, and himself a very resolute Soldier, knew of what consequence it was to secure the person of *Kakekigo*, and till then thinking his victory incomplete, he caus'd him to be pursued and taken. However, when he was brought before him, he treated him kindly, and with all the respect due to a Person of his rank and character, withall confining him so little, that *Kakekigo* found means several times to make his escape, but was as often retaken. The generous *Foritomo* had no thoughts of putting him to death, tho' his Enemy and his Prisoner. Nay, far from it, he put such a value upon the friendship and affection of a Person of his note, as to think it worth his while to purchase it at any price. One day when he was pressing him very close to enter into his service, upon whatever terms he pleas'd, the captive General return'd him the following resolute answer. *I was once, said he, a faithful Servant to a kind master. Now he is dead, no other shall boast of my faith and friendship. I own, that you have laid me under great obligations. I owe even my life to your Clemency. And yet such is my misfortune, that I cannot set my Eyes on you, but with a design, in revenge of him and me, to cut off your head.*

*Occasion of
their Institution.*

*History of
Kakekigo their
Founder.*

These

Present state
of this Society.

These therefore, these designing Instruments of mischief I will offer to you, as the only acknowledgment for your generous behaviour towards me, my unhappy condition will allow me to give you. This said, he plucks out both his Eyes, and on a plate, presents them to *Foritomo*, undaunted like that bold Roman, who in sight of *Porsetina* burnt his right hand on the altar *Foritomo* astonish'd at so much magnanimity and resolution, forthwith set the captive General at liberty, who thereupon retired into the Province *Fiuga*, where he learnt to play upon the *Bywa*, a particular musical Instrument used in *Japan*, and gave birth to this Society of the *Feki blind*, of which he himself was the first *Kengio*, or Head. This is the account, Japanese Histories give of the original institution of this Society, which is since grown very numerous, being composed of persons of all ranks and professions. They shave their heads, as do also the *Bussetz sato*, or Ecclesiastical blind. Otherwise, being secular persons, they wear also a secular habit, different however from the common dress of the Japanese, and different among themselves according to their rank and dignities. They do not live upon Charity, but make a shift, in their several capacities, to get a livelihood for themselves, and to provide for the maintenance of their commonwealth, following divers professions not altogether inconsistent with their unhappy condition. Many of them apply themselves to Music, in which capacity they are employ'd at the Courts of Princes and great men, as also upon publick solemnities, festivals, processions, weddings, and the like. Whoever is once admitted a member of this Society, must remain such for life. They are dispersed up and down the Empire, but their General resides at *Miaco*, where the Cash of the Company is kept. He is call'd *Osiokf*, and hath 4300 Thails a year allow'd him for his maintenance by the *Dairi*. He governs the common-wealth, being assisted by ten Counsellors call'd *Siu Ro*, which signifies *Elder men*, *Alder-men*, of which he, the General himself is the eldest. They reside at *Miaco*, and have, jointly with the General, power of life and death, with this restriction however, that no person can be executed, unless the Sentence be approv'd of, and the dead-warrant sign'd by the Lord Chief Justice of *Miaco*. The Council of ten appoint their inferior officers, who reside in the several Provinces: Some of these are call'd *Kengio*, as it were, Father Provincials, being each in his Province, what the General is with regard to the whole Society. The founder himself took only the title of *Ken Gio*. But the society being in process of time grown very numerous, 'twas thought necessary to alter the government, and to appoint a Court superior to the *Kengios*. Every *Kengio* hath his *Kotos*, as they are call'd, to assist and advise him. The *Kotos* sometimes govern particular districts by themselves. At *Nagasaki* there is a *Kengio* and two *Koto's*, under whose command stand all the Blind of that Town, and adjacent Country. The *Kengio's* and *Koto's* have many other inferior officers

ficers subordinate to them, who are call'd *Sijbun*, and are again subordinate to one another. They differ from the common body of the blind, by wearing long breeches. As they have different ranks and titles among themselves, so they are oblig'd every five years to purchase a new *Quan*, that is, a new and higher title from their *Kengio*, for 20 to 50 Thails. If they neglect, or are not able to do it, they are remov'd to a lower rank. The main body of the Blind are comprehended under one general name of *Mukwan*. These wear no breeches, and are divided into four *Quans*, ranks, or classes. Those of the fourth and last class are capable of being made *Sijbuns*, from which office they gradually rise to the dignity of *Koto*, *Kengio*, and so on. Sometimes, thro' money or favour they rise very suddenly.

C H A P. VI.

Of the B U D S D O, or Foreign Pagan Worship, and its Founder.

FOREIGN Idols, for distinction's sake from the *Kami*, or *Sin*, Foreign Pagan Worship. which were worshipp'd in the country in the most ancient times, are call'd *Budsd* and *Fotoke*. The Characters also, whereby these two words are express'd, differ from those of *Sin* and *Cami*. *Budsd*, in the literal sense signifies the *way of Foreign Idols*, that is, the *way of worshipping Foreign Idols*. The origine of this religion, which Its Origine. quickly spread thro' most *Asiatick* Countries to the very extremities of the East, (not unlike the *Indian* Fig-tree, which propogates itself, and spreads far round, by sending down new roots from the extremities of its branches,) must be look'd for among the *Brahmines*. I have strong reasons to believe, both from the affinity of the name, and the Budha, its Founder. very nature of this religion, that its author and founder is the very same person, whom the *Brahmines* call *Budha*, and believe to be an essential part of *Wisthnu*, or their Deity, who made its ninth appearance in the world under this name, and in the shape of this Man. The Chinese and Japanese call him *Buds* and *Siaka*. These two names indeed became in success of time a common Epithet of all Gods and Idols in general, the worship of whom was brought over from other Countries: sometimes also they were given to the Saints and great men, who preach'd these new doctrines. The common people in *Siam*, call him *Prab Pudi Dsau*, that is, the *Holy Lord*, and the learned among them, in their *Pali* or holy language, *Sammona Khodum*. The Peguans call him *Sammana Kbutama*. (See Book I. Ch. II.)

*His Native
Country.*

His native country, according to the Japanese (with regard to whom he is chiefly consider'd in this place) is *Magattakokf*, or the Province *Magatta* in the Country *Tensik*. *Tensik*, in the literal sense, signifies a *Heavenly Country*, a *Country of Heavens*. The Japanese comprehend under this name the Island of *Ceylan*, the Coasts of *Malabar* and *Cor-mandel*, and in general all the Countries of *South Asia*, the continent as well as the neighbouring Islands, which are inhabited by Blacks, such as the *Peninsula* of *Malacca*, the Islands of *Sumatra*, *Java*, the Kingdoms of *Siam*, *Pegu*, &c.

His Birth.

He was born in in the twenty-sixth year of the reign of the Chinese Emperor *Soowó*, who was fourth Successor of the famous *Suno Buo*, on the eighth day of the fourth month. This was according to some the year before our Saviour's Nativity 1029, and according to others 1027, (when I was in *Siam*, in 1690,) the *Siamites* then told 2232 years from their *Budha*, who, if he be the same with the *Siaka* of the Japanese, his birth comes up no higher than 542 years before Christ. His father was King of *Magattakokf*, a powerful Kingdom in the Country *Tensikf*. I conjecture this to be the Island of *Ceylon*. The Kingdom of *Siam* indeed is so call'd to this day by the common People in *Japan*.

His Life.

Siaka, when he came to be nineteen years of age, quitted his Palace, leaving his wife and an only son behind him, and voluntarily, of his own choice, became a disciple of *Arara Sennin*, then a Hermit of great repute, who liv'd at the top of a mountain call'd *Dandokf*. Under the inspection of this holy man he betook himself to a very austere life, wholly taken up with an almost uninterrupted contemplation of heavenly and divine things, in a posture very singular in itself, but reckon'd very proper for this sublime way of thinking, to wit, sitting cross-legg'd, with his hands in the bosom placed so, that the extremities of both thumbs touch'd one another: A posture, which is thought to engage one's mind into so profound a meditation, and to wrap it up so entirely within itself, that the body lies for a while as it were senseless, unattentive, and unmoved by any external objects whatsoever. This profound Enthusiasm is by them call'd *Safen*, and the divine truths revealed to such persons *Satori*. As to *Siaka* himself, the force of his Enthusiasm was so great, that by its means he penetrated into the most secret and important points of religion, discovering the existence and state of Heaven and Hell, as places of reward and punishment, the state of our Souls in a life to come, the transmigration thereof, the way to eternal happiness, the divine Power of the Gods in the government of this world, and many more things beyond the reach of humane understanding, which he afterwards freely communicated to the numerous crowds of his disciples, who for the sake of his doctrine and instructions follow'd him in flocks,

flocks, embracing the same austere way of life, which he led himself.

He liv'd seventy-nine years, and died on the fifteenth day of the second month, in the year before Christ 950. *His Death.*

The most essential points of his doctrine are as follows.

His Doctrine

The souls of men and animals are immortal: Both are of the same substance, and differ only according to the different objects they are placed in, whether human or animal.

The souls of men after their departure from their bodies, are rewarded in a place of happiness, or misery, according to their behaviour in this life.

The place of happiness is call'd *Gokurakf*, that is, *a place of eternal pleasures*. As the Gods differ in their nature, and the Souls of men in the merit of their past actions, so do likewise the degrees of pleasure and happiness in their Elysian Fields, that every one may be rewarded as he deserves. However the whole place is so thoroughly fill'd with blifs and pleasure, that each happy inhabitant thinks his portion the best, and far from envying the happier state of others, wishes only for ever to enjoy his own. *Place of Happiness.*

Amida is the soveraign Commander of these heavenly Stations, (for all his doctrine hath not been introduc'd by the *Brabmines*, till after our Saviour's glorious resurrection.) He is look'd upon as the general Patron and Protector of human Souls, but more particularly as the God and Father of those, who happily transmigrate into these places of blifs. Through his, and his sole mediation, Men are to obtain absolution from their sins, and a portion of happiness in the future Life. *Amida.*

Leading a virtuous Life, and doing nothing that is contrary to the Commandments of the Law of *Siaka*, is the only way to become agreeable unto *Amida*, and worthy of eternal happiness.

The five Commandments of the Doctrine of *Siaka*, which are the standing rule of the life and behaviour of all his faithful adherents, are call'd *Gokai*, which implies as much, as the *five Cautions*, or *Warnings*. They are, *Five Commandments of Siaka.*

Se Seo, the Law not to kill any thing that hath Life in it.

Tsu To, the Law not to steal.

Sijain, the Law not to whore.

Mago, the Law not to lie.

Onsiu, the Law not to drink strong Liquors; a Law which *Siaka* most earnestly recommended to his Disciples, to be by them strictly observ'd.

Next to these five chief and general Commandments, which contain in substance the whole Law of *Siaka*, follow ten *Sikkai*, as they call them, that is *Counsels*, or *Admonitions*, being nothing else but the five first Laws branch'd out, and applied to more particular actions, and *Their Division and Sub-division in Sikkai.*

and tending to a stricter observance of Virtue. For the sake of the learned, and such as aim at a more than ordinary state of Virtue and Perfection even in this World, a still further subdivision hath been contriv'd into *Go Fiakkai*, that is, *five hundred Counsels and Admonitions*, wherein are specified, and determin'd with the utmost exactness and particularity, whatever actions have, according to their notions, the least tendency to virtue and vice, and ought on this account to be done or omitted.

*And Go
Fiakkai-*

The number of these *Gofakkai* being so very extensive, 'tis no wonder, that those, who will oblige themselves to a strict observance thereof, are as few in proportion, the rather since they tend to such a thorough mortification of their bodies, as to measure and prescribe the very minutest parts of their diet, allowing scarce so much as is necessary to keep them from starving. Nothing but the ambition of acquiring a great repute of Perfection and Sanctity in this World, and the desire of being rais'd to a more eminent station of happiness in the next, can prompt any body to undergo such a rude and severe discipline, as is prescribed by the *Go Fiakkai*, and few there are, even among the best part of their Clergy, who, for the sake of a greater portion of happiness in a future World, would willingly renounce the very least pleasures of this.

*Place of
Torment.*

All Persons, Secular or Ecclesiastical, who by their sinful Life and vitious Actions have rendered themselves unworthy of the pleasures prepar'd for the virtuous, are sent after their death to a place of misery, call'd *Dsigokf*, there to be confined and tormented, not indeed for ever, but only during a certain undetermined time. As the pleasures of the Elysian Fields differ in degrees, so do likewise the torments in these infernal places. Justice requires that every one should be punished, according to the nature and number of his crimes, the number of years he lived in the world, the station he lived in, and the opportunities he had to be virtuous, and good. *Jemma*, or with a more majestic Character *Jemma O*, (by which same name he is known also to the Brahmines, Siamites, and Chinese,) is the severe Judge and sovereign commander of this place of darkness and misery. All the vitious actions of mankind appear to him in all their horror and heinousness, by the means of a large looking-glass, placed before him and called, *Ssofarino Kagami* or the looking-glass of knowledge. The miseries of the poor unhappy Souls confined to these prisons of darkness are not so considerable and lasting, but that great relief may be expected from the virtuous life and good actions of their family, Friends and relations, whom they left behind. But nothing is so conducive to this desirable end, as the prayers and offerings of the Priests to the great and good *Amida*, who by his powerful intercession can prevail so far upon the almost inexorable Judge of this infernal place, as to oblige him to remit from the severity of his Sentence,

tence, to treat the unhappy imprison'd Souls with kindness, at least so far, as it is not inconsistent with his Justice and the punishment their crimes deserve, and last of all, to send them abroad into the world again as soon as possible.

When the miserable Souls have been confined in these prisons of darkness a time sufficient to expiate their Crimes, they are, by virtue of the Sentence of *Femma O*, sent back into the world, to animate, not indeed the bodies of men, but of such vile creatures, whose nature and properties are nearly related to their former sinful Inclinations, such as for instance, Serpents, Toads, Insects, Birds, Fishes, Quadrupeds and the like. From the vilest of these, transmigrating by degrees into others and nobler, they at last are suffered again to enter human Bodies, by which means it is put in their power, either by a good and virtuous life to render themselves worthy of a future uninterrupted state of happiness, or by a new course of vices to expose themselves once more to undergo all the miseries of confinement in a place of torment, succeeded by a new unhappy transmigration.

*Return of the
Souls of the
impious into
the World.*

Thus far the most essential points of the doctrine of *Siaka*.

Among the disciples of *Siaka* arose several eminent men, who contributed greatly to the propagation of his doctrine, and were succeeded by others equally learned and zealous, insomuch, that we need not wonder, that his religion within a very short compass of time spread to the very extremities of the East, even all the difficulties, they had to struggle with, notwithstanding.

*Siaka's dis-
ciples.*

The most eminent of his disciples were *Annan* and *Kasia*, or with their full titles *Annan Sonsja*, and *Kasia Sonsja*. They collected his wife's sentences, and what was found after his death, written with his own hands on the leaves of trees, into a book, which for its peculiar excellency is call'd *Fokekio*, that is, the *Book of fine Flowers* (in comparison with the holy *Tarate-Flower*) and sometimes also by way of pre-eminence *Kio*, the *Book*, as being the most perfect performance in its kind, and the Bible of all Eastern Nations beyond the *Ganges*, who embraced *Siaka's* doctrine. The two compilers of it, for their care and pains, were related among the Saints, and are now worshipp'd jointly with *Siaka*, in whose Temples, and upon whose altars they are placed, one to his right, the other to his left hand.

*Annan and
Kasja.*

Before the doctrine of *Siaka* was brought over into *China*, and from thence through *Coræa* into *Japan*, the old *Sintos* or *Cami* Worship, mean and simple as it was, was yet the only one flourishing in this Empire. They had but few Temples and few Holidays, and the yearly Pilgrimage to the Temple of *Tensio Dai Sin* at *Isje*, was thought the best and surest way to happiness. 'Tis true, in success of time, the number of Gods and Saints encreased, their System of Divinity was embellish'd with new fables, arts also and sciences were improv'd,

*Old Religi-
on of the Ja-
panese and
Chinese.*

chiefly since the time of *Synmu Ten O* their first Monarch. But still a certain simplicity prevail'd, and people following the dictates of reason, aim'd at nothing so much as to live morally well. The Chinese also, before that time follow'd the illustrious examples and moral precepts, of their two great Emperors *Tee Gio*, that is the Emperor *Gio*, who according to their Chronological Computation liv'd 2359 years before Christ, and his successor *Tee Siun*, or the Emperor *Siun*, who though a Peasant, was yet for his prudence and honesty made by *Gio*, first his co-partner in the government, and afterwards his successor, tho' in prejudice to his, *Gio's*, twelve children, *viz.* ten sons and two daughters. These two illustrious Princes were the two first *Sesins*. *Sesin* is a Philosopher, able to find out truth and wisdom, meerly by the force of his own understanding, and without being taught by others. By mistake, this same name hath been sometimes given to some of their most eminent Divines. Some hundred years after the reign of these Princes, the Pagan Doctrine of *Roos* arose in *China*. This man was born in *Sokokf*, that is, the Province *So*, on the fourth day of the ninth month, 346 years after the death of *Siaka*, or 604 before our Saviour's Nativity. They say, that his mother had been big with child 81 years, for which reason, when she was brought to bed, they call'd him *Roos*, which implies as much as *Old Son*, or *Old Child*. They further add, that the Soul of *Kassobofatz*, or the holy *Kasso*, the eldest disciple of *Siaka*, by transmigration dwelt in him, which made it easy to him to attain to such a high pitch of knowledge about the nature of Gods and Spirits, the Immortality of our Souls, a future State, and such other important Points, as are highly conducive to the instruction of such, as are desirous of learning, and fill the credulous vulgar with admiration. He liv'd eighty-four years.

Doctrine of
Roos.

Doctrine of
Confutius.

His Birth.

Mean while the Doctrine and Philosophy of *Roos* got ground in *China*, another incomparable *Sesin* appear'd upon the Philosophical Stage of that Empire. This was *Koofi*, or as we Europeans call him *Confutius*, born in the Province *Kok*, on the fourth day of the eleventh month, 399 years after the death of *Siaka*, and 53 after the birth of *Roofi*, who was then as yet alive. His birth was in a manner miraculous, attended with no obscure signs of a future *Sesin*. He had some natural marks on his head, like those of the Emperor *Gio*, and his forehead was of the same shape with that of the Emperor *Siun*. At the time of his birth a Music was heard in Heaven, and two Dragons were observ'd to attend, when the Child was wash'd. His Stature, when grown up, was very noble and majestic, of nine *Saku*, and nine *Suns*, proportionable to the greatness of his Genius. Passing over in silence, what is fabulous and romantick, in the History of his Life, it cannot be denied but that he had an incomparable understanding and excellent Sense, and was perhaps the greatest Philosopher

His Life.

the

the East ever produc'd. His Writings and Philosophy maintain'd a constant uninterrupted reputation for now upwards of two hundred years, and are thought in *China* to have been brought down from Heaven, as was formerly the Philosophy of *Socrates* in *Greece*. A profound respect is shewn to his memory both in *China* and *Japan*, by publick as well as private Persons. Very lately the Emperor of *Japan* caus'd two Temples to be built to him in his Capital *Jedo*, whither he repair'd in Person, as soon as they were finish'd, and on this occasion set forth, in a handsome Speech to his Courtiers, the merits of this great Man, and the peculiar excellency of the maxims of Government laid down by him. His Picture is allow'd the most honourable Place in the Houses of Philosophers, and all Persons who apply themselves to studies and learning, never mention his name without particular tokens of respect. It is no wonder then, that the chimerical, and in several particulars incomprehensible doctrine of *Roosi* was not able to stand its ground against the reasonable and pleasing moral of *Confutius*, but was, as it were, smother'd in its Infancy, and insensibly decreased, in proportion as the adherents of *Confutius* increas'd, of whom there was a concourse from all parts of the Empire almost beyond imagination. He died in the seventy third year of his age, leaving behind him many able Men, who propagated his Doctrine and Philosophy, not only by their teaching it to others, but gather'd all his wise Sentences and moral Maxims, which he communicated to them in his Life-time, into a Book, which is call'd *Siudo*, that is, the *Philosophical way of Life*, or *the way of Life agreeable to Philosophy*, which ever since, for now upwards of two thousand years, hath been look'd upon as a performance incomparable in its kind, and an excellent Pattern of a good and virtuous Life; a Book extoll'd not only by the admirers of *Confutius*, but admir'd for its Morals and political Maxims, even by the adherents of the *Budsto* and other Religions, in the very same manner, as the Writings of the ancient Greek and Roman Philosophers, which have escap'd the common shipwreck of time, deservedly stand the admiration of all Europe, and a lasting Monument of the excellent Genius of their great Authors.

*His Philo-
sophy.*

Whilst thus the Doctrine and pleasing Philosophy of *Confutius* began to flourish in *China*, and to spread to the neighbouring Empire of *Japan*, the Doctrine and Religion of *Siaka*, which had then already penetrated to the Kingdoms of *Siam* and *Laos*, was not like to meet with a favourable reception in this furthest part of the East. If we believe the Japanese Historians, the first, that taught this Religion in *China*, came over thither about the year of Christ sixty three, and obtain'd leave to build a Temple, which is still call'd *Fakubasi*, that is, the Temple of the white Horse, because the *Kio*, or holy Book of *Siaka*, was brought over on a white Horse. The greatest difficulty, the Preachers of this new Doctrine had to struggle withal, was the

*Doctrine of
Siaka when
introduc'd in-
to Japan.*

Philosophy

Philosophy of *Confutius*, then shining in its full lustre, and universally approv'd. And indeed it appears that for several hundred years the Religion of *Siaka* made a very slow and insignificant Progress, till about the year of Christ 518, one *Darma*, a great Saint, and thirty third Successor on the holy See of *Siaka*, came over into *China* from *Seitensiku*, as the Japanese Writers explain it, (that is from that part of the World which lies Westward with regard to *Japan*) and laid properly speaking the first sure Foundations of the *Budsdoism* in that mighty Empire. The fame of his Dignity and Holiness, the austerity of his Life, his ardent uninterrupted Devotion, which was so strong, that he did not scruple in the height of his zeal, to cut off his own Eyelids, because they had once drawn him out of his Enthusiastic meditations into a sleep, soon brought a crowd of admirers about him. But the most effectual and most persuasive arguments, he made use of to induce people to the worship of the Gods, were the doctrine of the Immortality of our Souls, and the promises of a reward in a future Life, which they should not fail to obtain, if they would but worship them, as his Doctrine, Religion and Example should direct. This new Worship having once got ground in *China*, soon spread into *Fakkusai*, (which was then the name given to the Peninsula of *Coræa*, and is now that of one of its three Provinces) where the first *Budz*, or Idol of *Siaka* was erected and worship'd in the year of Christ 543. *Japan*, whose Inhabitants were then divided between the old Religion of the Country, and the philosophical doctrines communicated to them from *China*, could now hold out no longer, but soon admitted the Religion of *Siaka*, following in that, as they had done in many other things, the example of the neighbouring Countries. The first *Bukkio* was brought over into *Japan*, about the year of Christ 550. About 18 years after, according to Japanese Writers, a curious carv'd Idol of *Amida*, which had been some years before brought over from *Tensiku* into *Fakusai*, appear'd in a miraculous manner, in the Province *Tsino Cami*, all surrounded with sparkling rays, upon which a Temple was built in *Sinano*, in memory of this remarkable event, which was call'd *Sanquosi*, and is still the chief and largest Temple of that Province. About that time *Kimmei* ruled over *Japan*, who was no Enemy to this religion, and conniv'd at its introduction and spreading. This was the same Emperor, who divided the time into *Nengo*'s, in imitation of the Chinese. The *Nengo* then subsisting, when this Temple was built, was call'd *Cengo*.

C H A P. VII.

Of the *SIUTO*, that is, the Doctrine and Way of Life of their Moralists and Philosophers.

S*IUTO*, in the literal sense, signifies the way or method of the Doctrine of the Siudosja, or Philo- Philosophers. *Siudosja*, or in the plural number, *Siudosju*, are sophers. the Philosophers, who follow this method. These people have, properly speaking, no religion at all, that is, they conform themselves to none of those forms of worshipping the Gods, which are establish'd in the Country. They say, that the greatest perfection and the supreme good, men are able to acquire, consist in that pleasure and delight, which our minds find in a good and virtuous life. They admit of none but temporal rewards, or punishments, and only such, as are the necessary consequences of the practice of virtue or vice. They say, that we are oblig'd to be virtuous, because nature hath endow'd us with reason, on purpose, that living according to the dictates of reason, we should shew our difference, and superiority over irrational brutes. *Koofi*, or *Confutius*, born in *China* 2243 years ago, computing from the 5th year of *Genrokf*, (of Christ 1692) was the first who taught, that the supreme good consists in the practice of virtue, and must consequently be looked upon as the founder of this Philosophical Sect. It hath been observ'd above, how prejudicial the *Sioogakf*, or the Book wherein are contain'd his precepts and morals proved to the then flourishing doctrine of *Roofi*. *Moofi*, one of *Confutius's* disciples, was very instrumental in establishing and propagating this Philosophy, which he publish'd in *Sifio*, or four Books, which are still held in great esteem, and read in all Countries, where the learned language, wherein they were written, is understood.

This Philosophy, so far as it relates to the practice of virtue and good morals, may be reduced to the following five points, which they call *Dsin*, *Gi*, *Re*, *Tsi* and *Sin*. *Dsin*, teaches them to live virtuously; (hence *Dsinsja*, a virtuous man,) *Gi*, to do right and justice to every body; *Re*, to be civil and polite; *Tsi* sets forth the maxims of a good and prudent Government, and *Sin* treats of a free conscience and uprightnes of heart. They admit no transmigration of Souls, but believe an *Animam mundi*, an universal Soul, Spirit or power, diffused throughout the whole world, which animates all things, which re-assumes the departing Souls, (as the Sea doth all rivers and waters that flow into it from all parts of the Globe,) as

Its five chief Points.

into a common receptacle, and lets them, as it were, flow out again indifferently to animate other creatures. This universal spirit they confound with the supreme Being, attributing to one the same divine qualities, which only belong to the other. They often make use of the word *Ten*, Heaven or Nature, in things, which more immediately concern our life and actions. Thus they thank heaven and nature for their victuals, and the necessaries of life. Some among them, whom I conversed withal, admitted an intellectual, or incorporeal being, but only as governor and director, not as the author of nature, nay, they pretended, that it is an effect of nature produced by *In* and *Jo*, heaven and earth, one active, the other passive, one the principle of generation, the other of corruption: after the same manner also they explained some other active powers of nature to be spiritual beings. They make the world eternal and suppose men and animals to have been produced by *In* *Jo*, the heaven and five terrestrial elements. Admitting no Gods, they have no temples, no forms of worship. Thus far however they conform themselves to the general custom of the Country, in that they celebrate the memory of their deceased parents and relations, which is done by putting all sorts of victuals, raw and dressed, on a *Biosju*, as they call it, or table purposely made with this view, by burning candles before them, by bowing down to the ground as if they were yet alive, by monthly or anniversary dinners, whereto are invited the deceased's family and friends, who appear all in the best cloth, and wash and clean themselves by way of preparation for three days before, during which time they abstain from lying with their wives, and from all impure things, and by many other tokens of respect and gratitude. As to the burial of their dead, they do not burn them, but keep the corpse three days, and then lay it on the back into a coffin, after the European manner, with the head raised. Sometimes the coffin is filled with spices and sweet scented herbs, to preserve the body from corruption, and when every thing is ready, they accompany it to the grave, and bury it without any further ceremony.

*They admit of
Self-murder*

These Philosophers do not only admit of *self-murder*, but look upon it as an heroic and highly commendable action, and the only honourable means to avoid a shameful death, or to prevent falling into the hands of a victorious enemy.

*Their way of
Life.*

They celebrate no festivals, nor will they pay any respect to the Gods of the Country, any more than common civility and good manners require. The practice of virtue, a free conscience, and a good and honest life, is all what they aim at. They were even suspected of secretly favouring the Christian religion, for which reason, after the said Religion had been entirely abolished by cross and fire, and proper means taken to prevent its ever reviving again, they also were com-
manded

manded to have, each the Idol, or at least the name, of one of the Gods worship'd in the country, put up in their houses, in a conspicuous and honourable place, with a flower pot, and Incensory before them. They commonly chuse *Quanwon*, or *Amida*, whose Idols they place behind the hearth, according to the Country fashion. Some have besides, of their own free choice, the *Biosiu* in their houses, or else the name of some learned man. In their publick Schools is hung up the picture of *Koofi* or *Confutius*. Formerly this sect was very numerous. Arts and Sciences were cultivated and improved among them, and the best part of the nation profess'd it. But that unparallel'd persecution of the Christian Religion, weaken'd it very much, and it lost ground ever since; the extrem rigour of the imperial Edicts make people cautious even as to reading their books, which formerly have been the delight and admiration of the nation, held in as great an esteem as the writings of *Plato*, *Socrates*, and other heathen Philosophers are in Europe.

About thirty years ago, the Prince of *Sifen* and *Inaba*, a great *Sindofia*, and Patron of learned men, endeavour'd to revive this Philosophy, then almost extinct, in his dominions. In order to this, he founded an university, endowed it with great privileges, and settled handsome pensions upon able learned men, whom he sent for from all parts of the Empire. The design of this undertaking was to open the Eyes of his Subjects, and to teach them, if possible, to make use of their reason, which they no sooner did, but they began to see thro' the impertinent and ridiculous Fables of their priests, and discovering their cheats refused to grant them any further subsistence, whereby this numerous crew, which till then lived only upon the charity of credulous people, was reduced to a starving condition. Of so dangerous an innovation heavy complaints were made to both Emperors, and the unhappy Prince was like to fall a sacrifice to his good intentions, had he not, by a voluntary resignation of his dominions to his Son, prevented the fatal blow of the Imperial disgrace ready to fall upon him and his family. His Son, though of a more prudent and reserv'd behaviour, yet by his life and conduct leaves no room to doubt, but that his principles are nearly the same with those of his Father's, an instance whereof, though foreign to my present purpose, will not be improper to close this Chapter and Book.

*History of the
Prince of Si-
fen.*

On the *Songuats*, or *New-years-day*, one of their greatest Festivals, there was a numerous appearance at Court of gentlemen and ladies, who came thither in their richest apparel, to compliment the Prince on the occasion of the day, and were by him entertain'd at dinner. Amongst other presents made to him that day, there happen'd to be a Peacock and Hen. Every one was delighted, and struck with admiration, by the uncommon beauty of these scarce, foreign Birds, whence the Prince took occasion to ask their opinion, which of the

two they thought was the cock, and which the hen. The gentlemen out of civility to the ladies, unanimously pitch'd upon the most beautiful to be the hen; the ladies on the contrary very modestly apprehended, that the finest of the two was the cock. You are in the right, answer'd there-upon the Prince; Nature itself will have the man best clad, and it seems to me incomprehensible, that the wife should have more pride, and go richer dress'd than her husband, who must be at the expence of maintaining her. An excellent New-year's Sermon from a Heathen Prince.



T H E

THE
History of JAPAN.

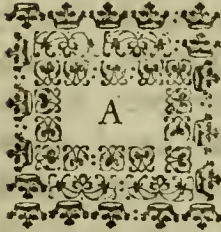
BOOK IV.

OF

NAGASACKI,
The Place of Residence for
Foreigners: Of their Trade, Accommodation,
&c.

CHAP. I.

*Of the Situation of the City of Nagasacki, and its Harbour ;
as also of its publick and private Buildings.*

 MONGST the Imperial Demesns, or Crown-lands, are comprehended the *Gokosio*, as they call them, that is, the five chief Maritime, or Trading Towns in the Empire. They are, *Mijaco*, the Residence of the Ecclesiastical Hereditary Emperor, in the Province *Famasijra*; *Fedo* the residence of the Secular Monarch, in the Province *Mufasj*; *Oosaka*, in the Province *Setz*; *Sakai* in *Fassumi*, and *Nagasaki* in *Fisen*. The four first are situate upon the great Island *Nipon*, and all eminent for their wealth and riches, as needs they must, considering the fruitfulness of the Country about them, their manufactures and inland commodities, and many more considerable advantages, such as for instance, the residence of the two Imperial Courts,

The five Imperial Towns.

Whereof Nagasacki is one.

the great number of strangers, and amongst them, of many Noblemen, Princes and Lords, who resort thither, in their way to and from Court, with great retinues. *Nagasacki*, on the contrary, the subject of my present consideration, is situate at the Western extremity of the Island *Kiusju*, upon an indifferent and barren soil, between steep rocks and high mountains, remote from the populous and wealthy *Nipon*, and almost shut up even against the Commerce with foreign nations. So many disadvantages, this City labours under, make it but thinly inhabited by Merchants, Innkeepers, Mercers, Manufacturers, or other rich people. The greatest part of its Inhabitants is made up by workmen, labourers and ordinary people, who must get their livelyhood by their daily labour. However, the commodious and secure situation of its port, makes it the common harbour for such foreign ships and people, as are permitted to trade to *Japan*, to import foreign commodities, and to sell them to Japanese Merchants, who resort thither at certain times of the year, from several parts of the Empire. This particular favour and privilege is granted only to the Chinese, or such Eastern Nations as trade under their name, and to the Dutch, to both indeed with great restrictions and under a very narrow inspection. After that cruel persecution of the christian religion, which, with the loss of many thousand Natives of *Japan*, ended at last in its total extirpation, about the year of Christ 1638, amongst many new laws which were then made, it was enacted by Imperial Authority, that for the future the harbour of *Nagasacki* should be the only one open to foreigners, and that if any ship should be forc'd, thro' distress of weather, or otherwise, to put in for shelter any where else, none of the crew should be suffer'd to set foot ashore, but that immediately, upon the danger's blowing over, she should proceed on her Voyage to *Nagasacki*, under a convoy of Japanese Guard-ships, if needful, and shew cause to the Governor of that place, why she put in elsewhere.

Harbour of Nagasacki.

The harbour begins to the North of the City. Its entrance is very small, and but a few fathom deep, with a sandy bottom. Not far from it some rivers fall into the sea from the neighbouring mountains. It soon grows broader and deeper, and when it comes to be about half a mile broad, and five to six fathom deep, it turns to the Southwest, and so runs on between high land and mountains for about a mile, being all along about a quarter of a mile broad, more or less, till it reaches an Island, or rather a mountain encompass'd by the sea, and call'd *Taka Jama*, or *Taka Boko*, which is as much as to say, *Bambu's Pic*, or *high Mountain of Bambou's*. The Dutch call it *Papenberg*. This latter denomination is grounded upon a fabulous story of some Roman Catholick Priests, said to have been thrown down that mountain into the Sea, in the time of the persecution. All the Ships bound from *Nagasacki* to *Batavia*, commonly ride at anchor near this Island, to watch an opportunity of getting out of the harbour, which could

could be easily done in two hours time, or thereabouts, were it not for the many banks, shoals, and cliffs, which make the streight passage equally difficult and dangerous, and to avoid which ships must steer Westwards, leaving the continent to the right, and so passing between some small Islands get out to the main. Some bastions are built along the harbour, as it were for defence, but they have no cannon. About half a mile from the Town are two Imperial guards, opposite to one another, and enclosed with Pallisadoes. They consist of about 700 men each, those taken in, who do duty in their Guard-boats, which lie in the harbour both for its defence, and to guard foreign Ships riding at anchor. Near the *Papenberg*, where properly speaking the harbour begins, is a small Island, where the last Portuguese Ship, which was sent from *Macao* to *Japan*, was burnt with all the goods on board, about the year 1642. They call it ever since the *burning place of hostile Ships*, having appointed it to be the constant place for the like executions hereafter.

There are seldom less than fifty Japanese Ships and boats in this harbour, besides some hundred fisher-boats and other small boats. Of foreign Ships there are seldom, some few months in the winter excepted, less than thirty, most of which are Chinese Yonks. The Dutch Ships never stay longer than three months in Autumn, nay seldom so long, for about that time the South, or West Season, or Monsoon, which brought them to *Japan*, turns, and the North, or North East Monsoon sets in, under favour of which they must return to *Batavia*, or other places where they are bound to. The Anchorage is at the end of the bay, within reach of the Imperial guards, about a musket shot from the Town, where Ships ride at anchor upon a soft clay in about six fathom at high, and four and a half at low water.

The town of *Nagasaki*, its Harbour, and part of the adjacent Country are represented in *Tab. XIX*, copied in small from a very large map made by the Japanese themselves.

Nagasaki lies in 32° 36' of North Latitude, and 151 degrees of Longitude, at the end of the harbour, where it is broadest, and where turning North it forms a near Semicircular shore. It hath the shape of a half moon somewhat inclining to a triangle. It is built along the shore in a narrow valley, which runs Eastward, and is form'd by the opening of the neighbouring mountains. It is about three quarters of a mile long, and nearly as broad, the chief and broadest of its Streets running almost so far up the valley. The Mountains, which encompass it, are not very high, but steep, otherwise green up to their tops, and withal of a very pleasant and agreeable aspect. Just behind the city in going up the mountains are built many stately Temples, beautifully adorn'd with fine Gardens and terrass walks, according to the Country fashion; higher up are innumerable burying places.

places one behind another. Still further appear other higher mountains fruitful and well cultivated. In short the whole situation affords to the Eye a most delicious and romantick view. The most remarkable places in the neighbourhood of *Nagasaki* are; *Fukafori*, a pleasant village, situate to the S. W. about five Japanese water Leagues, or two small german miles from the town; It hath a small fort, or castle, the residence of a *Bugjo*, who governs the whole district for the Prince of *Fisen*, as Proprietor. It affords a great quantity of firewood, and its yearly revenue amounts to near three *Mangokf*, though in the general list of the revenues of the Empire it is set down only at one. Not far from this Village is a great lake, or pond, which is said to have this particular quality, that, though surrounded with trees, there is never a leaf, nor any dirty thing to be seen upon it. This they attribute to the great cleanliness and purity of the spirit, under whose protection the pond stands, on which account they have such a high veneration for it, that it is forbid under severe penalties to fish in it. To the North of *Nagasaki* lies the Princely town and residence *Omura*, situate on a Gulf, and in the district of the same name. A few miles further Eastwards lies the city *Isafai*, belonging to the Prince of *Fisen*, upon an arm of the gulf of *Simabara*.

Remarkable Places in the neighbourhood of Nagasaki.
Fukafori.
Remarkable Pond.
Omura.
Isafai.
Description of the Town of Nagasaki.

The Town of *Nagasaki* it self is open, as most other Towns in *Japan*, without either castle, walls, fortifications, or indeed any other defence. The streets are neither strait nor broad, running up hill, and ending near the Temples. Three fresh water rivers run through the town, which come down from the neighbouring mountains. The middlemost, and largest, crosses the valley from East to West. For the greatest part of the year they have scarce water enough to water some rice fields, and to drive a few mills, tho' in rainy weather they are apt to increase so, as to wash away whole houses.

Its State in ancient times.

Nagasaki hath obtain'd its name from its former Lords, who had it in possession, along with its whole district of 3000 *Kokf* yearly Revenues, from *Nagasaki Kotari* the first of this name, through a succession of twelve of his lineal descendents to *Nagasaki Sijn Seijemon*. They still shew at the top of a Hill, behind the Town, the ruins of their former residence. The last Lord of *Nagasaki*, I mean the abovemention'd *Nagasaki Sijn Seijemon*, dying without issue, about 200 years ago, it fell, with its whole district, to the Prince of *Omura*. The place, where the Town now stands, was then nothing else but a poor miserable Hamlet, the abode of some few fishermen, and was call'd *Fukaje*, or *Irije*, that is, the *long Bay*, from the length of the Harbour, as well as for distinction's sake from another village, situate not far off on the said Harbour, and call'd *Fukafori*, which is as much as to say, the long Pond, which name it still retains. The new Lord of *Fukaje* then thought fit to alter the name of this Hamlet into that of *Nagasaki*,

saki, and 'twas owing entirely to his care and attention, that in success of time it became a very considerable village or borough.

Things continu'd upon this foot till sometime after the first arrival of the Portuguese in *Japan*. This Nation for some time enjoy'd a free commerce, upon the same terms with the Chinese, then likewise trading to these Islands. For they were not bound to any particular Harbour, but at liberty to put in wherever they pleas'd, or thought it most convenient. Accordingly they made divers settlements in the Island *Saikoku*, chiefly in the Provinces *Bungo* and *Fisen*; and first of all in the Province *Fisen*, at a village call'd *Fakuda*, situate upon the Island *Firando*, not far from the entrance of the harbour of *Nagasaki*, about six Japanese water Leagues, or two long German Miles off this Town. This Place was under the jurisdiction of the Prince of *Omura*. Their next Settlement was in the Village *Fukafori* mention'd above. At these and all other Places, they ever settled at, they made two things the chief object of their care and attention; one was to carry on their trade and commerce, the other to propagate the Christian Religion, and to set up the standard of our Saviour in this remote Empire. They succeeded in both according to their best wishes. They prosper'd in their Trade beyond expectation, and by their good conduct, which at first was humble and complaisant, they gain'd the hearts, not only of the common People, but even of great Men, the rather as there was some natural resemblance between the minds and inclinations of both Nations. About that time the Prince of *Omura* himself openly espous'd the interest of the Christian Religion, and invited the Portuguese to come and settle at *Nagasaki*, which Place was then already grown up to a considerable Village, consisting of about twenty three Streets, which now make up that part of the Town, call'd *Utsumatz*, or the inner Town, and containing in all twenty six Streets. In this condition it was deliver'd up by the said Prince into the possession of the Portuguese, both for carrying on their trade, and for propagating the gospel. Whether or no this was done by him, with a real design to forward the advancement of the Christian Religion, or rather with an intent to encrease his revenues, and to enrich his subjects, by making this place, as it were, the center of commerce and trade with foreigners, I will not take upon me to determine. Be this as it will, thus much is certain, that this new establishment soon prov'd in many respects very advantageous to this town. For the convenient and secure situation of its harbour, with several other advantages, invited also the Chinese to come up thither with their ships and goods, and the Japanese, allur'd by the prospect of gain, came to settle there in such numbers, that the old town was not large enough to contain them. Therefore new streets were built, and nam'd from the several provinces, towns or boroughs, their first inhabitants came from, as for instance *Bungomatz*, *Jedomatz*, *Kabasima-*

*In the times
of the Portu-
guese.*

matz, Firandomatz, Omuramatz, Simabaramatz. Besides these there are some other streets call'd *Bunts*, from one of the first members of this new Colony, who built them at his own expence. Thus *Nagasaki*, formerly a mean and inconsiderable hamlet, became by degrees a wealthy and populous town, wherein there are now about 87 streets, all well inhabited.

*Is taken from
the Prince of
Omura, and
why.*

The flourishing condition, and increasing wealth of the town of *Nagasaki*, when in possession of the Portuguese, soon afforded matter of jealousy and discontent to the Court. *Taico*, the then reigning Secular Monarch, reprimanded the Prince of *Omura* very severely, for that he imprudently parted with a place of that importance in favour of a foreign Nation, and withal told him, that seeing he was not fit to keep and to govern it any longer, he would annex it to his own dominions. The haughty conduct of the Portuguese contributed not a little to this resolution. Puff'd up with pride and success, they pull'd off the mask too soon, and thought it unbecoming the honour and gravity of their nation, to pay so much deference and respect to the great men of the Empire, as they had formerly condescended to do. I was told by an old Japanese, that the following incident, with many more of the like nature, very much incens'd the Emperor, and hasten'd his resolution, to let the proud Portuguese feel the effects of his Imperial displeasure. *Taico*, to be nearer at hand to second his expedition into *Corea*, set up his Court and residence for some time at *Facatta*. One day a Portuguese Priest meeting upon the road one of the principal Counsellors of state in his way to court, caused himself to be carried by without stopping or alighting from his chair, as is usual in the country, nay indeed without shewing him so much as common marks of respect and civility. It is easy to be imagin'd, how much such a haughty and contemptible ^(if) conduct provok'd a man of his quality, for which reason he resolv'd, as soon as he should come to court, to acquaint the Emperor with what had pass'd, which he did accordingly, and in the height of his resentment made a most odious picture of the pride and haughtiness of the Portuguese Nation in general, withal intimating, how inconsistent it was with the Emperor's schemes, and of how dangerous a consequence it might prove, any longer to suffer these foreigners to enforce their Interest and influence over his subjects, they having already gain'd too much. In short, whether the Emperor was really displeas'd at the disrespect shewn to his Minister, or whether he look'd upon the increasing prosperity of the Portuguese Nation, and the propagation of the Christian Religion in general, as detrimental to the peace and tranquility of the Empire, the indiscreet behaviour of this Priest furnish'd him with a plausible pretext, to let these foreigners experience the first proofs of his displeasure, to take away their town from them, and their patron the Prince of *Omura*, and besides, to de-
prive

prive the latter of its whole district and dependencies of 3000 *Kokf* yearly Revenues, which he annex'd to his own dominions.

Thus much of the Town of *Nagasacki* in general, I proceed now to a more particular survey thereof.

Nagasacki, (or as it is sometimes pronounc'd, tho' not written, *Nangasacki*) is divided into two parts: One is call'd *Utsimatſz*, or the inner town, consisting of 26 *Tsjoo*, or Streets, all very irregular, as they had been built in the infancy of that town. The other is call'd *Sottomatſz*, which is as much as to say, the outward city, or as it might be otherwise express'd, the suburbs. This contains 61 streets, so that there are in all 87.

Division of Nagasacki.

The most remarkable publick buildings in and about *Nangasacki*, are

Its Publick Buildings.

Some *Janagura*, as they call them, belonging to the Emperor, being five large houses, built of wood, on the North-side of the town, on a low ground, not far from the shore, where they keep three large Imperial Yonks, or Men of war, with all the tackle, ready to be launch'd at command.

Janagura.

Jen Siogura, or the Powder Magazine, stands on the shore, opposite to the town. For a greater security, and to prevent ill accidents, they have built a large vault in a neighbouring hill, where they keep the Gun-powder.

Powder-Magazine.

The Palaces of the two residing Governors. They take in a large spot of ground, standing something higher than the rest of the streets. The houses are very neat and handsom, all uniform, and equally high. Strong gates, and well guarded, lead into the court. The third Governor lodges at *Tattejama*, in a Temple, till his Predecessor, by his departure for *Jedo*, makes him room in the Palace.

Palaces of the Governors.

Besides the Governor's Palaces, there are about twenty other houses and spots of ground, belonging to all the *Dai Mio*, and some of the most eminent *Sio Mio*, (*Dai Mio* are Lords of the first rank, or Princes of the Empire, and *Sio Mio* all other Lords of an inferior rank,) of the Island *Kiusju*, or as it is otherwise call'd *Saikokf*, that is, the *Western Country*, wherein the town of *Nagasacki* lies. Some of their Noblemen constantly reside there, upon all occasions to take care of the affairs and interest of their Principal, being answerable upon their return for what happens. If the *Dai Mio*'s, or *Sio Mio*'s come up to *Nagasacki* themselves, the said houses serve to lodge them and their retinue.

Houses of the Princes and Lords of the Empire.

The Foreigners live without the town, in separate places, where they are very narrowly watch'd and guarded, like persons suspected of ill practices. The Dutch live on a small Island, situate in the harbour, hard by the town, and call'd *De Sima*, that is the Island *De*. The Chinese, and neighbouring nations, who profess the same religion, and trade under the same name, live behind the town, at the Southern extremity

Accommodation of Foreigners.

extremity of it, upon a rising ground. Their habitations are encompass'd with a wall, and are call'd *Fakujin*, or the *Physick-Garden*, from what they were formerly, as also *Dsiufensju* from the Imperial Look-outs, who from the tops of the neighbouring hills are to look out for what foreign ships steer towards the harbour, and to give notice of their arrival to the Governors of the town.

Temples.

There are in all 62 Temples, within and without the town, *viz.* five *Sinsia* Temples, erected to the *Came*, or the Gods and Idols as of old worshipp'd in the Country, seven Temples of the *Jammabos*, or Mountain-Priests, and fifty *Tira*, Temples of foreign Idols, the worship of whom was brought over from beyond sea. Of these last there are 21 within; and 29 without the town, in the ascent of the hills, with beautiful stair-cases of stone leading up to them. These Temples are sacred not only to devotion and worship, but serve also for recreation and diversion, being for this purpose curiously adorn'd with pleasant gardens, elegant walks, and fine apartments, and by much the best buildings of the town, for good air, a sweet situation, and a most entertaining prospect over the town of *Nagasacki* itself, and good part of the harbour and adjacent country. A more particular description of these, and the like religious buildings, I propose to give in the fourth Chapter of this Book.

Bawdy Houses.

My next Step shall be, according to the custom of the Country, from the Temples over to the Bawdy Houses, the concourse of people being as great at the latter, as it is at the former. That part of the Town, where they stand, is call'd *Kesimat*, that is, the *Bawdy Houses Quarters*. It lies to the South, on a rising hill, call'd *Mariam*. It consists, according to the Japanese, of two Streets, which an European would be apt to mistake for more, and which contain the handsomest private buildings of the whole Town, all inhabited by Bawds. This and another Place in the Province *Tsikusen*, tho' not so famous, are the two only Mariams, as they call them, or publick Stews, in *Saikokf*, where the poor People of this Island, which produces the greatest beauties of all *Japan*, (the Women of *Miaco* only excepted, who are said to exceed them) can dispose of their Daughters this way, provided they be handsome and well shap'd. The place accordingly is extraordinary well furnish'd, and after that of *Miaco* the most famous of the thole Empire, the Trade being much more profitable here than it is any where else, not only because of the great number of foreigners, *Nagasacki* being the only place they have leave to come to, but also on account of the Inhabitants themselves, who are said to be the greatest Debauchees and lewdest people in the Empire. The Girls are purchas'd from their Parents, when very young. The price varies in proportion to their beauty, and the number of years agreed for, which is generally speaking, ten or twenty, more or less. Every Bawd keeps as many as he is able, in one house together, from seven

to thirty. They are very commodiously lodg'd in handsome apartments, and great care is taken to teach them to dance, sing, play upon musical Instruments, to write Letters, and in all other respects to qualify them for the way of life they are oblig'd to lead: The old ones being more skilful and expert, instruct the young ones, and these in their turn serve them as their mistresses. Those who make considerable improvements in what they are taught, and for their beauty, and agreeable behaviour, are oftner sent for, to the great advantage of their masters, are also by him better accommodated in cloaths and lodging, all at the expence of their lovers, who must pay so much the dearer for their favours. The price paid to their Landlord, is from one *Maas* to two *Itzebi* for a night, beyond which they are forbid to ask, under severe penalties. One of the forriest, and almost worn by too much use, must watch the house overnight, in a small room adjoining to the door, where any passenger may have to do with her, paying but one *Maas*. Others are sentenc'd to keep the watch by way of a punishment for their misbehaviour. After having serv'd their time if they are married, they pass among the common people for honest women, the guilt of their past life being by no means laid to their charge, but to that of their parents and relations, who sold them for so scandalous a way of getting a livelihood in their Infancy, before they were able to chuse a more honest one. Besides, as they are generally well bred, this makes it less difficult for them to get husbands. The Bawds on the contrary, tho' possess'd of never so plentiful an estate, are for ever denied admittance in honest companies. They call them by the scandalous name of *Katsawa*, which signifies the very worst sort of Rabble, and put them upon the same foot with the *Jetta*, or *Leather-Tanners*, the most infamous sort of people in their opinion, who are oblig'd in this country to do the office of publick Executioners, and to live out of the town, in a separate village, not far from the place of Execution. The Bawds are oblig'd also to send their own servants, to assist the *Jetta* at all publick executions, or to hire other people to do it. Thus much of the *Kesimat*. It will not be improper thence to go over to the

Gokuja, Hell, or as it is otherwise call'd *Roja*, the Cage. By Publick Prison. this they mean the Prison, which stands about the middle of the town, at the corner of a descending street. It consists of many separate huts and small rooms, to accommodate Prisoners according to their quality, or the crimes they stand committed for. Besides those who are put in prison for crimes committed at *Nagasaki*, smuglers also are confin'd there, and persons taken up on suspicion of professing the Christian faith, so that it often contains above an hundred Prisoners, and tho' clear'd by frequent executions seldom less than fifty. There are within its compass, a place, where the Prisoners are

put to the torture, a place for private executions of such persons as are not very notorious malefactors, a kitchen, a place where the prisoners are provided with victuals, a place, where at certain times they are permitted to take a walk and to air themselves, and lastly a *Tange*, as they call it, or a pond for them to wash themselves. Some of the prisoners stand accused of capital crimes, others are taken up on suspicion, others are condemn'd to perpetual imprisonment. Amongst the last is the *Bungoso* as they call it, that is the Rabble of *Bungo*, by which name they denote the few remaining Christians, of whom there were upwards of 50 confin'd here, when I was in *Japan*, their women and children computed. Now and then they bring in some more, tho' but seldom. In the year 1688 three were taken up. These poor people are very ignorant of the Christian Religion, knowing little more than the name of our Saviour and his blessed Mother, and yet they are so zealously attach'd to it, that they chuse rather to die miserably in goal, than by renouncing their faith, which they are often compell'd to do, to procure their liberty. It first happen'd, in the month of *September* 1692 that three of the Prisoners sent some money to the Temples of *Amida*, to pray for the souls of some of their deceased relations. The Priests would not receive it, without having first ask'd the Governor's advice and leave. Nor would the Governor determine any thing in so nice a case, before he had receiv'd instructions from the Imperial Court about it. These Christians however are not executed at present, as they were formerly, without mercy, and this in consideration both of their great simplicity, and the little necessity, there is at this time to shew much severity. But they are condemn'd to end their miserable life in this Temporal *Hell*, out of which they are never suffer'd to stir, but when they are carried to the Governor's Palace, which is done once every two months, to be examin'd there, more indeed out of form, than with any rigour, and to be compell'd to discover other Christians. All the hours of recreation these poor wretches are allow'd, are, to be taken out of the dungeons they are confin'd to, twice a year, in order to be burnt with *Moxa*, according to the custom of the country, to wash themselves six times a year in the *Tange* of the Prison, and to take a walk likewise six times a year in a large and spacious house built for this purpose within the Prison-walls. The rest of their miserable time they spend in spinning yarn of hemp, for hemming of mats. They stitch their cloaths with needles made of *Bambu's*, being deny'd Iron-tools. Some know how to make socks, and other trifles of this nature. What money they get by their labour and industry, is their own, and they may buy some refreshments for it, of which they communicate freely and without reserve to their wives and children, who are kept prisoners in the same Goal,

*Present State
of Christianity
in Japan.*

Goal, tho' in separate places. Out of the remainder of the portion of rice, which is allow'd them for their daily sustenance, they prepare, by letting it ferment over night, a particular liquor, call'd *Ama Saki*, or the pleasant *Saki*, which, for its agreeable sweetness, is one of their greatest comforts. They have now and then some cloaths sent them by their friends in *Bungo*, which in this present scarcity of the adherents to the Christian Faith, and those too Christians more by name, than in fact, are somewhat indulg'd, tho' they have many a severe censure and examination to undergo. The Governors give them every year a mat to lie on. A little while ago, some few of them obtain'd leave to make use of a *Kogatan*, or small knife, for their work.

Among the publick buildings of *Nagasacki*, the Bridges must not be forgot. There are in all 35, great and small, twenty whereof are built of stone, and fifteen of wood. There is nothing remarkable in their structure, which is very simple, they being made more for strength than shew.

Bridges.

The streets, in the main, are neither streight nor large, but irregular, dirty, narrow, leading some up, others down hill, because of the irregularity of the ground, upon which the Town is built. Stair-cases of stone are built along some of the steepest, for a more commodious ascent, and descent. They are full stock'd with Inhabitants, as many as ever they will hold. They are separated from each other by two Wooden-gates, one at each end, which are shut up at night, and often in the day, when there is any the least occasion for it. There is besides in every street a *Qua Si Doogu*, as they call it, that is, a place where they keep what is requisite in case of fire, which does a great deal of damage in this country, where all the buildings are made of wood; such as for instance, a well full of water, a pail, or bucket, a fire-hook, &c. The ladder is at the disposal of the commanding officer of the street, and kept in his house. It must be observ'd, that the streets of *Nagasacki* and other towns in *Japan*, never run out into too great a length. However they are not all of the length of a Japanese *Tsio*, which is a measure of 60 *Kins*, or *Fathoms*, tho' they have borrow'd their name from thence, but they are built so, that they may be commodiously shut with gates at each end. Thus for instance, a street may come up to the full length of a *Tsio*, and take in some few houses more, which are all under the command of one officer. As to the number of houses, there are seldom more than sixty, or less than thirty in a street.

Streets.

The houses of the common people are very mean sorry buildings, small, low, seldom above one story high. If there be two stories, the uppermost is so low, that it scarce deserves that name. The roof is cover'd with shavings of Fir-wood, which are fasten'd only by other pieces of wood laid a-crofs. The houses are built of

Houses.

wood,

wood, as are all other buildings throughout the Empire. The walls within are wainscotted, and hung with painted and variously colour'd paper. The floor is cover'd with mats, wove, of a considerable thickness, which they take care to keep exceedingly clean and neat. The rooms are separate from each other, by sash-windows and paper-screens. Seats or chairs they have none, and only some few household-goods, chiefly such as are absolutely necessary for daily use in the kitchen. Behind every house is a back-yard for secret offices, which tho' never so small, yet contains always some curious and beautiful plants to delight the eyes, which they keep with a great deal of care. The houses of eminent Merchants, both foreign and natives, and of other rich people, are of a far better structure, commonly two stories high, and built after the Chinese manner, with a large court-yard before them, and a garden behind.

Inhabitants
of Nagasaki.

Beggars.

Nagasaki is inhabited chiefly by merchants, shopkeepers, tradesmen, handicrafts-men, artificers, brewers, besides the numerous retinue of the Governors of the town, and the people employ'd in the Dutch and Chinese Trade. There are more poor people and beggars here, and more impudent, than any where else. Amongst the beggars there are many *Quansin Bos*, and *Quansin Bikuni*, or mendicant friars, and beggar women. One single street which is call'd *Fawatta Matz*, and sometimes *Fatsmanmatz*, contains upwards of an hundred. They are poor people, who make vow to lead a devout, chaste and austere life, like the priests, in order to which they cause their heads to be shav'd, and dress themselves in black, like other Ecclesiasticks, the easier to obtain people's charity. In this dress, with a rosary, or beads, in their hands, as also with images, small bells, and other marks of an uncommon devotion, they go begging through the Town. Some of these devotees are shav'd publickly in one of the Temples, and consecrated to this odd way of life with great solemnity, the Priests murmuring certain prayers and obscure words. But this is done only when old rich people resolve to enter into this order, and to spend the remainder of their days in their houses, in a devout and retir'd way of life. The monks of the Chinese, and other *Sensju* monasteries send also some of the fraternity to go a begging six times a month, which they do rather pursuant to the vow they make, when they are admitted into the order, to follow the example of their great Founder and Patron *Siaka*, than out of any want or necessity.

Dogs.

The Dogs also deserve to be mention'd among the Inhabitants of *Nagasaki*, they being full as well, nay better maintain'd and taken care of, than many of the rest, and altho' the Imperial orders on this head are not regarded and complied with at *Nagasaki*, with that strictness, as they must be in other parts of the Empire, which are not so remote from court, yet the streets lie full of these animals, leading a most easy and quiet life, giving way neither to

Men

Men nor Horfes. If they happen to hurt any body, or otherwise to do mischief, fo as to deferve punifhment or death, no body dares pre- fume to touch them, but the publick Executioner, and not even he, without a direct order from the Governors. Huts are built in every ftreet to keep fuch as grow old and infirm, and when they die, they muft be carried up to the tops of the mountains in order to be buried. This uncommon care and regard for the prefervation of the Dog-kind, is the effect of a fuperftitious whim of the now reigning Emperor, who being born in the Sign of the Dog, hath no lefs an efteem for this animal, than the great Roman Emperor *Augustus Cæfar* is mention'd in Hiftory to have had for Rams. I have elfewhere related the comical converfation of two Japanefe, who were carrying up a dead dog to the top of a mountain, in order to his burial.

Manufactures, in the main, are not fo good at *Nagafaki*, as they are Manufactur. s. in other parts of the Empire, and yet every thing is fold dearer, chiefly to foreigners. However, what is wrought in Gold, Silver and *Sawaas*, being not fo proper a commodity for the inland trade, as it is for the foreign, is made here with a much better tafte, and of a far more curious workmanfhip, than I believe any where elfe.

As to victuals and drink, the country about *Nagafaki* doth not pro- Nagafaki
how it is fup-
plied with
victuals. duce rice enough, which is the common food all over *Asia*, for the fufenance of its Inhabitants, fo that the neceffary provifions muft be imported from the neighbouring Provinces of *Fifen*, *Figo*, and *Tfikungo*, and from the Iflands *Amakufa* and *Gotbo*, which lie to the North of this Town. The gardens in and about this City, the neighbouring mountains and villages abundantly furnifh it with all forts of fruits, plants and roots, with firewood, as alfo with fome venifon and poultry. The harbour and neighbouring fhores yield plenty of fifh and crabs. The rivers, which run through the town, provide it with clear and fweet water, very fit for daily drink. The *Saki*, or rice beer, as it is brew'd in *Japan*, being too ftrong, and that in particular which is brew'd at *Nagafaki*, of a difagreeable tafte. Another light and clear water fprings forth on the neighbouring mountain *Tatta*. The fhips in the harbour take in their ftore of water from a clear fpring, not far from the town to the Eaft of it. The water, tho' it is very good and clear, (as indeed the water is in all parts of the Empire) yet it hath been obferv'd to give people the cholick, or belly-ach, a diftemper which the Inhabitants themfelves are very much fubject to, chiefly when they drink their *Saki* cold, and in too large a quantity.

This Town is never without a great deal of noife. In the day Is very noify. time victuals, and other merchandize, are cried up and down the ftreets. Day labourers encourage one another to work with a certain found. The Seamen in the harbour meafure the progreff of their work according to another loud tune. In the night time, the watchmen and
X x x Soldiers

soldiers upon duty, both in the streets and harbour, shew their vigilance, and at the same time indicate the hours of the night, by beating two strong pieces of wood one against another. The Chinese also contribute their share, chiefly in the evening, when they burn some pieces of gilt paper, and throw them into the Sea, as an offering or sacrifice, to their Idol *Maatso Bosa*, or when they carry the said Idol about its Temple, both which they do with beating of drums and cymbals. But all this is little, in comparison to the clamour and bawling of the Priests and relations of dying, or dead, Persons, who, either in the house, where the corpse lies, or else upon certain days sacred to the deceased's memory, sing a *Namanda* with a loud voice, and ringing of bells, for the relief of his soul. *Namanda* is a short prayer, contracted from the words *Namu Amida Budsu*, and directed to their God *Amida*, whom they pray to intercede with the supreme Judge of the Infernal Court, in favour of the poor condemn'd soul. The like is done by the *Nembuds Koo*, certain fraternities, or societies of devout neighbours, friends, or relations, who meet by turns in their houses, every day in the morning, or evening, in order to sing the *Namanda*, by way of precaution, for the future relief of their own souls.

C H A P. II.

Of the Government of NAGASAKI.

Government of the Imperial Cities. **E**VERY Imperial City is commanded by two Governors, or Lords Lieutenants, who are by their subjects call'd, *Tono Sama*, that is to say, Supreme Lord, or Prince. They command by turns, and mean while the one is upon his government, the other stays at *Fedo*, at the Emperor's Court, till he receives orders to return and to relieve his Predecessor, who then goes up to Court himself. *Nagasaki* only is commanded by three, it having been thought proper, ever since the year 1688, for the better security of so important a place, and in order to have a more watchful eye over the conduct of such foreign nations, as have leave to trade there, to add a third, and to put things upon such a foot, that there be constantly two residing upon the spot, and the third at Court. The two Governors, who stay at *Nagasaki*, command jointly, but preside by turns every two months, and when two years are expir'd, the senior of the two is reliev'd by a third, appointed by the Council of State to succeed in his place. As soon as the new Governor is arriv'd at *Nagasaki*, he, whom he comes to relieve, delivers up his power, and his apartment in the palace, and

and prepares himself for his departure for *Fedo*, there to lay before the Council of State, along with the usual presents, an account of the most material transactions of his government in writing, and to inform them more amply, by word of mouth, of other things of less moment. Moreover, so long as he stays in the capital city of *Fedo*, he makes it his business to court and to visit the chief ministers and great men at court, who are most in favour with the Emperor, to whom he makes rich presents, according to his ability, both as an acknowledgment for their last favours, and which is more material, to secure to himself the continuation of their good offices for the future. He stays at *Fedo* about six months, during which time he is at liberty to live with his family; for, as soon as he hath receiv'd orders from the Council of State to depart for his last or any other government, and hath taken his leave of its several members, he must set out forthwith, leaving his wife and children at *Fedo* till his return, in a manner as hostages of his fidelity. Nay all the time, he is upon his government, no woman is to be admitted within his residence and apartments, under pain of incurring the Imperial displeasure, the fatal consequences whereof are no less, than death by his own hands, or else perpetual banishment, or imprisonment, with the unavoidable entire ruin of his family, it being thought beneath the majesty of the Emperor, to inflict a less punishment upon any the least disregard shewn to the Imperial Commands.

The conduct of the three present Governors, in managing the affairs of their government and regulating the foreign trade, hath been such, as turn'd very much to the satisfaction of the Emperor and the Council of State, the rather since the Inhabitants of *Nagasaki* reap'd thereby considerable advantages, to the great prejudice, as may be easily imagin'd, of the foreign nations trading here. For this reason, and in consideration of their faithful services, the Emperor was pleas'd, not only to continue them in their governments, but to confer upon them the honour of knighthood, with the title of *Cami*, which two of them have already receiv'd in their last Journeys to court, and the third expects to be honour'd with, upon his next going thither. *Cami*, in the Japanese language, signifies several things, as for instance, a great and powerful Spirit, worthy of divine worship; a sublime and immortal Soul; a deceas'd Emperor or great Man, whom the *Mikaddo* hath deify'd and commanded to be worshipp'd amongst the Gods of the Country; and lastly, in the lowest sense, a Knight. Those Persons, who are honour'd with it, as the title of Knighthood, commonly add to it, to give it more weight and authority, the name of some Province, or part of a Province. But to return to our three Governors, it will not be improper, before I proceed any further, to mention their names, and in a few words to give their character,

*Conduct of the
three present
Governors.*

Tfino Cami. The first is *Kawagutz Gensejemon*, or according to his present title, (wherein he hath retain'd the name of his family) *Kawagutz Tfino Cami*. The yearly revenue of his own estate amounts to 4700 *Kokf*. He is a handsome well shap'd Person, about 50 years of age, a cunning but malicious man, a great enemy to the Dutch, an unjust and severe judge, but an agreeable, liberal and happy courtier.

Tsuffimano Cami. The second is, *Fama Oka Siubjooje*, or according to his present title, *Fama Oka Tsuffima no Cami*. He was formerly High Constable, and appointed by the Emperor, to clear the Imperial Capital *Jedo* of thieves and pickpockets, whereof with the troops, that were order'd him for this expedition, he exterminated in a short time upwards of a thousand, and was afterwards rewarded with this Government. The revenue of his own estate is of 2000 *Kokf* a year.. He is about 60 years of age, short-siz'd, sincere, humble, liberal, chiefly to the poorer people in his government, to whom, when he last went up to court, he made a present of all his perquisites, which were so considerable, that some of the inhabitants receiv'd upwards of an hundred *Tails* a head. Now, whether this liberality was really owing to his generous disposition, or whether he endeavour'd thereby to rival, if not to out-do his co-partner in the government, I will not take upon me to determine. Thus much is true, that his generosity, and other good qualities notwithstanding, the exercise of his former profession still sticks so close to him, that he often orders his domesticks to be put to death without mercy, let their faults and misdemeanours be never so trifling.

Mijaki Tonomo. The third is, *Mijaki Tonomo*, a Nobleman of great generosity, endow'd with many excellent qualities. He is much of the same age with *Fama Oka Tsuffima no Cami*, and hath 4000 *Kokf* yearly revenues from his own estate, but as yet no title.

Their Salary. Their salary is but small, for an employment of this importance, for it doth not exceed 1500, or 2000 *Kokfs* of rice, which may amount in money, the price of this commodity being very variable, from 7000 to about 10000 *Tails*. But the perquisites are so considerable, that in a few years time they might get vast estates, did not the presents, which must be made to the Emperor and the Grandees of his court, consume the best part of their profits.

Their Court. Out of this small allowance however they must keep up all that state, grandeur and magnificence, which is thought becoming the dignity of their employment, and the majesty of their master. Their Court consists of ten *Joriki*, who are both military and civil officers and all noblemen of good families, and thirty *Doosju*, who are likewise military and civil officers, but inferior to the former in their office and quality. Their business is to assist the governor with their advice, if needful, and to execute his commands. With this design at least it was, that they were first appointed by the Emperor,

of whom they formerly depended, and were paid out of the Imperial Exchequer. But of late, since the year 1688, the Governors of *Nagasaki*, at their instant desire, obtain'd leave to chuse them themselves, and to pay them out of their own salary. For they took it frequently into their heads, to oppose the Governors, meerly to shew their authority, as *Fattamoto*, that is, independant Imperial Officers, which often occasion'd great confusion, and disappointed the Governors in the execution of many a good design. For this reason, (and in order to distinguish them from those Noblemen, who are in the service of the Governors of other Imperial Cities, or of the Princes of the Empire, upon the same foot, as they had been themselves, that is, depending of no body but the Emperor himself,) their titles also were taken from them, and they are now call'd, the one *Kiu Ninsju*, the other *Sita Faku*, the titles of *Joriki*, and *Doosju* being given them only by the ignorant vulgar, who sometimes also honour the *Joriki's* with the title of *Bugjo*, which belongs to none, but such, as during their commission enjoy the privilege of having a Governor's pike carried before them, as a badge of the power and authority they have been invested with by their master. In the court stile, the title of *Bugjo* is given only to such Imperial commissioners, and other officers, either military or civil, who receive their commission from the Emperor himself, and are answerable for their conduct to him alone.

But to return to the *Joriki's*, or as they are now call'd *Kiu Nin Sju*, it is their duty and office, here, and in other Governments, and at all the Courts of the Princes of the Empire, where they are establish'd, to assist their master with their advice, to the best of their capacity, and faithfully to execute, what commands soever he lays upon them, either, as military officers, in case of war, or as magistrates in civil affairs, judicial enquiries, tryals, judgments, executions and the like. They are likewise employ'd in embassies, messages of moment and all other affairs, where it is requisite, that the authority of their master should be represented. Upon these and the like occasions, they are attended by several of the *Doosen*, and other inferior officers and servants, whose aid or assistance they might have occasion for in the execution of their commission. Besides what hath been hitherto mention'd, they are employ'd at *Nagasaki* for several other mean offices, and in their opinion very unbecoming their character and quality of Noblemen: Such are, to have a watchful eye over the foreigners, their trade and conduct, to attend the buying and selling of goods, the lading and unlading of ships, and other things of this kind. For this reason but few Noblemen of good families care to enter into the service of the Governors of *Nagasaki*, the rather as they must depend entirely upon their favour, they having it in their power to discharge them, whenever they please, and because they are paid out

of the Governor's own purse, who, as may be easily imagin'd, allows them as little as possibly he can. They have some distinction among themselves, as to their rank, according to the several offices which they serve. The chief of those at *Nagasacki*, is the *Kiristan Bugjoo*, or Inquisitor general of the Christian religion, who hath the direction of all affairs relating to the further abolishing and suppressing thereof: The allowance of the *Foriki's* at *Nagasacki*, is so small, being not above 100 *Tails* a year, besides the table, and a new suit, that they are scarce able to keep the necessary servants, as *Foriki's*, such as for instance, a pike-bearer, a keeper of their great sword, and a shoe or slipper-bearer, much less to maintain a family. For this reason they frequently quit their master's service, which puts him under a necessity to employ some of his other domesticks to do their business.

Doosin.

The *Doosin* are a sort of assistants, or helpers, to the *Foriki's*, and are by them, or by the Governors, employ'd for several meaner offices. Thus, for instance, they serve in the guards, do duty on board of ships, yonks, convoy-ships, and particularly the abovemention'd guard-boats, wherein watch must be kept over night for the security of the town and harbour. Upon these and the like occasions, they serve either as commanding officers, or as common soldiers, and in case of an attack, they are commonly for their courage, and bravery, put at the head of the troops. Sometimes they do the office of Bailiffs, or Constables, and put people under arrest, for which purpose they always carry a halter about them. Their yearly allowance, besides the table, doth not exceed 50 *Tails*, out of which money they must maintain each a servant.

*Stewards of
the Household.*

The *Karoo*, Major-domo's, or Stewards of the Household, are superior to the *Foriki's* in rank and quality. They are two in number, and sometimes three, and have the supreme direction of the Governor's Court. All domestick affairs are examin'd and determin'd by them, either alone, or if they be of consequence, with the advice of some of the *Foriki's*, whom they call in to their assistance, in order to avoid breeding jealousy and mistrust in their masters, by an affectation of too much power. If they behave themselves well, they may be sure of a great share in their masters's confidence, by whom they are often employ'd as their Secretaries, or Privy Counsellors, and sometimes in affairs of consequence, as their Deputies. They are chosen by their masters from among their oldest, ablest, and most faithful servants, or out of the deceased Steward's nearest relations, if there be any capable to succeed him. The sons often succeed in their father's employment.

Sosjo.

There are still some other Domesticks, inferior to the *Foriki's*, as the *Sosjo*, or Gentlemen of the Bedchamber, who have leave to comntio the Governor's apartment at any time, it being their business to intro-

introduce people, and to bring in messages; the *Tsugosjo*, or *Valets de Chambre*, who dress and undress them; some *Juwitz*, or Clerks, besides a good number of Footmen and menial Servants.

These several Persons, hitherto mention'd, make up the Governor's Court, and if he be at home, they discharge their duty and make their appearance in the following order. At the entry of the court, within the outward gate, in an open room, is kept a guard of *Doosen*, of which there are always four or five, sitting by turns to look after the door. They have a double sword, or a sword and scimitar, which they wear stuck in their girdle on the left side, and a strong heavy staff, made of what they call Iron-wood. They are also to take notice what domesticks go in or out, every one of whom is oblig'd, if he goes abroad upon an errand, to take a mark'd square wooden-plate out of their room, and upon his return to hang it up again, that by the number of the plates wanting they may know at any time, how many of the domesticks are absent. They shut the door at seven a clock, according to the Japanese way of counting, which is about four in the afternoon. Past this time none of the servants and inferior officers can come in without particular order. Upon great occasions, or if some persons of quality come to visit the Governor, two or four *Doosen* more are added to this guard, in order to make a better appearance.

From this outward guard, having cross'd the court, you meet in the first open apartment of the house, next to the great gate, which commonly hath three steps leading up to it, the great State, or House-guard, call'd *Genquaban*. This is kept by the *Joriki*'s, who sit there by turns, looking towards the court, or outward-gate. The *Karoo*, *Sosjo*, and *Tsugosjo*, when they have nothing else to do, come to increase the number. The *Sosjo* and *Tsugosjo* sit below the *Joriki*'s, and the *Karoo* above them. One of the *Joriki*'s of the *Genquaban* sits at the place, where the *Genquasio*, or *Journal of the Guard*, is kept, wherein he enters, as the custom is in houses of men of quality, the names of the persons, who went in or out that day, for the satisfaction of their master, who sometimes at night peruses these memoirs.

Next to the *Genquaban* is the *Nengiosifeja*, a small room, for the Representatives of the Burgher-masters, or Mayors of *Nangasaki*, to sit in. They are four in number, two whereof constantly attend at the presiding, or commanding Governor's court, in the name of the said Burgher-masters, in order to know whether or no he hath any commands either upon them, or to the town. The inhabitants imagine, that these persons make it their business to take care of their interest, liberties and necessities, at the Governor's court, and for this reason they share the expences and trouble of this office, hiring people to discharge it, or doing duty themselves, if call'd upon.

Equipage of
the Governors.

The Governor's equipage and attendance, when he goes abroad, consists in a Led-horse, a *Norimon*, or Palankin, wherein he is carry'd, four *Kats*, or Footmen, walking before the *Norimon*, four of his chief *Tfugosjo's*, or Gentlemen of his Bedchamber, walking on each side of the *Norimon*, two *Farimots*, or Pike-bearers, following the *Norimon*. And lastly, a numerous train of *Karoos*, *Joriki's*, *Doosen*, with their own servants and attendants. His retinue is still greater, and much more magnificent, in his journey to *Jedo*, tho' during his stay in that capital he reduces it to a Pike-bearer, and some few Domesticks.

Their power
and Authority.

The power of the Governours of *Nangasaki* extends not only over the Japanese Inhabitants of this Town, but also over the foreigners establish'd here, who are subject, as well as the Natives, to the laws of the Empire, and liable to have the same penalties, which are put upon transgression thereof, inflicted upon them, the moderation or remission of which they must commit entirely to the care and favour of the Governor, and withal upon all occasions, whether his orders and proclamations turn to their advantage, or disadvantage, express their satisfaction, and gratitude, for the pains he is at upon their account. Among the foreigners are comprehended the Dutch, or the people belonging to the Dutch Factory, and employ'd in affairs relating to the commerce of the Dutch East India Company in *Japan*, and the Chinese, or such of their neighbours, who trade to this Empire under their name, as for instance, the *Tunquineese*, *Gambodians*, *Siamites*, and others, besides some Chinese, who are not inhabitants of *China*, but settled in several parts of the East Indies. Besides an almost absolute power, which the Governors of *Nangasaki* have over the lives and fortunes of the inhabitants of this place, foreign as well as native, they have also the direction of the foreign trade, the power of judicially examining Smuglers and Christians, and punishing such persons as are accus'd and found guilty of either of these crimes, the regulations relating to foreign ships, which put into this harbour, as also to such ships and crews, as have been by storm and thro' distress of weather forc'd upon the coasts of *Japan*, all which, as well as the adherents of the Christian Religion, discover'd in any part of this Western Island, must be brought up to *Nangasaki*. Moreover they are to take care of all foreigners establish'd in this city, and to have a watchful eye over their conduct, and last of all to provide for the security of the harbour.

Checks put
upon the Go-
vernors.

In the mean time, that so many affairs, and those of so great an importance, should not be left entirely to the good management and fidelity of the Governors, which would be inconsistent with the maxims of a government so mistrustful, as that of the Japanese, the Court hath made ample provision, that their actions and conduct shou'd be narrowly watch'd. This is done by a person, who resides at *Nangasaki*, in quality of *Daiquan*, or Imperial Factor. And lest he too shou'd be

be won over in time to the interest of the Governors, or willingly overlook any of their false steps, it hath been thought proper to put a check likewise upon him, for which purpose orders have been sent to all the Lords of the several provinces in *Kiusju*, that they should command their Residents at *Nagasaki*, immediately to acquaint the court, with whatever occurs remarkable. In case of an irruption, or insurrection, these Princes must with all speed march their troops towards that place. So many precautions make it impossible either for the Governors, or indeed any body else, to attempt any thing, but what the court, by some means or other, would be immediately acquainted withal.

For the sake of the trade and communication with foreign nations, Interpreters the Emperor maintains, with yearly allowances, a competent number of Interpreters in the Dutch, Portuguese, Tunquinese, Siamites, the three Chinese, and several other languages. But the knowledge and skill of these people is, generally speaking, little else than a simple and indifferent connexion of broken words in the languages above-mention'd, which they put together according to the Idiom of their own tongue, without regard had to the nature and genius of the language out of which they translate, and this they do in so odd a manner, that often other interpreters would be requisite to make them understood.

In order to secure the harbour against any invasion from abroad, and to disable the foreigners living here, from attempting any thing Provision made for the Security of the Harbour. against the publick peace and tranquillity, four guards of a different nature have been establish'd, and regulated upon such a foot, that they serve both to secure the town and harbour, and to watch one another. Of these I proceed now to give a short account.

The first is the *great Imperial Guard*. Great Imperial Guard. This is independant of the Governor's, and kept in the Emperor's name, at the expence of the Princes of *Fizen* and *Tsikusen* alternatively, by each for a year. It is call'd *Gobansio*, *Goban*, and *Goban Tokoro*, that is, the chief guard, head guard, or the Imperial guard, because of its being independant of the Governor's. It is kept about half a German Mile from the town, on two eminences opposite to one another, whereof that to the left failing out of the harbour, is call'd *Tomatsi*, and that to the right *Nisidomari*. There are no walls, ramparts, or ditches round them, nor are they provided with cannon for their defence. Upon the arrival or departure of our ships, they are hung about with red cloath, as it were for ornament, and it is the custom to salute them each with a dischargè of our guns on board. There are about 700 men that do duty in both, tho' if compleat, there should be no less than a thousand. They live in huts built of wood, and are commanded by a *Gobangasijra*, that is, a Captain of the Imperial Guard; some few of them are *Joriki's*, others *Doosen*, the rest *Bus*, or common soldiers.

They have a fine open view over the whole harbour, and a great boat, or barge, at their disposal, which lies ready somewhat below the town, in order to carry them with all speed, where their presence is wanted.

Ship-guard.

The second Guard is the *Funaban*, or Ship-guard. This is compos'd of eighteen *Bus*, or common Soldiers, who have a competent number of Guard-ships, with the necessary hands on board. They are to watch all the foreign ships lying at anchor near the town, and to go round the harbour in the night. As soon as a foreign ship enters the harbour, two of these boats, each with a *Dofin*, as commanding officer, are posted on the sides of her. They are reliev'd every three hours by two others. This continues so long as she stays in the harbour. Upon her departure they keep her company, till she is got out of the harbour to the main Sea. These Guard-ships are kept at the expence of the inhabitants of the Water-streets, as they call them, or the streets which are built along the water-side, who are also to take care, to furnish the necessary number of water-men. And that they should have no reason to complain, of any extraordinary hardships put upon them, another burden of the like kind hath been laid upon the inhabitants of the upper part of the town, towards the mountains, or of the land-streets, as they call them, who must send six, and, if needful more *Kulis*, every day to the Governor's court, to be by them employ'd in the dispatch of necessary business. No house nor street is exempted from this duty, which all the inhabitants must discharge in their turn. The *Funaban*, or common Ship-guard, is assisted and enforc'd by a third one, call'd

Third Guard.

Mi Okuri Bune, that is to say, the *Convoying Inspectors*, who make up the third of the chief guards appointed for the security of the harbour. Their business is to convoy the outward-bound ships so far out of the harbour into the Ocean, as seems necessary to put it out of their power to return upon any pretence, or for any reason whatsoever. For the same purpose, but chiefly to hinder the Chinese from landing their yonks any where else, but at *Nagasaki*, as the only harbour they are allow'd to go to, and likewise to discover the Japanese Smuglers, who are often caught, several other Japanese boats. rowed each by eight watermen, are continually cruising along the Coasts. The main business of these people is the Whale-fishing. They stand all under the command of a general officer, who hath a yearly allowance of 300 *Tails*, and takes care of the Whale-fishing, as well as to hinder ships from putting in any where but at *Nagasaki*, and to chase Smuglers. In this view they chuse for the Whale-fishing, what time and upon what coasts they think it most likely to meet with them.

The fourth, and last, of the chief Guards of the harbour is the *Tomiban*, which is as much as to say, the Spy-guard, or the farseeing Guard. It consists of twenty odd *Bus*, or common Soldiers, call'd *Siu Ninsi*, or the Guard of ten, because formerly they did not exceed that number. They live with their families at the South end of the town, not far from the coasts, on an eminence, from whence they have an open prospect over the habitations of the Chinese, who are their next neighbours, and of the Dutch. Their business is from the *Tomidake*, as they call them, being small houses, or huts, built at the tops of the mountains round the harbour, with their spy-glasses to look out upon the main, and as soon as they discover a ship steering towards the harbour, to send notice thereof to the Governor, as also to notify from time to time how she approaches, which is done by the means of quick passage boats kept for this purpose. The same good look out is kept at the top of a mountain, call'd *Fooqua San*, or the Jewel-flowers-mountain, not far from the town, whereupon they keep always a certain quantity of combustible matter in readiness to be set on fire, in case a fleet of ten or more European ships should be discover'd to sail towards the harbour, or upon certain advice of the arrival of any Portuguese Ships, they being absolutely and for ever denied all entrance into the Empire, or lastly in case of a sudden insurrection in any part of this western Island *Kiusju*. This fire, which however cannot be lighted without the consent, or express order from the Governors, suddenly alarms the country, as being a sign of some impending great misfortune, which requires speedy help. It is seen as far as a high mountain in the Province *Amakusa*, where they light another, which is seen as far as *Figo*. By this means, and by successively lighting other fires upon several mountains along the Southern coasts of *Japan*, warning can be given to the court at *Fedo* within four and twenty hours.

The Town of *Nagasaki*, and its Inhabitants, are under the supreme direction of the Imperial Governors, commanded by four Burghermasters, or Mayors, and their Deputies. They exercise this office a year at a time, and are during their mayoralty call'd *Ninban*, which in a literal sense signifies, the yearly warden, or watchman, that is, the commanding Mayor, or Burghermaster. His business is to acquaint the commanding Governor, with his daily transactions in the execution of his office, to make his report of things of great importance in person, in difficult cases, or disagreements arising between him and the other Mayors, to lay the case before the Emperor's Bench, or Court of Justice, or with the consent of that Court to leave it to the Governors, to be by them determin'd in the last resort.

All civil affairs are brought before this Imperial Court of Judicature, the parties and their witnesses are by them examin'd, and after a formal hearing of council on both sides, judgment is given according

Tomiban,
or *Spy Guard.*

Mayors of
Nagasaki.

The Court
of the Empe-
ror's Bench.

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ing to the laws of the Empire, their printed reports, the imperial orders and proclamations, or the opinion of persons learn'd in the Law. Sentence being once given in this Court, there is no appeal to any other. However, such persons as have receiv'd sentence of death cannot be executed, without a warrant sign'd by the council of state at *Jedo*, which must be likewise consulted in all affairs of moment, and which more immediately concern the publick welfare of the Empire, provided they be of such a nature, as not to be prejudiced by the delays, the sending and return of an express require.

T. sij Jori. The four Mayors, or Burghermasters, are otherwise call'd *To Sij Jori Sju*, that is, according to the literal signification of the Characters, whereby these words are express'd, the *Seniors*, or *Elder Men* (Aldermen) because they were formerly chosen out of the oldest and most prudent of the Inhabitants. But of late this office is become in a manner hereditary, and in regard to the Father's merit, the Son is sometimes suffer'd to succeed him in his employment, provided the Governors of the Town give their consent, and the Candidate be approv'd of by the Emperor's Council of State, to whom he is to return thanks in person for this singular mark of favour conferr'd upon him. At this very time *Takaku Goparo*, an Infant of eleven years, hath inherited the title and dignity of his Father *Takaku Sijro Bioje*, who died about a year ago, and when he comes of age, he will be entrusted with the office it self. Another of the present Mayors *Takaku Sajeimon*, who was formerly call'd *Takaku Genso*, hath already five years ago upon his Father's death inherited his title and dignity, tho' as yet he is but two and twenty years of age. Nay, there are three near relations of the family of *Takaku* possess'd at present of the Mayoralty, and a fourth of the same family hath the command of the adjacent Country. The Mayors, or Burghermasters of *Nagasaki*, formerly depended of the Emperor's Council of State, from whom likewise they had their commission. They enjoy'd at that time the privilege of wearing two Scymeters, like the Noblemen of the Kingdom, and of having a Pike carried before them, as a publick badge of their authority. But since the Governors of this City, have been invest'd by the Emperor with a greater power and authority, than they had before, which was done in the year 1683, the grandeur and power of the Burghermasters was reduc'd here, and in other Imperial Cities, to a narrower compass. Amongst many privileges and immunities, which they were then oblig'd to part with in favour of the Governors, were their elections and the laying of Taxes upon the Inhabitants. In short, they have little left of their former state and grandeur, excepting, that having discharg'd the yearly functions of their office, they must according to the custom of the Country, go up to Court, to pay their respect to the Emperor, and to lay before the

the Imperial Council of State, an account of the most material transactions during their Mayoralty, as also to receive from the same fresh instructions as to their further conduct. In the mean time to make the discharge of their office more easy to them, they are allow'd two deputies, who assist them chiefly in the affairs which relate to the management of the *Tsutomatz*, or new Town.

The *Dsiojosi*, that is, in the literal sense, continual, or perpetual heads, or officers, because their posts are for life, are next to the *Tosijori*, or Mayors, in rank and authority, being as it were their Lieutenants, or Deputies, in the affairs relating to the management of the *Tsutomatz*, or outward town, whilst they, the Mayors themselves, with their *Otona*'s, have the immediate government of the *Utsimat*, or inner town. (*Otona* is another particular Magistrate, and as it were, Justice of peace of the street wherein he lives, as I shall shew more at large in the next Chapter.) It is one branch of the office of the *Dsiojosi*, to accommodate and to make up, in company with the *Otona*'s, differences of small consequence arising in that part of the Town which is committed to their care. They are chosen out of the company of the *Otona*'s, by the commanding Mayor, with the consent of the Governor, and generally taken out from amongst the oldest members of this company. They have, as well as the Mayors, some small matter assign'd them by the Emperor, by way of a Salary, and some perquisites arising from the foreign trade so far as they are concern'd in it, and yet, as the common people judge of the importance of their office by the figure and appearance they make, so they endeavour to keep up their dignity, living always in a splendid poverty.

Deputies of
the Mayors.

Next to the *Dsiojosi* follow four *Nengiofi*. The Character expressing the word *Nengiofi*, signifies as much, as annual heads or officers, which they actually are, for as much as they are continued in their employment only for a year. They are four in number, two of the *Utsi*, and two of the *Sotomat*. They are appointed by the Mayors, in their name to make a faithful report to the Governors of the daily transactions in the execution of their office. They are at the same time a kind of representatives for the people, whose interest they are to take care of at the Governor's court. For both these purposes they have a small room assign'd them in the Governor's Palace, next to the *Genquaban*, or the great guard of the *Joriki*'s, where they are waiting all day long, till the Governor is at leisure to receive the messages, they are to deliver in the name of the Mayors, or the petitions, they are to present him with in the name of private persons, and to let them know, either by word of mouth, or by some of his *Karoo*, what commands he hath to lay, either upon the *Tosij Jori*'s, or the *Otona*'s, or the Interpreters of the foreign nations establish'd here, as also to acquaint them, what other business

Nengiofi.

he expects should be done by the inhabitants, either at his own house, or elsewhere. It is a very nice and troublesome office, and requires all the prudence and attention they are capable of, if they have it at heart to maintain themselves in the Governor's favour. They are chosen, as well as the *Dsjojosi*, from amongst the ablest *Otona*'s of both parts of the town.

These are the chief magistrates and commanding officers of the town of *Nagasaki*. They have no Town-house, nor any other publick place of assembly. When they meet upon business, it is at the presiding Mayor's house.

I proceed now to give a short account of some other inferior officers, by whose means and assistance, policy and good order are kept up in this town.

Company of
Town-Messengers.

Tsjosino Mono, is the company of Town-messengers, who serve also as Constables and Bailiffs. They stood formerly under the command of the Mayors, but since their power and authority hath been reduced to a narrower bottom, and that of the Governor's raised upon their ruin, they are employ'd chiefly in the service of the latter. This company consists of about thirty families, living together in one street, which is from thence call'd *Tsjosimat*, that is, the *Town Messenger's street*, and hath been in their possession time almost out of mind. Their number increases, in proportion as the strict and good regulations, to which the Inhabitants are kept, increase, and very lately, a new street hath been begun to be built for them, which is to be call'd *Sintsjosimat*, that is, the new town Messenger's street. Their name is more honest, than their profession, which consists chiefly in pursuing and arresting of criminals. They are also now and then employ'd at publick executions, chiefly beheading. They are all good wrestlers, and have their particular ways quickly to catch and disable their antagonist, tho' never so much upon his guard. For the execution of their office, they always carry a halter about them. Their office, tho' low and contemptible in fact, is reputed, in law, military and noble. For this reason, they wear two Scimiters like the Noblemen. Some of their company are of less note, and call'd *Sadsi*. These wear only one Scimiter. The Sons follow their Father's profession, and either succeed them upon their death, or are admitted into the company before.

Tanners and
publick Executioners.

But no profession is so much despis'd by the Japanese, as that of the *Fetta*, or *Tanners*, whose business it is to skin the dead cattle, to dress and tann leather for shoes, slippers, and the like. These people are oblig'd to do the office of publick executioners, to put prisoners to the wreck, and to execute them, whether they are to be beheaded, or to be crucify'd, or put to any other death whatsoever. They live by themselves, in a separate village out of town, not far from the place of execution, which here, and every where

in the Empire, lies at the West End of the town, not far from the highway. The Bawdy-house-keepers are oblig'd to lend them their servants to assist them at all publick executions.

The last of the publick officers is the Bellman, whose business it is to measure the time, and to indicate the hours, by striking a Bell, which for conveniency's sake is hung up on the side of a mountain, not far from the Temple of *Daikoosi*. The great Bell of that Temple is rung only at sun-rise, and sun-set; or if they ring it between whiles, it is in order to summon people to come to the Temple, to hear an explanation upon some moral precept, or a text taken out of one of their Religious Books.

C H A P. III.

Of the Policy; or Regulation of the Streets of Nagasaki; as also of the Government of the adjacent Country.

IN the preceding Chapter, I have treated very amply of the Government of *Nagasaki* in general: I proceed next to take into a more particular consideration, the policy and regulations of every street, the main end whereof is to keep a watchful eye over the conduct of the Inhabitants, and to ease the Governors, Mayors, and other chief officers in the discharge of their duty. In order to this it hath been found necessary to appoint the following officers for every street.

The first and chief person is the *Otona*. He is the head and chief magistrate of his street. He gives the necessary orders in case of fire; he takes care, that a good and regular watch be kept at night, and that the orders of the Governors and Mayors be punctually complied with. He keeps books and registers, wherein he enters, what persons are born in the street, how many die, or marry, or go a travelling, or leave the street, as also what new inhabitants come in, along with their names, birth, religion, trade, and so on. In case of small differences arising between the inhabitants of his street, he summons the parties before him, to accommodate and set them to right, if possible. He punishes small crimes by putting the criminals under arrest, or laying them in irons. He commands criminals to be taken up by his own people, within his district, and confines them till further orders from superior magistrates, before whom he lays all criminal affairs, and all cases of moment. In fine, he is answerable for what accidents happen within the compass of the street, whereof he is the head and chief commanding officer. He is chose
by

by the inhabitants of the street, from among themselves. Every inhabitant writes the name of the person, whom he would have prefer'd to this dignity, upon a label of paper, which he signs and puts his seal to it. The votes being all taken in, the papers are open'd, and the names of those, who have most, are by the *Nengiofi* laid before the Governor, with an humble petition of the Inhabitants, that he would be pleas'd to nominate and appoint one of them as *Otona*, or head of their street. His salary is a tenfold portion out of the publick exchequer, or treasury of the street, or which is the same, out of the money, which arises from the foreign trade for the joint benefit of all the inhabitants of this town.

His Deputies. Every *Otona* hath three deputies, call'd *Oogumi*, *Oja*, or *Oogumigafijra*, that is, Chiefs or Heads of the great company or Corporation. They are, as it were, the *Otona's* Lieutenants, and assist him with their advice and help, in order to a better execution of his office, and a speedier dispatch of the affairs relating to the management of the street.

Companies of five. The inhabitants of every street are divided into *Goningumi*, that is Companies, or Corporations of five men, whereof there are ten or fifteen, more or less, in every street. They are compos'd, each of five, and sometimes a few more of the next neighbours, and those only, who are proprietors of the ground and houses they live in. The rest, who have no houses of their own, altho' they are inhabitants of the same street, are not admitted into these Corporations, but look'd upon as tenants, and consequently dependants on their landlords, and proprietors of their houses. Of these there are sometimes fifteen, or more, families belonging to one *Goningumi*, or Corporation of five. These tenants are exempted from taxes, and other burdens, which are laid upon their landlords, the *Mowban*, that is, the Night-watch and round only excepted, which they are oblig'd either to keep themselves, or to take care, that it be kept, it being a general duty which all the Inhabitants are bound to observe in their turns. This seeming advantage however is attended with no considerable disadvantages in other respects, for they have no voice in the elections of the officers of the street, and no pretence to any share of the publick money; besides, that the rents, which they pay to their landlords, are very great, considering what small and sorry houses they live in. The rents are paid monthly, and the estimate is made according to the number of mats, which they cover the floors withal, allowing five *Condors* for a mat in the poorest, and ten in the best houses.

Head of the Corporation. Every Corporation hath a *Kogomi Oja*, or *Kogomi Gasijra*, that is, the head of the Corporation, or Elderman. He hath the inspection over the conduct of his four Companions, and is withal answerable for their actions, which if they be contrary to law, he shares with
the

the rest of the members of the same corporation, the penalty which they are by the supreme magistrate sentenc'd to undergo.

The *Fisia*, Secretary, or publick Notary, is another of the street's Officers. His business is to write and to publish the commands of the *Otona* to the Inhabitants of the streets, to issue passports, testimonials, and letters of dismissal. He keeps the *Otona's* books and journals, such as, the list of all the houses in the street, and of their Inhabitants, along with their names, age, trade, religion, and so on, a book, wherein are enter'd the names of all the persons that die in the street, the time and manner of their death, with proper evidence concerning the religion which they profess'd on their death-bed, a register book, containing what passports have been issued out of his office, with the names of the persons to whom they were granted, the business which call'd them abroad, the time of their departure and their return; lastly a journal of the daily occurrences within the compass of the street.

Publick Notary.

Takura Kaku, that is, according to the signification of the character whereby this word is expressed, the *Jewelkeeper*, is the Treasurer of the Street, who keeps the publick Money, and from time to time accounts for it to his fellow Inhabitants, specifying what Sums he receiv'd, and what was paid out. The publick Treasure consists chiefly of what Sums the Magistrates of the Town order to be detain'd from the price of foreign goods for the joint benefit of the Inhabitants, to be afterwards equally distributed among them, according to the number of the streets, and this in order to enable them to pay what additional taxes are levy'd upon them. The Inhabitants take this office upon themselves, and serve it in their turns, each a year.

Treasurer.

Nitzi Fosi, denotes a Person, whose daily business it is to carry and to bring back messages, or, *The Messenger of the Street*. He is to acquaint the chief Officers when any body dies, or leaves the street; or if any thing else happens, notice whereof should be given to them. He likewise delivers to them the petitions of the Inhabitants of the street, and the testimonials which they obtain from their *Kogomi Oja*. He collects the *Fassakf*, or contribution money for the present, which is made at certain times to the Governors, and chief Magistrates. He acquaints the *Kogomi Oja*, or Heads of the Corporations, with the commands of the Magistrates, and publishes the same in the street.

Messenger.

For the security of the streets in the night time, two watches are kept.

Guards.

The first is the chief, or head guard, upon which the Inhabitants do duty themselves in their turns, three at a time. It is for this reason call'd *Dsijsinban*, which signifies the *personal Lifeguard*. They have a room or house assign'd them some where about the middle of the street, or else at the corner of a cross street. Upon solemn great days, and at any other time, when the Magistrates think it necessary, it

Head Guard of the Street.

must be kept all day long. It must be doubled when they are apprehensive of danger, and in that case the *Otona* assists at it in person with one of his deputies, a good part of the night, till the greatest crowd, or danger, is over. For, should any misfortune happen, which could be any ways attributed to their carelessness, or neglect, they and the whole street would be made answerable, and severely punish'd for it. So great a regard must be had to this watch, that it is a capital crime to oppose or to insult it.

The second is the *Monban*, or round gate and round guard, appointed to watch accidents of Fire and Thieves, and to give notice upon the least suspicion. It consists of two labouring men, or others of the poorer sort among the Inhabitants of the street, sitting one at each gate, in a centry box built for that purpose. They walk over, one to the other, all night long, and indicate their vigilance and the hours of the night (as do all other watchmen at land, and on board of their ships) by beating two wooden sticks against one another. They are maintain'd at the expence of the Inhabitants of the streets, some of whom do duty themselves in their turn. In some Towns, there is a small hut built at the top, or side of a house, some where, about the middle of the street, for a man on purpose to watch accidents of fire.

Present Condition of the Inhabitants of Nagasaki with regard to civil affairs.

By so many strict regulations, and so many troublesome offices to be personally serv'd, it cannot be denied, but that the Inhabitants of *Nagasaki* are kept to a very great degree of slavery and submission, which indeed is scarce to be parallel'd; but on the other hand, they have that considerable advantage, that they are not overburthen'd with taxes, as the subjects of most European Princes are, and what is still more, that they are assisted towards paying even the few taxes and contributions, which are rais'd upon them, by the sums which the magistrates of the Town detain from the prize of foreign goods, and afterwards equally distribute among them, an advantage peculiar to *Nagasaki* alone, as being the only one of all the Imperial Cities, where the trade with foreigners is permitted. Of these three things, I mean, the strict and rigorous submission the Inhabitants of *Nagasaki* are kept to, the small and inconsiderable taxes, or contributions rais'd upon them, and the care of the Magistrates to ease and enable them towards paying the same, I now proceed to treat briefly, previously assuring the Reader, that I shall affirm nothing but what I know to be true.

Burden and Charges they labour under.

No crimes are punish'd in *Japan* by fines, or pecuniary mulcts; for in this case, they say, if punishments could be bought off with money, it would be in the power of the rich to commit what crimes they please, a thing in their opinion, and in its very nature, absurd and inconsistent with reason and justice. This is the reason, why they know of none but corporal punishments, death, imprisonment,

ment, banishment, loss of estates, preferments, and the like. They have variety of torments to torture their criminals, and to bring them to confession, but when convicted and cast for their life, they are either beheaded, or laid on the cross, according to the nature and heinousness of the crime, for which they are to be executed. Other punishments, and these often inflicted for crimes and misdemeanors of others, tho sometimes never so trifling, are, imprisonment for life, banishment from the town, or country, with the loss of estate and places. These and the like no body ever lives secure from, forasmuch as they are afflicted even for the crimes of others, and may befall one unawares. Thus the Street-officers must suffer for the crimes of the House-keepers, who live within the district committed to their trust, the House-keepers for the crimes of their domesticks and lodgers, the masters for those of their servants, children for those of their parents; a corporation for those of its individual members, and lastly, neighbours for the crimes of each other. In inflicting these punishments however, great regard is had to the nature of the crime, the condition of the person who committed it, and the share of guilt to be laid in reason, to the charge of his superiors, relations, or neighbours. Besides the burden of so many different watches, which must be kept within and without the town, and in the harbour, and so many troublesome offices which must be serv'd personally, or by deputy's, another considerable disadvantage, the inhabitants of *Nagasaki* labour under, is, that every now and then the streets are for some time entirely shut up, and no body suffer'd to go in or out. This is done, when they are apprehensive of some danger, mutiny, or insurrection, or in case of search after criminals, and in many other inquiries, tho' as it often happens, after very trifling things. But there is never so much caution and strictness used, as upon the departure of foreign ships and yonks, in order to prevent the inhabitants from following them, to smuggle goods, which is a crime forbid under pain of death. When the outward-bound ships set sail, till they are got out of sight of the harbour, strict search is made in all the streets, to see, whether there be none of the inhabitants wanting, that could be suspected to be out upon some such occasion or other. This search is made at uncertain times, but thrice every night, as for instance, sometime in the evening, about midnight, and the next morning, in presence of the *Otona*, if he be at leisure, of an *Ogumigasjra*, or the *Otona*'s deputy, of two *Koogumi Oja*, or Chiefs of Corporations, and the *Nitzi Fosi*, or Street's-messenger. Every body must be present at these searches, to answer when call'd by his name. The Street's-messenger reads the names of all the domesticks out of the Register-book. For dispatches sake he sometimes satisfies himself with comparing the number of heads present, with the number of people mention'd in his book, without asking for every one in particular.

During

During the time of this search, and when the Street-gates are shut up, as also at other times, when they are apprehensive of some mischief, tho' the gates be not shut, no body is suffer'd to pass through from one street into another, without a *Forifuda*, a small stick of wood, mark'd by the presiding Mayor, or Burgher-master. Upon shewing this particular kind of passport, he is by the *Monban*, or Round-watch of every street, accompany'd from one end of the street to the other, and then deliver'd up to the *Monban* of the next street, and so on, till he comes to the place he design'd to go to. If an inhabitant designs to leave the street and house he lives in, and to remove to another, he must first of all apply to the *Otona* of the other street, with a petition, setting forth his desire to be admitted amongst the inhabitants of this street, When he delivers the petition, he at the same time presents the *Otona* with a dish of fish. The *Otona* upon this informs himself of his life, character and conduct, and then sends the *Nitzi Josi*, or Messenger of the Street, to every one of the inhabitants, desiring them to let him know, whether or no they would consent to admit the petitioner as a neighbour. If any one of the Inhabitants opposes his admission, and hath any thing to lay to his charge, as for instance, that he is given to drunkenness, or of a quarrelling humour, or inclin'd to any other crime, the consequences whereof he protests, that he will not be answerable for, it is sufficient to exclude him. But if the petitioner obtains the consent of all the inhabitants, he applies to the *Fisia*, or publick notary of his former street, for a certificate of his behaviour, and a letter of dismissal, both sign'd by the *Otona*. These two Instruments are by the *Nitzi Josi*, or Street's-messenger, carry'd over to the *Otona* of the street the petitioner intends to remove into, who thereupon receives him under his protection, and incorporates him amongst the inhabitants of his street. In the mean time he is not answerable for the petitioner's behaviour, before the delivery of the said two instruments, and if he should be found guilty of any crimes committed before that time, it would be laid to the charge of the street he formerly liv'd in. For this reason the *Otona* of that street protests in his letter of dismissal, that from the time of his dismissal he will have nothing to answer for his conduct and behaviour, which makes it incumbent upon the petitioner to take care, that the abovesaid writs be deliver'd to his new *Otona* with all possible speed. After the petitioner hath been admitted amongst the inhabitants of the new street, and his name enter'd into the Register-books of the same, he solemnizes his entry with a handsome dinner, which he gives, either to his own *Kumigafijra*, or Corporation, or if he pleases, to all the Corporations of the street. After all this trouble, the greatest difficulty still remains, and that is, the selling of his old house. This again cannot be done, without the joint consent of all the inhabitants of the street,

street, and these often oppose it for a year and upwards, the person of the buyer, for whose misdemeanors they are to suffer for the future, being either not sufficiently known, or not agreeable to them. But all obstacles being at last remov'd, and the house sold, the buyer is to pay 8 per cent in the *Sotomatz*, and something upwards of 12 in the *Utsimatz* of the price agreed for between him and the seller, into the publick treasury of the street, for the common benefit of the inhabitants. Of this money, which is call'd *Fatsjibun*, or the eighth part, five parts are to be equally distributed amongst the inhabitants, for the pains they have been at upon account of his admission, and the three remaining parts are design'd for a publick dinner, which however is seldom given. As soon as the new Inhabitant hath taken possession of his house, all his neighbours of the same street come to wish him joy, to offer their services to him, and to assure him of all friendship and neighbourly assistance on their part. When an inhabitant of any of the streets of *Nagasaki* intends to go abroad, to make a pilgrimage to some holy place, or upon any other business whatever, the *Kogomi Oja*, or Chief, and the rest of the members of the Corporation he belongs to, must give him a certificate address'd to the magistrates of the town, wherein they testify, that it is such or such an honest and good intention, which obliges him to go abroad, and that in the mean time they will become bail for his return and appearance, within a certain determin'd time. For this purpose they have a particular book call'd, *Kitte no sita Gaki*, that is, the book for signing of passports, wherein upon these occasions the inhabitants, by order of the *Otona*, write their names under the abovesaid certificate, and for a still better security put their seals thereunto. The certificate and obligation being enter'd into the said book, it is then, by order of the *Otona*, carried by the Street's-messenger to the house of the *Ninban Tosij Jori*, or presiding Mayor, and deliver'd to the *Genquaban*, or great House-guard. The *Genquaban* presents it to the Mayor, who orders his *Jusitz*, or Secretary, to write a passport for the petitioner, and to seal it with his great seal, which he makes use of only during the time of his mayoralty. This seal, is in the custody of the *Jusitz*: It is about the bigness of a crown, and consists of the character of his own *Nanori*, or Military-family Name. This passport is afterwards brought to the *Nengiosj*, who puts also his name and seal to it, or in his place to the *Dsio Josi* of the *Sotomatz*, if the petitioner be an inhabitant of that part of the town. There are no fees to be paid for all this trouble, excepting only three *Condors*, which must be given to the *Nitzi Josi*, or Street's-messenger, for a strong thick sheet of paper, which he furnishes for it, this being one of the perquisites of his office.

Proceedings in
Criminal Af-
fairs.

If an inhabitant of the street is accused of any crime, or misdemeanor, his case is laid, in the first place, before the Street's-council, or the assembly of its chief officers, being the *Otona*, his three *Kumi Gasijra*, or Deputies, and all the *Kogomi Oja*, or Heads of Corporations. If upon examining into the same they find it too difficult to be made up amongst themselves, or too intricate, and beyond their power or capacity, they lay it before the common council of the town. If the members of this meet with the same difficulties, the *Nengiofi* are desir'd to confer thereupon with some of the Governor's *Karoo's*, and if they find it necessary, to communicate it to the Governors themselves. The same method is observ'd in delivering the Governors commands to the inhabitants. He acquaints the *Nengiofi*, either in person, or by some of his *Karoo's*. The *Nengiofi* communicate them to the Mayors of the town, and these to the *Otona's*, who publish the same in their streets, either in person, or by their *Nitzi Josi's*, that is, the Street's-messengers. Sometimes the Governor publishes his commands by written proclamations, which are look'd upon, by all the inhabitants, as Laws and inviolable Imperial Orders.

Decision of
their Quar-
rels.

If quarrels, or disputes, arise in a street, whether it be between the inhabitants, or strangers, the next neighbours are oblig'd forthwith to part the fray, for if one should happen to be kill'd, tho' it be the aggressor, the other must inevitably suffer death, notwithstanding his *moderamen inculpatæ tutelæ*, pleadings of *se defendendo*, or the like. All he can do, to prevent the shame of a publick execution, is to make away with himself, ripping open his belly. Nor is the death of such an unhappy person thought satisfactory, in their laws, to atone for the deceased's blood. Three of those families, who live next to the place where the accident happen'd, are lock'd up in their houses for three, four, or more months, and rough wooden boards nail'd a-cross their doors and windows, after they have duly prepar'd themselves for this imprisonment, by getting the necessary provisions. The rest of the inhabitants of the same street, have also their share in the punishment, being sentenc'd to some days, or months, hard labour at publick works, or to serve the magistrates for some time, to the great prejudice of their own business. These penalties are inflict'd upon them in proportion to the share of guilt, every one bore in not endeavouring to the utmost of his power, to prevent the fatal consequences of such a quarrel. The like penalty, and in a higher degree, is inflict'd on the *Kumi Gasijra*, or heads of the Corporations of that street, where the crime was committed. It highly aggravates their guilt, and the punishment is increas'd in proportion, if they knew beforehand, that the delinquents had been of a quarrelling humour, or which holds equally in other criminal cases, inclined to the crime, for which they are to suffer. The landlords also and masters of the delinquents,

linquents partake in the punishment for the misdemeanors of their lodgers, or servants. This rigorous proceeding, of the Japanese, in the like instances, seems to be grounded upon the same principle with the *Canon Facientis dist. 86. Facientis culpam procul dubio habet, qui quod potest corrigere, negligit emendare. He is doubtless guilty of the same Crime with the delinquent, who neglected to prevent it, when he could have done it.*

Whoever draws his sword, tho' he doth not touch, or hurt, his enemy, is found guilty of death, if he be indicted, and the fact fully prov'd before the magistrate.

If one of the Inhabitants flies from justice, the *Kumigassira*, or head of his Corporation is, bound to deliver him up to the civil magistrate, and must therefore follow him himself, or hire other people to do it, till he be found, under pain of corporal punishment, to be inflicted according to the state of the case, and the nature of the fugitive's crime,

In the last month of the year, the *Nitziō Giosj* of every street performs the *Fito Aratame*, that is, he takes down in writing the names of all the inhabitants of every house, old and young, with the time and place of their birth, and the *Sinu*, or religion of the landlords. It sometimes happens that zealous persons, chiefly the followers of the Sect of *Siodo*, are not satisfy'd with the *Nitziō Giosj's* setting down, what religion their landlord is of, but will have him mention their own. Women are only counted in this inquisition, and 'tis added to the list how many there are.

Fito Aratame.

After the list of all the inhabitants of every street, male and female, young and old, hath been compleated, which is commonly done towards the latter end of the year, another solemn and important act, in their opinion, is perform'd at the beginning of the new year. This is the *Jefumi*, that is, in the strictest sense, the *figure-treading*, because they trample over the Image of our Blessed Saviour extended on the cross, and that of his holy Mother, or some other Saint, as a convincing and unquestionable proof, that they for ever renounce Christ and his Religion. This detestable solemnity begins on the second day of the first month. They begin in two different places at the same time, and go on from street to street, and house to house, dispatching four, five and more streets a day, till the whole is compleated, which takes up at least six days. The officers of the street, who must be present at this act, are, the *Otona*, or head of the street, his three *Oogumi Oja*, or deputies; the *Fisju*, or Secretary, *Nitzi Josi*, or messenger of the street, besides two *Monban*, or Watchmen, who carry the Images about. The Images are about a foot long, cast in brass, and kept in a particular box made for this purpose. The act itself is perform'd in the following order. After the Inquisitors have seated themselves on a mat, the landlord, his family, and all his domesticks, of both sexes, old or young, and whoever else lodges in the

All of trampling over the Images of our Saviour and the V. Marys.

same

same house, and sometimes also the next neighbours, if their houses be not big enough, for the act to be celebrated therein, are call'd together into the room, where the above-mention'd Images are laid upon the bare floor, after which the *Jefumi Tſio* or Secretary of the Inquisition, takes the list of the Inhabitants, and reads their names, one by one, compelling them to appear as they are call'd, and to walk over the said Images with their feet. Young children, as yet not able to walk, are by their mothers taken upon their arms, and held down to touch the Images with their feet. This being done the landlord puts his seal to the list, as a certificate to be laid before the Governour, that the inquisition hath been perform'd in his house. After they have gone in this manner thro' all the streets and houses of the town, the inquisitors themselves trample over the Images, and last of all the *Otona*, they serving as witnesses for each other, and confirming also their certificates with their seals. This inquisition is perform'd only at *Nagasaki*, in the district of *Omura* and the Province of *Bungo*, where formerly the Christian Religion had got the strongest footing.

*Proceedings in
Case of Death.*

When any body dies, his landlord, or if the landlord dies himself, his family must desire the *Kogomi*, or members of the corporation, which the house belongs to, to be witnesses of his death, both as to its being natural and unchristian. These sit on the body, and view it narrowly, to see whether or no there be any external signs of violence, or marks of the Christian religion, whereof if they find none, they give them a certificate sign'd with their hands and seals, which is by the *Nitzi Gioſi* presented to the presiding Mayor.

There are but few taxes rais'd upon the Inhabitants of *Nagasaki*, and only upon those who have some estate in land within the Town, either by inheritance or acquisition. The rest of the Inhabitants being not look'd upon as true Citizens, or Freemen, are also in regard thereof exempted from the land taxes, and other charges, notwithstanding they make out far the greater number. The Taxes levied upon the rest of the Inhabitants are

Land-Tax.

Dſiſi Gin, is properly the *Land-Tax*, or *Ground-rents*, rais'd in the Emperor's name in the eighth month, upon all such persons as have houses, or pieces of ground of their own, within the town. The ground is not measur'd according to the *area quadrata*, or square surface, but only according to the length, to wit, the front of the house, or houses towards the street, and they must pay four *Maas* in the *Soto*, and six *Maas* in the *Utzi* Town for every *Kin* they have in front. A *Kin* is a measure about the length of a fathom. It is not regarded how deep the houses run backwards, unless the depth exceeds fifteen *Kin*, which if it doth but the breadth of a *Bu*, or Straw, a double ground-rent must be paid for it; and this, they say, because
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it is for the Emperor; to whom justice must be done in the strictest manner possible.

Fassaku Gin, is another Tax laid upon the Inhabitants of *Nagasaki*, if otherwise it deserves that name, being rather a voluntary contribution for a present to be made to the Governors, by all such persons, as have hereditary lands or tenements, in possession within the town, or to superior officers by their inferiors. This present is usually made upon the first day of the eighth month, which being a Festival-day, call'd *Fassaku*, it hath thence obtain'd the name of *Fassaku Gin*, that is, *Fassaku Money*. Those persons, who are in publick posts, and have a share in the management of the town, make besides the common and general contribution, another particular present, each according to his pleasure or abilities, to the Governors of the town, to the Treasurer and Surveyor of the Imperial Lands and Rents residing at *Nagasaki*, and to the Mayors. Even the Interpreters sons, I mean those who are instructed in foreign languages, in hopes of succeeding their fathers in their employments, make upon this occasion a present to each of the Governors of 25 *Maas*, and to the other just-mention'd superior officers in proportion. This contribution money is not levied upon the common people, till after the said festival-day; it is gather'd in all the streets, and then deliver'd to the Governors. They raise it according to the extent of the ground, which the houses stand upon, asking for the *Kasjo* of each house in the *Sotomatz* 6, and in the *Utsimatz* from 9 to 10 *Maas*, which makes in all 4350 *Kasjo*, or 2630 *Tails*, allowing 50 *Kasjo* for every street. *Kasjo* is a square surface, as it was measur'd in the first division of the ground, which the street was afterwards built upon, and as it is enter'd in the publick Rental or Ground-book of the town. In success of time several *Kasjo*'s were brought together into one large building, others were divided into two small houses. This tax upon the *Kasjo*'s of the houses, is levied no where but at *Nagasaki*, in consideration whereof, and in order to assist the inhabitants of this town towards the easier payment of these supernumerary charges, they have invented the *Fannagin*. *Fannagin* (of which more hereafter) is call'd that money, which the Governors detain from the price of foreign commodities for the joint benefit of the inhabitants, amongst whom it is afterwards proportionably divided. In all other towns throughout the Empire, whether they belong to the Imperial demesns, or crown-lands, or to the Lords of particular Provinces, no other tax is levied upon the inhabitants, but the ground-rent above mention'd. The City of *Miaco* was by a particular privilege, granted to it by the Emperor *Taiko*, exempted from both, and remains such to this day.

Besides these two taxes, there are some other expences of less note which must be bore by those inhabitants of *Nagasaki*, who have land in possession within the compass of the town. Most of these are em-

ploy'd in honour of the God *Suwa*, who is the patron and protector of the town, as for instance, 800 *Siumome*'s for the maintenance of his temple, and the persons who attend it, as also for Comedies to be acted for his diversion in his temple; and lastly for the repairs of the temple. However, towards defraying these charges, nothing must be taken out of the *Fannagin*, or the sums of money arising from the foreign trade, but the whole expence must be rais'd by voluntary contributions of the freemen of the town. The festival-day of this Saint is another considerable article, being celebrated with great pomp and solemnity, with processions, drama's, plays, dancing, and all manner of publick diversions. But notwithstanding this is done once every year, yet the inhabitants of the town are not all oblig'd to contribute yearly towards the same, the necessary sums being rais'd only upon ten or eleven streets at a time, so that they pay but once in seven or eight years, when their turn falls upon them. This regulation hath been made, in order to make the payment easy to them. However, that quarter of the town; where the publick stews stand, is not indulg'd in this particular, for they must contribute their quota every year. This festival being always celebrated with the utmost pomp and magnificence, with new plays, processions, songs, dances and so on, all the actors appearing in new dresses, and every thing being paid for very dear, 'tis no wonder, that expences run high, infomuch that from three to four hundred *Siumome* must be rais'd upon every street.

*Advantages
of the Town
of Nagasaki
arising from
the foreign
trade.*

The situation of this populous town, upon the extremity of the Province *Fisen*, between the Sea and high mountains, almost at the end of a secure and convenient harbour, though on one hand it be very advantagious for the trade and commerce with such foreigners, as are suffer'd and tolerated by this jealous nation, yet on the other it is attended with this considerable disadvantage, that the produce of the adjacent Country is by no means sufficient to maintain the Inhabitants, much less to enable them to pay the necessary taxes and contributions. Besides, as the very trade, for which the Town is so commodiously feated, puts the Inhabitants to a good deal of supernumerary trouble, costs, discontents and vexations, so reason, and the nature of things, hath taught them, that maxim of *Justinians*; *Secundum naturam esse, commoda cujus cunque rei eum sequi, quem sequuntur incommoda: That it is but natural, that he should enjoy the advantages arising from a thing, who hath all the trouble of it.* Therefore, as soon as the supreme direction of the foreign trade was put into the hands of the Governours, proper ways and means were found out to make the same advantageous and profitable to their subjects; nay, it were to be wish'd that they had not gone still further, under the pretext of a maxim, just and reasonable in it self, unjustly to defraud foreigners of a reasonable and lawful gain, for

no other reason but to enable the natives to pay the necessary taxes, and to make it easier for them to maintain themselves. The money thus rais'd is by them call'd *Fanna Gin*, which is as much as to say, *Flower Money*, perhaps because they are in expectation, that still greater advantages, than they have already secured to themselves, will flower out of the foreign trade, or because they compare this money to the flowers, and the gain of the merchants to the fruits. It consists of what the Governors of the Town, and their subaltern officers, by many a fraudulent contrivance, detract and detain from the price and profit of all foreign goods, which are here expos'd to sale. Thus much however must be owned in justice to the Governours, that they themselves have no share in this money. But their subaltern officers, and the Magistrates of the Town, and in general all persons, who have any thing to do with the foreign nations establish'd here, on account of their trade, divide part of it among themselves, as lawful and just fees, due for the trouble they must be at, on their behalf. The remainder is sent to the *Kanna Sa*, or Treasury of every street. This last part is left to the disposal of the *Otona*, who divides it equally amongst the Inhabitants, according to the number of *Kasjo*. they are possess'd of, keeping always so much in reserve, as he thinks requisite for the necessary repairs of the street, of its gates, fountains, and publick buildings, of the Instruments for extinguishing fires, as also for the expences to be laid out on account of such publick works, as must be done by order, and for the Governors of the Town, all which expences the *Otona* accounts for annually, sending his accounts to every Inhabitant of his street for their perusal. The dividend is made by order of the Governors, two, three, and four, times a year, or more according to the number of *Camban*, that is, sales of foreign commodities allowed of. Whoever desires no share in the division of this publick money, is also for that reason exempted from the common burdens of the street, such as serving many a troublesome office, keeping the watch and round at night, and the like, nor is he obliged to pay any other Tax, but the imperial ground-rent, and the *Fassaku Gin*, or contribution money for a present to the Governors. But notwithstanding this is a very considerable advantage, yet to my knowledge, there are very few, even among the richest Inhabitants of the Town, willing to purchase it for their share of this *Fannagin*, or *Flower money*.

Thus much of the Government of this City in general, and of the policy and regulation of its streets in particular. The account, which I have hitherto given, may serve as a pattern of the Government, as it is establish'd in all other towns, burroughs, and villages, throughout the Empire, whether they belong to the Imperial demesns, or are subject to other Princes and Lords, with this difference only, that the magistrates, tho' invested with the same power, have perhaps different names

*Government
of other places.*

names, and that the government in general is not near so strict and rigorous in other places, as it is at *Nagasaki*.

Government of
the adjacent
Country.

Before the close of this chapter, it will not be improper to add a few words concerning the government of the neighbouring villages and adjacent country, which extend some few miles from the town up towards the mountains. The same is in the hands of an Imperial Steward, who in his Master's name gathers the yearly *Nengu*, as they call it, or scot of rice, corn, and all the produce of cultivated fields. For such spots of ground, as are planted with fruit-trees, or garden-stuff, there must be so much money paid a year, as, according to a reasonable computation, the scot itself would amount to, if they were turn'd to rice, or corn-fields. The scot of rice, or corn, amounts to somewhat more than half the crop, which the husband-man must bring to the *Okura*, or *Komegura*, (Imperial Magazines, which stand near *Mangome*, or the North-suburb) clean and ready thresh'd at his own cost, according to an estimate made by proper surveyors, who, before the harvest begins, go out to survey the fields, and to make their computation accordingly, either by conjecture, or if the harvest is like to prove very good, by ordering a *Tsubo*, (or a square spot of ground of a *Kin* or fathom) to be cut and thresh'd, and inferring from thence, what the whole crop will amount to. Woods and Forests pay a small *Dssi Gin*, or Ground-rent, which differs according to the number of *Tsubo*'s, and the goodness and fruitfulness of the soil. The revenue of the land about *Nagasaki*, summ'd up according to the custom of the country, makes in all 3000 *Koku*, which amounts in money, one year with another, the price of this commodity being very variable, to 15000 *Siumome*, each *Koku* reckon'd at five *Siumome*. The management and inspection of these lands hath been for a considerable time hereditary in the illustrious Family of *Sije Tsugu Feso*, and the heirs males thereof. They govern'd in quality of *Daiquans*, or Independant Imperial Commissioners, with a state suitable to the majesty of their master, and becoming the dignity of their office, and withal maintain'd themselves in so much credit and favour at court, that the Governor's of *Nagasaki* themselves, their high rank and authority notwithstanding, shew'd a great regard for them, and often consulted them in affairs of moment relating to the government of the town. But a fatal incident, which happen'd in the year 1676, at once put an end to the grandeur of this family, and to the dignity of this hereditary employment. For upon discovery of some swords, and other arms, hid in a mat, which were to be sent privately to *Corea*, by the direction of his *Fedai*, or Steward, this unfortunate wretch, and his accomplice, were condemn'd to the cross, and executed upon the small Island *Susu da Gasima*, opposite to the town, after they had been carried in shew thro' the principal streets of *Nagasaki*. His only son,

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an innocent child but seven years old, was likewise carried about in this melancholly procession, upon the arms of one of the executioners, and afterwards beheaded in sight of his father, who hung on the cross: not to mention the executions and severe punishments of some merchants, and other persons concern'd in this unhappy affair. The old *Daiquan* had his share in the punishment, according to the laws of the Empire, and was, with his two sons, banish'd to the Island *Okino Sima*, situate near the Province *Tjugokf*. His Wife, who was the mother of the two sons, was exil'd to *Firando*. During my stay in *Japan*, in 1692, several persons of this unhappy family were as yet alive, as also the man, who discover'd the whole affair, and who was formerly a servant to one that was executed, but afterwards, in consideration of his merit, and the zeal shew'd upon this occasion for the laws of the country, rais'd to the place of *Desima Ottona*. Ever since that time, no matt whatever may be sold to the Dutch, or Chinese, without being first very narrowly search'd. His Post was given to *Fakaki Sakujemon*, who now hath the inspection and government of these lands, under the direction, and with the assistance of two of the Mayors of the town, tho' without the title of *Daiquan*, and which is more, without the power attending that title. For he hath not the privilege, as all the *Daiquans* have, of having a pike carried before him, as a badge of the independant authority they are invest'd with by their master. Nor is he permitted to wear two swords, like the Noblemen of the country, and the Imperial officers, both which prerogatives he was depriv'd of, at the very beginning of his office. He lives with no more splendour, or magnificence, than a common inhabitant of the town, nor can he, of his own accord, undertake to do even such things, as otherwise his employment seems to entitle him to. This appear'd by a late instance, when, without the consent of the Governors, he could not put to death a servant of his, convicted of having twice robb'd him, notwithstanding that, according to the laws of the country, the servants are so far at their master's disposal, that if in the height of their passion they should unfortunately kill them, nothing would be laid to their charge, provided they can sufficiently prove the crime, which they punish'd them for.

C H A P. IV.

Of the Temples and Clergy of this City.

*Temples and
Clergy of Na-
gasaki.*

TO compleat the description of *Nagasaki*, it remains to give an account of its Temples and Clergy. The Clergy is divided into different Sects and Religions. Those of every particular Sect have their Head, General, or Chief, residing at *Miaco*, the centre of religion, devotion and holiness, where is kept the court of the Ecclesiastical hereditary Emperor, Thence they send out their deputies or as one would call them in the stile of Europe, Provincials, Superiors, Abbots and Priors, into every Province for the direction and government of its Clergy, Convents and Temples. At *Nagasaki*, and in the neighbourhood of this Town, altho' there be several Temples and religious Houses belonging to one Sect, or Religion, as for instance, the Budsdos Religion, yet they have no particular Head, or Bishop of the Diocese, as one might call him, set over them, but stand all under the immediate command of their General at *Miaco*.

*Suwa, Pro-
tector of Na-
gasaki.*

Amongst the *Sin* or *Cami*, that is, the national Gods, I must mention in the first place, the *Udsigami* of this Town. *Udsigami*, is the chief God, Saint and Protector of a Province, City, or Village. The Inhabitants of *Nagasaki* acknowledge, and worship as such, *Suwa Dai Miosin*, that is, *the great holy Idol Suwa*. His Temple stands not far from the Town upon the mountain *Tatta*. A fine staircase of stone of two hundred steps leads up to the *Mia*, before which he is worship'd, and which is the highest building of his Temple, for *Suwa* having had very lately a more illustrious Title, conferr'd on him by the *Dairi*, or the Court of the Ecclesiastical hereditary Emperor, his *Mia* also was to be built higher, than it stood before. The Temple-court stands somewhat lower than the *Mia* it self, upon the declivity of the mountain aforesaid. At the entry of the Court, next to the gate, is a long open room, or gallery, where Plays are acted for the diversion both of *Suwa* and his worshippers. This room is curiously adorn'd with many fine Pictures and carv'd Images, being the usual presents and gifts, which the adherents of this religion, upon occasion, vow to give to the *Sinsja*, or Temples of the national Gods. Further off stand some small Chapels, or Temples, built of wood, clean and neat, but without any other ornaments. In the same Court stand the Temples of *Murasaki Dai Gongen*, that is, the great and just *Murasaki*, and *Symios Dai Miosin*, that is, *the great and holy Symios*; each of these two Gods hath also his *Mikosi*, or small eightangular shrine, curiously adorn'd and hanging in beautiful poles, wherein their images or relicks are carried about upon solemn

solemn days. I took notice also of another particular small Chapel, or Temple, built in honour of the God and Lord of thousand Legs, hung about with numbers of his Clients, that is, with Legs of all sorts and sizes, given by his worshipers to adorn it. There are several festival days sacred to *Suwa*, the chief whereof, and at the same time one of the great yearly holidays, is the ninth day of the ninth month, known by the name of *Kunitz*, or *Kuguatz Kokonoka*. This being his birth-day, is celebrated with universal rejoycings throughout the Empire, but more particularly here at *Nagasaki*, he being the patron and protector of this place, with universal pomp and magnificence, and a solemn *Matsuri*, that is, publick spectacles, plays, drama's, processions, and the like. The solemnity begins already upon the seventh day of the said month. On the eighth day, which immediately preceeds the holiday it self, the God is at the expence of rich and devout people diverted in his Temple, with a particular sort of a musical consort, perform'd by boys beating upon drums and bells. This music is the very same, which was made use of to appease the supreme *Cami*, or God of the Country, *Tensio Dai Sin*, when out of disdain and anger he hid himself in a cavern, and thereby depriv'd the world of light and fun. The 12th day of the ninth, or *Suwa's* birth month, being likewise sacred to him, is celebrated chiefly with publick plays and spectacles. The persons attending the service of *Suwa's* Temples are call'd *Nege*, sometimes, tho' wrongly, *Kuge*, this Title belonging only to the holy Court of the Ecclesiastical hereditary Emperor. They are like all other *Sinsio*, or Ministers of the Temples of the *Sin*, that is, national Gods of the Country, not Ecclesiastical, but secular and married persons, tho' in the mean time they assume to themselves, by reason of their honourable employment, a far higher degree of holiness and respect, than they think the common bulk of secular persons deserve. They live with their families in houses built for them in the descent of the mountain aforesaid, not far from the Temple Court. Their way of Life, as well as their common drefs, at home and abroad, is no ways different from that of other Inhabitants, excepting only, that they do not shave their heads, but let their hairs grow, and tie them together behind their head: When they go to the Temple, they drefs in an Ecclesiastical habit, with various head dresses, according to every one's office and quality. They maintain themselves by the alms and offerings given them by the Inhabitants, at their appearance in the solemn procession of the *Matsuri* (of which more hereafter) and at other times, when they come to worship at the Temple. Rich people make them particular presents the day before the great festival of *Suwa*, which is the eighth day of the ninth month, and this for a particular *Musick* to be perform'd extraordinary for the Idol's diversion. Two of the *Otona's* are appointed their inspectors, one
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out of each part of the town, for which employment they receive a salary out of the publick money. They are assisted by two other members of their company, attending them by turns, each a year, but these are not paid for it. Their business is, to keep the temple, and its buildings, in repair, to take care of the maintenance of the *Nege*, as also to see that the *Matsuri*, plays, and other publick entertainments in honour of this Idol, be perform'd with that pomp and magnificence, which is thought becoming his greatness. The processions of this Secular Clergy, for such it is in fact, made in honour of this great Protector of *Nagasaki*, are perform'd with the following pomp and order. 1. Two Led-horses, half starv'd, and every whit as lean, as that which the Patriarch of *Moscou* mounts on *Palm-Sundays*, when he rides to his Cathedral. 2. Several Ecclesiastical Ensigns, and badges of honour, such as were in use among their ancestors, and are so to this day at the Ecclesiastical Court at *Miaco*. These are, for instance, a short broad lance gilt all over, a pair of shoes remarkable for their largeness and gross workmanship, a large bunch of white paper tied to the end of a short staff, as a badge of an Ecclesiastical command. 3. Hollow benches, to place the *Mikosi* upon. These are carried about inverted for the people to throw in their charity, for which purpose also two labouring men are hir'd to carry about a strong large Alms-chest. 4. The *Mikosi* themselves, being eightangular shrines, almost too big to be carried by one man, lacker'd and curiously adorn'd with gilt cornishes, metal looking-glasses, finely polish'd; and among other ornaments, a gilt crane at the top. 5. Two small wooden chairs, or palankins, somewhat different in shape from a *Norimon*, and like those, which are in use at the court of the Ecclesiastical Hereditary Emperor. In these are carried the two Superiors of the temple. 6. Two other Led-horses, with their full apparel, belonging to the said superiors, full as lean and handsome as the two at the head of the procession. 7. The clergy in a body, walking on foot in good order, and with great decency. 8. The inhabitants and common people of *Nagasaki*, in the usual confusion closing the cavalcade. After the clergy are come to the temple-court, along with the *Mikosi*, shrines and other ornaments, and have taken the places assign'd them, the deputies of the Governors make their appearance with their usual retinue, and besides, because of the solemnity of the day, with twenty long pikes of state, to the end whereof are tied bunches of shavings of wood, lacker'd and painted, to represent, as it were, the feathers of an Indian Cock. Four of the chief, having first wash'd their hands in the basin standing before the temple, walk up towards the same, and with that humility, which becomes the holiness of the place, pay, in their masters, and in their own name, the usual compliment to the two Superiors of the temple, who for this purpose, and decently to receive the same,

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have seated themselves between the two *Mikosi*, or eightangular shrines. This done, one of the *Nege* fills a large golden spoon with a certain sweet liquor call'd *Amasaki*, and pours it, in commemoration of their ancestors indigence, into a small, unglaz'd, earthen dish, which he presents to the deputies of the Governors. *Amasaki* is a particular sort of beer brew'd out of boil'd rice, by letting it ferment over night. They usually brew it before their great holidays, in order to drink it upon that occasion, and thereby to commemorate the frugal way of living of their ancestors, who knew of no other, but this easy simple brewing. Upon the first of the holidays sacred to *Suwa*, the two above mention'd bodies, I mean the clergy, and the deputies of the Governors, do not make their appearance till the festival act of the day is almost over. But upon the third and great holiday, which is the Idols birth day, and one of the great yearly festivals, they appear early in the morning, in order to assist at the ensuing *Matsuri*. *Matsuri* signifies properly speaking, and in a general sense, an offering made to a *Cami*; in the sense it must be taken in, to answer the end of so great a holiday, it denotes a solemn jubilee, to be celebrated with unusual rejoycings, processions, dancing, drama's and other publick spectacles, in honour and for the diversion of that God or Idol, who is acknowledg'd and worship'd as *Udfigami*, that is, protector of a place, upon his birth day.

The *Matsuri* being one of the most pompous solemnities that can be seen in this, or any other Town, I flatter my self the reader, will not be displeas'd to find a more particular description of one, which I saw myself at *Nagasaki*, and which may serve for a pattern of others, as they are celebrated elsewhere.

The *Matsuri*, as I took notice above, is celebrated at *Nangasaki*, in honour of *Suwa*, on the ninth day of the ninth month, that being *Suwa's* Birthday. It doth not consist in preaching, worshipping, and going to the Temples, but in particular processions through the principal streets of the Town, and elegant publick spectacles, represented upon a large market-place built for this purpose, which from the visits, it receives on this day from the Idols of *Suwa*, and his Companion, which are carried thither in procession, is call'd *Oo Tabi Tokora*, which is as much as to say, *the place of the high, or great Journey*. On this place there is, for the solemnity of the day, built a temple of Bambous with wings on each side, the front laid open towards the place, and the roof cover'd with straw, and ending into a gable of *Tsugi* branches. This whole building scarce deserves to be compared to one of our barns, it is so mean and simple, for it must be purposely built according to the sorry architecture of their indigent ancestors, A tall firr stands on each side of the front of this temple. Three sides of the place are built round with benches and lodges for the conveniency of the spectators.

*Particular
description of
a Matsuri.*

Every thing being ready, the *Sintos* Clergy appears in a body, with a splendid retinue, bringing over in procession the *Mikosi* of their great *Surwa*, as also, to keep him company, that of *Symios*. *Murasaki* is left at home, because there is no instance in the History of his life and actions, from which could be inferr'd, that he delighted in walking and travelling. The *Sintos* Clergy, upon this occasion, stile themselves *Ootomi*, that is, the *high, great retinue*, which pompous title notwithstanding, the alms chest is one of the principal things they carry about with them in the procession, and indeed to very good purpose, for there is such a multitude of things thrown among them, by the crowds of superstitious spectators, as if they had a mind, out of a meer Charity, to stone them. When they come to the place aforesaid, the Ecclesiasticks seat themselves in good order, and according to their quality, which appears in good measure by their dress, upon three benches built for them before the front of the temple. The two superiors of the temple take the uppermost bench, clad in black, with a particular head ornament, and a short staff, as a badge of their authority. Four others, who are next to them in rank, sit upon the second bench, dress'd in white Ecclesiastical gowns with a black lacker'd cap, something different from that which their superiors wear. The main body takes possession of the third and lowermost bench, sitting promiscuously, and all clad in white gowns, with a black lacker'd cap, some-like those of the Jesuits. The servants and porters appointed to carry the holy utensils of the temple, and other people, who have any thing to do at this solemnity, stand next to the Ecclesiasticks bare headed.

On the other side of the square, opposite to the Ecclesiasticks, sit the deputies of the governors under a tent, upon a fine mat somewhat rais'd from the ground. For magnificences sake, and out of respect for this holy act, they have twenty pikes of state planted before them in the ground. They order the crowding spectators to be kept off with staves, and are otherwise to take care, that no accidents happen, and that no disorder be committed on that day by the mob, for which purpose some of the *Joriki's* are perpetually going to and fro the Governors Court, to give them notice of what happens, and to enquire what commands they have for their deputies.

Plays and spectacles.

The publick spectacles shewn upon this occasion, are a sort of plays, or rather drama's, acted by eight, twelve, or more persons. The subject is taken out of the history of their Gods and Heroes. Their remarkable adventures, heroic actions, and sometimes their love intrigues, put in verse, are sung by dancing-actors, whilst others play upon all sorts of musical instruments. If the subject be thought too grave, and moving, there is now and then a comical actor jumps out unawares upon the stage, with his gestures and merry discourse in prose, to divert the people. Some of their other plays are compos'd
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only of ballets, or dances, like the performances of the Mimic Actors upon the *Roman Stage*. For the dancers do not speak, but endeavour to exprefs the contents of the story, they are about to represent, as naturally as possible, both by their dress, and by their gestures and actions, regulated according to the sound of musical instruments. The chief subjects of the play, such as fountains, bridges, gates, houses, gardens, trees, mountains, animals, and the like, are likewise represented, some as big as the life, and all in general contriv'd so, that they may be remov'd at command and taken to pieces, like the scenes in our European Plays.

The Actors are commonly young girls, taken out of the bawdy-houses, as also young boys and children out of those streets, at whose expence the solemnity is perform'd. They are all magnificently clad, in variously colour'd silken gowns, suitable to the characters which they are to represent, and it must be own'd in justice to them, that generally speaking, they act their part with that assurance and becoming dexterity, which is not to be exceeded, nay indeed scarce to be parallel'd, by the best European Actors. The streets, which bear the expence of the solemnity, make their appearance in the following order. First of all is carried a rich canopy, or else an umbrello, made of silk, being the palladium of the street. Over it in the middle is placed a shield, whereupon is writ in large characters the name of the street. Next to the canopy follow the musicians, mask'd, in proper liveries. The music is both vocal and instrumental. The instruments are chiefly flutes of different sorts, and small drums: Now and then a large drum, cymbals and bells are brought in among the rest. This instrumental music is so poor and lamentable, that it seems much easier to satisfy their Gods, than any ways to please a musical ear. Nor is the vocal part much preferable to the instrumental, for altho' they keep to the time tolerably well, and sing according to some notes, yet they do it in so very slow a manner, that the musick seems to be rather calculated to regulate their action, and the motions of their body, in their ballets and dances, wherein I must own, that they are very ingenious and dextrous, and little inferior to our European dancers, excepting only, that they seem to want a little more action and swiftness in their feet. But to return to the procession. The musicians are follow'd by the necessary machines, and the whole *apparatus* for the ensuing representations, the largest being carry'd by labouring people, the lesser, as benches, staves, flowers and the like, by the children of the inhabitants neatly clad. Next follow the actors themselves, and after them all the inhabitants of the street in a body, in their holiday's, that is, finest cloaths, with their garments of ceremony. To make the appearance so much the greater, the procession is clos'd by a considerable number
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of people, who carry stools and other things, walking two and two. The dances and shews of a street, commonly last about three quarters of an hour, and being over, the company marches off in the same order they appear'd in, to make way for the appearance and shews of another street, which is again follow'd by another, and so on. All the streets strive to outdo one another in a magnificent retinue and surprizing scenes. The processions and shews begin early in the morning, and the whole ends about noon. The shows and scenes are nearly the same on the seventh day of this month, as they are on the ninth, or *Suwa's* birth-day, with some small difference in the dresses of the actors and their dances, as also in the order and march of the processions, they returning upon one day the same way they came in on the other. When every thing is over, the two Superiors of the clergy, as having now discharg'd the duties of their office, leave their benches, and walk towards the tent where the deputies of the governors sat, to whom they return thanks for their gracious presence at this holy act, and this nearly with the same marks of deference and submission which the said representatives did shew them in the morning. The spectacles, machines, songs and dances must be new every year, and it would be thought beneath the dignity and majesty of that great God, if repeating, upon occasion, the same story over again, they did not at least dress it up after a new fashion.

For the reader's farther satisfaction, I have not scrupled to insert a more ample and particular description of the several representations, scenes, machines, and so on, of a late *Matsuri*, which was perform'd during my stay in *Japan*, and whereat I was present myself.

Scenes of a
Matsuri at
Nagasaki.

1. *Scene*. Eight young Girls, clad in colour'd gowns, interwoven with large white flowers, with broad hats on, as it were to defend them from the heat of the sun, with fans and flowers in their hands, dancing by turns. They were from time to time reliev'd by a couple of old women dancing in another dress.

2. *Scene*. A garden with fine flowers, appearing on each side of the place, where the act was perform'd, a thatch'd house in the middle, out of which jump'd eight young girls, dress'd in white and red, dancing with fans, canes, and flower-baskets. They were reliev'd by a very good actress, who danc'd by her self.

3. *Scene*. Eight triumphal chariots, with oxen before them of different colours, the whole very naturally represented and drawn by young boys well clad. Upon them stood a *Tsubaki* Tree in flower; a mountain cover'd with trees; a forest of *Bambous*, with a Tyger lurking; a load of straw, with an entire tree, with its roots and branches; a whale under a rock, half cover'd with water: Last of all another mountain appear'd, with a young boy alive, and magnificently clad, who stood at the top, under an *Apricock*-tree in full blossom. This mountain was again drawn by boys.

4. *Scene*.

4. *Scene.* Some dancers acting between six flower-beds, which and a green tree were drawn upon the place by boys. Nine other boys in the same drefs, and arm'd each with two fwords and a musket: a peasant dancing.

5. *Scene.* A mountain carried upon men's shoulders, a fountain with a walk round it, a large cask, and a house, were severally set upon the place. Then two giants mask'd, with prodigious large heads, representing some *Fotoge*, or Indian Deities, begun a dance. They were met soon after by a third, of a still more monstrous size, who came forth out of the mountain arm'd with a great broad sword. He was follow'd by seven Chinese jumping out of the same mountain, tho' to all appearance never so small, and dancing about in company with the giants. After some time spent in dancing, the great monstrous giant beat the cask to pieces, out of which came a young boy very handsomly clad, who after a fine long speech, which he deliver'd in a very graceful manner, danc'd with the giant alone. Mean while three monkeys as big as the life, with roe's heads, crept out of the fountain, and jumping upon the walk round it, perform'd a dance, mimicking that of the giant and boy. This done, every one retir'd to his place, and so this scene ended.

6. *Scene.* A round Chinese triumphal arch, country house and garden. A dance of ten boys arm'd, and clad in gowns, lin'd with green yellow and blue, with a particular sort of breeches on. An harlequin jumping in among them, and talking to divert the people. The scene was clos'd by two dancers in a foreign drefs, who came dancing out of the garden.

7. *Scene.* A mountain with bambous, and firrs growing upon it, also twelve other trees in blossom, of so many different kinds, very naturally represented, were severally drawn across the stage, follow'd by a numerous train of people magnificently clad. Then appear'd two persons clad in white, and eight others clad in yellow, dancing and playing upon bells: They were join'd soon after by seven others dancing with flower pots upon their heads.

8. *Scene.* The pompous retinue of a Prince travelling with his Son, very naturally represented by boys.

9. *Scene.* A green-house plac'd in the middle of the stage, across and about which danced ten boys clad in black gowns, with fine breeches, each wearing two swords. They danc'd first with flowers in their hands, and afterwards with swords, arrows and pikes. They were relieved in their dance by some comical interlocutors. Last of all, their servants with boxes upon their shoulders jump'd in and danc'd among them, whereby this Scene was clos'd.

10. *Scene.* A stage plac'd near a hill with trees growing upon it. A boy arm'd, and clad in black and yellow, appear'd upon the stage, speaking and acting about half an hour, mean while eight other boys

clad in partycolour'd gowns, interwoven with flowers, perform'd a dance, first alone, then in company with another person and a monkey, who jump'd out of the hill at the same time.

11. *Scene.* A handsome well shap'd young jumper, before whom was plac'd a table, a sort of a scaffold, or stage, with eight steps leading up on one side, and as many going down on the other, a hollow bambou was laid across the scaffold, and a door, with a round hole at the upper end, which had not above two spans and a half in diameter. This fellow play'd several very surprizing tricks, some of which, and those in my opinion not the least, were as follows. He lay down flat upon the table, either upon his belly or back, and jump'd upon his legs with surprizing dexterity, in a moment. He walk'd upon stilts up one stair-case of the scaffold, then over the hollow bambou, and so changing the stilts down the other stair-case. He jump'd from the distance of about three fathom, through the hole in the door mention'd above, notwithstanding its smallness and the largeness of the hat, which he then wore, and which was considerably broader than the diameter of the hole.

12. *Scene.* Several huge machines, accurately resembling, both in size and colour, the things they were to represent, but made of a thin substance, so that one man could easily carry one upon his back. But besides this load on the back, every one of these men had a very large drum hanging before him, which some others play'd upon with bells. After this manner they cross'd the stage dancing, tho' they did not jump very high, because of their load, which altho' the things were made only of very light and thin stuff, was nevertheless so heavy that they were oblig'd to rest before they enter'd the place, as they had already done in several other places in their procession through the streets, on stools plac'd for them for that purpose.

The things which they carried across the stage were,

A well, with all the instruments for extinguishing Fires.

A large church-bell with the timber-work belonging to it, and a dragon wound round it for ornament's sake.

A mountain cover'd with snow, and shap'd like the head of a dragon, with an eagle sitting at the top.

A brass gun, weighing twenty four pounds, with all the tackle belonging to it.

A heavy load of travellers trunks pack'd up in twelve straw balls, according to the country fashion.

A whale in a dish.

Several shell fish, and fruits, as big as the life, carried each by one person.

Other Temples at Nagasaki.

But to proceed in my account of the Temples of this City, it must be observ'd, that besides the Temple of *Suma*, which is one of the most considerable, there are many others built to the *Camis*, or national

national

tional Gods, which are worship'd by the adherents of the *Sintos* religion, as of old establish'd in the Country. Among several, there is one built to *Tensio Dai Sin*, another to his brother *Ten Sin*. There are likewise some Chapels, scarce deserving to be call'd Temples, erected to other Idols of less note. These are not attended by *Nege*, or Secular Priests of the *Cami* Temples, but either by *Fammabos*, that is, *Mountain-Soldiers*, a sort of Hermits, who may marry if they please, and who, in their religion and worship, conform themselves in great measure to the foreign Pagan *Budsto* Doctrine; or by the *Tendai*, otherwise call'd *Singon*, another sort of Priests, who in like manner make it their endeavour to reconcile the foreign Pagan *Budsto* Worship with the national religion, as of old establish'd in the country. These last may be look'd upon as followers of the Sect of *Lanzu*, as the Chinese call it, or according to the Japanese, *Noosi*, which begun in *China* in the time of the great Philosopher *Koosi*, by us Europeans call'd *Confutius*, and was afterwards receiv'd in *Japan*, it being not inconsistent with either of these two religions. The Emperor *Gongen* adher'd to this sect, for which reason there is at *Ansensu*, one of the *Tendai* Temples, an *Ifai*, or a Table erected to his memory, before which the Priests say their prayers every day for the happiness and welfare of his soul.

All the *Nege*, that is, Secular Priests of the *Mia*, or *Cami* Temples, acknowledge the *Dairi*, that is, the court of the *Mikaddo*, or Ecclesiastical Hereditary Emperor, as their Superiors. Accordingly by order and authority of this Ecclesiastical Court, *Fosijda Donno*, a man of the highest quality at the same, hath been appointed Superior, or General of all the *Nege* Clergy, and consecrated as such by the *Mikaddo* himself, who at the same time invested him with the power to confer greater honours and titles, not only upon the *Nege*, but likewise upon their Idols, and upon the souls of deceas'd great men, tho' this was never done without the *Mikaddo's* consent and approbation.

The *Fammabos* have a Head, or General of their own, who resides at *Miaco*. (See Book III. Chap. VI.)

Thus much of the *Sintos* Temples. I proceed now to the *Budsto*, *Budsto's* Temples, or *Bupo*, that is, foreign pagan worship, which was originally brought over from *India* into *Japan*. Many stately convents and temples have been built at *Nagasaki*, by the four chief sects of this religion, some few of which ly within the Town, but far the greatest part without it, in the ascent of the neighbouring hills, and mountains. They have beautiful stair cases of stone leading up to them, and several small chapels, or temples built within the same court, not so much to be commended for their largeness or splendor, as for their pleasant and agreeable situation, being moreover adorn'd within with fine rais'd altars, gilt Images, as big as the life, lacker'd columns, gates, pillars,

lars, the whole very neat and pretty, rather than magnificent. All these *Budſdo* Temples are attended by Priests of the same religion, and every particular Temple by Priests of that very Sect, which it belongs to. All the temples belonging to the same sect are distinguish'd into *Tonſi*, that is the chief, or head temple, and *Matsufi*, which signifies filial, or dependant temples, or convents, because they are dependant of the former, and stand under the direction of the same Superiors.

Kataifi. *Kataifi*, is the chief convent and temple of the *Sensju*, or Sect of *Sen*, which is of the order (or rather Schism) of *Sotofa*, or *Sotosju*. At the side of this temple, within its court, stands another temple, or chapel, which is open on all sides, with the Image of *Siaka*, the founder of this religion, gilt, of an extraordinary size, and sitting on a gilt *Tarate-Flower*: (*Faba Aegyptiaca*) several *Matsufi*, or inferior temples, are dependant of this, wherein are maintain'd very many Ecclesiastical Persons, or Monks, old and young.

Sintokufi. *Sintokufi*, is another of the chief temples of the *Sensju* Sect, of the order of *Rinsaiſa*. The Superior hath likewise several *Matsufi* under his direction, wherein are maintain'd as many Monks as in those aforesaid.

Senriſi. *Senriſi*, is another temple of this last mention'd order. The Superior of this hath no *Matsufi* under him, tho' otherwise he stands, as well as the two Superiors of the temples aforesaid, under the sole and immediate dependance of their General at *Miaco*.

These *Sensju* Temples are frequented by most of the inhabitants of this town. The Ecclesiasticks thereof travel much, and are often chang'd and sent to other convents, which makes their number very uncertain, tho' there are seldom less than 300.

Daironſi. *Daironſi*, is the chief temple of the sect *Siodosju*. Several *Matsufi* stand under the direction of the Superior thereof. In all the temples of this sect there are tables, or monuments, erected to the memory of the deceas'd Emperors of the now reigning family, who profess'd themselves of it. The Monks say their prayers daily before these memorial monuments for the souls of the deceas'd Emperors, and upon some certain days one of their number, offers some eatables. The number of Ecclesiasticks attending the temples of this sect, is nearly the same with the former.

Forinſi. *Forinſi*, is the chief temple of the sect *Fokke Siu*. *Tſioſioſi*, and some few other *Matsufi's* stand under the direction of the Superior thereof. The Ecclesiasticks are not near so numerous, as in the two former Sects, there being but few people who adhere to it.

Daikooſi. *Daikooſi*, is the chief temple of the sect and order of *Omotteno Ikoſju*, that is, of the *furthermost Iko sect*, so call'd, from the residence of the General thereof at *Miaco*.

Koojenſi,

Koojensfi, is the chief temple of the second order of the said *Iko* Sect, call'd *Aurano Ikosju*, that is, the *bindmost Iko Sect*, which is again so call'd from the place of residence of their general, and the situation thereof with regard to the former.

Koojensfi:

The Monks of these two orders of the *Iko Sect* are permitted to marry, tho' there are but few that take this liberty, and those only the chief among them. Those who are marry'd, have leave to educate their male issue in the convent, for which reason the number of young Ecclesiasticks is sometimes so encreas'd, that the revenues of the convent will scarce suffice to maintain them. Under these circumstances those, who are not marry'd, either retire to live in the *Iko* Convents of other provinces, or else, under pretext of conversion, go over to other sects, in order to be admitted, if possible, into their monasteries. The Superiors of the two *Iko* Temples mention'd above, have no *Matsufi* under them, nor are there more than twenty full grown Monks, with the families of some in each convent. Their temples are most frequented by the common, and almost all the country people, because they affect a great devotion and simplicity in their conversation, preaching and writings, the latter of which are publish'd in the vulgar characters, call'd *Kanno*, on purpose to make them understood by the common people.

Iko Monks:

There is besides another small temple, or chappel, belonging to this same *Iko* Sect, call'd *Quansiensfi*, whose *Danna*, that is, the persons who go to worship there, contributed of late, some ten, others an hundred *Siumome* for rebuilding and enlarging the same. For this purpose they sent last year the *Osje*, or Superior of the temple, with the collected money to *Miaco*, to offer it to the disposal of their general. But he, instead of going to *Miaco*, staid at *Osacca*, where 'tis said, he spent almost all the money. He left his wife and children at *Nagasaki*. The *Danna* having heard no news of him for some time, resolv'd in the mean time, that in case he did not return quickly, they would drop this undertaking, and incorporate themselves amongst the *Danna*, or parishioners of another *Iko* Church, or Temple.

Quansiensfi:

The Ecclesiasticks of all the above-mention'd sects of the *Budso* Religion have no processions, nor other publick spectacles like the *Sintos* Clergy. They always keep within the district of their convent, where besides a due care for their support and maintenance, they mind little else but their prayers in the temple at certain stated hours. Their maintenance arises from what fees are given them for prayers to be said in their temples for the relief of departed souls, as also from the voluntary and charitable contributions of their *Danna*, or parishioners. It appears, by what hath been said above, that every convent stands under the direction of a Prior, or Superior, whom they call *Dsjunfi*, or *Osjo*, and to whom all the Monks of the con-

vent are oblig'd to pay due respect and obedience. The Superiors themselves stand under the command of the General or *Osjo* in chief of their sect, who resides at *Miaco*. The Superiors of the *Ikosju* Convents, of both orders of this sect, are call'd *Sioonin*. The generals of this order, who reside at *Miaco*, assume the pompous title of *Monseki*, or *Gomonseki*, which in the literal sense signifies, the *place of the sublime port abandon'd*, because they were of the family and blood of *Mikaddo*, which they left to go over to this sect, and to embrace this dignity. On this account also they still look upon themselves, as being nearest in rank to the very court of their *Mikaddo*, whereby is understood the Ecclesiastical Hereditary Emperor. The word *Mikaddo* taken in a literal sense signifies, *the sublime port*.

*Temples of
the Chinese.*

There are three temples at *Nagasaki*, which belong to the Chinese, and are all equally remarkable for their handsom structure, and the number of monks maintain'd therein. They belong properly to the Sect *Sen*, tho' they are adorn'd within with the idols and images of several Chinese Emperors and Saints, as big as the life. Fine triumphal arches and many more strange ornaments are to be seen in the temple-courts. The Chinese, and such of their neighbouring nations who, tho' speaking different languages, yet trade to *Japan* under the same name, have founded them after the total extirpation of the Christian religion, for the free exercise of their worship, and the reception of their Ship-idols. For as soon as their ships put into the harbour of *Nagasaki*, the idols are carried on shore, and plac'd into certain chapels built for them hard by the great temple. This is done with uncommon respect and particular ceremonies, playing upon cymbals, and beating of drums, which same ceremonies are repeated, when upon the departure of their yonks the said idols are carried on board again. These convents and temples bear the names of the country or province of their founders, with another Epithet borrow'd from their riches. They are,

Nankindira.

1. *Nankindira*, that is, the temple of the city of *Nankin*, and the neighbouring country. It is the first temple, that was built in *Japan* by foreigners, particularly by the *Nankineese*, and those of their neighbours, who speak the same language, and who have likewise given it the name of *Koofukusi*, that is, the *temple of settled riches*.

Tsiaksjudira.

2. *Tsiaksjudira*, or *Tsiansjudira*, that is, the temple of the country of *Aimos*, whereby must be understood the Southern Provinces of the Empire of *China*. The Chinese, who inhabit the Island of *Formosa*, and are settled in other countries distant from *China*, belong to the same. There is a *Matsufi* or dependant convent under the direction of its Superior. It is one of the largest and best stock'd with Monks. Its other name is *Fukusi*, that is, *the temple of riches*.

3. *Fokjudira.*

3. *Fokfudira*, that is, the temple of the northern countrys, was founded, and is frequented by those Chinese, who come from the Northern parts of *China*. Its other name is *Fuku Saifi*, that is, the temple of riches and offerings.

Fokfudira.

These convents were formerly attended by Chinese Priests only, and maintain'd at the sole expence of this nation. But since the shutting up of the Empire and the new strict regulations made with regard to the foreign trade, they suffer only two born Chinese to live in each of them. Their maintenance, as well as that of other temples of this foreign *Budfdo* worship, arises from the voluntary charitable contributions of their countrymen, as also from fees given them for prayers to be said, and offerings to be made, for the relief of departed souls. If the money got by these means be not sufficient to maintain them, a supply is expected from the Imperial bounty. The Superiors of these three Convents stand under the immediate disposition of a particular General of their own, who resides near *Miaco*, on the mountain *Oobaku*, and says, that he is the third successor on the Archiepiscopal See of *Ingen*, and consequently the head of all the Clergy of this foreign pagan religion. The better to understand this, it will be necessary to insert the history of this *Ingen*.

Maintenance of the Moaks.

Ingen, was a native of *China*, where he succeeded upon the holy feat of *Darma*, the first Chinese Pope, and himself the twenty eighth successor of *Siaka*, who was the founder, and is still acknowledg'd as the protector of this religion. The love for his countrymen, who lived in the three Convents mention'd above without a settled head over them, a strong zeal and desire, which he felt within himself to propagate the *Bupo*, or *Buds* Doctrine in the Empire of *Japan*, as also to secure the establishment thereof against the *Mukurrokoku*, (This name is given to the Christians, and in general to all the Antagonists of this Doctrine, tho' the former had been then already sufficiently silenc'd by that famous and unparallel'd persecution which arose in this Empire) prevail'd upon him to part with the high dignity and power, he was invest'd with, in favour of his Successor, and to come over into *Japan*, there to establish a sort of a *Caliphat*, or Archiepiscopal See of this Doctrine. He arriv'd in *Japan* in the year of Christ 1653, and was receiv'd with all imaginable respect. The Princes and Lords of several Provinces came to compliment him, clad in their *Camisimo*, or Garments of Ceremony. The Emperor offer'd him, for his residence, a mountain in the neighbourhood of the holy City of *Miaco*, which he call'd *Obaku*, by the name of his former papal residence in *China*. An incident, which happen'd soon after his arrival, contributed very much to forward his designs, and rais'd in several Inhabitants of this Empire an uncommon respect for his person, and a great opinion of his holiness. After a very great drought, the country people, his neighbours, desir'd him to say a *Kitoo*, or extraordinary solemn prayer, in order to

History of Ingen.

obtain

obtain rain from heaven for their rice-fields. He answer'd, that it was not in his power to make rain, and that he could not assure them, that his *Kitoo* would obtain it. However, at their pressing instances, he promis'd to do his utmost. Accordingly he went up to the top of the mountain, and made his *Kitoo*. The next day there fell such profuse showers, that even the smaller bridges in the city of *Miaco*, were wash'd away, which made both the city and country believe, that his *Kitoo* had been rather too strong. His companions, who came over with him from *Cbina*, had likewise very great respect paid them, as more immediate partakers, of his glory, insomuch, that even a cook, who came over with this learned and sanctified company, was rais'd to the dignity of Superior of *Fakjudira*, one of the three convents at *Nagasaki*, where by his sublime understanding and reputed great knowledge in divine mysteries he obtain'd, and still keeps, the name and repute of a *Godo*, that is, a person blest'd with a divine and most acute understanding, whom they suppose to be able to find out by his *Satori*, or Enthusiastic Speculations, such misterious truths, as are far beyond the reach of common knowledge. Upon the days sacred to *Siaka*, this old gentleman seats himself in his convent, upon an eminent place, where he hath so much respect and veneration paid him by crowds of superstitious spectators, as the Gods themselves. He sits with a wonderful grave countenance, and without stirring or uttering any the least sound, as if he was entirely life, or speechless, only to express his gratitude to the people for these extraordinary marks of honour, he is pleas'd now and then to favour them with a small scarce perceptible wink. He holds a small staff in his hand, with some horse-hair ty'd to the end, as a particular mark of his misterious manner of thinking, it being customary amongst all the *Safen* Priests, to carry something of this nature about them. *Safen* is a profound meditation of divine mysteries and holy things, which so entirely takes up a man's mind, that his body lies, as it were, destitute of all sense and life, unmov'd by any external object whatsoever. But to return to *Ingen*. Many adherents of the *Sjuto*, or Philosophical Sect, (describ'd above, *Book III. Ch. 7.*) and many of the *Sintos*, or national religion, as of old establish'd in the country, embraced after his arrival the doctrine of *Buds*, and this the rather, because the Christian Religion, whose adherents could conveniently hide themselves under any of these two, I mean either the *Siuto*, or *Sintos* Sects, being then just in its greatest decline and upon the point of expiring, an order was issued by the Secular Emperor, commanding all his subjects, of all sects, rank, and quality, to have a *Dsusi* in their houses, that is, a corner, or altar consecrated to some Idol, which they chose to do rather to the *Fotoge*, or Gods of the *Buds* worship, than to others. This *Dsusi*, along with the Idol to whom it is directed, every body who buys a house, must purchase in the first place, and

and shew it to his neighbours, who else would be answerable for this neglect, if upon enquiry none should be found. This *Ingen* however, the eminent post he stood in, and his uncommon learning notwithstanding, could not gain so much upon the clergy of this Empire, then divided (as they still are) into several sects, not even upon those of his own religion, as to persuade them, to accept of his protection, and to acknowledge him as their supreme head. He was succeeded by one *Okuffi*, a man of less parts, learning and authority, after whose demise a native of *Japan* was put into his place, and declar'd Superior of the convent on the mountain *Obaku*, and General of the three Chinese Temples and Convents at *Nagasaki*.

The Ecclesiasticks of all sects and orders, at *Nagasaki*, and in all parts of the Empire, have their General residing at *Miaco*, who thro' the conniving indulgence, and under the protection of the Emperor, have an absolute command, and, in a manner, sovereign authority, each over those of his sect and order. They make it their business with great humility to maintain themselves in the favour of the civil magistrate, only because, upon occasion, they might stand in need of their assistance and protection. The Superiors of the convents, who are appointed by them, have power to give to the Monks of their convents, the necessary passports for their journies. Abating this, they have very little to do with civil affairs, and are, like other secular persons, subject to the Emperor, who governs them by two *Dsisja Bugjo*, as they are call'd, or with a more ample title, *Dsisja Go Bugjo*, that is, Imperial Commissioners, inspectors, protectors, and judges of all temples, and the Monks belonging thereunto. This employment is, after the Emperor's Council of State, one of the best in the Empire, and the persons invested with it, are very much consider'd at court. They hold their court at *Jedo*. All civil affairs relating to the clergy, such as law-suits, disputes arising about the limits or revenues of their lands, prosecutions for wrongs or damages receiv'd, and the like, are brought in daily in great number, to be decided in this court. Again, all criminal cases, as rebellion, disregard to the Imperial proclamations, and commands, and in general all capital crimes committed by the Ecclesiasticks, are tried before them, and in case of conviction punish'd with death, tho' these criminals are much more indulg'd than other people, and cannot be executed without the consent, and a warrant sign'd by their General at *Miaco*. Another branch of the business of these *Dsisja Bugjo* is, to take care of the maintenance of the clergy, to keep the temples in repair, and otherwise upon all occasions, where the secular power and authority is wanted, to assist them.

*Generals of
the several
Orders.*

*Dsisja Bugjo,
or Temple-
Judges.*

C H A P. V.

Of the arrival and reception of the Portuguese and Castilians in Japan; of their Trade, and how they were banish'd the Empire.

Discovery of the East-Indies by the Portuguese.

THE Portuguese ventur'd the first of all European Nations upon the Indian Ocean. In the year 1497, four ships were equipp'd by order of King *Emanuel* of *Portugal*, under the command of Admiral *Vasco de Gama*. They went so far as *Calecut*, where a peace and commerce was agreed on with the *Zamorin*, or King of that Country. The conquest of *Goa* by *Alonso de Albuquerque*, in the year 1510, was the foundation of their future power, and the first firm settlement they made in the Indies. From that time they vigorously pursued their discoveries and conquests amongst the defenceless Indians, and propagated their trade all over the East, so far as the remote Empire of *China*. In 1542, one of their ships, bound for *China*, was in a storm forc'd upon the then as yet unknown Islands of *Japan*, where after many incommodities suffer'd, she came to an anchor in an harbour of the province *Bungo*, one of the nine Provinces of the Island *Kiusju*. The Japanese Histories mention, that the first European ship seen upon their coasts, came to an anchor before *Awa*, opposite to the Island *Tsikokf*. Be that as it will, the honour of the first discovery of *Japan*, by the way of the Indies, is unquestionably due to the Portuguese, tho' it was done accidentally. Afterwards one of their ships laden with commodities, was sent every other year to the same Province of *Bungo*. In 1549, a young Japanese who fled to *Goa*, and was there baptiz'd, gave some hints to the Portuguese Merchants there of the great gain, our European commodities would in all likelihood produce in his country, and at the same time he discours'd with the Fathers of the Society of Jesus, about the possibility of converting his countrymen to the faith of Christ. Both these considerations put the Portuguese upon thoughts of making a better establishment and erecting a factory in *Japan*, in order to which this young Japanese was sent back to his native country on board a Portuguese ship; and some Jesuits went along with him, of the number whereof was the Reverend *F. Francis Xavier*. The Empire of *Japan* was then not yet shut up, nor the Princes or Petty Kings thereof kept to so strict an obedience and submission to their Emperor, as they now are. The Japanese were at liberty to travel within their own country and

First Establishment of the Portuguese.

abroad;

abroad, wherever they pleas'd, or were call'd by their business, or commerce. Foreign nations could then frequent the Empire, in what manner they pleas'd, and put into what harbours they thought it most expedient. This was the case of the Portuguese, who not only had it in their free power to go to what parts of the Empire they thought fit, but were very much caref'd by the Princes of the Island *Kiusju*, and invited to settle upon their territories. Nay, the profits like to accrue to their Subjects, from the commerce with the Portuguese, bred no small jealousies among them. Every one used his most pressing endeavours to oblige these foreigners to put into his harbours preferably to others. By this means, they disposed of their commodities freely and currently all over the Empire. The Japanese, curious as they are, strove who should first get these foreign rarities into his possession, and being unacquainted with their intrinsic value, they willingly paid whatever prize was exacted. The reverend fathers of the Society of Jesus, who accompanied this first Portuguese colony into *Japan*, had it no less at heart to propagate the Gospel amongst these Infidels. It was so much the more easy to the Portuguese, to bring their trade into a flourishing condition, and at the same time to advance and support the conversion of the Japanese to the faith of our Saviour, as the neighbouring Town of *Macao* in *China*, which they were then already possess'd of, could furnish them at command, with a sufficient stock of European and Indian commodities, and a competent number of Priests. Their countrymen the Spaniards, who were then establish'd in the City of *Manilbas* in the Phillipine Islands, not very far distant from *Japan*, were likewise at hand to assist them in case of need, and the City of *Goa* itself, as an Indian Rome, and the Metropolis of all the Portuguese dominions in the East, though at a greater distance from *Japan*, yet could easily, and without prejudice to its own Inhabitants, send over fresh recruits of Ecclesiasticks. Hence 'tis not to be wonder'd that the Portuguese attain'd in a short time to the highest pitch of fortune. The Merchants in exchange for their European and Indian commodities, as raw silk, fine stuffs, druggs, wines, medicines, and a great variety of other both natural and artificial curiosities, became possess'd of immense treasures, and the golden marrow of the country. The fathers of the Society on their side gain'd the hearts of the people, always greedy of novelties, by the meek and comfortable doctrine of the Gospel, which was new and till then entirely unknown to the Japanese, by the examples of their modest and virtuous way of life, by their charitable and disinterested assistance to the sick and poor, as also by the pomp and majesty of their divine service, which the Japanese were uncommonly delighted withal. Besides all these advantages, a certain natural resemblance between the minds and inclinations of the Japanese and Portuguese, both born nearly under

The flourishing Condition of their Trade, and success in propagating the Gospel.

under the same clime, and in particular, the great affability, and that serious and pleasing gravity common to both nations, as on one side it contributed not a little to the advancement and flourishing condition of the Portuguese trade, so on the other it fill'd the Jesuits with just grounds to hope for success in the conversion of these Heathens to the faith of Christ. 'Tis true, they did not at first, as beginnings are always difficult, meet with that docility in the Japanese, which they expected, insomuch that even that great Apostle of the Indians, *S. Francis Xavier*, unwilling to stay any longer to so little purpose, resolv'd to leave the country, and to retire where he thought his presence could be more useful. But these seeming difficulties, which at first, they had to struggle with, are easily to be accounted for, since the fathers being then as yet unacquainted with the customs, manners, language, and policy of the Japanese, were oblig'd to get their sermons, and what else they had to propose to the people, translated into Japanese by not over-skilful interpreters, and the Japanese words express'd in latin characters, which being done, they read out of their papers, what they did not understand themselves, and in a manner, as may be easily imagin'd, which could not but expose them to the laughter of a less serious and unattentive audience. But in success of time, when they came to familiarize themselves with the natives, learning their language, studying their religion, their customs and inclinations, they then met with a success infinitely beyond their expectation. The number of converts, chiefly upon the Island *Kiusju*, where they first settled, was almost unconceivable, and this the rather, as the Princes of *Bungo*, *Arima* and *Omura*, did not only openly espouse the interest of the Christian religion, but were converted themselves, and baptiz'd, and sent in the year 1582 some of their nearest relations, with letters and presents, to pay homage to the then *Pope Gregory XIII*, and to assure his Holiness of their filial submission to the Church, an account of which most celebrated embassy hath been given in the works of that incomparable Historian *Thuanus*, and by many other Roman catholick writers. The illustrious and pious example of these Princes was quickly follow'd, not only by their own subjects, but likewise by the subjects of the Princes their neighbours, with that zeal and forwardness, that it may be justly said of them, they forc'd themselves into the kingdom of heaven. The gospel being thus propagated in *Japan*, slowly indeed in some places, but with incomparable success in others, fresh recruits of workmen for so good, tho' unexpected a harvest, were sent over from *Manilhas*, *Macao*, and *Goa*. In the mean time some of the natives of *Japan* were bred up amongst the Jesuits, and afterwards admitted into their order. These forwarded the propagation of Christianity, far beyond what the European fathers could do, being able to talk to their countrymen in their own language, and to make them sensible of the absurdity and incon-

inconsistence of their religion, and Idol-worship. Considering this, there was good ground to hope, that the conversion of the whole Empire of *Japan* would be brought about in time, when of a sudden, and unexpectedly, affairs took quite another turn. This new religion, and the great number of persons of all ranks and qualities, who were converted to it, occasion'd considerable alterations in the church, prejudicial in the highest degree to the heathen clergy, and it was fear'd, that the same might be attended with fatal consequences, even upon the state, for which, and for several other reasons to be mention'd hereafter, the Secular Emperor thought it necessary to put a stop to this growing evil, and to forbid all his subjects, under pain of death, to embrace a religion like to prove so detrimental. For this purpose proclamations were issued in 1586. The same year the persecution began, and several persons were executed for having disobey'd the Imperial commands. This unexpected turn however was not able to stop the progress of christianity. The common people continu'd openly to embrace and to profess the same, and many persons of quality, out of fear and circumspection, did the same in private. Not even the raging flames of a persecution, the most dreadful of any mention'd in histories, seem'd at first to have that effect, which the heathen government expected it should. For altho' according to the letters of the Jesuits, 20570 persons suffer'd death for the faith of Christ, only in the year 1590, yet in 1591 and 1592, when all the churches were actually shut up, they made 12000 new converts. The Japanese writers themselves do not disown, that the young Emperor *Fide Jori*, who in the year 1616, was put to death by his tutor *Ijejas*, who usurp'd the throne upon him, was suspected of being a Christian, and that the greatest part of his court, soldiers, and military officers, profess'd the same religion. The cheerfulness, with which the new converts suffer'd all imaginable torments, and the most cruel death, rather than to renounce their Saviour, excited the curiosity of many people to know, what doctrine it was, that could make its followers so joyful even in the pangs of death, and they were no sooner instructed in the same, but it manifestly appear'd so full of truth and comfort, that many resolv'd to embrace it.

Here I shall leave for a while the affairs of religion, to say a few words concerning the commerce and trade of the Portuguese. The merchants in their trade, and the Priests in the propagating of the Gospel, prosper'd equally well. The merchants married the daughters of the richest Inhabitants, and dispos'd of their goods to the best advantage. The gold of the country was exchang'd against European and Indian curiosities, medicines, stuffs, and other things of the like nature. Upwards of 300 tuns of this precious metal were exported every year, for at that time they had full liberty to import, and to

*State of the
Portuguese
Trade.*

export, what goods, and in what quantity they pleased. At the time of their rising greatness they imported their goods in large ships; but upon the decline of their trade they came thither only with *Galliot*s, as they call them, or smaller vessels. They first put into the harbours of *Bungo* and *Firando*. Then they came only to *Nagasaki*. The gain upon the goods imported was at least *cent per cent*, and they got not a little upon what they exported. It is believ'd, that had the Portuguese enjoy'd the trade to Japan but twenty years longer, upon the same foot as they did for some time, such riches would have been transported out of this *Ophir* to *Macao*, and there would have been such a plenty and flow of gold and silver in that town, as sacred writs mention, there was at *Jerusalem* in the times of *Solomon*. It is needless here to enter into all the particulars of their trade, and I think it sufficient to mention, that even in the last years of their going to *Japan*, when their trade was in its greatest decline, I mean, in 1636, 2350 chests of silver, or 2350000 *Thails*, besides 287 Portuguese, with their relations and families, were carried on board four ships from *Nagasaki* to *Macao*. In 1637, they imported goods, and exported money to the value of 2142365 *Thails*, 4, 1, on board six ships, and in 1638, to the value of 1259023 *Thails*, 7. 3. only with two *Galliot*s. And I found it mention'd, that some few years before they sent away on board a small ship of theirs upwards of 100 Tons of gold.

Fall of the
Portuguese.

Now as to the fall of the Portuguese, I heard it often affirm'd, by people of good credit amongst the Japanese themselves, that pride and covetousness in the first place, pride amongst the great ones, and covetousness in people of less note, contributed very much to render the whole nation odious. Even the new converted Christians were astonish'd, and grew impatient, when they saw, that their Spiritual Fathers aim'd not only at the salvation of their souls, but had an eye also to their money and lands, and that the merchants dispos'd of their goods in a most usurious and unreasonable manner. The growing riches, and the unexpected success in the propagation of the gospel, puff'd up both clergy and laity. Those who were at the head of the clergy, thought it beneath their dignity, to walk on foot any longer, in imitation of Christ and his Apostles. Nothing would serve them, but they must be carried about in stately chairs, mimicking the pomp of the Pope and his Cardinals at *Rome*. They not only put themselves upon an equal foot with the greatest men of the Empire, but swell'd with Ecclesiastical pride, fancied that even a Superior rank was nothing but their due. It one day happen'd, that a Portuguese Bishop met upon the road one of the Councillors of state in his way to court. The haughty prelate would not order his chair to be stopt, in order to alight, and to pay his respects to this great man, as is usual in the country, but without taking

taking any notice of him, nay indeed without shewing him so much as common marks of civility, he very contemptibly bid his men carry him by. So imprudent a step, and withal so contrary to the meekness and humility these gentlemen profess, at a time too, when the Portuguese had already lost the best part of that esteem and favour, they were in formerly, could not but be attended with fatal consequences, highly prejudicial to the interest of the whole nation. This great man, exasperated at so signal an affront, thenceforward bore a mortal hatred to the Portuguese, and in the height of his just resentment, made his complaints to the Emperor himself, with such an odious picture of the insolence, pride and vanity of this nation, as he expected could not but raise the Emperor's utmost indignation. This happen'd in 1596. The next year the persecution against the Christians began a-new, and twenty-six persons, of the number whereof were two foreign Jesuits, and several Fathers of the Franciscan Order, were executed on the cross. The inconsistency of the Christian doctrine with the religion and idol-worship, as it was then establish'd in the country, was another of the essential causes of that cruel persecution rais'd against the adherents thereof. The new converted Christians told their countrymen, that so long as they continu'd Heathens, they had nothing to expect but eternal damnation; and not only this, but they carried their zeal for their newly embrac'd doctrine, and their hatred against the Pagan worship, and its Bonzes or Priests, so far, as to pull down their Temples and Idols. And it was to be fear'd, that both church and state would be thereby thrown into a still greater confusion, were not the growing evil timely remedied. The union and harmony which was observ'd to reign among the Christians, and their joint endeavours to abolish the Pagan Religions of the country, and upon the ruins thereof to raise their own, afforded matter of jealousy and speculation to the prudent Emperor *Taico*, and his successor *Ijejas*, the former of whom ow'd the crown, and his greatness, entirely to his courage and conduct, the latter to treachery and indirect practices. *Ijejas* indeed had so much the more reason to be apprehensive, that the increase of the Christian Religion might prove prejudicial to his interests, as his pupil *Fidejori*, (*Taico's* only son, upon whom he usurp'd the throne,) and the greater part of his court and party had been either Christians themselves, or at least very favourably inclin'd to this religion. Both *Taico* and his successor *Ijejas*, as they had no hereditary right to the throne they were possess'd of, made it their endeavour, for their own security, to remove all obstacles, that could possibly tend to make the possession thereof troublesome to them, and amongst others, to put an entire stop to the further propagation of a religion so inconsistent with all the others, then existing in the country, and so like to beget enmities and jealousies between their subjects.

First of all therefore an Imperial Proclamation was issued, forbidding the doctrine of the Fathers, as the Japanese then term'd the Roman Catholick Religion, to be taught and propagated any further. After this, the Governors, Princes and Lords of the several Provinces were desir'd by persuasion, or force, to oblige their Subjects to renounce the faith of our Saviour, and to return to their old Religion. The directors also of the Portuguese trade receiv'd strict orders not to bring over any more Ecclesiastics on board their ships, and last of all the monks and priests, then in the country, were order'd forthwith to depart. However little regard was had at first to these Imperial orders. The Princes indeed and Governors of several Provinces left no stone unturn'd to make their subjects renounce the belief in Christ, and return to the worship of their Idols. But the Portuguese and Castilians did not leave off bringing over on board their ships, tho' indeed in private, fresh recruits of Ecclesiastics, nor could the Jesuits, then establish'd in the country, by any means be brought to comply with the Imperial commands, and by quitting the Empire at once to loose what they had been so many years labouring to bring about. Much about the same time another unlucky accident happen'd.

Some Franciscan Friars, whom the Governor of *Manilbas* in the Philippine Islands had sent as his Ambassadors to the Emperor of *Japan*, did during the whole time of their abode in the Country, preach openly in the publick Streets of *Miaco*, where they resided, and where of their own accord they built a Church, contrary to the Imperial commands, and contrary to the advice and earnest solicitations of the Jesuits. They had nothing to alledge for so imprudent and untimely a proceeding, but an ardent longing after the crown of martyrdom, and the command of the Apostle, *that God ought to be obey'd preferably to men*, altho' it was evident to a demonstration, that so open a disregard to the Emperor's commands, and so notorious a breach of the Laws of the Empire, would prove in the end not only fatal to their persons, but highly prejudicial to the advancement of christianity and the good of the church. And indeed the persecution, which was afterwards rais'd against the christians, hath not its like in history, and at last, after a cruel butchery of many thousand of its adherents, which lasted for forty whole years, it ended with its total extirpation, the loss of that profitable trade, which the Portuguese and Castilians had carried on for near a hundred years, and the banishment of this nation for ever. The view of the Court, as it appears by several instances, was not at first to deliver up the whole Portuguese Nation to their resentment. *Taiko*, once upon some false informations flew into a sudden passion against the fathers of the society, and commanded them to depart the Empire within twenty days; but soon after, he not only mitigated this decree, but gave them leave to build a Church near *Miaco*, tho' at the same time he order'd them never to preach

in

in it, which shew'd that his disaffection and hatred was levell'd more at the religion they profess'd, than at their persons. Nor did it appear, that the Emperor's successors design'd to push matters so far, as to banish the whole Nation for ever. They would not willingly be without the foreign commodities and curiosities, which were imported by the Portuguese. Even at the latter end of that dreadful persecution of the Christian religion, when there were but few left of all the Portugeze and Castilian Fathers, they spar'd the Merchants and secular Persons, on purpose to continue trade and commerce with them, which they look'd upon as an affair entirely independant of the other. In order to this, the Island *Desima*, now in possession of the Dutch, was rais'd in the harbour of *Nagasaki*, and assign'd for them to live in. But some time after, the fatal discovery of a dangerous conspiracy, which they and the yet remaining adherents of their religion enter'd into against the person of the Emperor, as a heathen Prince, put a finishing stroke to their total ruin, and hasten'd the sentence which was pronounc'd soon after, that they should be for ever banish'd all the Emperor's dominions. The thing happened as follows. The Dutch allur'd by the advantageous and profitable trade of the Portuguese in the Indies resolv'd likewise to extend their navigation to these remote parts of the world, sometime before the year 1600. The first factory they had in *Japan*, was built at *Firando*, and they had liberty of a free commerce granted them by Imperial Letters Patent. The Interest of their trade in the East Indies, then in a hopeful and flourishing condition, prompted them to do, what otherwise at that time they well might, being engaged in war with *Spain*, then Sovereign of all the Portuguese dominions in Europe and the East: I mean, to supplant the Portuguese, and as much as lay in their power, to ruin their trade. But besides, had these two reasons not been sufficient to justify their proceedings, there was another still more pressing, and this was to do justice to themselves and their characters. The Portuguese made use of all the cunning malicious inventions, to blacken the Dutch, calling them Rebels to the Spaniards, their former Sovereigns, Pirates and the like, in a word, describing them as the very worst and most unjust people in the World. In this view surely the Dutch were not much to be blamed for whatever attempts they made afterwards to keep up their own credit, to clear themselves of these and the like calumnies laid to their charge, and withal to take what revenge they could upon their enemies. I believe every body in their circumstances would have laid hold of an excellent opportunity, which offer'd soon after: for having taken a homeward bound Portuguese Ship near the Cape of Good Hope, on board which they found some traiterous Letters to the King of *Portugal*, written by one Captain *Moro*, who was chief of the Portuguese in *Japan*, himself a Japanese by birth, and a great zealot for the Christian Religion, they took special care forth-

with to deliver the said letters to their Protector the Prince of *Firando*, who communicated them without loss of time to the Governor of *Nagasaki*, as supreme director and judge in foreign affairs, who, by the by, was a great friend to the Portuguese. Captain *Moro* having been taken up, boldly, and with great assurance denied, the fact, and so did all the Portuguese then at *Nagasaki*. However, neither the Governor's favour, nor their constant denial, were able to clear them, and to keep off the cloud, which was ready to break over their heads. Hand and Seal convinc'd them. The letter was sent up to court, and Captain *Moro* sentenc'd to be burnt alive on a pale, which was executed accordingly. This letter laid open the whole Plot, which the Japanese Christians, in conjunction with the Portuguese, had laid against the Emperor's life and throne, the want, they stood in, of ships and soldiers, which were promis'd them from *Portugal*, the names of the Japanese Princes concern'd in the conspiracy, and lastly, to crown all, the expectation of the papal blessing. This discovery, made by the Dutch, was afterwards confirm'd by another letter, wrote by the said Captain *Moro* to the Portuguese Government at *Macao*, which was intercepted and brought to *Japan* by a Japanese Ship. Considering this, and the suspicions, which the court had then already conceiv'd against the Portuguese, it was no difficult matter throughly to ruin the little credit and favour they had as yet been able to preserve, the rather since the strict Imperial orders notwithstanding, they did not leave of privately to bring over more Ecclesiasticks. Accordingly in the year 1637 an Imperial Proclamation, sign'd by the chief Councillors of state, was sent to the Governors of *Nagasaki*, with orders to see it put in execution. It was then the Empire of *Japan* was shut for ever, both to foreigners and natives. Thenceforward no foreign nation should have leave to come into the country, and none of the Emperor's subjects to go abroad, as appears among others, by the following positive orders contain'd in the Proclamation aforesaid.

To *Sakaki Barra Findano Canti*, and to *Baba Sabray Sejimon*.

“ NO Japanese ship, or boat whatever, nor any native of *Japan*, shall presume to go out of the country: who acts contrary to this, shall die, and the ship, with the crew and goods aboard, shall be sequester'd till farther order.

“ All Japanese, who return from abroad, shall be put to death.

“ Whoever discovers a Priest, shall have a reward of 400 to 500 *shuets* of silver, and for every Christian in proportion. (A *shuet* of silver

“ silver weighs about five ounces, so that 500 shuets amount to 2500 ounces, which is about 2500 Rixdollars, or 500 l. Sterling.)

“ All persons, who propagate the doctrine of the Christians, or bear this scandalous name, shall be imprison'd in the *Ombra*, or common goal of the town.

“ The whole race of the Portugueze, with their mothers, nurfes, and whatever belongs to them, shall be banish'd to *Macao*.

“ Whoever presumes to bring a letter from abroad, or to return after he hath been banish'd, shall die, with all his family; also, whoever presumes to intercede for them, shall be put to death.

“ No nobleman, nor any soldier, shall be suffer'd to purchase any thing of a foreigner, &c.

(I omit the remaining articles of this proclamation, as being foreign to my present purpose.)

Given in the thirteenth year of our reign, *Quanje* 19, in the 5th month.

Sign'd,

Saccaja Sanikkeno Cami.

Dijno Ojeno Cami.

Cangano Cami.

Matzendeyro Infemo Cami.

Abono Bongono Cami.

Now, altho' the Governors of *Nangasaki*, upon receipt of these severe Imperial commands, took care that they should be obey'd and put in execution without delay, yet the directors of the Portuguese trade could, with much ado, maintain themselves in *Japan* for about two years longer, still amus'd with hopes to obtain leave to stay in the Island *Desima*, and there to continue their trade, which they were as unwilling to lose as their lives. (This Island, which lies in the harbour not far from the town, to which it was made contiguous by a bridge, hath been purposely rais'd from the bottom of the sea in the year 1635, and surrounded with strong gates, pallisadoes, and guard-houses, with an intention to shut up the Portuguese in it for the sake of their trade, and to keep them as *Godo's*, or Hereticks, separate from any farther commerce with the natives.) But yet they found themselves at last wholly disappointed. The Emperor was throughly resolv'd to get rid of them, and upon assurances given him by the Dutch East India Company, that they would take care for the future to supply the country, with what commodities had been formerly imported by the Portuguese, he declared them, and the Castilians, and whoever belong'd to them, enemies of the Empire, forbidding, with the utmost severity, for ever to import even the goods of their country, such as cloath, leather, wool, stuffs, and in short all their growth and manufactures, Spanish wines only excepted, which should be imported for the particular use of the court. After this manner,

*Their total
Expulsion.*

manner it was, and for these several reasons hitherto given, that the Portuguese lost their profitable trade and commerce with *Japan*, and were totally expell'd the country, before the latter end of the year 1639.

Attempts made in vain by the Portuguese, to revive their Trade.

The Portuguese not discouraged by the many hardships, and great losses they had already undergone, before they would absolutely give over all hopes of continuing, or reviving this advantageous branch of their trade, resolv'd to try one step more, and in the year 1640, the next after their total expulsion, the Government of *Macao*, sent two Ambassadors to the Emperor, attended with a numerous retinue, consisting in all of seventy three persons. These Ambassadors, as soon as they came into the harbour of *Nangasaki*, were forthwith, pursuant to the standing Imperial orders aforesaid, put under arrest with their whole retinue, and their Ship also taken in execution, though otherwise they had no commodities on board, to shew that they did not come with an intention to trade. Notice of their arrival and imprisonment having been immediately sent to Court, the Emperor, contrary to the law of nations, sentenc'd them all to be beheaded, excepting twelve men of the lowest rank, who were to be sent back to *Macao*, to bring their countrymen the news of this unhappy success, along with a most proud and threatening message from the Emperor, containing in substance, that should the King of *Portugal* himself, nay the very God of the Christians, presume to enter his dominions, he would serve them in the very same manner. What became afterwards of these twelve men, is not known, for they did not reach *Macao*, and it is highly probable, that for want of ability and skill in the management of their ship, they perish'd at sea. The remaining unhappy persons, who were to be executed, had according to the custom of the country, each his own executioner standing by him, so that upon the signal given, all their heads were struck off in an instant.

What happen'd to a Spanish Ship from the Philippine Islands.

In a Japanese manuscript, written by an inhabitant of *Nagasaki*, who liv'd in those times, I find mention made of another tragical event, which happen'd, sometime before this execution, to a large Spanish ship, which came to *Japan* from the *Philippine* Islands, and was sunk with all the goods on board, and all the ship's company butcher'd in the harbour of *Nagasaki*. I was willing to insert the history of this unhappy accident, as I found it related in the manuscript aforesaid, not doubting the truth thereof, altho' there is no mention made of it in the Journal of the Dutch, who had then their settlement at *Firando*. The thing happen'd as follows.

The Castilians (so the Spaniards were call'd by the Japanese) took a Japanese yonk near *Manilhas*, and drown'd all the people on board, thinking by this means to sink the very memory of so barbarous an action. But nevertheless it soon came to be known at the Japanese

nese Emperor's court. About a year after a Spanish ship of three decks, bound from the *Philippine* Islands for *Japan*, came to an anchor in the harbour of *Nagasaki*, whereof immediate and speedy notice was sent to court by the Governors of that town. Upon this the Prince of *Arima* receiv'd orders from the Emperor to destroy and to burn the said ship, with all the goods and people on board. About three days before this order came, the Spaniards had warning given them by some well-meaning people, and friends of theirs, at *Nagasaki*, that a storm was like to break out upon their heads, and were withal advis'd, by a speedy flight, to escape this imminent danger. But covetousness at first, and at last contrary winds, prevented their following so good an Advice. They busied themselves day and night, lading the ship with gold, silver, and precious Japanese goods, bringing as much of their riches on board, as she could possibly hold, and preparing themselves for departure and defence in case of an attack. Mean while the Prince of *Arima*, who was appointed to put the Imperial orders in execution, arriv'd in the harbour with a competent number of soldiers, and a great number of boats. The Spanish ship was surrounded immediately, which, and the wind's being contrary, made it impossible for her to make her way thro', and to escape. The Spaniards in this extremity unanimously took a firm resolution, to sell their lives dear and the Japanese found it not so easy a matter, as they imagin'd, to take and to burn this ship. The Prince on his side, did what he could, by his presence, and great promises of reward to encourage his soldiers to a vigorous attack, but finding that none cared to be foremost, he jump'd on board the Spaniard himself, and was follow'd in an instant, by such a number of his soldiers, as cover'd all the deck. The Spaniards upon this retir'd under deck, shutting the hatches after them. The Prince suspecting, that this was not done without some ill design, jump'd over again on board his own ship, as it were to fetch more men, and the moment after the Spaniards having fir'd some barrels of powder, which they had laid under deck, blew it up with all the Japanese standing upon it. The first blow being over, the Prince commanded fresh troops to board the enemy a second time, upon which the Spaniards having retir'd under the second deck, blew it up in the same manner. So they did likewise the third, after the Japanese had made a fresh attempt upon it, the Spaniards retiring to the very bottom of the ship. By these repeated blows, the harbour was cover'd with Japanese, dead, wounded and bruis'd, before they could so much as come at the Spaniards, who defended themselves with the utmost bravery for some hours, not surrendering till they were all kill'd to a man. This attack, wherein upwards of 3000 Japanese lost their lives, lasted full six hours. Incredible treasures were found afterwards at the place where the ship sunk, and 'tis

said, that about 3000 chests of silver were taken up. Thus far my Japanese author. I was told, that not many years ago some silver had been div'd up at the same place.

*Spy-guards at
the tops of the
Mountains.*

The Japanese having at last clear'd the country of all the Portuguese, (some few of the fathers excepted, who continued there still hid up and down) the court at *Fedo* receiv'd advice, that they had been very favourably receiv'd in *China*, and that they had great interest at the court of the *Chinese* Emperor. This oblig'd them to be upon their guard. For this purpose guard-houses, or beacons, (which are still subsisting) were erected at the tops of high mountains, and the soldiers upon duty order'd, upon discovery of a fleet of ten or more European ships sailing towards *Japan*, to give immediate notice thereof by lighting of fires, for which they have always some combustible matter ready at hand. These fires being seen, and others lighted at the tops of distant mountains, the court at *Fedo* may by this means receive warning in twenty four hours, and consequently without delay give necessary orders for the defence of the country, the rather, because ever since such good regulations were made, that as soon as these fires are lighted, every one knows what post he is to take, and what part to act in defence of his country.

C H A P. VI.

Of the Dutch Trade in Japan in general.

First Settlements of the Dutch in Japan.

THE Dutch, allur'd by the advantageous trade of the Portuguese, resolv'd, not long after the establishment of their East India company, and in the very infancy of their navigations into the Indies, about the beginning of the last century, to make proper settlements in *Japan*, and to provide for the reception of the ships and goods, which they intended to send thither every year. Their first factory and habitation was built on a small Island, not far from the town of *Firando*, and made contiguous to the same by a bridge. They were the more welcome, and the better receiv'd, the greater enemies they were to those, whom the supreme power had then already resolv'd to get rid of, and to expel the Country, I mean the Portuguese. This nation indeed used their utmost endeavours, and all the influence and credit, they had as yet preserv'd with several great men in the Empire, to crush the Dutch establishments, in the very beginning, and to ingross the whole trade to themselves, but all was in vain. The then reigning Emperor *Ijejas*, who was after his death call'd *Gongen*, granted the Dutch, in the year 1601, a free trade to all his dominions by an express *Gosjunim*,

as they call it, which in the literal sense implies a great *Cinnaber mark*, and must be understood of Imperial letters patents sign'd by all the Councillors of state, and seal'd with the red Imperial seal, whence the whole instrument hath borrow'd its name. By vertue of these Imperial letters patents the Dutch had leave to import and dispose of their goods, in all parts of the Emperor's dominions, and this permission was back'd with a strong recommendation to all his subjects to forward and to assist them, as much as lay in their power, the whole in very significant and favourable terms and characters. After the death of *Iejas* the Dutch apply'd for a renewal of their privilege. This imprudent step being entirely contrary to the custom of the Japanese nation, which hath a great regard for, and inviolably keeps, the laws and promises made by their ancestors, their demand indeed was granted, and their privilege renew'd, much upon the same terms, but in more disadvantageous Characters. Mean while the prosperity of the Portuguese nation was daily decreasing, and hastening to a fatal period, the Dutch on their side left no stone unturn'd, upon their impending ruin to build a foundation for their own establishment. No trouble, no expences were spar'd to please the Emperor, upon whom alone all the good or bad success of their trade depended. Whatever could be thought of, was done to oblige the Counsellors of state, particularly the Prince of *Firando*, and other great men, who had it in their power to promote, or to hinder their credit and interest at court. The most exquisite curiosities of nature and art were purchas'd and brought over for the annual presents. The oddest and scarcest animals, in particular, were bought up in the remotest Kingdoms of Europe, *Persia*, and the *Indies*, to have wherewithal to satisfy their demands, ridiculous and fanciful, as they generally were, and of animals so strange in their nature, colours, and shape, as perhaps never existed in nature, though they pretended to give us the drawings of them in order to enable us to find them out. In short, the interest of the Dutch, and the great profits, which were likely to accrue to their East India company from so advantageous a branch of trade, if they could maintain themselves in credit and favour with this nation, put them under an absolute necessity blindly and passively to obey, what commands were laid upon them, how hard and unreasonable soever. This will appear more fully by the following instances. In the year 1638 they were commanded by the Emperor to demolish the factory and warehouse, which had been lately built by them upon the Island *Firando*, and to lay the same even with the ground, so suddenly, that one would think they had been his greatest Enemies, and this for no other reason, but because they were built of hewn stones, handsomer than the buildings of the country, and because the year of our blessed Saviour's nativity was engrav'd in the front. This unexpected order, though never so unreasonable, they were obliged forthwith to comply with, not only with-

Their behaviour with regard to the Imperial court

out shewing the least mark of dislike, but even with seeming satisfaction. Not long after, and the very same year, the Court scrupled not to make them undergo a still severer trial, and to exact most convincing proofs, which of the two was the greater, their regard for the Imperial orders, or the love for their fellow Christians. The case was this: About 40000 Christians, reduced to most desperate counsels by the many unparallel'd cruelties and torments, which many thousands of their brethren had already suffer'd, and which they themselves had till then very narrowly escap'd, rose up and retir'd into an old fortify'd place in the neighbourhood of *Simabara*, with a firm resolution to defend their lives to the utmost of their power. The Dutch upon this, as friends and allies of the Emperor, were requested to assist the Japanese in the siege of this place, and the impending total destruction of the besieged Christians. Mr. *Kochebecker*, who was then director of the Dutch trade and nation at *Firando*, having receiv'd the Emperor's order to this purpose, repair'd thither without delay, on board a Dutch ship lying at anchor in the harbour of *Firando* (all the other ships, perhaps upon some intimation given them, that some such request was like to be made to them from court set sail but the day before,) and within a fortnight's time batter'd the town with 426 cannon balls, both from on board his ship, and from a battery, which was rais'd on shore, and planted with their (the Dutch) own guns. This compliance of the Dutch, and their conduct during the siege, was entirely to the satisfaction of the Japanese, and altho the besieg'd seem'd in no manner of forwardness to surrender, yet as by this cannonading they had been very much reduc'd in number, and their strength greatly broke, Mr. *Kochebecker* had leave at last to depart with his ship, after they had oblig'd him, to part with six guns more, for the use of the Japanese, besides those which were on shore already, not considering, that the ship was thereby made very defenceless herself for so insecure a voyage, as was at that time the passage from *Japan* to *Batavia*. By this submissive readiness to assist the Emperor in the execution of his designs, with regard to the final destruction of Christianity in his dominions, 'tis true indeed, that we stood our ground so far, as to maintain our selves in the country, and to be permitted to carry on our trade, altho' the court had then some thoughts of a total exclusion of all foreigners whatever. But many generous and noble persons, at court and in the Empire, judg'd quite otherwise of our conduct, and not too favourably for the credit, we had thereby endeavour'd to gain. It seem'd to them inconsistent with reason, that the Dutch should ever be expected to be sincerely faithful to a foreign Monarch, and one too, whom they look upon as a Heathen Prince, whilst they shew'd so much forwardness to assist him in the destruction of a people, with whom they otherwise agree in the most essential

essential parts of their faith, as the Japanese had been inform'd by the Portuguese and Manihese Fathers, and to sacrifice to their own worldly interest those, who follow Christ the very same way, and enter the kingdom of heaven thro' the same gate, expressions which I have often heard the natives make use of, when the conversation happen'd to turn upon this subject. In short, our humble complaisant and obliging conduct notwithstanding, we were so far from bringing this proud and jealous nation to any greater confidence, or more intimate friendship, that on the contrary their jealousy and mistrust seem'd to increase, in proportion to the many convincing proofs of sincerity and faithfulness we gave them, and that the better we deserv'd of them, the more they seem'd to hate and despise us, till at last in the year 1641, soon after the total expulsion of the Portuguese, orders were sent us to quit our old factory at *Firando*, to exchange the protection of a good and indulgent Prince, for the severe and strict government of *Nagasaki*, and under a very narrow inspection to confine our selves within that small Island, I should rather say, Prison, which was built for the Portuguese. So great was the covetousness of the Dutch, and so great the alluring power of the Japanese gold, that rather than to quit the prospect of a trade, indeed most advantageous, they willingly underwent an almost perpetual imprisonment, for such in fact is our stay at *Desima*, and chose to suffer many hardships in a foreign and heathen country, to be remiss in performing divine service on sundays and solemn festivals, to leave off praying and singing of psalms in publick, entirely to avoid the sign of the cross, the calling upon Christ in presence of the natives, and all the outward marks of christianity, and lastly, patiently and submissively to bear the abusive and injurious behaviour of these proud Infidels towards us, than which nothing can be offer'd more shocking to a generous and noble mind.

Quid non mortalia pectora cogis Auri sacra fames!

But I proceed to a more particular description of the Dutch prison in *Japan*, for so I may deservedly call their habitation and factory at *Nagasaki*. The place where the Dutch live, is call'd *Desima*, that is, the *Fore-Island*, the Island situate before the town: Sometimes also they call it *Desimamatz*, that is, the *Fore-Island Street*, it being comprehended amongst the streets of *Nagasaki*, and subject to the same regulations. It stands not far from the town, and hath been rais'd from the bottom of the sea, which is hereabouts rocky and sandy, lying bare in very low water. The foundation, for one and a half or two fathoms, is of freestone, and it rises about half a fathom above high-water-mark. In shape it nearly resembles a fan without a handle, being of an oblong square figure, the two longer sides whereof are segments of a circle. It is join'd to the town by a small stone-bridge, a few paces long, at the end whereof is a strong guard-house, where there

*De Captivitate
Desima.*

are soldiers constantly upon duty. On the North-side of the Island are two strong gates, which they call the water-gates, which are never open'd but for lading and unlading our ships, some Commissioners appointed by the Governors being present. The whole Island is enclos'd with pretty high deal-boards, cover'd with small roofs, on the top whereof is planted a double row of pikes, like what they call a *Cheval de Frize*; the whole being, in the main, very weak, and unable in case of need, to hold out against any force. Some few paces off the Island, in the water, are thirteen very high posts standing at proper distances, with small wooden tables at the top, upon which is written, in large Japanese characters, an order from the Governors, strictly and under severe penalties forbidding all boats or vessels, to come within the said rails, and to approach the Island. Just before the bridge, towards the town, is a place built of square stones, where they put up the Imperial Mandates and Proclamations, and the orders of the Governors. Two orders of the Governors are continually to be seen there, written on so many boards, one of these orders relates to the regulation of the guard, and the other is directed to the street-officers of *Desima*, and to all persons who have any business there, and are on this account oblig'd to go in or out. Besides this, the *Otona*, or chief officer of the street, to shew both his vigilance, and the authority he is invest'd with, chiefly at the time of the sale of our goods, causes another order of his own, much to the same purpose with those of the Governors, to be put up on the other side of the bridge, just by the entry of our Island. All these several orders and proclamations, I propose to treat of in a particular chapter. (See the 10th Chapter of this Book.) The square surface of our Island is commonly suppos'd to be equal to that of a *Stadium*, having 600 foot in length, and 240 in breadth. By my own measuring I found the breadth to be of 82 common paces, and the main length of 236, I say the main length, because, as will appear by the annex'd figure, it is smaller towards the town, and larger towards the harbour. A broad street runs across the whole Island. There is also a small walk to go round along the deal boards which inclose it. This walk may be shut up at any time, if needful. The gutters run all out into the sea, being crooked narrow pipes, made so on purpose, lest any thing should be by this means convey'd out of the Island, which they suppose could be easily done if they were made straight. That street only, which runs across the Island lengthways, hath houses built on both sides. These houses, and the whole Island, were built at the expence of some inhabitants of *Nagasaki*, to whom, or their heirs, we still pay, by virtue of the first agreement, a yearly rent of 6500 *Siumome*, a price far beyond the real value. All the houses are built of wood, chiefly firr, and are withal very sorry and poor, looking more like cottages. They are two stories high, the lower-

most

most of which serves instead of warehouses. The uppermost we live in, and these we must fit up at our own expence, with colour'd paper, instead of hangings, as the custom is in the country, and provide our selves with mats to cover the floor, as also with doors and locks, if we have a mind to keep our things safe, and to have the rooms shut at night. The other buildings within the compass of our Island are, three guard-houses, standing one at each end, and one in the middle of the Island: A place hard by the entry, where they keep all the necessary instruments to extinguish fires, for which purpose also there are several holes dug to fetch up water, which however are kept shut, and nail'd up so, that in case of need they may be easily open'd. All the water we want in the kitchen, and for common use, comes from the river which runs thro' the town. It is brought over in pipes made of *Bambous*, and runs into a reserver built within the Island. This provision of water, is an article to be paid for by itself. Behind the great street the company caused at their own expence, a convenient house to be built for the sale of our goods, as also two warehouses strong enough to hold out against fire; (the warehouses abovemention'd, or the first stories of our dwelling houses being expos'd to rain and fire, and but very little secur'd from thieves) a large kitchen; a house for the deputies of the Governors, who are appointed by them to direct and regulate our trade; a house for the Interpreters, which is made use of only at the time of our sale; a kitchen and pleasure-garden; a place to wash our linnen, and other things; some small private gardens, and a bagnio. The *Otona*, or chief officer of the street, hath also a house and garden of his own. A place hath been left empty for some shops, which are put up during the time, our ships lie in the harbour. And there is likewise another corner for laying up old rubbish, cordages, and several utensils necessary for packing of goods. Very lately some people have been executed upon this same place for smugling, and the Governors upon this occasion inform'd us, that unless proper care be taken for the future, the Dutch should suffer for this crime as well as the natives. (*In the Author's original High German Manuscript, there were several references to a ground-plot, or view of the Island, as I suppose, but not finding the same among his other drawings and papers, I was oblig'd to leave them out. In the mean time, the reader is desir'd to consult the plan of Nagasaki, Tab. XIX.*)

This is the present state of the Island, the small compass whereof the Dutch have been confin'd to by the Japanese; and as things now stand we must be so far satisfied with it, there being no hopes that we should ever be better accommodated, or allow'd more liberty by so jealous and circumspect a nation. Our ships, which put into this harbour once a year, after they have been thoroughly visited by the Japanese, and proper lifts taken of all the goods on board, have leave to put their men on shore upon this Island to refresh them, and to keep

keep them there, so long as they lie in the harbour, commonly two or three months. After they have left the harbour, the Director of our trade remains in the Island with a small number of people, about seven or more if he thinks proper. In former times, when our trade was free and more extensive, there were seldom less than twenty staid there. Now considering that there are so very few Dutchmen left in the Island, one would imagine, that the Japanese had no reason in the world to be uneasy, or anywise apprehensive of our conduct. Surely such a small number of people, and those too depriv'd of arms and ammunition (the very first thing which the Japanese take into their custody upon the arrival of our ships) would never take it into their heads to make any attempt against the peace and tranquility of the Empire. As to smuggling, they have too well prevented any attempts of that kind on our side, by taking not only an exact inventory of all our goods and commodities, but by locking them up under their own locks and seals. Even the cloth and stuffs, which are brought over for our own use, must be deliver'd into the custody of the *Otona*, till one of their own taylors, sworn for this purpose, cuts them, allowing each of us just so much as will make him a good suit. But what they have still less reason to be apprehensive of, is the subversion of their Pagan doctrine and religion, so little conspicuous are the principles of christianity in our lives and actions. Nevertheless so many guards, corporations, societies, with their numerous attendants, all upon oath, and themselves jealous and mistrustful one of another, are set to guard, and narrowly to watch us, as if we were the greatest malefactors, traitors, spies, in a word, the worst and most dangerous set of people, or to make use of a very significant expression of the Japanese, as if we were, what I think we really are, *Fitozitz*, that is, the Emperor's Hostages. This leads me to give an account of these several guards and watches, under whose inspection we stand.

Gate Guard.

The first and chief of our Guards is the *Monban*, or *Gate-Guard*, which guards the gate towards the town, that being the only passage left for people to go in, or out, and for things to be carried in or out. It is mounted daily by five persons, their servants not computed. At the time of the sale of our goods, there are never less than ten, but sometimes twelve and more, their number being at that time very uncertain. At the same time there are constantly two men of the *Fumaban*, or ships and harbour guard, two of the *Siminsi*, or spy guards, a servant of the *Ninban Tosij Jori*, or presiding mayor, and a servant of the *Dsiosoff*, or deputy mayor, as the chief officers of the *Sottomatz*, or lower town, do duty there. One of the two last keeps the journals of the guard wherein is enter'd what passes from hour to hour, what persons go in or out, and what things are carried in or out, for the instruction of the governors of the town, who

who now and then, at least once a month, call for them and look them over; and yet without express orders from the governors, or leave given by the *Otona*, nothing is suffer'd to pass through, but what is sent in by the persons, who are to take care to provide us with all manner of necessaries, and unprohibited goods. For a still greater security three sworn searchers are added to this guard, one or two whereof attend constantly hard by the gate, to search whoever goes in or out, whether they have nothing of contraband goods about them: Nor is there any body exempted from being search'd, but the governors, their deputies, or commissioners with their retinues, as also our ordinary Interpreters and their sons, I mean those, who are enter'd among the number of apprentices. During the time our ships lie in the harbour, four men more must be maintain'd at the expence of the Inhabitants of the town, who furnish them by turns, and four others at the expence of the silk merchants: these, as they have their share of the trouble, so they have it likewise of the profit arising from it. Such a variety of people of different places, ranks and characters, being to do duty upon one guard, it obliges on one side every body to discharge their duty to the utmost of their power and capacity, and on the other hand it puts the government out of all apprehensions of their plotting, or conspiring together; for in fact, they are not only to watch us, and the people who have business with us, and on this account go in or come out of our Island, but themselves also and their own actions. Among the things which stand, or are hung up on the walls of the guard-house, are irons to put on criminals, ropes to bind them, heavy staves to beat them, and a particular sort of an instrument, which they make use of to catch thieves and deserters, and which is commonly carried about at their publick executions.

The second guard, or rather watch, is the *Mawariban*, or Round. *Mawariban, or the Round.* It consists of six of the poorer inhabitants of *Nagasaki*, or labouring people. They have their proper stations within the narrow compass of our Island, from whence they go over to one another all night long, and indicate, according to the custom of the country, both their vigilance, and the hours of the night, by beating two wooden cylinders one against another. They are also to watch thieves, accidents of fire, and the like. They are reliev'd once a month. All the streets of *Nagasaki* furnish their number by turns. During the time of the sale of our goods, the *Otona*, or head of our street, our landlords, and the officers of our exchequer, do duty themselves, as being answerable for all accidents, or else send their trustiest servants,

So long as our sale lasts, another particular guard is kept on purpose to watch accidents of fire, by our *Otona*, his clerks, our landlords, the officers of our exchequer, and the cooks. In their first *Additional Watch during the time of our Sale.*

round they knock at every door, to ask whether there be no Japanese hid in the house, and to recommend to the Inhabitants to take care of the fire. The *Otona* must be present at it himself at least once in a night, when according to the custom of the country, his iron fire staff, hung about with iron rings, as the badge of his authority, is carried rattling after him. At the same time the Dutch keep another watch of their own, and by their own people, who are to go their rounds in the Island all night long, and to take care, that their masters be not robb'd by their Japanese Guards.

*Funaban,
Ships, or Har-
bour Guard.*

*Officers of
our Island.*

Besides all these several Guards, which I have hitherto mention'd, there are some others appointed to have a general inspection over all foreigners, (I mean the Dutch, as well as the Chinese, and those Eastern nations, who trade to *Japan* under their name). The chief of these is the *Funaban*, or ships and harbour guard, which goes the round in the harbour, particularly about our Island, all night long. But I shall not much enlarge at present upon these, having already given some account of them in the third chapter of this Book. I proceed therefore to our officers, I mean those persons who are concern'd in the Government of our Island, and the carrying on of our trade, whether appointed by the Governors of *Nagasaki*, or hired by us, and pay'd out of the money, which is yearly detain'd from the price of our Goods. All these people, although they maintain themselves and their families entirely upon what they get by us and our service, yet from their conduct one would take them to be our sworn enemies, always intent to do us what mischief they can, and so much the more to be fear'd, as their hatred and enmity is hid under the specious colour of friendship, deference, and good will.

Otona.

The chief of our Officers, and who ought to be mention'd in the first place, is *Fosijikawa Gibujemon*, our present *Otona*, who besides the command he hath of one of the streets of the Town, is also entrusted with that of our Island *Desima*. He is next in rank to our first Interpreter, who is president of the whole company of Interpreters, which doth not stand under the *Otona's* disposition. The business of his office is as follows. He is to take care of whatever relates to us, to our Island and the Government thereof. He hath the inspection of our trade, and of the yearly sale of our goods, in company and with the assistance of the Company of Interpreters. He keeps a particular list of those of our goods, which belong to private persons, keeps them in his custody, and gives orders, when and how they are to be dispos'd of. He takes care, that our streets, houses, and other buildings be kept in good repair, and likewise, so much as lies in his power, that they be not injur'd by thieves, fire, or other accidents. He protects our servants, cooks, masters of the kitchen, or daily labourers, and all persons who are within the reach of his Jurisdiction. He composes the differences arising between them. He

admits

admits and swears them into their respective employments, and dismisses them as he pleases. He gives passports and tickets to come to *Desima*, no body being permitted to enter this Island without them. He is oblig'd by virtue of his office, and by the oath he hath taken to the government, narrowly to examine into the conduct, life and behaviour, not only of our servants and officers, but also of our selves, and to keep us to a strict obedience to the Imperial orders, tho' he is very cautious in laying any commands upon us of his own accord and sole authority, knowing that we would refuse to obey them in that case. However, he hath so much power over us, that in case any considerable crime be committed, or any disregard shewn to the Imperial orders, by any one of us, he can arrest him, and lay him in irons, of which there are many and almost daily instances. Our present *Otona*, as on one side he work'd himself into no small esteem and favour with the government, by his great severity in the execution of his office, but chiefly by having betray'd us and our interest in a late affair, so much is he on the other hated by us. I will not take upon me to examine, what reasons he hath to alledge for his conduct in that affair, tho' I have been credibly inform'd, he had very good ones. Thus far I must do justice to his character, and own, that he shews a great deal of prudence in his conduct, that he is no ways given to covetousness or falshood, as also, that he is an enemy to ignorance and brutality, and so well vers'd in the moral doctrine of *Koofi*, (or *Confutius*) and in the history, laws, and religion of his country, that he hath been desir'd to write the history of the Province *Fisen*. For the execution of his office, as *Otona*, he hath the following officers under him; a *Nitzi Fosi*, or Messenger, whose business it is, daily to examine into the condition and safety of the locks at the water-gates, into the state of our warehouses, and other buildings, and to give his master notice of what he finds out of repair; several *Fisia*, or Clerks, who are to make lists of all the moveable goods belonging to private persons, which may be dispos'd of, to seal them up in the *Otona's* name, and to take them into safe custody. Not to mention at present several other inferior officers, who are at all times in readiness to put his orders in execution. He hath the same salary allow'd him by the Dutch East India Company, with the chief interpreter, and the same share in the money detain'd by order of the government from the price of our goods, besides several other advantages, as for instance, his salary as *Otona* of another street in the town, many presents and gratifications made him by the proprietors of our Island, and a considerable part of the yearly rents we pay for the same, he having already purchas'd about one third of our houses. His greatest profits arise from the Dutch goods, bought up for him

at a cheap rate in other peoples names, and afterwards sold by him for much more than their prime cost.

Proprietors of our Island. Next to the *Otona* are the *Desima Tsjoonin*, that is, our twenty four landlords, or proprietors of our Island. They visit us but seldom, excepting at the time of our sale, when they make their appearance daily, to look after the condition of our houses, to be present and lend a helping hand in making a list of all our commodities, household-goods, and other things, and what is more, to have a watchful eye over us, their tenants, themselves, and to examine into our behaviour and conduct, as being, by virtue of the laws and customs of the country, answerable for the same, and in case of accidents or misdemeanors, sentenc'd to bear a share either in the loss or punishment.

Company of Interpreters. The chief and most extensive company, or corporation of the officers of our Island, is that of the *Hollanda Tsjuunsi*, or Dutch Interpreters, a very numerous body, generally consisting of about 150 Persons. During my stay in *Japan* their number was not compleat, there being then not above 123. The government took care to provide such a large number of Interpreters, on purpose to make it needless for us to learn the language of the country, and by this means to keep us, as much as lies in their power, ignorant of its present state and condition, its customs, laws, commerce, history and other things, which might be worthy our knowledge and enquiry. Formerly there were not near so many, but it hath been since thought proper to increase their number, chiefly for two reasons, first, that so many more of the Inhabitants of *Nagasaki* should be enabled by this means to get an honest livelihood, secondly, that we should be more narrowly watch'd in proportion at the time of our sale. A more particular account of this corporation, its management, laws, and customs, which may serve as a pattern of other the like corporations establish'd in this country, would be too ample a subject to be enlarg'd upon at present, I shall therefore defer it to the next chapter. For the same reasons also, I shall now forbear giving an account of the *Desima Fisa*, or Secretaries of our Island, who are Deputies of the Interpreters, of the *Desima Tsjetzi*, or the inspectors of our porters and daily labourers, and the *Cannabana Kama*, or the directors and other officers of our Treasury; all these several offices and companies having a more particular relation to our trade and commerce,, which will be the subject of the following chapter.

Commissioners for Victualling. Next to the several corporations and offices aforesaid, that of the *Kaimono Tskai* must be consider'd, or as they are otherwise call'd with a half Portuguese word *Compranakama*, which is as much as to say, Commissioners for victualling. It is compos'd at present of about seventeen house-keepers of *Nagasaki*, with their families. Their business is to provide our Island with victuals, drink, household goods, and what else

else we want, or have leave to buy of this kind. No body else, but the members of this corporation, is permitted to sell us any victuals or goods, tho' they exact so much upon us, that they make us pay at least twice, or thrice so much as things are sold for at the market. They also take care to furnish our people on demand with whores, and truly our young sailors unacquainted, as they commonly are, with the virtue of temperance, are not ashamed to spend five Rixdollars for one night's pleasure, and with such wenches too, whom a native of *Nagasaki* could have for about two or three *Maas*, they being none of the best and handsomest. Nor doth the Bawd get more than a *Siumome*, being about one third of the money, the rest is laid up in the cash of this company for their own private use, and as they pretend, to hire proper servants, to conduct the damsels over to our Island.

Next follow the *Daidokoro Nomono*, that is, the officers of the kitchen. Officers of the Kitchen. This company consists of three cooks, who serve by turns, each a month, (for which service they are allow'd twenty four *Siumome* a piece) of two grooms of the kitchen, an apprentice, or two, who are generally the cook's own sons, and likely to succeed their fathers in time, lastly of some labourers to carry water. Sometimes the servants of the Commissioners for victualling help them. This is the reason that our table is so very expensive, since the best part of the year, the time of our sale only excepted, there are actually more cooks than people to provide victuals for. And yet we have strict commands from the governors of the town, not in the least to alter this number, nor to get our victuals dress'd by our own people. They were allow'd formerly, the first and head cook, six, the second four, the third three thails a month. But ever since 1674, we have been oblig'd by an order from the governors to allow them 150 thails a year to the first, 130 to the second, and 100 to the third, that is about double their former wages. There are besides some other people, who now and then, do some little service in and for our kitchen, such as a gardiner, a man to look after our cattle, (tho' but very few in number, and of very little use to us, the males being generally secretly poison'd, or their legs broke in the night, to prevent their multiplying too much, which, 'tis apprehended, would turn to the disadvantage of the commissioners for victualling,) and some other menial servants. This being look'd upon by the meaner sort of people at *Nagasaki*, as a small perquisite, which every one is glad to have a share of in his turn, these servants are relieved once a month, and others sent in their stead to do their business, out of every street of *Nagasaki*. But the chief reason why they relieve them so often is, because they apprehend a longer stay would make them too familiar with us, and perhaps too favourable for our interest.

*Servants of
of the Dutch.*

The Dutch, out of a particular favour, are permitted to have some young boys to wait upon them in the day-time. They are enter'd into the *Otona's* book in quality of messengers. They are commonly sons of the inferior interpreters, and other officers of our Island, who by this opportunity of learning the Dutch language qualify themselves in time to succeed their fathers. However care is taken, that they should not stay in our service, but so long as they are look'd upon as simple and ignorant of the state and interest of their country, or else so long as the *Otona* pleases to give them leave, but never without sufficient security given upon oath, by an honest inhabitant of *Nagasaki*, who obliges himself to be answerable for their misbehaviour. Thus much must be own'd in justice to these young boys, that more readiness to do what they are commanded, and a greater fidelity in the custody of the goods they are intrusted with by their masters, is hardly to be met with in any other nation.

Tradesmen.

Last of all, there are also some tradesmen and artificers of several companies in *Nagasaki* permitted to come over to our Island, when sent for, provided they have leave of the Governors, which must be obtain'd every time they are wanted. They divide the profits with the rest of the same company, and besides to be in favour with the *Otona* and our Interpreters, as the chief managers of our business, they make them a present once a year.

These are the several officers concern'd in the management of our Island and trade, and permitted on this account, to come over to us, and to converse with us, tho' never without some plausible pretext, and yet no sincere friendship, good understanding, or familiarity, can be by any means expected from them. For before they are admitted into our service, they must oblige themselves by a solemn oath, to deny us all manner of communication, credit, or friendship, any ways tending to support or to promote our interest. This obligation must be frequently renew'd by them, so long as they continue in our service.

Oath.

The oath as it is taken at *Nagasaki*, and every where in the Empire, is a solemn obligation to do such or such things, made according to a stated form, as it is contain'd in the laws and statutes of the Empire. The person, who takes this oath, prays the vengeance of the supreme Gods of the heavens, and the chief magistrates of his country, upon him, his family, his domesticks, his friends and near relations, in case he doth not sincerely fulfil and satisfy to all and every article, as they are read and specified to him after the form of the oath, which together with these articles must be sign'd by him, and seal'd with his seal dipp'd in black Ink, pouring for a still stronger confirmation, some drops of his own blood upon it, which he fetches by pricking one of his fingers behind the nail. This oath though never so terrible and binding would yet be but little regarded, by this nation, were it not for the severe punishment put by the civil magistrate upon any the

least transgression thereof, a crime which is not to be expiated but by shedding the very same blood, the oath hath been confirm'd withal.

The articles thus sign'd and solemnly sworn to, differ both in number and weight, according to the person, who takes the oath; the nature of his office and the extent of the power he is entrusted with. *Articles sworn to.* In the main they may be divided into three sorts. The first, and those of the greatest moment, the transgression whereof is also punish'd in the most severe manner, are sign'd and sworn to by the *Otona*, the chief interpreter, his deputy, and apprentices, as presumptive successors to his employment. The oath is renewed to them only upon the arrival of a new Governour, who administers it in person, and in his own palace not by making the persons, who are to take it, repeat the words after him, or hold up three of their fingers, or lay their hands upon some sacred Book, as is customary in European Countries; but by making them sign the articles read to them with their seals and blood, in the manner above related. The articles of the second sort, which are of less weight and consequence, are sign'd and sworn to in the same manner by the main body of our interpreters, our cooks, the officers of our treasury, the secretaries and clerks of our Island, the *Kili Masters*, or inspectors of our workmen, and the commissioners for victualling. The oath is administered to them by the *Otona*, and chief Interpreter, in the temple *Ansenfi* of the sect *Ten Dai*, as the usual place of their meetings. The articles of the third sort and those of the least moment, are sworn to by all our menial servants and inferior officers, the young men, who are suffer'd to wait upon us, the workmen and trades-men who have any thing to do with us, and who take the oath only in presence of the *Otona*, and in his own house. This last oath, as being taken by mean, young and inconsiderable people is also not allow'd sufficient to be for which reason they must, every one of them, find an honest house-keeper in town, who will give security for their good behaviour, and be answerable for their misdemeanours. The Commissioners for victualing being likewise answerable for the behaviour of the servants belonging to their office, take a particular oath from them, to which they make them put their seals only, but not their blood.

The jealous and suspicious magistrate is not at all satisfied with making our officers and servants of the second and third rank take the oath once a year. The same must be repeated twice at least; first about the beginning of the year, at the time when they perform that solemn act of theirs of trampling over the Image of our blessed Saviour pendant from the Cross, of the Virgin Mary and of other holy persons, as a publick and unquestionable proof that they for ever renounce the christian religion. It is administered to them a second time, after the arrival of our ships in the harbour, and this in order to remind them of the solemn obligations they lie under, and to renew their hatred towards us. The persons who are to attend us in our Journey to court *The Oath how often repeated.*
must

must immediately before their departure take a third oath, promising in the abovemention'd solemn way, that they will have a strict hand and watchful eye over us and our conduct all along the road, and that they will not shew us any particular acts of friendship, or enter into any kind of familiarity with us.

*Orders of the
Ottona, &c.*

Besides all the articles aforesaid, which are thus solemnly sworn to, there are several particular orders made, and publish'd by the *Ottona*, and put up in several parts of our Island, the chief intent whereof is to instruct those, who are permitted to have any communication with us, how they are to behave themselves with regard to us and the dispatch of our business, so long as they stay at *Desima*. There are five of these orders stuck up at the time of our sale at the entry of the *Ottona's* house, where he lives during the summer. The chief relates to the visitation of our Goods exported and imported. The visitors appointed, receive from the *Ottona*, the necessary instructions, a list of all the the contraband goods, according to which they are to regulate themselves. A proclamation of the Governours relating to the conduct of such persons, as during the time of our sale, go in and come out of our Island is stuck up at all the corners of our streets. The proper orders concerning the regulation and management of our treasury are hung up in that office, and those which relate to our interpreters in the house, where they meet.

Merchants.

Besides the persons sworn into the several offices relating to the management of our Island and trade, some others have leave to come over to us, but only during the time of our sale, and upon other determined days. Of the number of these are the merchants, who come over to buy what goods have been imported by us, and the copper-merchants, or else their factors, or deputies, who come chiefly from *Miaco*, and other parts of the Empire. When our sale is at an end, some manufactures of the country, as lacker'd ware, several things made of copper, which the Japanese work with uncommon nicety, and some goods of the country are expos'd to sale in a particular place, built for that purpose. None of these persons hitherto mention'd can pass through our gates, unless he suffers himself to be search'd, and can produce a proper passboard, which is done generally upon their going out; however, the commissioners or deputies of the Governours, who have a pike carried before them, as a badge of their authority, and such of their retinue, as wear two swords are exempted from being search'd, as are also the *Ottona*, eight of our chief Interpreters and their sons or apprentices, who are priviledged to learn our language, in order to qualify themselves as their future successors. This particular favour is allow'd them, to the first, as commission'd inspectors of our conduct, to the rest as our profess'd enemies, as well by virtue of their oath, as for the sake of their Interest.

The pass-board, is a small board about three inches long and two inches broad. It hath on one side the common, or family-name of the *Ottona* of that street, where the bearer lives, with his seal under it in black ink, a limitation how long it is to continue in force, and the name of the bearer. On the other side is the impression of the larger mark of our *Ottona*, made with a hot iron, with his title *Desimā Ottona* added to it. When our ships are shortly expected in the harbour, he sends a competent quantity of boards thus mark'd to all the *Ottona*'s of the town, for the use of the inhabitants of their streets, or strangers, who at that time resort thither on account of our trade, from all parts of the Empire. *Passboard.*

The orders of the Japanese Government to the Dutch, are partly read to the director of our trade in the Imperial palace at *Jedo*, in presence of some of the Privy Counsellors, and partly communicated to us by the Governors of *Nagasaki*, either by word of mouth, or by their *Bugjo*'s and our Interpreters. Upon the arrival of our ships, our Interpreters take especial care to recommend to us to have a due regard to those orders, which tend chiefly to prevent smuggling of what kind soever, as it is accurately specified therein for the instruction of new comers; to avoid all the outward marks of Christianity in presence of the natives, and to live in good understanding both with our own officers and servants, and other Inhabitants of *Nagasaki*. Otherwise they need not recommend to us to remain within due bounds of continency, because there are so many guards and watches set upon us in all corners of our Island, as one would think more than sufficient to prevent all means of being loose and extravagant. *Orders of the Japanese to the Dutch.*

Thus we live all the year round little better than prisoners, confin'd within the compass of a small Island, under the perpetual and narrow inspection of our keepers. 'Tis true indeed, we are now and then allow'd a small escape, an indulgence, which, without flattering our selves, we can by no means suppose to be an effect of their love and friendship, forasmuch as it is never granted to us, unless it be to pay our respects to some great men, or for some other business, necessary on our side, and advantageous for the natives. Nor doth the coming out even upon those occasions give us any greater liberty, than we enjoy at home, as will appear by the great expences of our journeys and visits, great or small, by the number of guards and inspectors who constantly attend us, as if we were traitors and profess'd enemies of the Empire, and by enumerating the particular opportunities, which call us abroad, and are as follows. *Pleasures allow'd them.*

After the departure of our ships, the director of our trade, or resident of the Dutch East India Company, sets out with a numerous retinue on his journey to court, to pay his respects to the Emperor, and to make the usual yearly presents. This journey to court must *Journey to Court.*

be made once a year, not only by the Dutch, but even by all the Princes and Lords of the Empire, as being the Emperor's vassals, and our own embassy is look'd upon at court, as an homage paid by the Dutch Nation to the Emperor of *Japan*, as their sovereign Lord. For this very reason it is, that before the departure of our Embassadors from *Jedo*, several orders and regulations are read to them, relating to our behaviour in this country, and that, by way of conversation, we are commonly call'd *Fitozitz*, that is, *Hostages*, viz. of the Dutch Nation. Upon the journey it self we are not allow'd any more liberty. than even close prisoners could reasonably claim. We are not suffer'd to speak to any body, not even without special leave to the domesticks and servants of the Inns we lodge at. As soon as we come to an Inn, we are without delay carried up stairs, if possible, or into the back apartments, which have no other view but into the yard, which for a still greater security, and to prevent any thoughts of an escape, is immediately shut and nail'd up. Our retinue, which by special command from the Governors of *Nagasaki*, guards, attends and assists us in our journey, is compos'd of the interpreters and cooks of our Island (of whom above) and moreover of a good number of foldiers, bailiffs, servants, porters, people to look after our horses, and baggage, which must be carried on horseback. All these people, tho' never so needless, must be maintain'd at the company's expence.

*Visits to the
Governors.*

Before our departure for *Jedo*, and again upon our return from thence, our Captain as he is call'd by the Japanese, or the Director of our Factory, with one of his company, goes to make a visit to the Governors of *Nagasaki* at their Palace, to return them thanks for their favours, and to entreat the continuation of their protection. Now, not even this visit can be made without a numerous train of guards, foldiers and bailiffs, carrying halters in their pockets. The *Otona*, some of our chief Interpreters, and some few of our servants, are also of the party. The whole company is often oblig'd to stay a good while at the *Genquaban*, or great *House-guard*, before they are admitted to audience.

Another visit, and with the like numerous attendance, is made to the Governors, by the director of our factory, upon the *Fassiak*, that is, the first day of the eighth month, when it is usual to make them a present.

*Some more
regulations
concerning
the Dutch.*

If the Governors want to speak with any of the Dutch, upon any particular occasion, either to communicate new orders to them, or else to get some information from them, the same means and inspections are made use of to bring them over to their palace, and they must take it as a singular favour, if they are admitted into the Governors' presence, who often send only some of their officers to let them know what they were sent for.

The few Dutchmen, who remain at *Desima*, after the departure of our ships, are permitted once or twice a year, to take a walk into the adjacent country, and in particular to view the temples about *Nagasaki*: This liberty is oftner granted to Physicians and Surgeons, under pretence of going to search for Medicinal Plants. However, this pleasure walk falls very expensive to us, for it must be made in company of the *Otona*, of our ordinary Interpreters, and other officers in our service, who are handsomely treated by us at dinner, in one of the Temples of the *Ikosju Sect*, and we must on this occasion, even with seeming satisfaction, see our purses strongly squeeze'd for the most common civilities shewn us by the Priests of that Temple.

Another day is set apart for viewing five large boats, which must be constantly kept at the expence of the Dutch East India Company, for the lading and unlading of our ships. This is again done with the same numerous retinue, which we afterwards entertain at dinner at one of the neighbouring temples.

The festival of *Suwa*, the Patron and Protector of *Nagasaki*, of which above, falling just upon the time, when our ships lie in the harbour, our people are permitted to view this solemnity from a scaffold, built at our own expence, our presence being not only thought honourable to their Saint, but, what they value still more, advantageous to many of his worshippers. It may be easily imagin'd, that our train and guards are not lessen'd upon such an occasion. On the contrary we are examin'd and search'd four times, before we come to the place, where the solemnity is perform'd, and again afterwards counted over several times with all possible accuracy, when we go up and when we come down from the Scaffold, as if it were possible for some of us to slip out between their fingers. Our slaves also are admitted to this solemnity, as black Dutchmen.

When one of our ships hath been discover'd to steer towards the harbour, some of the Dutchmen left at *Desima* are sent to meet her, in order to get a preliminary information of her cargo and condition, for our own instruction, and that of the governors. The company for this purpose constantly keeps two barges in readiness, large enough to take on board our usual numerous attendance, which, together with the *Compra Nakama*, or Commissioners for victualling, attending in their own barge, with a good provision of victuals and refreshments, must be treated in the neighbouring small Island *Iwara Gasima*, the whole again at the company's expence.

There are likewise orders, in case of accidents of fire in or near *Desima*, to carry us and our things away into safe custody to another place. These and some other orders are to be seen at large in the last Chapter of this Book.

*Civility of the
Japanese.*

These are the days allow'd us for our recreation, if otherwise it may be call'd a recreation to be led about like prisoners, under the narrow inspection of so many attentive eyes. Thus much however I cannot forbear owning in justice to the natives, that even amidst all the troubles and hardships we are expos'd to in this country, we have at least this comfort, that we are treated by our numerous guardians and overseers, with apparent civility, with caresses, compliments, presents of victuals, and other marks of deference so far as it is not inconsistent with their reason of state. But this their genteel and reasonable behaviour on our behalf is owing more to the custom of the country, and to the innate civility and good manners of the natives, than to any particular esteem they have for us, or any favour they are willing to shew us. Nay quite the contrary appears evident by their conduct towards us in many instances, which is not only unreasonable, but in the highest degree dishonest. It will not be amiss to mention a few particulars, which I know to be fact, either from my own experience, or their own confessions in private conversation. It would be endless to enumerate all the roguish tricks and cheats, our Interpreters have at all times play'd us, all the unjust demands laid upon us, chiefly during the time of our sale, and the unreasonable requests made even of our Captains, as they call them, and directors of our factory, their sacred character, as publick ambassadors to their own Emperor notwithstanding.

*Their Inju-
stice.*

*Instances
thereof.*

No Japanese in general, who seems to have any regard or friendship for the Dutch, is look'd upon as an honest man, and true lover of his country. This maxim is grounded upon the following principle, that it is absolutely contrary to the interest of the country, against the pleasure of their sovereign, nay, by virtue of the oath they have taken, even against the supreme will of the Gods and the dictates of their conscience, to shew any favour to foreigners. Nay they pursue this false reasoning still farther, and pretend, that a friend of foreigners must be of necessity an enemy to his country, and a rebel to his sovereign. For they say, if the country should happen to be attack'd or invaded by these foreigners, the laws and ties of friendship would oblige him to stand by them, and consequently to become a traitor to his country and sovereign.

Hence to over-rate a Dutchman, to ask extravagant prices of him, to cheat and defraud him, so much as they think will not prove prejudicial to their reputation, which they have a very tender regard for, to lessen their liberties and advantages, to propose new projects for making their servitude and condition still worse, and the like, are look'd upon as good, handson, and lawful things in themselves, and unquestionable proofs of a good Patriot.

If any body steals any thing from the Dutch, and it be found upon him, (which the *Kuli*, or Porters, we employ during the time of our sale, are very dextrous at) there is seldom any other punishment inflicted upon him, but restitution of the stolen goods, and a few lashes from the soldiers upon duty at our gate. Sometimes he is banish'd from the Island for a small time, or if the crime be very notorious, from the town, tho' this is done but seldom. But the penalty inflicted upon smugglers, is no less than an unavoidable death; either by beheading or the cross, according to the nature of the crime, and the degree of guilt.

The lading and unlading of our ships, and other business of this kind, must not be done by our own people, but by the natives, who are well paid for their work, whilst the former stand idle, and have nothing to do but to look at them. But this is not the only grievance we have reason to complain of in this particular, for they always hire at least twice as many people as there is occasion for, and if they work but one hour, we must nevertheless pay them a whole day's wages.

All the people, who have any thing to do for or with us, tho' never so numerous and needless, must be maintain'd by us, either directly by appointed salaries, or indirectly by the money, which the Governors of the town detain from the price of our commodities, in the manner above related.

No Dutchman can send a letter out of the country, unless the contents be first enter'd into a Register-book kept for this purpose, and a copy of it left with the Governors. In order to this, there must be always two equal copies deliver'd to the proper officer, one whereof is to remain, the other is sent on board the outward-bound ships. As to the letters sent from abroad, all the publick ones must be sent directly to the Governors, before they are open'd, but as to the private ones, there are ways and means secretly to convey them to us, which the government connives at, tho' it be contrary to law.

No Japanese is permitted to send any letters, or presents, to their relations abroad (there being still some left from former marriages with the Dutch) or to receive any from them, unless they be first carried to the Governors, to be by them open'd, and to be left entirely to their disposal.

Formerly when a Dutchman died at *Nagasaki*, his body deem'd unworthy of their ground was thrown into the sea, somewhere without the harbour. But of late an empty spot of waste ground upon the mountain *Inassa* was assign'd us, and leave given us, decently to bury our dead there, tho' afterwards a Japanese guard is appointed to watch the place, which is done generally with so much care, that

a few days after the burial it would be scarce possible to find out where the body was interr'd.

It is an easy matter for any body, whether a native or foreigner, to make his claims upon the Dutch; but we find it very difficult to obtain justice from others. In the first case the Government is always willing to give the complaining party damages, without so much as considering, whether the claim be upon the whole company, or some of its officers and servants, and whether it be just to make the former suffer for the misdemeanors of the latter. In the second case, if we have any complaint to make, we generally meet with so many difficulties and tedious delays, as would deter any body from pursuing even the most righteous cause. One instance out of many will be sufficient to make the reader sensible of the truth of this assertion. The famous Chinese Pyrate *Coxeng*, having made himself master of the Island *Formosa*, and of our fort *Tayovan*, or *Zelandia*, upon the said Island, we took an opportunity about the year 1660, by way of reprisals, to attack a large yonk of his bound for the said Island, with about 300 men on board, and to disable her with our fire so, that altho' she drove for about thirteen days after the attack, yet not above nine of the whole company sav'd their lives. Upon this heavy complaints were made by the Chinese to the Government of *Nagasaki*, and with so good an effect, that the same year 27000 *Siumome* damages were assign'd them out of our treasury. Sometime after, about the year 1672, one of our ships, call'd the *Kuylenburg*, having unfortunately stranded upon the coasts of *Formosa*, the ship's company was barbarously murder'd, and the whole cargo taken in possession by the Chinese subjects of *Coxenga*, whereupon we made our complaints before the very same court, against this act of hostility, but with so little success, that far from having any damages assign'd us, we could not so much as obtain the restitution of one farthing.

C H A P. VII.

Of the Dutch Trade in Japan in particular, and first of the several Corporations establish'd for this purpose.

Company of Interpreters.

I Have already in the preceding chapter mention'd something of the company of *Tsjusi*, as they are call'd, or Interpreters, upon whose faithfulness, a very rare talent among them, we must entirely depend in carrying on our profitable trade and commerce in this Country. It is a body numerous to excess, and consisting, when compleat, of no less than 150 persons. I propose to be somewhat particular

ticular in my account of this corporation, its unworthiness notwithstanding, and to lay down the rules, and maxims, it is govern'd by, so far as they came within the reach of my own knowledge, because it may serve as a pattern to shew, how other corporations are governed, and what strict regulations the policy of this Country is subject to.

Tsjuunsj, or *Tsjuunsi Sju*, in the literal sense of the characters, this Their Division word is express'd by, is as much as to say, a *through mouth*, or a *through mouth people*, whereby must be understood persons through whose mouth things must be dispatch'd. They differ in rank and dignity, and may be divided into two orders. Those of the first order, who are our interpreters in ordinary, have leave to come to our Island, when and upon what occasion they please. Those of the second order are admitted only during the time of our sale, and even then, not so much to serve us as Interpreters, as to be useful to the Government by having a watchful eye over our conduct.

The first order of our Interpreters consists of eight persons, call'd First order of Interpreters. *Fon Tsjuusi*, or *Fon Tsjuunsj*, which signifies the *true Interpreters*. By vertue of their office they are obliged to assist and attend us, whenever there is occasion, and so far indeed they execute their duty with great preciseness, that we can scarce ever one moment get rid of their importunate presence, for as they are made answerable for our conduct, so they spare no pains, nor trouble, to have a watchful eye over it.

Four of these are *O Tsjuusi*, that is *High*, or *chief Interpreters*, one Chief Interpreters. whereof is *Ninban*, which signifies, in the literal sense of the word, a *yearly Guardian*, as also a person, who is to make his reports to another. This office is only annual: our petitions, complaints and whatever else relates to us and to our commerce, must be deliver'd to him, and by him with the consent of his brethren, to the commanding Governor, or his deputy. He hath the greatest share in the management of our Island, in the direction of our trade, and in all our affairs in general. As *Ninban* he presides in the college of the eight chief Interpreters. The four other Interpreters, though of the same order, are call'd *Ko Tsjuusi*, that is, *inferior Interpreters*. They have not near that power and authority, which the former are invested with, whom they are to assist in the execution of their office. They have a *Ninban*, or President of their own, who is a sort of deputy to the chief *Ninban*, and hath the first vote in the *Quadrumvirate*, or College of four, whereof he is president. Both *Ninbans* attend us in our Journey to court, and upon our return from thence to *Nagasaki*, they quit their stations, as presidents of these two colleges. If any thing that relates to our commerce, or persons, is to be laid before the college of the eight chief Interpreters, in order to a determination, it must be done in presence of the *Otona* of our Island, who claims his place next to the first and chief

chief *Nabun*, though often only that, which is next to the four chief Interpreters, is left empty for him.

Their salaries
and perquisites

The *Tsjò*, that is, the yearly salaries and perquisites of our chief Interpreters amount to a very considerable sum, and are as follows. A *Fukukio*, or Salary, which since the confinement of our persons and trade to the Island *Desima*, hath been assign'd them by the Emperor in proportion to every one's office and the rank he hath in the company. It was formerly a certain determined sum of money: For the present it consists in a certain quantity of silk, which as I have been inform'd, they are permitted to buy of us, and which if sold in the Country, yields about so much money clear gain, as their former salary amounted to. Besides this the company allows them some raw silk every year, by way of a present, or reward for their trouble, to wit, a bale, or 141, 3 qrs. Catti for every chief Interpreter, which we buy for about 400 *Thails*, and is worth in *Japan*, 850. Half this quantity is allow'd to every inferior Interpreter. Another yearly gratuity is given to them by the company of copper merchants, as it were to reward them for their trouble, but in fact, to buy them over to their interest, and to engage them to turn the sale of copper to the best advantage. This puts us under an obligation to act the part of the best bidder for their favour, and to countermine the intentions of the copper merchants by a larger gratuity of 300, 600, or 800 *Thails*, more or less, in proportion to the quantity and goodness of the copper bought by us. Mr. *Campbuisen*, when he was director of our trade, having bought 22466 *Pickels* of refin'd copper, at twelve *Thails* and a half the *pickel*, and 102 *pickels* of course copper, made the company of Interpreters a present of 1360 *Thails*, besides a pack instead of a pickel, which he gave to every chief Interpreter, and half a pack to every Inferior Interpreter. The *Kosen*, that is, the tax, or duty which is laid upon foreign commodities belonging to private persons, not exceeding the value of 40000 *Thails*, light, as they call it, or gold-money, must be paid by the buyer, at so much per cent. This makes out a sum far beyond 20000 *Thails*, which is assign'd for the joint benefit of the Governors, presiding mayor, *Otona*, and the whole body of Interpreters. This tax, though it be paid by the buyer, is yet in fact indirectly exacted from us, insomuch as the buyers generally take care to make up their losses, by giving us a less price for our goods. Another very advantageous perquisite both of the Interpreters and of the *Otona*, is the selling of some goods of private persons, which remain over and above the allowed yearly sum of 40000 *Thailes*, and are bought for them at a very cheap rate. Add to this 150 *Cubangs*, which the company allow them from boarding during the time of our sale, because at that time they must be constantly attending. They receive also very considerable presents for the inferior officers of our Island, private merchants, artificers, trades-men, and often upon particular occasions the Dutch themselves,

not

Not to mention all the tricks and cheats, some notorious enough, others less palpable, which they perpetually play us. I had almost forgot another considerable branch of their perquisites, the hire money for the *Culis*, or the people employ'd in lading and unlading our ships, whereof they retain a considerable part for their own use. For they make us pay six *Tbails* a piece, whereas they don't give them above four, and besides hire more than there is occasion for. The profits, which the two interpreters appointed to go up to court with us make only by this Journey, are suppos'd to amount to 1200 *Tbails*. That this is so, the following instances will evince. There is a settled number of twenty horses, to carry us and our baggage by land from *Osacca* to *Fedo*, and as many to bring us back again from *Fedo* to *Miaco*. But they constantly hire at least twenty more, and bring them in in their accounts fifteen *Tbails* a piece, tho' they never pay more than eight.

They go the same way to work with regard to the persons employ'd to lade and unlade our baggage, and to take care of our horses. Thus they make us pay the 186 *Cubangs*, allow'd for our horses and porters, twice over. They likewise get something upon the barge, which is to carry our baggage from *Nagasaki* to *Osacca*, for they make use of this opportunity to bring over goods belonging to private merchants there, and never fail to put the freight in their own pockets. At *Fedo* they receive some gratuities from all the great men at court, to whom it is usual to give presents in the company's name. Thus the whole revenue of a chief Interpreter may amount in all to 3000 *Tbails* and upwards, and that of an inferior interpreter is seldom less than 1500, and yet with all this income, they live but sparingly, because they must maintain out of this money numerous families, and sometimes poor relations, whom, according to the innate pride of this nation, they won't suffer to appear necessitous. Some part also of their revenue is spent in presents to be made to the Governors of *Nagasaki*, and their *Karoo* or Deputies.

The company of Interpreters is not only the most extensive of any concern'd in the management of our Island and trade, but also the most expensive, and withal the most prejudicial to our honour, liberty and welfare. Two fundamental maxims, they go upon, are first, to do what lies in their power insensibly to increase the yearly expences of the Dutch, to the advantage of their countrymen, as becomes true Patriots; secondly, to conceal, so much as possible, all the tricks and cheats they perpetually play us, lest the natives should come to know them. Both these ends they endeavour to obtain by confining us still more and more, looking upon this, as the surest means to keep us ignorant of the language of the country, and to prevent all conversation or familiarity with the natives. If there be any of our people,

that hath made any considerable progress in the Japanese language, they are sure, under some pretext or other, to obtain an order from the Governors to expel him the country. The only thing wherein the Captains, as they are here call'd, or directors of our trade (a Province the Japanese will suffer them to have but very little to do withal,) can be useful to the company, and shew their zeal for their master's service, is to act contrary to these principles, and to find out ways and means civilly to refuse what new requests are from time to time made to them. For if any one of their demands be granted but once, or any new charge, tho' never so small, suffer'd to be laid upon us, they make it a precedent for ever after: And herein they endeavour particularly to deceive new directors, who have not been in the country before, and whom they suppose to be not fully appriz'd of their ways of proceeding. On this account they will often in the first year of their presence help them to a very profitable trade, knowing, in case their demands be not granted, how to balance it the next; with a more chargeable and less profitable one.

Inferior Interpreters and Apprentices.

Next to the chief Interpreters the *Keekotssjusi*, that is, learning Interpreters, or apprentices, must be mention'd. There are never less than eight, but sometimes more, all sons to the chief Interpreters by birth or adoption. They come over to us every day, in order to learn the Dutch and Portuguese languages, as well as the art and mystery of dealing with foreigners. They are employ'd as spies upon several occasions, as also to inspect the lading and unlading of our ships, to search the sailors, and such persons, who go on board, or come from thence, to examine the goods imported and exported, for which their trouble in these several particulars, they are allow'd by the company a reward of forty *Tbails* a year. They have also a share in the boarding wages, and several other perquisites.

Private Interpreters.

After the *Keeko Tssjusi*, or apprentices, follow the *Naitsjusi*, that is, in the literal sense, *Interior*, or *House-Interpreters*, because they are employ'd by private Dutchmen within their own houses. They have nothing to do upon our Island, unless it be during the time of our yearly fair, or sale, when after having taken a solemn oath to avoid all communication, intimacy and familiarity with us, they are by the *Otona* admitted into our service, and for this purpose presented each with one of his Pass-boards. From two to six of these people are assign'd to every Dutchman, during the whole time of our fair, in quality of Interpreters, but in fact, as spies to watch his actions. For there is scarce one in ten, that understands a Dutch word, excepting some few, who had been servants to the Dutch formerly.

Regulations of this Company.

There are upwards of an hundred of these *Naitsjusi*, who all stand under the command of the chief Interpreters, and particularly the *Ninban*, or President for the time being. They have as well as the mem-

bers

bers of other Corporations, differing ranks and dignities among themselves, and are divided into the following orders. 1. Twelve of the company are *Ko Gasijra*, which signifies little heads, they being set over the rest. Two of these twelve are *Ninbans*, or Presidents. They preside in their assemblies, and enjoy this office by turns, each a year. All the affairs relating to this company must be brought before them, and if beyond their power, or understanding, laid by them before the superior assembly of the chief Interpreters. 2. *Kumigasijra*, Heads of particular corporations, which the rest of the members of this body are divided into. Each of these *Kumigasijra*, hath nine or ten *Naitssjusi*, who live next to him, under his disposition, he imparts the orders of their superiors to them, and receives their requests, in order to lay them before the said superiors, and is withal in a great measure answerable for their conduct. They have likewise two *Ninbans*, or Presidents, who are at the same time members of the assembly of the *Kogasijra*, and enjoy their office each a year. The main body of these *Naitssjusi*, from fourscore to about an hundred, are again divided into two orders; the *Dsjjo*, as they are call'd, the gentlemen of a higher rank, who also receive a larger share out of the company's cash for their salary, and *Tsju*, under which general name all the rest are comprehended. Their salary is an uncertain sum of money taken out of the abovemention'd taxes laid upon the merchants, which the Governors of *Nagasaki*, and chief Interpreters assign them from time to time. It differs in proportion to the quantity of goods dispos'd of by us, and is supposed, one year with another, to amount to about six thousand *Tbails*, which they divide among themselves, according to their rank and office, and it is computed that the twelve chief among them get at farthest two hundred *Tbails* a-piece, and the rest must take up with half that money, nay sometimes with less.

They have four *Takurajaku*, or Treasurers, who are to take care of the company's cash, and to keep an account of what is paid in, and out; besides two *Fisja*, or clerks, who receive also their salary out of the said cash.

*Treasurers
and Clerks of
the Interpre-
ters.*

No body is admitted into this company, but the sons of deceas'd members. The admission is perform'd in the following manner. The candidate gets some body to write a *Sosjo*, or Petition for him, which he presents to the *Ninban*, or President of the *Kumigasijra*, withal recommending his interest by word of mouth, and sometimes making use of indirect means to obtain his favour. The *Ninban* calls his brethren together to consider of the case, and to examine whether or no the candidate be entitl'd by birth, age and merit, to what he petitions for, and if they find that he hath all the necessary qualifications, he delivers the petition to the *Ninban* of the *Ko Gasijra*, who likewise takes his time to examine into the matter with the members of his company, and if they too approve of the candidate, the peti-

*Necessary
qualifications
for the admis-
sion into the
Interpreters
Company, and
Ceremonies
thereof.*

tion

tion is presented to the *Ninban* of the *Fontsjusi*, or President of the College of the chief Interpreters. Here the affair hangs sometimes two or three years, till by repeated petitions and submissions, but chiefly by what they call *So de no sita*, that is, acting under the sleeve, (which by the by they wear so wide, that a present can be easily and secretly convey'd into them) the *Ninban* is at last persuaded to favour the candidate. Upon this, having first obtain'd leave of his brethren, he lays the petition and the petitioner's case before the Governor, who seldom refuses to give his consent. All obstacles being at last remov'd, the new Interpreter goes to visit every member of his company, to return them thanks for their favour and to receive the compliments of congratulation from them.

Thus far of our Interpreters.

Clerks of the
Island.

I proceed next to the five *Desima Fisja*, or ordinary Clerks of the Island *Desima*. They are a sort of deputies to the chief Interpreters. Their business is to keep an account of the presents made by the Dutch, of their ordinary expences, the expences of their journey to court, and other things of this kind, which are thought beneath the dignity of a chief Interpreter. Nay, they themselves, being not always willing to dispatch their business in person, keep also their deputies. The company allows a constant salary only to two, and these are to attend us in our journey to court. The rest are rewarded by handsom gratuities at the time of our sale.

Inspectors of
our Workmen.

Amongst the officers of our Island, I must not forget to mention the *Desima Tsjetzkn*, or Inspectors of our *Kuli*, or Workmen. This honourable company consists of fifteen persons, who keep a list of our workmen, in order to divide the work among them, and to assign every one his task. One of these 15 is *Quarter-master*, who must be present in person, to encourage and look after them, when there is any work to be done. The whole company is to take care, that we be not robb'd by these *Kuli's*, they being very dextrous at it, whenever a favourable opportunity offers. For this reason our East-India company allows them a constant salary. The *Kuli's*, who are employ'd in lading and unlading of our ships, are people unknown to us, and taken out of the town. All we know of them is, that we must pay them well for their trouble. In order to make it beneficial to the whole town, every *Otona* is to keep a list of what people in his street are willing, or able, to serve as *Kuli's*, that in their turn they may be sent over to *Desima*.

Officers of our
Exchequer.

The *Cannaba Nakama*, that, is the Officers of our Treasury, still remain to be mention'd. They are to receive the money for the goods we have dispos'd of, to change it into *Kobanj's* of gold, and to deliver them to us by our Interpreters, who count them before us. The *Cannaba-Nakama* retain one per cent for their trouble, and fifteen or more for the common benefit of the town, according to the yearly value of the

the *Cobanj*, which is from 55 to 59 *Mome*, or *Maas* in silver. Not satisfi'd, even with this reasonable profit, they make us receive the *Cobanj* at 68, besides that the director of this office receives 100 *Thails* a year salary from the Dutch, and the rest of the members each 50 *Thails*. This company consists of thirty-six persons, both superior and inferior officers, to wit, five directors, or inspectors, who have nothing to do but to look after, and command, their four deputies, who receive all the money, exchange it into gold, keep it in their custody, and deliver it to us by our interpreters. These nine are the superior, or chief officers, as they call them. The inferior officers who sit by themselves, are one who knows the marks of gold-money, another who knows the marks of silver-money, and how to distinguish the good money from the counterfeit; two to weigh the silver; two to receive the money from the Japanese merchants; two chief clerks, or as they call them *See Tsjo Kaki*, that is, keepers of accounts, several other assistants, deputies, domesticks and servants, both of the chief and inferior officers, several persons attending in the name of the *Otona*, chief interpreters and mayors of the town, besides some of their favourites whom they have a mind to shew some kindness to, and who are all enter'd as clerks. Besides the business of these people, as officers of our treasury, they must be present at the examination of all goods, imported or exported, which belong to private persons.

C H A P. VIII.

Some more Particulars concerning the Dutch Trade in J A P A N.

THE Dutch ships are expected in the harbour sometime in *September*, towards the latter end of the *S. W. Monsoon*, that being the only one proper for this navigation. As soon as the spy-guards with their glasses discover a ship steering towards the harbour, and send notice of her approach to the Governors of *Nagasaki*, three persons of our factory are sent with the usual attendance to meet her, about two miles without the harbour, and to deliver to our captain the necessary Instructions from the director of our trade, with regard to his behaviour, seal'd up. The Interpreter, and the deputies of the Governors, demand forthwith the list of the cargo and crew, as also the letters on board, which are carried to *Nagasaki*, where the governors first examine, and then deliver them to our director. The ship follows as soon as possible, and being enter'd the harbour, salutes every Imperial guard with all her guns, then

Proceeds upon the arrival of our Ships.

casts anchor opposite to the town about a musket-shot from our Island. If the wind be contrary, rowing boats (kept for this purpose by the common people of the town) are sent at our expence, but not at our desire, to tow her in by force. In still weather they send about ten of these boats; if it be stormy, and the wind contrary, they encrease the number to fifty, and sometimes to an hundred, so many as they think necessary, that is, at least twice the number there is occasion for. When the ship is enter'd the harbour, two guard-boats, with a good number of soldiers are put, one on each side of her, and continued, being mounted with fresh troops every day, till she hath left the harbour and is got to the main Sea. As soon as the ship hath dropt anchor, great number of officers come on board, to demand all our guns, cutlasses, swords, and other arms, as also the Gunpowder pack'd up in barrels, which are taken into their custody and kept in a storehouse built for this purpose, till her departure. They attempted also in former times to take out the rudder, but having found it impracticable, they now leave it in. The next day after her arrival the commissioners of the Governors come on board with their usual attendance of soldiers, interpreters, and subordinate officers, to make an exact review, in presence of our director, of all the people on board, according to the list which hath been given them, and wherein is set down every one's name, age, birth, place of residence and office, examining them from top to toe. Many questions are ask'd on account of those who dy'd in the voyage, when, and of what distemper they dy'd. Even now and then a dead monkey, or parrot, may occasion a strict enquiry to be made after the cause and manner of their death, and they are so scrupulous, that they will not give their verdict, without sitting upon the body itself, and carefully examining it. Upon this the orders of our resident, and likewise of the Governors of *Nagasaki*, relating to our behaviour, with regard to the natives, are read in Low Dutch, and afterwards for every ones instruction stuck up in several places on board the ship and at *Desima*. The same rules are observ'd with the rest of our ships, of which there are two, three, or four sent from *Batavia* to *Japan* every year, according to the quantity of copper they have occasion for. Formerly when the Dutch as yet enjoy'd a free trade, they sent seldom less than six or seven ships, sometimes more, in proportion to the quantity of goods they were likely to dispose of.

How they are
unladen.

The review being over, or else at what other time they please, they proceed to unlade the ship. In the mean time, some *Joriki's*, as deputies of the Governors, some of the *Dosen*, a chief Interpreter, a deputy Interpreter, and an apprentice, besides several clerks and inferior officers remain on board taking possession of every corner, to see that nothing be carried away privately. The time for unlading the ship
being

being determin'd, the water gates of our Island, through which the cargo is to be brought in, are open'd in presence of the *Karoo*, that is, high commissioners of the Governours, and their retinue. So long as the gates are kept open, the *Karoo*'s, with their deputies and other assistants, stay in a room built for this purpose not far off. The whole body of Interpreters, as also our landlords, clerks and other officers of our Island give their attendance, as well as necessary assistance, at that time. Then they fall to work with 300 or more *Kuli*'s, or workmen, always at least twice the number, there is occasion for. The unloading of every ship ought to be perform'd within two days time, but notwithstanding the great number of workmen they employ, they generally make a three days work of it, in order to make it so much the more beneficial to the town. The goods are brought over from on board the ship in small boats, call'd *Prauen*, and kept only for this purpose at the companies expence, and within the water gates laid before the commissioners, who set them down in writing, count them, compare them with the list, that hath been given in, opening a bale, or two, of each sort pick'd out from among the rest, and then order that they should be lock'd up, under their seal, in the companies warehouses untill the time of our sale.

The trunks belonging to private persons, are set down at the entry of the Island, and there open'd and examin'd. If the owner doth not forthwith appear with his key, they proceed without any farther ceremony to open them with axes. All vendible goods are taken out, and lock'd up under their seals. Some other things also which they do not approve of, as for instance, arms, stuff, and cloath wrought with gold and silver, as also all contraband goods, are taken into custody by the *Otona*, who returns them to the owner upon his departure.

No European, nor any other foreign money, and in general nothing, that hath the figure of a cross, faint, or beads upon it, is suffer'd to pass. If any such thing should be found upon any of our people, it would occasion such a confusion and fright among the Japanese, as if the whole Empire had been betray'd. I took notice above, in the journal of our voyage, that upon our drawing near the harbour every one was oblig'd, pursuant to orders, to deliver his prayer-books, and other books of divinity, as also all European money he had about him, to the captain who pack'd them all up in an old cask, and hid them from the natives.

Contraband Goods.

Those who are newly arriv'd, in going in or coming out of our Island, must suffer themselves to be search'd, whether or no they have any contraband goods about them, chiefly amber and corals, which they might exchange for gold, the natives being very fond of these commodities. Even one of our directors (who was afterwards rais'd to the eminent post of Director-general) had it practis'd upon himself, upon his first arrival in *Japan*. However this is done but seldom.

Orders about Searching.

Every

Pafs-board.

Every one that wants to go on board, whether it be for his own private business, or in the company's service, is oblig'd to take out a pass-board from the commissioners at the water-gates to those upon the ship, and in like manner when he returns on shore, he must take out another from these. By this means they know at all times, how many people there are on board, or on shore.

Their Proceedings on board in the Night-time.

At night, when the commissioners sent on board the ship return with their retinue to *Nagasaki*, the cabin is seal'd up in their presence, and all the Dutchmen accurately counted over, to see that there be none wanting, which would occasion a very great confusion. During my stay in *Japan* it happen'd, that a common sailor unfortunately drown'd himself in the night, no body perceiving his falling down into the water. At the review made the next morning (for it is constantly made every morning and night) the fellow was miss'd. This unlucky accident suddenly stopt all proceedings, and the fear, lest it should be a Roman Catholick Priest, who made his escape into the country, occasion'd such a consternation among the Japanese, that all the officers ran about scratching their heads, and behaving themselves as if they had lost their senses, and some of the soldiers in the guard-ships were already preparing to rip open their bellies, before superior orders could compel them to answer for their carelessness and neglect of their duty. In this state things continu'd, till at last the unhappy fellow's body being taken up from the bottom of the sea, put an end to their fears and farther enquiries.

Water-gates shut.

At all other times, that for lading and unlading our ships excepted, the water gates are shut. By this means all communication is cut off between those that stay on board, and those that remain on shore, both being equally confin'd within proper bounds. The ships whole cargo having been after this manner brought over into the warehouses, the goods lie there till they are pleas'd, in two or three days of sale, which they call *Cambangs*, to sell them; what remains unsold, is carried back to the warehouses, and kept there against the next years sale.

Goods imported by us.

The following goods, are imported by us: Raw silk from *China*, *Tunquin*, *Bengale*; and *Persia*; all sorts of silk, woollen and other stuffs from the abovemention'd, and some other countries, (provided they be not wrought with gold or silver,) such as, *Taffaceel* from *Bengale* and the coasts of *Cormandel*; large white *Pelangs* roll'd up, white *Gilangs*, *Armosins*, *Sumongis's*, *Florette-yarn*; several sorts of half silk Indian *Tsitzen*, and coarse cotton stuffs without flowers, and not painted; white *Gunis*, *Salempuri's* and *Paraceels*; woollen cloth from Europe, besides some other silk and woollen stuffs, chiefly serges, and English serges; *Tsiampan*, or dywood, (or as we call it in Europe) brasilwood, buffle and deer hides, Ray skins, wax and buffle horns from *Siam* and *Cambodia*; *Cordowans* and tann'd hides from *Persia*, *Bengale* and other places,

places, not from *Spain* and the *Manbilbas*, under pain of incurring their utmost displeasure, and meeting with hard usage from them; Pepper and Sugar in powder, and candied, from several parts of the East Indies; Cloves and Nutmegs from the Spice Islands, *Amboina* and *Banda*; (*Cinnamon* is at present not ask'd for) white *Sandale* from *Timor*; *Camphire de Baros*, gather'd in the Island *Borneo* and in *Sumatra*; quicksilver, Cinnabar and Saffron from *Bengale*; lead, salt-petre, borax and alum from *Bengale* and *Siam*; musk from *Tunquin*; gum benzoine from *Atsijen*; gum lacca from *Siam*; Rosmal, or *storax liquida*, and *Catechu*, commonly call'd *Terra Japonica*, from *Mockau* in the happy *Arabia*; The root of *Futsjuk*, or *Coslus Amara*, from *Suratte* and *Siam*; corals, amber, right antimony (which they make use of to colour their china ware, and looking glasses from Europe) the looking glasses they break to make spy glasses, magnifying glasses and spectacles out of them. Some other things of less note, as *Mafang de Vaca*, is a medicinal stone taken out of the gall bladder of cows in *Mofanbek*; Snake wood; *Atsiaer* from *Bambous*; *Mangos* and other unripe East India fruits pickel'd with turkish pepper, garlick and vinegar; black lead and red pencils to write withal; sublimate mercury (but no calomel); fine files, needles, spectacles, large drinking glasses of the finest sort, counterfeit corals, strange birds, and other foreign curiosities both natural and artificial. Some of these are often sold in private by sailors and private persons, without being produc'd upon the *Cambang*, and in this case the Dutch make no scruple to get so much for them beyond their real value, as possibly they can.

Of all the imported goods, raw silk is the best lik'd, tho' it yields the least profit of any, for which reason the Portuguese call'd the sale of this commodity, *Pancado*, which name hath been in a manner naturaliz'd in the country, and is still in use among the natives. All sorts of stuffs and cloth yield a considerable and sure profit, and should there be never so much imported, the consumption in so populous a country would be still greater. *Tsiampan*, or *Brasilwood*, and hides, are also to be dispos'd of to very good advantage. The most profitable commodities are Sugar, *Catechu*, *Rosmal*, or *Storax liquida*, *Patsju*, *Camphire* of *Borneo* (which they covet above all other sorts of *Camphire*), looking glasses, and several other things of this kind, but only, when they have occasion for them, and when the Chinese have imported them in small quantities: Corals and amber are two of the most valuable commodities in these Eastern parts of the world, but *Japan* hath been so thoroughly provided by smugglers, that at present there is scarce fifty per cent to be got upon them, whereas formerly we could sell them ten, nay an hundred times dearer. The price of these things, and of all natural and artificial curiosities, varies very much according to the number and disposition of the buyers, who may be sure to get cent per cent clear profit by them, at what price soever they buy them. For-

Most profitable commodities.

merly, when as yet we enjoy'd a full liberty in our trade and commerce, we sent seldom less than seven ships a year laden with the goods above-mention'd. At present we never send above three, or four, one whereof goes first to *Siam*, to make up part of her cargo with the commodities of that country. What remains unfold is laid up in our Ware-houses against the next year's sale.

The Dutch Trade in Japan consider'd in its several Periods.

The state of our trade and commerce in this country, since our first arrival, hath been subject to various changes and fatalities, with regard to the commodities, which were from time to time forbid to be imported, or exported, by us, to the gradual restriction of our liberties and privileges, to the lessening of our profits, and the manner we were treated with, by the natives. Since our first establishment, I find four remarkable periods, which I proceed now to consider singly, in order to give the reader a true and compleat account, of this considerable branch of the Dutch trade in the East-Indies.

Its first Period.

The first period takes in upwards of thirty years, from our first settlement in the town and Island *Firando*, and the privilege of a free trade and commerce, which was soon after (in the year 1611) granted us by the Emperor, till the year 1641, when we receiv'd orders from the Emperor to remove our factory to *Nagasaki*. The trade of the Castilians and Portugese, who had a large and flourishing settlement at *Nagasaki*, was then in its greatest lustre, and they had one considerable advantage over us, in that they could furnish *Japan* with raw silk, and silk-stuffs, a commodity whereof there then was, and still is a vast consumption in this populous Empire. We had not then as yet any settled establishment in *China*, and the neighbouring kingdoms, where the best and finest silk is produced. The Empire of *China* itself, being as yet govern'd by its natural Monarch, before the late *Tartarian* Conquest, was shut up and kept from all commerce with foreign nations. The Chinese forbid to go out of the country, and to export any of its native commodities, could furnish us but with a small quantity of silk, and even that too they were forc'd to smuggle, nor durst we go to fetch it upon their own coasts. The Portugese on the contrary, having a settlement at *Macao*, a small Island upon the coasts of *China*, which Empire it still belongs to, had more frequent opportunities to procure this valuable, and then much more profitable commodity. We had besides no commerce with *Tonquin*, till about the year 1637, nor any settled establishments in the kingdoms of *Bengale* and *Persia*. But when fortune and our good conduct, had once open'd us a way into these silk-rich countries, and after we had once made firm settlements there, we could then furnish the Japanese with that and other commodities, coveted by them, full as well as the Portugese and Spaniards. We then as yet sold our silk and other goods free and without restraint to the best bidder, and exported yearly a sum of 60, more or less, tuns of gold, (according to the Dutch

way

way of counting, that is, 6000000 of their gilders, or upwards of 500000 pound sterling. This brought in vast profits to the company, even altho' some of the goods imported by us did not at that time yield near so much profit, as they now do, and altho' the navigation itself was then much more dangerous and subject to more frequent wrecks and losses, for as much as we did not direct our course along the secure coasts of *China*, then as yet not fully known, but across the dangerous and fatal seas about *Formosa*, and the neighbouring Islands. Our main Capital at that time consisted in silver, whereof we exported every year at least 1200 to 1400 chests, or 1400000 *Tbails*, which makes a sum of 4900000 *Florins*, (or about 450000 *l.* sterling.) Sometimes our profits were still more considerable, and amounted to six millions. This was the first and golden age of our trade in this country, during which we enjoy'd full liberty to dispose of our goods to the best advantage, and this by virtue of a privilege granted us, under the great Imperial red seal in the year 1611, by the then reigning Emperor *Iejas*, otherwise call'd *Ongoschio*, and after his death *Gonginsama*. This privilege, by (which is inserted in the last chapter of this book, and grav'd in *Tab. XX.*) which, leave was granted us freely, and without disturbance, to import and sell our goods, when, and in what parts of the Empire we pleas'd, was afterwards in 1617 renew'd at our own desire, by his son and successor *Fidetada*, who was after his death call'd *Teitokujin*, tho' in somewhat less advantageous terms and characters. And yet, tho' at that time every thing seem'd to succeed according to our best wishes, yet we had a great deal of care and trouble to undergo, many a vexatious difficulty to overcome, and many a hard and unreasonable demand either to prevent, or prudently and with good manners to decline. The Spaniards and Portuguese left no stone unturn'd to ruin us and our trade, to calumniate and blacken us at court, calling us Pyrates, rebels to their, the Spanish Government, invaders of the Indian Kingdoms, oppressors of our lawful sovereigns, and the like. We were reproach'd in most exasperated and blasphemous terms, that, like the Castilians, we did believe in Christ, and must needs needs be liable, upon that sole account, entirely to lose all favour at court. It must be own'd, that 'twas the fear of being expell'd this golden Ophir, as the Portuguese had already been, which necessitated us in 1638, to assist the Japanese in the Siege of *Simabara*, and the destruction of many thousand Christians, (whom despair and dread of torments forc'd to shut themselves up in that place) and since to leave off praying and singing of Psalms in publick, to forbear all outward marks of christianity, lastly, in 1641, after the Christian religion was almost totally extirpated in *Japan*, and the Castilians and Portuguese expell'd the country, to exchange our factory and new-built storehouses at *Firando*, against the Island *Desima*, in the harbour of *Nagasaki*, and with the loss of our liberty, and the freedom we hitherto

therto enjoy'd under an indulgent protector, to confine our selves under the narrow inspection of the numerous keepers of this prison.

Reasons of
our removal
and confine-
ment at Desi-
ma.

Many reasons contributed to make us suspected and hated at court, and occasion'd at last the fatal change we underwent at this time, but the profession we make of the Christian religion, was one of the chief, the whole court being exasperated against it to the highest degree, as a publick nuisance, and the only cause of the ruin and destruction of so many thousands of the Emperor's subjects, and perhaps, would it not have been possible for us to maintain our selves in the country and the possession of our trade, had we not made it our business to give the court convincing proofs, that we were Christians indeed, but quite of another sect, and profess'd enemies of the Romish Priests, whose dangerous conspiracies against the Emperor and the Empire we had discover'd our selves. This, with the deference and readiness we shew'd in assisting the Japanese at the siege of *Simabara*, sav'd us so far, that we were suffer'd to stay in the country, and to continue our trade, tho' under so strict a guard, and so narrow an inspection, that ever since there hath been scarce any opportunity left us to converse with the natives. As things now stand, the main endeavour of the Japanese Government is, to keep us ignorant of what passes in the country, and at court, and to prevent any attempt we could make, to bring over the natives to the faith of our Saviour, which might probably occasion new troubles and disturbances in the Empire. They are so much the more upon their guard, because, taking it for granted, that the Spaniards and Portuguese would miss no opportunities to revenge the affront and insulting usage they had met with, they apprehend, that in order to bring this about they might one time or other combine with the Dutch. We happen'd just at that time to build a new Warehouse at *Firando*, which greatly increas'd the jealousy and suspicion the Japanese had already conceiv'd of us, and contributed not a little to forward our removal from thence to *Nagasaki*; for it was, contrary to the custom of the country, built too high, and all of stone, so that it look'd more like a Castle than a warehouse. It had besides, which made the case still worse, the year of our blessed Saviour's nativity engrav'd on a stone in the front. I was told privately by a Japanese of good credit, that as the Dutch were unlading one of their ships, and bringing the goods on shore, to lay them up in the new built warehouses, it happen'd that the bottom of a large box getting loose there came out, instead of merchant's goods, a brass mortar. How much there is to be depended upon the truth of this story I will not take upon me to determine: How be it, thus much is true, that soon after we receiv'd orders suddenly, and under pain of death, to demolish our new built warehouse, and to exchange our residence and the liberty we enjoy'd at *Firando* against the imprisonment of *Desima*, which put an end to the first and golden period of our trade and commerce

commerce in this country. *Brasman*, alias *Jensejmon*, our chief Interpreter, a man of fourscore and ten years of age, who had been already at that time in the company's service, assur'd me, that the proud and haughty conduct of Monsieur *Caron*, then director of our trade in *Japan*, had not been the least cause of this sudden change. He said, that the Japanese Government could not endure any pride and haughtiness in merchants, whom the whole nation looks upon as the fourth and meanest degree of mankind. The chief judge of *Miaco*, who at that time had the direction of foreign affairs, found himself so highly offended by Mr. *Caron's* proud behaviour, that he would not admit him to an audience at *Miaco*, nor receive the company's presents, and when afterwards that opportunity offer'd of our aforefaid new built warehouse, he gladly seiz'd it, and greatly aggravating the thing, he represented to the Emperor the base intentions of the Dutch so strongly, that he obtain'd orders for the demolition of the said warehouse, and soon after for our removal. This Mr. *Caron* is the very same, who publish'd a short account of *Japan*, which was first written in High Dutch, and afterwards translated into several other languages. He first serv'd as cook's-mate on board a Dutch East-India Man. His happy genius, and ready apprehension, brought him to the pen, and by degrees he rais'd himself to be director of our trade in *Japan*, in which employment he was continu'd for several years. Afterwards, having been disappointed in his hopes of obtaining one of the chief places at *Batavia*, which he expected should be given him, he went over to offer his service to the Portuguese and French, but stranded and perish'd in sight of the walls of *Lisbon*, before he could put his designs, doubtless disadvantageous enough to the company he formerly serv'd, in execution. I cannot forbear taking notice in this place of an aspersion which hath been falsly thrown upon the Dutch by some Authors, *viz.* That having been ask'd by the Japanese Government, whether they were Christians? they answer'd, No, not Christians, but Dutchmen. This I particularly and with great Impartiality enquir'd into, but could not meet with any thing of this nature in the Journals, and other writings belonging to our factory at *Nagasaki*, which have been kept and preserv'd ever since our first arrival in this country. But besides, our above-mention'd chief Interpreter, who certainly, had there been any such thing, had no reason to conceal the truth, frequently assur'd me to the contrary, and told me, in answer to the like questions, that they constantly, and very much to their own disadvantage, profess'd themselves to be Christians, but not addicted to the sect of the Portuguese Priests. What probably gave birth to this rumour, was the answer of one *Michael Sandvoort*, a Dutchman, who being stranded upon the coasts of *Japan*, settled afterwards, with a countryman of his, at *Nagasaki* amongst the natives and independent of the Dutch. Upon the establishment of the Japanese Inqui-

*Account of
Mons. Caron.*

fiction this man being ask'd, whether or no he was a christian, he answer'd, to save his and his companion's life, *what Christians, Christians, we are Dutchmen*; which confession the Inquisitors were then seemingly satisfy'd with.

*Second Period
of the Dutch
Trade.*

I come now to the second period of our trade in this country, which must be dated from the time we left *Firando*, and remov'd to *Nagasaki*. We had no sooner enter'd the harbour, but they secur'd us forthwith in the Island *Desima*, and depriv'd us at once of all the liberties and privileges we had till then enjoy'd. Surrounded with numerous guards and watches, both within and without the Island, we were denied all manner of conversation with the natives, those only excepted who were in our service, and who oblig'd themselves by a solemn and dreadful oath, sign'd with their own blood, never to enter into any familiarity with us, nor to communicate any thing to us about the state and affairs of the country. Our ships, as soon as they dropt anchor in the harbour, were by them taken in possession, guard-ships put on every side, the gun-powder, balls, swords, and cutlasses, and all other arms brought on shore, and kept in safe custody till our departure. Even the heaviest guns, and the rudder itself was then taken out, and brought on shore, but now they have left off giving themselves so great and withal so needless a trouble. A review was made of all the people on board, according to the list given them, and an exact memorandum taken of every one's age, name and business. Those that were to go ashore, either in their own or the company's business, were narrowly search'd, their swords and fire-arms, as also such of their goods as might be dispos'd of, taken into custody by the *Ortona*; and tho' the place, where ships ride at anchor, is not above 300 paces distant from *Desima*, yet nobody was permitted to go ashore, or to return on board, without taking a passport from the proper officers. Our ships were unladen and the cargoes brought ashore by their own people, and lock'd up in our warehouses under their seals. In short we were then treated, and have been ever since, like traitors and profess'd enemies to the country. However this sudden and fatal change of our affairs, and the good opportunity notwithstanding, which the Japanese then had at once to reduce our privileges and profits to as narrow a compass as ever they pleas'd, yet as the populous town of *Nagasaki*, and its government, lately depriv'd of the advantageous trade with the Portuguese, could not well subsist without a commerce with foreigners, so we continued for some time to send no less than six or seven ships a year thither, and to dispose of our Cargoes to very good advantage. That very year 1641, so remarkable for the fatal turn it gave to our affairs, was one of the most profitable we ever had, for we dispos'd of our goods to the value of eighty tons of gold, or 2000000 Florins (above 700000 *l.* sterling) and exported no less than 1400 chests of silver.

Some-

Sometime after we petition'd the court for leave to take, as we had done formerly, copper in exchange and part of payment for our foreign commodities, the exportation of this metal having been forbid ever since 1637. The court willingly granted what we petition'd for, but in lieu of it we were forbid for the future to export any silver, which order it was our interest gladly to comply with; for when we were paid in silver, we could not get above 4 per cent upon it, whereas copper yields a profit of 90 to 95 per cent, chiefly at *Suratta*, where we send about 6000 chests a year.

Thus, the many troubles and hardships we were forc'd to undergo, and the unreasonable demands laid upon us at several times, were at least made good in some measure by the considerable profit, as well upon the goods we imported, as upon those we exported, till about thirty years after our removal to *Nagasaki*, in the year 1672, we fell of a sudden and unawares into the third period of our commerce in this Country. For having had the misfortune to fall under the displeasure of *Inaba Mino*, Prime Minister and a great favourite of the then reigning peaceable Emperor *Dajjojin*, (who with *Uto*, another of the counsellors of state, and likewise in great favour with the Emperor, govern'd the whole Empire) the golden fleece, we had yearly fetch'd from this *Colchis*, was chang'd into a very ordinary one, and our trade reduc'd to low and miserable terms. It will not be improper to trace this misfortune from its early origins, were it but to give an instance of the revengefulness of this nation. *Mino*, otherwise with the additional title, which is usually given to great men at court, *Minosama*, one of the prime ministers, to whom the Emperor himself fancied to have no small obligation, and who, besides the share he had in the Government of the Empire in general, was entrusted with the direction of foreign affairs in particular, thought, as the main maxim, these courtiers aim at, is to please their Sovereign, that it would be highly agreeable to the Emperor, to present the temple, where his Imperial ancestors were buried, with a great European Lamp, such as are commonly hung up in our churches, such another having been presented by the Dutch, when they were at *Firando*, to one of his Predecessors, by whom it was very graciously receiv'd. It must be observ'd that it was look'd upon by the Emperor, as it is in general by the whole nation, as an essential part of piety and religion, to observe the filial duty towards their ancestors and deceas'd Parents, by cultivating their memory, and visiting the temples or monuments erected to them. The Dutch upon this were desir'd, with all possible speed, to get such a lamp sent over from Europe, which was done accordingly: but it unluckily happen'd, thro' the imprudence and inadvertency of the then Governors of *Nagasaki*, to whom it belongs to chuse and determine, what presents are to be made to the court, that this lamp, instead of being given to *Mino*, for whom it was intended,

was

was put amongst the presents, which were to be made that year to the Emperor himself, not without hopes thereby to ingratiate themselves into his favour. This happen'd in 1666. *Mino*, disappointed in his expectation, thought himself offended to the highest degree, and from that moment took such a hatred to the whole Dutch nation, as without a fatal and sufficient revenge he knew would be pursued, according to the maxims of the natives, even after his death, by his descendants and relations. The Japanese in general, when once they throw a hatred on a person, know how to conceal it for a long while, till a favourable opportunity offers to take revenge for the insults and affronts they have, or fancy to have receiv'd. In like manner *Mino* watch'd his opportunity to put the revenge, he meditated to take of us, in execution, and it offer'd no sooner, but he gladly embrac'd it, and chastis'd us most severely. For having obtain'd the Government of *Nagasaki* for *Usjingomi Tsusejemon*, one of his near relations, this new Governor, after he came to take possession of it in 1672, (Mr. *Campbuysen*, who was afterwards rais'd to the eminent post of Governor General of the Dutch East-India Company at *Batavia*, being then director of our trade in *Japan*) he reduced our trade and commerce to the following deplorable condition. He demanded samples and patterns of all the goods we imported for sale, in order to shew them to persons, who had some knowledge of their goodness and value, to be by them tax'd and estimated. Meanwhile the merchants resorted to his palace, there to view the goods, and having resolv'd what goods they intended to buy, and in what quantity, the Governor, without permitting us to be present, agreed with them and sold them himself. The agreement being made, as may be easily imagin'd, for a price far below what we usually sold them at, he acquainted us with it, indulging us however so far, as to give us the choice, whether we would part with the goods for the price he had set upon them, or else export them again. By this unheard of proceeding, and unreasonable taxation, the very foundation of the privileges graciously granted us by the late illustrious Emperors *Gongen*, and *Teitokuni*, was ruin'd and subverted at once, and the golden plaister tore off, which we had hitherto laid on, to ease the pain of so many hardships and injustices, we had been obliged, ever since the first castrophe of our fortune, patiently to suffer. The price set upon our commodities, after this manner, was reduc'd every year, and we were necessitated rather to part with them for a small profit, than to export them with loss. They oblig'd us into the bargain, to take in payment for our goods the *Cobang*, (which we had hitherto taken for 59 or 60 *Maas*, and which is current among the natives only for 54 to 59) for 68, what was got by this way of dealing, as also the overplus of the prices set upon the goods, was by them call'd *Aidagin*, that is, the *Middle-money*, and assign'd
for

for the use and common benefit of the town of *Nagasaki*. In this condition it would have been impossible for us to stay in the country, and the continuation of this proceeding would infallibly have forc'd us to leave our trade there. We resolv'd therefore to try, what ways and means we could, to restore our commerce to the condition it had been in before. Nothing could be thought of, that was like to have a better effect, than to represent our grievances, in an humble petition, to the Emperor, as beyond doubt ignorant of this notorious breach of the sacred privileges, granted us by the Emperors his predecessors. This petition was writ accordingly, in due form, and in Chinese characters, and by order of the Director-general at *Batavia*, deliver'd to the Governors of *Nagasaki*. For nothing can be presented by foreigners to the Emperor, if it hath not been first put into the hands of the Governors of this place. After three years waiting, we at last obtain'd a favourable answer from court, containing in substance, that our trade should be restor'd upon the same foot, it had been before by virtue of our privileges. The consequence of an order at first view so favourable for our commerce, was in fact more fatal to it, than any we had as yet receiv'd; and brought it from the third to the last and iron period, wherein it continu'd ever since.

The Governors of *Nagasaki* were exceedingly dissatisfy'd with this new order, not only, because it had not been obtain'd by their favour and intercession, purchas'd with large presents, but because they, and other Japanese managers of our trade, were by it depriv'd of considerable sums, which they got, by taxing and setting a price of their own making upon our commodities. Our *Otona* once confes'd to me, that, for his own share, he lost by this order a yearly profit of 3600 *Tbails*. *Minosama* having not yet forgot the above-mention'd vexatious disappointment, did not lie quiet upon this occasion, and tho' he had been four years before, upon the demise of the Emperor his master, and the accession of *Tsinajos* to the throne, put out of his places, and consequently out of power to hurt us himself, yet he urg'd the restriction of our privileges at court, by his son in law, *Kangosama*, then one of the prime ministers and privy Councillor, and likewise prevail'd upon his nephew *Genfejemon*, Governor of *Nagasaki*, to do us what mischief he could. The latter in particular, and in conjunction with his colleagues, represented to the court, how prejudicial this renewal of our privileges was to the natives, and what vast profits it brought in to us foreigners. This they did with so much success, that as by virtue of this late order we had obtain'd leave to sell our goods freely, and to the best bidder, it was now resolv'd, that the said order should subsist in full force, and that we should have leave to import, what goods, and to what quantity we pleas'd, but that we should be so far restrain'd in the sale, as not to exceed the

Gains of the Japanese during the third Period of our Trade.

Fourth period of our trade.

sum. of 300000 *Tbails* a year, and that the goods not dispos'd of should be laid up in our warehouses against the next year's sale. And thus the restor'd liberty prov'd more fatal to us, than the taxation itself was, which yet we thought so great and insufferable a hardship. For it was much more profitable for us to dispose of large cargoes with small gain, than of small cargoes with more profit. In the mean time, that it should not appear as if this fatal reduction had been resolv'd upon meerly to disoblige the Dutch nation, but rather by a political maxim, agreeable to the Emperor and advantageous to the Empire, the commerce of the Chinese and such Eastern Nations, as trade to *Japan* under their name, was likewise reduc'd to a yearly sum of 600000 *Tbails*. The Emperor was so well pleas'd with the finding out of this expedient, whereby without prejudice to the liberty granted us by his late Imperial orders, our commerce was regulated, and our profit reduced low enough indeed, but not quite so low, as would have put us under a necessity of leaving the country (which the court was not a little apprehensive of): The Emperor, I say, was so well pleas'd with the finding out of this expedient, and the prudent conduct of the Governors of *Nagasaki*, that sometime after he conferr'd upon them the honourable and illustrious title of *Cami*.

*State of our
Trade in 1685*

The Dutch had as yet no notice given them of this new regulation, when in Autumn 1685, their ships, very richly laden, arriv'd in the harbour. The joy of their safe arrival was so much the greater, as anew they promis'd themselves mountains of gold, and were in no ill grounded hopes once more to see the first and happiest period of their commerce revive. But we had scarce begun to unlade them, and but just got the *Cargo* of one on shore, when to our unspeakable grief, new orders were sent from court to limit the liberty restored to us (and to the Chinese) to a certain determin'd sum, beyond which nothing should be dispos'd of; and to prevent smuggling, an exact account was to be taken of the whole cargo, the same narrowly to be examin'd into, and afterwards to be laid up in our warehouses under our own locks indeed, but with their seals put to them. Nor are we ever since allow'd the liberty of going into them to take care of our goods unless it be by their leave, and in their presence.

The yearly sum, to the value of which the Dutch are permitted to sell goods imported by them, and which is just half the sum allow'd to the Chinese, amounts in Dutch money to ten tons of gold, and a half, that is 1050000 gilders, (very near 100000 l. sterling,) and in Japanese money to 300 chests, or boxes of silver, each of 1000 *Siumome*, or *Tbails* (which last word hath been introduc'd into *Japan* by the Dutch) which make up in all 300000 *Siumome* in silver, or 50000 *Cobangs* in gold. The highest value of the *Cobang*, as current in the country, is of sixty *Momi*, or *Maas* of silver, but the Japanese have

so

fo order'd it, as to make the Company take it for sixty eight, and yet be paid all in gold, and thus the company sells indeed for 300000 *Thails* of their goods a year, but in fact doth not receive beyond the value of 260000 *Thails* in real silver money. By this means the government of *Nagasaki*, hath found out a way, to make the Directors and other officers concern'd in carrying on the Dutch trade some amends for their trouble and hard usage, by assigning them some private profits, independant of those of the Company and by permitting them to dispose of their own private goods, which formerly they sold, in what quantity they pleas'd, to the value of 40000 *Thails* or 5888 *Cobangs*, which together with the above mention'd, 260000 *Thails* make up the yearly sum, as it hath been limited by the last Imperial orders. It is not in the Company's power to alter this regulation, because the Japanese Government hath thought fit so to order it, nor can they give to their officers any disturbance, or make any inhibition to prevent their disposing of their private goods. These 40000 *Thails* are divided amongst the several officers concern'd in carrying on our trade in *Japan*, in the following manner. The Captain, as he is here call'd or chief director for the time being, and Ambassador to the Emperor's court, hath 10000 *Thails*, assign'd him, the new director, lately arrived to relieve him, 7000 *Thails*, his Deputy, or the second person after him, 6000 *Thails*, the Captains of the ship, merchants, clerks, and other people who came over on board the last ships, proportionably, as they happen to be in favour with the chief managers, and the Japanese Interpreters, to whom it belongs jointly to divide the said sum, and to take care that there be nothing sold beyond what hath been assign'd to every one.

The Reader is desir'd here to observe, that the Company keeps constantly a Director, or as he is call'd by the Japanese, Captain of the Dutch, who hath the command of all the people of our factory, with the inspection and care of our trade. The same person is to be at the head of the embassy, which is sent to court once every year. He must, according to the custom of the country, be reliev'd after the year is expir'd. The ships bring over from *Batavia* his Successor, along with a deputy, some few merchants and clerks, who are to assist him during the time of the sale. When the sale is over, and the ships ready to set sail, he goes on board in order to his return to *Batavia*, and leaves the place to his Successor, who is reliev'd the next year, by another in the same manner.

The sale of our goods is perform'd in the following manner. The day of the *Combang*, (as they call our sale) which must be determin'd by the court, drawing near, a list of all the goods is hung up at the gates without our Island, written in very large characters, that every body may read it at a due distance. Mean while the government signifies to the several *Otona's* of the town, and these to the merchants, who

*Director of
the Dutch trade*

*Sale of our
goods.*

who are come thither from divers parts of the Empire, and lodge within their district, what duty there will be laid *per Cent* (for the benefit of the Inhabitants of *Nagasaki*) upon several of our goods, in order to enable them to resolve accordingly, what price they can well afford to buy them at. A fine trick indeed, whereby they tax our goods indirectly, and ridicule us into the bargain with the restoring of our liberty and privileges. For, say they, and so it is in fact, when we tax'd your goods, you came with no less than seven ships, and dispos'd of great cargoes; now you can send but three or four ships, and sell but a few goods; had it not been better for you, to remain as you were, than by applying for a renewal of your privileges to make your condition the worse. The day before the *Combang* papers are put up at all the gates of the streets, to invite the merchants to make their appearance the next morning at *Desima*, where for their farther information, they find before every warehouse a list of the goods laid up therein. As the direction of our trade is entirely in the hands of the government of *Nagasaki*, so particularly the *Combang* cannot be held, but in presence of two stewards of the Governors, in quality of their deputies, authoriz'd by them to assist at it. The chief officers of our Island must likewise be present. The first Interpreter presides, and directs every thing, whilst our own triumvirs, I mean the two directors, the old and new, and the deputy director have little or nothing to say. All persons, who must be present at the sale, having met together, our directors order a pattern of all our merchantable goods to be expos'd to view, and then give a signal with a *Gum Gum* (is a sort of a flat bell not unlike a *Bason*) for the merchants to come in. The house, where the sale is kept, is a very neat building, built at the company's expence, and is then by removing the shutters laid open towards the street for people to look in. There is a small gallery round it, and it is divided within into several partitions, very commodiously contriv'd for this act. The sale itself is perform'd in the following manner. Only one sort of goods is put up at a time. Those who have a mind to buy them, give in some tickets each, sign'd by sham names, and signifying how many *Quan, Me, Momi, Burin, Me,* and *Futz* they intend to give for a piece, or a *Catti* of the goods which have been put up, all the whole sale goods being sold to that quantity. I took notice, that every merchant gives in several tickets. This is done in order to see how matters are like to go, and to keep to a less price, in case he repents of the greater, for which same purpose they are sign'd only by sham names: And because of the great number and sub-division of the small money, it seldom happens that two tickets exactly agree with one another. After all the bidders have given in their tickets, our directors proceed to open them, and to separate the greater from the smaller. They are then deliver'd to the presiding chief Interpreter, who reads them aloud

aloud one after another, beginning with the highest. They ask after the bidder three times, and if there is no answer made, he lays that ticket aside, and takes the next to it. So he goes on, taking always a less, till the bidder cries out, *Here I am*, and then draws near to sign the note, and to put his true name to it with black ink, which the Japanese for the like purposes always carry about them. The goods put up being sold, they proceed to others, which they sell in the same manner, and so they go on, till the sum determin'd by the Emperor hath been rais'd, which is commonly done in two or three, seldom in four, *Combangs*, or days of sale. The day after each *Combang* the goods are deliver'd to the buyer, and carried off from our Island. A company of merchants of the five Imperial cities have, by imperial letters patents, obtain'd the monopoly for buying and selling of raw silks. This commodity is sold first, to their great advantage and our no small prejudice, and they would fain oblige us to make up at least one third of our cargoes with raw silk. The *Quannotz*, duty or custom laid upon goods, is but little us'd in *Japan*. It hath been introduc'd at *Nagasaki*, meerly with an intent to take off part of the vast profits, which foreigners got upon their commodities, and to assign them for the use and maintenance of the poorer Inhabitants of this town. It was formerly moderate enough, but the late taxation, which hath been so very beneficial to the Governors and other Magistrates of the town, having been taken off, the Governors have thought fit to raise it, on purpose to engage the Japanese merchants to buy our goods at a less rate, in proportion to the duty laid upon them. This *Quannotz*, when levied, is call'd by the Japanese *Koosen*, or *Kosen Gin*, a *reward*, or *money to reward one's trouble*. In the distribution they call it *Fannagin*, or *Flower-money*, to signify, that it flowers out of the foreign trade for the maintenance and advantage of the poorer Inhabitants of *Nagasaki*. It is distributed among them in proportion to the trouble they must be at, on account of the publick offices they must serve by turns, which differ according to the situation of the streets they live in, as also to make them some amends for many other troubles and hardships they have reason to complain of, the rather since the barrenness of the country about *Nagasaki*, and many other disadvantages occasion'd by the foreign commerce, might otherwise induce them to run away from thence to some other parts of the Empire, where they might live at a less charge and with more ease. They commonly receive in this distribution from three to fifteen *Thails* a-piece. The duty itself laid upon the goods belonging to the company is fifteen *Thails* per cent, which upon the whole sum of 300000 *Thails* produces 45000 *Thails* duty. The goods belonging to private persons, which are commonly sold at the end of the *Combang*, pay much more, and no less than 65 per cent for all stuffs and goods sold by pieces, which upon 20000 *Thails* brings in

13000 *Thails* custom. Goods sold by the weight pay a duty of 70 *Thails* per cent, which upon 20000 *Thails* makes 14000 duty. The reason they give for this great difference in the duty laid upon the company's, and upon private goods, is because private goods are brought over on board the company's ships, at their risk and expence, and consequently deserve less profit. The Chinese for the like reason, that is, because they are not at the expence of such long and hazardous voyages as the Dutch, but nearer at hand, pay a duty of 60 per cent for all their goods, which upon the 60000 *Thails*, to the value of which they are permitted to sell every year, brings in a sum of 36000 *Thails* duty. If to this be added the yearly rents for our houses and factory, which is 5580 *Thails*, and that of the Chinese factory, which is 16000 *Thails* a year, it makes up, in all, a sum of 453580 *Thails*, which the foreign commerce produces a year to the Magistrates and Inhabitants of *Nagasaki*.

Profits upon
the Dutch
Goods.

As to the profits, the Company gets upon the commodities imported by us, it differs very much and varies every year, the same goods being not constantly sold to an equal quantity, nor at the same rate. The whole depends upon the price, each sort of goods hath at *Miaco*, and this is commonly regulated by the consumption, and want, there is of them in the country. The profits our goods produce, may be computed to amount, one year with another, to 60 per cent, tho' if all the charges and expences of our sale be taken into consideration, we cannot well get above 40 or 45 per cent clear gain, and thus the goods we sell in *Japan* to the value of ten tons of gold and a half, or 1050000 *Gilders*, yield no more than four tons, or four and a half, that is, 400000, or 450000 *Gilders* clear profit. A profit indeed very inconsiderable for so great a Company, which must constantly keep at least 18000 men in pay, at the expence of upwards of 260000 *Gilders* (near 24000 l. sterling) a month, only in wages, besides the vast number of Ships, factories, and forts, they have to maintain and to look after, all over the East-Indies. Considering so small a profit, it would be scarce worth the company's while to continue this branch of our trade any longer, were it not that the goods we export from thence, and particularly the refin'd copper, yield much the same profit, so that the whole profit may be computed to amount to 80 or 90 per cent. The charges and expences we must be at, are not the same every year. They are greater, if there is any thing wants building or repairing, or if there be more presents to be made, or if any thing extraordinary happens. For the satisfaction of the Reader, I will here set down the expences of two years, as they stood in the last and fourth period of our commerce, to wit, in 1686. Mr. *Licentiate Cleyer* being then Director, and the expences much higher than usual, and in 1688, when Mr. *Butenheimb* was Director, and the expences so small, as could possibly be expected.

Our Charges.

<i>The Expences of 1686</i>		<i>of 1688.</i>	
For Victuals,	<i>Gilders.</i> 23580	<i>Gilders</i> 13166	
Boarding	— 9791	— 6828	
Extraordinary Expences	14097	— 4993	
Charges of the Ships	10986	— 7389	
Presents	— 107086	— 100789	
Interests and monthly wages paid off	— 8092	— 7318	
Hire for <i>Defima</i> and our warehouse	— 19530	— 19530	
<hr/>		<hr/>	
<i>Summa Gilders</i>	193162	160213	

As to the price and profit of every sort of goods in particular, I think it doth not become me accurately to specify the same, nor perhaps would it be agreeable to the Reader. However to give him some satisfaction, I will here set down the current price of foreign commodities at *Miaco* for the year 1692, as it hath been communicated to me.

Prices of several Goods in Japan.

Chinese silk, *Cabessa*, or the best, the *Pickel*, or 125 lb. Dutch for 665 *Siumome*, or *Thails*, Dito *Bariga*, or middle sort, á 638 *Thails*.

Silk of *Bengale*, *Cabessa*, or the best, á 530 *Thails*, a *pickel*. Ditto *Bariga*, a 406 *Thails*.

Tunquineese Silk	<i>Thails</i> 440	the <i>Pickel</i> ,	or 125 lb.
Florette Yarn	240	—	—
Cinnabar	— 600	—	—
Cloves	— 223	—	—
Pepper	— 23	—	—
Sugar Candy	21	—	—
Powder'd Sugar	— 14	—	—

Camphire of *Baros*, a *Katti*, or 1 pound and a qr. á 33 *Siumome*, or *Thails*.

Putfuk, or *Costus Arabica*, a 10 *Thails* a *Catti*.

Great, white, roll'd Chinese *Pelangs*, 14 *Thails* a piece.

Armosins, a 7 *Thails*, 4 *Maas*, the piece.

Tafaceels from *Cormandel*, the best at 6 *Thails*, 8 *Maas* a piece, the courser sort at 6 *Thails*.

Tafaceels from *Bengale*, at 4 *Thails*, 3 *Maas*.

Common white simple *Gilangs*, at 4, 8, 4, a piece.

Sumongis from *Tunquin*, at 3. 3.

White *Gunis Linnen*, a 7 *Thails*.

Salempuris, common bleach'd, at 3, 1.

Paraceels, common bleach'd, at 1, 5, 3.

Profits upon
the Goods of
private Per-
sons.

Before I close this subject, and proceed to send our four ships, with the profits and fresh cargoes on their return to *Batavia*, it may not be amiss to say something of the profits which the goods belonging to private persons bring in, and in particular, what the three chief Directors of our trade can get by their places. The goods belonging to private persons being brought over and sold without any expence to the owner, produce all clear gain, which the great duty laid upon them notwithstanding, is no ways inferior to that of the Company, tho' they pay but a small duty. The two chief Directors (who pursuant to order from court) cannot hold their office longer than three years, and even that not successively, being oblig'd, after they have serv'd one year, to return, with the homeward bound ships, to *Batavia*, from whence they are sent back again, either by the next ships, or two years after, have the greatest share of it, for they are permitted to sell and dispose of their own goods, upon their arrival to the value of 7000 *Thails*, and in their own directorship, when they are going to return to *Batavia*, to the value of 10000 *Thails*, consequently for 17000 *Thails* in one year. The deputy Director for his share can sell for 12000 *Thails* of his goods. If the Directors stand upon good terms with the chief Interpreter, and have found ways and means to secure his favour, by making him large presents *de alienis*, he can contrive things so, that some of their goods be put up and sold upon the first or second *Combang*, amongst the Company's goods, and will consequently, because of the small duty, produce at least 65 to 70 *per cent* profit. This too may be done without any prejudice to the Company, for in casting up the sums paid in for our goods, in order to make up the 300000 *Thails*, these articles are flipt over. If they have any goods beyond the sum, they are legally entitled to, chiefly red corals, amber, and the like, it is an easy matter to dispose of them in private, by the assistance of the officers of our Island, who generally will take them off their hands themselves. The *Ottoma* himself is very often concern'd in such bargains, they being very advantageous. Formerly we could sell them, by a deputy, to the foreigners, who at the time of our *Combangs* came over to our Island, and that way was far the more profitable for us. But one of our Directors, in 1686, play'd his cards so awkwardly, that ten Japanese were beheaded for smuggling, and he himself banish'd the country for ever. The residing Director who goes also as Ambassador to the Emperor's court, hath besides another very considerable advantage, in that such presents, as at the governors of *Nagasaki* desire should be made to the Emperor, but are not to be found in the Company's warehouses, and should therefore be bought from the Chinese, can be furnish'd by him out of his own stock, if it so happens that he hath them, in which case he takes all the profit to himself, without doing any prejudice to the company. Nay they might possibly go still farther

in pursuit of their own private advantages, were it not, that they endeavour to pass for men of conscience and honour, or at least aim to appear fearful, lest they should be thought too notoriously to injure both the confidence and interest of their masters. I do not pretend hereby to charge them with any indirect practices, as to the annual expences, though perhaps even these are sometimes run up to an unnecessary height: Nor is it in the least my intention to detract from the reputation, and character of probity, of so many worthy Gentlemen, who have fill'd this station with honour, and discharg'd their duty with the utmost faithfulness to their masters. However, to support what I have here asserted, and to shew, that if the Directors had not the common interest of the Company more at heart than their own private advantages, they could enrich themselves by defrauding their principals, I cannot forbear mentioning one instance. The instructions from the government of *Batavia*, with regard to the refin'd copper, are not to buy it for less than twelve *Tbails*, or twelve and a half, a *Pickel*. This they do, to keep the refiners in good humour, and not to discourage them, by allowing them too inconsiderable a profit. Nevertheless the Interpreters may sometimes get it for a *Maas* cheaper; which upon 12000 *Pickels*, the quantity commonly bought, makes a Sum of 600 *Tbails*, which they may, if they please, put in their pockets, because it is contrary to their instructions in their account to charge the copper for so much less. Now, whether or no they actually do this, I will not take upon me to assert. Thus much I can say, without exaggeration, that the Directorship of the Dutch trade in *Japan*, is a place, which the possessor would not easily part with for 30000 *Gilders* (about 3000 *l.* sterling). 'Tis true, it would be a great disadvantage to the Director, and considerably lessen his profits, if he hath not a good cash in hand to provide himself, before his departure, with a sufficient quantity of goods, but must take them upon credit, and upon his return share the profits with his creditors. For besides, he must not presume to leave *Batavia*, much less to return thither, without valuable considerations to his benefactors, unless he intends to be excus'd for the future the honour of any such employment. The goods he brings back to *Batavia* are, Silk-gowns, which he receiv'd as presents from the Emperor and his Ministers, and whereof he makes presents again to his friends and patrons; victuals, china-ware, lacker'd, or japan'd things, and other manufactures of the country, which he can dispose of at *Batavia* at 50 *per cent* profit, and besides some *Cobangs* in gold. The *Cobangs* we took formerly at 54 *Tbails* a piece, and could afterwards sell them upon the coasts of *Cormandel* at 28 *per cent* profit. But since we have been oblig'd to take them at a higher rate, they yield a much less, and in the main very inconsiderable profit. It is much more profitable for the Director, if he hath any left, to buy *Ambergreefe*, or re-

fin'd Copper, and to send the latter, if possible, on board the company's ships to *Malacca*, I say, if possible, because there are strict orders from the company against it.

*Cargoes of our
homeward
bound ships.*

But it is time at last, to send our ships on their return. To make up their cargoes, a good part of the 1050000 guilders. paid in for our commodities, is laid out in refin'd copper, of which we buy for 12000 to 20000 pickels a year, (a pickel is 125 l. dutch weight) all the refin'd Copper is cast in small cylindrical staves about a span long, and near an inch thick. Every pickel is pack'd up in a small box made of firr, for the easier carriage. Every one of the three or four ships, we send hither, makes up part of her cargo with it. One of these ships makes the best of her way to *Batavia*. The others put in at *Puli Thimon* (an Island upon the coasts of *Malacca*) from whence they proceed on their voyage to *Malacca*, to be by our Governor there bound farther either for *Bengale*, or the coasts of *Cormandel*, or for *Surate*, or any other place, where they are like to dispose of their cargoes to good advantage. We buy likewise a smaller quantity of course copper, which is deliver'd to us cast in broad flattish round cakes, sometimes we take in some hundred *Pickels*, or chests of copper *Casjes*, or farthings, but not unless they be ask'd for at *Tunquin*, and other places. All the copper is sold to us by a company of united merchants, who by vertue of a privilege from the Emperor, have the sole refining and selling of it to foreigners, for which they are to pay to the Imperial chief Justice at *Miaco*, as Inspector, for the time being, of foreign affairs, 400 shuets of silver a year, by way of a present. To engage our interpreters to make a good bargain for us with the copper merchants, we allow them a reward of 600, or more, *Thails* a year, and they generally play their cards so well, as to receive a sum not inferior to this from the copper Company, by way of a gratuity. The other part of our *Cargoes* is made up by Japanese Camphire, from 6000 to 12000, and sometimes more, pounds a year, pack'd up in wooden barrels; by some 100 bales of China ware, pack'd in straw; by a box or two of Gold thread, of an hundred rolls the box, but not unless it be wanted; by all sorts of japan'd cabinets, boxes, chests of drawers and the like workmanship, all of the very best, we can meet with; by umbrello's, skreens, and several other manufactures of canes, wood, buffalo's, and other horns, hard skins of fishes, which they work with uncommon neatness and dexterity, stone, copper, gold and *Sowaas*, which is an artificial metal compos'd of copper, silver and gold, and esteem'd equal in value to silver, if not superior; by Rollangs; by paper made transparent with oyl and varnish; by paper painted and colour'd with false gold and silver for hanging of rooms; by rice, the finest of all. *Asia*; by *Sacki*, a strong liquor brew'd of rice; by *Soje*, a sort of pickel, fit to be eat at table with roasted meat; by pickel'd fruits pack'd up in barrils; by

indented

indented tobacco, Tea and marmelades; besides some thousands *Cobangs* of gold in specie.

Our ships cannot be laden, nor set sail from the harbour, till special leave hath been given, and the day of their departure determin'd by the court. When they are laden, all our private goods, and what else we have to bring on board, must be again narrowly search'd. For this purpose two of our landlords, two apprentices of the Interpreters; and two clerks, either of the *Otona*, or of the treasury office, with some *Kuli's* or workmen, call about 2 or 3 days before the departure upon every one in his room, as well those, who stay at *Desima*, as those, who are to return, and have been lodg'd in our empty houses during the time of the sale. These people visit every corner, examine all our things piece by piece, taking an exact memorandum of what they find, then bind them together with straw ropes, and put their seals to them, along with a list of what the parcel contains for the information of the gate guard, who would else open them again. All contraband goods are seiz'd at this search. Such are for instance, whatever hath the figure of an Idol of the Country, of a *Kuge*, or an Ecclesiastical person of the *Dairi's* Court in his dress; all printed books and papers, looking glasses, or other metals with Japanese characters upon them, silver money; stuffs woven in the Country; but in particular arms, and whatever can be refer'd under that title, as the figure of a soldier, saddle, ship, or boat, armour, bow and arrows, swords and scimeters. Should any of these be found upon any Dutchman, the possessor would be at least banish'd the Country for life, and the Interpreters and servants appointed to take care of his affairs, and all other suspicious persons, would be put to the rack, till the seller and all his accomplices be discover'd, by whose blood only such a crime is to be expiated. Of this we had a late instance in the Imperial stewards own secretary, who having endeavour'd to send over some blades of a Scimeter to *China*, was executed for it, with his only son, an innocent child, not above eight years old. Upon my own departure, altho' my things, for good reasons, were visited but slightly, and over a bottle, yet they seiz'd upon an old Japanese razor, and a few small sticks ty'd to the babies, instead of sabres, because they just happen'd to see them.

All the gold belonging to private people must be exported openly, and before their leaving *Desima* shewn to the Commissioners, to see whether it pass'd thro' their hands, which they know by a mark; they stamp upon all *Cobangs* in the Exchequer-office. By this means they may find out, whether it hath not been got by smuggling. As to this however, they cannot be so very nice, because of the great hurry of other business to be dispatch'd upon our departure. All these several strict orders and regulations of the Japanese, have been made chiefly with an intent to prevent smuggling, a crime severely

*Precedings
upon their de-
parture.*

*Orders about
Smuggling*

forbid by the Emperor, and indeed not without very good reason; for it not only makes the goods more common and cheaper, but by lessening the *Kosen*, or duty, proves very prejudicial to the town of *Nagasaki*, the inhabitants whereof must get a considerable part of their livelyhood upon the said duty. The penalty put upon this crime is death, without hopes of reprieve, but it extends only to the person convicted, and his accomplices, and not to their families, as the punishments of other crimes do. And yet the Japanese are so addicted to this crime, that, according to computation, no less than 300 persons have been executed in six or seven years time, only for smuggling with the Chinese, whose departing yonks they follow to the main Sea, and buy of them what goods they could not dispose of at their sale at *Nagasaki*. There are not many instances of people, that were executed for smuggling with the Dutch. During my stay in *Japan*, which was not above two years, upwards of fifty smugglers lost their lives, some whereof having been apprehended made away with themselves, others were publickly executed, and some privately in prison. No longer ago than 1691, two Japanese were executed upon our Island, for having smuggled from a Dutchman one pound of *Campfire* of *Baros*, which was found upon the buyer, just as he endeavour'd to carry it off from our Island. But I will first send our ships on their return, and then close this tedious chapter with the History of this execution. The day determin'd for the departure of our ships drawing near, they proceed to lade their cargoes one after another. Last of all, the arms and powder are brought on board, follow'd by the ship's company, who must again pass in review according to the list which was given in upon the ship's arrival. The ship being ready to set sail, she must weigh her anchors that instant, and retire two leagues off the town, towards the entrance of the harbour, where she rides till the other ships are laden in the same manner. When all the homeward-bound ships are join'd, they proceed on their voyage, and after they have got to the main sea, to a pretty considerable distance from the harbour, the Japanese Ship-guard, which never quitted them from their first arrival till then, leave them, and return home. If the wind proves contrary to the ships going out, a good number of Japanese rowing boats, fasten'd to a rope, tow them out by force, one after another. For the Emperor's order must be executed in spite of wind and weather, should even afterwards all the ships run the hazard of being wreck'd.

*Execution of
two Japanese
Smugglers.*

I come now to the history of the execution above-mention'd, where-with I propos'd to close this tedious chapter. On the 10th of *December*, early in the morning, the comman'ing Governor formerly call'd *Ginsejemon*, now *Tsino Cami*, sent notice by the *Otona* of our Island, to our Director, to keep himself, with the rest of the Dutchmen, in readiness to see the Criminals executed. About an hour after
came

came over the numerous flocks of our Interpreters, landlords, cooks, and all the train of *Desima*, with the sheriffs, and other officers of Justice, in all to the number of at least 200 people. Before the company was carried a pike, with a table, whereupon the crime, for which the criminals were to suffer, was specify'd in large characters, that every body might read it at a distance. Then follow'd the two criminals surrounded with Bailiffs. The first was the buyer, a young man, of 23 years of age, upon whom the *Campfire* was found, as he endeavour'd to carry it off from the Island, very meanly clad. The second was a well-looking man, and well clad, about 40 years of age, who suffer'd only for having lent the other, formerly a servant of his, the money to buy the *Campfire*. One of the Bailiffs carried an instrument upright, form'd like a rake, but with iron hooks instead of teeth, proper to be made use of, if any of the malefactors should attempt to make his escape, because it easily catches hold of one's cloaths. Another carried another instrument proper to cut, to stab, and to keep one fast to a wall. Then follow'd two officers of the Governor's Court, with their retinues, as Commissioners to preside at this act, and at some distance from them came two clerks. In this order they march'd across our Island, to the place design'd for this execution. We Dutchmen, only seven in number, (our ships being already return'd) resolv'd not to come near: But our Director advis'd us to go, because he had heard, that, upon refusal, we should be compell'd to it by force. I follow'd this advice, and went without delay to see the execution done. I found the two criminals in the middle of the place, one behind the other, kneeling, their shoulders uncover'd, and their hands ty'd to their back. Each had his executioner standing by him, the one a Tanner (for Tanners do the office of executioners in this country) the other his best friend and comrade, whom he earnestly desir'd, as the custom is in this country, by doing him this piece of service, to confirm the friendship he had always had for him. At about twenty paces from the criminals sat the two Commissioners upon one bench, and the two clerks upon another. A third was left empty for our Director, who however did not appear. The rest of the people stood promiscuously, where they pleas'd. I myself crowded, with my Japanese servant, as near one of the malefactors, as possibly we could. Mean while they were looking out for the rest of the Dutchmen, I over-heard a very extraordinary discourse between the two criminals. For as the elderly man was grumbling between his teeth his *Quanwonjo*, (*Quanwonjo*, is a short prayer to the Hundred-hand Idol, call'd by the Japanese *Quanwon*: This prayer is taken out of *Fatznomaki*, the eighth part of the great Book *Fakejo*, which is compos'd of 48 parts) the other, to whom I stood nearest, rebuk'd him for it, in the following words; *Ey*, saith he, *for shame to appear thus frighted out of your wits!* *Ah, Ah*, said the other, *I only*

pray a little. You have had time enough to pray, reply'd the young man, *it signifies nothing at present but to expose your self, and to shew the Dutch what a Coward you are.* This discourse so wrought upon the other, that he actually left off praying. The minute the Dutch were all met together at the place of execution, a signal was given, and that instant both executioners cut off, each his criminal's head, with a short Scymiter, in such a manner that their bodies fell forward to the ground. The bodies were wrapt up, each in a course rush-mat, and both their heads together in a third, and so carried away from *Desima* to the ordinary place of execution, a field, near *Mangome*, a small village not far from *Nagasaki*, where, 'tis said, young people try'd their strength, and the sharpness of their Scymiters, upon the dead bodies, by hacking them into small pieces, scarce an inch long and broad, which they afterwards permitted to be buried. Both heads were fix'd upon a Pale, according to custom, and expos'd to view for seven days. The execution being over, the company march'd off from *Desima* without any order. Our Director went to meet the two Commissioners, and afterwards the two Clerks upon the cross-street, as they were returning home, thank'd them for the trouble they had been at on this occasion, and invited them to his house to smoke a pipe. He had nothing in return for his kind invitation but a sharp reprimand, with an admonition, to take care of his people, that no more such accidents should happen for the future. This was the first time criminal blood was shed upon our Island.

C H A P. IX.

*Of the way of Life, Trade and Privileges of the Chinese in
J A P A N.*

*Ancient
State of the
Chinese Trade.*

THE Chinese from remotest antiquity, exported the growth and commodities of their country, chiefly raw silk, wherein it abounds, all over the East. 'Tis from thence they were by the Greeks and Romans call'd *Seres*. They traded particularly to the Kingdoms and Islands situate beyond *Sumatra* and *Malacca* to the East. Since the late Tartarian conquest many of them, unwilling to conform to the orders issu'd by their Conqueror, to shave their heads after the manner of the Tartars, left their native country, and settled in the same Kingdoms and Islands, which till then they had frequented only as traders. They had also, from times almost immemorial, carried on a commerce with *Japan*, tho' but small, and with a few yonks.

yonks. For under the reigns of some former Emperors, *China* was, as *Japan* now is, shut up and kept from all commerce with foreign nations, and the Inhabitants strictly forbid under severe penalties, to export the growth of the country, or to have any communication with their neighbours. Nevertheless, those who lived along the Sea coasts, and in the neighbouring Islands, found means, tho' with some difficulty and in private, to fit out a small number of yonks, and now and then to pass over to the Kingdoms, and Islands, which lay nearest, whereof *Japan* was one. Things stood upon this foot, when the late Tartarian Conqueror of *China*, and his Successor the now reigning Monarch of that mighty Empire, thinking that it would very much conduce to the honour of his subjects, and to the advantage of his dominions, for the future to permit a free and undisturb'd commerce, resolv'd to suffer his subjects to trade abroad, and to give foreigners a free access to his dominions. The Chinese ever since exported the produce and commodities of their country to a much greater quantity, than before, and enlarg'd their trade and commerce, as with most Eastern Nations, so particularly with their neighbours the Japanese, by whom they had been all along receiv'd as welcome guests, and tolerated, because of the affinity there is between the religion, customs, books, learned languages, arts and sciences of both nations. Formerly they frequented the harbour of *Osacca*, and others less secure, because of the frequent cliffs, rocks and shoals, which make the whole navigation that way exceedingly difficult and dangerous, and wholly impracticable for ships of any bulk. The Portuguese some time after shew'd them the way to that of *Nagasaki*, which is not only more secure, but was in many other respects much more advantageous. The resort of merchants to this place, who came from all parts of the Empire to trade with the Portuguese, was too great, not to engage the Chinese to put in there preferably to other places. At last orders from court, importing, that the harbour of *Nagasaki* should be for the future the only one open to foreigners, in all the Japanese dominions, fix'd them there. Ever since, the Chinese, as well those who live in *China*, as others who were by the late Tartarian conquest dispers'd into the neighbouring Countries and Islands beyond the *Ganges* to the East, traded to *Nagasaki*, either upon their own account, or that of their principals, for sometime with all the liberty they could possibly desire. They came over when, and with what numbers of people, yonks and goods they pleas'd. So extensive and advantageous a liberty could not but be very pleasing to them, and put them upon thoughts of a surer establishment, in order to which, and for the free exercise of their religion, they built three temples, according to the three chief languages spoke by them, each to be attended by priests of their own Nation sent over from *China*. The number of Chinese, and Chinese yonks soon encreas'd to that degree, as made the suspicious and circumspect Japanese extreamly jealous of them.

*Reductions -
of the Chinese
Trade, and
the Reasons
thereof.*

them. For to mention only some late instances, there came over to *Nagasaki* in the years 1683 and 1684; at least two hundred Chinese yonks a year, every one with no less than fifty people on board (at present, they are not permitted to have more than thirty hands on board each yonk,) so that no less than ten thousand people came over from *China* to *Nagasaki* every year. Some of the largest yonks, besides the necessary hands, brought over numbers of passengers, and other private persons, who came to trade upon their own account, and several of them had from fifty to fourscore, and sometimes an hundred men on board. Whoring, which is strictly forbid in *China*, being openly permitted in *Japan*, many young rich persons came over to *Japan*, purely for their pleasure, and to spend some part of their money with Japanese wenches, which prov'd very beneficial to this town. Not long ago, a Tartarian Mandarin came over with a very numerous retinue, and in quality of Admiral of a small fleet of six yonks, but he was oblig'd forthwith to return to *China*, for the Japanese gave him to understand, that their Country would not bear any other Commanders and Mandarins, but such as were natives of it. The liberty, which the Chinese for some time enjoy'd in this country, was too great to continue long without alteration, and it quickly came to a fatal end. The Japanese had notice given them, that the Jesuits, their mortal enemies, who had been banish'd from *Japan* for ever, were favourably treated at the court of the then reigning Tartarian Monarch of *China*, by whom they had liberty granted them to preach and propagate the Gospel in all the extent of his vast dominions. Some Books relating to the Roman Catholick Religion, which the fathers of the society had found means to print in *China*, in the language of that country, were brought over to *Japan* amongst other Chinese Books, and sold privately, which made the Japanese apprehensive, that by this means the Christian religion, which had been exterminated with so much trouble, and the loss so many thousand persons, might be reviv'd again in the country. Some suspicion of christianity was thrown even on the importers of these books, and if they were not look'd upon as actual converts, they were thought, at least, to be favourably inclin'd to the Roman Catholick Religion. For these several reasons, which were of great moment with so jealous and apprehensive a nation, it was propos'd at court, to reduce the extensive liberty of the Chinese to a narrower compass, and to put them much upon the same foot with the Dutch, both with regard to their trade and way of life. The thoughts of the court tending at first to alter the state of the Chinese trade, and afterwards to shut up their persons, as they had done the Dutch at *Desima*, and to make their settlement subject to the same rigorous regulations, and narrow inspection, which ours labours under, were strongly supported by [the arrival of the *Mandarin* above-mention'd, and the daily increase of Chinese and Tartars, suspected of Christianity,

the

the very worst thing they could have been suspected of. And as to the first, I mean the regulations concerning their trade, that same year Present State of the Chinese Trade. 1685, in which the Dutch had been reduc'd to the sum of 300000 *Tbails*, or 300 chests of silver *per annum*, the Court thought fit to limit also the Chinese to a certain sum, beyond which none of their goods should be sold. This sum is not to exceed 600 chests of silver, that is 600000 *Siumome*, or *Tbails*, and according to the Dutch way of computing 21 tuns of gold, that is 2100000 gilders, (about 200000 pounds sterling.) It was order'd at the same time, that the goods which might be reasonably suppos'd to yield 600000 *Tbails* should be brought over on board seventy yonks at farthest, and this according to the following division made by the Japanese themselves; seventeen yonks from the province *Hoksjū*, or *Foktsjū*, or *Fukutsjū*, sixteen from *Nankin*, five from the city and Province *Cantoo*, or *Canton*, five from *Nesā*, four from *Sintsjēu*, four from the Island *Aymo*, or *Aynan*, and the coasts of the neighbouring continent of *China*, three from *Kootz*, or *Kootsja*, three from the Kingdom of *Siam*, or *Sijam*, two from the Kingdom of *Tunquin*, two from *Cammon*, two from the Kingdom of *Cabotsja*, or *Cambodia*, two from *Takkasagga*, otherwise *Taswaan* upon the Island *Formosa*, one from *Fudasan*, situate below *Raktsjū*, where there is a famous *Quanwon* Temple, one from *Kootsji*, or *Cosjnsijna*, and one from *Tani*, which is one of the most considerable of the *Kiuku* Islands, besides some others, which I could not learn. After this manner the Japanese have thought fit to divide the allow'd number of yonks among the Chinese settled in the several Kingdoms and Islands above mention'd. They admit also one from *Siakkatarra*, or *Batavia*, and one from *Poking* or *Peking*, which two last should be either added to the foregoing to make up the number of seventy, or else admitted in lieu of such as stay'd too late, or were cast away in their voyage: And yet, the great accuracy, and nice circumspection of the Japanese, notwithstanding, the Chinese will frequently impose upon them. Thus for instance some of the yonks, which came to *Nagasaki* early in the year, after they have dispos'd of their Cargoes, return to clean and to be new painted and varnish'd, then they take in another cargo, and other hands on board and so make the voyage twice the same year, without the Japanese's being able to discover their cheat. Others go to the province *Satsuma* early in the year, as if they had been cast thither by chance, or stress of weather, dispose of what goods they can, then haste back to take in a new cargo, and so go up to *Nagasaki*. If in going to *Satsuma* they are met by the Japanese Guard de coasts, which by order of the Government cruise in those seas to hinder the natives from carrying on a smuggling trade, they will then alter their course, as if they had been against their inclination cast out of it, and proceed directly on their voyage to *Nagasaki*, as the only harbour, foreigners are permitted to put into.

*S uting up of
the Chinese.*

As to the second of the two abovemention'd points, which the court had in view with regard to the Chinese Nation, I mean to shut them up, as they had done the Dutch at *Desima*, that was not put in execution till three years after; for they as yet enjoy'd ample liberty, till the year 1688, when the fine garden of *Sije Sfugu Feso*, late Steward of the Imperial Lands and Tenements about *Nagasaki*, (whose fatal disgrace I have above related) was assign'd them for their habitation. This garden was pleasantly seated almost at the end of the harbour, not far from the shore and town. It had been maintain'd with great expence, as the Emperor's own property, and was curiously adorn'd with a great number of fine plants, both native and foreign, the possessor himself having been a great lover of Botany. Upon this spot of ground several rows of small houses were built to receive the Chinese, every row cover'd with one common roof, and the whole furrounded with ditches, pallisadoes, and strong well-guarded double gates. All this was done with so much expedition, that the same place, which at the beginning of *February* was one of the pleasantest gardens, had already towards the latter end of *May* the horrible aspect of a strong prison, therein to secure the Chinese, who into the bargain, must pay ever since a yearly rent of 1600 *Tbails* for it. Whenever they come to *Nagasaki*, they must live here, and so great is their covetousness and love of gain, that they suffer themselves to be so narrowly watch'd, and every bit so badly, if not worse, accommodated, than I have above describ'd the Dutch to be at *Desima*. However, there are some remarkable differences to be observ'd with regard to the accommodation of the Dutch and Chinese. These are,

1. The Chinese are not allow'd the favour of being admitted into the presence of the Emperor, as the Dutch are once a year, but instead of this, they save the trouble and charges of a journey of three months, and of so many presents, which must be made to his Imperial Majesty, and his Ministers.
2. They have victuals and provisions brought and offer'd them to sale, at the very gates of their factory, whereas we must be at the expence of maintaining a whole company of Commissioners for victualling, all natives of *Japan*.
3. Being look'd upon as private merchants, and withal encreasing the bad opinion the Japanese have of them, by the frequent disputes and quarrels arising among them, they are not treated with so much civility, as we are, by their inspectors, guards and interpreters, who make no scruple now and then to cane them by way of punishment for small misdemeanors.
4. They have no Director of their trade, constantly residing there, as the Dutch, but when the sale of their goods is over, they go all away on board their yonks, leaving in the mean time their houses empty,

They

They have three sales a year, at three different times, one in the Spring, when they dispose of the cargoes of twenty yonks, another in the Summer for thirty others, and another in Autumn again for twenty. Goods imported by the Chinese. What other yonks come over beyond this number, or after the sale is over, must return without so much as being suffer'd to unlade. Their cargoes consist in raw silk from *China* and *Tunquin*, and all sorts of filken and woollen stuffs, which are likewise imported by the Dutch, and have been nam'd in the preceding chapter. They also import Sugar from several parts of the East-Indies, *Calamine Stone* from *Tonquin*, for making of brass and Brazier's wares; Turpentine (from wild Pistachotrees); Gumm, myrrh, Agat, and Calambak-wood from *Tsiampa*, *Cambodia* and the neighbouring Countries; the precious Camphire of *Baros* from *Borneo*; the precious Chinese-root *Nisin*, or *Ninseng* (wild Sugar-root) from *Corea*, several other drugs and medicines, simple and compound, from *China*, besides several Philosophical and Theological Books printed in *China*. As to these Books, it happen'd, as I have taken notice above, that some relating to the Christian Religion, which were compos'd and printed by the Jesuits in *China*, slipt in among the rest. When this was first found out by the Japanese, they oblig'd the Proprietor of the Books to testify in the most solemn manner, that he was not a Christian himself, and that he did not bring over any of these Books designedly, and knowing what they were, then to make him more circumspect for the future, they sent him back with his yonk and whole cargo, without permitting him to dispose of any one part of it. Upon this it was order'd, that for the future all the Books whatsoever, imported by the Chinese, should be first examin'd, and one of each kind read and censur'd, before they should have leave to sell them. This office of Censors, with a competent yearly allowance, hath been given to two learned men of this town, one whereof is Father Prior of the monastery *Sintokus*, who is to read and censure all the Ecclesiastical Books, the other is a *Sjutos* Philosopher, and Physician to the *Dairi*, as he styles himself, who is to read and censure all the Philosophical, Historical and other Books. This latter Gentleman resides at *Tattajamma*, and wears long hair, which he ties together behind his head, as the custom is amongst the Philosophers, Physicians and Surgeons of the country.

The proceedings at the sale of the goods imported by the Chinese, being nearly the same with ours, I need not add any thing to the description Proceedings at their Sales. I have given thereof in the preceding chapter. It must be observ'd only, that Taxes laid upon them. as the voyage of the Chinese is shorter than ours, and not expos'd to so many dangers, nor liable to so great an expence, the government in consideration of this hath laid a much greater duty upon all their commodities, to wit, 60 per cent to be pay'd by the buyer for the benefit of the several officers concern'd in the management of the Chinese trade, and of other Inhabitants of *Nagasaki*, amongst whom this money is afterwards distributed.

distributed. This great duty is the reason, why their profits are not near so considerable, as ours, the buyers, by whom the duty is to be paid, being not willing to offer great prizes for them. It hath been order'd besides, ever since the reduction of their trade, that the money paid in for their goods should not be exported, as it was done formerly, in copper or silver money, but should be all laid out again in copper and manufactures of the country, so that now they are not permitted to export one single *Itzebo*, or farthing of Japanese money.

Departure
of their yonks.

Worship of
their Ship Idol

As soon as a yonk hath dispos'd of that part of her cargo, which in the distribution hath been assign'd her for her portion, the *Funaban* (or guard ships, which as soon as she came into the harbour, were posted on both sides of her) attend her out of the harbour, till she gets to the main Sea. The day before her departure the Chinese Neptunus, or Sea-idol, *Pusse* or *Bossa*, is fetch'd from the temple, where he was kept from the time of the yonks arrival, and is with great pomp and ceremony, under the sound of timbrels and other musical instruments carried on board. This *Bossa* is an idol unknown in *Japan*, and not worship'd by the Japanese. Chinese sailors carry him along with them in all their voyages, and make great vows to him, when they are in danger. Every evening a gilt paper is lighted before him, and thrown into the Sea as an offering, with ringing of bells, and playing upon musical instruments. If they made a good voyage, particularly if they escap'd some considerable danger, they play *Wejjangs*, or Comedies, at night in the open streets, for his diversion. They are likewise said to sacrifice to him swine and other animals, the flesh whereof they afterwards eat. For this reason they never sacrifice Cows to him, because they have a great veneration for this animal, and religiously abstain from eating its flesh. The Chinese merchants returning commonly with a good quantity of undispos'd goods on board, they are frequently follow'd by Japanese smugglers, who buy the remainder of their goods at a low prize. But these unhappy wretches are almost as frequently caught by the Japanese cruisers, and deliver'd up to justice at *Nagasaki*, which constantly proves severe and unmerciful enough to them. Not long after my arrival in *Japan*, viz. Nov. 20. 1690, eleven persons were caught in one boat, and brought into prison at *Nagasaki*, where they were executed a few days after. Not to mention several other instances, there suffer'd death for smuggling twenty three persons, upon the 28th of Dec. 1691, ten whereof were beheaded, and the others laid on the cross. Among the latter there were five, who upon being taken, made away with themselves, to avoid the shame of an unavoidable public execution, but their bodies were nevertheless preserv'd in salt, on purpose to be afterwards laid upon the cross.

Smugglers.

Trade of the
Liquejo Islands
to Japan.

Before I close this chapter, it will not be improper to mention in a few words, another company of merchants from the *Riuku*, or *Liquejo* Islands, who are permitted to carry on a particular trade to the province

Satzuma.

Satzuma. By the *Riuku*, or *Liquejo* Islands, must be understood that Chain of Islands, which run down from the South West Coasts of *Satzuma* towards the *Philippine Islands*. The inhabitants speak a broken Chinese, which evinces their original descent from *China*. The Chinese at all times traded to these Islands. After the late Tartarian Conquest of *China*, many came over with their families to settle there, and were well receiv'd by the Inhabitants as old acquaintance and countrymen. Some time ago these Islands were invaded and conquer'd by the Prince of *Satzuma*, under whose subjection they still remain. Tho' they look upon the Prince of *Satzuma*, as their Conqueror and Sovereign, to whose *Bugjos*, or Lieutenants, they pay some small part of the produce of their fields, by way of a tribute, yet they will not acknowledge the supremacy of the Japanese Emperor. They send over every year a present to the Tartarian Monarch of *China*, in token of submission. Tho' they might be look'd upon, in some measure, as subjects of the Japanese Emperor, yet they are, as to their trade, treated like other foreigners. They are order'd to go to the harbour of *Satzuma*, and not to presume to frequent any other in the Japanese Dominions. The import and sale of their goods hath been likewise limited to a yearly sum of 125000 *Thails*, beyond which nothing should be sold. Nevertheless they dispose of much greater Cargoes, thro' the connivance of the Japanese Directors of their trade, who are themselves no losers by it. The goods imported by them are all sorts of silk and other stuffs, with several other Chinese commodities, which they bring over from *China* on board their own yonks; some of the produce of their own country, as corn, rice, pulse, fruits; *Awamuri*, a strong sort of Brandy, made out of the remainder of their crop; *Takaragai*, and *Fimagai*, that is, Pearl-shells, and that sort of small shells, call'd *Cowries* in the Indies, which are brought chiefly from the *Maldive* Islands to *Bengale* and *Siam*, where they go for current money. Out of those, which are imported into *Japan* by the Inhabitants of the *Riuku* Islands, upon the shores whereof they are found in great plenty, is prepar'd a white cheek-varnish, which boys and girls paint themselves withal. They likewise import a sort of large flat shells, polish'd and almost transparent, which the Japanese make use of instead of windows, and to shelter themselves against rain and cold, some scarce flowers and plants in pots, besides several other things.

C H A P. X.

Some Proclamations, Pasperts, Orders, &c. mention'd in the foregoing Chapters:

I

GOSJŪ IN, that is, Letters Patent under the red Imperial Seal, granted by the Emperor *Gonggingsama* (who was in his Life-time call'd *Ongoschbio Sama*) to *Jacob Spex*, in behalf of the united Company of Dutch Merchants trading to the East Indies, and their Factory at *Firando*.

ALL Dutch Ships, that come into my Empire of *Japan*, whatever place or port they put into, we do hereby expressly command all and every one of our subjects, not to molest the same in any ways, nor to be a hindrance to them, but on the contrary, to shew them all manner of help, favour and assistance. Every one shall beware to maintain the friendship, in assurance of which we have been pleas'd to give our Imperial word to these people, and every one shall take care, that my commands and promises be inviolably kept.

Dated (*Stylo Japonicæ*) on the 25th Day of the 7th *Mane*, being the 30th of *August* 1611.

These Letters Patent, together with the red Seal, are engrav'd in *Tab. XX. Fig. 2. 3.*

II.

In the year 1617 upon fresh application made by the Dutch, the like Letters Patent under the red Seal, and nearly in the same terms, were granted by the Emperor *Taitokoujnsama*, *Ongoschbiosama's* Successor, to *Hendrick Brouwer*, who was for this purpose sent as Ambassador to the said Emperor. The direction, as it stood on the outside, is represented in *Tab. XX. Fig. 4.* where it must be observ'd, that the Japanese, not being able rightly to pronounce the letter *I*, write and pronounce *Horanda*, instead of *Holanda*. *Fanwei Borowara*, is the name of the Ambassador *Henry Brouwer*, spelt after the Japanese manner. As to the word *Gosju In*, which denotes the red Imperial Seal, I have elsewhere observ'd, what it will not be amiss to repeat on this occasion, that *Go*, is the character of greatness and magnificence in general, but denotes in a more particular manner, the sublime highness of the Emperor, as supreme Monarch of all *Japan*, that *Sju* signifies red, and *In* a Seal; that consequently *Gosju In*, is as much as

to say, *His Sublime Highness's red Seal*. The red seal of the Emperor *Ongoschiosama*, is represented in *Tab. XX. Fig. 3.* and that of his successor *Taitokujinsama*, in *Fig. 4.* of the said Table.

III.

Imperial Orders sent by the Counsellors of State to the Prince of *Firando*, concerning the behaviour of the Dutch there.

IN haste we send our words to you.

The Dutch ships shall carry on their trade at *Firando* according to their Captain's pleasure, as they did heretofore.

Tho' we do not command it every year, yet you shall know once for all, that you are to take care, that the Dutch do not spread the doctrine of the Fathers. This we leave to you to order.

We are venerating, venerating, speaking with respect.

Postscript, or rather Inter-script.

The Merchants of *Miaco* and *Sakai*, shall likewise come to your place to trade as they please. Thus it will be well. So it is.

Directed to *Matsura Fisino Cami Donno Fito Fito*,

That is, *Man's Man*.

Sign'd,

Doji Oje Nofske,

(L.S.) *Nagakatz.*

Ando Tsuffimano Cami.

(L.S.) *Sigenobus.*

Itakura Ingano Cami.

(L.S.) *Katzuge*

Fonda Sinano Nofske.

(L.S.) *Massatsingu.*

On the 23d day of the 8th month.

IV.

G O D S I O M O K U. Strict Imperial Commands.

1. **O**UR Imperial Predecessors have order'd concerning you Dutchmen, that you shall have leave to come to *Nagasaki*, on account of the Japan trade, every year. Therefore, as we have commanded you heretofore, you shall have no communication with the Portuguese. If you should have any, and we should come to know it from foreign Countries, you shall be prohibited the navigation to *Japan*. You shall import no Portuguese commodities on board your ships.

2. If you intend not to be molested in your navigation and trade to *Japan*, you shall notify to us by your ships, whatever comes to your knowledge, of any endeavours or attempts of the Portuguese against us; we likewise expect to hear from you, if the Portuguese should conquer any new places or countries, or convert them to the Christian Sect. Whatever comes to your knowledge in all countries you trade to, we expect that you should notify the same to our Governors at *Nagasaki*.

3. You

3. You shall take no Chinese yonks bound for *Japan*.

4. In all countries you frequent with your ships, if there be any Portuguese there, you shall have no communication with them. If there be any countries frequented by both nations, you shall take down in writing the names of such countries, or places, and by the Captains of the ships you send to *Japan* yearly, deliver the same to our Governors at *Nagasaki*.

5. The Liquejans being subjects of *Japan*, you shall take none of their ships or boats.

So be it.

V.
(1.)

Kinsai Desimamatz.

K E E Seno Foka onna irukotto.

(2.) *Koja* fširino foka siuke *Famma-*
bus irukt to.

So quan sin no mono narabini kō-
sufiki irukotto.

Desima marwari foos Kui Fori utšjni
fune norikomu kotto tsuketarri fas-
šinošta fune nori tooru kotto.

Fuje naku site Horanda sin Deci-
ma jori idšurukotto.

Migino dšio dšio Katakū limamoru
beki.

Mononari,

Sar.

— Gua — Pi —

Tšino Cami.

Siu Bioje.

Tonomo.

V.

Regulations concerning the Street
Desima.

WHores only, but no other
Women, shall be suffer'd to
go in.

Only the Ecclesiasticks of the moun-
tain *Koja* shall be admitted. All
other Priests, and all *Fammabos*,
shall stand excluded.

All beggars, and all persons that
live upon charity, shall be denied
Entrance.

No body shall presume, with any
ship or boat, to come within
the Palissadoes of *Desima*. No-
body shall presume, with any
ship or boat, to pass under the
bridge of *Desima*.

No Hollander shall be permitted
to come out, but for weighty
reasons.

All the abovemention'd orders shall
be punctually obey'd.

Thus much,

In the year of the Monkey,
— Month, — Day.

Sign'd,

Tšino Cami.

Siu Bioje.

Tonomo.

1. (*Desimamatz.*) *Desima*, is an Island rais'd by art in the harbour of *Nagasaki*, not far from the town. It was formerly the factory of the Portuguese. At present the Dutch live there. It is comprehended among the streets of *Nagasaki*, and subject to the same regulations, for which reason it is call'd *Desimamatz*, that is, the street of *Desima*.

2. (*Koja Fisir.*) *Koja* is a mountain in the neighbourhood of *Miaco*. Its Inhabitants, many thousand in number, lead an Ecclesiastical Life, and are for this reason call'd *Koja Fisir*, that is to say, the Monks, or Clergy of the mountain *Koja*, tho' the word *Fisir* implies, that they have not near so strict Rules to observe, as other religious Orders. This mountain is a sanctuary for Criminals, no Constables nor any Officers of Justice being suffer'd to come there. Every body is admitted, that desires it, or flies there for shelter, and afterwards maintain'd for Life, if they can but bring in thirty *Tbails* for the use of the Convent, and are otherwise willing to serve the common-wealth in their several capacities. *Kobodais* was the founder of this order. Lamps are kept perpetually burning before his Idol, and it is thought a very good and meritorious work to found such a Lamp, which may be done by a small Legacy of an hundred *Maas*, the Interest of this Money being sufficient to provide the necessary quantity of Oil. These Monks are not absolutely confin'd to this mountain, but may travel up and down the country in what manner or business they please. Very many of them betake themselves to trade and commerce. They do not indeed come to *Nagasaki*, but if they should, they must be admitted as well as other merchants.

3. (*Fammabus.*) *Fammabus* signifies mountain priests. It is a very singular religious order, which hath been more particularly describ'd in the fifth Chapter of the third Book of this History.

VI.

Dzio Sadamari.

Nippon sui Ikokusu gofatto Somuki nanigo toki Forassu akusiuwo takumi Reimotzurwo idasi tanomu mono korre araba kitto moosi idzubezi Tatto Jeba Dorui tarito futomo togawo Furus sono rei motzno Idsi Gofooobi Kuda Sarubes mosi Sonnin kore aruni Oitewa seiqua nanbeki,

Mono nari,

— Qua — Pi —

Sign'd,

Tomomo.

Siu Bioje.

Setzno Came.

VI.

Orders concerning Contraband Goods.

IF any foreigner, or Japanese, endeavours, contrary to orders, to dispose of any contraband goods whatsoever, and it be discover'd, notice shall be given forthwith to the proper magistrates. If any of the accomplices discovers himself, and turns evidence, he shall have his Pardon, and moreover a reward proportionable to the Crime. Offenders found guilty upon the evidence of their accomplices, shall be punished according to law.

Thus much,

— Month — Day.

VII.

Desima Narubixi kindsjo quasno setz, ait tsitomo beki Sidai, that is, Orders to be observ'd in case of fire, if any should break out in the Island *Desima*, or the neighbourhood thereof.

D*esima Ottona*, that is, the headborough, or commanding officer of the street *Desima*; *Hollanda Tsiusi*, the eight chief Interpreters; *Desima Tsoonin*, the landlords, or proprietors of our Island and Houses, being four and twenty in number; *Kannaba bannamono*, the officers of our exchequer, or treasury, being six and thirty; *Hollanda Naitsuusi Kogafijra*, the private Interpreters of the Dutch, the number of whom is uncertain; *Desima Tsjietzki*, kulimasters and Inspectors of our porters and daily labourers, being fifteen in number; *Desima Daiku*, carpenters, that have leave to frequent our Island; *Daidokoronomono*, the officers of our kitchen.

If a fire should break out in the neighbourhood of *Desima*, all the officers aforesaid shall repair thither, and take their own servants along with them if they please: However, they shall not enter the Island, but meet at the door, and stay there, till a *Kinsjo*, or commanding officer

officer hath been sent by the Governors. If the fire should rage furiously, and the danger become imminent, before the *Kinsjo* comes, they shall obey the commands of *Takaki Sakujemon*, *Matzdosijori*, *Dfiojosi*, and the *Otona*, or headborough of *Desima*, who shall give the necessary orders quickly to extinguish the fire.

If a fire should break out in the Island *Desima*, at the time, when the Dutch ships lie in the harbour, all Dutchmen shall retire on board of their own ships, in order to which a competent number of those boats which commonly lie near the street *Jedomatz*, shall wait at the great watergate to carry them over. But if a fire should happen, after the Dutch ships have left the harbour, in that case the Dutchmen shall be carried by our Guardboats to *Nomotomiban*, or the houses of the Spy guards on the mountain *Noomo*, where they shall be accommodated as well as possible. The reporting^l Interpreters, and a *Tsionfi*, shall repair thither along with them, and shall, together with a *Foriki* and a *Dosen*, have the command over them at that time.

Quasidoogu, that is, the proper Instruments for extinguishing fires shall be kept in constant readiness on the Island *Desima*.

So be it,

Given in the period *Jempo*, in the fifth year.

Mino.

Signatz.

VIII.

The Oath, as it is enter'd at the Mayor's House of *Nagasaki*, in the *Sikkimoku*, as they call it, or the Mayor's Book.

ALL the officers concern'd in the management of the Island *Desima*, and the affairs relating thereunto, before they are entrusted with their respective employments, must oblige themselves by a solemn Oath, religiously to observe the following points.

1. Not to serve the Dutch but in the day-time. Not to enter into any discourse or conversation whatever about the forbidden sect of the Christians. Not to act contrary to any standing Laws or orders relating to the Island *Desima*. To be very careful of the fire, when in any Dutchman's room.

2. Not to enter into any familiarity, or private discourses with the Dutch upon any subject whatever. If any Japanese should ask you to carry any money or goods to *Desima*, or to bring them away from the said Island, strictly to forbear complying with the like demands. To sell no *Gotiosimono*, or contraband goods, much less to make a present of any to any body whatever.

3. If any Dutchman should ask you to buy any thing for him in the town of *Nagasaki*, or to bring it over to *Desima*, not to do the same,

fame, nor to buy it your selves, nor to concert proper measures with them, how to conceal any such commodity, nor to throw it over the wall, which encompasses the Island, nor to hide it in your bosom, nor to permit any such goods to be pack'd up and carried on board, at the time when the Dutch ships are upon their departure, nor to suffer any the least thing belonging to a Dutchman to be carried into the town and sold there, and on the contrary, if you know of any such endeavours or demands, forthwith to notify the same.

These, and other articles, if needful, being premised, the general form of their oath is annex'd, sign'd with the party's name, and seal'd with his blood. The general form of the oath, whether it be taken as a necessary qualification to accept of a publick office, or to witness particular facts, or in justification of one's innocence, or in confirmation of private contracts, or in general upon any account whatever, is as follows.

Bonden Taisaku Si Dai Tenno, soosite Nippon Goktsju, Rokkusu Josjuno, Dai siono Singi, kotonirwa, Idzu Fakone, Rioosono Gongin, Missima Dai Mioosin, Fatzman Daibosatz, Tenman Dai Sisai Tensin, Burui kensok sinbatz mioobatz ono ono makari, komo urubeki. Mononari, that is,

If I do not religiously and punctually maintain all these several articles heretofore specified, *May the four great Gods of the immense and boundless Heaven, the Gods of all the (66) Provinces of this Empire, all the great and little Gods, the two suddenly punishing severe Gods of Idzu, the Gods of Fakkone and Rioosju, the God of Missima, the God Fatzman, and the God Temmandai Tensin, let their wrath and anger fall upon me, and may all my family, and my relations and friends, feel the weight of their just displeasure and punishment.* So be it.

Name and Seal of the Govern- nor, or in a Marriage Con- tract of the Bride.
--

Month.	Year of the Period.
Year.	

Name of the Person that takes the oath, with his Seal died red with his own Blood; in a Marriage Con- tract the name and Seal of the Bridgroom.

It may not be amiss to observe with regard to the private servants of the Dutch, who are appointed to wait upon them at their lodgings, that as they are generally young boys, as yet not qualify'd to take so solemn an oath, they must find some honest Citizen of *Nagasaki*, who will stand security for their good behaviour, and enter into a bond, to take care, that so long as they continue in our service, the several articles abovemention'd be punctually observ'd by them. In this case however, the form of the oath aforesaid is omitted, and only a general obligation added in its stead, in these or the like expressions. *I promise to take care, that N. N. keep all the articles above specified: If he should do otherwise, at any time, I will willingly undergo the punishment you'll be pleas'd to inflict upon me.* This is done in presence of the Mayor of the Town, and of other proper officers.

IX.

Orders to be observ'd during the time of the Dutch Sale, and put up in the great street of our Island, for the information particularly of such persons, as come to *Desima* at that time.

D S 7 O. Absolute Command.

NO Dutchman shall be permitted to go out [of *Desima* without leave.

No body shall be suffer'd to come into the Island before the sale begins, but the ordinary officers and servants.

No goods whatever shall be carried out of the Island, before the sale begins. No *Tsintasaki* (Tent) nor any *Budoosju* (Spanish Wines) shall be sent out of the Island, without special license.

No Japanese arms, nor the pictures, or representations, or puppet-figures of any *Musia*, or military people, shall be brought to *Desima*. Pursuant to our often repeated strict commands, no goods whatever shall be sold privately to the Dutch; no goods shall be bought of them in the same private way.

When the time of the departure of the Dutch ships draws near, notice shall be given to the *Otona*, and to the company of interpreters, of what goods have been sold to the Dutch, together with a written list of the same, that so the sums agreed on be paid in time, and all troubles and inconveniencies avoided on the last days of their stay in the harbour.

The Dutch and Portuguese Interpreters, who frequent the Island, and are licens'd for so doing, shall not plot, nor privately converse together.

No body shall come to *Desima* without special leave, but the *Bugjo*, and officers of the Island.

All the Articles aforesaid every body is commanded duly and strictly to observe.

Month ——— Day ———

Nagasaki.

Bugjo.

X.

GOTSIOOSI MONO NO O B Ŝ O Ŝ E; that is, List of the Contraband Goods, none of which the Dutch are suffer'd to buy, or to export the Country.

G O M O N. The Emperor's coat of arms. All prints, pictures, goods or stuffs bearing the same.

Budoogu. Warlike Instruments.

Musaige. Pictures and representations, printed or others, of Soldiers and military people.

Ŝejro no GiendŜi. Pictures, or representations, of any persons belonging to the Court of the *Dairi*, or Ecclesiastical Hereditary Emperor.

Nippôn buné no kogatta narabiniŜe. Pictures or Models of Japanese ships or boats.

Nipponno ŜedŜu. Maps of the Empire of *Japan*, or of any part thereof. Plans of towns, castles, temples and the like.

Ŝakko kenqua Ningio. Puppets, or small figures representing military men.

Duitru Ŝurigana. Crooked knives, such as the Carpenters use.

Fino Ginu. A sort of silk stuffs made at *Fino*.

Kaga Ginu. The like made at *Kaga*. — Both these are made up in long rolls, like the silk stuffs of *Tonquin*.

TŜumuggi. Another sort of stuffs in long rolls, manufactur'd in *Japan*.

Gumai no rui. All sorts of fine filken stuffs.

Nuno no rui. All sorts of stuffs made of hemp.

Momen no rui. Stuffs manufactur'd of Cotton.

Mawatta. Mats of Silk.

Gin. Silver.

Ken Hollanda gattana Nippon goŜij raje. All sorts of Scimiters, Swords, and other Arms made in *Japan*, in imitation of those imported by the Dutch.

XI.

XI.

FORM of their PASSPORTS.

NAGASAKI. Name of the street. The Person's Family Name.
His proper name. His age. The sect he professes. Going to
such or such a Province, for such or such particular reasons, we
desire you would let him pass unmolested on his way thither, and on
his return. So be it.

Nengo. — Year: — Month: — Day:

Sign'd,

Nagasaki Tosji Fori

Name and Seal.

Directed.
On Aratame Sui Dsui.
To all Visitors and
Overseers:

Dsib Fosi.

Name and Seal.

XII.

The Proclamation Case, as they call it, or the Place, where all the
Imperial Proclamations, orders of the Princes of the Empire, Go-
vernors of Imperial Cities, Magistrats, &c. are put up, for the in-
formation of those, whom it concerns to know them, is represented
in *Tab. XX. Fig. 1.*

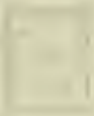
THE AMERICAN WEST

The American West was a vast and diverse region, stretching from the Rocky Mountains to the Pacific Ocean. It was a land of opportunity and adventure, attracting settlers from all over the world. The West was a land of frontiers, where the spirit of exploration and discovery was alive and well.

THE GOLD RUSH



THE GOLD RUSH



THE GOLD RUSH

THE GOLD RUSH

The gold rush was a period of intense excitement and discovery. It was a time when millions of people flocked to the West in search of fortune. The gold fields were rich and productive, and the prospectors who found them became wealthy beyond imagination.

THE GOLD RUSH

*An Explanation of the Plates belonging to the first
Volume of this History of Japan.*

THE frontispiece is the very same, which the Japanese prefix to all their printed books, to which I have added. 1. The arms of the Emperor of *Japan*, at the bottom of the plate, with a singular kind of tortoise, the bambous-cane, and the fir, the usual emblems of the Imperial greatness, as they are to be seen upon the walls, skreens, hangings and other furniture of the Imperial Palace; as also the pikes, and other ensigns of honour, which are carried before the Emperor, when he appears in publick. 2. Several coats of arms of the Japanese nobility; the whole as represented by themselves in their books of heraldry.

Tab. I. shews *Fig. 1.* A curious star-fish with nine rays caught near the *Redans-Islands* upon the coasts of *Malacca*, describ'd *p. 9.* *Fig. 2. 3.* Two *Prows*, or boats, such as the *Siamites* use at their funerals, *p. 15.* *Fig. 4.* The boat on board which were carried the letters for the King of *Siam*, and the *Berklam*, on the day of our audience, *p. 16.*

Tab. II. Shews the plan of *Futbja*, the capital of *Siam*, and residence of the King, wherein *A.* is the royal palace. *B.* the palace of the Prince royal. *C.* The palace of the quarry of the King's elephants. *D.* The church and palace of *Mr. Louis* the metropolitan Bishop. *E. E.* The courts of *Berklam's* temple. *F.* The house which formerly belong'd to *Constantin Faulcon*. *G.* The Camp of the Dutch. *H.* The camp of the Portuguese. *I.* The Arrack-brewers camp. *K.* The camps of the Japanese, Peguans and Malaajans. *L.* Arm of the river running towards the Pyramid *Pukatbon*. *M.* Arm of the river call'd *Klang Namja*. *N. N.* Arm of the river call'd *Pakausan*. *O. O.* Arm of the river call'd *Klang Patnam Bija*. *P. P. P.* The large river *Meinam*, as it encompasses the city. *Q.* The camp of the Chinese. *R. R.* The camps of the Cochinchinese. *S.* Enclosure for the elephants.

Tab. III. shews, *Fig. 1.* The plan of the royal palace of *Siam* (*p. 28.*) wherein *A.* is the late King's palace, together with the hall of audience. *B.* The old royal palace. *C.* The dining hall. *d, d, d,* Several temples. *e, e, e,* &c. Several centry-boxes about and within the enclosure of the palace-walls. *f.* The house where they keep the King's plate, with the royal ornaments, and the furniture of the royal palace. *g.* The King's wardrobe. *h.* Stables for the elephants. *i, i,* Two houses where the Mandarins meet to consult about the affairs of the kingdom. *k.* The apartment of the King's physicians. *l.* The secretary's office. *m.* The royal armory. *n, n,* Two ponds for the horses and elephants. *o.* The royal treasury. *P.* A large place for running of races. *Q.* The *Seraglio*, or apartment of the women. *R.* The court of the white elephant. *S.* Gardens. ----- These points shew what way the French Ambassadors were conducted to audience. *Fig. 2.* A view of a temple of the *Siamites*, with its several bended roofs, describ'd *p. 33.* *Fig. 3.* The front of the said temple represented more at large. *Fig. 4. 5. 6.* Inhabited boats of the *Siamites*, which they float from place to place, *p. 31.* *Fig. 7.* A view of the river *Meinam* with the houses built on poles of *Bambous*.

Tab. IV. Fig. 1. The Pyramid *Pukatbon* near *Futbia*, describ'd p. 32. It was built in memory of a victory, which the Siamites obtain'd over the Peguans, and thereby recover'd their liberty. *Fig. 2.* The ground plot of the said Pyramid.

Tab. V. Fig. 1. A view of the two courts of *Berklam's* temple, with their several pyramids and other ornaments, describ'd p. 33. 34. wherein *A.* is the temple of *Berklam.* *B.* Another temple like the former. *C.* A singular high pyramid. *D.* A wooden house, wherein they keep a heavy Sedan. *E.* A vaulted chappel, wherein are kept the large and smaller Idols represented in *Fig. 2.* *F.* Another vaulted chappel, wherein *Fig. 3.* was engrav'd on the wall. *a.* An open house with a bell. *Fig. 2.* A large Idol, with several smaller ones, standing in a vaulted chappel near *Berklam's* temple. *Fig. 3.* A stone held very sacred by the Siamites, describ'd p. 34. *Fig. 4.* Monstrous Idols in the porch of a temple in *Berklam's* temple-court, describ'd p. 35.

Tab. VI. Fig. 1. A large pyramid in the second court of *Berklam's* temple. It is gilt from the top as far as the letter *a.* *Fig. 2. 3.* Two pyramids, such as the Siamites commonly place about their temples, and in other holy places. They are, as it were, cloven at the top. *Fig. 4.* A pyramid call'd *Pra-tsiebi* or of the good Gods. *Fig. 5.* A pyramid call'd *Pra Pian*, four fathoms high. *Fig. 6.* A sort of an altar, with a cup or pot at the top, which on their festival days is fill'd with flowers, as an offering to their Gods: *Fig. 7.* An open house, with a bell hanging in it: Most of these figures are referr'd to in the description of *Berklam's* temple-court. p. 35.

Tab. VII. A map of the course of the river *Meinam* from *Futbia* down to its mouth, p. 43 & seq.

Tab. VIII. A map of the Empire of *Japan*, compos'd from the maps of the natives, and the observations made by Dr. *Kämpfer*, during his abode there, and in his two journies to the Imperial court. For embellishment's sake, and to give a further light into the geographical description of the Japanese Empire, I have added, 1. A map of the country of *Kamchatka*, (which is probably the *Oku Jeso* of the Japanese) as it appears to be by the latest discoveries of the Russians. Some account of this country hath been given in the Translator's Preface. 2. A map of the Northern coasts of *Japan*, and the Southern coasts of the neighbouring Island *Jesogasma*, as I found them represented in another map of the Empire of *Japan*, wherein the revenues of each province have been accurately specified, together with the names of their Princes or Governors. 3. The number of the highways, provinces, districts, towns, villages, castles, *Sin* and *Buds* temples of the Japanese Empire. 4. The mariner's compass, as represented by the Japanese. It hath been in use in *China* and *Japan* long before it was known in Europe. 5. The distances of several Eastern countries, and of *Holland* from *Japan*, as computed by the Japanese. 6. The rosaries, or beads of the adherents of several sects of the Japanese, which they use when they say their prayers, to wit: the Rosary of the *Seodosju* sect, consisting of two strings of beads hung one within another, the uppermost whereof is compos'd of 40, and the lowermost of 30, and sometimes more, little balls: The Rosary of the *Sensju* sect, which is compos'd of 18 round wax balls: A general *Dsiuusu* or Rosary which is common both to the Chinese and Japanese; it is call'd *Fiakmanben*, and is compos'd of six large, and 108 smaller balls. One of these, which hath but two large, and 108 small balls, all very curiously carv'd, is now in the collection of Sir *Hans Sloane*: The Rosary of the *Ikofiu* sect, which is likewise compos'd of six large and 108 small balls.

7. Three

7. Three of the Gods worship'd by the merchants, and describ'd p. 224, to wit, *Toffitoku*, the God of fortune; *Febis*, the Neptune of the Japanese, and Protector of seafaring people, with the *Tai* or *Steenbrassem*, a very scarce fish, describ'd p. 135. *Daikoku*, the God of the riches, with the tun, out of which he knocks them, and a bag to put them up.

Tab. IX, Fig. 1. *Kirin*, a chimerical animal, as represented by the Chinese. Fig. 2. The same according to the Japanese, Fig. 3. *Sungu*, and Fig. 4. *Kaitfu*, two other chimera's of the Japanese, Fig. 5. *Dsja*, the Dragon, according to the Japanese. Fig. 6. *Tatsmaki*, a water Dragon, by the same. Fig. 7. *Foo*, a chimerical bird of Paradise, according to the Chinese. Fig. 8. The same as figur'd by the Japanese. (These chimera's are describ'd, p. 123 and 124.)

Tab. X. Fig. 1. *Mukalde*, a Forty-leg, describ'd, p. 127. Fig. 2. *Jamaka-gats*, a large snake, p. 128. Fig. 3. *Kinmodsui*, a beautiful Duck, p. 129. Fig. 4. *Foken*, a Night-bird, p. 130. Fig. 5. *Misago*, a Sea-bird of the hawk kind. Fig. 6. *A-L. Sebi*, a sort of Beetle. This singular and curious Fly, hath been describ'd, and the references explain'd, p. 131: Fig. 7. *Saumio*, a sort of Spanish-flies, p. 132.

Tab. XI. Fishes, Fig. 1. *Irnku*, p. 134. Fig. 2. *Furube*, *ibid.* Fig. 3. *Susuki* a Bald-head, Fig. 4. *Koi*, a fish not unlike a carp. Fig. 5. *Ara*, a Jacob's Ewertz. Fig. 6. *Ooadsi*, a sort of Maasbancker. Fig. 7. *Fukasame*, the fish, of whose skin they make the shagrin-cases. Fig. 8. *Susumoiwo*, a needle fish, all describ'd, p. 136 and 137.

Tab. XII. Fig. 1, 2, 3, 4. Four differing sorts of Eels, describ'd, p. 137. Fig. 5. *Ika*, a Sea-qualm, p. 137, according to the Chinese. Fig. 6. The same as figur'd by the Japanese. Fig. 7. *Tako*, another Sea-qualm: p. 137. Fig. 8. *Kuragge*, another Sea-qualm. p. 137.

Tab. XIII. Fig. 1. *Namako*, referr'd to p. 138. Fig. 2. *Imori*, a black water lizard, *ibid.* Fig. 3. *Mooki*, an emblematical tortoise, as figur'd by the Japanese. Fig. 4. The same according to the Chinese. Fig. 5. *Ificame*, the Land-tortoise. Fig. 6. *Jogame*, the Water-tortoise, all describ'd p. 138. Fig. 7. *Gamina*, Soldiers-crab. Fig. 8. *Kabutogami*, a singular Crab, p. 139.

Tab. XIV. Fig. 1, 2. Two sorts of Crabs, describ'd p. 139: Fig. 3. *Awabi*, or *auris marina*; *ibid.* Fig. 4. *Tairagi*, a sort of *Pinna*, Fig. 5. *a, b, c, d, e, f, g*, Fig. 6, 7, 8. *a, b, c*. Fig. 9. *a, b, c, d*. are several sorts of shells found in the Seas, and on the coasts about *Japan*, and describ'd p. 139, 140, and 141: *A* at the bottom of this Plate, is part of the hind-leg of the Crab represented Fig. 2. as big as the life. (v. p. 139.)

All the figures in Tab. IX. to XIV. (excepting Fig. 6 and 7, in Tab. X. and *A* in Tab. XIV, are copied from the originals made by the Japanese and Chinese, which are now in the collection of Sir *Hans Sloane*.

Tab. XV. In the uppermost line of this Plate, are the Characters of the ten Elements of the Chinese and Japanese. In the two first columns, to the left, are the characters of the twelve celestial Signs. In the remaining columns, beginning from the right, are the characters of every individual year in the *Cyclus* of sixty years, which is us'd both by the Chinese and Japanese, as they arise from a combination of the characters of the elements, with those of the celestial signs.

Tab. XV. I. II. The names of the second succession of Deities, explain'd p. 144, exprefs'd in the significant, or learned characters. III. The names of some Chinese Emperors, of whom mention is made in the first chapter of the second Book, IV. The names of all the Ecclesiastical Hereditary

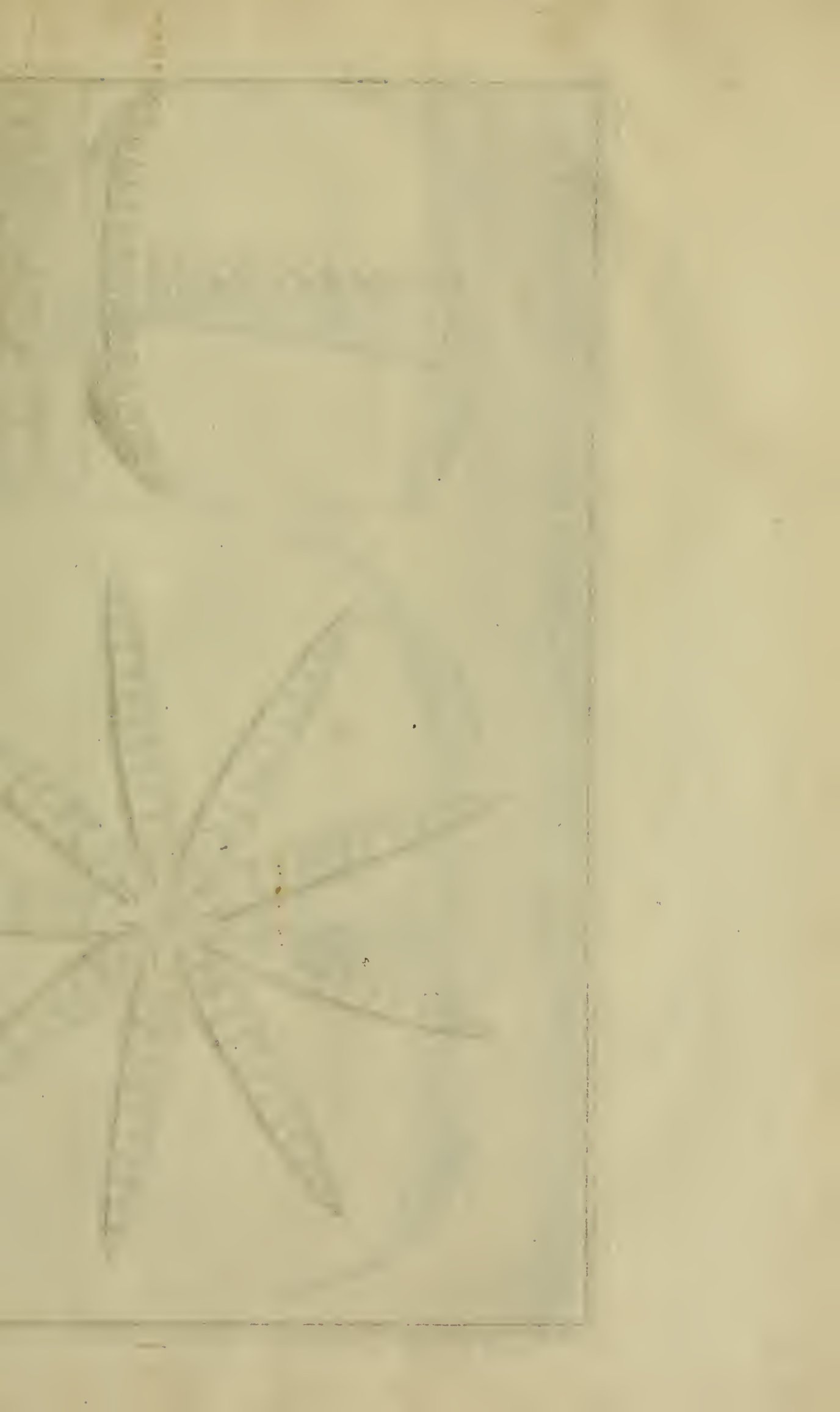
ditary Emperors of *Japan*, from *Sinmu*, who begun to reign in the year before Christ 660, to *Kinsen*, who was possess'd of the throne, when Dr. *Kempfer* was in *Japan*. V. The titles of the Ecclesiastical Hereditary Emperor of *Japan*.

Tab. XVII. A view of *Matsussima*, a *Sintos Temple*, serving to illustrate what hath been said, p. 208. & seq. copied from a Japanese original. A. The figure of a *Torij*, or temple-gate.

Tab. XVIII. A view of the temple of *Tensio Daisin*, at *Isje*, (p. 23.) which the Japanese frequent in pilgrimage, copied from an original drawing of theirs.

Tab. XIX. A map of the city of *Nagasaki*, and of the adjacent country, refer'd to in the fourth book of this history, contracted from a large map made in *Japan*. At the bottom are several sorts of money current in the Japanese Empire, to wit, A. an *Obani* in gold, which goes for ten *Kobani*'s, tho' it weighs but 9 and 3qrs. It hath the Impression of the coat of arms of the *Dairi* in four places, and the strokes, or lines, represented in the figure, engrav'd in the surface. B. One side of the *Kobani*, (or *Cobang*) which is likewise a piece of gold, worth about 23 and a half Dutch *Gilders*, that is, between 41 and 42 shillings sterling. It hath, besides the lines as above, the following Impressions. a. The coat of arms of the *Dairi*. b. A mark shewing the value of the piece. c. *Midstfugu*, the name of the master of the mint at *Jedo* and *Suruga*, express'd in *Sfo* characters. C. The other side of the *Kobanj*, wherein d is the mark of the Inspector-general of the gold and silver money. The rest, on both sides, are stamps of private persons, whereby they may know, whether or no they pass'd thro' their hands. The Japanese prefer the *Kobanjs* made at *Jedo*, which have strong lines, but foreigners rather take the others. They try the goodness of them, either by applying them to the breast, which the best will stick to a little, or else by clashing them against their teeth, and some also by cutting them with ciphers. D. E. An *Itzebo* in gold, with the arms of the Emperor on one side, and the mark of the master of the mint on the other. F. A large lump of silver, with several impressions, as amongst others that of *Dai-koku*, or the God of riches with his hammer, tun and bag. These are not reduc'd to any certain standard, but are taken by the weight. G. An *Ita* or *Schuit* of silver. H. The upper side of a *Senni*, or *Putjes*, a copper money, with the name of the *Nengo*, in which it was coin'd. I. The other side of a *Senni*. K. L. Both sides of a double *Senni*. These *Senni*'s and double *Senni*'s have a square hole in the middle, for the conveniency of tying them to strings.

Tab. XX. I. Shews, after what manner the Imperial orders, proclamations, &c. are put up up in publick places. II. The privilege granted to the Dutch in 1611, by the Emperor *Ongoschiosama*, explain'd p. 382. III. The Seal of the said monarch, which was stamp'd in red. This is as large as the original, but the characters in the privilege are contracted. IV. The seal of the Emperor *Taitokouyusama*, who renew'd the privilege aforesaid in 1617. V. The superscription of the renew'd privilege, with the name of *Henry Brouwer*, to whom it was granted, spelt after the Japanese manner. VI. The general form of the oath in *Japan*, explain'd p. 388.



Tab. 1

Fig. 2.

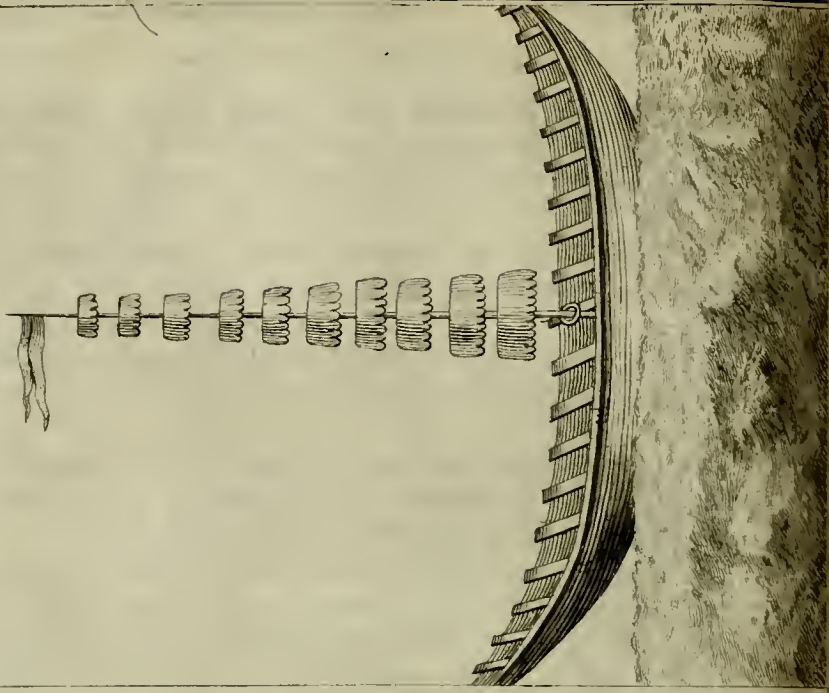
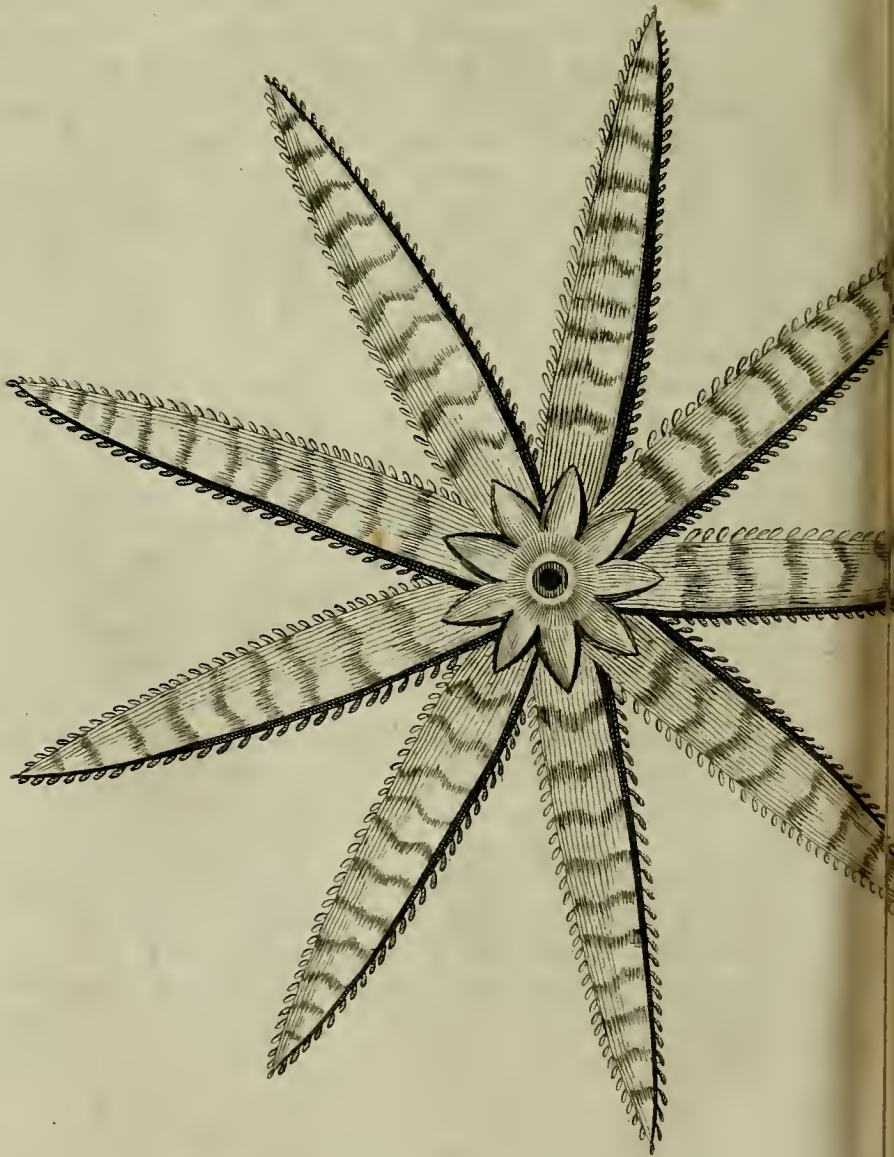


Fig. 1.



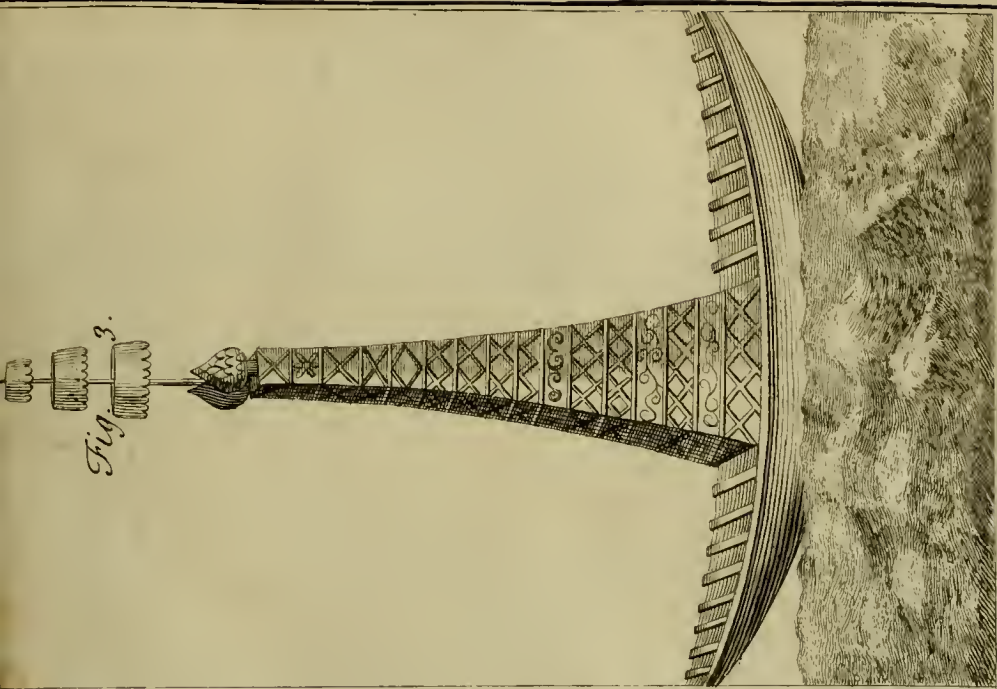


Fig. 3.

1^{re} quai de l'est.

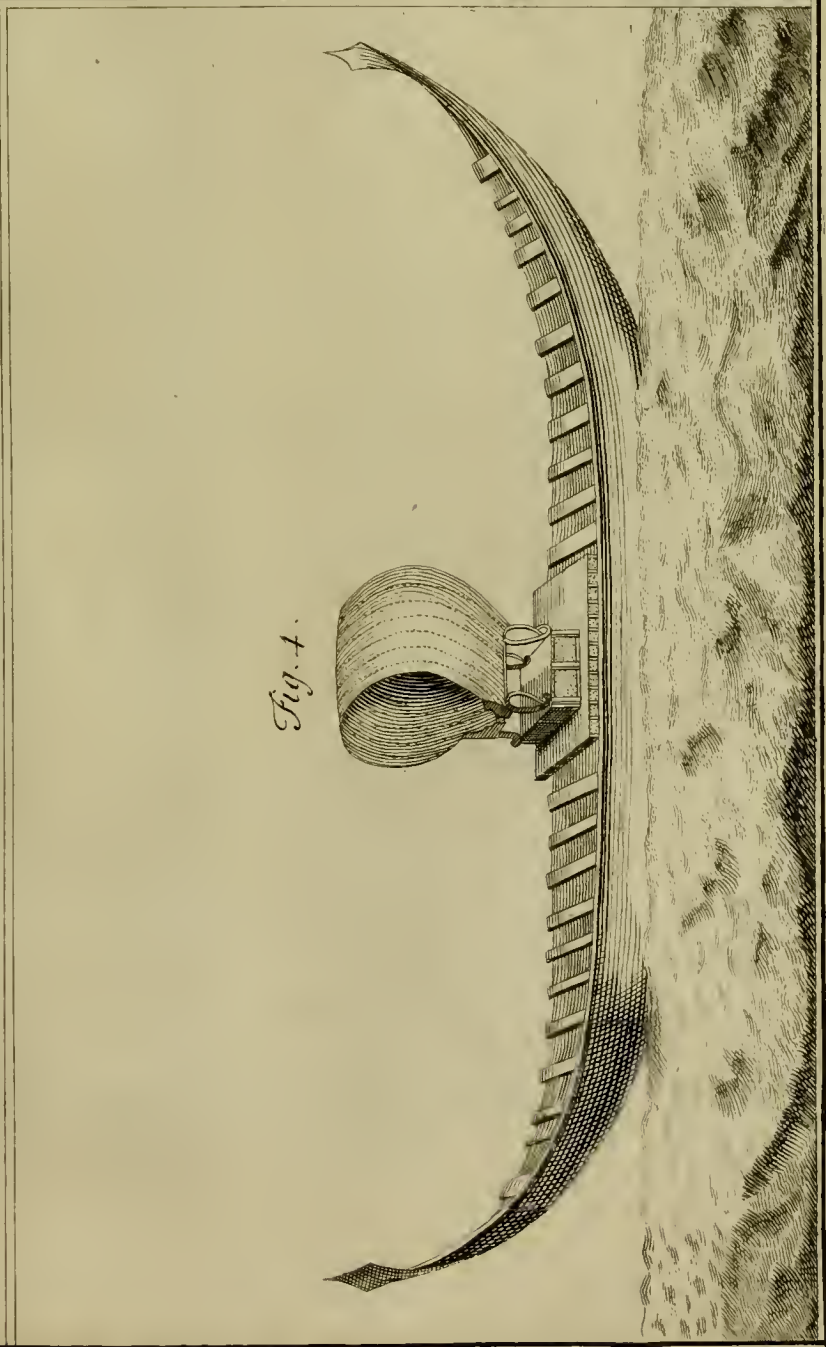


Fig. 4.

1822







Scale of 1000. Paces.
Echelle de 1000. Pas.

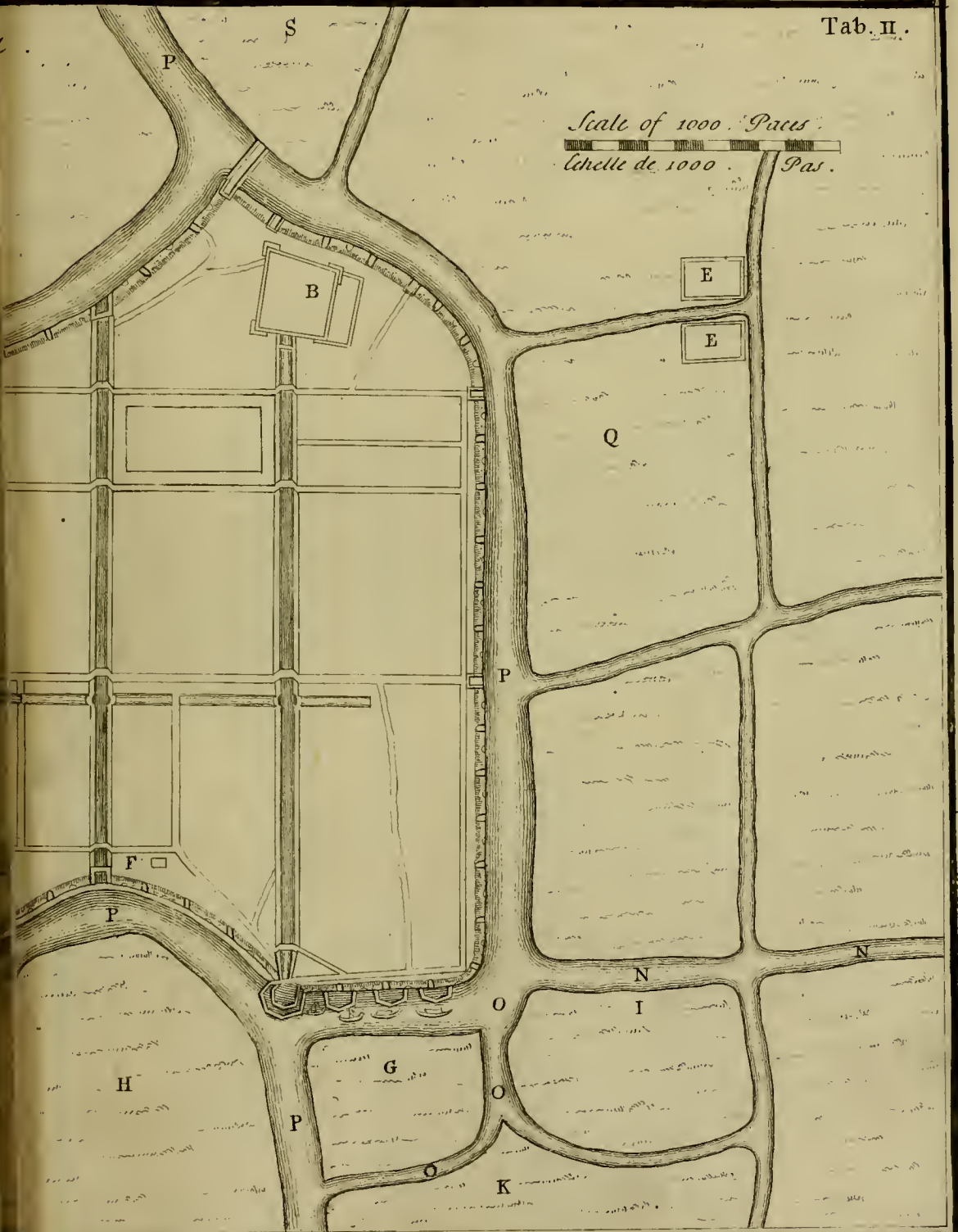






Fig. 1.

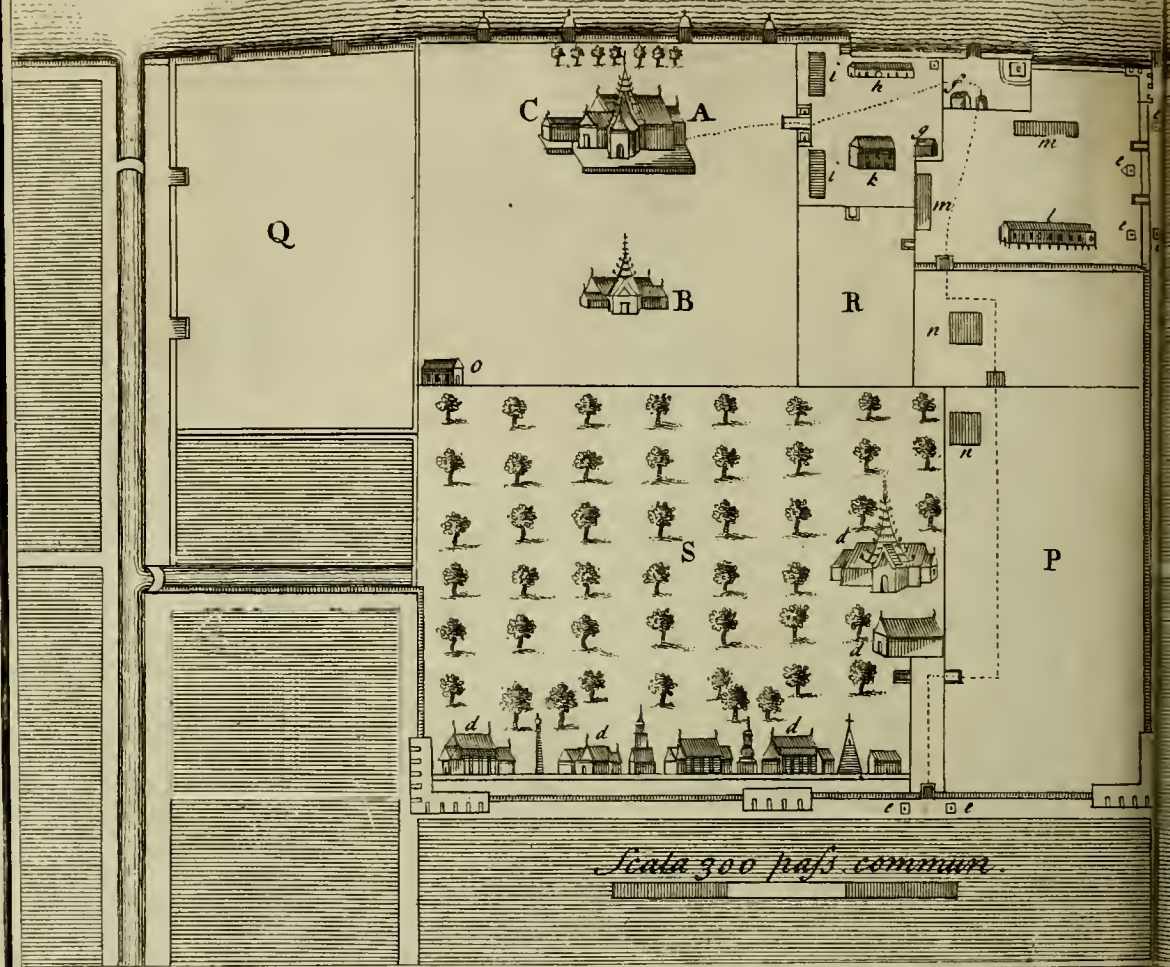


Fig. 3.

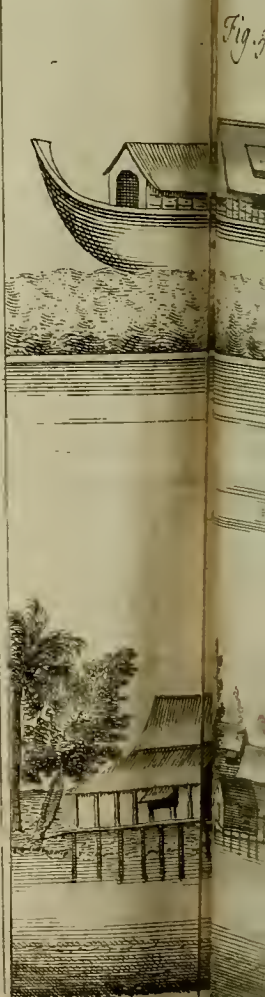
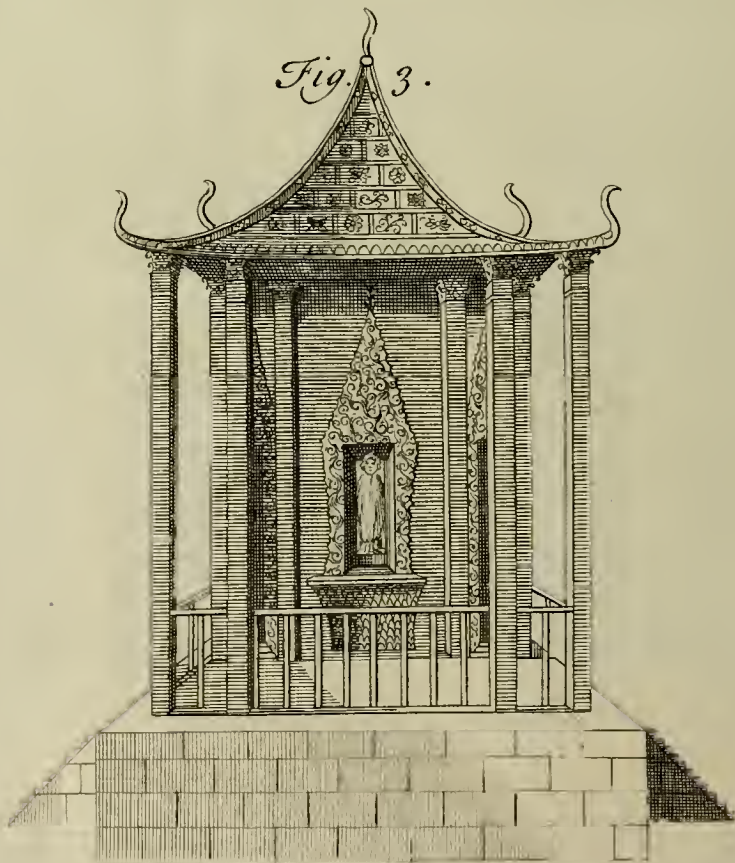


Fig. 2.

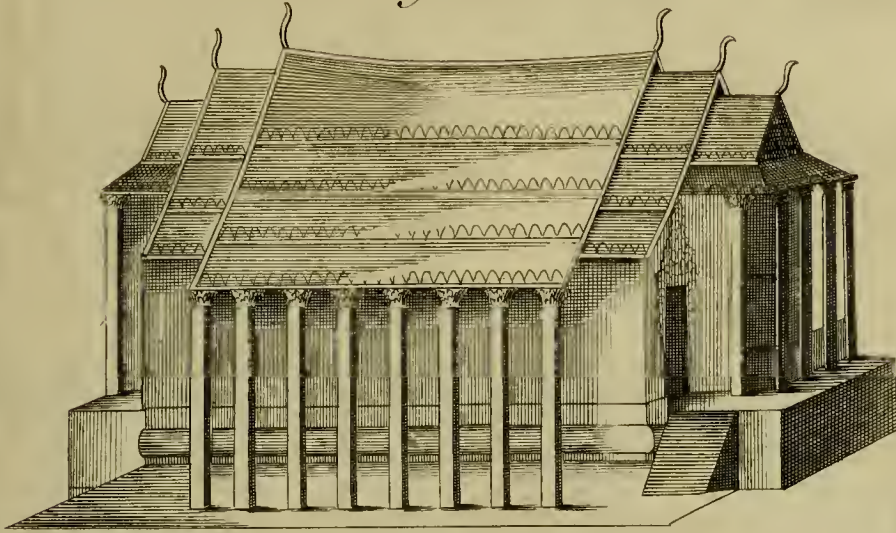


Fig. 4.

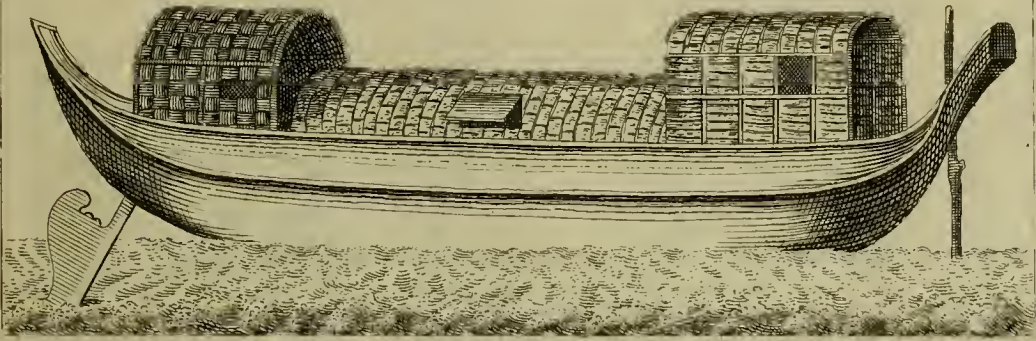


Fig. 5.

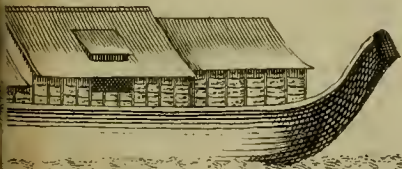


Fig. 6.



Fig. 7.
Oræ Fluminis MEINAM.





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Fig. 1.

Puka'thon Pyramis.

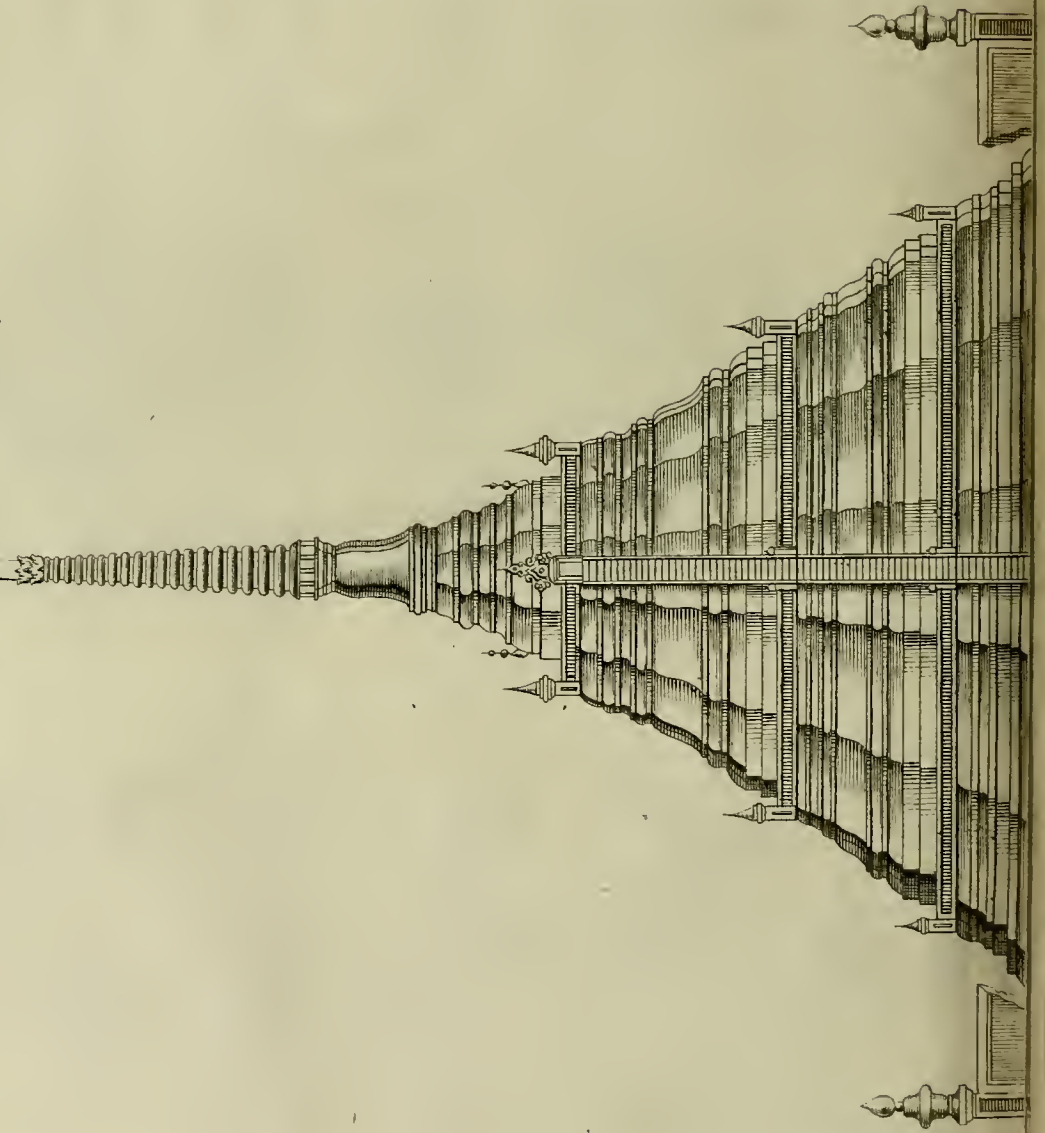
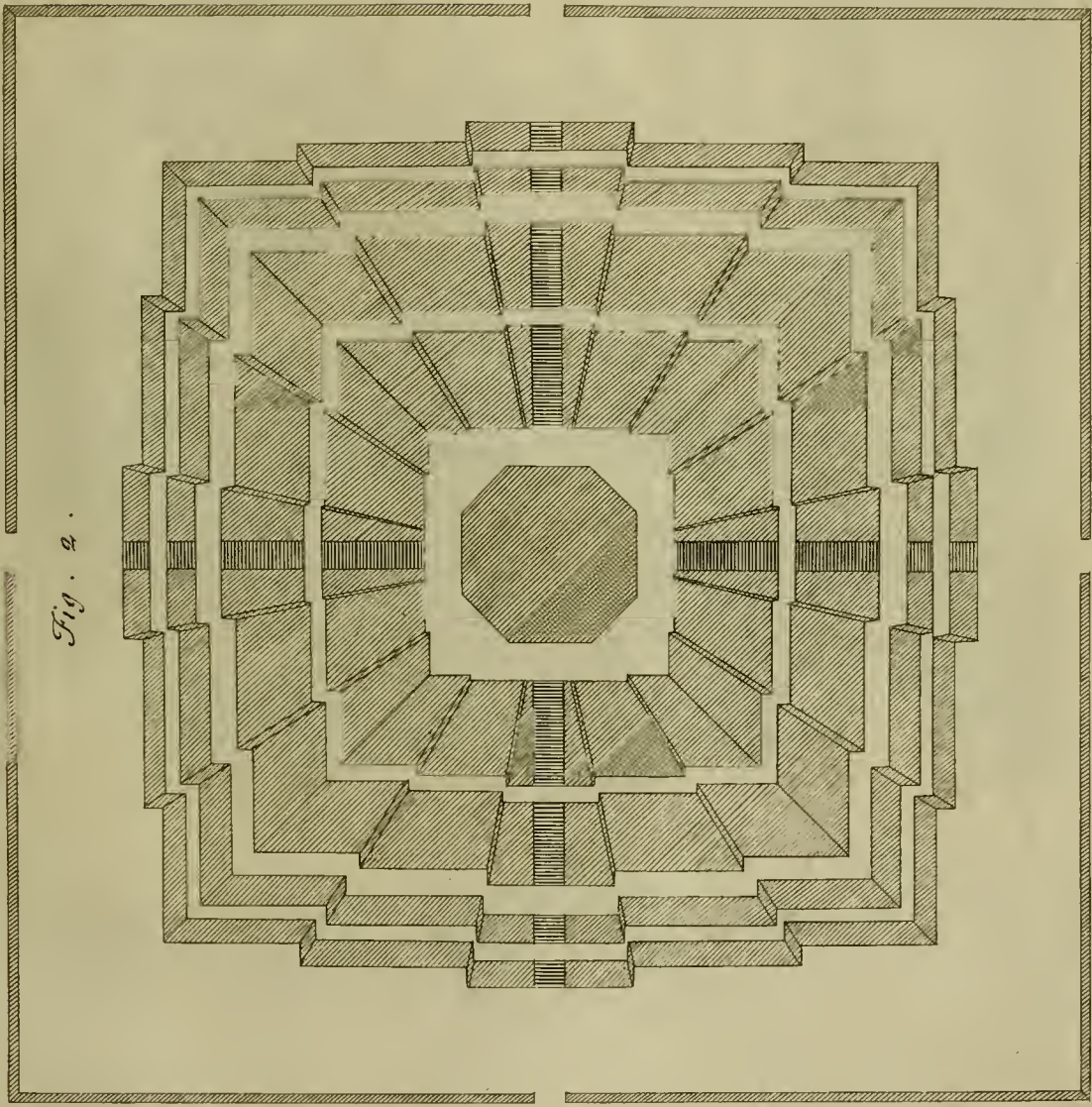


Fig. 2.



Scala 90 Passuum commun.



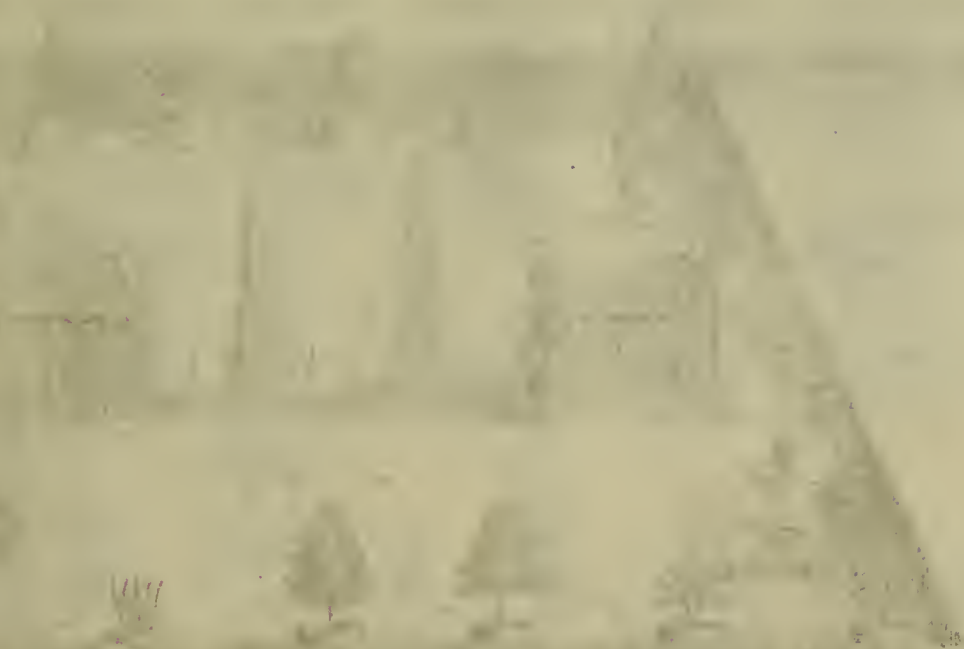
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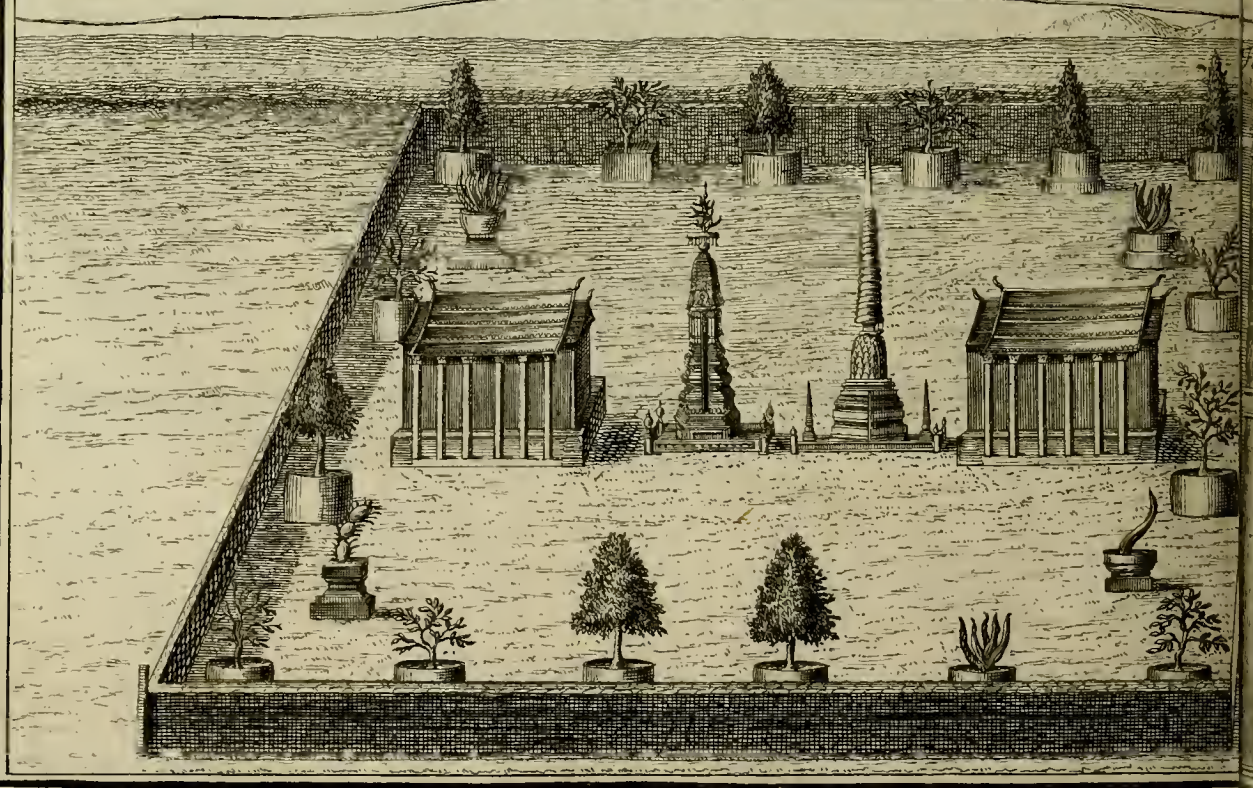
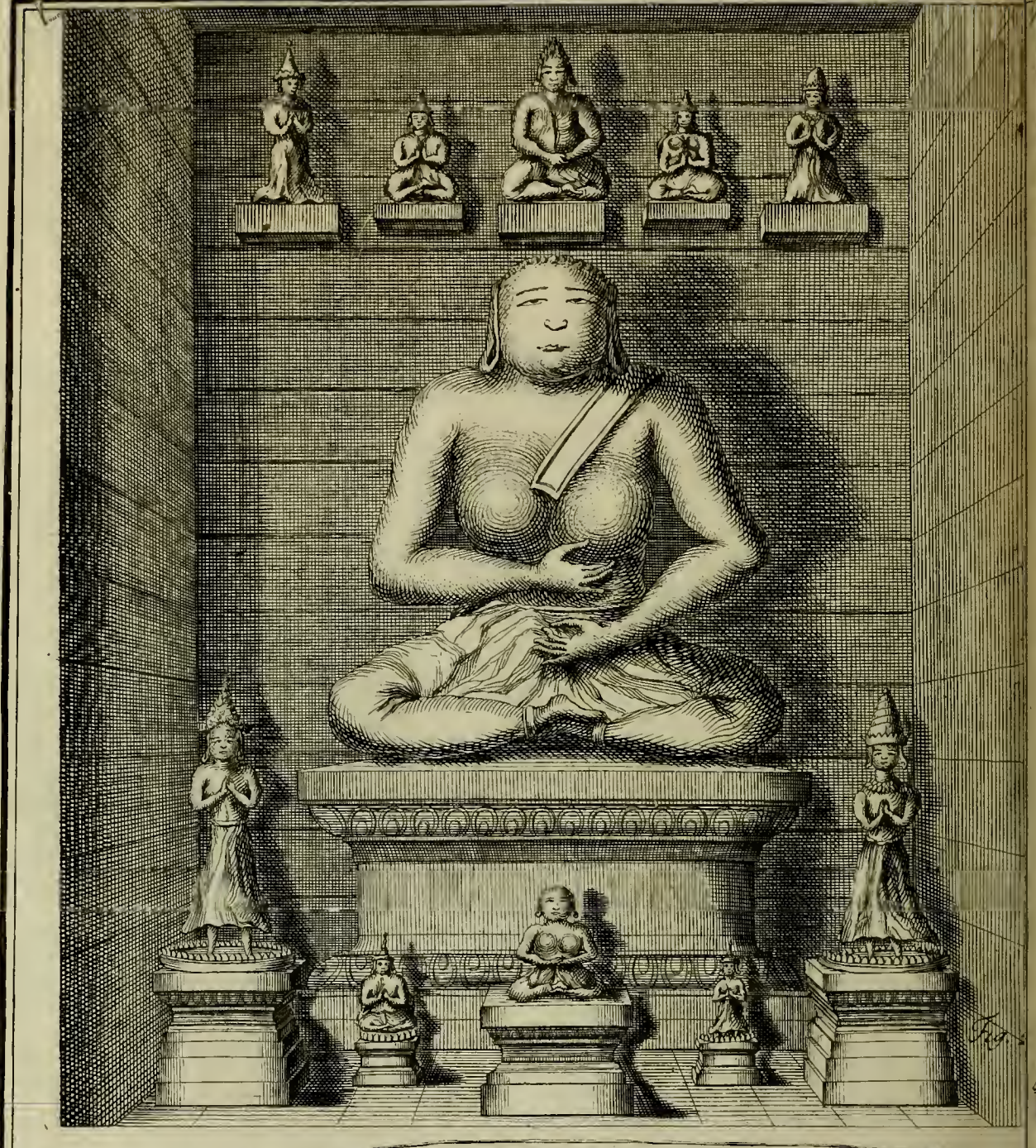


Figure 1. A diagram showing a person sitting on a chair, with a large arrow pointing to the right, indicating the direction of movement or force.



Figure 2. A diagram showing a person standing on a platform, with a large arrow pointing to the right, indicating the direction of movement or force.





G. King sculp

Fig. 3

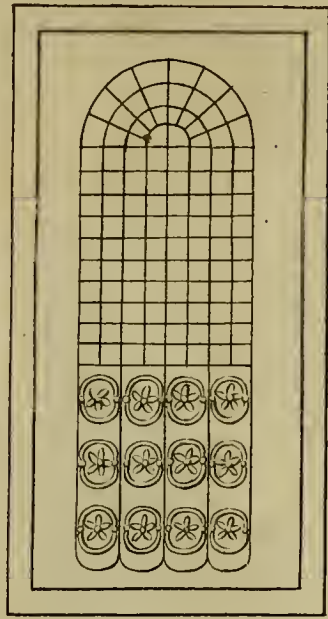
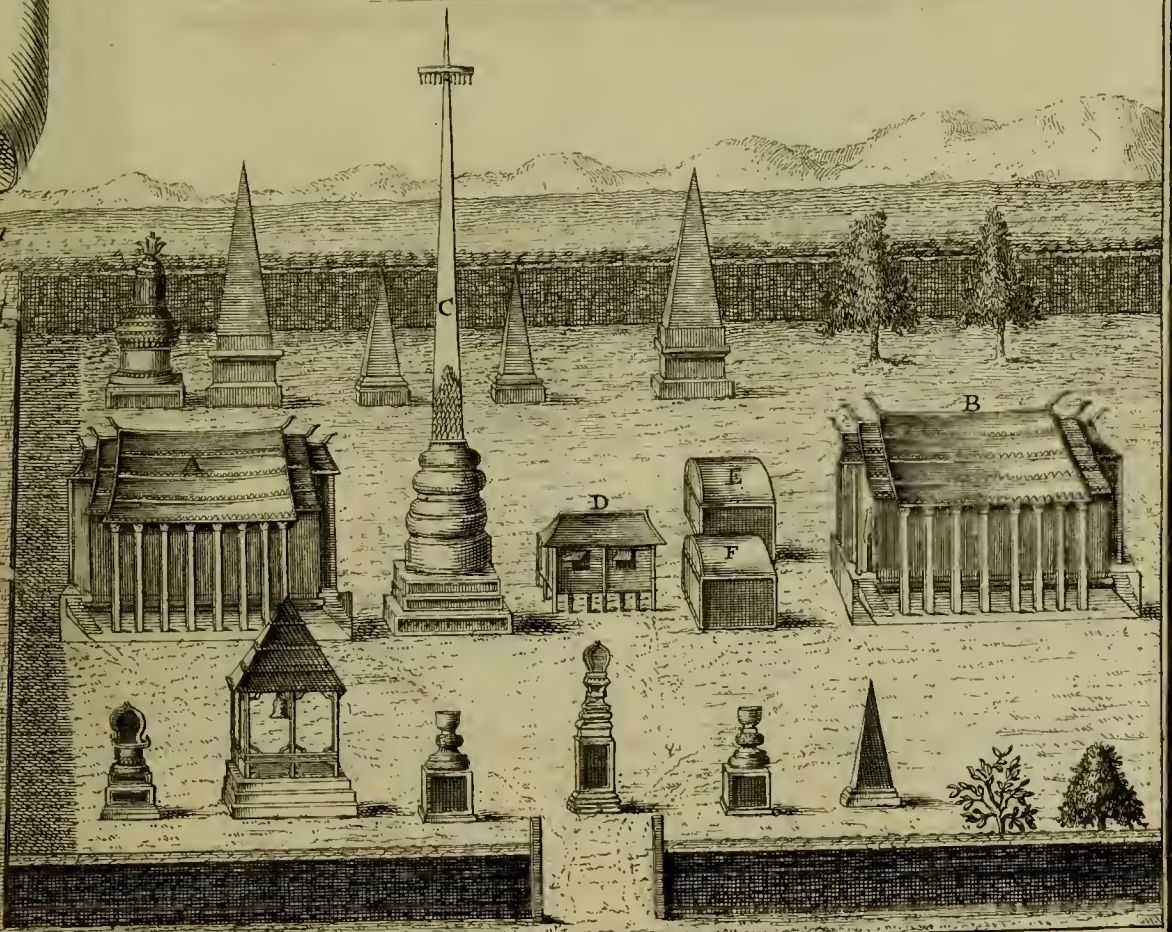


Fig. 1





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Tab. VI.

Fig. 2.

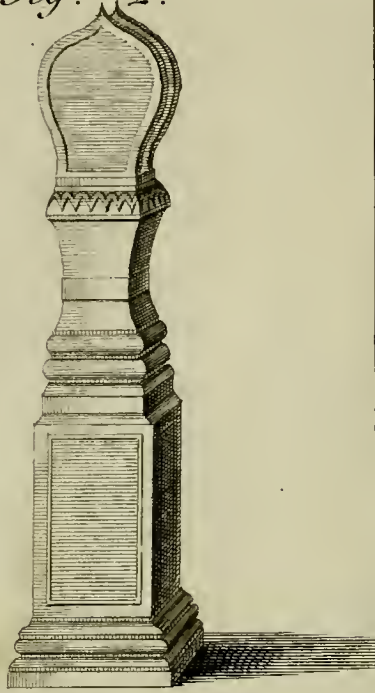


Fig. 6.

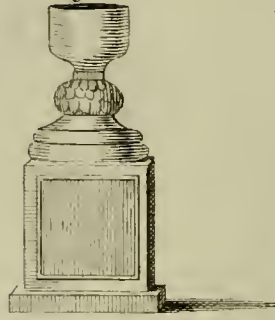
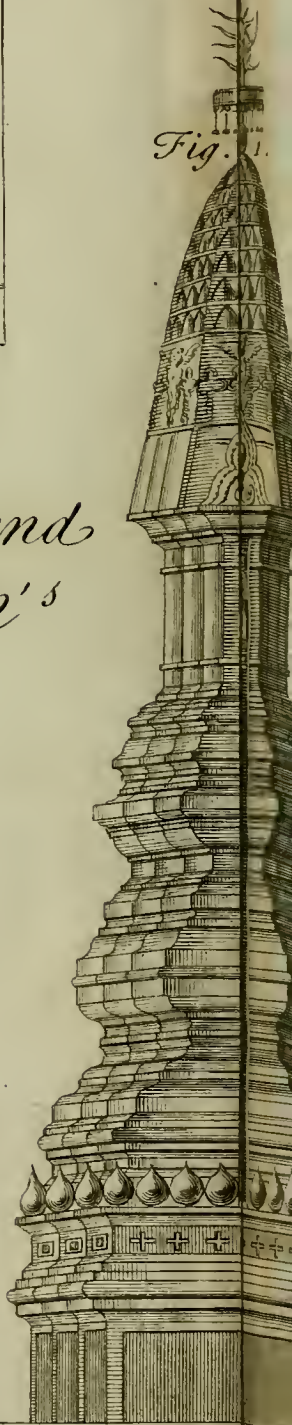


Fig. 1.



*Pyramids and
Berklam's*

Fig. 4.

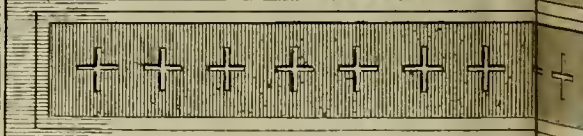
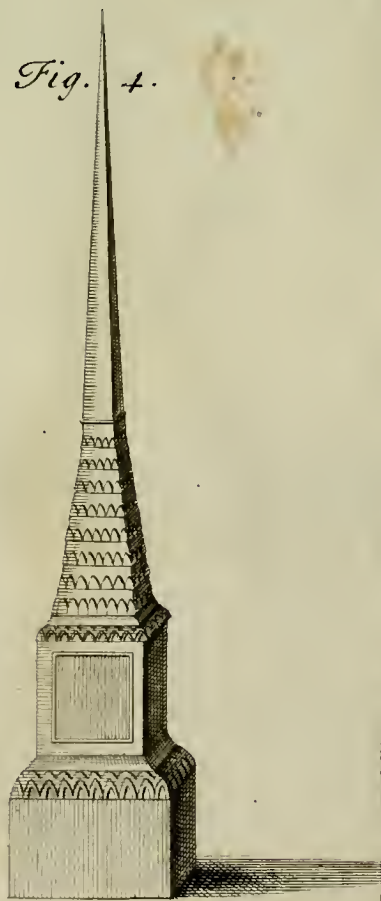


Fig. 7.

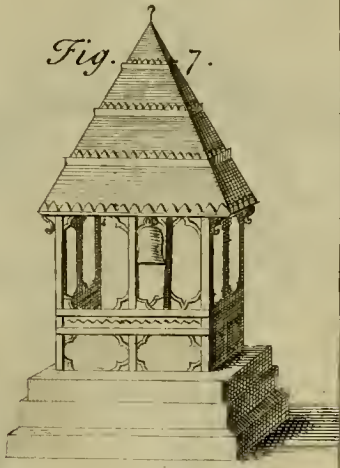
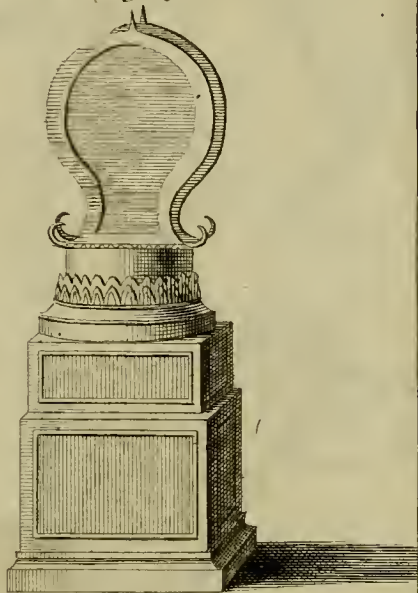
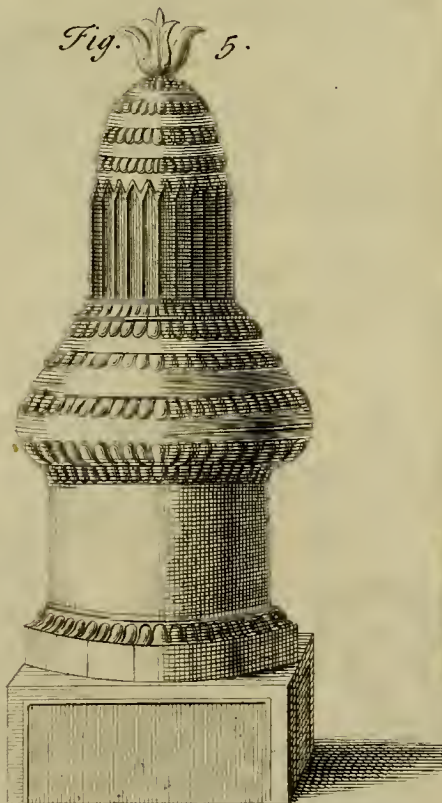


Fig. 3.



*Altars about
Temples.*

Fig. 5.

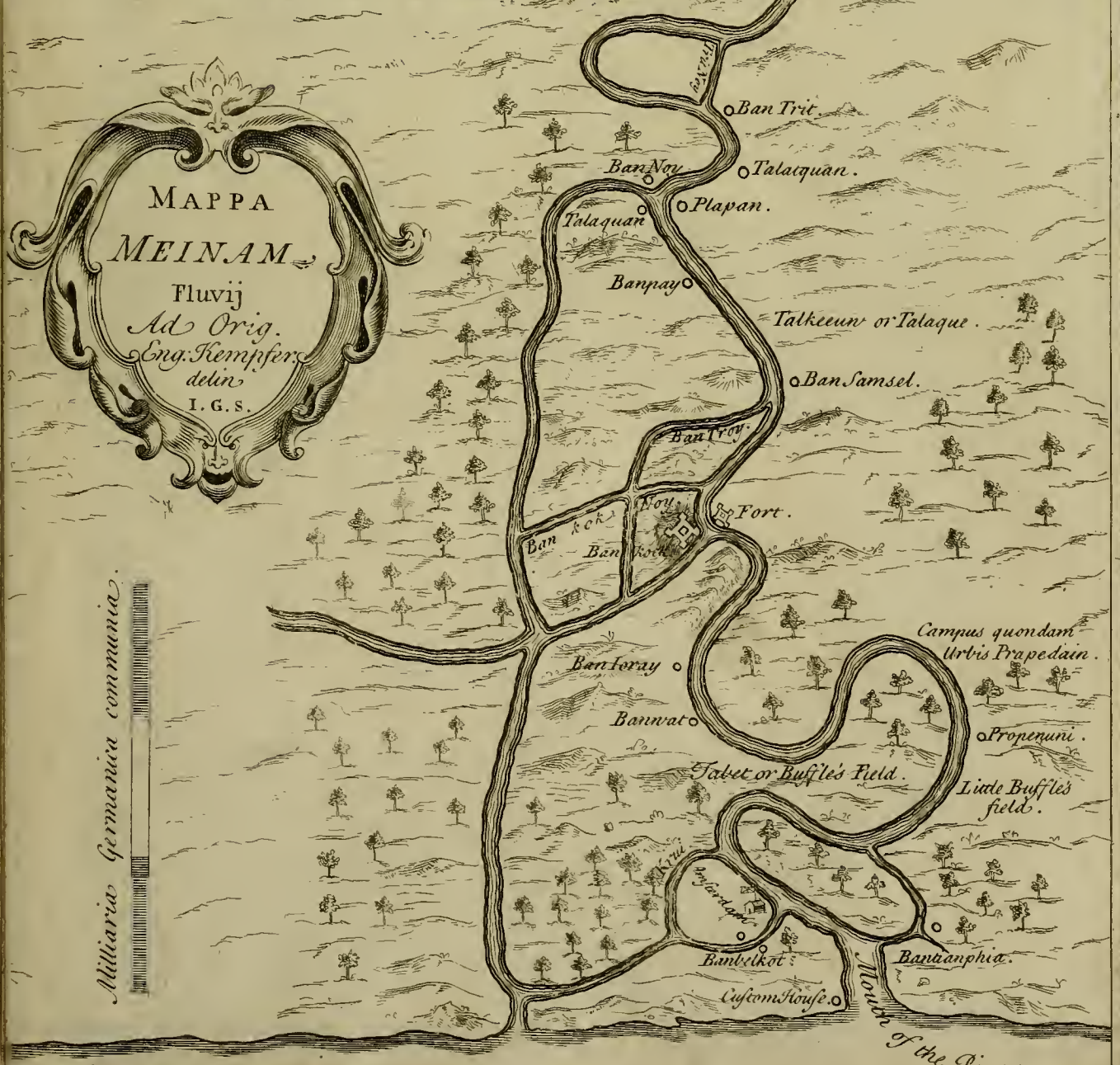
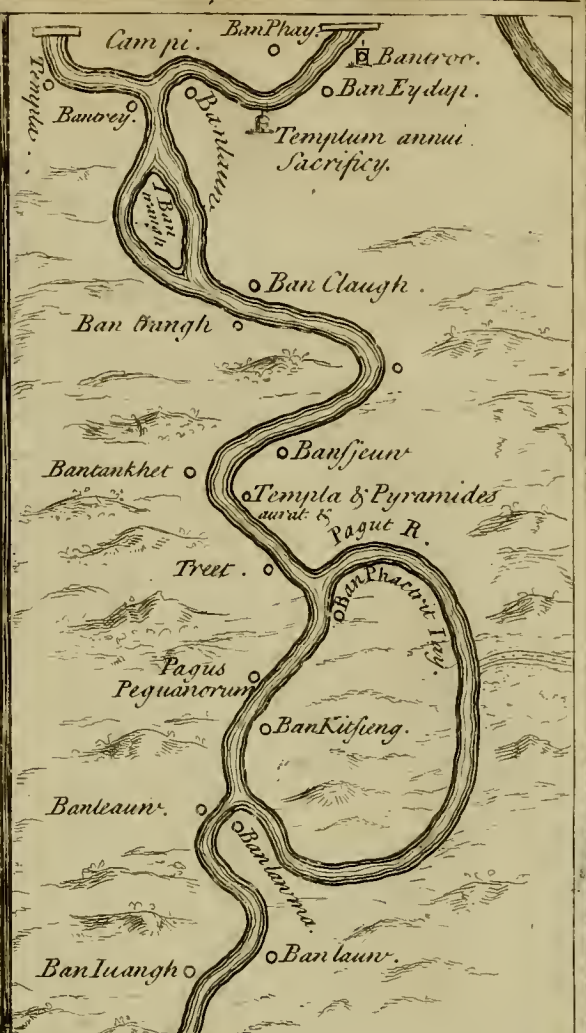
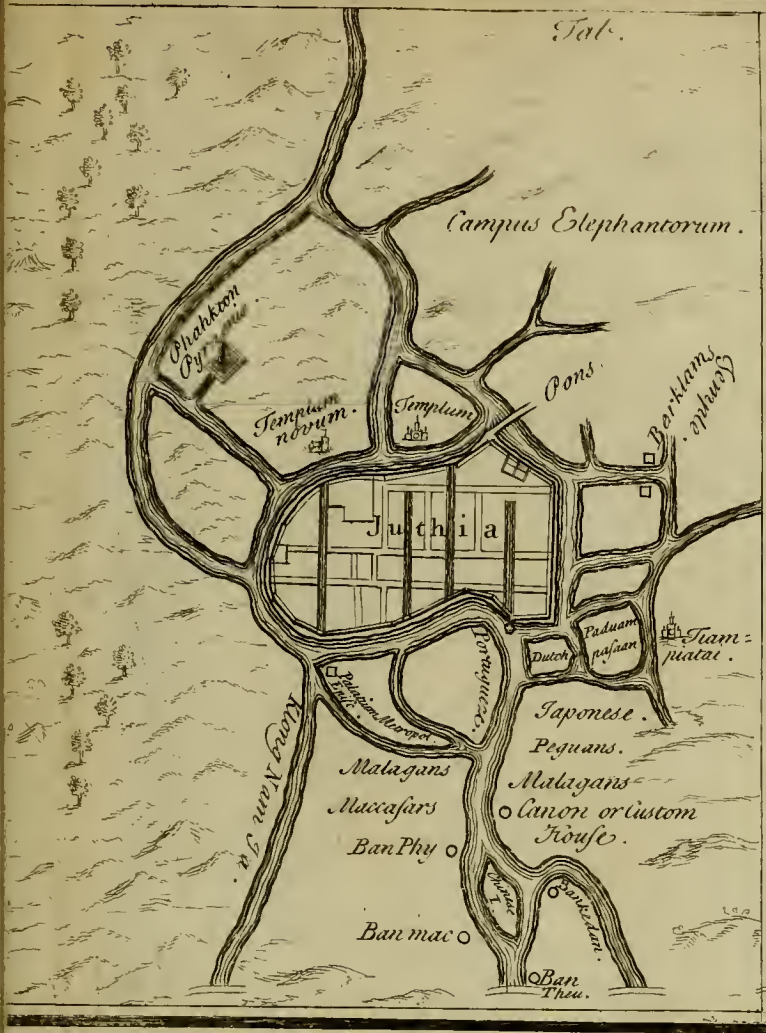


a.





Tab.



MAPPA
 MEINAM
 Fluvij
 Ad Orig.
 Eng. Kempfers
 delin
 I. G. S.

Miliaria Germanica communia.





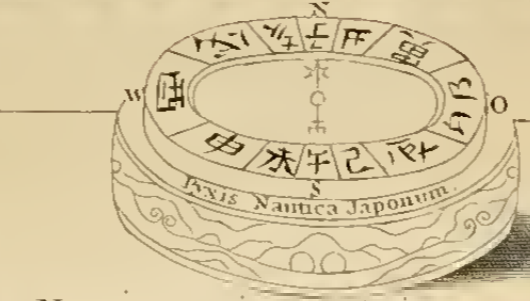
IMPERIVM JAPONICVM IN SEXAGINTA ET OCTO PROVINCIAS DIVISVM.

Ex ipsorum Japonensium mappis & Observationibus Kampferianis, qua fieri licuit fide & cura descriptum a JOH. CASPARO SCHEVCHZER Tigurino, e Regia Societate et Collegio Medico Londinensi.



KAMTSCHATKA quae Japonum OKU JESO
Ex recentissima Russiae Imperij Mappa

NIPHON, s. Japonia Insula Septentrionalis
in quatuordecim Liberos, Principum
idem Gubernatorum, Praefectorum nomina



Nautica Pyxis apud Sinas et Japones, prius
quam Europaeis nota, usu percelebrata.

Japonici Imperij a variis terrarum Orbis partibus distantia
Japone a coram milliaribus

Japonia ad Fusan	330	A. Jap. ad Kankyo	630	A. Jap. ad Funkin	1600
Nankin	340	Kankyo ad Fusan	300	Funpan	1070
Sepa	340	Kankyo ad Kankyo	630	Kankyo	1800
Nagoy	360	Kankyo ad Kankyo	630	Kankyo	2200
Sakyo	370	Kankyo ad Kankyo	630	Kankyo	2400
Pokiu	430	Kankyo ad Kankyo	630	Kankyo	2400
Fusayu	480	Kankyo ad Kankyo	630	Kankyo	2400
Sensu	570	Kankyo ad Kankyo	630	Kankyo	2400
		Kankyo ad Kankyo	630	Kankyo	2400
		Kankyo ad Kankyo	630	Kankyo	2400
		Kankyo ad Kankyo	630	Kankyo	2400

Numerantur in Imperio Japonico.

Gokusido, Urb. VII
Koku, Provinciae. LXVIII
Kori, Districtus. 604
Kio, Urbes, plus 15000
Mura, Paguli. 909858
Castella. 140
Synagoga Templum. 27700
Budojia Templum Budo. 22580



Viro Perillustri
Dno HANS SLOANE, Baronetto,
Collegii & Universitatis Londinensis, et Societatis
Regiae Londini, Copiarum Britannicarum
Archivario, Regiae Societatis, Academiae
Patriae Societatis, &c.
Hanc Japonici Imperij Tabulam,
In grati animi monumentum,
Cum ob maxima ab ipso in me collata beneficia,
tum quod Res Japonicas suo Museo observatas
ad illustrandam Japoniam Historiam benevole
communiverit,
lubens meritoque sacrum esse voluit. J. C. SCHEVCHZER.



Tositoku Fortuna Deus.



Tai Deus.



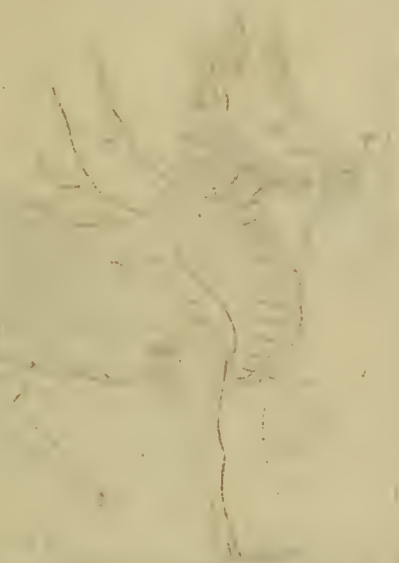
Daikoku Divitiarum Deus.

其真字

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Tab. IX

Fig. 1.

獅
Kirin.



Fig. 2.

麒麟
Kirin



Fig. 5.

蛟
Dsja. Tats Dsja.



Fig. 6.

螭
Tats ma ki.



虞 駘

Fig. 3.

Sungu.



豸 獬

Fig. 4.

Kait su Kai Sai.



凰 鳳

Fig. 7.

Foo.



凰 鳳

Fig. 8.

Foo.



鸞

鸞

鸞

鸞



鳳凰

鳳凰



被

被

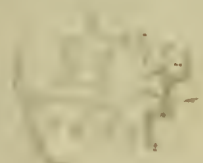
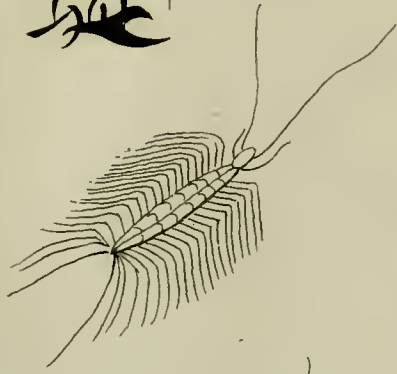


Fig. 1.

Mukadde Goko.

蜘蛛



虫

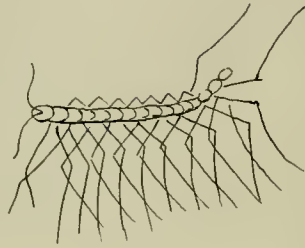


Fig. 2.

*Tamakagats
Unwabami*

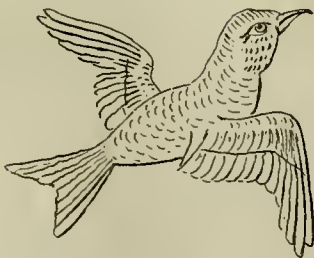
鱗



Fig. 5.

鶯

Misago, or Bisago.



B



A



C



E



Fig. 3.

Kinmodsuu

鴛鴦

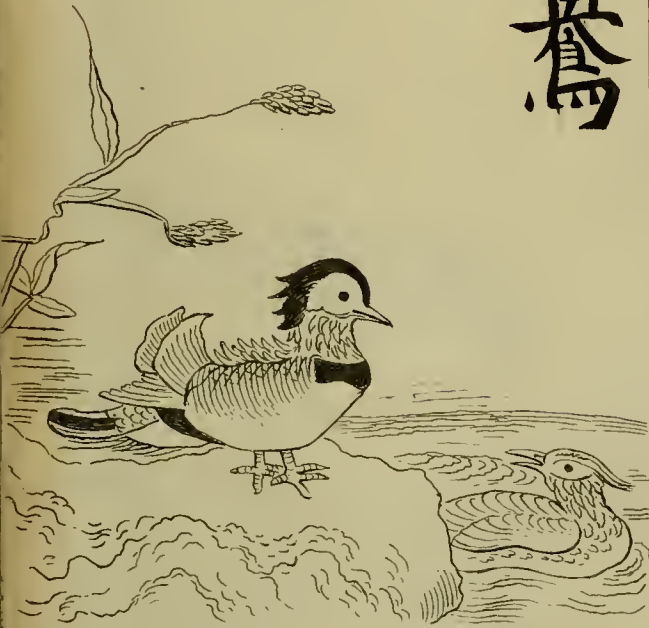
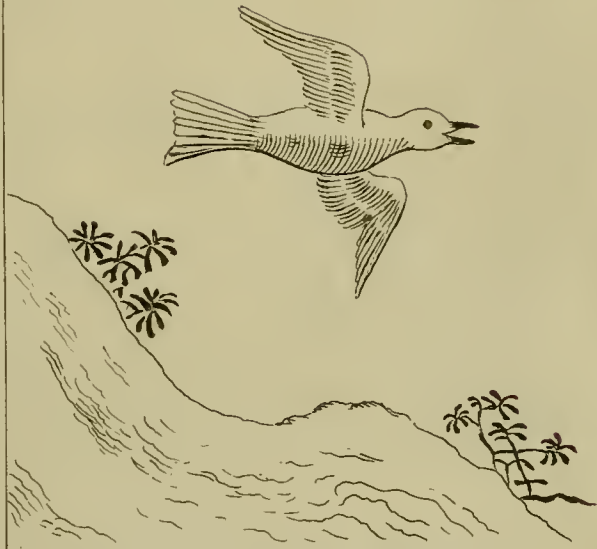


Fig. 4.

鴉杜

Token at Toto tenis



A
B
C

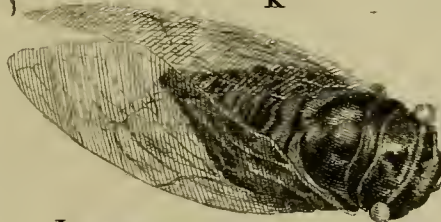
G



F



K



H



I



D



L



Fig. 6.

蟬

Sebi.

Fig. 7.

龜金

Fan mio.



生

學



金

雙

魚

魚

魚

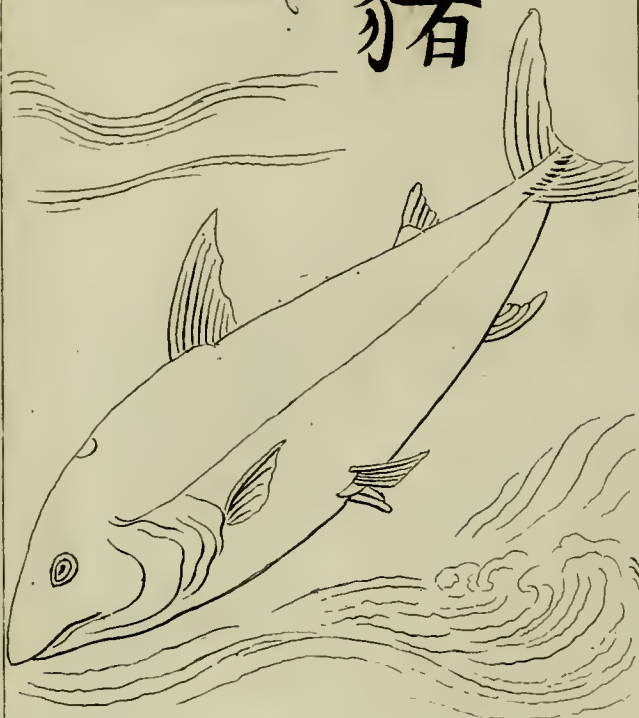
魚



S. rubus.

江猪

Fig 1.



S. rubus.

河豚

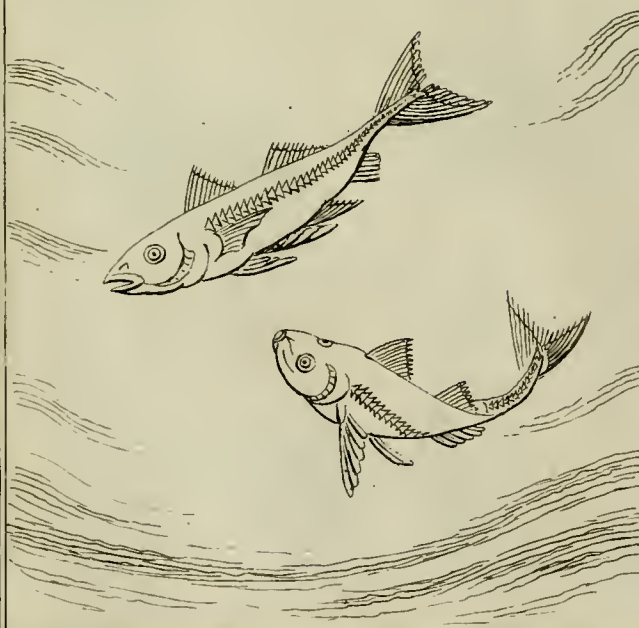
Fig 2.



鱖

Fig 5.

A. ra.



鱣

Fig 6.

Oo Adsi.



鯽

Fig 3.

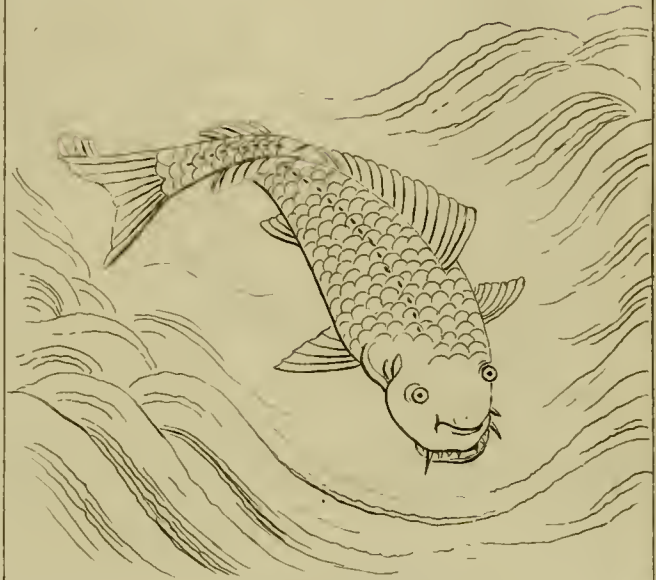
Susuki.



鯉

Fig 4.

Ko I.



魚交

Fig 7.

Fuka same.



鱒

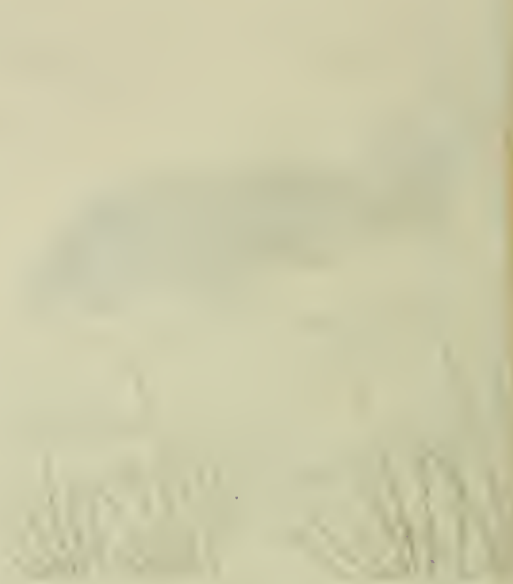
Fig 8.

Su sumo ino.
Sajori.



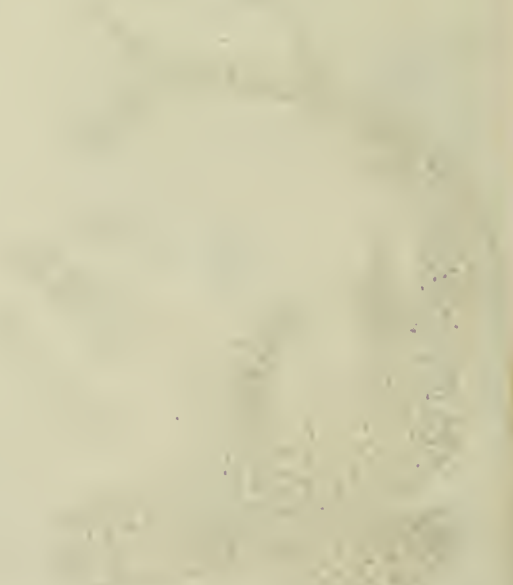
魚

魚



魚

魚



單

單

魚翅

魚翅

Tab XII.

Fig 1.

鰻

Oo unagi.



Fig 2.

鱧

Taatsme Unagi.

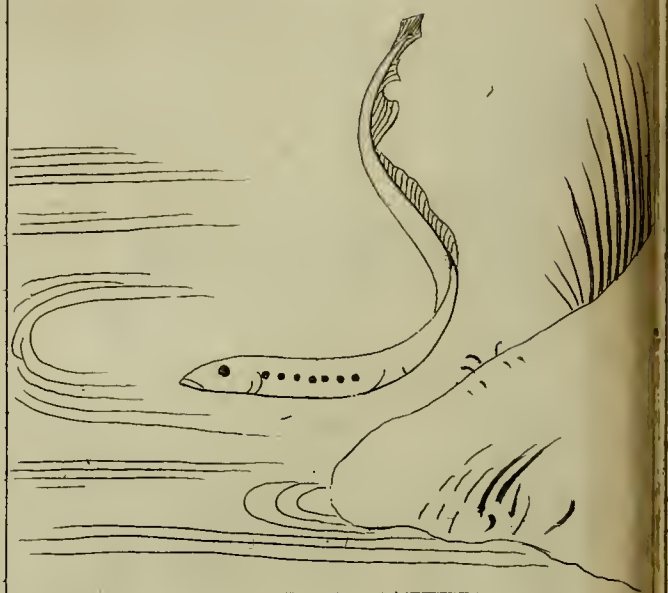


Fig 5.

鰐魚

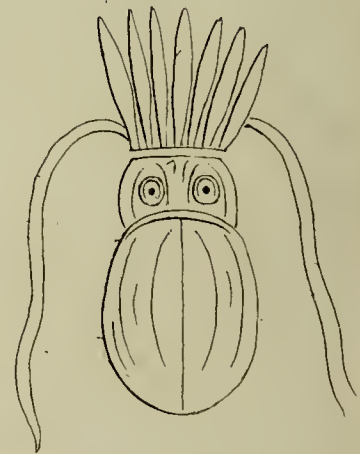
Ika.



Fig 6.

烏賊魚

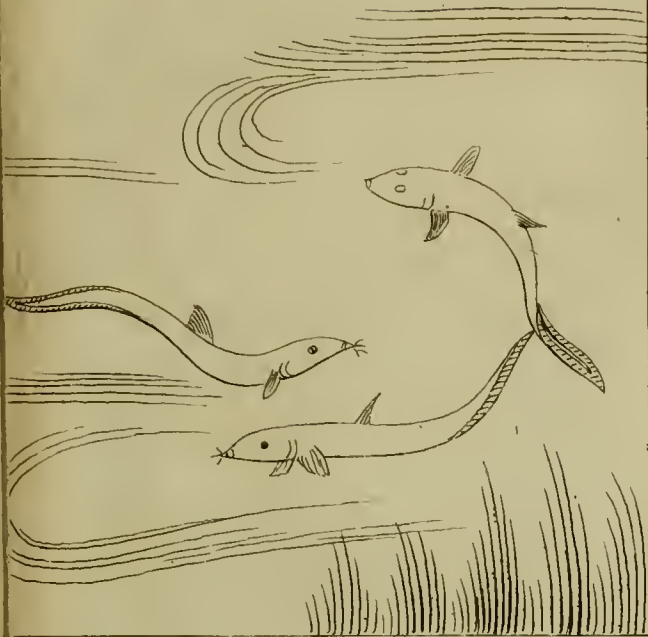
Ika.



鮪

Dodsjoo.

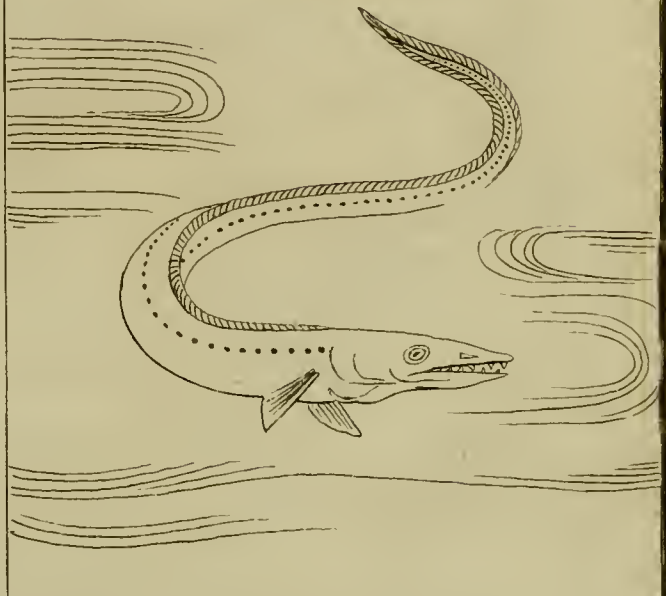
Fig 3.



海鰻

Fammo.

Fig 4.



Tako.

章 舉 トカゲコノエ

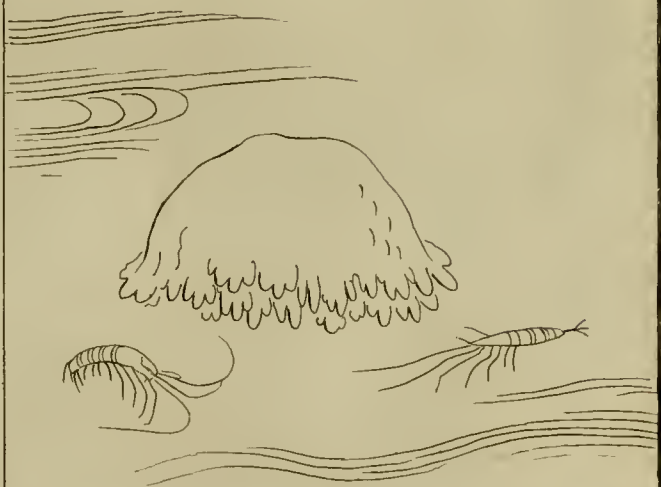
Fig 7.



Fig 8.

Kuragge
Midsu Kuragge.

水 母 ミズウミ



鱈

魚

章舉

水母

水虫

土肉

10-11



水虫

土肉

Tab XIII.

Fig 1.

肉土

Namako.

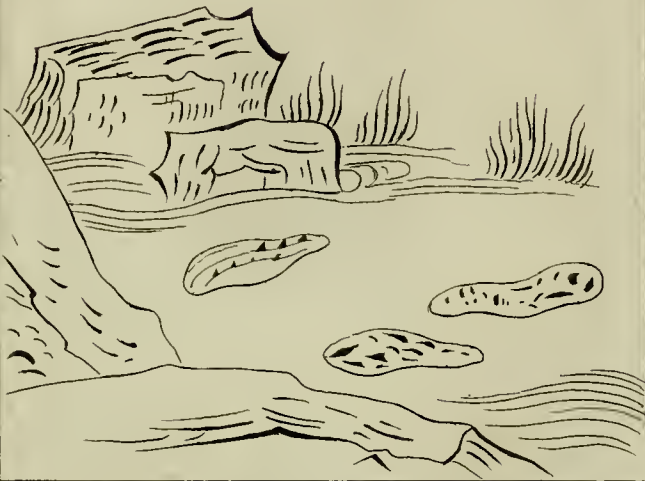


Fig 2.

蛸虫

Imori.



Fig 5.

龜

Isicame Sanki.

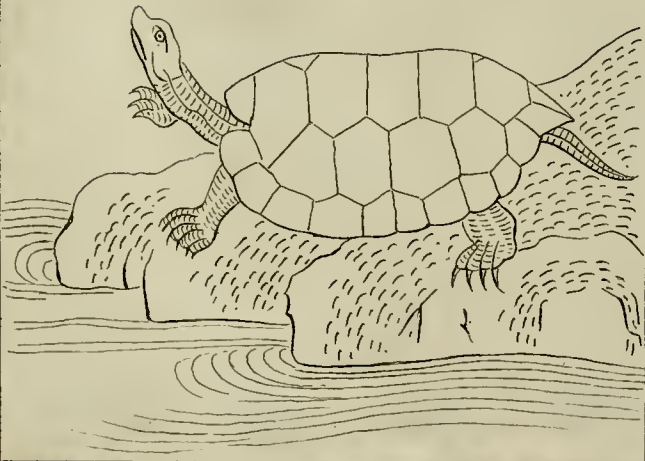
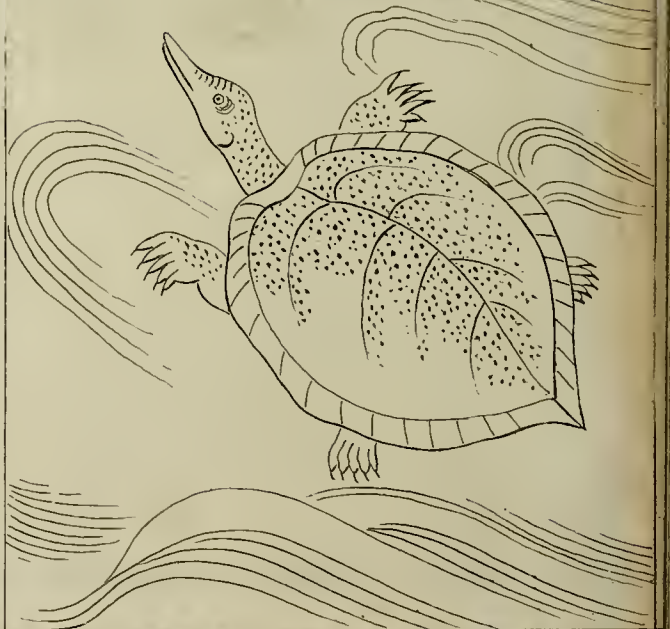


Fig 6.

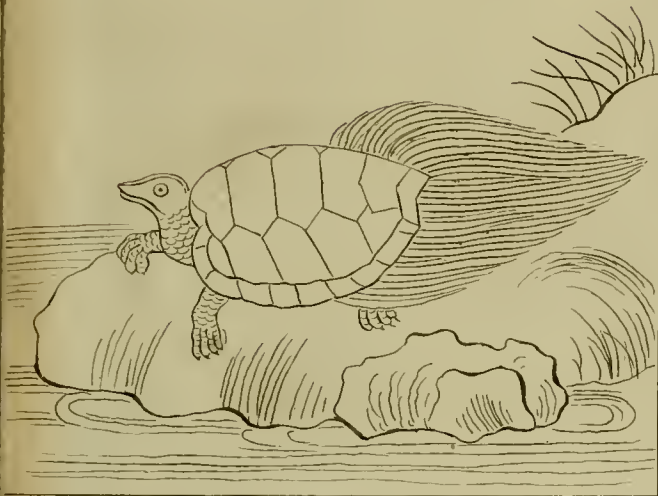
Tiogame, or Doogame. 水龜



龜毛

Fig 3.

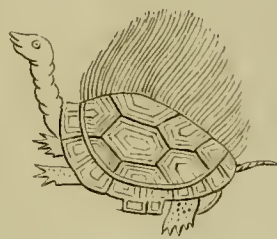
Mooki or Minogame.



龜毛綠

Fig 4.

Minogame.



*Gamina
al. Konna.*

寄虫
蛭

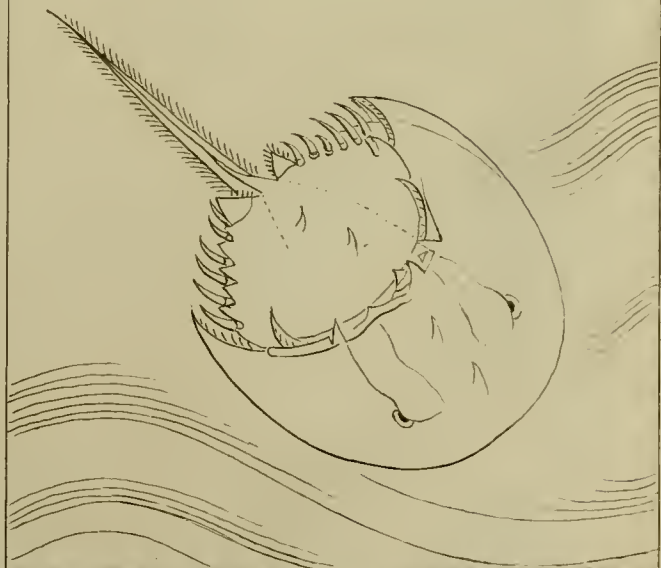
Fig 7.



鬩魚

Fig 8.

Kabutogami.



前

後

仰

背

強

強

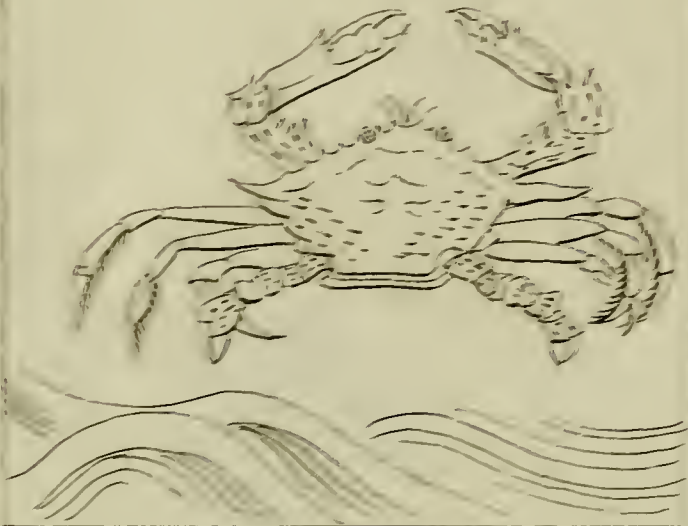
合

機

聖

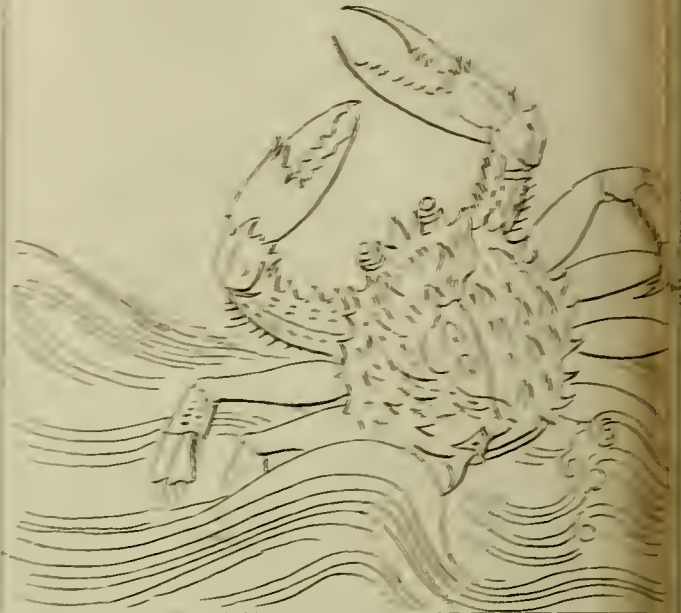
蛸

Gadsame.



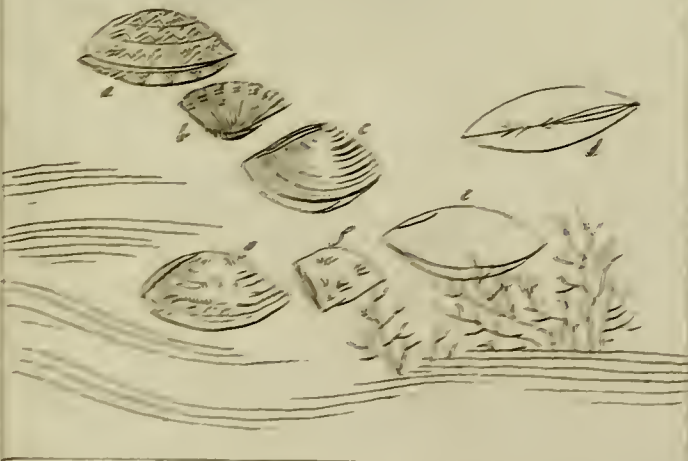
蛸³

Simagami.



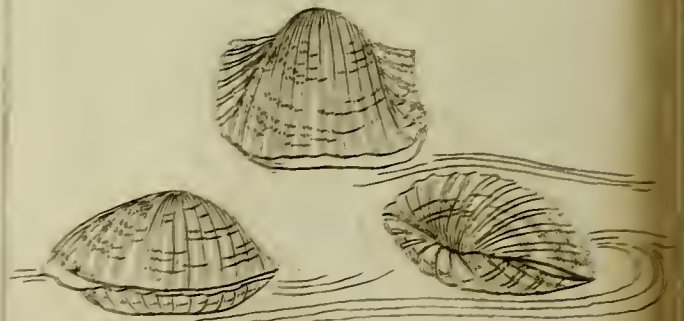
蛤

Famaguri.



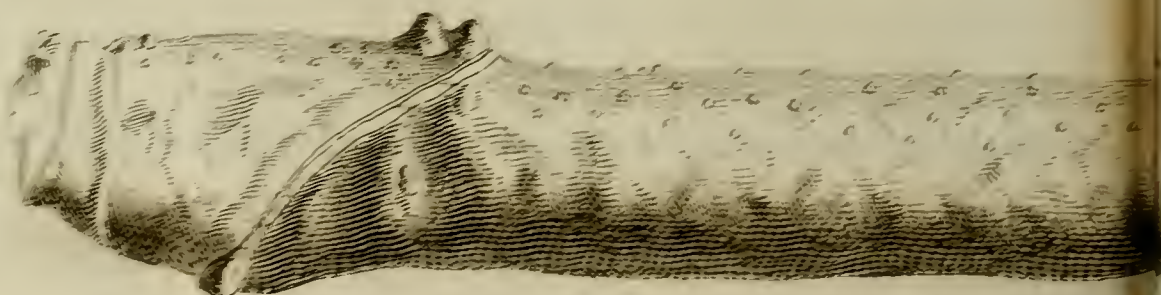
Fusa.
Akagai.

蛸



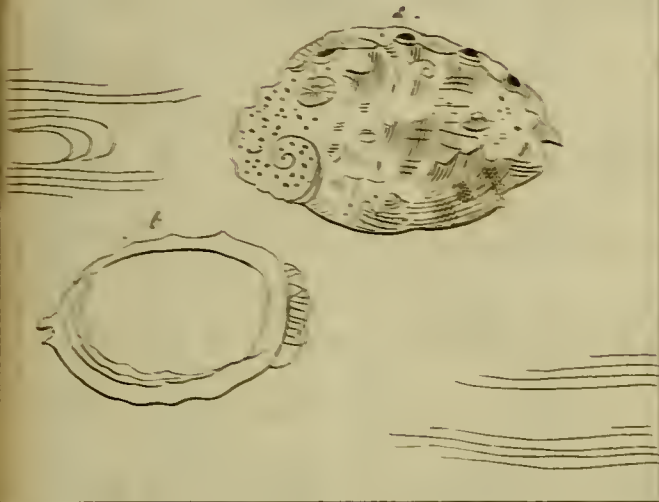
Te. Mater.

蛸



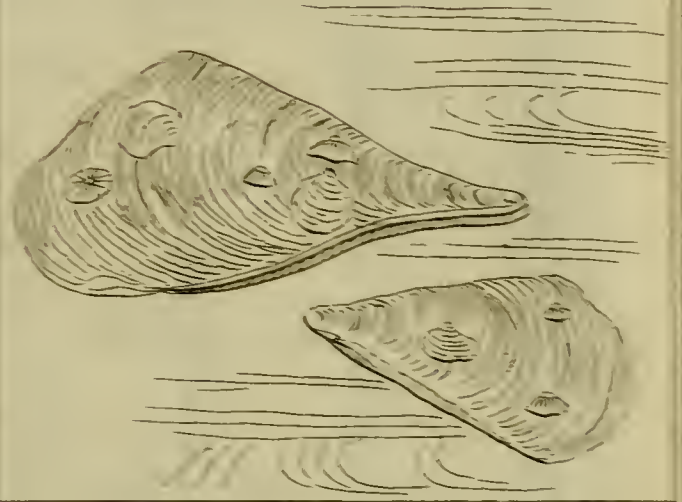
鮫
Anabi.

Fig. 3.



玉珧
Sungai.

Fig. 4.



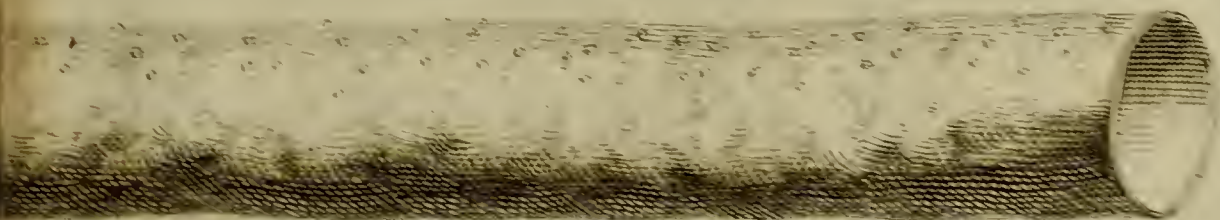
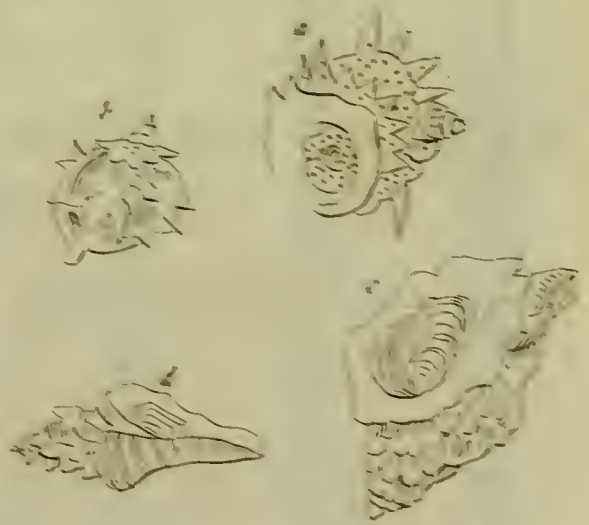
貝
Takarugai.

Fig. 5.



螺
Jasai.

Fig. 6.



<p>王</p>	<p>王</p>
<p>王</p>	<p>身</p>
<p>王</p>	<p>王</p>

Characters of the an
 田 7
 王 5
 身 4
 王 3
 身 2
 王 1

Characters of the ten Elements.		1. Kimo To.	2.3. Fino To.	4.5. Tutsuno To.	6. Tutsuno To.	7. Kanno To.	8. Kanno To.	9. Midano To.	10. Midano To.		
		甲	乙	丙	丁	戊	巳	庚	辛		
		Wood.		Five.		Earth.		War.	Water.		
子	Nb. 1.	10.	9.	8.	7.	6.	5.	4.	3.	2.	1.
丑	The Ox or Cow.	11.	10.	9.	8.	7.	6.	5.	4.	3.	2.
寅	Torra. 3.	12.	11.	10.	9.	8.	7.	6.	5.	4.	3.
卯	The Tiger.	13.	12.	11.	10.	9.	8.	7.	6.	5.	4.
辰	Tats. 5.	14.	13.	12.	11.	10.	9.	8.	7.	6.	5.
巳	Mi. 6.	15.	14.	13.	12.	11.	10.	9.	8.	7.	6.
午	The Dragon.	16.	15.	14.	13.	12.	11.	10.	9.	8.	7.
未	Uma. 7.	17.	16.	15.	14.	13.	12.	11.	10.	9.	8.
申	The Horse.	18.	17.	16.	15.	14.	13.	12.	11.	10.	9.
酉	Sar. 9.	19.	18.	17.	16.	15.	14.	13.	12.	11.	10.
戌	The Monkey.	20.	19.	18.	17.	16.	15.	14.	13.	12.	11.
亥	In. 11.	21.	20.	19.	18.	17.	16.	15.	14.	13.	12.
The Dog.											

The Characters of the Twelve Celestial Signs Combynd with those of the ten Elements in the Cycle of Sixty Years.

甲子	Midano To. 10.	甲丑	Kanno To. 9.	甲寅	Tutsuno To. 8.	甲卯	Tutsuno To. 7.	甲辰	Kanno To. 6.	甲巳	Tutsuno To. 5.	甲午	Kanno To. 4.	甲未	Tutsuno To. 3.	甲申	Kanno To. 2.	甲酉	Tutsuno To. 1.
乙丑	Fino To. 11.	乙卯	Fino To. 10.	乙巳	Fino To. 9.	乙未	Fino To. 8.	乙酉	Fino To. 7.	乙亥	Fino To. 6.	乙子	Fino To. 5.	乙寅	Fino To. 4.	乙辰	Fino To. 3.	乙巳	Fino To. 2.
丙寅	Earth. 12.	丙辰	Earth. 11.	丙午	Earth. 10.	丙申	Earth. 9.	丙酉	Earth. 8.	丙戌	Earth. 7.	丙子	Earth. 6.	丙寅	Earth. 5.	丙辰	Earth. 4.	丙巳	Earth. 3.
丁卯	War. 13.	丁巳	War. 12.	丁未	War. 11.	丁酉	War. 10.	丁亥	War. 9.	丁子	War. 8.	丁寅	War. 7.	丁辰	War. 6.	丁巳	War. 5.	丁未	War. 4.
戊辰	Water. 14.	戊午	Water. 13.	戊申	Water. 12.	戊酉	Water. 11.	戊戌	Water. 10.	戊子	Water. 9.	戊寅	Water. 8.	戊辰	Water. 7.	戊巳	Water. 6.	戊未	Water. 5.
己巳	15.	己未	14.	己酉	13.	己亥	12.	己子	11.	己寅	10.	己辰	9.	己巳	8.	己未	7.	己酉	6.
庚午	16.	庚申	15.	庚戌	14.	庚子	13.	庚寅	12.	庚辰	11.	庚巳	10.	庚未	9.	庚酉	8.	庚戌	7.
辛未	17.	辛酉	16.	辛亥	15.	辛子	14.	辛寅	13.	辛辰	12.	辛巳	11.	辛未	10.	辛酉	9.	辛亥	8.
壬申	18.	壬戌	17.	壬子	16.	壬寅	15.	壬辰	14.	壬巳	13.	壬未	12.	壬酉	11.	壬戌	10.	壬子	9.
癸酉	19.	癸亥	18.	癸子	17.	癸寅	16.	癸辰	15.	癸巳	14.	癸未	13.	癸酉	12.	癸戌	11.	癸子	10.
甲戌	20.	甲子	19.	甲寅	18.	甲辰	17.	甲巳	16.	甲未	15.	甲酉	14.	甲戌	13.	甲子	12.	甲寅	11.
乙亥	21.	乙丑	20.	乙卯	19.	乙巳	18.	乙未	17.	乙酉	16.	乙亥	15.	乙子	14.	乙寅	13.	乙辰	12.
丙子	22.	丙寅	21.	丙辰	20.	丙巳	19.	丙未	18.	丙酉	17.	丙戌	16.	丙子	15.	丙寅	14.	丙辰	13.
丁丑	23.	丁卯	22.	丁巳	21.	丁未	20.	丁酉	19.	丁亥	18.	丁子	17.	丁寅	16.	丁辰	15.	丁巳	14.
戊寅	24.	戊辰	23.	戊巳	22.	戊未	21.	戊酉	20.	戊戌	19.	戊子	18.	戊寅	17.	戊辰	16.	戊巳	15.
己卯	25.	己巳	24.	己未	23.	己酉	22.	己亥	21.	己子	20.	己寅	19.	己辰	18.	己巳	17.	己未	16.
庚辰	26.	庚午	25.	庚申	24.	庚戌	23.	庚子	22.	庚寅	21.	庚辰	20.	庚巳	19.	庚未	18.	庚酉	17.
辛巳	27.	辛未	26.	辛酉	25.	辛亥	24.	辛子	23.	辛寅	22.	辛辰	21.	辛巳	20.	辛未	19.	辛酉	18.
壬午	28.	壬申	27.	壬戌	26.	壬子	25.	壬寅	24.	壬辰	23.	壬巳	22.	壬未	21.	壬酉	20.	壬戌	19.
癸未	29.	癸酉	28.	癸亥	27.	癸子	26.	癸寅	25.	癸辰	24.	癸巳	23.	癸未	22.	癸酉	21.	癸戌	20.
甲申	30.	甲戌	29.	甲子	28.	甲寅	27.	甲辰	26.	甲巳	25.	甲未	24.	甲酉	23.	甲戌	22.	甲子	21.
乙酉	31.	乙亥	30.	乙丑	29.	乙卯	28.	乙巳	27.	乙未	26.	乙酉	25.	乙亥	24.	乙子	23.	乙寅	22.
丙戌	32.	丙子	31.	丙寅	30.	丙辰	29.	丙巳	28.	丙未	27.	丙酉	26.	丙戌	25.	丙子	24.	丙寅	23.
丁亥	33.	丁丑	32.	丁卯	31.	丁巳	30.	丁未	29.	丁酉	28.	丁亥	27.	丁子	26.	丁寅	25.	丁辰	24.
戊子	34.	戊寅	33.	戊辰	32.	戊巳	31.	戊未	30.	戊酉	29.	戊戌	28.	戊子	27.	戊寅	26.	戊辰	25.
己丑	35.	己卯	34.	己巳	33.	己未	32.	己酉	31.	己亥	30.	己子	29.	己寅	28.	己辰	27.	己巳	26.
庚寅	36.	庚辰	35.	庚巳	34.	庚未	33.	庚酉	32.	庚戌	31.	庚子	30.	庚寅	29.	庚辰	28.	庚巳	27.
辛卯	37.	辛巳	36.	辛未	35.	辛酉	34.	辛亥	33.	辛子	32.	辛寅	31.	辛辰	30.	辛巳	29.	辛未	28.
壬辰	38.	壬午	37.	壬申	36.	壬戌	35.	壬子	34.	壬寅	33.	壬辰	32.	壬巳	31.	壬未	30.	壬酉	29.
癸巳	39.	癸未	38.	癸酉	37.	癸亥	36.	癸子	35.	癸寅	34.	癸辰	33.	癸巳	32.	癸未	31.	癸酉	30.
甲午	40.	甲申	39.	甲戌	38.	甲子	37.	甲寅	36.	甲辰	35.	甲巳	34.	甲未	33.	甲酉	32.	甲戌	31.
乙未	41.	乙酉	40.	乙亥	39.	乙丑	38.	乙卯	37.	乙巳	36.	乙未	35.	乙酉	34.	乙亥	33.	乙子	32.
丙申	42.	丙戌	41.	丙子	40.	丙寅	39.	丙辰	38.	丙巳	37.	丙未	36.	丙酉	35.	丙戌	34.	丙子	33.
丁酉	43.	丁亥	42.	丁丑	41.	丁卯	40.	丁巳	39.	丁未	38.	丁酉	37.	丁亥	36.	丁子	35.	丁寅	34.
戊戌	44.	戊子	43.	戊寅	42.	戊辰	41.	戊巳	40.	戊未	39.	戊酉	38.	戊戌	37.	戊子	36.	戊寅	35.
己亥	45.	己丑	44.	己卯	43.	己巳	42.	己未	41.	己酉	40.	己亥	39.	己子	38.	己寅	37.	己辰	36.
庚子	46.	庚寅	45.	庚辰	44.	庚巳	43.	庚未	42.	庚酉	41.	庚戌	40.	庚子	39.	庚寅	38.	庚辰	37.
辛丑	47.	辛卯	46.	辛巳	45.	辛未	44.	辛酉	43.	辛亥	42.	辛子	41.	辛寅	40.	辛辰	39.	辛巳	38.
壬寅	48.	壬辰	47.	壬巳	46.	壬未	45.	壬酉	44.	壬戌	43.	壬子	42.	壬寅	41.	壬辰	40.	壬巳	39.
癸卯	49.	癸巳	48.	癸未	47.	癸酉	46.	癸亥	45.	癸子	44.	癸寅	43.	癸辰	42.	癸巳	41.	癸未	40.
甲辰	50.	甲午	49.	甲申	48.	甲戌	47.	甲子	46.	甲寅	45.	甲辰	44.	甲巳	43.	甲未	42.	甲酉	41.
乙巳	51.	乙未	50.	乙酉	49.	乙亥	48.	乙丑	47.	乙卯	46.	乙巳	45.	乙未	44.	乙酉	43.	乙亥	42.
丙午	52.	丙申	51.	丙戌	50.	丙子	49.	丙寅	48.	丙辰	47.	丙巳	46.	丙未	45.	丙酉	44.	丙戌	43.
丁未	53.	丁酉	52.	丁亥	51.	丁丑	50.	丁卯	49.	丁巳	48.	丁未	47.	丁酉	46.	丁亥	45.	丁子	44.
戊申	54.	戊戌	53.	戊子	52.	戊寅	51.	戊辰	50.	戊巳	49.	戊未	48.	戊酉	47.	戊戌	46.	戊子	45.
己酉	55.	己亥	54.	己丑	53.	己卯	52.	己巳	51.	己未	50.	己酉	49.	己亥	48.	己子	47.	己寅	46.
庚戌	56.	庚子	55.	庚寅	54.	庚辰	53.	庚巳	52.	庚未	51.	庚酉	50.	庚戌	49.	庚子	48.	庚寅	47.
辛亥	57.	辛丑	56.	辛卯	55.	辛巳	54.	辛未	53.	辛酉	52.	辛亥	51.	辛子	50.	辛寅	49.	辛辰	48.
壬子	58.	壬寅	57.	壬辰	56.	壬巳	55.	壬未	54.	壬酉	53.	壬戌	52.	壬子	51.	壬寅	50.	壬辰	49.
癸丑	59.	癸卯	58.	癸巳	57.	癸未	56.	癸酉	55.	癸亥	54.	癸子	53.	癸寅	52.	癸辰	51.	癸巳	50.
甲寅	60.	甲辰	59.	甲巳	58.	甲未	57.	甲酉	56.	甲戌	55.	甲子	54.	甲寅	53.	甲辰	52.	甲巳	51.
乙卯	61.	乙巳	60.	乙未	59.	乙酉	58.	乙亥	57.	乙丑	56.	乙卯	55.	乙巳	54.	乙未	53.	乙酉	52.
丙辰	62.	丙午	61.	丙申	60.	丙戌	59.	丙子	58.	丙寅	57.	丙辰	56.	丙巳	55.	丙未	54.	丙酉	53.
丁巳	63.	丁未	62.	丁酉	61.	丁亥	60.	丁丑	59.	丁卯	58.	丁巳	57.	丁未	56.	丁酉	55.	丁亥	54.
戊午	64.	戊申	63.	戊戌	62.	戊子	61.	戊寅	60.	戊辰	59.	戊巳	58.	戊未	57.	戊酉	56.	戊戌	55.
己未	65.	己酉	64.	己亥	63.	己丑	62.	己卯	61.	己巳	60.	己未	59.	己酉	58.	己亥	57.	己子	56.
庚申	66.	庚戌	65.	庚子	64.	庚寅	63.	庚辰	62.	庚巳	61.	庚未	60.	庚酉	59.	庚戌	58.	庚子	57.
辛酉	67.	辛亥	66.	辛丑	65.	辛卯	64.	辛巳	63.	辛未	62.	辛酉	61.	辛亥	60.	辛子	59.	辛寅	58.
壬戌	68.	壬子	67.	壬寅	66.	壬辰	65.	壬巳	64.	壬未	63.	壬酉	62.	壬戌	61.	壬子	60.	壬寅	59.
癸亥	69.	癸丑	68.	癸卯	67.	癸巳	66.	癸未	65.	癸酉	64.	癸亥	63.	癸子	62.	癸寅	61.	癸辰	60.
甲子	70.	甲寅	69.	甲辰	68.	甲巳	67.	甲未	66.	甲酉	65.	甲戌	64.	甲子	63.	甲寅	62.	甲辰	61.
乙丑	71.	乙卯	70.	乙巳	69.	乙未	68.	乙酉	67.	乙亥	66.	乙丑	65.	乙卯	64.	乙巳	63.	乙未	62.
丙寅	72.	丙辰	71.	丙巳	70.	丙未	69.	丙酉	68.	丙戌	67.	丙子	66.	丙寅	65.	丙辰	64.	丙巳	63.
丁卯	73.																		

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四十九
五十

III. Chinesium Imperatorum nomina, quorum in hac Japonia Historiâ mentio fit.

光武	Kuoo Bu.
如皇	Ji Kwo.
昭王	Soo Wo.
周武王	Suuno Bu O.
尚成湯	Sioo Sei Too.
夏后禹	Katenu.
帝舜虞	Tei Sun Gu.
帝堯	Tei Gjo.
貴帝有	Kwo Tei S. Hoan Ti
神農	Sin No. O. alX in Nam
伏羲氏	Jai ko Fuki.
合雅紀	Katsura kuki.
攝提紀	Sat Tei Ki.
天皇天	Ten Kwo Si.

天 神 七 代
Ten Sin Sitzi Dai.

IV. Imperatores Japonia ante & post Christum natum per 2350. annos.

1. 神武帝	Sin Mu Ten Oo.	16. 應神	Oo Sin.	32. 敏達	Fi Tatz.	46.
2. 綏靖	Sui Si.	17. 仁德	Nin Toku.	33. 用明	Jo Me.	47.
3. 安寧	An Ne.	18. 履中	Ki Tsju.	34. 崇峻	Sin Sun.	48.
4. 聖德	J Toku.	19. 反正	Fan Sei.	35. 推古	Sui Ko.	49.
5. 孝昭	Ko Sio.	20. 允恭	In Kio.	36. 舒明	Dsjio Me.	50.
6. 孝安	Ko An.	21. 安東	An Koo.	37. 皇極	Kwo Gokui.	51.
7. 孝靈	Ko Re.	22. 雄略	Ju Riaku.	38. 孝德	Koo Toku.	52.
8. 孝元	Ko Kin.	23. 清寧	Se Ne.	39. 應和	Si Me.	53.
9. 開化	Kai Duo.	24. 顯宗	Gen Soo.	40. 天智	Ten Tsj.	54.
10. 崇神	Suu Sin.	25. 仁賢	Nin Ken.	41. 天武	Ten Muu.	55.
11. 垂仁	Sj Nin.	26. 武烈	Bu Retz.	42. 持統	Dsi To.	56.
12. 景行	Ke Koo.	27. 繼體	Ke Te.	43. 又武	Mon Mu.	57.
13. 成務	Se Mu.	28. 安閑	An Kan.	44. 元明	Gen Me.	58.
14. 仲哀	Tsiu Ai.	29. 宜和	Sen Kwa.	45. 元正	Gen Sjo.	59.
15. 神功皇后	Singu Kogu.	30. 欽明	Kin Me.	46. 聖武	Sjo Mu.	60.

I 地 神 五 代
Si Sin Go Dai.

II 天 照 大 神
Ten Seo Dai Sin.

忍 德
O Sin on

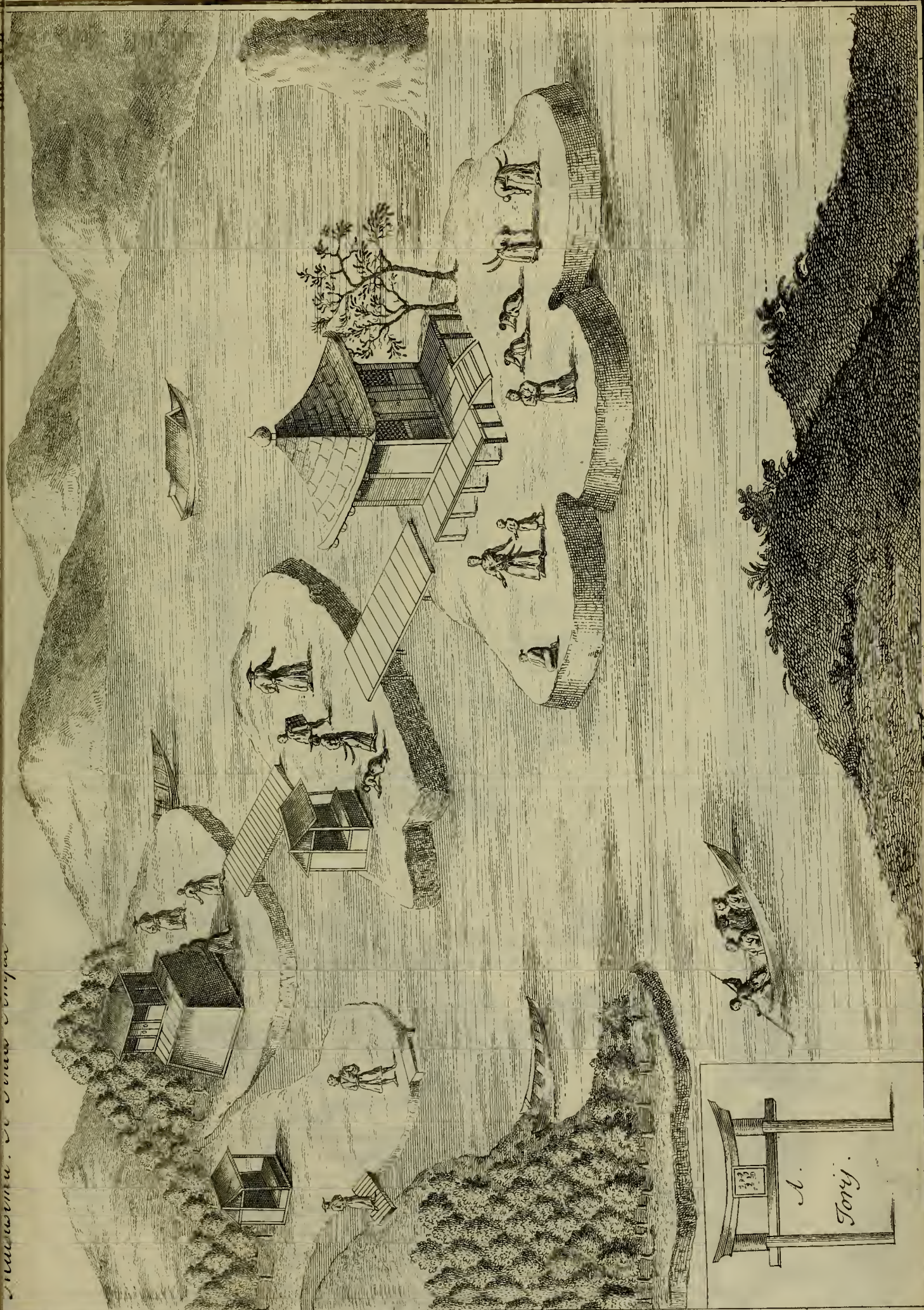
<p>學 Mikotto.</p>	<p>3 瓊瓊杵尊 Nimi Kino Mikotto.</p>	<p>4 彥火瓊尊 Fiko Oo Domino Mikotto.</p>	<p>5 尊天瓊 Fuki Anrase dsuno Mikotto.</p>
<p>謙 Ken.</p>	<p>61. 朱雀 Siu Saku.</p>	<p>76. 正衛 Kon Jui.</p>	<p>91. 伏見 Fu Simi.</p>
<p>帝 Tai.</p>	<p>62. 村上 Mura Kami.</p>	<p>77. 後白河 Go Sjira Kawa.</p>	<p>92. 後伏見 Go Fu Simi.</p>
<p>德 Toku.</p>	<p>63. 令泉 Ren Se.</p>	<p>78. 祿 Ni Dsjjo.</p>	<p>93. 後二條 Go Ni Dsjjo.</p>
<p>仁 Nin.</p>	<p>64. 圓融 Ten Ho.</p>	<p>79. 六條 Roku Dsjjo.</p>	<p>94. 花園 Fanna Sonno.</p>
<p>武 Mu.</p>	<p>65. 葵山 Kwas San.</p>	<p>80. 高倉 Taka Kura.</p>	<p>95. 後醍醐 Go Dai Go.</p>
<p>城 Sjo.</p>	<p>66. 一條 Itsi Dsjjo.</p>	<p>81. 安徳 An Toku.</p>	<p>96. 光嚴 Kwo Gen.</p>
<p>嵯 Sja.</p>	<p>67. 三條 San Dsjjo.</p>	<p>82. 後鳥羽 Go To Ba.</p>	<p>97. 光明 Kwo Mio.</p>
<p>和 wa</p>	<p>68. 後祿 Go Tsi Dsjjo.</p>	<p>83. 土御門 Tsuji Mikaddo.</p>	<p>98. 崇光 Sju Kwo.</p>
<p>朗 n Mio.</p>	<p>69. 後朱雀 Go Siu Saku.</p>	<p>84. 順徳 Sjun Toku.</p>	<p>99. 後光嚴 Go Kwo Gen.</p>
<p>徳 Toku.</p>	<p>70. 後冷泉 Go Re Sen.</p>	<p>85. 後堀河 Go Fori Kawa.</p>	<p>100. 後圓融 Go Ten Ho.</p>
<p>戸 wa.</p>	<p>71. 後三條 Go San Dsjjo.</p>	<p>86. 四條 Si Dsjjo.</p>	<p>101. 後小松 Go Ko Matz.</p>
<p>成 Se.</p>	<p>72. 白河 Sjira Kawa.</p>	<p>87. 後嵯峨 Go Sa Ga.</p>	<p>102. 稱光 Seo Kwo.</p>
<p>孝 Ko.</p>	<p>73. 堀河 Fori Kawa.</p>	<p>88. 後深草 Go Fka Kusa.</p>	<p>103. 後花園 Go Fanna So.</p>
<p>多 Da.</p>	<p>74. 鳥羽 To Ba.</p>	<p>89. 龜山 Kame Jamma.</p>	<p>104. 後御門 Go Tsutsi Mikaddo.</p>
<p>醐 Go.</p>	<p>75. 崇徳 Sin Toku.</p>	<p>90. 後宇多 Go U da.</p>	<p>105. 栢原 Kasira Bara.</p>

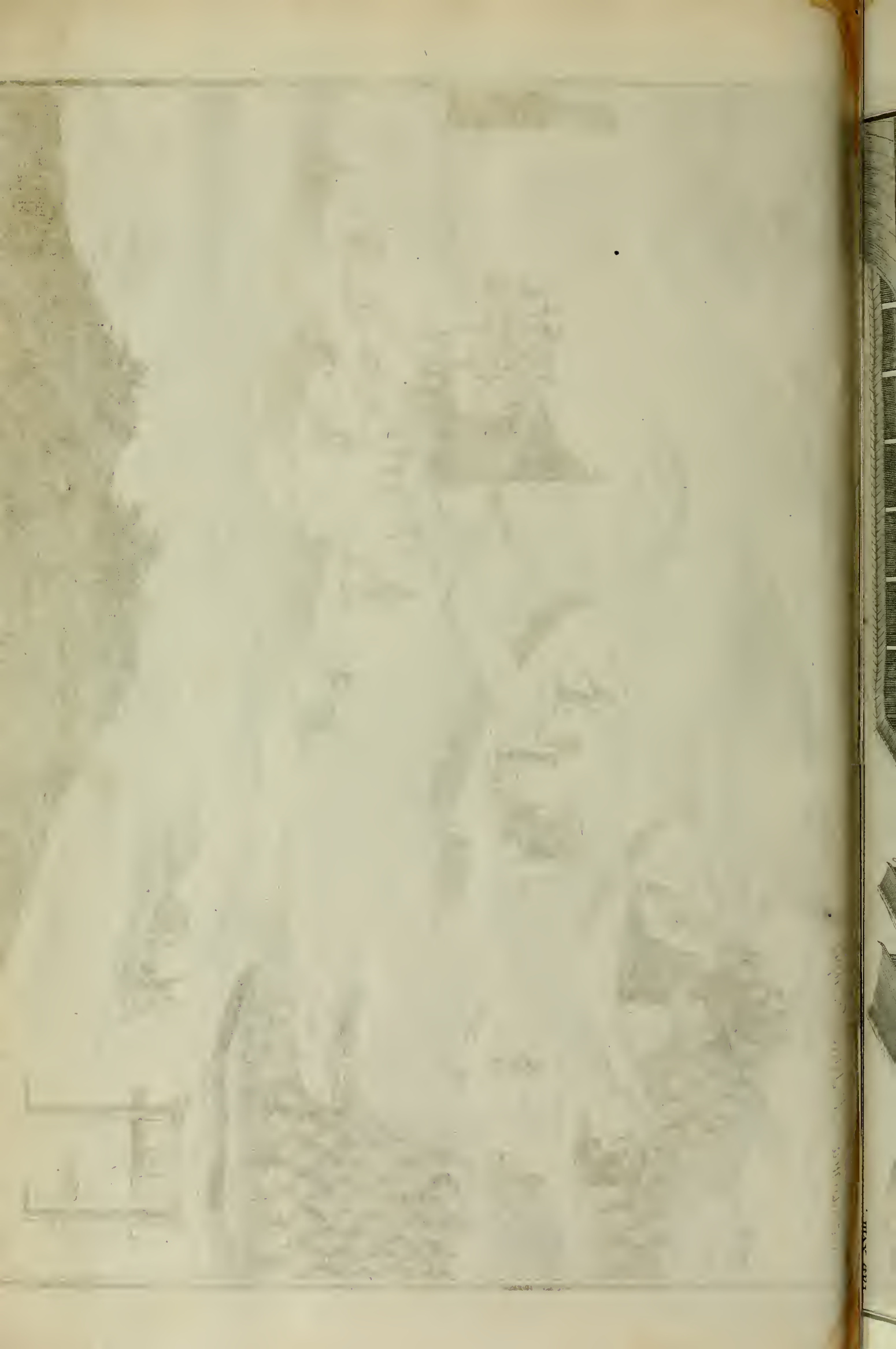
V. Shuichi Imperatoris Summe Japonua Pontificis.

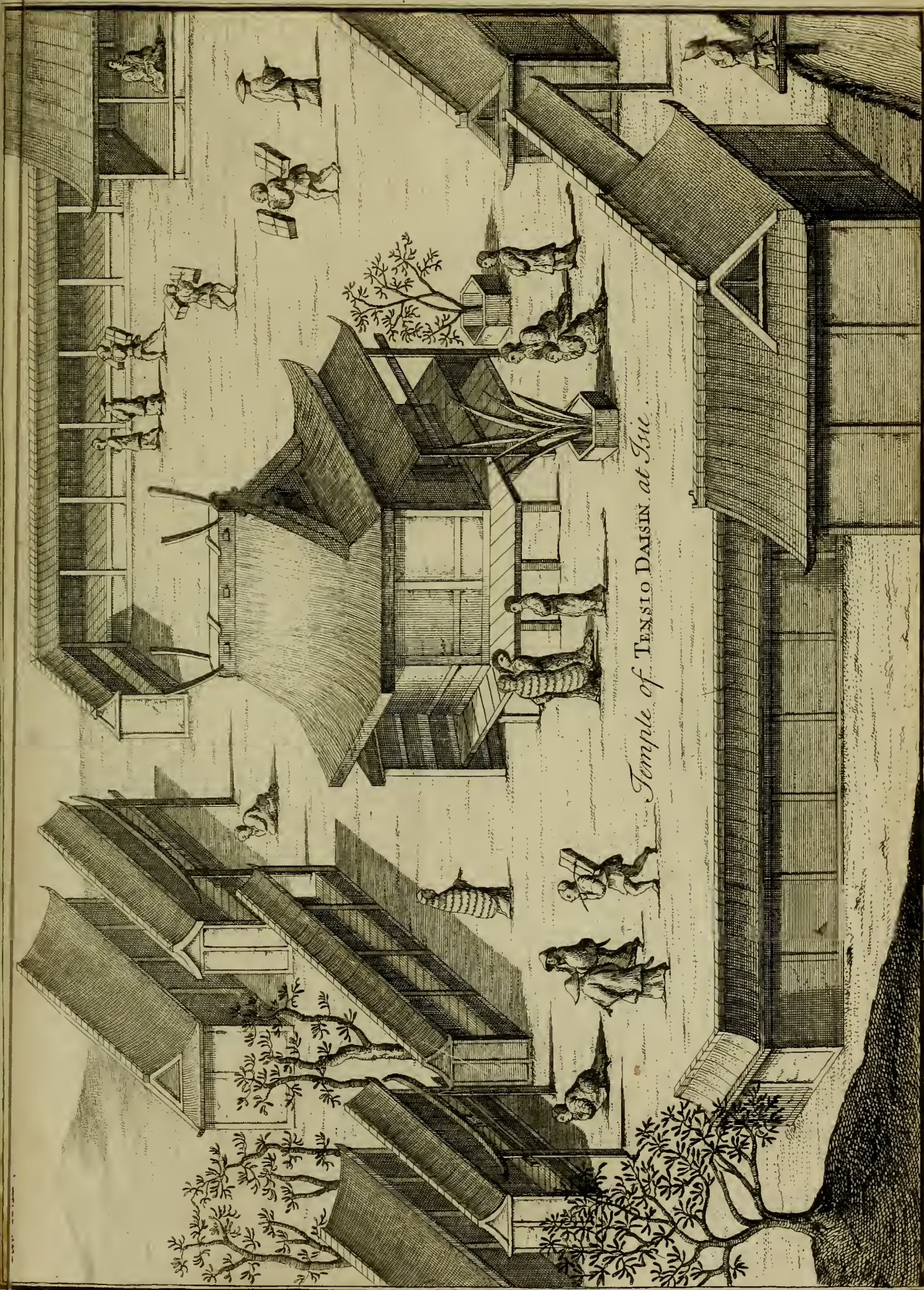
<p>帝 Mikaddo?</p>
<p>咭 Dai. Dai.</p>
<p>王 Oo.</p>
<p>皇 Kwo.</p>
<p>允 Jai.</p>
<p>子 Ten Sin.</p>

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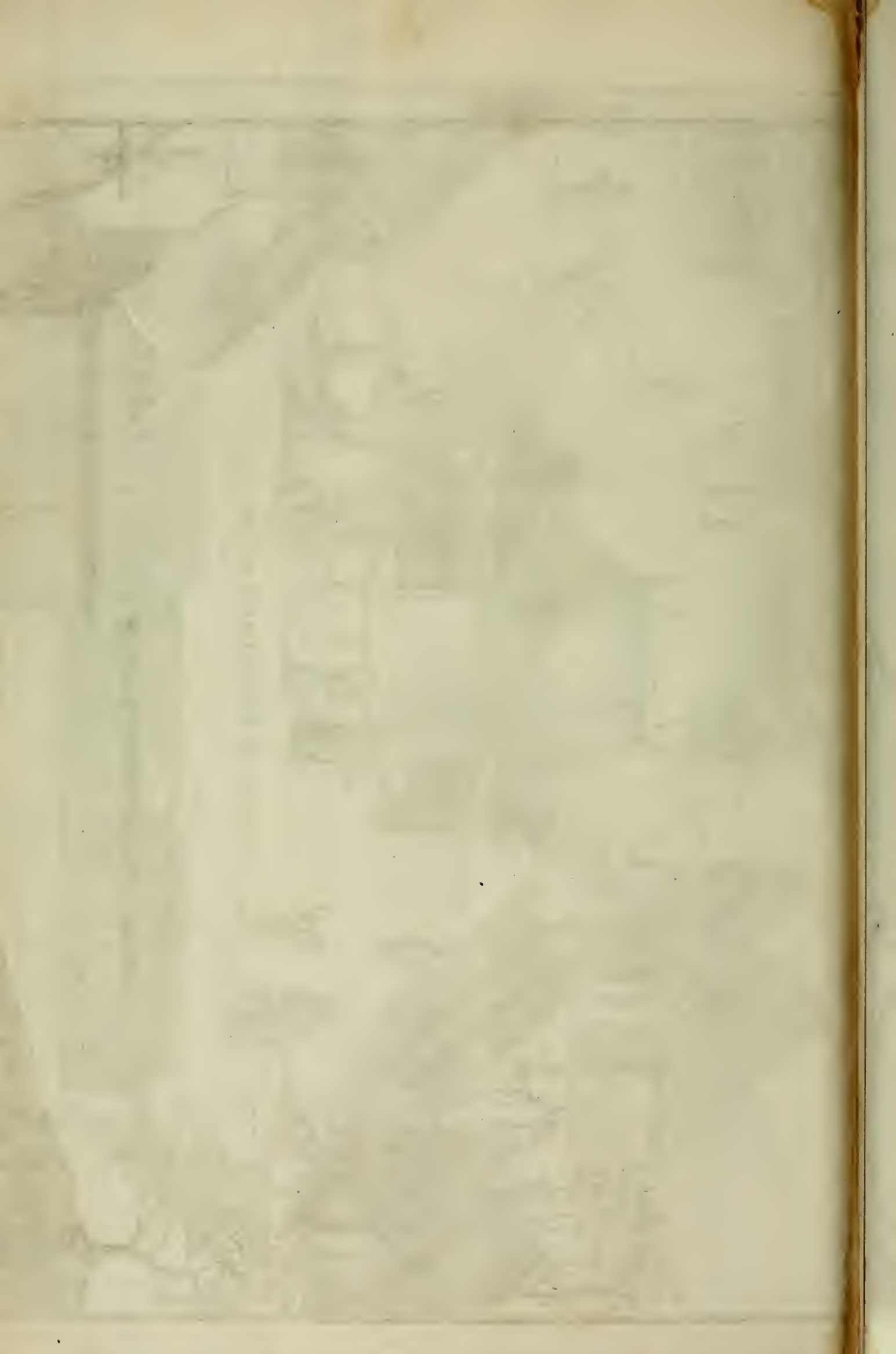


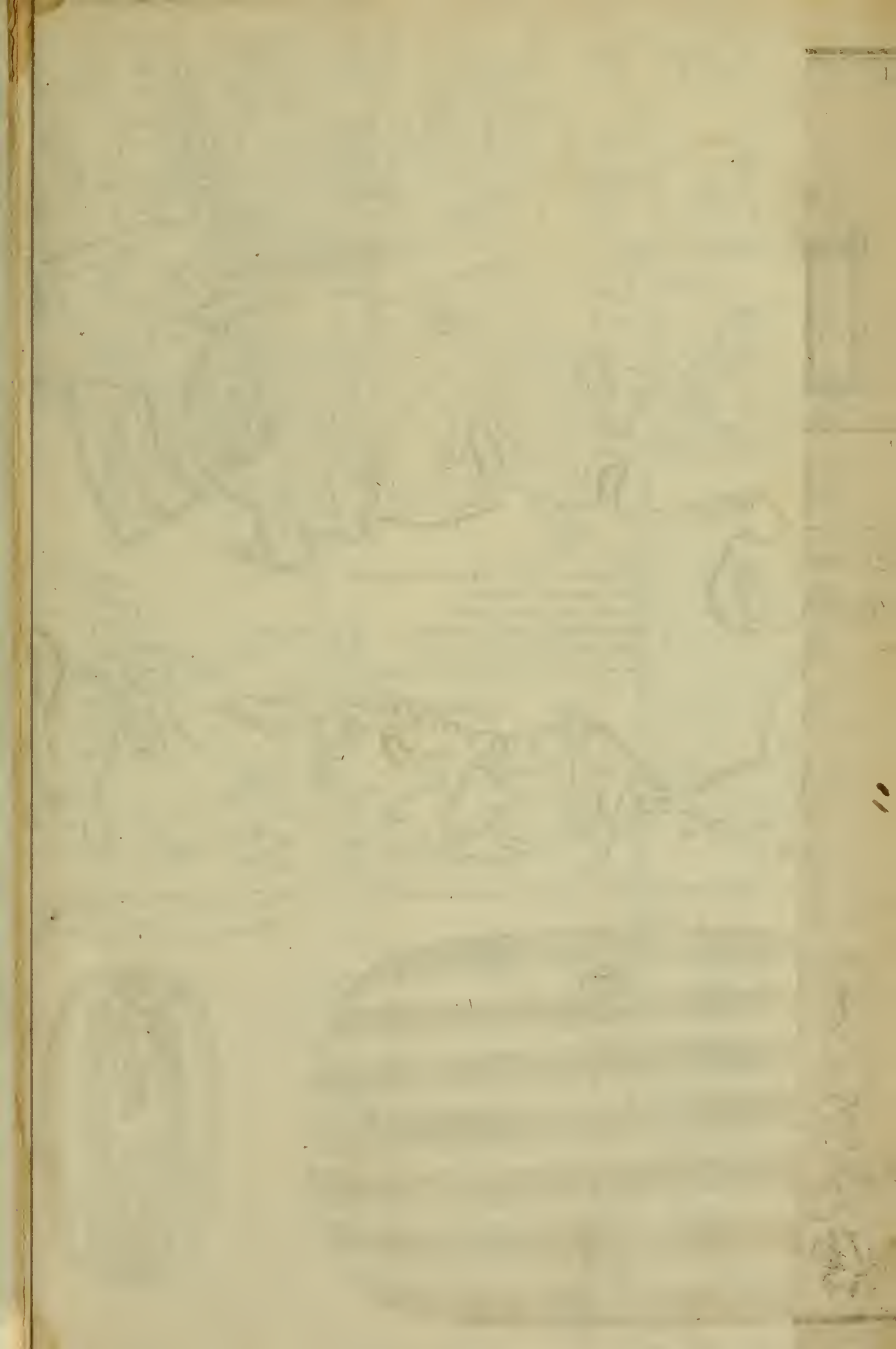




Temple of Tensio Daisin at Iou.

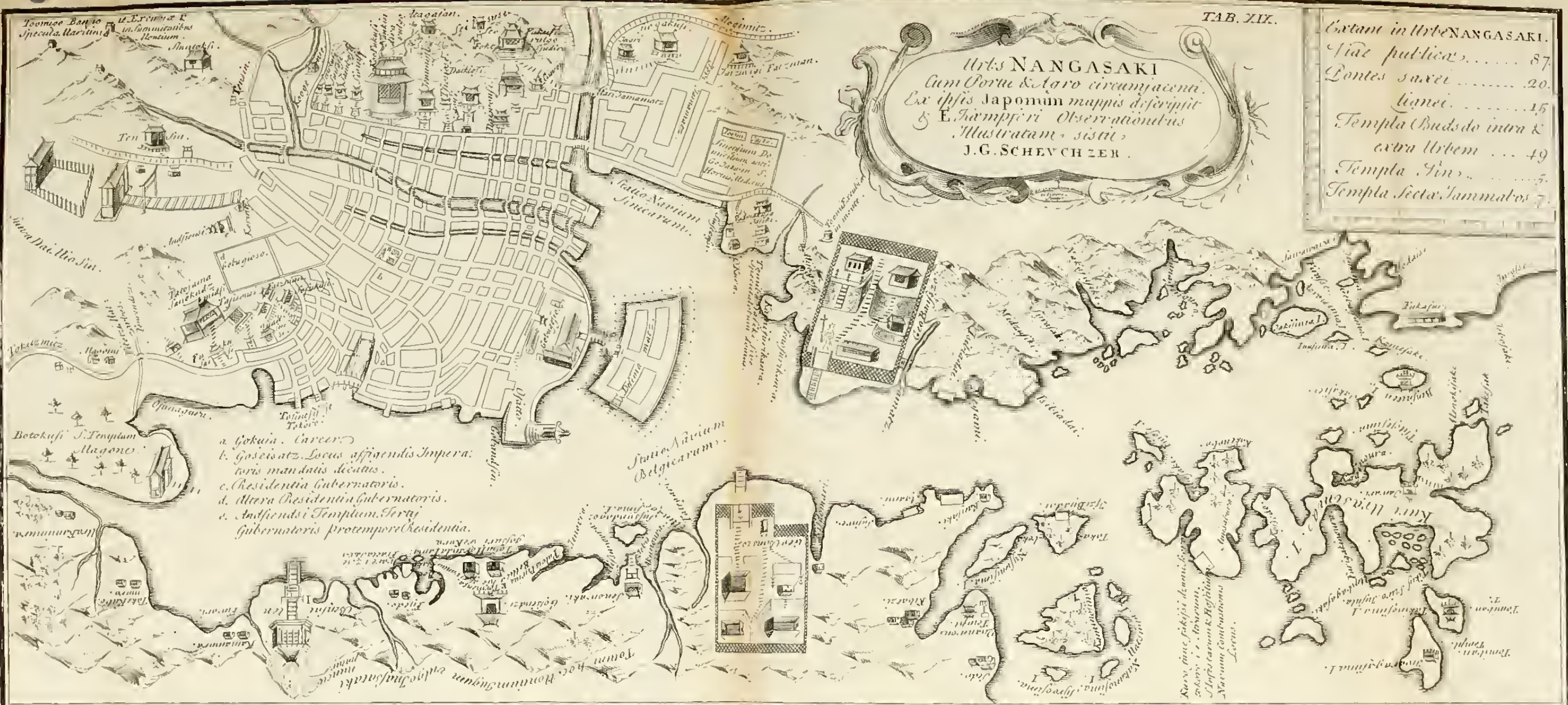
Guiche - Iou





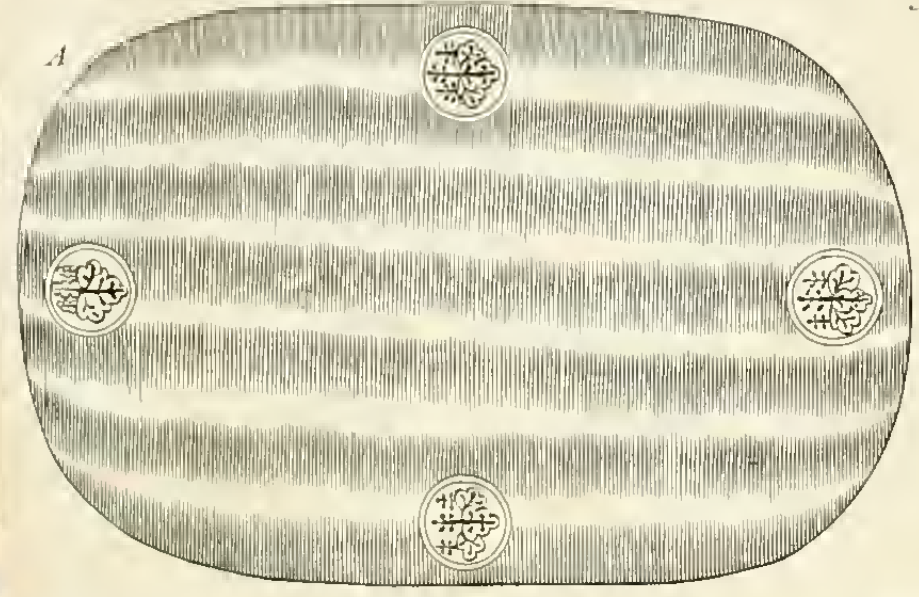
Urbs NANGASAKI
Cum Portu & Agro circumjacenti.
Ex ipsis Japonum mappis descriptis
& E. Hampperi Observationibus
Illustratam sistit
 J. G. SCHEVCHZER.

Cantus in Urbe NANGASAKI.
Viae publicae..... 87.
Pontes saxei..... 20.
lianei..... 15.
Templa (Budo intra &
extra Urbem) ... 49
Templa Sin..... 5.
Templa Secta Jammabos 7.

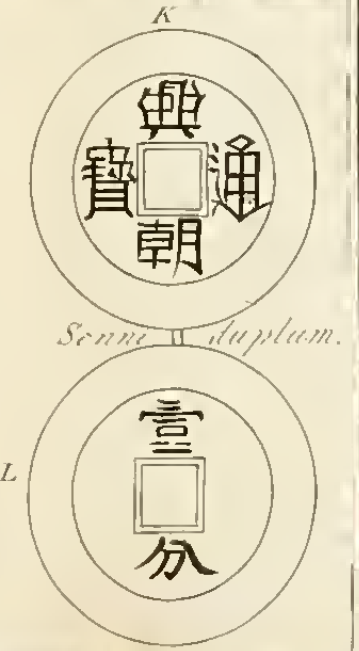
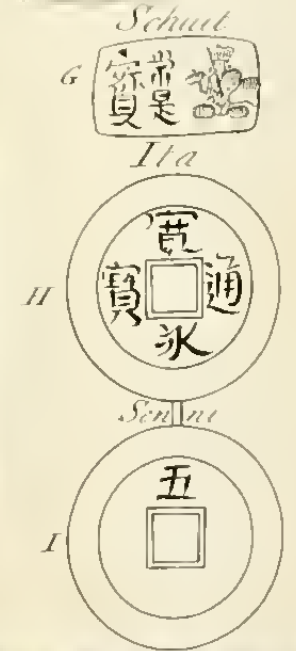
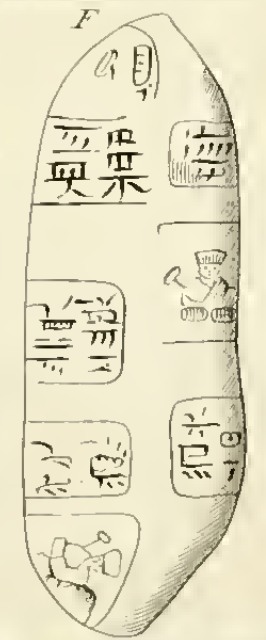
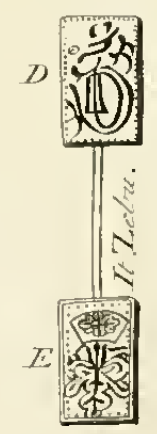
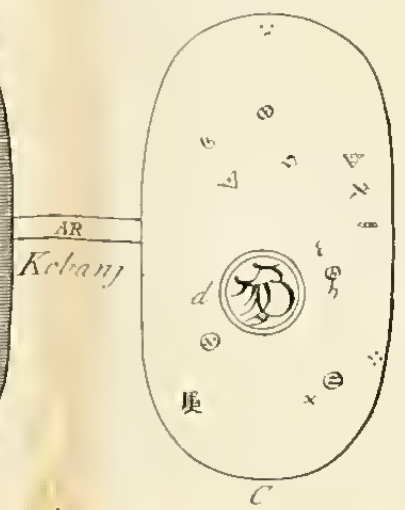
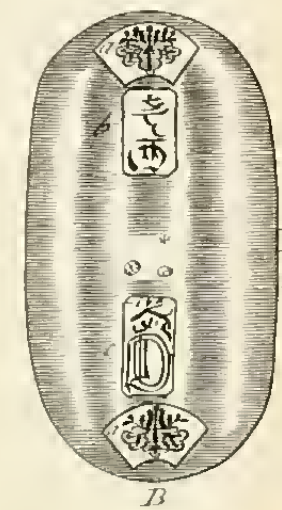


a. Gokuin. Carcer.
 b. Goseiwatz. Locus affigendis Imperatoris mandatis decatis.
 c. Residencia gubernatoris.
 d. Altera Residencia gubernatoris.
 e. Audientia Templum. Sertu gubernatoris protempore Residencia.

Oban



Moneta Japonum aurea, argentea, & cuprea.



Senze duplam.

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Handwritten text in the right margin, possibly a date or a reference number.

Handwritten text in the main body of the page, appearing to be a list or a series of entries.

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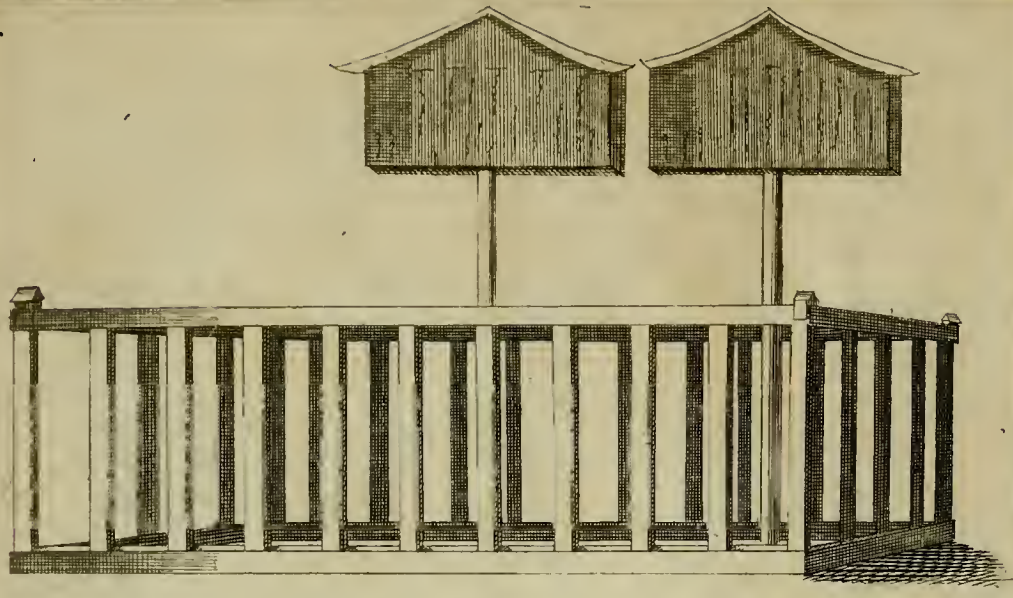
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Seal impression in the top left corner, containing stylized Chinese characters.

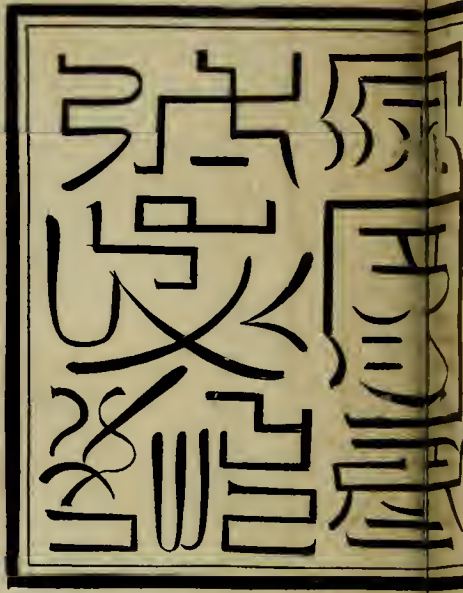
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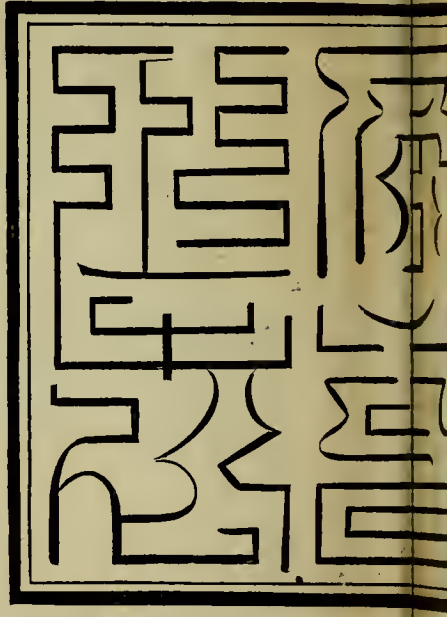


II.

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Sigilli.

浦の者 浦の者 浦の者
 urumi ije domo karito tsja fujagan dsu bekara uru
 浦の者 浦の者 浦の者
 tsija u ho uno sui kono nune naku igi beesi ovrui
 浦の者 浦の者 浦の者
 tsasaku soya madziku soronari jote gotosi fudanno
 浦の者 浦の者 浦の者
 kei tuo o ds in gonenu

IV.



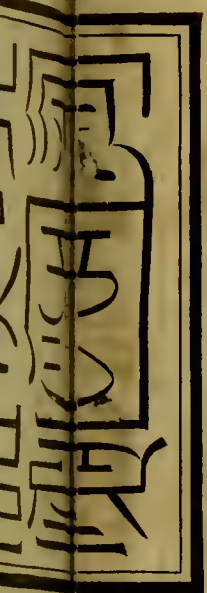
V.

浦の者
 go syu su
 浦の者
 fan ne i So ro naru.

浦の者
 Sitsi Guutzun Vidsiu Gantzun
 7. 20. 5.

Tab. XX Formula Juramenti generalis.

梵天上帝釋迦大天王物日本國中六十餘
 大小神祇殊俗之宮極兩不控現三
 鴻大明神八幡大菩薩天滿大自在
 天神之類眷屬神祇冥冥各可
 照其先也仍起請如件
 年
 月
 日



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Vertical text column, likely a date or recipient information.

Handwritten characters, possibly a name or address.

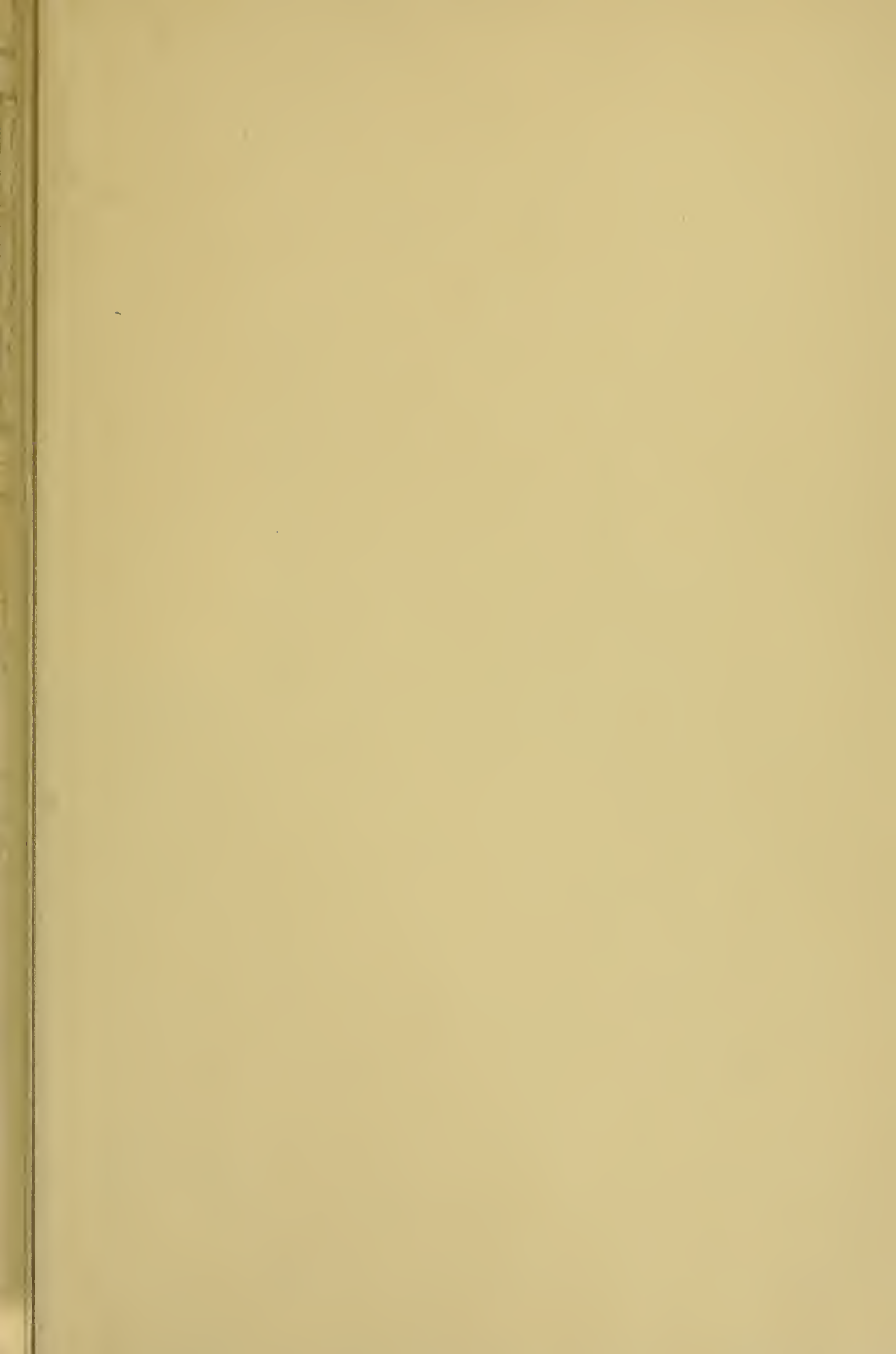
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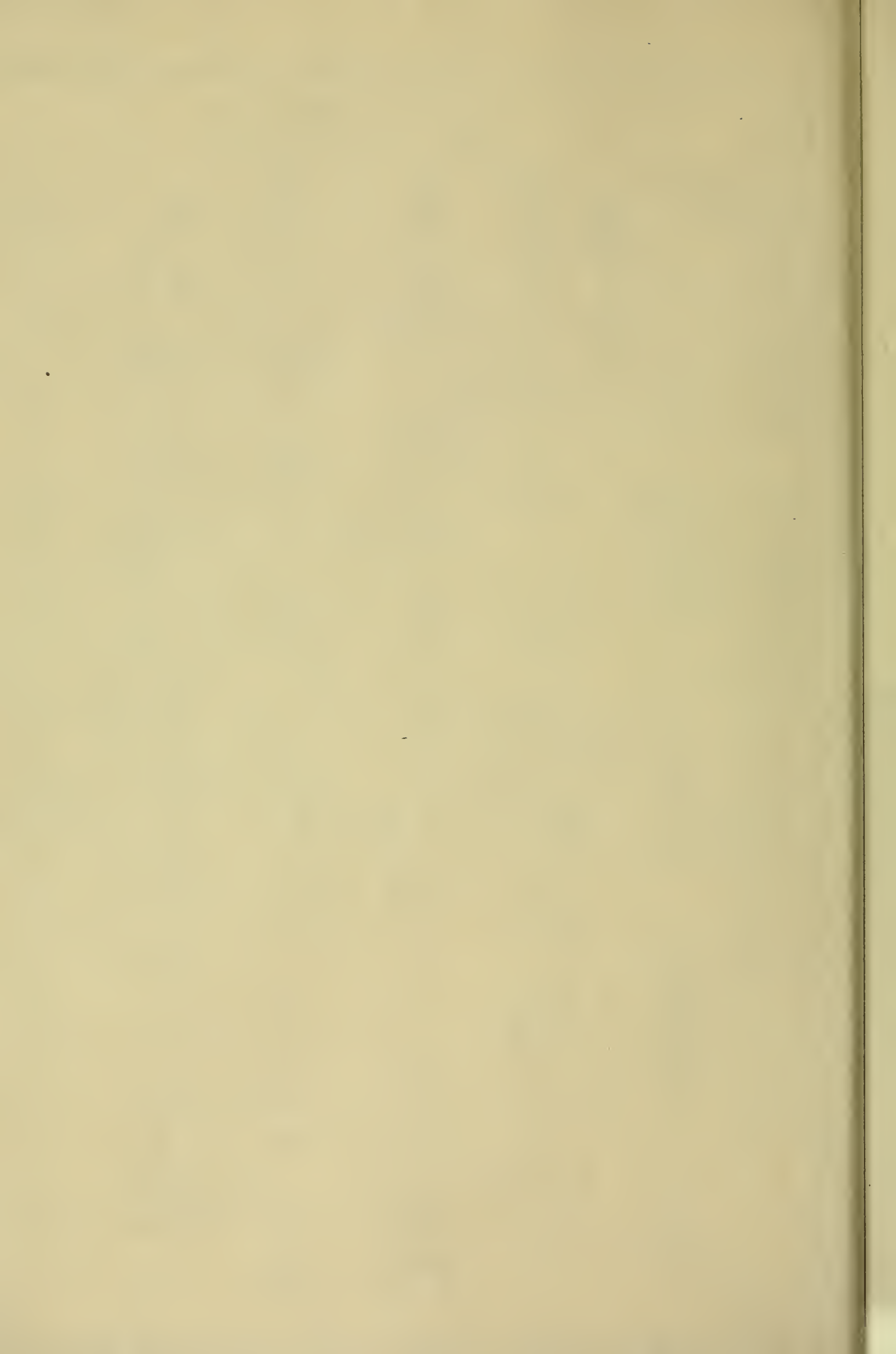
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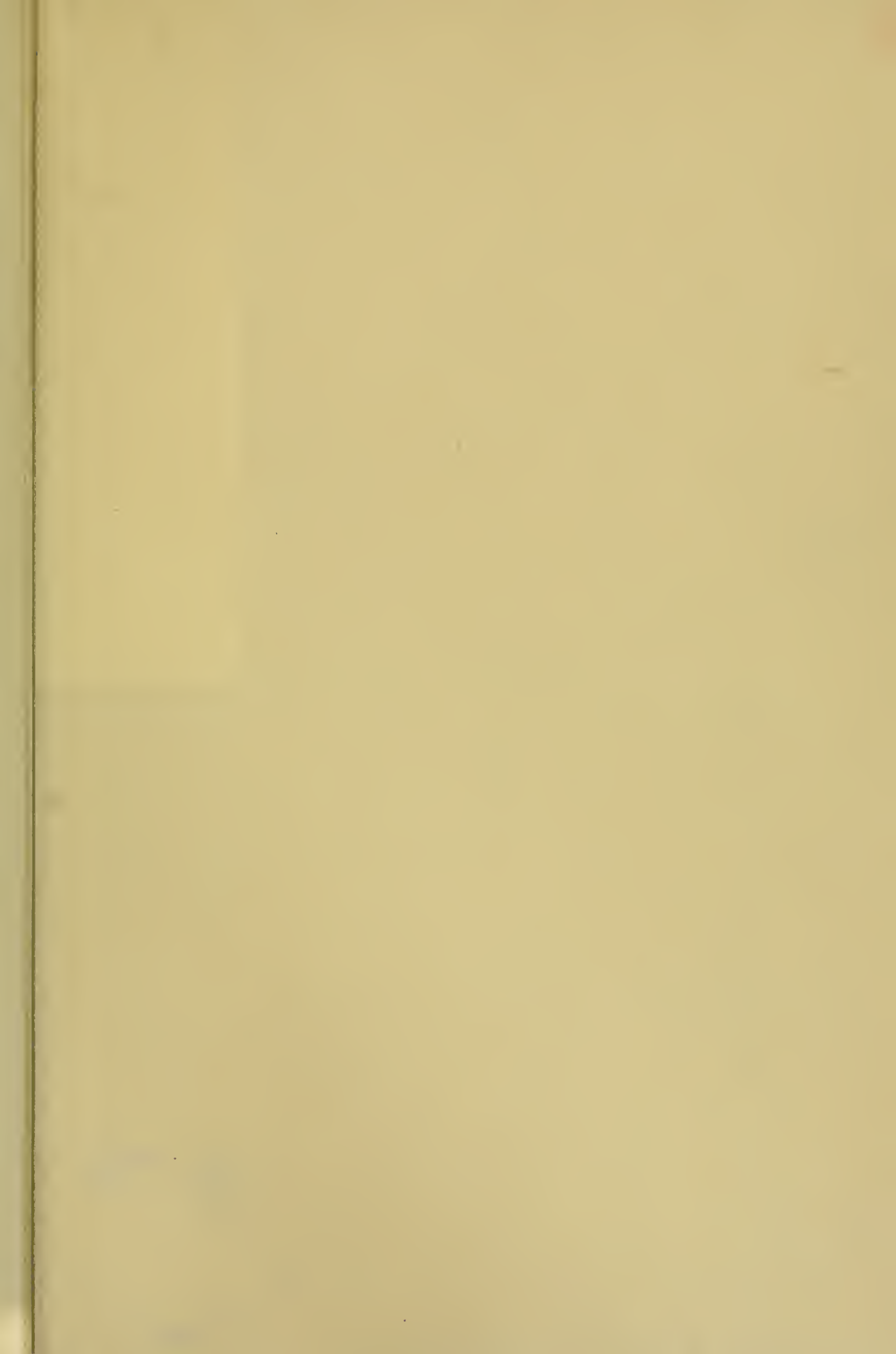
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