

Japan As They Saw It

Tom Gally

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Introduction

When Japan opened to the outside world in the mid-19th century, people in the West were curious about this previously little-known country. Many foreign visitors and long-term residents tried to satisfy that curiosity by publishing written accounts of their stays. This book collects excerpts from those accounts.

The excerpts are taken from books published between 1855 and 1912. The books have been scanned by libraries, research institutions, and individuals and made available by the Internet Archive for anyone to read online. Each excerpt is followed to a link to its page at the Internet Archive.

The excerpts were chosen with the hope that they would be both representative of Westerners' views at that time and interesting to read today. As a result, both the excerpts and their selection are inevitably slanted, and they reflect the prejudices and personal idiosyncracies of the original writers and, probably, of me as well. Readers who want a broader

and perhaps more balanced view are encouraged to explore on their own both the excerpted books themselves and the period's vast literature in English about Japan. To get them started, each excerpt is followed by a link to its page at the Internet Archive, and a list of the books excerpted and many others about Japan from that period appears in the Sources.

This book would not have been possible without the Internet Archive, to which I give my deepest gratitude. I would also like to thank Okonkwo Noble Azubuike ([zubyarchangel](#) on Fiverr) and Den Childs for their careful proofreading.

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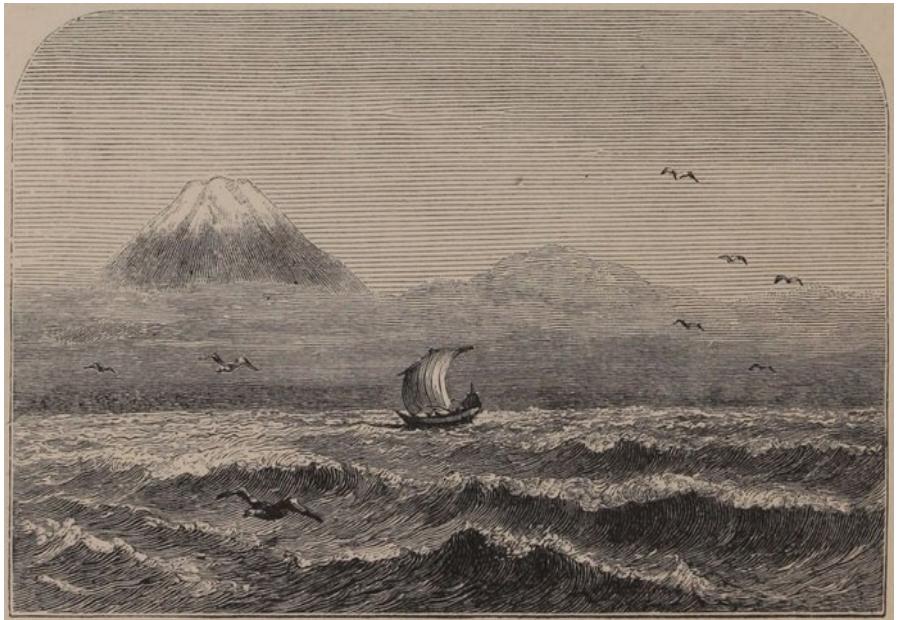
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Japan

Arrivals



“Our first view of Japan”

Japan: Its History, Traditions, and Religions (1880)

First impressions of Japan are always pleasing. A newcomer either steps ashore at Nagasaki, where he is at once charmed by a delicious combination of blue sea, green hills, and quaint grey temples standing between, or else he lands at Yokohama and immediately finds himself surprised and delighted by a fantastic, busy maze of queer, small streets, full of queer, small people dressed in graceful robes of unfamiliar shape.

Behind the Screens (1910)

At daybreak, on the morning of July 8, [1853,] we first made land, which proved to be Cape Idzu, a lofty headland on the coast of Nippon, not far

south of the entrance of the great Bay of Yedo. The Brocken and Vulcan Islands were in sight on our right. After passing Rock Island, we stood in nearer to the shore, which loomed up grandly through the hazy atmosphere. The promontory of Idzu is a group of mountains, rising to the height of five or six thousand feet, their summits scarred with slides, and their sides mostly covered with forests, though here and there we could discern patches of cultivated land. There were a number of fishing junks off the coast, some of which put back again as we approached. The wind was ahead, we had all sails furled and the yards squared, and the sight of our two immense steamers—the first that ever entered Japanese waters—dashing along at the rate of nine knots an hour, must have struck the natives with the utmost astonishment.

Leaving the mountains of Idzu behind us, we stood across the mouth of the Bay of Kowadzu (as the southern half of the bifurcate Bay of Yedo is called), toward Cape Sagami, at the extremity of the promontory which divides the two. The noon observation gave lat. $34^{\circ} 57'$ N. and soon afterwards Cape Sagami came in sight. We lay to while the Captains of the Mississippi, Plymouth and Saratoga came on board, to receive instructions, and then resumed our course. The decks were cleared for action, the guns shotted, the small arms put in complete order, and every precaution taken, in case we should meet with a hostile reception. Near Cape Sagami we descried a large town, and as we came within two miles of the shore, a number of junks, amounting to twelve or fifteen, put off, with the evident intention of visiting us. Each one bore a large banner, upon which characters were inscribed. The rapidity of our progress, against the wind, soon left them behind, no doubt completely nonplussed as to the invisible power which bore us away from them. The Bay now began to be thickly studded with fishing smacks, with here and there a large junk. ...

We kept directly up the Bay, and in half an hour after doubling Cape Sagami saw before us a bold promontory making out from the western coast, at the entrance of the Upper Bay. Within it was the Bight of Urága, and we could plainly see the town of the same name at the head of it. The Plymouth and Saratoga were cast off, and we advanced slowly, sounding as we went, until we had advanced more than a mile beyond the point reached by the Columbus and the Morrison. We were about a mile and a half from the promontory, when two discharges of cannon were heard from a battery at its extremity, and immediately afterwards a light ball of smoke in the air showed that a shell had been thrown up. An order was immediately given to let go the anchor, but as the lead still showed 25 fathoms, the steamer's head was put in toward the shore, and in a few minutes the anchor was dropped.

Another shell was fired after we came to anchor, and four or five boats filled with Japanese approached us. The rowers, who were all tall, athletic men, naked save a cloth around the loins, shouted lustily as they sculled with all their strength toward us. The boats were of unpainted wood, very sharp in the bows, carrying their greatest breadth of beam well aft, and were propelled with great rapidity. The resemblance of their model to that of the yacht America, struck every body on board. In the stern of each was a small flag, with three horizontal stripes, the central one black and the other white. In each were several persons, who, by their dress and the two swords stuck in their belts, appeared to be men of authority.

The first boat came alongside, and one of the two-sworded individuals made signs for the gangway to be let down. This was refused, but Mr. Wells Williams, the Interpreter, and Mr. Portman, the Commodore's clerk (who was a native of Holland), went to the ship's side to state that nobody would be received on board, except the first in rank at Urága. The conversation was carried on principally in Dutch, which the interpreter

spoke very well. He asked at once if we were not Americans, and by his manner of asking showed that our coming had been anticipated. He was told that the Commander of the squadron was an officer of very high rank in the United States, and could only communicate with the first in rank on shore. After a long parley, the Vice-Governor of Urága, who was in the boat, was allowed to come on board with the Interpreter, and confer with Lieut. Contee, the Flag Lieutenant. The Japanese official, a fiery little fellow, was much exasperated at being kept in waiting, but soon moderated his tone. He was told that we came as friends, upon a peaceable mission; that we should not go to Nangasaki, as he proposed, and that it was insulting to our President and his special minister to propose it. He was told, moreover, that the Japanese must not communicate with any other vessel than the flag-ship, and that no boats must approach us during the night. An attempt to surround us with a cordon of boats, as in the case of the Columbus and Vincennes, would lead to very serious consequences. They had with them an official notice, written in French, Dutch and English, and intended as a general warning to all foreign vessels, directing them to go no further, to remain out at sea, and send word ashore, why they came and what they wanted. This Lieut. Contee declined to see or acknowledge in any way. The same notice was taken to the Plymouth by another boat, which was at once ordered off.

Commodore Perry had evidently made up his mind from the first not to submit to the surveillance of boats. The dignified and decided stand he took produced an immediate impression upon the Japanese. They were convinced that he was in earnest, and that all the tricks and delays with which they are in the habit of wheedling foreign visitors would be used in vain. Several boats having followed the first one, and begun to collect round us, the Vice-Governor was told that if they did not return at once, they would be fired into. One of them went to the Mississippi; and after

being repulsed from the gangway, pulled forward to the bows, where some of the crew tried to climb on board. A company of boarders was immediately called away, and the bristling array of pikes and cutlasses over the vessel's side caused the Japanese to retreat in great haste. Thenceforth, all the Japanese boats gave us a wide berth, and during the whole of our stay, none approached us except those containing the officials who were concerned in the negotiations. I may here remark that our presence did not seem to disturb, in the least, the coasting trade which finds its focus in Yedo. Without counting the hundreds of small boats and fishing smacks, between sixty and seventy large junks daily passed up and down the bay, on their way to and from Yedo. The Japanese boatmen were tall, handsomely formed men, with vigorous and symmetrical bodies, and a hardy, manly expression of countenance. As the air grew fresher towards evening, they put on a sort of loose gown, with wide, hanging sleeves. As the crew of each boat were all attired alike, the dress appeared to be a uniform, denoting that they were in Government service. The most of them had blue gowns, with white stripes on the sleeves, meeting on the shoulder, so as to form a triangular junction, and a crest, or coat-of-arms, upon the back. Others had gowns of red and white stripes, with a black lozenge upon the back. Some wore upon their heads a cap made of bamboo splints, resembling a broad, shallow basin inverted, but the greater part had their heads bare, the top and crown shaved, and the hair from the back and sides brought up and fastened in a small knot, through which a short metal pin was thrust. The officers wore light and beautifully lacquered hats to protect them from the sun, with a gilded coat-of-arms upon the front part. In most of the boats I noticed a tall spear, with a lacquered sheath for the head, resembling a number or character, and apparently referring to the rank of the officer on board.

After dark, watch-fires began to blaze along the shore, both from the beach and from the summits of the hills, chiefly on the western side of the bay. At the same time we heard, at regular intervals, the sound of a deep-toned bell. It had a very sweet, rich tone, and from the distinctness with which its long reverberations reached us, must have been of large size. A double night-watch was established during our stay, and no officers except the Purser and Surgeons were exempt from serving. But the nights were quiet and peaceful, and it never fell to my lot to report a suspicious appearance of any kind.

The next morning, Yezaimon, the Governor of Urága, and the highest authority on shore, came off, attended by two interpreters, who gave their names as Tatsonoske and Tokoshiuro. He was received by Commanders Buchanan and Adams, and Lieut. Contee. He was a noble of the second rank; his robe was of the richest silken tissue, embroidered with gold and silver in a pattern resembling peacock feathers. The object of his coming, I believe, was to declare his inability to act, not having the requisite authority without instructions from Yedo. At any rate, it was understood that an express would be sent to the Capital immediately, and the Commodore gave him until Tuesday noon to have the answer ready. Sunday passed over without any visit, but on Monday there was an informal one.

From Tuesday until Wednesday noon, Yezaimon came off three times, remaining from two to three hours each time. The result of all these conferences was, that the Emperor had specially appointed one of the Chief Counsellors of the Empire to proceed to Urága, and receive from Commodore Perry the letter of the President of the United States, which the Commodore was allowed to land and deliver on shore. This prompt and unlooked-for concession astonished us all, and I am convinced it was owing entirely to the decided stand the Commodore took during the early

negotiations. We had obtained in four days, without subjecting ourselves to a single observance of Japanese law, what the Russian embassy under Resanoff failed to accomplish in six months, after a degrading subservience to ridiculous demands. From what I know of the negotiations, I must say that they were admirably conducted. The Japanese officials were treated in such a polite and friendly manner as to win their good will, while not a single point to which we attached any importance, was yielded. There was a mixture of firmness, dignity and fearlessness on our side, against which their artful and dissimulating policy was powerless. To this, and to our material strength, I attribute the fact of our reception having been so different from that of other embassies, as almost to make us doubt the truth of the accounts we had read.

A Visit to India, China, and Japan in the Year 1853 (1855)

On the fifteenth of June [1858], at three, P. M., we weighed the anchor, and left Hong Kong. Two days out, the diarrhea showed itself in an epidemic form; ten and fifteen being attacked a day. When we arrived in that beautiful harbor, Nangasaki, we had forty-seven down with the disease. We arrived at the latter port on the twenty-third of the same month. As soon as we approached the shore, the signal-guns along the hills were fired, to announce to the people of the town that a stranger was approaching the harbor. Soon after we anchored, several high Japanese officials came off to the ship, accompanied by ten or fifteen lower-grade Japanese,—all of whom were armed with two swords, one long and one short one,—to ascertain who we were, and what was our wish. The chief spokesman spoke very good English, and was told by our first lieutenant that we came there as Americans, and that our visit was a friendly one. All this was put on paper by another *shinore*, who acted as a sort of clerk. With this he was very much pleased, and communicated the same to his

comrades, who could not understand English. He said that he was happy to see us as such, and the governor at the same time would do all he could to make our visit a pleasant one. We had some officers sick, who wished to reside on shore for a few days, for the benefit of their health. Consent was at once obtained, and the sick officers immediately went on shore. Provisions were sent off to us at very reasonable prices. On the twenty-fourth, Captain Nicholson made his official visit to the governor. At the landing, he was met by several officials, who escorted him up to his excellency's residence. There he was most cordially received, and entertained with refreshments, &c. On the following day, the second governor of the island came off to the ship, in a barge most gaudily decorated with all kinds of flags and trimmings of Japanese artists, followed by large numbers of small junks and boats, well filled with the high and lower classes of officials,—all bearing those two swords, and neatly attired with the long silk gowns and breeches, with neat scarfs around their waists, and their hair neatly combed back, and secured on the top of their heads like a pig-tail. His excellency was received with fifteen guns, and the Japanese flag flying at our fore; while our excellent band performed some lively tunes, which appeared to please them very much. His suite and escort consisted of near one hundred. They were shown all over the ship, and they examined every part of her very closely; and, when they were shown into the engine-rooms, they appeared to be struck with amazement,—they were delighted with the engines, both of which shone like so much gold and silver. After inspecting every part of the ship, they were entertained with a collation in the cabin and ward-room. The twenty-ninth, it blew a strong gale of wind: no communication with the shore. Second of July, the second governor visited the ship again, with two high officials who wished to see the ship.

Sunday, the glorious Fourth, a day which every American—and every man that loves freedom—ought to love, was a cold and rainy day. Church-services were held on the quarter-deck. The fifth was also a wet and disagreeable day. At eight, A. M., we dressed ship with extra colors, and at noon fired a national salute of twenty-one guns,—which woke up all the Japanese, far and wide, whom we could distinctly see rushing down to the various hill-sides and landings, to see what Uncle Sam's boys were about,—after which the band played our national air. The glory of firing the first national salute in honor of our independence, in the harbor of Nangasaki belongs to the good old "Mississippi." It was a dull anniversary to all on board. The weather was disagreeable, and no one had even thought of having a dance or an extra dinner; and the day passed off, with the rain pouring down in torrents, accompanied by very sharp lightning, followed by frightful claps of thunder, that seemed as if they would sink all the surrounding beautiful hills and mountains.

A Cruise in the U.S. Steam Frigate Mississippi (1860)

On the afternoon of the 2d August [1858] we first saw symptoms of land, and passed close to some high pointed rocks of picturesque form, in places covered with verdure, but not affording standing-ground for an inhabitant. These bold land-marks are out of sight of the Japanese coast, and are called the Asses' Ears. Early on the following morning the highlands of Japan were in sight, the nearest land being the island of Iwosima. As we approached it, the first object visible was an evidence of civilisation unknown among the Chinese; on its highest summit a flagstaff at once telegraphed our appearance to the mainland. We did not then know that cannon, placed at intervals the whole way to the capital, were noisily repeating this signal, so that intelligence of our approach was even then reverberating almost from one end of the Empire to the other; and his

majesty the Tycoon at Yedo, six or seven hundred miles away, was informed that we had entered the Bay of Nagasaki by the time that we had dropped our anchor in it.

Narrative of the Earl of Elgin's Mission to China and Japan (1859)

On the evening of the 12th [of June, 1859,] we passed close to an island, supposed to be one of the outstanding Japanese islands, and the next morning the sight of Cape Goto enabled us to steer directly for the harbour of Nangasaki. The whole of that evening, in spite of the rain, all the officers were on deck, their eyes bent on the dark mountain range before them, anxious to arrive in the mysterious land so long a marvel to the rest of the civilized world. The commodore, captain, and master, enveloped in their thick leather coats, were peering into the gloom, or now and then consulting the chart of the coast by the light of the ship's lantern. Presently a faint light was seen ahead; then one after another some four or five hundred flaming torches, fixed over the sterns of as many fishing craft, came in view. It was a beautiful sight, those lights against the dark mountains, forming a half circle round the bay, and extending as far as the eye could reach along the coast. As their glimmer became starlike and less, it reminded me of former days, when passing at night by Brighton, or some other bathing town of the south coast of England. Every few minutes blue lights were shown from some conspicuous part of the ship, and on rounding a point two blue specks in the distance, shown by our consorts, guided us up to an anchorage. The *Rynda* and *Gredin*, after a splendid passage of seven days from Hong Kong, had already been in Nangasaki nine days, and her officers had seen almost all that was to be seen in the place. They had been visited by the officials, who brought off a pig and baskets of vegetables and fruit as an offering; had visited and received the visit of the Governor; had dined with him, and had their dessert sent after

them on board, according to Japanese etiquette—all which was to be enacted anew for the commodore and for us on the morrow.

Japan, the Amoor, and the Pacific (1861)

At daylight on the 12th of October, 1860, the swift little barque 'Marmora,' in which I was a passenger from China, was rapidly approaching the coast of Japan—a country at the ends of the earth, and well named by its inhabitants "the Kingdom of the Origin of the Sun." When I came on deck in the morning the far-famed shores of *Zipangu* lay spread before my wondering eyes for the first time. Having heard and read so many stories of this strange land—of its stormy coasts, on which many a goodly vessel had been wrecked; of its fearful earthquakes, which were said to have thrown up, in a single night, mountains many thousands of feet above the level of the sea; of its luxuriant vegetation, full of strange and beautiful forms; of its curious inhabitants; and last, but not least, of its salamanders!—I had long looked upon Japan much in the same light as the Romans regarded our own isles in the days of the ancient Britons.

My first view of these shores, however, did a good deal towards dispelling this delusion. It was a lovely morning. The sun rose from behind the eastern mountains without a cloud to obscure his rays. The Gotto islands and Cape Gotto were passed to the north of us, and with a fair wind and smooth sea we were rapidly approaching the large island of Kiu-siu, on which the town of Nagasaki is situated. The land is hilly and mountainous, and in many instances it rises perpendicularly from the sea. These perpendicular rocky cliffs have a very curious appearance as one sails along. There are also a number of queer-looking detached little islands dotted about; and one almost wonders how they got there, as they seem to have no connexion with any other land near them. Some of them

are crowned with a scraggy pine-tree or two, and look exactly like those bits of rockwork which are constantly met with in the gardens of China and Japan. No doubt these rocky islands have suggested the idea worked out in gardens, and they have been well imitated. Others of these rocks look in the distance like ships under full sail, and in one instance I observed a pair of them exactly like fishing junks, which are generally met with in pairs. Nearer the shore the islands are richly clothed with trees and brushwood, resembling those pretty "Pulos" which are seen in the Eastern Archipelago. The highest hills on this part of the mainland of Kiu-siu are about 1500 feet above the level of the sea; but hills of every height, from 300 to 1500 feet, and of all forms, were exposed to our view as we approached the entrance to the harbour of Nagasaki. Many of these hills were terraced nearly to their summits, and at this season these terraces were green with the young crops of wheat and barley.

The pretty little island of Papenberg stands as if it were a sentinel guarding the harbour of Nagasaki. Pretty it certainly is, and yet it is associated with scenes of persecution, cruelty, and bloodshed of the most horrible description. "If history spoke true," says Captain Sherard Osborn, "deeds horrid enough for it to have been for ever blighted by God's wrath have been perpetrated there during the persecutions of the Christians in the seventeenth century. It was the Golgotha of the many martyrs to the Roman Catholic faith. There, by day and by night, its steep cliffs had rung with the agonized shrieks of strong men, or the wail of women and children, launched to rest, after torture, in the deep waters around the island. If Jesuit records are to be believed, the fortitude and virtue exhibited by their Japanese converts in those sad hours of affliction have not been excelled in any part of the world since religion gave another plea to man to destroy his fellow-creature; and may it not be that the beauty with which Nature now adorns that rock of sorrows is her halo of glory

around a spot rendered holy by the sufferings, doubtless, of many that were brave and good?" As we passed the island we gazed with awe and pity on its perpendicular side, from which these Christians were cast headlong into the sea.

Yedo and Peking (1863)

We now approach Nagasaki [in 1862], the long gulf, or inlet, leading to which, is nearly four miles long, though scarcely one mile broad in the widest part. Nagasaki is, perhaps, the most beautiful harbour I have ever seen, surpassing, I am even inclined to think, that of Singapore, with its myriad of emerald isles, in place of which we have here high towering cliffs, looking down upon scenes of woodland beauty, peaks rising so precipitously, it would seem as though they sprung from the verdant hills below.

A Lady's Visit to Manilla and Japan (1863)

The scene which met us on landing [at Yokohama in 1862], and through which we walked to Mr. Brower's house, was no less novel than busy. At the head of the quay we passed a long low building with black walls and paper windows. This was the custom-house, and a large number of men bearing two swords, and shuffling in sandals in and out at the doors, were the officials of this service. The broad streets, leading through the foreign quarter, were crowded with Japanese porters, bearing merchandise to and from the quay, each pair with their burden between them on a pole, and marking time independently of the others, with a loud monotonous cry—whang hai! whang hai!

We immediately reported ourselves by letters to the Governor of Kanagawa, and receiving an answer from that officer that he would communicate with the Government at Yeddo, we settled down to await further orders.

When our steamer dropped anchor in the harbor of Yokohama [in 1869], we were immediately surrounded by these sampans. From the deck we saw the small, frail vessels and the almost naked boatmen, with their skin bronzed by constant exposure to the sun and wind. The first view of the Japanese is not prepossessing, nor are the tones of their voices, when first heard, agreeable to the ear. But we could not dwell upon these early impressions, as we were anxious to reach the city of Yokohama, that lay just a mile from us. So bidding adieu to the officers of the Great Republic and to our fellow-passengers, whose destination was still farther on to China, the Flowery Kingdom—we descended the ladder by the side of the steamer, stepped cautiously into a sampan, and with our baggage were soon landed on the shore.

Japan, the Land of the Sunrise, that mysterious unapproachable group of islands which, twenty years ago, had scarcely been visited by more Englishmen than Thibet has up to the present moment, can now be reached from an English settlement within a space of forty-eight hours. We leave Shanghae at daybreak on a May morning [in 1870], in one of the large vessels of the Pacific Mail Steamship Company, and the next dawn but one finds us snugly anchored in the harbour of Nagasaki.

But though only 400 miles of ocean thus divide China and Japan, the gulf of separation in other than geographical points seems much wider. And perhaps between no two spots in the two countries could the difference appear more striking to a traveller than between Shanghae and Nagasaki. The recollections of the former place, with its flat and almost treeless surrounding country, the muddy waters of its river, and its dirty native town, are still fresh in our minds; but in the harbour of the latter, as

we look round in the light of the early morning from our vessel's deck, what a contrast meets the eye! We are lying in the middle of a land-locked harbour, the extreme length of which is rather more than four miles, whilst its breadth varies from half a mile to nearly two miles. The water of the harbour is blue and sparkling, its surface broken by a number of native junks, and by nearly a score of vessels of foreign rig, which can now visit freely the port which twenty years ago was only entered by two European ships annually.

Round the World in 1870 (1872)

On coming on deck early on the morning of November 1st, [1875,] I found the Japanese land before us. The outline of mountains rising to considerable heights, and sinking with wooded sides into the water, with countless white sails of junks in the foreground, constituted a lovely scene, which a month at sea fitted us to enjoy. The sail up the arm of the sea, in which Yokohama is situated, and which extends to Yedo, is very fine, reminding me of the entrance to Plymouth Sound.

At twelve o'clock, after a passage of thirty days, six hours, twenty-eight minutes, we anchored opposite the beautiful town of Yokohama, in a harbour filled with men-of-war and ships of various nations. ...

I established myself at the Grand Hotel—a very comfortable house—managed by a company, of which Mr. Smith, a gentleman whose public spirit has done much for Yokohama, and to whose courtesy and knowledge of Japan travellers who consult him are much indebted, is a leading director. There are several other hotels in the town. The first thing which strikes one on landing is the jinrikisha, the conveyance of the country, which is a seat placed on wheels, and drawn by one or, for longer distances, two men, who run along, sometimes going as much as seven miles an hour. It is comfortable, though for my part I do not like turning

men into cattle. In the afternoon I paid a visit to Yeddo, returning to Yokohama to dinner. The distance of nearly twenty miles is accomplished by a railway, recently constructed, which runs at a little distance from the shores of the gulf, through fields of rice, passing several villages. The snowy mass of Fusiana, the great volcano of Japan, rising to the height of nearly 13,000 feet, looks very striking from the line.

A Visit to Japan, China, and India (1877)

We were now [in 1876] steaming under the stars in the calm waters of Yedo Bay. Presently a floating light was rounded, and a few minutes later we dropped anchor in the harbour of Yokohama. Blue lights were burned, and a shot fired from the vessel was answered by another from the shore. The lights of the town, about a mile off, were here and there intersected by the dark masts and funnels of the vessels in port. The calm dark water reflected both the lights on shore and the less regular ships' lights, and, stirred here and there by the measured dips of oars, cast a beautiful phosphorescence. With the subdued hum from the town mingled the tones of the various ships' watch-bells, ringing clearly in harmony or succession.

A number of small boats shortly appeared, making for the steamer; and soon we were boarded by the agent for the company, the usual array of hotel servants, etc., etc. I had the good fortune to be saluted by my friend Henderson, who, welcoming me to Japan, invited me to his house. Getting on board one of the Japanese boats, we were sculled ashore by two almost nude boatmen, landing at the English *hatoba*, or landing stage. Then, getting each into a *jin-riki-sha*, we were rapidly drawn by men with black hair and yellow skins through the streets of the settlement and up the avenues of the Bluff, to Mr Henderson's residence, a bungalow surrounded by shrubbery. As we sat at supper, the cicada was singing

vigorously, a mosquito frequently passed one's ear with its thin hum, and black beetles were flying aimlessly about the room, continually knocking against the walls with a buzz of mortification, and then falling stunned on the floor.

The Land of the Morning (1882)

Early on the morning of the 11th [of January, 1879] we went upon deck and saw the pleasant town of Yokohama, with its long line of European-looking buildings extending along the sea-front, and its charming residences high up on "The Bluff," on our left. In the roadstead or harbour were ships of all nations, including British, American, and German men-of-war, with the flag of Japan floating proudly from many a war-vessel, one of which, the ironclad frigate *Foo-so*, I had myself had the privilege to design and have built for his majesty the emperor. After breakfast the steam-launches were again alongside, and several young officers whom we had known in England had come out in them to escort us to the port admiral's landing-place, where we were most cordially received by their excellencies Admiral Kawamura and Mr. Enouyé Kawori, the ministers of marine and of public works respectively, both of whom we had had the pleasure of knowing in England. With them were Admiral Ito and several naval and civil officers, some of whom we already knew, and others whose acquaintance we then made for the first time, as we did also that of Captain Hawes, an English officer who had established and brought to a condition of great excellence a corps of Japanese marines whose disbandment subsequent events had brought about.

Japan: Its History, Traditions, and Religions (1880)

Grand Hotel, Yokohama, Japan, February 15[1880].—We anchored in the bay of Yeddo, after a rough unpleasant passage in the American steamer 'City of Tokio' from Hong Kong this morning. Bright cold air and bright

blue sea, the passengers going about in sealskin jackets, and the American stewardess gorgeous in maroon satin and velvet. She has been reading the last new English novel in the ‘Social Hall’ on deck, but condescends sometimes to come downstairs and give me some soup. Japanese boats, propelled by funny little men with quaint paddles fixed in the bow of their craft, wriggle along in a surprising manner. We got into the Grand Hotel ‘house-boat,’ a sort of covered gondola, and passing under English and American and French gunboats and big steamers, come in to load with Japanese silk and tea, reached the Custom House, where polite little Japanese officials, in European costume, with much bowing and many apologies, examined our baggage, and looked unkindly at my Canton silk. However, the big British ‘Commissionnaire’ from the hotel took the bundle under his arm and walked off with us, and the luggage followed in a cart drawn by human ponies, active, laughing little men. A Frenchman keeps this hotel; said to be ‘the best in the world,’ and showed us cheerful rooms looking out on the Bay, with large plate-glass windows and French furniture. Japanese housemaids, little men in black tights and straw sandals, their hair done up in door-knockers at the top of their head, bowed politely, skipped about, got all our luggage together, and instructed us in the art of ringing the electric bells, much in use in this ‘go-ahead’ land.

Journal of a Lady’s Travels Round the World (1883)

On the next morning, May 15th, [1887,] I awoke at about half-past four o’clock. Looking out of my port window, I saw that the sun was shining brightly and that two fishing junks were passing us, outward bound. It did not take me long to dress and hurry on deck, where I found most of the passengers already assembled. We were steaming up Yokohama Bay. On either side of us were the green shores of Japan, and Fujiama (i. e. the

peerless mountain), snow-capped and in majestic beauty, was plainly seen, although about seventy miles distant. The blue water, the glorious sky, the pretty gardens, the brilliant verdure, the odd-looking bungalows, the queerly-built craft in the shape of junks and sampans, with their swarthy, sinewy, half-naked crews—all combined to make a scene that I shall never forget. All seemed so new, so strange, so beautiful, that in my enthusiasm I felt it would have been worth making the journey of some eight thousand miles, if only for the sake of experiencing the delights of that joyous entry into Japan.

Lottings of Travel in China and Japan (1888)

The long, lonely passage from San Francisco to Japan, where for nearly three weeks there is neither island, rock, ship, or sail within the range of vision, prepares one to expect strange sights and scenes when land appears again; nor is he disappointed. To one who makes here his first acquaintance with life in the Orient, the scene as we enter the harbor of Yokohama [in 1887] is a novel one. Scores of small craft shoot out from shore and gather about the steamer as we drop anchor, or scurry in her wake if the anchor is not yet lowered. The boatmen scull their crafts each with a single oar, and crowd and scramble for places near the ship, clamoring and screaming at each other like very demons, and yet without the least hostile intent or demonstration; and making fast with hook or rope, climb the side of the vessel like nimble-footed monkeys, ready to serve, for a moderate compensation, any one who desires to reach the shore with the least delay. In soliciting passengers, however, there is none of the clamor or ado so freely indulged among themselves in gathering about the ship. They proffer their services and await results, and if unsuccessful show no ill-humor or chagrin. Some public servants we wot of in America might well take lessons in good manners of the Japanese.

At break of day [ca. 1891] I went on deck to get that first view of Japan which so charms and surprises all who see it for the first time. All about the ship were little unpainted boats, whose owners were eager to land passengers for a sixpence; but with the ignorance of a stranger I preferred awaiting the arrival of the steam-launch sent out by the different hotels. On reaching shore, found good quarters at the Grand Hotel; and have spent the day in obtaining impressions and mental photographs.

One cannot readily forget the first day in a new land. Everything is strange; trifles are amusing. Leaving the principal street and eluding jinrikisha-men—more persistent even than Neapolitan hackmen—I found my way on foot to the Japanese town.

In Asia at last! Everything is new, strange, different. All the houses are unpainted; storm and sunshine have given them a rich greyish-brown tint, the natural hue of unstained wood. The ground-floor, a shop usually, is sometimes open to the street, sometimes half-shaded by a bamboo screen. Every device seems to have the purpose of letting in the air and keeping out the sunlight.

The 23rd [of September, 1891] was a dull rainy day, but we anchored in Yokohama harbour by 7 A.M., and from that moment the fun began. Dozens of “sampans” (canoes) surrounded the *Empress*, full of the quaintest Japanese, who crowded to the ship’s side and climbed up the rope-ladder, eager to help in the unloading. Some were extremely lightly clothed, and others wore long dressing-gowns of Liberty blue cotton, but all looked in the best of tempers, and it was quite difficult to withdraw our heads from the port-holes in order to attend to the rescue of our baggage from the hold. This proved to be a serious task, but at last it was safely

accomplished, and, by the kindness of Mr. Walters, of Yokohama, we went ashore in the consul's boat. It was not unlike a gondola in shape, and the sailors at either end pulled a clumsy oar and gently crooned to themselves meanwhile. We landed a few minutes after 9 A.M., and found ourselves at once in the hands of the neatest set of little Japanese custom-house officers. We had nothing contraband in our boxes; so after a rapid examination they were passed without any difficulty, except indeed, one tiny pot of "pomade divine," sealed with red wax, which, until explanations were given, was evidently considered to contain dynamite at the very least. It was a thrilling moment—that landing in Japan—in spite of all the outside details of luggage, etc., that usually interfere with thrilling moments in long journeys, and we all felt it to be so.

Japan As We Saw It (Bickersteth) (1893)

We awoke this morning [in 1893] to find ourselves in the land of the Rising Sun, at anchor before lovely Nagasaki. We were lying in a beautiful bay, round which nestled the town surrounded by odd-shaped hills covered with fresh spring green. Hundreds of little Japanese men and women were soon clambering up the sides of our ship, like monkeys, delivering, in small baskets, 1,700 tons of coal. It was rather a primitive way of doing so, but it was really most extraordinary to notice the agility of these bright chattering people, passing the circular baskets holding about 12 lbs. of coal one from another, as they stood on the rungs of the ladders, right into the bunkers. Japan really lies before us at last, and we are soon taken ashore in a gondola-shaped sampan. On landing at the jetty, we are surrounded by a crowd of the Japanese jinricksha men, and are soon bowling along through narrow streets with little houses, and little men and women waddling along with the peculiar noise made by the geta or wooden clogs which they wear, while the women and girls mostly have

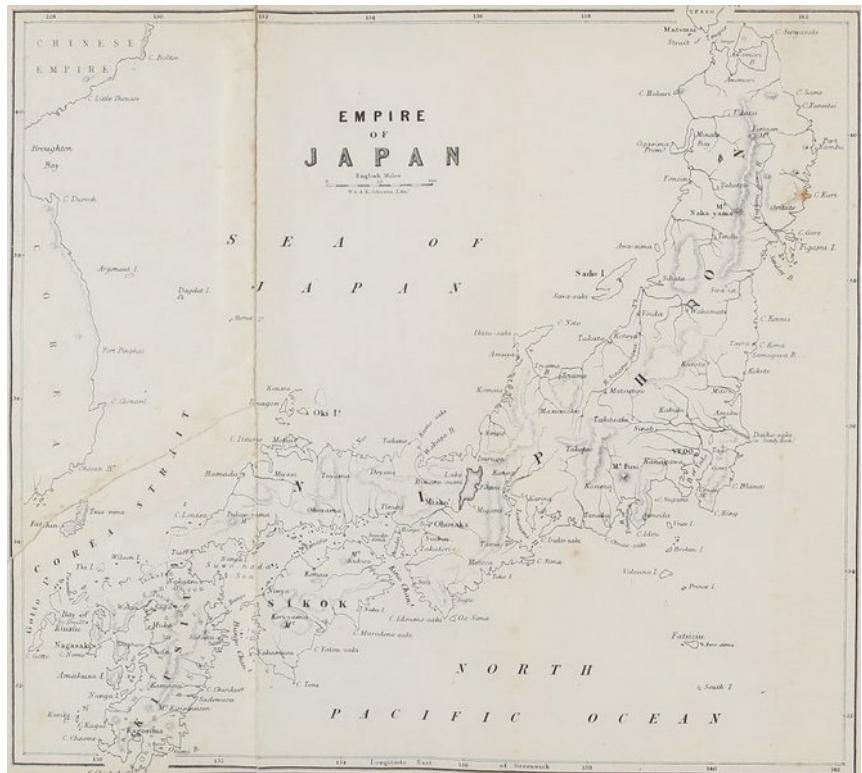
plump little babies strapped on their backs. As the people are small, so everything is in proportion, and the diminutive must often be employed in describing things Japanese.

Impressions of a Journey Round the World (1897)

After a somewhat stormy crossing from Shanghai I arrived at daybreak before Nagasaki [ca. 1910]. Wakened by the noise of the chain-cable, I cast a glance through the “bull’s eye” of my cabin, and felt at once delighted with the beautiful scenery spread out before my eyes. It is an irregular mountainous country, and its hills are covered with exuberant vegetation. Under the rays of the morning sun, mountains, valleys, and hillsides were showing their most wonderful tints. Picturesque hills, planted up to their summits with slender evergreen nut pines, varied with waving valleys of flower and fruit-bearing fields, which appeared interwoven with brooks like silver threads. Friendly little houses were looking out here and there from between the fir trees, bamboo, and sycamores, and the numerous bays of the isle were alive with fisher-boats and merchant vessels.

Japan As I Saw It (1912)

Land



"Empire of Japan"

Narrative of the Earl of Elgin's Mission to China and Japan (1859)

Japan embraces a series of islands, chiefly volcanic in origin, extending as a sort of adjunct to the Asiatic continent, for a distance of more than fifteen hundred miles from northeast to southwest, and having a mean breadth from east to west of perhaps one hundred miles. There are nine principal islands, and counting all, great and small, barren and fertile, within the space described, the number may be almost indefinitely extended. Some Japanese writers set the number down at two to three

thousands; but this includes barren rocks of small extent, which have no other use than to serve as temporary perches for wandering sea-fowl, and which in foggy weather are a constant menace to navigation.

With a base or skeleton of granitic rocks, especially apparent toward the southern portion, these Japanese islands seem to constitute a mountain chain running nearly parallel with several chains in Asia, that extend from the North Sea well toward the Indian Ocean. The base is often, perhaps generally, overlaid with volcanic tufa or conglomerate, and this in turn, except on mountain heights, with deposits of a recent age, largely black, vegetable mould, the accumulation of a luxuriant vegetation. Not unfrequently a fresh cutting a few feet in depth, will show two or three deposits of mould, interspaced with layers of an igneous origin, indicating that frequent volcanic outbursts have attended the recent geological history of these islands, as also that the climate must have been most favorable for an abundant plant life. The coal in Japan is chiefly, if not wholly, of the Tertiary period, and lacks somewhat the compactness and substance of coal belonging to the Carboniferous age.

From Japan to Granada (1889)

There are more than twenty active volcanoes in Japan to-day, while hundreds of old cones and vents scar the islands from one end of the kingdom to the other.

But, like the dwellers on the slopes of \textcircumflex Etna and Vesuvius, an eruption is no sooner ended than the natives set to work to repair their broken fortunes and build up their industries anew, as if the like could never occur again. Such is the nature of man. He sees and accepts the present opportunity, and gives little heed to the chance occurrence that seems so far away. The Japanese form no exception to the rule. The village swept by a typhoon or buried in volcanic ash or cinder is built up again, and the

field left one year in desolation will smile again with fruitful harvests, as soon as the debris can be cleared away.

From Japan to Granada (1889)

The coast-line of the Japan islands is broken and irregular, with many bays and inlets. There is little of the sublime to mark the scenery, but the islands are fair and sunny, and diversified by mountain and valley and wide-extended plains. Over the plains broad, shallow rivers flow peacefully in their channels, and down from the mountain-sides, into the pleasant valleys, come wild little streams, making up in swiftness and impetuosity what they lack in size.

As you travel among the mountains the murmur and gurgle of waterfalls hidden from sight fall upon the ear as they tumble over the rocks and down the precipices. Mountains, valleys and plains are clothed in the richest green, and exhibit in pleasing combination the productions of both temperate and semi-tropical climes.

Japan bears traces of the curse in the earthquake and the tempest, the brier and the thorn, but there is little here that is hurtful; few poisonous plants or reptiles are found. The Japanese are justly proud of their land, whose beauty they celebrate in many a song and poem.

All around the islands sweeps the Pacific Ocean, dashing in white foam upon the rocks and murmuring against the low shores. Sometimes it grows rough and angry, and appears as if threatening to submerge the whole land. But it is only a threat, for even the tiniest isles are safe. After all, the sea loves the land, and delights in whispering to it pleasant stories and in casting its lovely treasures upon its shores.

The Sunrise Kingdom (1879)

Climate

The climate of Japan is very different from that which some authors had led me to expect. The winter, in particular, was not nearly so rigorous as I had anticipated. Snow fell occasionally, and lay for several days, in Tokio, and occasionally cold winds blew. But the cold was relieved by so much bright sunshine that its chilling effects were the exception rather than the rule. It is true that the winter of 1878–79 in Japan was said to be as exceptionally mild as that in England was severe, and due allowance must be made, of course, for this fact; but those who have resided for several years in the country give a good account of its winters. Professor W. Anderson, ... of Tokio, for example, in a scientific paper, states that from November to March inclusive the weather is exceptionally fine; "the days are mostly warm and sunny, the sky clear and cloudless, and the air is dry and bracing." He adds, however, that there are sudden and great variations of temperature, which appear to occasion as much catarrh, bronchitis, pleurisy, pneumonia, and sub-acute rheumatism affections as in our own country. But these diseases are not caused by climate only, the construction of the houses and the dress of the people having very much to do with them, and in Japan both houses and dresses are such, in my opinion, as to tend greatly to multiply such complaints. In the months of April and May the weather is very changeable, "but it will compare very favourably," says the same authority, "with the corresponding period in England." From the middle of June to the middle of September there are heavy falls of rain, and these, combined with a high temperature, saturate the atmosphere with moisture, and produce great lassitude and debility. People have to keep indoors as much as possible during the heat of the day. About the middle of September the weather begins to improve, and

October, although occasionally subject to heavy rains, is usually a healthy and pleasant month.

Japan: Its History, Traditions, and Religions (1880)

The hottest season is from the middle of July to the middle or end of September. For several weeks before and after this period rain is plentiful, sometimes falling in torrents for five or six days in succession. At such times the climate cannot be called healthy: outside, perpendicular lines of rain steadily pouring down; inside, a musty smell,—books, boots, clothes, etc., covered with green mould,—everything more or less damp,—oneself lying down or walking about in a bath of perspiration, and feeling enervated or worse. In the warm months, the vapours carried by the south-west monsoons coming into contact with colder masses of air, become condensed into clouds or mist, and the atmosphere, although probably not dense, is yet often hazy. In the cooler months, on the other hand, the northerly winds, coming over the mountain ranges of the interior, are dry and transparent. These remarks, however, apply to the east rather than to the west coast. Spring and autumn are delightful seasons, more especially the latter, when days of almost unbroken sunshine and invigorating air may continue for weeks and even months. During the last three months of my residence in Tôkiyô, from the middle of October to the middle of January, there were only five days on which rain fell. Day after day overarched the landscape with an Italian sky, into which rose, sixty miles off, the matchless cone of Fuji-san, sparkling in a mantle of virgin snow. Even the nights were so clear that, when the moon was at its full, the sacred mountain was visible by its light.

The Land of the Morning (1882)

Typhoon of September [1871].—This was a wild storm, and lasted nearly all day. The bay was a grand sight; the waves dashed over the breakwater

as though they would like to sweep us all away. Rain and wind, with the sound of the angry waves and the noise of the falling tiles and timbers of the yet-unfinished house, made that Sabbath-day one of terror. Some Japanese were killed not far from us by a falling house.

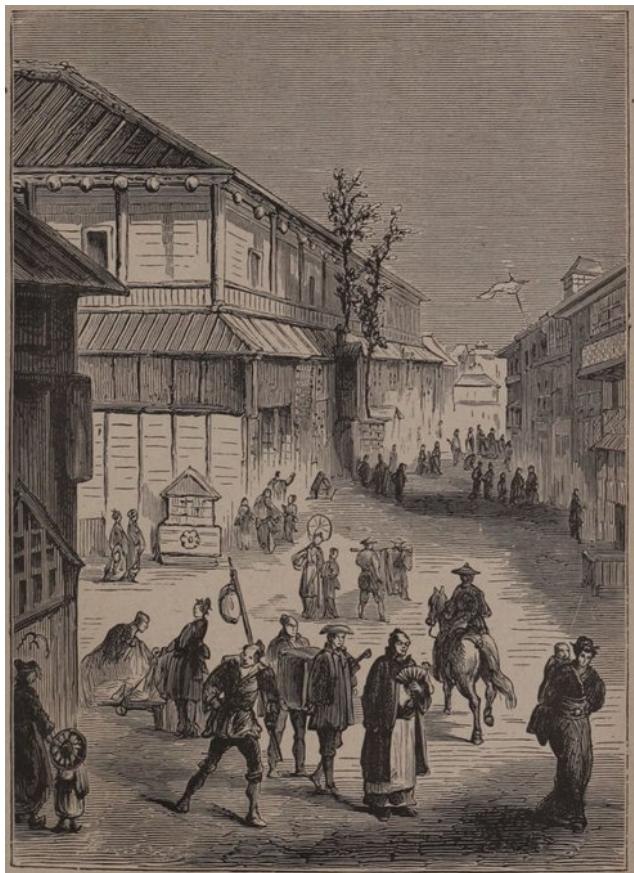
But the storm ceased suddenly, and there was a "great calm." The bay was as quiet as if nothing had ever occurred to disturb it. The sunset was magnificent. Bands of crimson and gold stretched across the western horizon, and eastern sea and sky were brightened by a golden light slightly tinged with pink. Directly overhead, in an ocean of deep blue, floated clouds of a rich salmon-color. It is not often that we have a sunset scene like this.

The Sunrise Kingdom (1879)

Our first winter in Tokio is quickly passing away, and yet we have never been without flowers, and the trees have been always green. Only once or twice has snow fallen, and then to melt away almost as soon as it touched the ground. The days are almost always bright, the sky of a deep soft blue, and the waters of the bay sparkle in the sunshine. Sometimes, however, the wind blows a perfect gale, the bay is rough and dark, the windows rattle, and the cold penetrates with chilling effect. The women in the streets have their heads wrapped up in their *dzukins*, or hoods, leaving only their eyes exposed, and hurry along to reach some place of shelter.

The Sunrise Kingdom (1879)

Street scenes



"Street in Yedo"

Japan: Historical and Descriptive (1877)

Besides the processions, pack-horses, and palanquins, the pedestrians on the Tokaido demand our attention. Some are crowned with queer-looking broad-brimmed straw hats; others have napkins tied round their heads, and their hats slung behind their backs, only to be used when it rains or when the sun's rays are disagreeably powerful; while others again

have the head bare and shaven in front, with the little pigtail brought forward and tied down upon the crown. Mendicant priests are met with, chanting prayers at every door, jingling some rings on the top of a tall staff, and begging for alms for the support of themselves and their temples. These are most independent-looking fellows, and seem to think themselves conferring a favour rather than receiving one. I observed that they were rarely refused alms by the people, although the same priests came round almost daily. To me the prayer seemed to be always the same namely, *nam-nam-nam*; sometimes sung in a low key, and sometimes in a high one. When the little copper cash—the coin of the country—was thrown into the tray of the priest, he gave one more prayer, apparently for the charity he had received, jingled his rings, and then went on to the next door. Blind men are also common, who give notice of their approach by making a peculiar sound upon a reed. These men generally get their living by shampooing their more fortunate brethren who can see. Every now and then a group of sturdy beggars, each having an old straw mat thrown across his shoulders, come into the stream which flows along this great highway. Then there is the flower-dealer, with his basket of pretty flowers, endeavouring to entice the ladies to purchase them for the decoration of their hair; or with his branches of “*skimmi*” (*Illicium anisatum*), and other evergreens, which are largely used to ornament the tombs of the dead.

All day long, and during a great part of the night too, this continual living stream flows to and from the great capital of Japan along the imperial highway. It forms a panorama of no common kind, and is certainly one of the great sights of the empire.

Yedo and Peking (1863)

Twenty-four hours in Japan had by no means dimmed my enjoyment of a jinriksha ride, and I cheerfully resigned myself to the charge of a

delightful little Japanese with a white mushroom-shaped hat and a Chinese lantern. Looking down the long streets [of Tokyo], with the little open shops lighted by oil lamps, and the ever-moving lanterns of the jinrikshas, I felt I was in an Eastern city indeed, with a strong touch of fairyland by night, whatever might be its realities by day!

Japan As We Saw It (Bickersteth) (1893)

We proceed into the main street [of Tokyo]. It is alive with sound and motion. A constant patter of wooden clogs mingles with the cries of street vendors, the warning shouts of hurrying *jin-riki-sha* men, who leap in and out among the throng like shuttles in a loom, the measured grunting of coolies toiling with hand carts—so many in front relieving themselves in shouts like *Aa haiya*, to which those pushing behind answer in staccato groans like *Ha ha*—and the rumbling of horse-carriages. The shops are all open to the street, and the proprietors may be seen squatting complacently beside charcoal-brasiers, or, with their brows touching the mats, bowing customers out or in. The foot passengers walk at a moderate pace, but generally with short, quick steps, necessitated by the nature of their foot-gear. Couriers and others, who require greater freedom of movement, wear only straw sandals. Numbers of these thread the passing throng at an easy jog-trot, bearing on one shoulder a pole with a load suspended from each end. In addition to horse-carriages, which are comparatively few, there appear a few clumsy waggons drawn by oxen; but by far the greatest amount of labour is done by men. A lively scene it is, very different from the old-world calm of the castle and the partial desertion of the *yashiki*; and it is such a complication of what is novel to us with what is in imitation of things familiar, that a considerable time is required to take it all in.

One fact is at once apparent; there is a universal air of good humour. Nothing is more noticeable among the crowd than this. The cares of the world evidently press lightly upon them; they seem less alive than Europeans to the stern realities of life. None wears that intense distracted look so common in a Western city throng. They form a smiling, contented crowd, from the shaven-headed old grand dame to the crowing baby. To look at them—man, woman, boy, girl alike—one might fancy there was no such thing as sorrow in the world. True, there are visible not a few faces marked with small-pox; blindness seems very prevalent, and frequently enough the clothing of some of the poorer sort seems poor and scant; but, if one does not look too closely, the brilliant sunshine glosses and idealizes all that, not to speak of the universally sunny temperament which lights up even the plainest face from within.

The Land of the Morning (1882)

The street [through Ginza and Kyobashi, Tokyo] is wider than an ordinary Japanese street, it has broad paved side-walks, and the central thoroughfare is bordered with young trees. The reason of all this is, that a few years ago, when this part of the city was demolished by one of those vast conflagrations so frequent in Japan, the government took the opportunity of building the whole district in more substantial style. The district thus Europeanized is called Ginza, and lies on each side of that part of the main street which stretches from Shin Bashi ('New Bridge'), near the railway station, northward to Kiyô Bashi ('Capital Bridge'), a distance of about a mile.

It would be hard to tell what European or American article is not represented in one or other of these shops. Wherever we look, we see something to prove how completely the Japanese have resolved to imitate our Western civilization. Italian warehouses, butchers' shops, wine and

spirit stores, apothecaries' halls, tailors' establishments, with wax figures dressed in Paris fashions, hatters', hosiers', glovers', shoemakers', saddlers', upholsterers', cabinet-makers', glaziers', booksellers', scientific instrument makers', printers', engravers', watchmakers', ironmongers', photographers' studios, with paintings in the European style of art, etc., etc.,—such are here more numerous than shops for the sale of Japanese goods. There is hardly a foreign article of clothing which one might not buy, from pearl buttons to linen shirts and swallow-tail coats; or an article of food from Liebig's extract of beef to American hams; or a medicine, from Cockle's pills to fly-blisters; or an instrument, from a penknife to a telescope. Little more than a decade ago hardly one of these commodities was to be seen in the city, and some, such as butcher-meat, were abhorred, as indeed they still are by the mass of the people; here they now are in ever increasing demand. ...

North of the Kiyô Bashi, we are beyond the semi-foreign part of the main street and among houses of purely Japanese build. ...

Book shops, gay with brilliantly coloured wood cuts, generally of the blood and thunder type, attract crowds of admirers; grocers are doing a thriving trade in rice, maize, wheat, millet, barley, tea, tobacco, beans, peas, eggs, sea-weed, dried fish, *mochi* (rice-bread), etc.; confectioners have a tempting array of peppermints, isinglass, *casteira* (seed-cake introduced by the Portuguese); lacquered trays, baskets, wooden clogs, and straw sandals are conspicuous; a ruddy-complexioned publican squats among his barrels of *sake*; a barber is in full view shaving not merely the beard and crown, but the very nostrils and eyelids of a customer; a large silk store is full of buyers, little shop-boys running to and fro in answer to the calls of the salesmen; an outfitting establishment is hung with ready-made clothes in cotton and silk; here are blacksmiths hard at work in a squatting attitude; purses, pencil cases, and metal tobacco-pipes; cabinets plain and

lacquered; stationery and all sorts of fans, coloured and plain; dolls, toy horses, carts, etc.; an iron monger's with a magnificent stock of bronze, copper, and iron kettles; blue and white porcelain for common use, which would gladden the eyes of European *connoisseurs*, with the more expensive wares of Satsuma, Hizen, Kiyôto (Kiyômidzu and Awata), Owari, and Kaga, and the fragile but much admired Banko earthenware; here again is a handsome stock of musical instruments; and in a hotel there is a great hubbub as the waitresses hasten to satisfy the demands of the various guests. Then there are stalls with steaming beans, or sweetmeats, or knicknacks of various kinds; coolies with burdens suspended from poles are everywhere shouting; newspaper-sellers recite the day's news; and street-singers are strumming on their guitars.

The Land of the Morning (1882)

Our strolls through the streets of Kioto were highly amusing, especially when we took a turn along that street in particular which was principally devoted to the amusements of the people, and to the sale of tobacco and photographs. Here were the booths of the story-tellers; the waxwork heroes and heroines, respectively terrible and beautiful, and wonderful all; the conjurers, the tumblers, the loose-rope walkers; the working models of the unmentionable bad place, with the saws, and the augurs, and the other instruments for disintegrating the naughty, all at work by hand machinery; the curious animals, and the still more curious people that Nature sometimes makes in mistake; and perhaps more important than all, those long-tailed ancestors of ours who appear to have been made so without any mistake, and who linger superfluous on the stage now that their descendants have become as clever as my readers and I know ourselves to be. It was curious also to see, as we did here, peepshows of warlike scenes and battles in which were figuring several of the ministers,

generals, and admirals whose acquaintance we had had the privilege of making in Tokio, and among them our distinguished host Admiral Kawamura, then in Kioto itself with us, but employing his time at the moment in a better way than that of peering into something even humbler than the penny peepshow of my native England. It was curious, too, to see in the photograph-shops these same ministers, generals, and admirals aforementioned, but here appearing, for the most part, not in their present modernised and European attire, but in the quaint and picturesque dresses and headdresses of Old Japan.

Japan: Its History, Traditions, and Religions (1880)

You have probably read so much about the Japanese booths (one-story wooden structures, with the whole front opening on the sidewalk), and have seen so many pictures of these low buildings with their odd-looking tile roofs, that you know what they are without any description of mine. The real enjoyment is to see whole streets of them; to see the tailor, the butcher, the sandal-maker and the fish merchant plying their various trades; to see the wilderness of babies, for they are met with at every turn, of all sorts and sizes and in appalling profusion; and then, again, to pass through the same streets after nightfall, when colored paper lanterns are hung up in front of every booth.

Jottings of Travel in China and Japan (1888)

It was interesting to watch the people on the street and to listen to the street-cries, which, like those in our own cities, sometimes bear little resemblance to the words supposed to be uttered. At night the noises were very annoying. Samisens, drums and other musical instruments, with singing, the cries of the peddlers and the shrill whistles of the a-mas, rendered sleep almost impossible until long after midnight, and then there

were only a few hours of quiet, for other noises began very early in the morning.

The Sunrise Kingdom (1879)

It seems to me that the hardest worked among the natives are the coolies who push and pull the carts that serve the same purpose as carts or drays do with us. As horses and mules are scarce here, and human labor cheap, this work is done by men. Five or six of them will toil along the highway, struggling with their heavy load, and gasping, rather than singing, a monotonous sort of chant. No one of them sings more than two or three notes; as soon as he stops another takes it up, and thus it goes on unceasingly.

Jottings of Travel in China and Japan (1888)

Dirt and glare soon injure the eyes [in Yokohama], and one encounters the blind everywhere. They march like stately phantoms, fearless of danger, swinging their graceful robes and feeling their way with long sticks. Rikky calls a sharp "hey-ho," and they are quick to hear. If confused in the locality, the blind man calmly plants himself midway, and merciful rikky makes a détour. Darkness and daylight are alike to him, but in the dead of night, when traffic ceases, the blind masseur is everywhere, threading his way through the thick of Japtown far into the Settlement and on the heights of the windy Bluff, in and out of the twisting alleys. Two high notes of his reed, weird and melancholy, far and near, sing through the darkness as he gropes his way, humbly seeking honest work, this unfortunate, who in many a land would be a beggar. For a few sen he will knead and pound and rub the invalid, and a livelihood is assured.

Not less mystic, in the night, is the sound of the watchman on his beat. He is hired by the residents of his locality, and like a grim spectre he makes his round. His lantern silhouettes him, and his long pole strikes the

stones, and his rings of brass shake out their metal cry. He prowls behind the match-box shanties, and his patrons know they are secure.

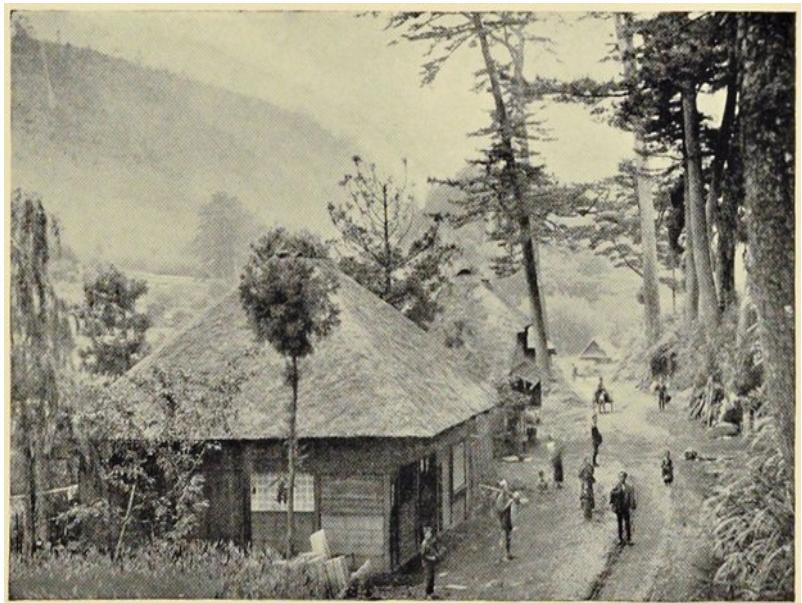
Theatre Street [in Yokohama], where bright lanterns hang, is a scene of innocent delight, with long banners of black chirography which advertise the shows. Smiling and contented, the crowd struggles on, and the stranger sees the Japs as they march. Stalls of food, flowers, and crockery stretch far into the street; sweet potatoes, steaming from the boiler, are skinned for the buyer; snails, unsavoury rice, raw fish on spikes, are revealed by the flickering torch. Huge poppers of beans suggest pop-corn. There are forests of miniature trees, trained to every device of Japanese art. Three cents will buy a family of crockery babies stretched on their stomachs and raising their bald heads to show a single forelock, ready for scalping. In the shooting-gallery, the little lady bends low and presents a gun before we know that we are bent on war. The rubber pellet never hits the puppet, but another rifle splits a distant feather. On departure, the little lady rewards the visitor with a candy fish with red head and black eye, which will never be edible, but will serve as a souvenir till the sugar melts.

Against a fence the palmist spreads a table of mysterious literature and diagrams of stiff, unnatural hands. The sleeves of his long kimono are full of magic, and, behind his horn glasses, he looks the patriarchal theologian. Being ready for experiences, the friend says "hands down," and there follows a stentorian harangue as he draws a wand through the crevices and expounds with solemn gravity. There are queer features in this hand's history and the old chap turns from grave to gay. The crowd shrieks with mirth, while the victim feels very like a fool. It takes little to make the native laugh, but it would be less embarrassing to know what is being said. As the people chuckle and nudge and grow hysterical, we are evidently the butt of wild jokes. The philosopher pokes his stick between

the fingers, to indicate that the victim will have much money, which will always trickle away. This gives the climax of mirth to the crowds, which roar with delight as the old man winds up his story and clicks his coin. He has them in good humour, and anxious to know their fate, as we leave him and saunter across to the auction, and the crowd again swings our way and watches for our bids as we handle the wares. The vender is young and gay and graceful, and he gains courage with this sudden rally. He flings the white goods on the air, and reaches them out for us to sample. Frantically he throws his arms about in dramatic despair, in response to low bids. He is a study in fleeting emotions as he dashes off scathing comment and flings merry jokes.

A Woman Alone in the Heart of Japan (1906)

Countryside



“A country road”

Japan: Described and Illustrated by the Japanese (1897)

Whatever may be our doubts as to the extent of the foreign influence, we can have none as to the loveliness of Japan, and the delight of travelling in the interior. When I left the country I had seen seven out of the eight largest towns; but it is not the weeks in the cities that live in my recollection, but the few days spent in the country districts. Japan is the traveller's paradise. Through a strange medley of pines and palms, of rice and buckwheat, of bamboos and elms, of tea and cotton; through azalea thickets and camelia groves, across tobacco fields and past rocks covered with evergreen ferns of a hundred kinds, and crowned with grotesque remains; through tussac grass and forests of scarlet maple, and over

mountains clad in rich greenery, you may journey in perfect peace, safe from robbery, safe from violence, safe even from beggars, never troubled, never asked for anything, except by a civil policeman for your passport, and that with the lowest of low bows.

English Influence in Japan (1876)

We see no beggars; we have been only twice asked for alms in Japan, and yet we are in the heart of the country, passing through scores of villages every day; no sign of poverty, or wealth, anywhere—really a sort of Arcadia.

Journal of a Lady's Travels Round the World (1883)

A lovely morning, so we started at 8 a.m. accompanied by two friends to ride to Dai-butsz [in Kamakura], a distance of eighteen miles, through scenery so beautiful that one part of it is called "the plains of heaven," and truly I doubt whether the human mind could picture to itself a fairer scene. The bright blue sea with its picturesque inlets on the one side, while on the other an undulating, richly wooded country, varied by the red autumnal tints of the maple, stretches away as far as the eye can reach, till the majestic Fusi-yama rises in the distance to cut the clear sky with its snowy peak. What a long sentence I have written! You must however excuse my becoming ecstatic, as I really think it was the loveliest ride I ever had, and no one can have an idea of the beauty of the country, who travels only by the carriage roads. Even more charming than the extensive view from the high ground, were the exquisite little bits which we came to at almost every turn, as we trotted cheerily along the narrow pathways.

Letters from China & Japan (1875)

We will now take a glance at scenery of a type which is common to most parts of Japan. The road runs on an embankment, some five or six feet

high, between rice- (or paddy-) fields, which are almost invariably under two or three inches of water, and which cover all the level ground. Beyond these rise hills of marked outline, but of no great height, up which the rice-fields climb terrace above terrace until there is not a square foot of available ground unoccupied. At intervals we pass clusters of wooden huts, apparently deserted; but if we look carefully over the surrounding fields, we shall probably see the owners with their wives and children, with wicker baskets in their arms, up to their knees in mud and water. They are evidently working hard, but what the exact nature of their work is it is difficult to see. *Jinriki-shas* occasionally pass us on the road, their occupants being often asleep, and remaining so with a determination which is truly remarkable, considering the faulty nature of the road. Occasionally the monotony of the fields is broken by a bamboo-forest, over which the faintest breath of wind sends a wavy sheen as it reveals the silvery under-side of the leaves. Now and then the road is bordered on either side by those lofty pines of distorted shape which are so often represented in Japanese art. They twist and turn and stretch out their crooked arms in every direction, at times joining hands with their comrades on the opposite side of the road, as if taking part in some weird, fantastic dance, which is only interrupted for the moment to allow us to pass.

Japan: Its History, Traditions, and Religions (1880)

The thatched farmhouses in the valleys and on the hillsides, the roofs sometimes scarcely distinguishable from the hill itself, with trees and shrubs hiding their want of beauty, make pretty pictures. In the summer evenings the farmers sit on benches at the doors of their houses and smoke pipes, tell stories and exchange greetings with the passers-by. These

farmers are very heavily taxed, and often rebel, causing much trouble to the princes and the general government.

The Sunrise Kingdom (1879)

Smells

The villages we passed through, were wonderfully clean considering the evident poverty of the inhabitants, and still more wonderfully free from bad smells, a virtue one cannot fail to remark after a residence in China.

Letters from China & Japan (1875)

Their only unclean habit is that of permitting the refuse of the houses to collect in little trenches around the buildings, so that in hot weather the stench is often quite unsupportable.

Japan, the Amoor, and the Pacific (1861)

In hot weather and when crowded, Japanese inns may have an offensive atmosphere; and the best rooms are not always the freest from evil odours, as at the end of their verandahs closets are invariably placed, with a nearness to the inhabited quarters which is sometimes anything but an unmixed convenience.

The Land of the Morning (1882)

Evil odours are abundant in Japanese houses; the natives have good eyes for the picturesque, but no noses.

Journal of a Lady's Travels Round the World (1883)

We spend a night at Koyias, intending to scale O-yama on the succeeding day. But alas for 'the best-laid schemes o' mice an' men!' The night's rest is to some of us destroyed, to the others much broken, by certain exhalations which show plainly that no sanitary commission has ever inspected Koyias. We feel bound to record this, partly from the very fact that it is the exception which proves the rule that Japanese tea-houses,

as far as we know them, are well-arranged in this respect. Next morning votes are taken on a motion that O-yama be ascended, and, the weather being doubtful, the motion is lost.

Round the World in 1870 (1872)

The working of the fields has been done for thousands of years exclusively by hand and with the spade. There are only few horses and cattle in the country, and no sheep, goats, or pigs. In consequence the procuring and preparing of manure, which when there is permanent cultivation cannot be omitted even with the best soils, has had to become quite a particular study. Under the circumstances the principal manure could only be human manure, and the collecting, transporting, and distributing of it at all times of the day is anything but pleasant to European nostrils.

Japan As I Saw It (1912)

Luscious berries and tempting salads are dangerous from lack of drainage, for, as there is no sewage system, the little farms are enriched by human refuse. All is not skittles and beer in the land of the cherry blossom. In the late afternoon the open green is beautiful beyond the huddled town. It is a wondrous picture of sky and land, thatched roofs and sacred Fuji, towering in majestic glory, but the air is defiled by noisome odours, which stalk abroad like grim pestilence. Coolies tramp about with yoke and buckets dangling from their shoulders. The green fields will be richer for the fertilizing agent which they scatter, but the beauty all about is tainted by the nauseous air, and garden fruits are no temptation.

A Woman Alone in the Heart of Japan (1906)

Metaobservations

I find it difficult, in attempting to convey our first impressions of Japan, to avoid presenting a too highly coloured picture to the mind of the reader. The contrast with China was so striking, the evidences of a high state of civilisation so unexpected, the circumstances of our visit were so full of novelty and interest, that we abandoned ourselves to the excitement and enthusiasm they produced. There exists not a single disagreeable association to cloud our reminiscences of that delightful country. Each day gave us fresh proofs of the amiable and generous character of the people amongst whom we were. Each moment of the day furnished us with some new fact worthy of notice. Our powers of observation were kept constantly on the stretch, but one felt they were overtaxed; the time was too short; sights and impressions crowded on each other with a painful rapidity and variety. It was like being compelled to eat a whole *paté de fois gras* at a sitting; the dish was too rich and highly charged with truffles for one's mental digestion.

Narrative of the Earl of Elgin's Mission to China and Japan (1859)

A Japanese on a visit to this country [Britain], who should endeavour to impart to his friends in Japan some idea of the varied shades of religious opinion which obtain in it, would find but little light thrown on the subject by the comparison and inspection of any number of cathedrals, churches, or chapels; and if his time was limited, and his interpreter imperfect and not versed in theology, his account of the religious denominations of the British Empire would be somewhat confused. So, of our own knowledge, we can say but little of the religions of Japan.

Narrative of the Earl of Elgin's Mission to China and Japan (1859)

At present, little is known of the policy of the [Japanese] empire, or the workings of its different parts; and all communications pretending to explain these should be received with greatest suspicion. The information derived from the government officials is not to be depended on at all. M. Gaskewitch, than whom no one is better acquainted with the language, literature, and institutions of Japan, has confessed his ignorance on many points, which writers have since endeavoured to explain; and he had, perhaps, greater facilities of learning the truth than any one, for he was intimate with a learned Japanese, who left his country some years ago, and who accompanied him to St. Petersburg, where he still resides.

Japan, the Amoor, and the Pacific (1861)

Knowing as little as do foreigners of the social life and manner of thinking of the Japanese, it is impossible to give a just description of their character. The opinion of each traveller is generally based on the strongly-impressed incidents of his experience. On his first excursion he hears the universal salutation, "Ohaio!" good morning! which he receives from children, and enters in his journal that the Japanese are an exceedingly hospitable people. Soon he finds that the exclamation is quite as often, "bacca! bacca!" fool; or "tojin! tojin!" Chinaman; and when the novelty of their appearance has worn off, he becomes vexed at the immense crowds of men, women, and children, which, attracted by the novelty of his appearance, follow him through the streets, and nearly crowd him out of his quarters at the inn, in their anxiety to see him eat, drink, sit, and stand, even waiting for him to undress to see whether the barbarian is made like themselves. If he lacks patience, the virtue above all others necessary to the traveller, he is likely to resent this treatment by violence, and to get a pelting with mud or stones for his reward. Such treatment causes a change

in his estimate of the people, and the world is informed that the Japanese hate foreigners.

He sees the “social evil” at the tea-houses, and visiting the public baths finds both sexes bathing in common, without the refinements adopted at Newport or Brighton, and the world learns that modesty, and consequently all other virtues, are unknown to the Japanese—that they are sunk to the lowest depths of vice to which even a heathen people can sink.

But the thoughtful traveller learns in the first stages of his wanderings, that the more distant the relationship between two races, the more difficult is it to measure them by the same standard. To describe a people we must first know their inner life.

Across America and Asia (1870)

The three full days which we pass in Yedo are occupied from morning to night in seeing what we can of its great extent and its many interesting features. But who can attempt to give anything like an accurate or exhaustive account of a great capital in which he has only spent half a week, and of the language of whose inhabitants he knows scarcely a dozen words? A Japanese gentleman, landed at Dover, and taken up to London for three or four days could hardly be considered to know the metropolis after his short sojourn, even though he spent it all in a diligent round of Westminster Abbey, the Tower, the Kensington Museum, and other recognised sights. But, at all events, when he returned to Japan he could impart some information about the British Yedo to his countrymen who had never been there at all, and while confessing the superficial character of his narrative, might still hope to interest his hearers.

Round the World in 1870 (1872)

Another difficulty opposed itself to the author of this work. The cities, the towns, the battle-fields, the temples, the shrines, the castles, and the

other memorable places visited, all were memorable because of persons, events, and incidents, which, if the author might judge of others by himself, were almost entirely unknown to English readers. What significance or interest, for example, would be conveyed to an English reader unacquainted with Japan and with its history by the mention of the personal names of Nintoku, Kobodaishi, Yoritomo, Nobunaga, or the Taiko; or of the names of such places as Nara, Yamada, Uji, Kamakura, or even Nikko; or of such events as the battles of Dan-no-ura or of Sekigahara, the revolts of Taka-Uji, or the siege of Odawara? Even if all the existing books upon Japan ever published in England had been read, many such names would still have remained meaningless to the reader; but as it is, although so many books have been written upon Japan and upon Japanese affairs, the author knew of none which would have conveyed to English readers even a general idea of the early history of the country; certainly of none with which the public had become familiar. Hence he inferred that some account of the history of Japan was essential to the understanding of the records of his travels.

Japan: Its History, Traditions, and Religions (1880)

Among this people there is nothing which so strikes and so wins a stranger as [their] geniality. Coupled with the no less remarkable politeness, it gives such a winsomeness to the plainest face, and makes the people generally so attractive, that the only danger is that the foreign visitor is induced prematurely to form an inordinately high opinion of the Japanese character. The result may be either, in the event of a short visit, the retention of this *couleur du rose* view, or, in the event of a more permanent residence, a revulsion, on discovering that the Japanese are not quite faultless, into an opinion as unduly unfavourable as the other was the reverse. The writer is glad that he never experienced this revulsion,

and he hopes that any excessiveness in his first impressions has been duly modified.

The Land of the Morning (1882)

We have been sitting on the hurricane deck [of a paddle-wheel steamer travelling from Yokohama to Kobe], near the great 'walking-beam engines.' An English traveller on board considers the Japanese 'the most despicable race he has ever met.' So there are two opinions as to the merits of 'young Japan.' Perhaps this young Englishman has not seen much of humanity, and may be as little able to judge of the comparative worth of the Japanese as an American lady the other day at luncheon of the merits of American scenery, which, she declared, 'in her opinion could not be equalled by that of any other country.' I saw our host (who, himself an American, could not bear any 'swagger') glare at her fiercely, and, after a few minutes, ask if she 'had ever been out of the States before?' The lady confessed that she had not.

Journal of a Lady's Travels Round the World (1883)

A few years ago young Miss Japan, after a brilliant *début*, with her dance card full of conquests, announced her engagement to Mr. John Bull. She now belongs to our family circle, therefore, and it is only natural that we should take an interest in her personal character. We want to know, not so much if her smile is attractive, as if her temper is good. Her taste in dress may be very important, but the mood in which she comes to breakfast is still more so.

Of course she is not likely to tell us herself if she feels irritable in the morning. What she will dwell on are her social graces and her company manners. Her other qualities, not quite so decorative, we will have to find out for ourselves.

One way is to read what travellers have to say about her. But unfortunately, as a general rule, the travellers bring back two kinds of impressions—both very extreme. There are the wild-eyed enthusiasts of the beaten track, poets and artists, who cannot see anything about her that is not beautiful and picturesque and charming because they only stay long enough to see the stylish and dainty outside; and there are the incurable pessimists who stay too long and end by seeing nothing but the curl papers.

As far as I know, the only satisfactory way to form any real impression, not only of the young lady herself but of her relations of the older generation, is to avoid looking at the obvious things but to look behind the *Shoji* instead. It is inside the house, not outside in the street, that people are most natural.

Behind the Screens (1910)

People

Apearance

A very curious-looking people they are. I do not as yet like their appearance so much as that of the Chinese. The married women, having their teeth blackened, look hideous; and I should think the object in view must be thoroughly attained thereby—viz., that of preventing all admiration from flirting cavaliers.

Almost all the men have spoilt their national dress by wearing some piece of European attire, such as a wide-awake hat, or large boots. One boy evidently thinks himself very smart. He has on tight-fitting white flannel trousers, over which he has put on boots, and a short cut-away coat gives him altogether a very “horsey” appearance.

Letters from China & Japan (1875)

They certainly are not a handsome race, for though we have occasionally seen a few tall, good-looking specimens of the nation, they are as a rule short and ill-made, and if the Darwinian theory be correct, I should say they must be several generations nearer the parent monkey than we are, or even than their Chinese neighbours.

Letters from China & Japan (1875)

We noticed in Sakai, as we had already done in Osaka, that the notion of the Japanese being almost universally a small race of men and women is altogether an erroneous one, the majority being of fair average height, and many of them men of a size and height which were much above the average European standard. I think the women were, however, on the whole, smaller in proportion to the size of the men than would be usual among ourselves.

Japan: Its History, Traditions, and Religions (1880)

The men of Japan are not in the main, I found, the small race which might be inferred from the frequency with which Japanese of low stature and slight structure are seen in this country [Britain]. How to account for so many of the student class who have been sent to Europe being so remarkably small I know not; but in travelling through the interior of the country one may pass through village after village, and town after town, in which large men are the rule, and small the exception. The *jinriki-sha* coolies, fishermen, and other outdoor labourers appear to range above the average height and size, the *jinriki-sha* men in particular giving evidences of great speed and endurance.

Japan: Its History, Traditions, and Religions (1880)

It is impossible to realise that the Japanese are real men and women. What with the smallness of the people, their incessant laughing chatter, and their funny gestures, one feels one's self in elf-land. On a fine day, the men appear as grinning demons in black tights, streaked all over with blue heraldry. On wet days, the long rush coats and long-sided straw hats equally remove all vestige of humanity. ... All who love children must love the Japanese, the most gracious, the most courteous, and the most smiling of all peoples.

English Influence in Japan (1876)

The teeth are an object of much attention; the young girls and the men have them white and even; the married women still even, but glossy black. Brushes made of soft wood, and a fine powder are used to keep them white; but the picture of an old woman, with her kani-box before her, blacking her teeth, is one of the most disgusting sights which a stranger can look on. Many girls also blacken their teeth, but the substance with

which they do it is not very durable, as I have seen a brush and a little powder make them white and glistening again in a few minutes.

Japan, the Amoor, and the Pacific (1861)

If we except the 12,000 Ainos of Yezo, a hairy race supposed to be a remnant of the aborigines of the country, the population of Japan proper consists of a thoroughly homogeneous people. In appearance, language, mode of life, and national traditions, the Japanese are one. There are, of course, very considerable variations of dialect, but not greater than may even yet be found in England; and it is true that the semi-independence enjoyed under the feudal system by the different provinces has developed in each clan traditions more or less distinctive, while the inhabitants of widely separate districts may differ somewhat in physique; still, in all essential points the race is one. Everywhere there is prevalent the same Mongolian cast of countenance: the face oval, the cheek-bones prominent, the eyes dark, often oblique, and always narrow; the nose flattish; the lips usually somewhat heavy; the hair dark, and generally straight; the complexion sallow. The eyes very often look as if their owner had been born blind, and two narrow slits had afterwards been cut to admit the light,—an impression caused by their narrowness, and by the disappearance of the eyelash within the folds of the eyelid. Oblique eyes are most prevalent among the aristocracy, and are by the Japanese considered a mark of beauty; they are often accompanied by clearer-cut features than prevail among the masses, the bridge of the nose being narrow and well elevated. Sometimes, indeed, there are seen faces of almost a Jewish type. Among the masses, however, heavy flattish features prevail. The forehead is usually of good height. The complexion varies from the almost Caucasian fairness of some of the more beautiful ladies, to the brown with which the sun has tanned the skins of out-door labourers.

The average stature is considerably below that of our own race, although occasionally, especially among the labouring class, one may see men approaching, or, more rarely, even reaching six feet. The men of certain provinces, particularly Satsuma in Kiushiu, excel in height and strength. As a rule, it is among the peasantry that we see the best physical development; the middle and upper classes are too often slight, narrow-chested, and pale. Many of the younger women are strikingly pretty, their features not seldom sharp and well-formed, and their complexion almost, if not quite, comparable to that of their European sisters; while the sparkling black eyes, even of those whose noses are a little too flat and lips somewhat heavy, are always attractive. Their beauty seems soon to leave them, however, for the older matrons have generally a more or less shrivelled appearance, which is certainly not improved by the hideous custom, not yet universally discarded, of shaving off the eyebrows and blackening the teeth. Their practice of deferring the weaning of their children often until these have reached the age of seven or eight, is no doubt the principal cause of this deterioration.

The Land of the Morning (1882)

One of the first problems the traveller will find himself pondering is, Who are these people? To what race do they belong? They are not Mongols, neither are they Malays. The complexion does not correspond with the one nor the general expression with the other. They are *sui generis*, a mixture probably of several Asiatic races,—Chinese, Malays, Coreans, and Siberians, producing, in process of ages, a race peculiar to itself.

From Japan to Granada (1889)

Character

The Japanese appear from all we are told, to be even a more intensely conceited nation than the Chinese, and after attaining the most superficial knowledge on any subject, are quite satisfied they know as much as those who are teaching them. Notwithstanding also, their eager desire to imitate everything European, it is astonishing how jealous they are of its being known that they have foreign instructors, and how anxious they are, on all public occasions, to keep them as far as it is possible to do so, in the background.

Letters from China & Japan (1875)

The Japanese are essentially a pleasure-loving people. Most of them lead a hand-to-mouth, butterfly sort of life. Misfortune they endure quietly, consoling themselves with a submissive fatalism. In the afternoon a family have their slender wooden house burned to the ground; in the evening, they are among the ashes, drinking tea, and looking quite contented. So many fires, they say to themselves, must come in so many years; they have got over one, and the next will be so much the longer in coming. The Satsuma rebellion is raging in the south; the barracks and drill-grounds are at all hours of the day filled with raw recruits, and some regiments have just been embarked at Yokohama, probably destined, like their predecessors, to be slaughtered. But the shop-keepers sit on their mats in as good humour as ever, their charcoal-stoves, pipes, and tea-pots beside them; and the dark-eyed girls trip about pit-a-patting quick time with their wooden clogs and wriggling their bodies, just as if there were no such science as politics, possibly their only thoughts anticipations of how

the irises will look at Hori-kiri next holiday, or the sweet smelling roses which the foreigners brought, at the exhibition.

The Land of the Morning (1882)

It is a singular fact, that in Japan, where the individual is sacrificed to the community, he should seem perfectly happy and contented; while in America, where exactly the opposite result takes place, and the community is sacrificed to the individual, the latter is in a perpetual state of uproarious clamour for his rights.

Narrative of the Earl of Elgin's Mission to China and Japan (1859)

The people appear to be very happy, but it is not pleasant to find that under the politeness and courtesy so lavishly displayed are hidden depths of corruption. They drink and quarrel, and the women have sore troubles, and bitter tears to shed, and often take their own lives to end the misery for which they know no remedy.

The Sunrise Kingdom (1879)

Sometimes we think these people resemble the Greeks in their extreme delight and delicate sense of beauty; their adaptiveness and love of change and progress, their speculative and inquiring turn of mind (the works of Mill and Spencer are most popular with the higher students); their failure to appreciate truth in the abstract, and their irreligiousness, combined with a tender nature, and instinctive love of virtue; lastly, their sociable and mirth-loving temperament, and keen sense of humour.

Journal of a Lady's Travels Round the World (1883)

It is difficult to reconcile the character of this peaceable and pleasure-loving race which the modern traveller sees with that which is ascribed to their forefathers—those heroes of the desperate wars and bloody

revolutions which fill the pages of the early history of Japan. It may be that two centuries of Tokugawa rule, fatherly but autocratic, developed qualities of unreasoning obedience, and perhaps all the struggles of the past were merely dynastic, or affairs between the warriors of different clans; perhaps the people themselves have always been as gentle as they are now, cultivating their land and pursuing their ingenious trades, little affected by these turmoils, except that, like the producers of all times and countries, they were called on to supply the sinews of war.

Notes in Japan (1896)

The people, as we met them on these journeys, pleased us greatly. They were invariably courteous and gentle in their manners, and no boorishness was visible, even among the lower classes. They always seemed to be good-natured. However stormy the weather, however heavy the load, however bad the roads, we never heard a Japanese complain, nor saw one in a bad humor. If the foreigner becomes angry with them, they laugh as if he were making himself ridiculous; and presently he feels that they are right, and that violent anger is in truth absurd.

Yet, just as beneath the smiling landscapes of Japan still lurk the terrible volcanic forces of destruction, so underneath the sunny dispositions of the Japanese are all the characteristics of the warrior. Their history has thoroughly established that they are a manly, patriotic, martial race. Their gentleness, therefore, comes not from servility, but is the product of inborn courtesy and refinement.

The Japanese are naturally of a happy disposition. A smile illuminates every face. Apparently their past has no regrets, their present no annoyances, their future no alarms. They love the beautiful in nature and in art. They live simply; and how much that means! Their wants are few. The houses of the wealthy do not differ much from those of the poor.

Hence life for them is free from almost all those harrowing cares and woriments which sometimes make existence in the Occident a long, incessant struggle to keep up appearances. If they are sad, they seldom show their sadness in public.

Japan (1897)

There was a time, before I knew as much of the Japanese character as I do now, when I invariably found it difficult to listen with patience to the loquacious student who would explain to me that he wished to serve his country by making himself a very rich man. I used to think it was a selfish rather than a patriotic ambition, and that the boy was always an arrant hypocrite. I have learned to mistrust my own sweeping judgments. There are some cases, of course, of wilful hypocrisy, for there are hypocrites in all nations, and there are cases also of unconscious self-deception. But in a great number of lives it is the expression of that spirit of bushido which teaches a Japanese to put country first and self second; and this is by no means an ignoble or unprofitable conception of duty. For if the whole nation is prosperous, the individuals composing it will share in the general prosperity, and there are cases in which it is profitable to lose one's life because one thereby saves it.

Every-day Japan (1909)

Nobody would dream of seriously criticising a change, however unpleasant, which a wise and maternal Government suggests. There are no chronic "grumbletonians" in Japan. The Government, all agree, must know best. ... In any other country the very fact of being told to do a thing would probably make half the inhabitants protest against doing it. Not so the Japanese. They like to obey, in fact they clamour to obey.

Behind the Screens (1910)

Classes



"Types of bourgeois class"

Japan: Historical and Descriptive (1877)

All the trading classes in Japan are considered contemptible by the higher authorities, government employés, and feudal retainers.

Japan, the Amoor, and the Pacific (1861)

The pariahs of Nipon society are all those whose business is with dead animals, in skinning them, &c. This arises from the old doctrine of defilement by blood. Nevertheless, I have met officers and others out shooting, their hands and clothes spotted with the blood of the game they had killed. Fishermen are also said to belong to this body; but if they are pariahs of society they are at least very happy ones.

Japan, the Amoor, and the Pacific (1861)

Beneath the balcony of our saloon [in a tea house in Oji, Edo] flowed the stream, in which a few youthful Japanese of both sexes were floundering about. "Throw some money in the water and let them hunt for it," said one of the party; and then commenced that edifying mode of killing time, which seems universal, whether in the mud of the Thames, the crystal rivers of other countries, or on the coral ledges of the great ocean. Scores of young and old speedily gathered to the spot; splashing, shrieking, laughing; all was merriment and good humour, till the arrival of some man sent them flying in all directions. But like birds about a field of newly-down grain, they had only gained the next cover, to rush out again to their sport, as soon as the man's back was turned. Several grave Japanese looked on with most profound disgust at seeing officers so familiar with those beneath them in rank; for in Japan class means caste: none can be trespassed on by the other; the inferior must be servile to his superior; the superior never familiar with those beneath him.

Japan, the Amoor, and the Pacific (1861)

The Tokaido, or great highway of the country, is thronged all day long with people going to or returning from the capital. Every now and then a long train of the servants and armed retainers of one of the Daimios—lords or princes of the empire—may be seen covering the road for miles. It is not unusual for a cortége of this kind to occupy two or three hours in passing by. Men run before and call upon the people to fall down upon their knees to do honour to the great man, nor do they call in vain. All the people on both sides of the way drop down instantly on their knees, and remain in this posture until the norimon or palanquin of the prince has passed by.

Yedo and Peking (1863)

Truth compels me to state that at the present day, as in the days of Kæmpfer, the beggars in Japan are numerous and importunate. As I rode along the road, there were many who "sat by the wayside begging." These were "the maimed, the halt, the lame, and the blind," who, as I passed by, prostrated themselves on the ground and asked for alms.

Yedo and Peking (1863)

A remarkable feature in the Japanese character is, that, even to the lowest classes, all have an inherent love for flowers, and find in the cultivation of a few pet plants an endless source of recreation and unalloyed pleasure. If this be one of the tests of a high state of civilization amongst a people, the lower orders amongst the Japanese come out in a most favourable light when contrasted with the same classes amongst ourselves.

Yedo and Peking (1863)

As we turned our steps homeward, and re-entered the long suburb on the road to Kanagawa, the escort pressed upon us the necessity of keeping together, as the drinking-houses of this quarter were always full of the drunken retainers, who are a constant source of terror to the peaceable inhabitants. A somewhat startling illustration of the habits of this class offered itself more suddenly than was agreeable. A party of eight or ten dashed into the street just ahead of us, flourishing their drawn swords and acting like devils. Fortunately they were either too drunk or too much bent on cutting each other to notice us.

Across America and Asia (1870)

Japanese despotism has trained the people very thoroughly in the art of falling instantaneously on their marrow-bones. It is astonishing to see the effect of the magic word "*sh'taniro!*" "kneel" upon a dense crowd, when a

person of high rank is passing; as if by enchantment every gaping, laughing, and chattering native is prostrated, and a deep silence reigns, broken only by the jingling rings on the warden's iron staff, and the solemnly repeated warning, *sh'taniro! sh'taniro!*

Across America and Asia (1870)

The Governor [of Ezo] and all the high officers about him were gentlemen whose dignified bearing and refinement and suavity of manner would grace any western society. And I remarked that, as a rule, they showed consideration toward inferiors and servants, never exhibiting the passionate outbursts so common among Chinese officials, a difference, perhaps, partially arising from the consciousness of power with the Japanese. The governors never lose self-possession in presence of the sometimes excited and rude language of some western representatives. On one occasion, in answer to my question whether this self-possession were inborn or the result of education, the Governor replied that it is made one of the most important features of training, from the earliest childhood through life. Indeed, so delicate is the sense of personal honor in the official class, that the wounded feelings of an equal may easily cause him to retaliate by *hara-kiru*, thereby forcing the offender to perform the same operation. The necessity for self-control thus rests on a basis not less strong than the love of life.

Across America and Asia (1870)

I returned [from Edo] to Yokohama third class, which gave me an opportunity of seeing something of the lower class of Japanese. From the loose-flowing robes of both sexes it is difficult to distinguish the men from the women. The men shave part of their heads, and wear the rest of their hair in a knot. The upper classes wear European dress, though Saburo and the party which he leads retain the national costume. The people smoke

very small pipes of tobacco, which constantly require refilling. The use of opium is unknown here.

A Visit to Japan, China, and India (1877)

Nin-so-kus (*coolies*) are the most numerous, and form the lowest, class in the social life of Japan. These are they who bear the heavy burdens, draw the carts and perform the most menial occupations. Even among them, however, distinctions may be found, as those who work in hides and leather are looked upon by the coolie race itself with great disdain, and are kept separate from all others. We presume this is owing to the fact of their coming in contact with the dead bodies of animals and being thus defiled, according to the strict rules of Buddhism.

The Sunrise Kingdom (1879)

A slight study of the different faces we meet shows a marked distinction between the upper and lower classes. While the features of the latter are generally flattish,—the lips heavy and slightly pouting, the nose short and broad, the eyes, although narrow, mostly horizontal, or occasionally even inclined downwards from the nose,—among the former there prevails a long visage with the bridge of the nose well elevated, and the nose itself often aquiline, the eyes decidedly oblique, and the mouth, although probably somewhat pouting, neither wide nor heavy-lipped. The upper classes are no doubt of purer descent from the conquering race which, landing from the mainland, probably under Jimmu Tennô, became the founders of the Japanese civilization.

The Land of the Morning (1882)

Ainu



Four Ainu men and one Japanese man

Our Life in Japan (1869)

On going on shore [at Hakodate] the next day, I found it to be the third and closing day of one of the greatest of Japanese fêtes. ... All the inhabitants were dressed out in their best, and their hair freshly combed and greased; the women were radiant in scarlet and blue, and the officials in gray and black silks and crapes. ... The streets were crowded with gazers, the temples were crammed with strangers from the country, and the bonzes must have reaped a rich reward by their entertainment.

The most interesting of all the groups was a family of Ainos, or Hairy Kuriles, as they are sometimes called. They had come with many more from the interior of the island, to witness the fêtes. The heads of the males

were shaved, and the hair arranged in Japanese fashion; those of the women, so unlike the Japanese, looked as if they had been dragged through a bush. They glided timidly and swiftly through the crowd, which jeered and hooted at them, till they seemed frightened out of their wits, and hurried into the temple which had been set apart for them.

Japan, the Amoor, and the Pacific (1861)

Before reaching Yurup we passed through a settlement of Ainos, a remarkable race, which is shrinking steadily in numbers before the superior civilization of their rulers. Those of this people whom we saw had been long in close contact with the Japanese, but we were told that they did not differ much from those in the interior. They are of medium stature, and tolerably strong and compact build. The face is broad, the forehead rather low, the nose short, and oftener slightly concave, in profile, than straight. Their eyes differ decidedly from the Mongolian type in shape, and are black. Their color is perhaps a little darker than that of the Japanese; the smallest children are white.

But the most remarkable characteristic of this people, in which they differ from all other races of eastern Asia, is the luxuriant growth of their hair, which is straight, long, and glossy. The men have heavy beards of great length, and moustaches of such dimensions that they form a curtain which has to be raised to gain access to the mouth in eating. The whole body is more hairy than in other races.

The women are short, tattoo their chins, and wear large earrings. The Japanese look upon the Ainos with contempt, and give to them a curious origin. According to a traditional myth, the wife of a pre-historic Mikado was banished from Nipon for infidelity. After a long wandering, she found herself alone on the island of Yesso. Here there appeared to her a dog, which became her sole companion, and from the union of this pair there

sprang the Aino race. But notwithstanding the degraded position which they are now able to assign to this people, the Ainos were able during more than a thousand years to maintain a vigorous defensive warfare. ... At present they are a mild, good-natured race, and the early European navigators in the Pacific found no terms too strong in praising the simple habits and virtues of this people.

As we passed through the village we met several men who saluted us in the Aino manner, by stroking their long beards and lowering their hands gracefully from their mouths. The houses or huts are built of poles, covered with brush or rushes; they are rectangular on the ground, and curve at the sides and ends upward to the ridge-pole; each hut is fenced about with reeds. Near each of them is a small building, raised about eight feet from the ground on posts, and serving as a store-house for fish, seaweed, and so forth. Before many of the dwellings I observed the skulls of bears raised on long poles.

Across America and Asia (1870)

Compared with Chinese

Arriving among [the Japanese], as we did, from China,—the land of pug-noses and yellow-skins,—we were at once struck with their fresh ruddy complexions, and, in many instances, well-cut features.

Besides the difference in their personal appearance, too, they offer a marked contrast to the Chinese in manner and bearing. In place of the abject, cringing demeanour of the latter, they—the yakonins, of course, in a greater, the lower classes in a lesser degree—carry themselves as becomes men, fearlessly and uprightly, look you straight in the face, and consider themselves inferior to none.

Our Life in Japan (1869)

Passing from China to Japan is like a change between two worlds. China is stationary, fixed, and immovable; Japan, on the contrary, is turning a somersault, and transmutation is visible in everything. Although geographically so close to each other, yet intellectually and morally they are as wide apart as the arctic and the tropical regions. In the one case, everything seems to have been frozen up for thousands of years, and at this moment their ideas appear to be as firmly imbedded as ever in the ice of ancient custom. In the other it would seem as if the vernal equinox had come round with its soft breezes, bringing out under its influence the young leaves and buds of a future summer along with it. “Non possumus” is the motto in China: in Japan they are straining every effort to copy whatever is European. Every attempt at railways or telegraphs has been opposed by the Celestials in all possible ways; and up to this moment not a single step in advance has yet been made in that direction among them. Already there are telegraphs all over Japan; one line of railway is now

running; others are in progress, and there is not a modern improvement which they are not only willing, but most anxious, to import into their country. If balloons were to become a practical success in Europe, the Japs in their present temper would to a certainty have one on board the next P. and O. steamer for Yokohama. As the Chinese have no newspapers, and they do not condescend to read the papers or literature of the foreign barbarians, the high authorities at Peking have not even the means of knowing anything about new discoveries in Europe. Japan, on the contrary, is sending her sons, and even her daughters, to Europe to be taught, while she is importing professors and men of every kind of talent to educate and instruct her people in all the departments of western civilization.

Meeting the Sun (1874)

There is a perceptible difference between the Chinaman and the Japanese. The contrast never strikes one so forcibly as on first arriving in Japan after leaving China. The people we have left behind are surly, impertinent, independent, self-sufficient, in their manner towards foreigners; whilst those among whom we now are, poor and rich alike, have an innate politeness which is exceedingly pleasing, and address strangers in a respectful manner but rarely witnessed on the other side of the water.

A Lady's Visit to Manilla and Japan (1863)

In the Japanese town, the streets are much wider and cleaner than those in Chinese cities. There is also a marked and most pleasing contrast in the cleanliness of their houses. So fearful are they of the floor being dirtied, they always take off their shoes before entering them. Such care is very necessary, for they have neither bed, chairs, nor tables, so the floor which

is generally covered with nice clean matting, has to perform the duties of all these articles of furniture.

Letters from China & Japan (1875)

It would seem that, while physically robust, [the Japanese people's] minds are of a cultivated and dilettante order. They love not idleness, but occupations which are refined and congenial to their tastes. Commerce is considered by them a degrading pursuit; while literature and the fine arts, and scientific acquirements, are held in high estimation. It is a question whether that activity of mind and energy of character which finds expression in pleasure-parties and gala-days, is not far preferable to the apathetic indifference of a Chinese mandarin, who thinks gaiety undignified, active exercise a penance, and who only desires to be left alone with his pipes and women, wrapt in contemplation of the Taoli, and the red tape peculiar to the Board of Rites. One result of this difference between the habits and mode of feeling of the two nations is undoubtedly this, that whereas the Chinese are steadily retrograding, and will in all probability continue to do so until the Empire fall to pieces, the Japanese, if not actually in a state of progressive advancement, are in a condition to profit by the flood of light that is about to be poured in upon them, and to take advantage of those improvements and inventions which the Chinese regard with contemptuous scorn, but which the Japanese will in all probability, when they come to know us better, be both able and anxious to adopt.

Narrative of the Earl of Elgin's Mission to China and Japan (1859)

The Japanese ladies differ much from those of China in their manners and customs. It is etiquette with the latter to run away the moment they see the face of a foreigner; but the Japanese, on the contrary, do not show the slightest diffidence or fear of us. In these tea-houses they come up with

smiling faces, crowd around you, examine your clothes, and have even learnt to shake hands! Although in manners they are much more free than the Chinese, I am not aware they are a whit less moral than their shy sisters on the other side of the water.

Yedo and Peking (1863)

In Japan, as well as in China, the duty towards parents is considered superior to that towards a wife; and a mother preserves her influence over a man as long as she lives. In Japan, however, a wife is an object of a man's affection, care, and kindness, while in China her fate is more often slavery, cruelty, and neglect.

Japan, the Amoor, and the Pacific (1861)

But we have only a day to spend in Nagasaki, so let us land at once and go through the town. No sooner have we passed through the foreign quarter, and reached the native streets, than the contrast between things Japanese and things Chinese again becomes strikingly evident.

Instead of the narrow streets of Canton, lined with brick-built shops and houses, we have here broad, well-laid roads, running between picturesque rows of wooden houses, not unlike Swiss cottages of one floor only. Instead of the eager, bustling activity, which reigns supreme in Chinese towns, there is here an air of quiet business and well-to-do contentment. Instead of the guttural voices and harsh accents which fall upon one's ear whenever Chinamen are within earshot, the sounds heard here are those of a soft, rich language, almost as liquid and as full of vowels as Italian. Instead of the yellow legs and faces, the blue hanging gowns, the pendant pig-tails, we see small and well-knit men, with bronze complexions, dark gowns girt up at the waist, and hair dressed close to the head.

And then, instead of the flat-faced women of the Flowery Land, clad in stiff dresses which reach up to the throat, and hang down straight and flat

to the ancles, we see the aquiline noses, florid complexions, and graceful costumes of the women of Kiu-Siu. Their short and slight figures are tastefully dressed in loose-sleeved gowns, which open in front over inner vests, and are girdled at the waist by broad silk bands, of neat pattern and bright colours. These bands are folded up behind into a large bow, giving an effect not unlike that of the 'panniers' of a recent English fashion; indeed, who shall say that the English fashion was not introduced from this costume of Niphon?

Round the World in 1870 (1872)

The rise of European influence in Japan has been accompanied by a patriotic revulsion against that which was formerly the chief foreign influence—namely, the Chinese. We may compare the patriotic rage against Germany, and the destruction of German influence which has accompanied the opening of Russia to western thought. Chinese influence was once as dominant in Japan as was German influence at St. Petersburg; but there is no reason to fear that the foreign influence of the present day will die out in Japan as the Chinese influence has died out. The Chinese civilisation was adopted by the Japanese because it was altogether superior to their own, and it was abandoned when found to be inferior to that of the Western nations.

English Influence in Japan (1876)

From a sanitary point of view, the Chinese and the Japanese have been thus amusingly contrasted: the Chinaman every other day puts clean clothes on the same dirty skin, while the Japanese puts the same dirty clothes on a clean skin.

The Land of the Morning (1882)

The social amusements of the Japanese are both many and various. Indeed, it has been truly remarked that during the last two and a half centuries the main business of the nation would seem to have been play. Here we have a radical contrast between the Japanese character and that of the Chinese, whose very school primers lay down the maxim that play is unprofitable.

The Land of the Morning (1882)

The Japanese, as a rule, are not the most steady and sober minded people. They are mercurial in disposition, fond of novelties and given to change. In this they differ widely from their neighbors, the Chinese, who are the most staid and persevering of all the Asiatics. This fact explains something that quite puzzles the American on his first introduction to Japan. Almost all positions of trust and responsibility in hotels, banks, and mercantile houses, kept by foreigners, are held by Chinese; and this through no special love for Chinamen certainly, but, as it is said, they are more reliable, and can be trusted further to attend strictly to the duties assigned them. The attitude of the average Japanese and Chinese toward each other is rather amusing than otherwise. They both claim to be of heavenly origin, but each assumes to be superior to the other. The Japanese despairs comparison with the Chinaman, and the Chinaman holds the Japanese in contempt.

From Japan to Granada (1889)

What a contrast we observed between the stolidity and imperturbability of the Chinamen, and the merriment and jollity depicted in the faces of these Japanese, who persistently set off giggling at nothing at all in particular! Then their courteous ways and polite bows would do credit to Sir Walter Raleigh, or a descendant of the noblesse of France. Even the

jinricksha man is not so importunate as the Chinaman, and laughs joyously at receiving his ten cents. for carrying one to the hotel.

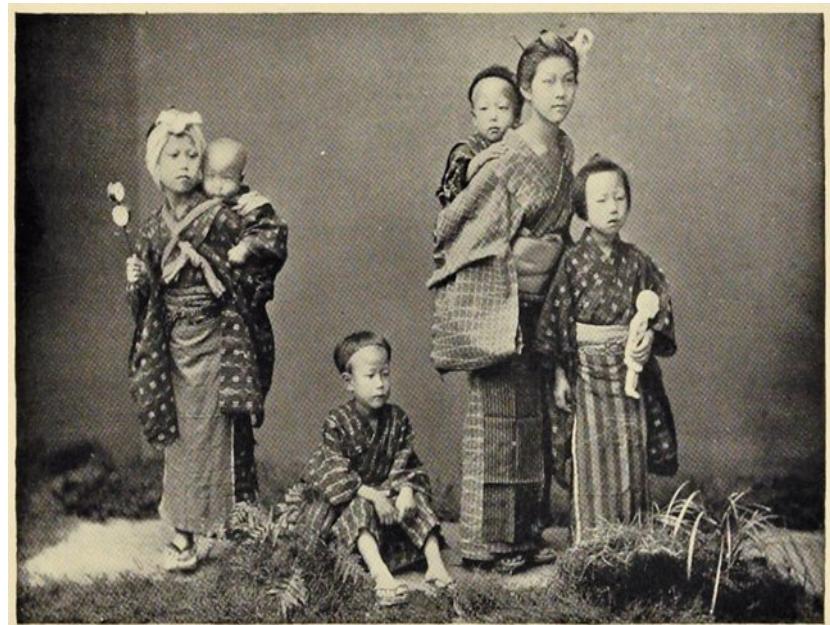
Impressions of a Journey Round the World (1897)

The Japanese people are possessed of much higher civilisation than all the other Asiatic nations; they are courageous, inventive, and highly gifted in intellect; and at the same time cheerful, fond of life, and extremely polite. This latter trait in their character has procured for them the name of "the politest people of the world." This politeness seems to be inborn; you do not only find it with the better classes of society but throughout the population, down to the people of the poorest and lowest ranks. By their system of shutting themselves off from all intercourse with foreign nations the Japanese have not become ossified like the Chinese; on the contrary they have remained fresh and susceptible, and it is principally this pronounced contrast in the behaviour of the two yellow nations which strikes all the Europeans so much when coming from the "Celestial Empire" to pay a visit to the "Land of the Rising Sun." They find in Japan everything so totally different from what they saw in the other parts of Asia; and much of what they see here demands their approbation and even admiration. The Japanese as a rule is not as conceited as the pigtailed son of Tshung-Kwock, who in his self-complacency is possessed of an extravagant notion of himself and his culture. The Japanese on the contrary approaches the foreigner, and with great zeal and discretion endeavours to appropriate everything foreign that seems to him worth making his own. Contrary to the Chinese he shows himself free from any prejudice in doing so. To acquire such a bright disposition their simple mode of living may be of some assistance to the Japanese; they eat the most digestible dishes, rice, fish, and vegetable, rarely meat, and take as beverage mostly drinks which cheer but don't intoxicate. Unlike their

yellow brothers on the mainland they are less economic, but spend easily and with open-handedness what they may have earned oft-times by heavy work. They seldom save for the future, but rely on their children, who will have to take care of their aged parents.

Japan As I Saw It (1912)

Families



“A family group”

Japan: Described and Illustrated by the Japanese (1897)

A typical household living at the corner of my street in Tokio will serve as an example of normal family life as it is lived every day in Japan. I know them well, having had exceptional opportunities to observe their intimate relationships from the inside outwards. The man is just an average man, neither better nor worse than his neighbours, fairly well-to-do, moderately intelligent. The wife is gentle, modest, retiring, skilled in household management. And there are several babies—two of them sons—so that all is as it should be. Every morning the husband goes off to an office where he remains all day, while his little wife sits at home waiting

upon his aged and exacting parents, one or both of whom always want some thing done for them or brought to them. At the hour when her lord is graciously pleased to return she goes to the outer gate and welcomes him with great ceremony and many bows. Do you suppose he troubles to return these pretty salutations? Not at all. He simply gives an inattentive grunt—though he is really quite a considerate man and not at all an ogre as Japanese husbands go—and hurries into the house to change the uncomfortable foreign clothes he is obliged to wear during office hours for his loose kimono. His lady wife hovers around him meanwhile, folds his frock coat and lays it away, brings his *obi* (girdle), puts his pipe and the *hibachi* (firebox) at his elbow, brews fresh tea for him and tells him exactly those things he would like to hear—and those only. Not a word about the petty tyrannies of the mother-in-law or the impertinences of the cook. A highly-strung brain like his—a brain valued by his employers at exactly thirty yen per month—must be kept free from the strain of domestic surroundings, must be made to forget that there are such things in life as cooks or other similar irritations. She brings in the children to amuse him if he is in a good humour, and for an hour he will spoil and pet them and stuff indigestible cakes into their hands. But of her he will take no notice, however well she may have ministered to his comfort. Men who are manly should not show affection to possessions like wives, is his theory. It is a sign of weakness; besides, it is a great deal of trouble, and if you train them properly from the very first they do not expect it. A wife, after all, from his point of view, is his property—*sa chose*, as the French say—something a little better than an upper servant, a little dearer than a second cousin twice removed—a person who walks behind him along the street or into a public dining-room, who carries his parcels, and when he has a friend in to play “go” (chess) slips in and out of the room unnoticed by either host or guest. As a gentleman he treats her kindly, but as a man

he avoids confessing his moral weakness by making love to her. Families in Japan are not the place for affectionate frivolities.

Behind the Screens (1910)

It is easy to study the domestic economy of a Japanese household. Every thing is done in open day: cooking, eating, and sleeping. Even making the toilet scarcely requires the interposition of a screen. The dwelling, as well as the workshop and the merchant's stall, stands open to the street from early morning till late at night; and only a paper screen stretched upon a wooden frame may interpose between the sleeping-chamber and the sidewalk.

The rice or millet, and the sweet potato, if the family can afford such a luxury, is steamed over a movable stone oven containing a few burning coals. When the meal is ready it is placed in little trays, or on mats on the floor, or on a platform raised perhaps a foot above the ground, and the family squat round it, there being no such thing as chair or table in the house. The rice is ladled out in little bowls and distributed; and finds its way by means of deftly handled chopsticks, into hungry mouths, and is washed down with tea prepared by pouring hot water upon a few leaves in a tiny pot. The meal over, the dishes are removed, and the women bring out their work, spinning, knitting, and the like, while the men betake themselves to the streets or fields, or possibly transform the portion of the house next the sidewalk into a shop for the sale of some kind of merchandise.

In the heat of the day the occupants often stretch themselves upon the floor for a siesta, still in full view of the street, and at night mats or cushions are brought in and serve as beds. The screens are drawn and secured by wooden pegs, and the family is at rest. In the morning the beds are rolled up and stowed away, and the business of the day begins.

From Japan to Granada (1889)

The Japanese women do not have clubs, and therefore they have babies. By natural logic, a woman does not have time for both. No false prudery has debased natural law among these simple people. They speak readily and easily of coming events which are dear to their hearts. If life is empty, they always live in hope. "Me no tink moodch trouble, my wife no mind care, she varee moodch hope leetle baby sometime," is the general sentiment in Japan. Maternal love has not been killed by outside duties. Every woman's heart is open to her share of babyhood, and every wife is disappointed if the baby does not appear. Her baby goes everywhere that she goes, whether it be to the temple or to the theatre, to the market or to the store. She attends no meetings where the baby would be a nuisance. A father works in the field with the baby strapped on his back. Old and young are indulgent to the newest baby, and there is often a long line. Very young sisters bear the burden on the back, and never question the propriety, nor expect anything else, and the last baby is carried long after he is well able to walk.

A Woman Alone in the Heart of Japan (1906)

I went one evening to call on the family in the first story, and sat on the floor to have a cup of tea with them. The tea was very hot, but the mother took a large fan to cool it. I told them how old I was, and the ages of father, mother, grandfather and grandmother, and they told their ages. All this is etiquette. The old women especially esteem it a great compliment to be asked their age.

The Sunrise Kingdom (1879)

When a Japanese reaches the age of sixty, he, or she, will very often retire from the responsibilities of the family and household to spend the

rest of his, or her, life in dignified and not unprofitable leisure. This is known as *inkyō*.

The headship of a family in Japan, or even of a household (the two are by no means identical in this country), is often a very onerous position. It involves not only the responsibility for the support of the members and the care of the family property, but also the numerous legal and social formalities which are so worrying to old men. The due registration of marriages and funerals, the proper observances of the numerous anniversaries in honour of the departed, the calls, presents, etc., etc., which Japanese etiquette demands, all require a great amount of time and trouble, and may far better be left in the hands of a younger generation.

So, at sixty, a man retires from all the cares of family business and from all responsibility for social and legal observances. He is now spoken of by the members of his family as *inkyosama*, or the "retired gentleman," and moves off with his wife into some small house where he can be free and at his ease. His son takes his place as head of the family, and an allowance is made out of the family income to enable the old people to be free from pecuniary cares.

It is a very beautiful custom, and the nearer I draw to my own sixtieth birthday, the more clearly do I see its beauties.

Every-day Japan (1909)

This bright March morning in Tokio found very few people up to greet their *O-ten-to-sama*'s rising. The wind was from the north, and fishing-boats were coming down the river to go out on the bay. Some fishermen, standing up to their knees in water, were washing their nets. The To-ri was all quiet and deserted; the busy traffic of the day had not yet begun. In the temples a few devotees lay prostrate before the altars, while over the city at nearly regular intervals fell the deep rich tones of Shi-ba's bell.

But it made no difference to the sun whether there were many or few to welcome him as he brightened Fu-ji's snow-crowned head, sent a long path of red light across the water, and shone upon the great city and on the house where our little neighbor O I-ne san lay asleep on her futon in a corner of a dark room. Her bed was made of blue cloth stuffed with cotton. These mattresses the people call *futons*. Her neck rested on a cushion on top of a wooden pillow.

Just outside of the house, in an open court, an old man was drawing water from a deep well. The water of Tokio is carried by pipes into cisterns or wells from a river near the city. It is tolerably good, but sometimes becomes brackish, from the salt water in the bay, which gets into the pipes. The old man drew the water slowly by means of buckets attached to each end of a long rope which ran over a pulley. Two crows kept flying about his head: these birds in Tokio are the great scavengers, carrying off all the refuse. They are very bold, and will snatch fish from a man's hand. They build their nests in the trees even by the palace, and look down unrebuked upon the emperor and his court. They have meetings upon the tops of the houses, and caw and clap their wings and twist their heads from side to side, until we look up to see what all the commotion is about. They are not afraid of man, for man never injures them.

Near the well, O Cho ("Miss Butterfly") stood brushing her teeth. Her toothbrush was a straight stick made soft at one end, and she had a box of tooth-powder. She made a noise as if some one were choking her. Inside the house, O Kin ("Miss Gold") was opening the wooden slides, which run in grooves cut in the veranda. She began with the farthest one, and ran along, pushing it before her, until it was stopped by the end of the house. Then she started for the second, and disposed of that in the same manner, until all the slides were at one end of the small veranda.

The creaking of the well-rope, the caw-cawing of the crows, the toothbrushing process and the opening of the slides made noise enough to arouse any one, and O I-ne san opened her little almond-shaped eyes to see the sunshine pouring into the house. Then she remembered that she was going to school for the first time that day. O I-ne san was six years old, and it was time for her to begin to go to school.

She got up from her bed and went into the kitchen, which is in the front of the house and is the most completely furnished part. Beside the range are large kettles for rice and hot water. There are immense earthen jars for cold water, and wooden buckets, dippers and ladles. Where the earthen jars are kept the floor slants, so that the water is easily carried off into drains. Here, also, is usually found the shallow copper basin which serves as a wash-bowl for the whole family. On shelves are platters and bottles, and hanging on the wall, sieves and a variety of strainers.

When O I-ne san went into the kitchen, O Kin, with her cheeks all puffed out, was kneeling at the range, trying to make the charcoal burn by blowing. O Cho was cutting dai-kon (radishes) on a little table, using a large knife. When she saw O I-ne san she got up to take her some water in a basin, and handed her a toothbrush, with the pink powder. O I-ne san sat down on the veranda and washed her face and hands, wiping them with a little blue towel, and brushed her teeth. Then she slipped off her blue nightdress—Japanese always use blue where we prefer white—and O Cho helped her to dress. There were no buttons to fasten, no hooks and eyes, pins or strings, to render the process of dressing tedious. The loose garments of the Japanese are confined only by the broad belt.

When O I-ne san was ready, she went in to say "*O-hay-o*" ("Good-morning") to her father and mother. She found them sitting on the floor in a large room at the side of the house.

The best apartment in Japanese houses is always at the farthest side or the extreme rear, opening into the pretty garden. We have here, as in many other Japanese customs, the reverse of our own style—kitchen in front and parlor in the back. The clean white mats constitute the only furniture of a Japanese parlor. By way of ornament there are pictures in crayon, or long scrolls with poems written on them in Chinese or Japanese character. There are also vases for flowers. No chairs, ornamental tables, mirrors, book-cases, or anything of that sort, can be found in a purely native house.

The futons and pillows are carefully put away in the daytime. There are a great many little closets in these houses; the people have a wonderful way of economizing space, and even make drawers in their steep, narrow staircases. Tables which they use for meals, writing, or any other purpose, are small and only about a foot high from the ground. Some families have chests of drawers, and all possess baskets and boxes of all sizes and shapes.

The charcoal brazier, or *hi-ba-chi*, is the only stove used by the people. These are made in various shapes, some of them being highly ornamented. They are invariably made of copper. They give more heat than one would suppose; but the Japanese are very dependent upon the sunshine for warmth, and throw open their houses to admit it even in midwinter. It is only on damp, cloudy days that the people really suffer from the cold.

Were the houses like ours, these open charcoal fires would be dangerous, but the free ventilation here renders suffocation almost impossible. As it is, however, the constant inhalation of charcoal-fumes cannot be otherwise than injurious.

Even the paper slides were open in the sitting-room of the Ka-ji-ma family this morning, and the light and air poured through the house. On the veranda hung pieces of glass, which tinkled pleasantly as the wind swayed them to and fro. O I-ne san calls her father and mother O Tot san

and O Ka san. *I-ne* means "young rice." It is a pretty name for a little girl, for young rice is something very tender and precious, and requires great care in its culture. *O* means "honorable," and *san*, "miss," so this little girl's name all signifies "Honorable Miss Young Rice." And this is no unusual designation. It is in accordance with the common habit of the land to give such.

O Cho and O Kin brought in the breakfast. O Cho carried the little tables—one for each of them—and tiny china cups and plates. On these tables they placed chopsticks, and blue bowls for the rice. O Kin brought the large wooden rice-box and the tea-pot. On a platter there were fish, cooked in the Japanese sauce, *sho-yu*, and some of the radish. O Kin helped to the rice with a wooden spoon, and poured tea into the little tea-cups. Then O Tot san and O Ka san and O I-ne san took their chopsticks in the right hand and pushed the rice into their mouths, eating as fast as they could swallow, washing down the food with cups of hot strong tea. The radish and the fish they also took up with their chopsticks. The radish had been cut into little pieces in the kitchen, and the fish was soft, so no knives were needed.

When the breakfast was over, O Cho and O Kin tied up their heads in kerchiefs. O Kin took a straight stick with long strips of paper at the end for a dusting-brush, and slapped away at the slides inside the house. O Cho carried away the breakfast-things, then got a broom to sweep the mats. Housekeeping in Japan is an easy matter compared to the care of our larger houses, filled with so much furniture, but perhaps it would be better for the women if they had more duties to employ their time.

It was now nearly nine o'clock. O Tot san went away to his business, and O Ka san and O I-ne san started for the school. O Cho walked a little way behind them, carrying some paper and the ink-box, which contains the camel-hair brushes and the India-ink. The school-house was just

around the corner. Long before they reached it they heard the sound of children's voices as they all read together. The noise in a Japanese school is deafening to us, but they do not seem to mind it. The black *so-shi* were hanging up before the door, where the children had put them to dry. These are their copy-books, originally of white paper, but written over so often that they become perfectly black.

O Ka san called out at the door, "*O-go-menna-sai!*" ("Beg pardon!") The schoolmaster opened the sliding door to admit his patron, and the noise suddenly ceased. O Ka san and O I-ne san made the usual courtesy, getting down upon their knees and touching the floor with their hands and foreheads. Their limbs are flexible, and from the power of habit they do this with perfect ease and grace.

O Cho went down in the same prostrate manner a little way behind them. O Ka san told the teacher that her little daughter was six years old; that she was very backward and had a very bad memory, but she wanted her to come to school. The teacher said, "I shall be very happy." Then O Ka san took the money, which was nicely folded up in a piece of paper, from O Cho, and gave it to the teacher. This was a private school, and the charge for tuition was only a few cents per month, paid in advance.

O Ka san then went back to the house, leaving O I-ne san with O Cho at the school. The scholars who were learning to write sat around the teacher with their copy-books on the floor. They held their brushes straight up in their hand and made long broad marks. O Cho untied the bundles she had, and gave O I-ne san some paper and her pen-brush. Then she got some water and poured it on the ink-stone, and rubbed the stick of India-ink in it.

The teacher sat by O I-ne san's side and showed her how to hold the pen. The little girl tried hard to copy the strange character given her. She felt lonely and a little frightened when she saw the other children gazing

curiously at her. But a little girl whom she knew looked up and smiled at her, then crept to her side and said, "You have well come."...

In the afternoon, when O Tot san had come home from his business and O I-ne san and O Cho had come from the school, O I-ne san was sitting idly on the floor by O Ka san's side. The mother was sewing in a way that appeared left-handed to us. The little girl heard voices at the door, and some one spoke out: "*O-ta-nomo-shi-ma-su*" ("I call"). This practice of calling at the door is owing to the fact that no one can knock at these paper doors. It was a neighbor who had come in to have a little chat, and behind her was a servant with baby Kin-ta-ro on her back. The baby's hair was all shaved from his head, and his eyelashes and eyebrows plucked out. His eyes were bright and his little brown face clean. He wore a little red crape cap and a long silk dress with wide sleeves. He would have been a funny-looking little man to us, but O I-ne san thought him very pretty. She looked for his hands and feet, and he lay quietly and laughed at her. But soon the neighbor said it was late, and went away, after they had all drank tea and had *ku-wa-shi* ("sweetmeats"). Then the house was shut up for the night, and O Cho brought in the lamps.

These lamps (*an-don*) are quite high, with a drawer in the bottom, where wicks are kept. Over the drawer is a place for the oil-can, and above that still, and protected by paper slides, is the little saucer in which the oil is put and the wick for burning. They are rather cumbrous, and not handsome. They stand about two feet and a half from the ground, and are about fifteen inches square, all enclosed, with a sliding paper door which may be drawn up or down to increase or to subdue the light at pleasure. Besides these, the Japanese have tall wooden candlesticks with a sharp iron at the top, on which tallow candles are stuck.

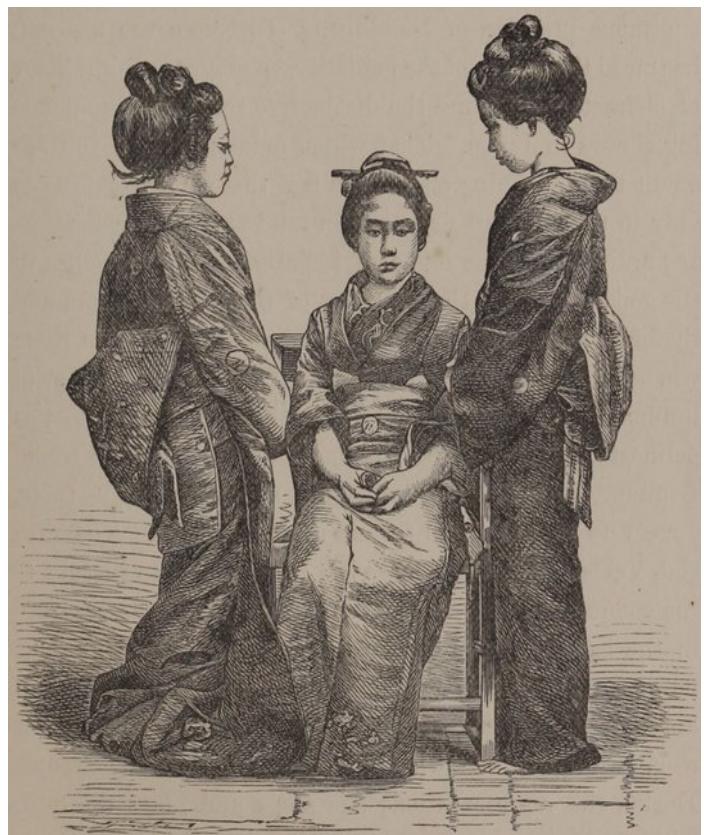
The lamp in the sitting-room gave but little light, but the charcoal in the hi-ba-chi was red and glowing, O Ka san having just fanned it. O Cho and

O Kin brought in supper, which is the principal meal in a Japanese family. O Cho had made some nice soup of fish, with rice and other things stirred in while it was boiling. After supper the futons were brought out, and O I-ne san was undressed and put on her own little bed. O Ka san covered her with another futon, said, "*O-ya-su-mi-ma-sai*" ("rest"), and O I-ne san was soon fast asleep.

Now the night has come, and O Tot san is writing at the little low table, occasionally reading aloud, and O Ka san is finishing the little garment she began to-day.

The Sunrise Kingdom (1879)

Women



"Japanese young women"

Japan: Historical and Descriptive (1877)

The female Japanese is of prettier appearance than the male, and one sees most graceful, attractive figures amongst them. Neck, shoulders and bust are blamelessly modelled; from below the strong, prettily shaped eyebrows shine forth dark, soulful eyes, shaded over by long silk eyelashes, and these charms are the more increased by a small, finely-cut

mouth with rows of ivory white teeth. The hands are very small and neat, and even the women of the lower classes show a fine structure. As a defect in beauty we may perhaps mention the smallness of figure, and their walk with the toes turned in. This walk is perhaps only the result of their wearing sandals and may get lost again in course of time, when they will be more used to wearing European shoes. If their beauty fades early—if Japanese mothers get old and ugly before their time—this is chiefly so because the Japanese children (though they begin at the age of six months to take some solid food) demand mother-milk often up to their fifth year. The Buddhist prohibition of taking animal food has prevented the development of stock-farming in Japan, and as milk nourishment is indispensable to young children, the poor mothers have to degrade themselves to a kind of human milk cows, to the permanent injury of their beauty; at the same time this keeps alive the custom of the so called “female favourite servants,” a custom which has not quite died out yet.

Japan As I Saw It (1912)

The first impression of the fair sex which the traveller receives in a Japanese crowd is in the highest degree unfavourable; the ghastly appearance of the faces and bosoms, thickly coated with powder, the absence of eyebrows, and the blackened teeth, produce a most painful and disagreeable effect. Were it not for this abominable custom, Japanese women would probably rank high among Eastern beauties, certainly far before Chinese.

Narrative of the Earl of Elgin's Mission to China and Japan (1859)

Some of the women we saw were rather pretty, in a pink and white doll style, but their faces were covered with flour or powder, and they gaped at us with an expression of face so utterly idiotic, I cannot understand how some people admire them so much.

Letters from China & Japan (1875)

The married women of Simoda, as well as of Nangasaki and Hakodadi, are known from the single ones by their teeth. As soon as a female is married, she paints her teeth black, and her lips of the reddest vermillion. The women of Japan are of low stature, and some of them are perfect beauties. In Japan, as in China, the females are thought little of by the other sex; and they (or those of the poorer classes) perform a great deal of manual labor.

A Cruise in the U.S. Steam Frigate Mississippi (1860)

It is a mistake, I was recently told, to conclude that only married women stain their teeth; it is a fashion without uniformity of adherence.

Rambles Through Japan Without a Guide (1892)

On one occasion, I remember, we visited the house of a Yacoonin, who received us with evident pleasure, treating us to tea and cake. After some minutes' conversation, his wife entered, accompanied by her female attendant. The officer introduced us to her, but as, unfortunately, she had not followed her husband's example in learning English, the remarks we exchanged were, as is almost always the case when you need an interpreter, few in number. She was a good-looking young woman, thickly powdered, her eyebrows shaved entirely off, and her teeth blackened. The two last-mentioned operations are performed by every woman when she becomes a wife, and as they have generally strongly-marked eyebrows, and pretty regular teeth, with by no means small mouths, the disfiguring effect of the operations may be better imagined than described. The reason ascribed for this extraordinary practice is that each woman may show her husband that from henceforth she desires no admiration but his; though how a husband can reconcile himself to the disfigurement, I cannot think.

Fancy wooing a lovely brunette, with hair like the raven's wing, and eyebrows to correspond, whose coral lips open to disclose two rows of pearls. Then, when the vows have been uttered, and this fair being becomes your own, picture to yourself what you must think on beholding the transformation that, in obedience to the tyrant custom, she has effected —the pearls suddenly turned to ebony, and the arch formed by the eyebrow now a bluish-looking desert!

After leaving this house, the friend who had accompanied us there informed us that the Yacoonin had fallen in love with his wife at a "tea house," and purchased her from the proprietor of the establishment.

A Lady's Visit to Manilla and Japan (1863)

The total absence of intellect, in the expression of most of the women's faces, is greatly accounted for by the fact of their entire want of education, and the very low rank they have been allowed to hold in the social scale. Not only have they never received the respect due to reasonable beings in this life, but their prospect of a share in any future state, has actually been denied them. This state of things is now happily being changed by an edict which places them more on a footing with their Lords and Masters. The old custom of blackening the teeth when married, is also being gradually abolished, and as the dye requires frequent application, even those who have hitherto been obliged to conform to the hideous practice, may profit by this result of advancing civilization.

A still further improvement would it be to the dark-eyed fair sex of Japan, were they forbidden the use of paint and flour, with which they cover neck and face with a most unsparing and unartistic hand! As far as we have seen they do not appear to be in the habit of wearing much jewelry, the *Obé* being to the women, as swords are to the men, their greatest point of extravagance. These obés are worn round the waist like a

sash, but are finished at the back with a thick kind of *hump*, and are often made of very costly materials.

Letters from China & Japan (1875)

Although the position of woman in Japan is superior to that in other heathen lands, it is by no means an enviable one. Woman in the family occupies an entirely subordinate place. A girl is subject to her father's wishes. There is no such thing as "coming of age" for a girl in Japan. She is all her lifetime a mere subject. When married she must obey her husband and father-in-law, and when a widow her son becomes her master. The baby-boy clings close to his mother's side, and lays his little cheek against hers, and talks a language which she alone can understand. But as he grows up, too often he learns to despise her. There are happy exceptions to these statements, where the family-life seems pure and peaceful, and woman appears to have her rightful place.

Yet with all this fathers seem to take great care of their little daughters. The best clothing they can afford is bought for them; they send them to school and are interested in their education, paying liberally whatever is required.

The Sunrise Kingdom (1879)

To look as white as possible is evidently the ambition of the younger women, for their faces and necks are very conspicuously powdered, while the chalkiness thus produced is relieved by brilliant touches of vermillion on the lips. In all this, however, there is no attempt at concealment, and one's criticism is thus disarmed.

The Land of the Morning (1882)

Our neighbours [at a hotel in Nikko] are nice lady-like looking girls, and are, I see, modern enough in their manners to sit down to dinner which is

being brought in on pretty trays in lacquer bowls with their brothers; formerly it was not etiquette for the men and women of the family to eat together, and Japanese gentlemen of the old school are heard prophesying direful results from the present movement in favour of modifying the ‘subjection of women.’ They urge the ‘thin-edge-of-the-wedge argument;—if you begin by allowing your wife and daughters to speak before they are spoken to, and even dine with you, how is the natural and just authority of the man to be maintained? The decrees of Heaven and of domestic legislation will alike be disregarded by the rising generation of women, encouraged in Government schools by ‘foreign devil’ teachers to assert themselves, and be as ‘hens that crow in the morning.’ Indeed, some ancient folk in Japan are ready to agree with the husband of a learned lady of the last century in Europe, that ‘A wise woman is a very foolish thing;’ and hesitate to disturb that docile and placid ignorance which they regard as ‘a very excellent thing in woman.’

Journal of a Lady's Travels Round the World (1883)

You can see women at work on the farms almost as much as men. You will see them in the spring up to their knees in slush, planting out the young shoots of rice. If you hire a horse in the summer to carry your luggage when you are out on a tramp, it is ten to one that the horse comes in charge of a woman. It is difficult to say what field labour there is that the woman does not share with the man. From the time that she has reached her full growth to the time that she is beyond labour, she toils in the fields, especially if she is the wife or daughter of a labourer or small tenant-farmer. In the intervals of labour she will suckle a child; when there is no work for her in the fields she is at her loom, weaving some simple cotton cloth for domestic uses. When she is too old for out-door work she stays at home, does the cooking, cleans the house, mends the clothes, and

prepares the water for the evening bath. You never find a Japanese country woman idle, and, in spite of their poverty, the savings banks could tell you a great deal about their thrift. In the larger farmhouses, in some districts, there is also the feeding of the silkworms,—a most engrossing occupation while it lasts,—and happy is the farmer in Shinshu or Joshu who has a houseful of women folk. The greater part of the silkworm-rearing falls on the women, as does the tea-picking in other parts of the country.

Every-day Japan (1909)

Children

The most picturesque and amusing beings ... in Japan, are not the men nor the women, but the children, owing to the bright colouring and the infinite variety of pattern of the stuff of which their dresses are made, and the quaint old-fashioned look which the dress gives them as they toddle about (especially, I presume, in the winter season, when they wear more clothes), with their little shaved heads, chubby faces, and jet-black eyes. ... I may say in passing that I have but one very strong objection to these little life-visitors to the sunrise-land, and that is that they do not, as a rule, get their little noses attended to nearly often enough, though even in that matter they are, perhaps, "more sinned against than sinning."

Japan: Its History, Traditions, and Religions (1880)

The children here are always laughing and happy; it is delightful never seeing anything or anybody ill-treated.

Journal of a Lady's Travels Round the World (1883)

I thought it singular that, during the whole period of our stay in Yedo, I should never have heard a scolding woman, or seen a disturbance in the streets, although, whenever I passed through them, they were densely crowded. Upon no single occasion, though children were numerous, did I ever see a child struck or otherwise maltreated.

Narrative of the Earl of Elgin's Mission to China and Japan (1859)

Japanese children have a great deal done for their amusement. We often pass large toy-shops filled with pretty things for them, such as windmills, kites, tops, balls, dolls, toy cats, dogs and other animals, all highly colored. The children who play about the streets are merry little people; they have

sparkling eyes and bright, intelligent faces, and seem to enjoy their sport as much as little ones at home. Many of the girls have babies strapped on their backs. These babies' heads roll from side to side, and the poor little unprotected eyes blink in the sunshine. Some of these children are covered with loathsome sores. Skin-diseases are very common here.

It is said that Japanese children do not cry or quarrel as do those in our land. Several causes have been assigned for this. Though parents are very strict in exacting obedience, they do not subject their little ones to so many orders or restraints. Then their clothing is much lighter than in this country, giving more freedom to their limbs, and they are more the children of nature than of artificial life. And another cause may be found in the fact that they have less vitality and nervous energy than European or American children have, and hence are more indifferent to both pleasure and pain. These little Asiatics are quiet and patient generally, content to go on in the same routine day after day. They do not give us so much to write and talk about as the children of our land, with their pretty sayings and doings. They do cry sometimes, and their screams are long and loud.

The mission of the little street-children has been very sweet to us. When we first came here, the people seemed like inhabitants of another planet. The only way we could gain any feeling of kinship was by shutting our eyes to their strange customs and letting the sound of the children's voices in their happy laughter or grieved crying enter our ears. It was then that we heard familiar sounds, and realized that these strangers are indeed our flesh and blood. And so we pray God to bless the little children of Japan.

The Sunrise Kingdom (1879)

I have heard somewhere of a difference of ceremony observed at the birth of a boy-baby and a girl: the little boy is raised and the girl lowered,

in token of superior or inferior position. But I have never myself noticed any difference in their treatment, and great care is taken even of sickly or deformed infants. The Japanese are not like their neighbors, who desert their blind, deformed or diseased infants.

The Sunrise Kingdom (1879)

While walking along [in a poorer quarter of Tokyo] between the low wooden houses with their heavily tiled roofs, we have abundant opportunities of seeing every phase of domestic life. Here we see a party of little children with their bright dresses of imitation crape (*chirimen*), and their little heads clean shaved with the exception of four little tufts, one in front, one behind, and one at each side. Some are flying kites made in the shape of diminutive men with outspread arms, while the smaller ones are confining their attention to the perilous occupation of climbing down from the raised floor of the houses to the road, and there making their first attempts at walking in clogs; and as they always secure the biggest ones at hand, their endeavours are often extremely amusing. The moment a *jinriki-sha* is seen approaching, the children immediately show a strong desire to be on the opposite side of the road, the result of this generally being a series of narrow escapes, which would in many cases be bad accidents were it not that the *jinrika-sha* is so quickly swerved aside or stopped.

Japan: Its History, Traditions, and Religions (1880)

The dear little rosy-cheeked shaven-pated children in wadded garments of many colours, which make them look like animated patchwork-pincushions, play round me in the sunshine, a game something like hop-scotch, with the ground marked out by blossoms of crimson camellias brought down from the tree overhead by last night's rain; or they try to

make pebbles lodge on the bar of the great stone gateway, which, if they succeed in doing, will bring them good luck.

Journal of a Lady's Travels Round the World (1883)

One peculiar custom is soon noted. It is the destiny of every girl, and many of the boys, to assume at an early age the care of younger members of the household; and almost every one, from four years old upward, has a baby strapped upon the back. Seen at a little distance, if the baby is awake, the two heads seem to belong to one person, the smaller being set a little to one side, instead of squarely upon the shoulders; and if, as often happens, the other head, to maintain a balance, leans in the opposite direction, it is a question at first which belongs to baby and which to nurse. Intent upon their sports or running of errands, as the case may be, these children seem scarcely conscious of their burthens. And the little ones, seemingly aware of their dependence, are hardly more trouble than so many kittens. They submit to be jounced, jolted, and tossed about in most reckless fashion, seldom cry, and when wearied fall asleep with head drooping back or to one side, in a way that threatens instant dislocation of the neck.

From Japan to Granada (1889)

The children, it seems to me, must seem charming to every traveller; they are so quiet and pretty and well-behaved—and especially so polite. I amused myself by bowing profoundly to a half-naked youngster; but he returned my salutation gravely, and with equal formality. The younger children are occasionally terrified at sight of me. Perhaps mothers have frightened them into good behaviour by vague hints as to the "hairy-faced foreigner." Many times babies on their mothers' backs break out into violent crying, as they see me looking at them. One morning I came upon a little boy of five or six playing with two younger children in the road. I stopped a moment to look at them, when patting the others on the back

with a hurried injunction to get behind him, he faced me with a piteous, scared, but admirably brave look, as if to say "I don't know what you are going to do; but you can't touch my little brother and sister till you've killed me!" I hope he thought better of me before we parted.

Rambles Through Japan Without a Guide (1892)

Foreigners

I saw one or two instances of men speaking the English language, entering the clean, mat-spread rooms of the Japanese, in their dirty boots, in spite of the protestations by words and signs, and the looks of despair of the owners. To shout at and abuse the people, tiresome and procrastinating though they be, is ill calculated on the part of foreigners to gain their willing services; yet I witnessed many instances of such violations of civility during my stay in Nangasaki. I wish my countrymen and Americans would remember, that to treat the people of Japan, with whom they may have to do, as they would a Hindoo servant or a Chinese cooley, will be the very worst manner of having their wants or wishes attended to. On the other hand, kindness and attention not to violate their prejudices, and, if possible, to enter into their social life, will be the best method of having everything that may be required. This was the way in which the Russians, during their stay of nine months in Nangasaki, contrived to gain the affections, not only of the people, but of the higher authorities.

Japan, the Amoor, and the Pacific (1861)

Let me introduce to the reader the American trade-agent or consul. If anything ought to prevent governments intrusting political business to trading men, especially in such a country as Japan, the disgraceful scenes which passed in this town of Hakodadi, ought to be a lesson. An American clipper-schooner, the *Maury*, under, I believe, the English flag, had followed us up from Hong Kong, and her commander intended to remain as a merchant in Hakodadi. Whatever may have been the disputes between these two men, who accused each other (and the whole was an

affair of dollars, or the means of gaining them), the fact of a representative of a great people like that of the United States, so far forgetting himself as to come to blows with his opponent, and even to fight a maudlin kind of duel with him, and then their both running to complain to the consul of another nation of each other's proceedings, is to make a consulship a laughing-stock to all lookers-on; and a pretty picture it was to set before a people like the Japanese and their officers, whose satirical nature, though their words may not be understood, can be unmistakeably read in the nervous twitching of their mouths, and the droll twinkling of their eyes.

Japan, the Amoor, and the Pacific (1861)

I found [the naturalist Dr. Von Siebold] at home, and he received me most kindly. His house is a good one for Japan, and his workshop or library, to which he introduced me, contains works of all countries on his favourite pursuits connected with natural history. But it was to the garden that my attention was more particularly drawn.

On a level with the house and around it are small nurseries for the reception and propagation of new plants, and for preparing them for transportation to Europe. Here I noted examples of most of the plants figured and described in Dr. Siebold's great work, the '*Flora Japonica*,' so well known to all lovers of oriental plants; and several new things hitherto undescribed. A new *Aucuba* with white blotches on the leaves was striking; there was also the male variety of the old *A. japonica*, numerous fine Conifers, such as *Thujopsis dolabrata*, *Sciadopitys verticillata*, *Retinospora pisifera* and *R. obtusa*, and many other objects of interest. Plants with variegated foliage were numerous, and many of them were very beautiful. Amongst the latter I may mention Thujas, Eleagnus, Junipers, bamboos, *Podocarpus*, *Camellias*, *Euryas*, &c.

On the hill-side above the house Dr. Siebold is clearing away the brushwood in order to extend his collections and to obtain suitable situations for the different species to thrive in. For example, he will have elevation for such plants as require it, shade and dampness for others, and so on. Long may he live to delight himself and others with his enlightened pursuits!

Dr. Siebold speaks the Japanese language like a native, and appears to be a great favourite with the people around him, amongst whom he has great influence. "Doctor," said I to him on taking my leave, "you appear to be quite a prince amongst the people in this part of Japan." He smiled and said he liked the Japanese, and he believed the regard was mutual; and with a slight cast of sarcasm in his countenance, continued: "It is not necessary for me to carry a revolver in my belt, like the good people in Desima and Nagasaki."

Yedo and Peking (1863)

Epunga, to which I was bound while making these observations, was reached in due course. I found the proprietor had a nice little private garden, and also a nursery in which he propagated and cultivated plants for sale. On the premises there was a building, apparently for the use of foreigners, which was only opened when any foreigner came out from Nagasaki for a day's pleasure. Like many other places of the kind, its walls were defaced with the writing of the great men who had visited it, and who took this means of immortalising themselves. Doggrel lines, some of them scarcely fit to meet the eye, were observed in many places written in Dutch, German, or Russian. Our own countrymen had not been there long enough to visit the place and leave their marks; doubtless these will be found also in good time.

Yedo and Peking (1863)

At the time of my visit there were an unusually large number of foreigners living in Yedo. In addition to the members of the English, French, and American Legations, whose countries had already made treaties with Japan, there was a deputation from Prussia engaged in making a treaty for that country, and a number of American officers who had come out in the 'Niagara' with the Japanese ambassadors. Everything was going on quietly; and although a short time before Mr. Alcock's servant—a Japanese—had been murdered, and an attempt had been made upon the life of a Frenchman in the service of the French Consul-General, the impression was, that these men were probably not altogether blameless, and had brought such punishments upon themselves. Be that as it may, no one seemed to have any hesitation in moving about, and I thus had an opportunity of seeing all the most remarkable parts of the city, as well as many suburban places of great interest. It is true that we were always followed by the guard of yakoneens, but one had only to fancy himself a person of great importance—a prince or a noble in the far East—and this body-guard was easily endured. I found them always perfectly civil, and often of great use in showing me the right road.

Yedo and Peking (1863)

Our fellow-passengers [on a sea voyage from Kobe to Yokohama] are altogether a mixture. Two near neighbours at the dinner-table turn out to be travelling quacks, one bent on making known to his fellow-foreigners in Eastern settlements the inestimable advantages to be derived from a course of sugar-coated pills; the other desirous of raising subscriptions for an elaborate history of the American civil war, to come out in numbers, and looking, from his somewhat motley appearance, as if he had already come out in numbers himself.

Round the World in 1870 (1872)

We stay a night at Fuji-sawa, where our experience corroborates the statement that the native tea-houses are worst when nearest a foreign settlement. An influx of 'Jacks' with bottles of beer or of worse liquor, with dirty boots, and no respect for mats, must tend to render a Japanese landlord desperate of cleanliness and neatness.

Indeed, it is much to be regretted that many Europeans, when settled in these distant countries, far from any influence of public opinion, not only will not respect and copy the natives in their good points, but even take advantage of their more lax ideas on many other points to throw overboard the higher morality which they might have imported with them from the West. Our intercourse with Japan is not likely to confer real benefit on the Japanese or on ourselves till this is altered.

Round the World in 1870 (1872)

I lunched at the hotel with Mr. Morton, who had crossed in the "Alaska,"—a very superior man, but an intense American. He seemed to think that Japan might become a State of the Union. I told him that a semi-barbarous people required to be governed, and that they seemed to me utterly unfitted for the advanced institutions of the States.

A Visit to Japan, China, and India (1877)

It was indeed an agreeable surprise to find so much European and American society. Japan had so long been practically out of the world, that few who sailed for it thought otherwise than that during their residence there they would be in a sort of banishment,—possibly an agreeable banishment on account of the interest of the country, but still a banishment. Their friends probably on hearing of their intention to spend some years in Japan, held up their hands in astonishment, and asked how they could think of such a thing. Giving up all their home comforts and all civilized society! They would no doubt have to live in a mere hut, and

then the food—how would they manage to keep themselves alive? Really it was very foolish! And the travellers themselves might be excused for having some notions like in kind if not in degree, and for preparing themselves for a considerable amount of discomfort and isolation. It was therefore a delightful surprise to all foreign residents in Tôkiyô to find on arrival how different from their expectations was the life in the city of their adoption. Here was a European and American population of at least 300, and these for the most part persons of culture, connected either with one or other of the government departments, or with one or other of the legations or consulates, or with Christian missions. Apart altogether from the attractions of the Japanese themselves, there was for them intercourse with a foreign community of a singularly inviting kind, on account both of the many nationalities represented, and of the generally high type of the individuals who represented these nationalities. In fact, the opportunities of social improvement were in many respects superior to those to be found in an average home city, and certainly far superior to those of any other city in the Far East. It was quite an exceptional privilege to be brought into contact with such a multiform culture.

The Land of the Morning (1882)

How curiously national characteristics come out! A Frenchman rushing out of his room in our hotel during the earthquake met an Englishman doing the same thing, and apologised at once for the incompleteness of his toilette. A German friend told us (he was writing at the time) that he took up his rule and measured the swing of his lamp to test the force and direction of the shock. Scientific observations during an earthquake!

Journal of a Lady's Travels Round the World (1883)

One of our friends is a distinguished Japanese scholar, and can translate everything we meet. Of course, at first Japanese was a new language at

our [British] Foreign Office, and funny stories are told of the strange officials sent out to Japan as consuls. One honourable gentleman (whose spelling puzzled even the Japanese) had at length to be recalled for digging up skulls in a cemetery, on behalf of friends who wished to study the fashion of Japanese heads. A very 'grave offence,' our Government styled it, in relieving the too enthusiastic head collector of his office.

Journal of a Lady's Travels Round the World (1883)

One gentleman, for many years a resident in Yokohama, told me that in every one of the new treaty ports a new race is growing up, corresponding with the Eurasian of British India. Every foreigner engaged in commercial pursuits, is expected, if he has no family at home, to take a Japanese wife. I say "wife," because, as in the State of New York, no religious ceremony is necessary to make the relation quite legal, according to Japanese law. But supposing the merchant retires from business? Then he "divorces" his wife; provides for her future, and that of her children, if she has any; and sails away to European respectability. Sometimes he departs without making any provision for his offspring, and leaving their mother to poverty. Still, as the relation, in Japanese eyes, is a sort of wedlock, her reputation is in no way injured, nor her chances diminished of making another marriage.

Everywhere in and about the European quarter I came upon children of the mixed race, some of them exceedingly good-looking.

Rambles Through Japan Without a Guide (1892)

Many a time I have asked foreigners who have lived all their lives in Japan to tell me frankly how they liked the people. One or two, before answering, asked whether I meant the generation of Young Japanese or the older men, and then replied, when I said "the people as a whole," "The more I see of the new generation the better I like the old." Others did not

differentiate. "We distrust the nation entirely," they replied. "The rank and file have a hearty dislike for foreigners and are without the least spark of gratitude. Not being disinterested themselves towards other nations, they cannot fathom any one who is, and seem to suspect us of a hidden and bad motive if we do anything exceptionally kind."

Behind the Screens (1910)

The foreign population of Japan is constantly changing, like that of China. Leaving quite apart the globe trotters, tourists, and commercial travellers, who come here only for a short visit, the stay of the real residents also is only a short one. In the consular service at certain periods the usual transfers take place, and as far as the great number of merchants is concerned, all of them, more or less, come out with the avowed intention of going home again after a certain period, that is to say, as soon as they think they have made money enough to do so. This is no longer so easy as it used to be, and many a business man will soon come to the conviction that in a big European harbour or commercial town he might be able to put aside just as much of his earnings as in Japan.

Japan As I Saw It (1912)

Missionaries

The people on shipboard were not favorable to missionary enterprise in Japan. They said that it was contrary to the treaty, and that missionaries had no right to go, as such, to Japan at all. We thought differently, and looked above the treaty to One who has commanded his disciples to go into all the world.

The Sunrise Kingdom (1879)

A few months later [after leaving Japan] at San Francisco, I attended a lecture given by an intending missionary, who was accompanied by a poor ship wrecked Japanese. His lecture commenced, *secundum artem*, by well abusing the Romanists. He thence proceeded to a relation of his own call. He had been a foremast man of Perry's expedition, and on his return felt that he had received a call to preach the Gospel to the Japanese. His logic was sublime. "I waited," said he, "till I received promises of support to the amount of 1,000 dollars a year, and then I started off." His unfortunate follower then sang a song in Japanese, and he himself related a few half-fabulous anecdotes about the Japanese. Now faith may work wonders, but in our age it must be accompanied by high capabilities and arduous training, and to convert Japanese to Christianity requires powers superior to those needed for camp-meetings or tea-party preaching. And, I think, it is due to those charitable persons who give their money and prayers towards a good object, that suitable persons, at least, should be chosen to carry out their intentions.

Japan, the Amoor, and the Pacific (1861)

Since the visit of Commodore Perry of the U.S. Navy in 1854 the gates of Japan have been thrown open once more, and foreigners are again allowed to dwell here. Following upon the soldiers, the sailors and the merchants came the missionaries, ready to spread the truths of the gospel, and to tell the Japanese, not of the power of the pope, but of the power of the Lord Jesus, whose kingdom, though not of this world, is yet an everlasting kingdom whose dominion hath no end.

These missionaries are learning the manners and customs of the natives, and gradually winning their confidence. Much of their time is occupied in studying the difficult language and preparing grammars and dictionaries; also in translating the Bible and other books for popular use. They are now distributing Bibles in the Chinese tongue, and also teach English to those who apply, using Christian books, and sometimes the Scriptures themselves, for that purpose. The missionary doctor treats the physical diseases of his patients and tries to lead them to the GREAT PHYSICIAN. The missionaries are watching, praying and waiting for the time to come when the gospel may be publicly proclaimed in Japan, and its people allowed full liberty to worship as they please.

The Sunrise Kingdom (1879)

Some of the missionaries have lately returned from a short pedestrian tour, and give a pleasant account of their trip. They have much to say concerning the beauties of the land—its mountains and valleys, green fields and bright waters; but our interest is chiefly centred in speaking and hearing of the people, especially with reference to their preparation for the reception of the gospel which is to be given them. Much of interest and encouragement has been obtained. Bibles in the Chinese for the upper classes, all of whom read in this language, are being circulated throughout the country. Many are inquiring for them, and are anxious to study them.

The teacher of one of the missionaries, who has just come from the capital, brings word that one of the Japanese there has a school of ninety persons expressly for the purpose of teaching the Bible, and that he is determined to teach it even at the risk of his life. He is constantly armed and prepared to resist any attack. He also tells us that a man high in authority expressed a wish to have a Bible, and that he presented one to him.

The Sunrise Kingdom (1879)

On the first Sabbath of December one of the missionaries began a Bible class—the first ever attempted in the Tokio mission. It was held in the parlor of the new house. A fire was kindled in the large stove, benches were brought, and the dark-skinned, black-haired natives gathered in to hear the teaching of the word. Outside, the sun was shining brightly, the bay sparkling in the glorious light, and sailboats were gliding noiselessly by. Some of the young men had English, and some Chinese, Bibles. The verses were carefully explained in Japanese, and at the close the pupils heard a prayer to the true God for the first time. Friends at home would have been much gratified could they have seen the earnest attention paid by the pupils. These meetings were kept up, with increasing interest, for several weeks, and we hoped and prayed that great good might result from them. ...

On Christmas-day the class assembled as usual; but a few days after, we heard that some one had informed the ya-cu-nins at the custom-house of their meeting, and that these officers were going to report to the government, so that the pupils were in danger of losing their liberty, if not their lives. The missionaries felt it to be their duty to warn the pupils of the threatened danger, and it has resulted in breaking up the class. Even the interesting school of little ones has dwindled down to four scholars.

A few young men are coming to read the Bible privately. They creep cautiously, by night, over the fields, or singly in the daytime, to elude the vigilance of the ya-cu-nins. Our new year (1871) has thus dawned rather sadly upon us.

The Sunrise Kingdom (1879)

At Nagasaki I had the pleasure of again meeting the Rev. Mr. Andrews, of the Church of England Missionary Society, who, with Mrs. Andrews, came out in the same ship as ourselves from Suez. They were good enough to show us the little new church and schools in which they hope to labour for years to come in educating, in more ways than one, such of the resident Japanese adults and children as may be willing to receive their instructions and ministrations. It would be well if missionary authorities could always obtain such services as theirs, which, I feel confident, will be conducted with a wise regard to the exceptional, and often trying, conditions under which they have to work. Their church buildings and residence are situated on the western side of the old Dutch settlement of Deshima (where I am afraid the Dutch did not always set a very Christian example), commanding a beautiful view down the harbour, between the blooming hills on either side of it. Fortunately Pappenberg, down the steep sides of which the Japanese Christians were hurled into the sea by thousands two hundred and fifty years ago, is not within their home view, and I hope they will not remember too often that it was at Nagasaki that Christians were before their time crucified. May they and their present work prosper!

Japan: Its History, Traditions, and Religions (1880)

It is by no means to the credit of the average European or American resident of Japan that he speaks slightingly of the work of the missionaries —the men and women who have voluntarily surrendered the attractions

of home for service in a foreign field. As a rule, he knows little or nothing of the work of those whose character he thus depreciates, and sometimes asperses. He seldom looks inside a church, and in frankness it must be said, his own course of life gives him little relish for what the church especially represents. The tone of morals in foreign communities in the Orient falls far short of the accepted standards at home. There are honorable exceptions to the rule, but unfortunately they are not in the majority.

From Japan to Granada (1889)

[Japan] appeared to me the very ideal of a noble country awaiting and attracting missionary enterprise, and worthy of the utmost efforts of the Church of Christ. ... And if I may venture to repeat words I used on my return when pleading its cause before the Church Missionary Society,—

"If you had been asked to sketch an ideal land most suitable for Christian Missions, and when itself Christianized most suited for evangelistic work among the nations of the far East, what, I ask, would be the special characteristics of the land and people that you would have desired? Perhaps, first, as Englishmen or Irishmen, you would have said, 'Give us islands, inseparably and for ever united; give us islands which can hold their sea-girt independence, and yet near enough to the mainland to exert influence there.' Such is Japan—the Land of the Rising Sun. 'Give us a hardy race, not untrained in war by land and sea; for a nation of soldiers, when won for Christ, fights best under the banner of the Cross—for we are of the Church militant here on earth: give us brave men;' and such are the descendants of the old Daimios and two-sworded Samurai of Japan. 'Give us an industrial race, not idlers nor loungers, enervated by a luxurious climate, but men who delight in toil, laborious husbandmen, persevering craftsmen, shrewd men of business;' and such are the

Japanese agriculturists, who win two harvests a year from their grateful soil; such are the handcraftsmen there, whose work is the envy of Western lands; such are the merchants, who hold their own with us in commerce. ‘Give us men of culture, with noble traditions, but not so wedded to the past that they will not grasp the present and salute the future;’ and such are the quick-witted myriad-minded Japanese, who with a marvellous power of imitation ever somehow contrive to engraft their own specialities upon those of Western lands. ...

“There is very much land to be possessed, but we are well able to overcome it, and, God helping us, we will. What will conquer? Not Agnosticism, with its heartless no-creed; not Deism, with its icy distance betwixt God and Man; not Roman superstition, with its Mariolatry and priesthood; not Plymouthism, that molluscous kind of Christianity with no backbone to it; not the repellent doctrine of limited redemption; not that hideous nightmare of annihilation, nor the baseless dream of Universalism:—but the good old faith of the everlasting Gospel on Bible foundations and Apostolic lines.”

Japan As We Saw It (Bickersteth) (1893)

Missionaries abound in Yokohama, engaged in the work of teaching, and converting the natives to the various forms of the Christian religion. It is a little curious to note the difference in the sentiment concerning missionaries on different sides of the ocean. Coming from the atmosphere and influences of the Sunday-school, the church, and the various religious activities, the missionary seems to most of us an exalted being, who deserves all honor, respect, and sympathy. Arrived among the people in Asiatic ports, one learns, to his surprise, that the missionaries, as a class, are “wife-beaters,” “swearers,” “liars,” “cheats,” “hypocrites,” “defrauders,” “speculators,” etc., etc. He is told that they occupy an

abnormally low social plane, that they are held in contempt and open scorn by the "merchants," and by society generally. Certain newspapers even yet love nothing better than to catch any stray slander or gossip concerning a man from whom there is no danger of gunpowder or cowhide. Old files of some of the newspapers remind one of an entomological collection, in which the specimens are impaled on pins, or the store-house of that celebrated New Zealand merchant who sold "canned missionaries." Some of the most lovely and lofty curves ever achieved by the nasal ornaments of pretty women are seen when the threadbare topic of missionary scandal is introduced. The only act approaching to cannibalism is when the missionary is served up whole at the dinner-table, and his reputation devoured. The new-comer, thus suddenly brought in contact with such new and startling opinions, usually either falls in with the fashion, and adopts the opinions, the foundation for which he has never examined, or else sets to work to find out how much truth there is in the scandals. A fair and impartial investigation of facts usually results in the conviction that some people are very credulous and excessively gullible in believing falsehoods.

Scarcely one person in a hundred of those who so freely indulge in, and so keenly enjoy, the gossip and scandal about missionaries, realizes their need of human sympathy, or shows that fair play which teaches us that they are but human beings like ourselves. The men of business and leisure for every thing except their tongues are utterly unable to understand the missionary's life, work, or purpose. Apart from the fact that a man who strives to obey the final and perhaps most positive command of the Great Founder of Christianity, to preach the Gospel to every creature, should win respect so far as he obeys that command, it is also most happily true that some of the very best, most conscientious, though quiet, work in the civilization of Japan has been done by missionaries. They were the first

teachers; and the first counselors whose advice was sought and acted upon by the Japanese were missionaries, and the first and ripest fruits of scholarship—the aids to the mastery of the Japanese language—were and are the work of missionaries. The lustre shed upon American scholarship by missionaries in China and Japan casts no shadow, even in the light of the splendid literary achievements of the English civil service. Besides this, a community in which the lives of the majority are secretly or openly at variance with the plainest precepts of the Great Master can not, even on general principles, be expected to sympathize very deeply with, or even comprehend, the efforts of men who are social heretics. It is hard to find an average “man of the world” in Japan who has any clear idea of what the missionaries are doing or have done. Their dense ignorance borders on the ridiculous.

On the other hand, a few, very few, who call themselves missionaries are incompetent, indiscreet, fanatical, and the terror even of their good and earnest brethren.

The Mikado's Empire (1894)

Attitudes toward foreigners

We entered the inn [near Hakodate] and set about preparing dinner, part of which, consisting of preserved meats, we had brought with us. The hostess supplied fish, eggs, and rice, with other items of Japanese fare. Seated in the fashion of the country in the interior of the building, our repast formed a sort of theatrical representation to the whole village. Men, women, and children crowded to the bars of the window to have a good look, and, if their amusement might be judged of by their laughter, they had plenty of it in seeing the barbarians eating.

Japan, the Amoor, and the Pacific (1861)

In the afternoon, pleasure-parties from the shore used to come and inspect us [on our ship in Edo Bay]; boat-loads of ladies, with a great deal of white powder on their cheeks, and lips painted a brilliant vermilion, gazed on us with the utmost interest and delight, making witty remarks at our expense, and then laughing immoderately.

Narrative of the Earl of Elgin's Mission to China and Japan (1859)

The Japanese have the greatest hatred of the Chinese: they do not acknowledge them as neighbors, and were anxious to have us understand that they were not Chinese.

A Cruise in the U.S. Steam Frigate Mississippi (1860)

We rode too fast [through the streets of Edo] to permit of a crowd thronging us; nevertheless our presence caused an unusual excitement. The shop doors were crowded, grave two sworders stopped and even turned round to gaze after us; a few old women hobbled away slightly alarmed, and many young ones looked on with curious eyes. But on our

dismounting and entering a shop, a crowd of some hundreds immediately collected round the door, and as there were none of the officials present whose ostensible duty it was to protect us, it became at last very disagreeable. The shopkeeper, on one occasion, made a barrier of rope around his house to keep off the multitude; on another, at a china shop, the master set two of his men to take our horses and clear the crowd with their heels, which was done quite efficiently. But at last a band of "gamins," like mischievous little imps as they are in all countries, began to hoot and cry, and throw little pieces of mud at us. The gesticulations of the shopmen were in vain; the fun seemed to spread from the boys to the grown-up people; there was nobody near of sufficient rank to influence the people, and we began to be threatened with serious annoyance. But a little champion soon rescued us. This was a little fellow about fourteen years old; but his two swords, one of which was almost as big as himself, and his silk and crape dress, must have informed the mob of his rank, for when he took up a stick and laid it about the persons in the foreground, the whole mass fell back without a murmur. They were as submissive to that two-sworded child, as a flock of sheep to a shepherd. He followed us into one or two other shops and protected us from any further annoyance.

Japan, the Amoor, and the Pacific (1861)

Once or twice I made excursions of some six miles into the heart of the city [Edo] under the escort of an officer, one of the three who had accompanied us on horseback a few days before; but there were several streets into which I could not prevail on him to conduct me. On my attempting to go alone, he implored me by words and gestures to refrain. I had remarked on former visits that several streets crossing the thoroughfares we passed were closed up by strong bars of wood and guarded by wardens, who allowed none to pass. Crowds of people were

in these streets pressing on the barriers. I was now given to understand by this officer that there were many districts in the city where the feeling towards all foreigners was very hostile, and that those streets had been closed by order of the Government; the streets where they opposed my entrance were of that class.

Japan, the Amoor, and the Pacific (1861)

We went to see some most exquisite azalias which were growing in one of the adjoining gardens [near Nagasaki], in which we seated ourselves awhile, to rest and look about us, affording the worthy people ample time for another good scrutiny of the foreign importation. One woman, touching my dress, felt the steel of the crinoline, and looking up to my face with a puzzled expression, said something in Japanese, which I interpreted, "What is that?" Her tone of astonishment evidently rousing the curiosity of others, an old priest, who stood near, also began to touch my dress, and, as he would probably have been followed by others, I was compelled to signify that the examination must end, not caring to go through the same ceremony with all. ...

On our return home we attracted the usual amount of attention, especially in passing through some of the more unfrequented streets, in which the people seemed much amused at seeing me take my husband's arm. One old man, catching hold of his good lady, who was nursing an infant, and, with dress disordered, exhibited a pretty fair portion of her person, placed her arm within his, endeavouring to walk as much as possible like us, to the undisguised merriment of the lookers-on, who burst into loud and prolonged shouts of laughter.

A Lady's Visit to Manilla and Japan (1863)

The dogs were the only animals which showed their enmity to us, and this they did in a manner not to be mistaken. They rushed out of the

houses, and barked at us in the most furious manner; but they are cowardly withal, and generally keep at a prudent distance.

These dogs appear to be of the same breed as the common Chinese dog, and both have probably sprung originally from the same stock. It is curious that they should have the same antipathy to foreigners as their masters. For, however civil and even kind the natives of Japan and China appear to be, yet there is no doubt that nine-tenths of them hate and despise us. Apparently such feelings are born with them, and they really cannot help themselves. That we are allowed to live and travel and trade in these countries is only because one class makes money out of us, and another and a larger one is afraid of our power. I fear we must come to the conclusion, however unwillingly, that these are the motives which keep Orientals on their good behaviour, and force them to tolerate us amongst them. The poor dogs have the same feelings implanted in their nature, but they have not the same hypocrisy, and therefore their hate is visible.

Yedo and Peking (1863)

As we rode out of the town the streets filled rapidly with a crowd, which grew larger and larger as we proceeded.

Every house turned out its quota, every cross-street poured in its thousands, until a surging sea of heads filled the street behind us. "To jin! To jin!" (Chinaman! Chinaman!) greeted us on all sides, till we were almost deafened. If one of us stopped and wheeled round, the effect was laughable: the whole crowd, now as eager to run away as they had been to follow us, turned, and those behind cried "forward," while those before cried "back;" till we left them tumbling one over the other, all laughing, crying, and yelling at the same time. There was no intention to insult us, as often happened in the fishing villages where men and children would run

after us, yelling “bacca! bacca!” (fool! fool!) In both Japan and China the farming population is the best behaved toward foreigners.

Across America and Asia (1870)

It is commonly believed in England that travelling in Japan is about equally dangerous with travelling in Central Africa or among the untamed Maories of New Zealand. A thrust of a dagger, or a cut of a razor-like sword-blade, is supposed to be the fate awaiting at every road-corner any foreigner rash enough to venture beyond the limits of the Treaty Ports. Our own trip into the country is but one among many others that can be brought to prove that such an idea does much injustice to the natives of the Land of the Sunrise.

Of the five or six instances of attempts to assassinate Europeans which have occurred within as many years in Japan, more than one were in all probability attempts on the parts of the murderers to avenge themselves for drunken frolics played upon them by Europeans of a low class, while the rest seem only to be accounted for by the inveterate hostility of some of the Daimios to foreigners of all kinds. This latter feeling seems to have much diminished of late years, and considering the hundreds of thousands of armed and comparatively idle men who exist in Japan as retainers to the various Daimios, the numbers of quarrels and assassinations which are known to occur in the country must be acknowledged to be remarkably small. Apart from this sworded class, the Japanese are a very peaceable and friendly people, and a traveller in the country parts cannot fail to be struck with the civility and ready welcome which meet him everywhere.

Round the World in 1870 (1872)

The Foreign Concession is in the eastern part of the city [Tokyo], lying along the bay. Its name (*Ts'kiji*) signifies “made land,” and it has been

conceded by the government for the use and residence of foreigners. At present the only European building there is the hotel, which is an object of great interest to the natives. It is of foreign construction, though built by native mechanics under the superintendence of a European architect....

Watchmen patrol the foreign settlement all night, striking their staves upon the ground as they walk, making a jingling noise: they are expected to detect thieves or give warning in case of fire. A strong guard is placed at the gate of Ts'kiji. We have heard something of the guard being attacked and one of them killed by outsiders. Tales of *Ro-nins* (outlaws from the provinces) ready to do anything desperate to drive foreigners from the country have reached our ears.

Those who come into Ts'kiji have little blocks of wood with Chinese characters upon them hanging from their belts. These blocks answer to cards of admission, and no native can enter the lines without such blocks, which are given them by some official of the government.

In the midst of all these dangers and alarms come pleasant little tokens of esteem from the few friends we have made among the people during the short time we have lived here. They bring the pretty winter flowers of the country—camellias and chrysanthemums and the bright red berry (*nan-ten*) which we admire so much. Then they bring also oranges in neat boxes and baskets ornamented with sprigs of evergreens, or boxes of eggs and native sweetmeats; and all these evidences of kindly feeling on their part are very gratifying to us, who are so recently come, and still are strangers in a strange land.

The Sunrise Kingdom (1879)

We have rumors of serious troubles in the South. Tales of war and bloodshed reach our ears, and there is some doubt as to the result. But the rebels do not appear to be especially hostile toward foreigners. The prime

minister does not give satisfaction; taxes are very oppressive, and the subject of the Corean war is being agitated.

There is always more or less trouble among the Satsuma clan. The papers give a sad account of the state of things in Nagasaki, but nothing has yet been authenticated. It will be some time before these things are finally settled and peace and order restored, but the government will take care to protect life and property.

Everything as yet is quiet in our city [Tokyo]; the government troops are gaining victories, and we pray here every day for protection. Many believe that all these things are the beginning of better times and of more liberty to both native and foreign inhabitants. But we often feel cramped and fettered. Our boundaries are fixed. The Foreign Concessions are pleasant, but we feel as though we should like to be free to live where we choose.

The Sunrise Kingdom (1879)

It was very early in our era ... that Japan began to have intercourse with Korea, and to derive thence aid and instruction which greatly facilitated the progress both of the fine and of the industrial arts; and few things are more striking even among the many striking things which may now be observed in Japan, than the complete and handsome manner in which her present scholars, historians and officers, recognise this ancient indebtedness to the people of the neighbouring peninsula. The Japanese have plenty of native pride, no doubt, but they appear to be without the false pride which deters some people from acknowledging the advantages which they have derived from others.

Japan: Its History, Traditions, and Religions (1880)

We are in the interior of the country [Gifu], where, no doubt, Europeans are rarely seen; at all events, much to our discomfort, we were fairly mobbed this afternoon when we went to see the cormorant-fishing. The

people seemed to swarm round us, rushing on in front to secure good places for a stare, or diving down side streets to cut us off; for half a mile ahead our road was lined with spectators, not in the least rude, not an unkind word or look—only, wherever one turned, hundreds of eyes were gazing—gazing with all their might. I came back with a sort of hunted-animal feeling. But even in our tea-house rooms, if there was the slightest slit in the paper walls, there one was sure to see a pair of black bead-like eyes gleaming down, to be supplemented by two small fingers making two more holes for another pair of inquiring eyes, till literally the paper walls, behind which you have taken refuge after the day's journey, seem to stare at you, and the crowded solitude becomes insupportable.

Journal of a Lady's Travels Round the World (1883)

At Mibu, a troop of children of all sizes came clattering down the road after me. Taking out my opera-glass, I looked at them, and they scattered from before it like a flock of sheep; evidently they imagined it might go off like a gun. An old woman coming near, I beckoned her, and made signs that she take a look through the instrument, whereat great and emphatic were the exclamations of wonder and amazement. That brought up a neighbour, whose delight at seeing distance abolished was equally demonstrative. Two white-robed pilgrims returning from Nikko, respectfully solicit the privilege of looking through this wonder-working glass; and the effect obtained by reversing the instrument, making near objects distant, seems to be regarded as even more marvellous than the legitimate use of it. Then a carpenter stopped planing his board, and joined the gathering crowd; a smith left his forge; the children recovered courage and increased in numbers, till I think I had the whole village peeping by turn at the distant hills or nearer objects through my glass. As

we rode away, their voices united in one great shout of parting good-will,
“Sa-yo-na-ra! sa-yo-na-ra!”

Rambles Through Japan Without a Guide (1892)

The fine days at this [early summer] season were perfectly glorious; hot enough to give an inkling of what it would be like in the full blaze of summer, and yet with a taste of spring's freshness left in the air. They were interspersed with too many wet or uncertain days, but, with the garden close by, I managed to waste very little time. The first lotus leaves were just coming up in the ponds and the irises blossoming round the water's edge, the azalea bushes were covered with flowers, and the tips of the pale green maple boughs were tinged with rosy pink. When the pouring rain had begun to drip through my sketching umbrella, and I was driven indoors, there was no lack of society. O Kazu San, a plain little thing with brown velvet eyes, and the rest of the girls were never tired of looking at my belongings, thumbing my sketch-books, and asking me endless questions; and though I was sometimes irritable, their good-humor was unlimited. This unvaried good temper is itself annoying, when the foreigner feels that it is not the result of sympathy, but because he is regarded as a strange animal, not to be judged by the rules which govern the conduct of civilized people.

Notes in Japan (1896)

In this same tea house, the same inquisitive but courteous manners were observable. As we ate, a crowd soon collected and the waitress would not leave the table alone, until we gently uttered a "mo yorushii,"—"that will do,"—which was repeated to the onlookers with astonishment. When Japanese understand anything you say to them, they can scarcely control themselves for pleasure, and give vent to Gilbertian "harmless merriment," with a vengeance.

Impressions of a Journey Round the World (1897)

Culture

Meeting and parting



"Ceremony on the arrival and departure of a guest"

Japan: Described and Illustrated by the Japanese (1897)

Their salutation on meeting each other is very peculiar. They bow nearly to the ground, and on parting, place a hand on each of their own thighs, and as they bow slide it along until it reaches the knee, drawing a long deep inhalation all the time, and concluding by the familiar word "sionara."

A Lady's Visit to Manilla and Japan (1863)

A little English bow looked cold and ineffective indeed by those of the Japanese, and we tried hard daily to improve into the correct national

style, bending nearly double in ordinary interviews, and falling on our faces on special occasions.

Japan As We Saw It (Bickersteth) (1893)

It was amusing to observe the jaunty air of those of the grown-up population, who were the happy possessors of any bit of European dress. They certainly considered it quite entitled them to a bowing acquaintance with us! However, they seem really to be a polite nation, and this even among the lower classes, who bow to each other in the most ceremonious and respectful manner. When one man approaches another, the two stop when some yards apart, make a sudden, jerky, very low bow, say a word or two, and then pass on with the same diving style of salutation.

Letters from China & Japan (1875)

Instead of the Japanese being the uncivilised barbarians that Englishmen are apt to imagine them, no people in the world are more polished in their manner, not only towards strangers, but each other. Even among the lower classes, two friends meeting in the street never approach until after bowing low two or three times in succession, while making that peculiar hissing noise that they use to convey a greeting. On parting, the same process is repeated, with the addition of compliments, good wishes, &c. Indeed, when two officials come into each other's presence on a visit of ceremony, the interchange of mutual homage is almost ludicrous to watch. Advancing but a few paces at a time, at almost every step they bow their heads to the ground; their hands, with palms touching, following the movements of the body. In the same way, inferiors bend reverentially when coming into the presence of superiors, awaiting their permission to rise.

Our Life in Japan (1869)

The common mode of salutation is to bend nearly double and remain so for some time in conversation, giving a bob down for every compliment; which, as politeness is one of the greatest of Japanese virtues, occurs very frequently. The visit or rencontre ends in the same way as it begins; and it is a most amusing sight to see two old women bobbing thus, and chattering for half an hour before either one or the other will give in. The men generally salute one another in the same manner, but they pass the hands down the knee and leg, and give a strong inhalation of pleasure while performing these gymnastics. The difference may be seen at once between inferiors saluting their superiors and equals saluting equals: in the latter case the ceremony is a long one; in the former a low bend from the inferior till the fingers touch the ground, a curt yet affable bend from the superior. But there are a great many nice distinctions observed in the etiquette of salutation according to rank, which could only be made intelligible to the stranger by the lectures and demonstrations of a professor.

Japan, the Amoor, and the Pacific (1861)

It is a pretty sight to witness the courtesies and etiquette, when one of these demure young ladies calls upon another. Standing at the doorway she drops three or four funny little curtseys, and then steps daintily up the wooden barrier to the raised floor where her friend meets her. Then a formal conversation begins in this fashion: — *Visitor*, “I am afraid I inconvenienced you very much the other day;” *Hostess*, “Not at all, your presence was most welcome;” *Visitor*, “But I ought not to have stayed so long, and partaken of tea;” *Hostess*, “I assure you. I was delighted to see you.” After these formalities are over, which Japanese etiquette demands, they both sit down on the bamboo mats round the charcoal hibacho and

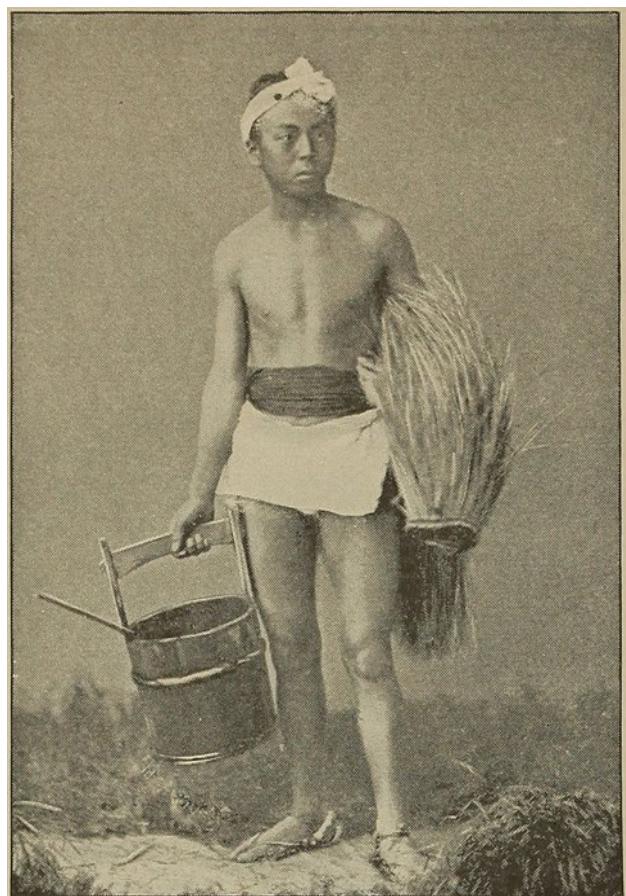
partake of straw-colored tea and long red and green cakes, indulging in the same harmless scandal that ladies are so partial to all the world over.

Impressions of a Journey Round the World (1897)

We had hardly arrived [in the village of Odaszu, Yesso] when an officer appeared, announcing that the magistrate of the district would soon wait upon us. He came immediately with all his retinue, and entered our apartments with two or three officers. In our interviews with those officials who had been in the habit of meeting foreigners, we had always adopted the usual compromise between foreign and Japanese etiquette; but we now were to receive an officer who knew nothing of this compromise, and to whom a shake of the hand would have seemed as ridiculous a proceeding as the salutation by rubbing noses seems to a European newly arrived among the natives of the South Sea islands. There was no escaping it; it was clear we would have to conform to the complicated Japanese ceremonial. Accordingly we ranged ourselves and the officers of our escort in a row, squatting upon our marrow bones, while our visitor and his attendants faced us in another row, exactly five feet distant. This done, using our knees as pivots, every man threw his body forward, with the palms of his hands resting on the mat, and regarding his vis-a-vis for an instant, lowered the head till the forehead rested on the floor. In this position each side murmured in a low tone the customary formula, and then raised the head just far enough to see that the other side was being equally polite. Another lowering of the head, and another formula, and the ceremony was ended. Returning again to the usual sitting position, not without a strong tendency to vertigo, on my part at least, we began an informal conversation, assisted by the fragrant tea and tobacco of Japan. Our visitor soon left us to rest from the fatiguing journey of the day.

On the train [from Yokohama to Tokyo] I met Mr. Robertson, of Van Tine & Co., the New York importers of Chinese and Japanese goods, and Dr. Eldridge, of Yokohama. ... Dr. Eldridge has been in Japan about seventeen years, having at first been in the employ of the Government. He is now practising medicine at Yokohama, and also delivers lectures on Medical Jurisprudence at the Tokio Law School. When I spoke to him of the politeness of the Japanese, he remarked that it is much less elaborate than in former years, and added that, with many of the people, the old-time Japanese politeness has disappeared, while nothing has been adopted as a substitute for it.

Clothing



"A farmer in his working suit"

Japan (1897)

Nara is so near to Osaka that among them a sprinkling of men, mostly no doubt engaged in commerce, wore foreign dress, but the majority of the people were in their native clothes, and as I sat and painted by the roadside I could study the variations of Japanese costume—from that of the old

peasant with his white or blue leggings, straw shoes, big hat, and robe tucked into his girdle, his head shaved down the middle, and the back hair turned up in a queue in the ancient mode, to that of the gay young musumé with her rich silk kimono, gorgeous scarlet petticoat, broad obi, and black-lacquered sandals on her pigeon-toed, white-socked feet.

Notes in Japan (1896)

The women dress very much like the men, with a loose, flowing robe, confined at the waist by a scarf. At the back they wear a bundle of cloth or silk, the most costly article of their whole attire. Every woman, whether of low or high degree, poor or wealthy, always turns round on passing another woman, and fixes her eyes on this singular appendage, a scrutiny which enables her to judge of the wearer's station and wealth.

A Lady's Visit to Manilla and Japan (1863)

When a foreigner beholds for the first time a Japanese lady seated on her heels, as is the custom, he fancies that she has the small of her back supported by an enormous cushion. But when he subsequently sees this lady walking down the street, attended by her maid, he perceives that what appeared to him a sofa-pillow is really a regular part of her costume. It is a heavy silken sash, extremely long and often very elegant, which keeps the robe itself in place. This *obi*, as it is called, is the most precious article of a Japanese lady's wardrobe. Its usual length is fourteen feet, and when its material is silk or gold brocade it will be seen that it has some value. These sashes exhibit, of course, a great variety of color, and one can scarcely find a prettier sight than that of several well-dressed Japanese ladies, grouped together in the vivid sunlight. They look as radiant and attractive as a bouquet of flowers.

Japan (1897)

As regards the old Japanese male suit, its cut only differs but little from that of the female dress. The kimono is worn shorter, it barely comes down to the man's heels, and travellers and workmen like to shorten it even more over the knees in order to walk or work more comfortably. To the full dress of the man belongs also the hakama, a kind of trousers, which are worn above the gown and are so large that they have the appearance of a woman's petticoat.

The colour of the man's kimono is as a rule a plain and quiet one, and the women of all classes also now wear mostly plain neutral-tinted kimonos while they often prefer a brighter and many coloured flowered silk stuff for the big sash on the back. In the place of the bright and luxurious obi of nearly half a yard breadth, the men use a belt, scarcely a hand in breadth, which they wind sundry times around the hips, and which they use to carry their pipe, tobacco-pouch, and fan in. The sleeves, nearly half a yard wide, are sewn partly together at the opening, and in this manner form a kind of pouch-like pocket, in which the Japanese can hide and carry about with them various light articles, while heavier things are carried in the breast fold formed by the kimono and the belt. The sleeve pockets they also use to carry a little pocket case containing a provision of "hana gami," small square pieces of soft paper, which in Japan fill the place of our pocket-handkerchiefs and are thrown away after use.

Low people, as for instance workmen, sailors, peasants and porters, go mostly naked, only wearing a diminutive loin cloth. With peasants and boatmen one often meets the "mino," a waterproof-cloak made of two-feet-long stalks of rice-straw put together in thatch fashion.

All the officials wore the long flowing Japanese dress, which has some resemblance to a monk's garment. It is confined at the waist by a long band wound round the body, to which is suspended a case containing a pipe, tobacco-pouch, a singular kind of inkhorn, and the brush of which they make use in writing. Over this dress is worn a transparent, dark species of coat, upon the back and arms of which is a small, round, white mark, worn alike by all in whatever service they may be engaged, and denoting the person to whom they belong, or the employment which they follow.

On high days and holidays, all the officials wear a similar dress, of a light fawn or dove tint. Two swords are always stuck in their girdle as they walk about, but on sitting down they generally remove the longest, and place it at their side. With the smaller one they never part, as it is with this, or with the knife which is fastened on the scabbard of the weapon, that the "hara kari" is committed.

A Lady's Visit to Manilla and Japan (1863)

Much of the healthful effect of the daily bath is neutralized by the absence of under-clothing that can be often changed, as white under-garments may not be worn by any one beneath the rank of a Buñio.

Across America and Asia (1870)

In one of these tea-houses [in Nagasaki] of which the Russian officers of the squadron took almost exclusive possession, several mornings were passed in photographing Japanese of both sexes decked out in full costume, dancing and singing girls, with now and then some curious beauty from the neighbourhood; also musical instruments, swords, gongs, teapots, &c.—in fact, everything that was characteristic of the country and scene, or could help to fill up the picture. Group after group was taken of figures sitting, dancing, attitudinizing, eating, drinking, or smoking, and

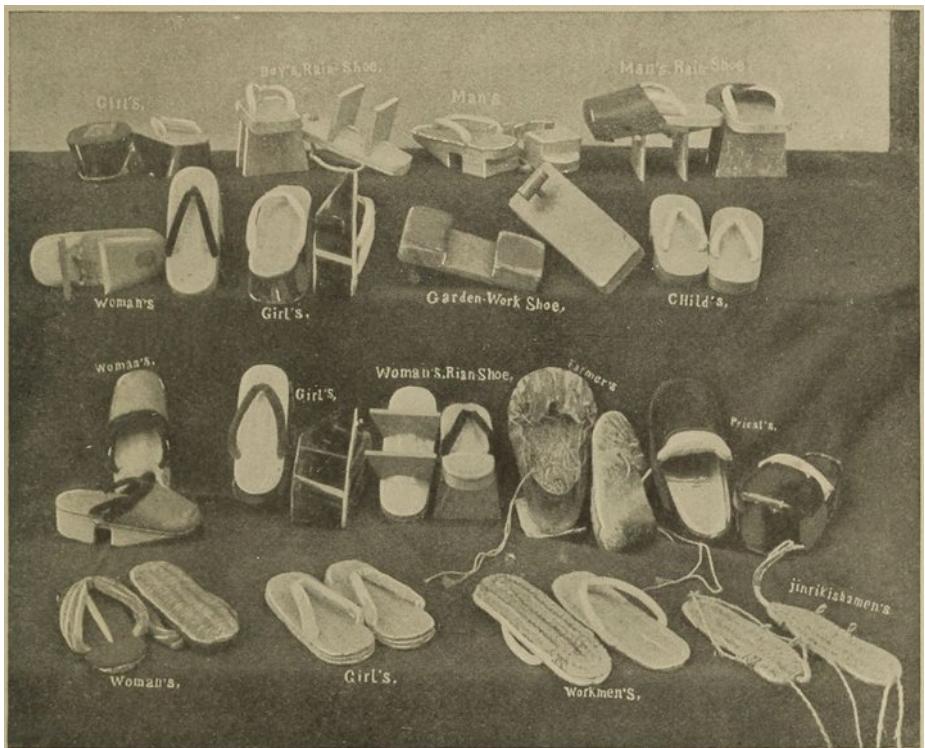
glass after glass spoiled, owing to the laughing and frolicsome behaviour of the highly amused *moosoome*.^{*} After several well-portrayed scenes were taken, though not without great trouble in keeping the subjects in a state of repose for a few seconds, the hilarity of the whole party was increased by the changing of costume. Moosoome came out in uniform, with pantaloons and swords girded on; officers in *Keremon* and *Obee*,[†] their hair dressed out *à la Japonaise* with colored crape, and flowers. Each played the part of his or her assumed character, the moosoome strutting up and down, and the men prostrating themselves like the Japanese women, till the scene became so ridiculous that the most serious could not hold out. The people around roared with laughter; tears were running down the cheeks of a fat old bonze, as his ponderous sides shook, while two caustic-looking, two-sworded gentlemen, putting their noses in at the garden gate, shook their heads, and, no doubt, vowed to themselves that the barbarians were spoiling the people.

*Moosoome—Anglicé, girls.

†Keremon. Japanese gown; Obee, a silk scarf worn round the waist, and tied into a huge knot.

Japan, the Amoor, and the Pacific (1861)

Footwear



"Styles of Japanese sandals"

Japan (1897)

The sandals worn by both sexes are of straw, fastened by a thong which passes between the great toe and its neighbour. To keep these sandals on in walking requires a depression of the heels, which of course causes a corresponding depression in other parts of the body, and gives the wearer an awkward appearance: a woman walking quickly has to shuffle along at a step something between a toddle and a trot. A thick cotton sock, with a partition for the great toe, is worn by the men, beneath their sandals, and

both men and women tramp along in high wooden clogs in wet weather; but, sensible people as they are, no sooner do they come into a house than they kick off shoes and stockings, and walk about at their ease with naked feet on the soft mats.

Japan, the Amoor, and the Pacific (1861)

The Japanese wear a peculiar kind of overshoe, which, in wet or dirty weather, acts like a species of stilt to elevate them out of the mud. A sort of straw sandal is also very generally worn. The stocking is white, and made so as to show the shape of the great toe only, between which and the next there is an opening, so that the sandal when put on the foot fits exactly into this division, and thus remains immovable. Another sandal, made on the same principle, but more ornamental, is manufactured of wood, and intended for the use of the ladies, by whom it is worn as an overshoe.

A Lady's Visit to Manilla and Japan (1863)

We had scarcely realised how all ordinary Japanese would use wooden clogs (*geta*). Their feet are covered with socks (*tabi*), made of strong white cotton material, and with a division for the great toe, through which the thong is passed that keeps on the clog. How it keeps it on, it is difficult for English people to understand; but, of course, the Japanese shuffle along, and do not run, or, if obliged to run, they either go barefoot or use straw sandals, or dark blue *tabi*.

Japan As We Saw It (Bickersteth) (1893)

The *waraji*, or sandals, worn by these [jinrikisha] coolies are woven of rice straw, and cost less than five cents a pair. In the good old days they were much cheaper. Every village and farm-house make them, and every shop sells them. In their manufacture the big toe is a great assistance, as this highly trained member catches and holds the strings while the hands

weave. On country roads wrecks of old waraji lie scattered where the wearer stepped out of them and ran on, while ruts and mudholes are filled with them. For long tramps the foreigner finds the waraji and the *tabi*, or digitated stocking, much better than his own clumsy boots, and he ties them on as overshoes when he has rocky paths to climb. Coolies often dispense with waraji and wear heavy tabi, with a strip of the almost indestructible *hechima* fibre for the soles. The hechima is the gourd which furnishes the vegetable washrag, or looffa sponge of commerce. The snow-white cotton tabis of the better classes are made an important part of their costume.

Jinrikisha Days in Japan (1902)

Hair



"Hair of labourer"

Japan: Its History, Traditions, and Religions (1880)

Men and women go uncovered both at home and abroad; the military are the only exception to this rule. To protect their heads from the sun, their large paper umbrellas or their fans are used. In the north, where the winters are often severe, they muffle up their heads in a cloth, so that only the nose and eyes are visible.

Japan, the Amoor, and the Pacific (1861)

Among the crowds in the streets [of Kobe] I was interested to meet a party of men who had their hair dressed after the old style. That is, it was

closely shaved in front, and a small lock from the back being brought forward, was tied on the crown of the head. The object in old days was to leave them perfectly free to fight, but in the present day, even in the country, the practice seems almost extinct. Women, indeed, keep strictly to the old elaborate arrangement of their hair, though it is usually done only once or twice a week, or on grand occasions, the high wooden pillows on which they rest their necks at night keeping it in order meanwhile. Economy is the reason given for this, a full Japanese *coiffure* being impossible without the aid of a hair-dresser. A man will explain his wife's unexpected absence from a party in this way: "My wife's hair was dressed, but she was prevented from coming at the last moment." Men have their hair cut short, in European fashion, and pig-tails are of course unknown in Japan, though this latter fact has evidently not penetrated into all the publishing world of England. It is only necessary to glance at the Christmas picture-books for children issued in 1892, and a selection may be found of most unnatural little Japanese, the original of whose lengthy pig-tails might be hunted for in vain within the limits of the Mikado's Empire!

Japan As We Saw It (Bickersteth) (1893)

On riding up to the hotel we found that there had been a great influx of visitors, and were not long in discovering that a hairdresser was busily engaged exercising her functions on the heads of the ladies present. Though I was very tired, and my appetite uncommonly ravenous, I could not resist a desire to linger awhile at the doorway and watch this public operation. It was fortunate I did so, for I witnessed two different styles of hair-dressing, both equally elaborate and laborious, and made an exact memorandum of the various articles used during the whole process. We counted no fewer than twenty-eight small combs, numbers of lengths of

black thread, white ditto, black grease (made use of in order not to shew amid the jetty tresses), a thick kind of waxy-looking grease, applied in order to make the hair stiff, and thus more subservient to the will of the operator. Besides these were endless quantities of wire shapes, pads, and papers cut to sizes, all of which were in constant requisition.

The Japanese women have no parting in the centre, but a piece of hair immediately in front is divided off an inch and a half in breadth, the divisions on each side of this lock joining in the middle of the head, about half a finger length from the forehead. The hair for a small space behind this is always kept shaved, the front piece being tied immediately above the shaved part, and generally joined in with the back, though it is sometimes cut quite short after it is tied.

The hair at the back and sides is suffered to grow very long, separated off, then tied, and some portions dressed, all the rest being reunited and again divided, rolled over pads, round shapes, &c., in a manner too intricate to admit of any intelligible attempt at explanation. The mode most generally adopted, probably from being the least elaborate of all I saw, consists of a large bunch of hair on the crown of the head, the front dressed as usual, leaving but little hair immediately at the back. This bunch they decorate according to their means, station, or the toilette the occasion requires, invariably with some ornament or other, not unfrequently consisting of pins and beads, arranged in quite as inexplicable a manner as the head gear of the Chinese ladies. The mirrors they make use of are very primitive, made, not of glass, but of metal, polished bright as silver, the reverse side being ornamented with storks, flowers, and leaves in an artistic style.

A Lady's Visit to Manilla and Japan (1863)

Westernization

Many of the men appear in foreign dress, but there is little change in women's apparel. Some of the costumes of the men, half native and half foreign, look very curious, and it is odd to see some with bath-towels around their necks as comforters, and coolies wrapped up in bed-spreads. But such incongruities are disappearing. One great advance in civilization is that the coolies are obliged to wear clothes, and no longer appear in an almost nude state—at least, this is the case in or near the great cities. They have, or pretend to have, in their bath-houses separate apartments for men and women, and the people now usually dress before they go out on the streets.

The Sunrise Kingdom (1879)

I do not know if the Japanese authorities have made any law in the matter of dress, but I soon saw that in this also a great change was taking place. We had not gone far before we met natives who had more or less adopted the European articles of costume. Many were to be seen entirely metamorphosed, every article they wore being of the European cut—the stuck-up collars, bright-coloured scarf with gold pin, Albert watch-chain, boots, and everything got up as perfectly as you would see in the streets of London. Those who have adopted only parts of our dress present in many cases rather a hybrid appearance. An Inverness cape and a Glengarry bonnet is a favourite rig-out with many. As the Inverness cape is not so unlike their own wrappers, they have taken to it—particularly the old men—with evident fondness, and it is so common that it might now pass for the principal part of their national costume. The Glengarry bonnet is a great favourite, but the wide-awake competes with it for the suffrages of

the Japs. The soft felt wide-awake, in fact, carries the day as the head-covering in Japan. They are so much in request, it is said, that ships cannot bring them fast enough to supply the demand. The Japanese never wore pig-tails like the Chinese. They shave the whole crown of the head in monkish fashion, and the back hair is turned up into something like a queue, about three or four inches long, and so tied that it lies forward over the middle of the shaven part of the crown. This peculiar tonsorial form is fast disappearing before the advent of wide-awakes and Glengarry bonnets. The proprietress of a tea-shop, who had a grown-up boy, called my attention to his head, and pointed out that the hair was "all the same" as mine, and an English brush and comb were produced to show me that they had the necessary implements for the process. The lady did this with evident satisfaction at the result. It was a trifling incident, but, seen in connexion with other phenomena, it indicates much, showing that changes appear not only in great matters, but that all through the affairs of Japanese life everything is undergoing alteration. The feet are also changing their covering as well as the head. Clogs about three inches high have hitherto been used by almost every one in Japan, but boots and shoes are now taking their place. As yet the women have not made any alteration in their costume, but I am told that some of the ladies in the higher ranks of Japanese society have been making inquiry into some of the mysteries of dress as worn by their European sisters. This is ominous, and, to a traveller like myself, to be regretted, for the Japanese-female costume is most quaint and picturesque, and the fair creatures will not, I fear, improve their personal appearance by any change of this kind.

Meeting the Sun (1874)

In the 'good old times,' twenty years ago, the coolies wore no clothes to speak of, and the running footmen, 'bettos,' only a neat-fitting livery of

tattoo. One sees photos of them still. The design and colouring of the tattooing was a work of art; but one day the Government ordered everyone to wear clothes, so now these funny little people (we have not yet met a man in Japan as tall as the average Englishwoman) encase themselves in the tightest of black suits, and cut their hair, which had for centuries been plastered down and tied back, 'in order the better to see their enemies'; the result is, it stands up straight, and, together with their black tights, gives the little waiters skipping about our hotel an impish appearance. When I ring the bell one of these sprites, leaving his straw sandals at the door, suddenly appears, bowing low, and, drawing in his breath with the peculiar whistling sound always made when addressing a superior, answers me in lisping English and vanishes.

Journal of a Lady's Travels Round the World (1883)

In traveling through the rural districts of Japan, the tourist soon becomes accustomed to the peasant's lack of clothing. It is not the exception here to be undressed—it is the rule. Even in the streets of Tokio one will behold, on rainy days, thousands of men wearing neither trousers nor stockings, walking about with tucked-up clothes and long white limbs, which gives them the appearance of storks upon a river-bank. Even those who have adopted the European dress will frequently, on a muddy day, practice economy by discarding their trousers, and, unconscious of any incongruity, will take their "constitutional" on wooden clogs, with bare legs and feet, though having the upper part of their bodies covered with a frock-coat and a Derby hat!

Japan (1897)

Nudity

The boatmen are almost naked, and look most disgusting, for, unlike the Hindoo, they are by no means of a very dark complexion, their skin being almost as fair as that of the European; so that the exhibition of their forms appeared to us all the more glaring, lending no additional charm to the surrounding scene, but rather forming an eyesore one would gladly dispense with.

A Lady's Visit to Manilla and Japan (1863)

Shimo-no-Sewa is the Aix-les-Bains of this country; just now (6 P.M.) the rank and fashion of Japan are pretty generally standing or splashing about in the large tanks of warm mineral water, open to the street at the door of every tea-house. A lady and her little child have emerged from the bath, and are sitting down to cool on the doorstep opposite the room I write in. Neither of them has a scrap of clothing on, only some long tortoiseshell pins in the hair; and now I see she has slipped on her straw sandals, while a gentleman, also unclothed, has come up to talk to her, and hang himself out to dry. It is really very startling at first. She is a respectable matronly woman, but certainly, on the whole—and we have opportunities of judging here—the costume of Eden is not becoming to fat middle-aged ladies. Other people are sauntering up and down, as on the promenade at Homburg; but seem entirely comfortable with nothing whatever on.

Journal of a Lady's Travels Round the World (1883)

What is the right definition of the word “modesty?” Such was the question I put to myself when I first, this day, entered a Japan bathing-house. There were men of all ages, women, girls, and children, standing by

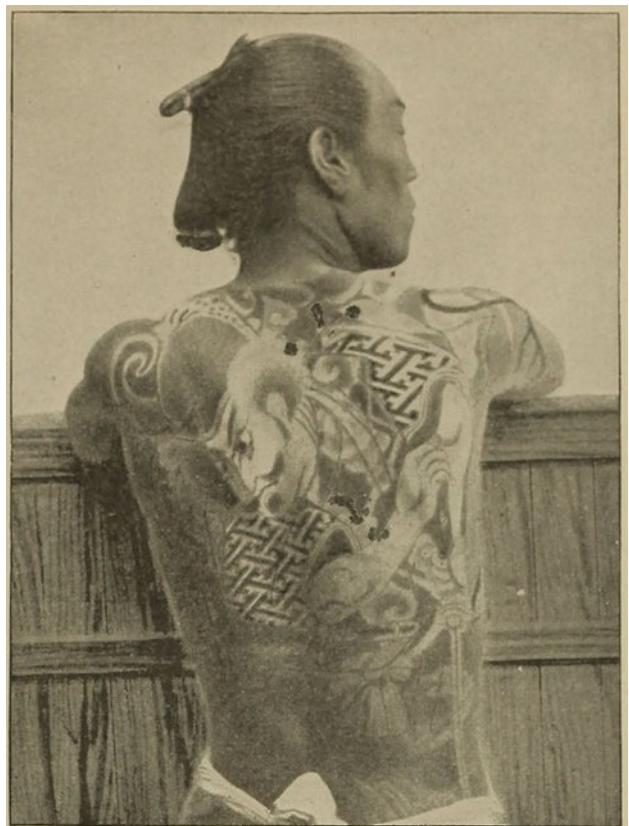
dozens washing themselves, with as much unconcern as though they were drinking tea, and, to tell the truth, the European visitor looked on as much unconcerned as any. "The immodesty is in the remark," said Madame de Staël, to a young officer, who asked her if she did not think some statue of Hercules, or Venus, which they were looking at, was very immodest. So I resolved to think no evil of the naked modesty of Japan.

Japan, the Amoor, and the Pacific (1861)

We had now passed beyond treaty limits, into a district rarely visited by foreigners. There is not much in the scenery to attract; but to me everything is novel and interesting. A tendency to nudity appears more frequent as one leaves Tokio behind; we encounter children of both sexes, even up to six or seven years of age, absolutely naked, making mud-pies by the wayside, or chasing each other about the street. At work, a simple cloth about the loins was the only garment of the labourer, or even of the lounging traveller at the wayside inn. I came across one old man, a pilgrim, resting for a while under a tree, whose entire body was tattooed with pictures of dragons, tigers, and every kind of imaginable beast. Descending from the karuma, and approaching him for a nearer view, he very hurriedly robed himself in a blue cotton gown, and started off as if greatly frightened. Doubtless he mistook me for some government official, stopping my journey to arrest him for law-breaking. It is strictly against the law to go thus scantily clad; but one can hardly hope to change by a stroke of a pen a natural custom, to which for centuries the people have been inured. In Tokio, at least, the law seems very strictly enforced.

Rambles Through Japan Without a Guide (1892)

Tattoos



"A tattooed man"

Japan (1897)

I amused myself vastly with contemplating the back of the groom who sometimes preceded my horse, for it was really a study. ... A most elaborate subject, most cleverly tatooed, was what occupied my attention. It represented a Japanese, in full dress, seated in an arbour, as I judged by the profusion of red and blue flowers that appeared in all directions. He

was playing the flute, the harmonious sounds of which were apparently exciting the admiration and delight of two ladies, who, with an immense number of pins in their hair, and dressed in the height of Japanese fashion, were standing near. We observed that this process of tatooring is very common about here. It is generally confined to the back, but not unfrequently extends the whole length of each arm, sometimes even embracing great part of the chest. The designs are of great variety—some purely floral, others including the bodies of dragons, snakes, &c.

A Lady's Visit to Manilla and Japan (1863)

As we kept up a brisk trot wherever the road permitted it, our bettos gradually relieved themselves of the little clothing they had worn at the outset, and they now appeared in a costume worthy of a New Zealand chief. They were tattooed from head to foot, and there seemed to be as much rivalry among them as to whose back should present the most varied picture, as there was in out-doing each other in swiftness of foot. My betto, who was one of the fastest runners, was covered with an elaborate representation, in bright red and blue, of a lady and a dragon, the head of the latter peering forward over the right shoulder, while the body of the monster, extending down the man's muscular back, wound its tail around the left leg and foot.

Across America and Asia (1870)

Another celebrated festival is the Feast of Lamps. When this takes place, processions of boats, brilliantly illuminated, move about the [Edo] harbour, and produce a striking effect. I have forgotten the name of the saint in whose honour the whole world was basking in the sun, doing nothing, when we went to Dai Cheenara, but the streets had never before seemed so crowded; flags waved from balconies, and strips of bright-coloured cotton, covered with characters, fluttered from poles; the women

wore flowers in their hair, and the men had more on than usual. Some, however, denied themselves the benefit of dress, apparently for the purpose of exhibiting the brilliant patterns in which their skins were tatooed. One man had a monster crab in the small of his back, and a pretty cottage on his chest. It is rather fashionable to have scarlet fishes playing sportively between your shoulders. The scarlet tatooing presents a very disgusting appearance. The skin looks as if it had been carefully peeled off into the required pattern. On a really well tatooed man there is not an inch of the body which does not form part of a pictorial representation. If the general effect is not agreeable, it is perfectly decent, for the skin ceases to look bare, or like skin at all; it rather resembles a harlequin's costume. It must be dreadful to feel that one can never undress again. Yet what anguish does the victim undergo, in order to put himself into a permanent suit of red dye and gunpowder!

Narrative of the Earl of Elgin's Mission to China and Japan (1859)

A beautiful tattooing was the pride of the betto. Sometimes his whole body with the exception of head, forearms, and the lower segment of the legs, was covered with an artistic model of blue and red figures. But these bettos of the old school are becoming rarer now, since tattooing is considered no more in conformity with the civilisation of the country, and therefore forbidden by the Government. When the new law came into force, all tatooed people had to be registered, and any person now found with a new model on his body is at once prosecuted.

Japan As I Saw It (1912)

Food



“Eating macaroni”

Japan: Described and Illustrated by the Japanese (1897)

Japanese food, with few exceptions, has nothing repellent to European taste; it is cleanly and neatly served, and one becomes accustomed to it quicker and easier than is possible with the native food in China.

Japan As I Saw It (1912)

I have finished supper. It was meagre enough for an anchorite; merely bread and rice, with tea and a boiled egg. There was an abundance of other things furnished in little bowls; fish cooked and uncooked; broth of strange odour and mysterious composition, shell-fish, cuttle-fish, and seaweed, all of which I tasted, and turned over to my jinrikisha-man, to

his infinite delight. It seemed as if most of the dishes were luxuries to which he was unaccustomed; for even the fragments he gathered up. How curious that articles of food which are an abomination to one human being are so relished by another! Yet everything was good and clean; it was simply strange to me.

Rambles Through Japan Without a Guide (1892)

The dinner, which has been ordered, has arrived. Spread out upon the floor in lacquered bowls, it occupies the greater portion of the room. It has been quickly and deftly arranged by a train of neatly dressed maidens, who now seat themselves round it and invite us to partake. We have long since taken off our shoes, and now squat in a circle on the floor, and gaze with curiosity, not unmixed with alarm, at the display before us. There is raw fish thinly sliced, and salted ginger; there are prawns piled up with a substance which in taste and appearance very much resembles toffy; there are pickled eggs and rock leeches, and pieces of gristle belonging to animals unknown, to be eaten with soy; and yams and pears, and various sorts of fruits and vegetables prepared, some of them palatably enough; but still the experiment is hazardous, and we are relieved at the sight of a bowl of rice as a safe *piece de resistance*.

The ministering spirits seem to delight in pressing upon us the nastiest things, apparently for the amusement which our wry faces affords them.

Narrative of the Earl of Elgin's Mission to China and Japan (1859)

The Japanese do not eat bread, but there are now bakers who make a good article for the use of foreigners, and it is apparent, from the name they give to it (*pan*), that the French must have given them the first idea of so doing. They get their flour from California.

The Sunrise Kingdom (1879)

All the pears I tried in Japan were tasteless things, and I believe it is not yet certain whether they are pears or apples.

Across America and Asia (1870)

It was quite dark when we entered the streets of Kurumé, and our men stopped to light their paper lanterns, as they are liable to be fined if they run a jinriksha unlighted after dark. My brother made them stop for a few minutes at a confectioner's shop, where we could buy some sponge-cakes for our journey. Japanese sponge-cake, or *Castera*, is very good, and, as its name denotes, is a survival of Spanish influence in Japan during the 16th century, when Castilians introduced it into the country, and, owing to the absence of an L in the Japanese alphabet, Castile was soon corrupted to "Castera." It is made in large flat wedges, and we were much amused when my brother came out of the shop with a supply about half a yard long for our journey.

Japan As We Saw It (Bickersteth) (1893)

What was the bill of fare [at the inn in Utsunomiya]? Something of this sort. Cold soup, hot soup, with a stiff sort of custard floating in it (oh, so hard to pick up with chopsticks!); a sort of curry, rice, tiny bits of radish, ginger, cooked chestnut, and two kinds of fish, and of course little cups of tea *ad libitum*. We attacked all, everything being in very small quantities, with chopsticks.

Japan As We Saw It (Bickersteth) (1893)

We soon managed our chop-sticks with considerable dexterity. As all the world knows, both must be held in the right hand, and the only chance of success is to keep the lower one steady. Even then, in manipulating a fish, the temptation is intense to steady the slippery morsel by taking a chopstick in each hand; but we only yielded in cases of genuine necessity.

The night before I left Japan I was invited to a purely native dinner, only one or two of the guests being Europeans. It was in a Japanese house, and we had to leave our boots on the outside and go up a steep stair in our stockings. In the room we found on the floor small mat-like cushions, about twenty-four inches square, and, following the custom of the country, I placed my knees on this, as if I had knelt to pray. In this position a Jap can sit for hours; but as my joints had been educated in another quarter of the universe, the pose had to be often changed during the dinner. Japanese ladies were among the party, and I chanced to have one on each side of me. To the one on my right, whose name was "Chika," I was indebted for most of my dinner. As the dinner was purely Japanese, there were no knives or forks—only chop-sticks. These are not unlike pencils, but I have not yet met an artist who had tried to draw with two pencils, and that ought to be quite as easy as eating with chopsticks. In Chika's hands the two bits of wood seemed to do anything, and she most kindly came to my rescue when I was making what I may literally call a mess of it. There is an old saying that fingers were made before forks, and I feel certain that archæological investigation will make it clear that fingers were also ante-chopstick. The dishes were peculiar. Soup, with sea-weed to give it a flavour, was, I considered, a happy thought. Fish and duck together formed a mixture I had never heard of before. Revenge is clearly to be distinguished from just retribution, and this was my feeling when a course of shark was stuffed into my mouth by Chika's chop-sticks. As shark has so often eaten *mes semblables*, it was turning the tables, in the most literal sense, to eat instead of being eaten. What the various dishes were made of I cannot exactly say. Courage has never yet failed me in moments of danger, but I confess that I felt some timidity during that dinner, and, with

regard to some of the dishes, I should have liked to know of what they were composed. I could now listen to the information unmoved, but I was anxious to appear not to shrink from doing justice to what our entertainers evidently considered was especially excellent. So, mentally, I closed my eyes, and opened my mouth and took whatever was offered. It ought to have been stated that our table was the floor, but then a Japanese floor is as clean as any table in the world. It was wondrous at last to see how it got covered with bowls, cups, plates, saucers, and innumerable quaint bits of pottery of all colours—black, red, blue, and white.

Meeting the Sun (1874)

Travelling in Japan is slow—the trains do not go so fast as they do in England—but it is not intolerably uncomfortable. There are no dining-cars, except on a very few long-distance trains, and there are no refreshment-rooms; but at intervals all along the line provision is made for satisfying the wants of the inner man. As the train moves slowly into certain stations, vendors of refreshments come out to sell their wares. One man has tempting little *bento* or lunch-boxes, made of beautifully clean white wood. The lower compartment is filled with boiled rice, packed in tight—about as much as would make a fair-sized pudding; in the upper compartment is an assortment of delicacies to eat with the rice—a few pieces of eel fried in *shoyu*, one or two pieces of chicken, some pickled beans, a slice or two of lily-root, a little *kamaboko*, a concoction of fish and bean-flour, a stick or two of ginger. The whole is fastened together with a little piece of string, through which, in a long dainty envelope, is stuck a pair of chopsticks. You are quite sure that they have never been used, for they are still in one piece, split about four-fifths of the way down, and you have to pull the pieces apart before you use them. A little wooden toothpick, sticking between the chopsticks, completes the apparatus. Thus armed, you eat at

your leisure when the train is once more in motion, and when you have finished you throw what remains, box and all, out of the window, or push it under the seat.

Every-day Japan (1909)

We jogged homewards back through the quiet streets to where policemen again waited to take us in charge, and crowds again pressed and scrambled to stare at us; and so, thoroughly exhausted by our first day in Yedo, to seek repose in the cloisters of our temple. We found, however, that another ordeal was to be passed before we could flatter ourselves that we should be left alone. The Emperor had sent a Japanese dinner to his Excellency, and when we arrived the floor of our dining-room was strewn with delicacies. Each person was provided with a little repast of his own, the exact ditto to that in which all his friends were indulging;—and when anybody made a gastronomic discovery of any value, he announced it to the company: so at the recommendation of one we all plunged into the red lacquer cups on the right, or, at the invitation of another, dashed recklessly at what seemed to be pickled slugs on the left. We found it difficult even then to describe to each other the exact dishes we meant, how much more hopeless to attempt it now? There was a good deal of sea-weed about it, and we each had a capital broiled fish. With that, and an immense bowl of rice, it was impossible to starve; but my curiosity triumphed over my discretion, and I tasted of every pickle and condiment, and each animal and vegetable delicacy, of every variety of colour, consistency, and flavour; an experience from which I would recommend any future visitor to Japan to abstain.

As the Japanese have neither pigs nor sheep, poultry, venison, and fish are the staples. Many of the religious sects in the country forbid the consumption of animal food. Meanwhile our lacquer cups were

abundantly replenished with hot sakee, a spirit extracted from rice, and of a pale-sherry colour. It is by no means of a disagreeable flavour, though, when imbibed very hot, it is somewhat intoxicating. We were thankful at last to get to bed after so much excitement; and if our rest was somewhat troubled, we had no right to complain.

Narrative of the Earl of Elgin's Mission to China and Japan (1859)

Dined yesterday with my two Japanese fellow-voyagers from San Francisco. "Before trying to travel through the country," said Mr. Sato, "you should have one good dinner in real Japanese style, for you get no idea of our cookery at your hotel." A few minutes' walk brought us to one of the principal restaurants in Tokio, and in the outer court we were met by the proprietor with profoundest salutations. Removing shoes and sandals, we went upstairs, and were ushered into a room perfectly plain and empty. One end looked out upon a tiny garden; I say "end," because the entire side of the house seemed taken out. The floor was spread with clean matting, upon which, in the centre of the room, were four circular bits of oil-cloth, about a yard in diameter. "Will you be seated?" cried my friend, who had many a laugh at my ineffectual efforts to double into any comfortable position on a floor—a thing I gave up utterly—assuming, instead, a half-reclining posture. In front of each guest was a tray upon which was a carven section of bamboo, fashioned so as to be a receptacle for smoked-out tobacco, and beside it an earthen bowl with live coals, covered thinly with ashes, fantastically arranged in shape of a volcano, and used to light pipe or cigar. The tobacco smoked is very mild, and the custom is to take but three or four whiffs at a time.

The host clapped his hands; a serving-maid came, who, dropping upon her knees, bent her head to the floor to hear our august wishes, and then disappeared. Returning, she brought us tea in the smallest of cups,

accompanied with confectionery, sprinkled with powdered tea-leaves. These are brought in before every meal; whether luncheon, dinner, or breakfast, one always has tea and candy. The other dishes were brought on in courses, but not removed during the meal. First came, in blue china bowls, a soup tasting something like the liquor of raw oysters, in which was half the head of a large fish. "Why, it has the eye in it!" I said with a shudder. "The eye is the choice part," said my Japanese friend, extracting this portion of his fish with a chop-stick, and swallowing it with gusto. "They use only the head of the fish, and serve one eye to each guest. Try it; it is delicious." It was *not* delicious to me. The next dish was shreds of raw fish served with a kind of ginger sauce. Poising a bit of the fish between your chop-sticks, you dip it into the sauce and then convey it to your mouth. I did not like it. Something besides fishes' heads or raw fish would have been acceptable. But the next course was fish, cooked; and then a boiled lobster cooked whole, one to each guest; an omelette; and rice eaten without sugar, milk, or any kind of sauce. These, with hot and cold *saké*, completed the repast. There is no grease in the cooking, and very little artificial addition of extraneous flavours. That which a Japanese finds most distasteful in European cookery is the greasiness of so many dishes. Said Sato, "Butter and lard seem necessary to your existence; but to me even cheese at first was as horrible as putrid flesh would be to you." *Saké*, the national drink, made from rice, is served in little cups holding about a large tablespoonful.

I half suspect that the first part of the dinner, after all, was no fair example of Japanese hotel cuisine, but contrived for my benefit, and consisting chiefly of unusual dishes. A Frenchman doesn't live on frogs or snails; but he might prepare a dish of both for the benefit of a foreign guest.

Rambles Through Japan Without a Guide (1892)

Beverages

From the porch of this Sinto temple there is a fine prospect over the town of Nagasaki and the beautiful hill-sides beyond; we can enjoy it at our leisure, while drinking the tea which one of the attendants of the temple has brought to us. Tea is of course the most usual beverage in Japan; wherever the traveller wants it, it is always ready, and you can scarcely go a day's journey in the country without being offered at least a dozen cups of it, at different points on your route. There is a tea-house to almost every hundred yards of street in every Japanese town; a tea-house in every country village, however remote or small: a tea-house or tea-shed to every two or three miles of country road, or mountain path.

To a new comer the beverage may not be at first very palatable, for it is not only of a different flavour to the black tea which we drink in England, being always of the green kind; but also it is drunk pure and simple, with scarcely a minute allowed for brewing, and without any such foreign auxiliaries as milk or sugar. Yet almost every traveller or resident in Japan learns to appreciate it, for it is undeniably refreshing, and being taken fresh and weak, is perfectly harmless, even when a dozen cups or more are taken daily.

Round the World in 1870 (1872)

We had Champagne to drink, and also *saki*, the wine of the country made from rice, which the Japanese drink hot, but they allowed us to have it cold. It was handed round in very small cups, and even when taken cold is not at all good, but tastes rather like very attenuated amontillado.

Letters from China & Japan (1875)

As to beverages, besides tea, rice-beer or saké, the intoxicating drink of the Chinese and Japanese, plays the first part in the country. The ordinary saké is a light drink, but the strongly spiced double saké has an intoxicating effect. The saké, which is generally taken warm, seldom suits a European's taste, but the native is very fond of it, and won't miss it at any festive occasion; at his temple festivals he makes offerings of it to the gods.

Japan As I Saw It (1912)

The ruling vice in Japan is, undoubtedly, drunkenness. It pervades all classes, though it is confined by the force of public opinion to the male sex. On a festival of the third day of the third month women are indeed allowed great license, and in their harems, from which on that day even their lords are excluded, they may indulge to any extent in the forbidden cup; but a woman of the lower class who should be found drunk at any other time, would expose herself to a severe beating from her husband, while were she of the higher class she might die by the sword of her spouse. ... Few Japanese are fit for business in the evening, and during the afternoon many streets in Yedo are rendered wholly unsafe by the troops of drunken retainers, whose drawn swords are the terror of the inhabitants.

Across America and Asia (1870)

Through a kind invitation from a leading Japanese barrister, we were able to witness the *O Cha No Yu*, or Ceremonial Tea Drinking, in full perfection at his private house. Instead of the absolute silence generally enforced on such occasions, we had the advantage of explanations given by him in English, and could closely follow each stage of the proceedings.

No diligent student of Japanese life and manners can have failed to come across allusions to this famous Ceremonial Tea Drinking, which,

though rapidly dying out in the atmosphere of modern innovations, is still reckoned part of the necessary education of people in good society, and, by its deliberate dignity, gives a crowning touch to the foreigner's impression of this peculiarly courteous people. ...

The ceremony, to put it shortly, consisted in the preparation of a single cup of tea, but when it must be added that nearly two hours were required to bring about this great result, some idea will be formed of the innumerable details involved.

First, as to the guests. The number of their bows in entering, or in sitting down; or in passing the cup; or in acknowledging any little act of the hostess, were truly astonishing, yet each was prescribed by rule. The hostess, on her side, followed an equally strict etiquette; and in the number of steps she took in approaching the little stove where the precious liquid was to be brewed; in the quantity and arrangement of the pieces of charcoal she used on it; and in the various motions needed to suitably brush the kettle and tongs, and lay down the spoons, etc., she never failed in the smallest particular, nor abated one iota of the absolute absence of hurry and tedium of detail so necessary to a perfect observance of the Tea Ceremony.

Four distinct stages were observed; the arrival of the guests and preparation of the stove; the making of the tea; the partaking of it by the guests; and the admiration by the guests of each implement, which, as our host remarked, had "contributed to so delightful a feast."

Let us note a few remarkable points in each. The room was empty, except for the stove, and a tiny table a few inches high to hold the cups, etc. The kettle was boiled with much solemnity, but at the crucial moment its contents were diluted with several spoonfuls of *cold* water! No teapot was used, but fine green powdered tea was stirred up with a little whisk. One cup sufficed for the four guests, and each, as he or she received it,

twisted it three times and took a prescribed number of sips. A different motion was employed in passing it from a man to a woman, and *vice versa*, and deep bows and prostrations filled up every interval in the entertainment.

Our wonder grew, and it is to be hoped our patience deepened, as the strange elaborate ceremony proceeded. But towards its close a clue as to its charms for the Japanese mind was certainly given by our kind host, when he explained that it had been founded by Hideyoshi, one of the most famous generals of Japan, in a very warlike time when men's minds were much agitated. Hideyoshi had therefore devised the *O Cha No Yu*, and ordered its observance in strict silence before every secret meeting of his officers to "calm the spirits," and prevent undue haste in any important decision.

Japan As We Saw It (Bickersteth) (1893)

Hospitality

This evening we dined with a Japanese gentleman, who very kindly, when we expressed a wish to see a native entertainment, got one up for us. So at 5 P.M. we found ourselves driving in jinrikshas up the hill to his pretty house built of wood and paper, surrounded by a garden of quaint old trees, trained to grow in grotesque fashions, and mountains, and peony-trees, and tiny ponds full of gold fish with fan-tails. Our host met us in his native dress, and, leaving our shoes at the front door, we walked over beautiful white mats to a nicely-furnished dressing-room, where European brushes and combs and mirrors were laid out for our use, and then through passages lined with paper windows to the reception-rooms, where fourteen guests were assembled, seated on little cushions. Pretty little singing girls, in their very smart flowered *crêpe* kimonas, and huge sashes, and elaborately done hair (plenty of rice-powder and rouge), came in with tiny cups of tea; but the tea-room, a charming little nook where the 'powder-tea,' so much prized here, is made with great ceremony, was next door. Then, dinner was served by eight singing girls—we being seated round the room on cushions, tucking up our legs as best we could. Luckily, our young Japanese friend, who speaks English well, was my neighbour, and gave me a lesson in the art of holding chop-sticks—but it was a funny feast. However, we did manage to pick up after a time some morsels of the numberless small dishes of cuttle-fish, mashed chestnuts, almond toffy, pounded quail, and egg soup, with our two little wooden chop-sticks. Everything was served in old China saucers or in lovely lacquer bowls. Between the courses the maidens danced, or, rather, went through a series of pantomime postures illustrating the song and music (a peasant girl making herself smart for her lover's visit), while some of them

played curious instruments, and made a noise exactly like cats screaming. Then, again, they would lay aside their instruments and fans, and bring us raw fish. Our host came round (he does not eat with his guests, etiquette requiring that he should be too much engaged in looking after them to do so) to drink wine with us. Kneeling in front of my cushion, he presented his wine-saucer, which my singing girl filled with saki—rather like very dry sherry—and I drank; then, with many bows and salutations, he did the same out of my saucer. So, like the Greeks of old, we reclined and ate and conversed, and made music, till 10 P.M.

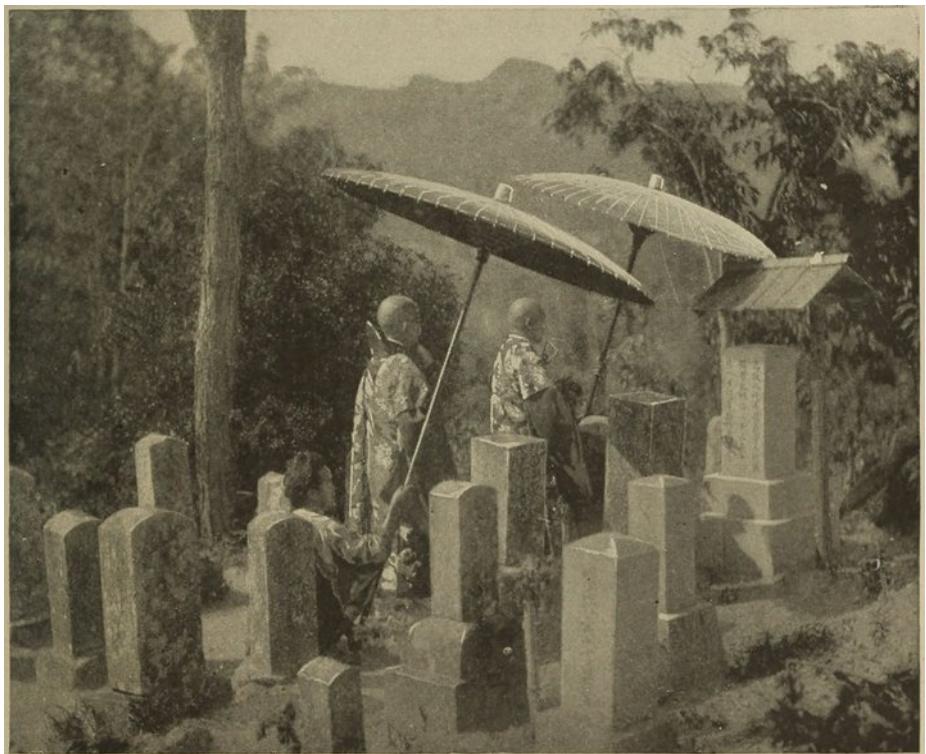
Journal of a Lady's Travels Round the World (1883)

An early opportunity was afforded us of making the personal acquaintance of the leading personages of the country, under the more festive circumstances of a dinner party, held at the house of Admiral Kawamura. On this occasion there were present, besides our host and hostess, their imperial highnesses the Prince and Princess Arisugawa, who occupy the stations nearest to the throne. ... There were also present the imperial Prince and Princess Higashi Fushimi, who come next in nearness to the emperor. The party likewise comprised the prime minister, Sanjo; the vice minister, Iwakura; Mr. Okuma, the minister of finance; Mr. Terashima, the foreign minister, and his wife; Mr. Ito, the home minister; General Saigo, minister at war; Mr. Enouyé, minister of public works, with his wife and adopted daughter; Mr. Oki, the minister of justice; General Yamagata, the commander-in-chief of the army; and several other ladies and gentlemen. The dinner was served in European fashion, but with several pretty accompaniments unknown at home, among which may be mentioned the serving of a pie out of which, when presented to me, there flew a number of small birds with written sentiments of welcome attached to their legs. All the gentlemen on the occasion wore European dress, but

most of the ladies were in the picturesque native costume, some of them having the teeth blackened and the eyebrows shaved off, with artificial indications of others in colour higher up, after the ancient style of the country. The two princesses were not so adorned, or dis-adorned, as the case may be, but were dressed in robes of scarlet (the imperial colour), and had their hair wrought, so to speak, halo-fashion, as shown in the portraits of the empress. This mode of dressing the hair is materially different from that common among Japanese ladies, and appears to be special to members of the Mikado's family.

Japan: Its History, Traditions, and Religions (1880)

Religion



“Buddhist priests in a cemetery”

Japan (1897)

In Japan, religion is not used as in some countries to conceal immorality, but rather to give it countenance and support, so that practically there is very little difference here between a temple and a tea-house.

Narrative of the Earl of Elgin's Mission to China and Japan (1859)

The larger temples [in Hakodate] have all their different shrines, or small chapels, dedicated to particular devotions. Besides the various

images of Buddha, a virgin and child are frequently seen, with many other most interesting deities, male and female, to whom prayers are offered up, much in the manner and for the same purposes as they were two thousand years ago to Venus, Diana, or Mercury. I have sat for hours on the steps of these temples, and watched the devotees as they put off the shoes from their feet, and entered the precincts of their sanctuary. At one time, two young and interesting women, in their newest costume, were squatted down before the drums, beating in cadence, to the monotonous mumblings of a bonze, hidden somewhere behind the altar. At another time, a poor old decrepid creature, with her brown and shrivelled bosom and legs bare, would put down her basket, and prostrate herself before some favourite god. Then a peasant, a merchant, a soldier, would look in at the door, fold his hands open upon his breast, and bow his head a few times, count his beads, and then, nine times out of ten, turn and examine me, and, at last, sit down by me on the steps and smoke a pipe. Seldom an officer, or a man of rank, was seen; the poor and the women seemed the only worshippers.

Japan, the Amoor, and the Pacific (1861)

There are many very interesting temples in Yedo, situated in little nooks or on shady mounds, and free admittance into them all was granted us. It was only necessary to put off the shoes from your feet, not at all on account of the sanctity of the place, but to avoid soiling the mats. The bonzes mostly were barefooted. Many of the altars were most richly decorated. Idols wrought out of the precious metals; images cut in curious stone highly polished; slabs and globes of rock crystal; rich embroidery in gold, silver, and coloured silks, were tastefully arranged on the altar pieces of grotesquely carved wood. Here and there around the walls were huge and hideous deities, and sometimes there were near the door posts with

little racks containing slips of paper covered with written characters, apparently the offerings of anxious votaries. Behind the temple resided the bonzes attached to its service, and what a listless lazy existence theirs must be! It may be with some that in their contemplative repose, their minds are concentrated in trying to fathom the unfathomable; yet with the greater part of them, I should imagine, their repose is but torpor and forgetfulness, the dozing effects of a slow and easy digestion.

Japan, the Amoor, and the Pacific (1861)

Our friend was most anxious to shew us a huge figure of bronze he had himself once seen [at Kamakura], but which no European had been allowed to inspect until 1861, a year previous to our visit. As he had, unfortunately, forgotten the locality, we spent much time wandering about in a useless search for it. Deceived by some one whose advice we followed, we entered a village which we were led to believe no European had ever yet seen, where we visited a most curious temple. An old man, with a few grey hairs gathered into a tiny knob on the summit of his cranium, seeing we were strangers, and feeling anxious, no doubt, to relieve our pockets of some of the weight in coin they contained, signified his wish to show us this singular place.

Having accepted his offer of guidance, we followed his feeble footsteps, and proceeded to the temple, which we found to consist of three good-sized caves excavated out of the solid rock. Ascending to these by a flight of steps, we entered the first, which was entirely surrounded by small figures, one, much larger than the rest, being placed conspicuously in the centre. The old man was very anxious for us to stand on a circular spot in the floor, exactly opposite this figure, which we at first refused to do, suspecting he wished us to make obeisance to the idol. Finding, however, this was not his desire, we afterwards complied with his wish, to the

undisguised delight of our ancient guide, going through the same mysterious ceremony in all the caves.

Though we could make out most of what he said, we could not comprehend his reason for this curious proceeding, our friend who kindly acted as interpreter being unable to understand his explanation, which he considered to be owing to the fact that we were in a village the inhabitants of which had never been accustomed to speak to Europeans in their native tongue, those who have frequent intercourse with foreigners usually adapting their language to the comprehension of those they speak to, and thus naturally falling into a slower and more distinct mode of articulation.

Being however too curious to be baffled by trifles, we requested our friend to try his utmost to ascertain what could be the old man's reason for his singular entreaty, and our perseverance was subsequently crowned with success. It appears that in each of these caves, below the circular spot on which the old man wished us to stand, there is an excavation, in which, some time ago, three men were buried alive for refusing to worship after the manner of the Japanese; and now it is the earnest desire of every bigot of their creed to persuade all who enter the temple to stand directly above these tombs—an act which, in their opinion, is probably significant of their trampling on the dust of the heretics buried below. Had we known this at the time, how reluctant we should have felt to comply with such a revengeful request!—with what a deep feeling of interest we should have regarded the stone which covers the honoured bones of those conscientious martyrs who suffered death in a living tomb rather than render to idols of wood and stone the worship which is due only to the living God! Who knows but these three formed part of the band of Christians once so numerous in Japan?

A Lady's Visit to Manilla and Japan (1863)

During the time we were with our host he received, according to a curious custom of the Japanese, a present by which they indicate the superstitious reverence with which they regard the memory of their ancestors. Whenever a gift is made by them, a dried shell-fish, called *awabie*, together with a bit of sea-weed, is attached to the paper in which it is enclosed; the reason they assign for this being that the founders of the Japanese kingdom, or the first settlers on the principal island, were fishermen. The observance of this practice is, therefore, looked upon as an imperative duty, by which they remind themselves of the ancestors from whom they derive their origin, and whom, like the Chinese, they regard with the utmost respect and reverence. Whether they worship them or not, I cannot exactly say.

A Lady's Visit to Manilla and Japan (1863)

About noon we reached Kamakura, and leaving our horses at an inn, started on foot to visit the Daibutz. A half-hour's walk along a comparatively broad road, leading under peculiar archways placed at short intervals, brought us to the shore of Wodowara bay, and near this to our destination. Passing through an enclosing grove of evergreens, we came into a large open space paved with flagstones. In the centre of this is the image. It represents Budda sitting, in the Oriental manner, on a lotus. It is of bronze, fifty feet high, and ninety-six feet in circumference at the base, and is raised on a pedestal five or six feet from the ground.

We had all come expecting to see some grotesque idol, and we were therefore pleasantly surprised, when, instead of this, we found ourselves admiring a work of high art. It is Budda in Nirvana. The sculptor has succeeded in impressing upon the cold metal the essence of the promise given by Sakyamuni to his followers, a promise which has been during more than twenty centuries the guiding hope of countless millions of

souls. This is the doctrine of the final attainment of Nirvana—the state of utter annihilation of external consciousness after ages of purification by transmigration.

Both the face, which is of the Hindoo type, and the attitude are in perfect harmony with the idea intended to be expressed. I felt that I saw for the first time, and where I least expected it, a realization, in art, of a religious idea. No Madonna on canvas, or Christ in marble, had ever been other to me than suggestive, through the aid of an acquaintance with the subjects treated. The Budda of Kamakura is a successful rendering of a profound religious abstraction.

Across America and Asia (1870)

In descending the steps [of a temple near Edo] our attention was drawn toward a group of fifteen or more representations of the *phallus*. They were of sandstone, from a few inches to two feet long, and stood erect around a central column containing a cavity either intended to hold a lantern or an incense-burner. The *phallus* enters largely into the symbols of the popular religion, if one may judge by the great number of representations of it exposed for sale.

Across America and Asia (1870)

The Kama-kura temples are not kept in good repair, nor do they seem to retain their original importance: only a few years ago two of their objects of interest, a handsome bronze bell and a pair of sacred white ponies, were still in existence; but we look in vain for them, and one of the priests at last informs us that they have been sold! There still remain, in a grove close to the temple of Hatchiman, two curious-looking black boulders, railed in, to which parents who wish to be blessed with children are said to repair to worship. Priestcraft and superstition are strong powers among the poorer classes of Japan.

A Buddhist priest lives at the place [the Daibutsu in Kamakura], and combines the practice of his faith with the sale of beer to strangers and Europeanized Japs. I managed to get this man's views of the changes going on in his country, and as he expressed himself very frankly on the matter, what he said is worth recording. The priesthood, he said, was, as a line of business, not worth following; at least to be a Buddhist priest was no good now, since the State had thrown it off. The people did not seem to care for it, and a living could scarce be made by it. He blamed the foreigners as the cause, not that they had any direct hand in disestablishing Buddhism; that was only part of the great movement going on, which was all due to this foreign influence. He did not speak bitterly, for he explained that he found the sale of the beer pay better than the religious services he performed to the few Buddhist devotees who now came. He talked of ceasing to be a priest, and becoming a merchant. From this it will be seen that the Almighty Dollar is becoming a Missionary, and doing something towards converting the heathen; nay, there is some chance of this new religious influence converting the great bronze Buddha himself. There are rumours that the Japanese Government have the idea of selling Dai-Bootz, and speculators have been computing already the quantity and quality of the bronze, to see what it would be worth for remelting and passing through a metempsychosis into a new coinage in England or elsewhere.

A very curious, and not very pretty custom they have, is to try and keep away evil spirits by chewing paper and spitting it at their images. This accounts for the untidy appearance of some large images which we saw bespattered all over, with these balls of half masticated paper. The small

pieces of paper which are sold for this purpose, have on them the likeness of some god or goddess and some written characters, probably either a prayer or a malediction.

Letters from China & Japan (1875)

The religious indifference of the Japanese leads to singular results. I saw one day, in the commercial summary of a trade journal, this paragraph:—"Bronze.—The export of this metal has greatly increased, as, owing to the religious reforms of the Japanese Government, old idols and temple bells are being very largely sold." The "old idols" of course mean Buddhas. The Government could never have acted as it has done, had the hearts of the people really been in their Buddhist faith.

English Influence in Japan (1876)

There seems little religion among them, for, though the temples are numerous, there are hardly any worshippers. It was my first visit to a heathen land, and contrasting these people with the inhabitants of Turkey, Syria, and Egypt, made me think that the absence of idolatry places the Mohammedans, with all their errors, in a far superior position to the worshippers of idols. It made me feel the immense importance of Christian missions in Japan. We have forced our way into the country, but Europeans too often imitate the vices and the immorality of the natives; and unless we give them the Bible, we shall have done them harm instead of good.

A Visit to Japan, China, and India (1877)

Sintooism is the native religion of Japan. Its probable origin is in the worship of the sun (*O-Ten-to-sama*). The moon (*Tsu-ki-sama*) is also an object of worship. The emperor (*Ten-shi-sama*) is regarded as the direct descendant of the sun. Some deity must have made Japan, they say, and

thus their fables and stories of gods were invented and images formed. Japan is filled with these images. We see them in the temples and in shrines by the wayside, on the tops of the highest mountains and in the farthest recesses of the caves. Every house has its shrine, and the people carry about with them pictures or exceedingly small images of the gods. There is *Ha-chi-man-sama*, the god of war, and *I-nari-sama*, the god of rice, and *Ye-be-su-sama* and *Dai-ko-ku-sama*, the gods of riches, and many others. The image of the fox is worshiped as a servant of *I-na-ri*, because the animal is a devourer of the insects that are apt to feed upon the rice. The snake is one form under which the god *Ben-ten* appears. The horse, the image of which is seen in many temples, is the servant of *Ha-chi-man-sama*. These images are of all sizes, from the tiny *Dai-ko-ku-sama*, which we can scarcely hold in our fingers, to the colossal *Dai-Butsu*, on whose thumb we can sit with ease.

Some of these gods are merry-looking fellows. There are seven who are called the “happy gods” of Japan, and they all have smiling faces; while others are hideous in their appearance, such as the red and green monsters who stand at the gates of the temples to protect the other gods, and the frightful representations of Satan and his attendants.

The Sunrise Kingdom (1879)

We can now distinctly see the mirror in the centre of the temple [in Tokyo], surrounded by those wands with curiously cut tassels of white paper which are called *gohei*, and which are seen in every Shinto temple. The original idea of them might have been that of a duster, as it is the custom of the priests to make two or three passes with them in the air before praying, apparently for the purpose of clearing the atmosphere from any impurities before invoking the god. Here, too, are the worshippers, some kneeling, some standing at the foot of the steps. Let us

watch this new-comer for a moment. He walks to the foot of the steps, throws a coin on to them, and stands for some seconds gazing into the temple, then raises his hands and claps them sharply three times. He then places them together and bends his head, muttering a short prayer. After another prolonged gaze at the sacred mirror and its surroundings, he moves off to make room for other equally devout worshippers, who present their offerings, go through the same ceremony, and in their turn make way for others, and so on. The clapping of the hands is only saved from appearing ridiculous to foreigners by the thoroughly reverent and earnest looks of the worshippers. The object of this, we are told, is to attract the attention of the *kami*, or god, to the prayers which are to follow.

Japan: Its History, Traditions, and Religions (1880)

All the way up [to the waterfalls near Kobe] are scattered tea-houses, with one more or less pretty girl at least to each. Nor is the place wanting in the conveniences of worship, for there are little temples and gods and shrines sufficient in number for all reasonable people. We stopped at one of these on the way down, where the goddess Kwannon was surrounded by small gilt figures, just as the Virgin is surrounded by angels of music in Fra Angelica's famous picture in the Uffizi Palace, Kwannon's angels and the Virgin's being of about the same size. There were other gods about this building, and we happened to be present at the time when numerous cups of rice were being offered upon the altar by an old woman attendant. There was a box for voluntary subscriptions. I could not quite understand this temple, as no priests were visible, and there was a business-like money-making look about the arrangements which gave the whole thing the appearance of a purely commercial speculation. There were several Japanese gentlemen with us, but none of them seemed to understand any more about it than I did; one of them suggested, however, that the

proprietors were probably priests, and that may have been the true explanation of the matter. At any rate there were the gods and the opportunities for worshipping and subscribing all complete.

Japan: Its History, Traditions, and Religions (1880)

At the village of Tatsuta we turned off to visit the famous and ancient Buddhist temples of Horiuji, where we were most courteously received by the two principal priests and other officials, who hospitably entertained us with tea and cakes. This group of temples, with a pagoda, were all twelve hundred years old, and bore the marks of their age both externally and internally. They possessed some wonderful treasures—after the fashion of many of our Christian temples in Europe—the most precious of all being a piece—an extremely small piece, but still a piece—of the very bone of Buddha himself! I am not quite sure, but I have some reason to think that this most precious relic, which our unworthy eyes were permitted to behold, is no other than that which was held in the clenched hand of Prince Shotoku-taishi when he was born, and was revealed when at the age of two years he turned to the east, invoked Buddha, and displayed this very wonderful proof of heavenly favour. The valuable and wonder-working relic was inclosed in a small crystal globe, within which you could both see and hear it as the globe was shaken, the sacred crystal sphere being supported on a stand of crystal, and surmounted with a crystal crown-piece. Every day at twelve o'clock the people were permitted to see and bow before this unquestionable evidence of the greatest verity of Buddhism, the mission of Buddha himself to the earth! As shown to us, this treasure was set out upon a splendid silk cloth, thickly embroidered with gold, and adorned with cords and tassels, which may have had a significance too profound for me.

Japan: Its History, Traditions, and Religions (1880)

Passing under another *torii* (of plain unpainted timber, like all the *torii* of these Isé shrines), we came to the outer gate of the temple proper, to which alone of three successive gates we and the other pilgrims were allowed to approach. With certain extremely rare exceptions, extending only to the Mikado and commissioners of his, none but priests are allowed to pass this first gate. It was an open gate, however, with a simple white cloth or curtain hanging across it, blowing about as the wind listed. Through this open gate, or past the sides of it if you preferred to stand there, you could see the next gate, and beyond that again was a third, and then came the temple proper, which could not be seen. This was all! The buildings, as far as seen, were all of the plainest possible kind, not unlike substantial well-thatched farm-buildings at home. The mirror at this outer temple was not the original mirror, and the priests did not for a moment leave us to suppose that it was. There was, in fact, no pretence of any kind about them; but the ancient buildings and the plain white curtain were left to produce that which is perhaps the deepest and most lasting of all impressions made by religious externals, viz. that of combined simplicity and antiquity.

Japan: Its History, Traditions, and Religions (1880)

One cannot be long in Japan without perceiving that the intelligent classes and rising generation scarcely profess a belief in their old faiths either Shinto or Buddhist, and are not, as far as present appearances go, likely to adopt any other. 'I am not much particular about religion,' said a Japanese gentleman who had travelled much in Europe to us the other day; and another young friend, after five years of education and church-going in London, seems content to let his religious opinions remain in a 'fluid state.' But will public morality suffer from the decay of religious sanctions? for the Japanese (in a wide sense of the word) are a moral

people, dishonesty and crimes of violence are rare, family affection and filial obedience strong, and, as far as we can see, the law of kindness prevails amongst these peaceful and industrious peasants.

Journal of a Lady's Travels Round the World (1883)

I thoroughly enjoyed the hour and a half that I spent roaming about the grounds [of the Shiba [in Tokyo] temple in Tokyo]. The place was impressive because of its death-like silence. Excepting a half-starved looking Japanese youth who followed me at a respectful distance, but whose curiosity would not permit him to take his eyes off of me, I was alone while I trod the pebble pavement, wandered through the darkened groves, or tried to count the many stone lanterns, votive offerings, whose inscriptions were to me illegible and, for that reason, perhaps, the more impressive.

In the temples, I found enough to interest me in the grotesque carvings of the eaves and the heavy portals, in the odd mixture of real art and tawdry ornament on and about the altars, and in the deserted appearance of the buildings, emphasized in this instance by the presence of a solitary priest in the smaller and brighter looking one. But the impression I brought away with me was due rather to the dismal beauty of the temple grounds. There are giant trees, whose great trunks and sturdy branches show their age, but whose rich, thick foliage, shutting out the sunlight, prove it to be a "green old age." I lingered there long after I had beheld all that was to be seen. As I am not learned in other people's religions, I indulged in no philosophic reflections on Buddhism or Shinto-ism. I could not, however, help thinking that the Shiba temples, in their emptiness, seemed to say that all who had ever worshipped there had long since emigrated to the land of spirits. Once upon a time Shiba was a great shrine, and it is easy to imagine the vast enclosure thronged with pilgrims

from all parts of Japan, paying obeisance to Buddhist priests, rendering homage to the pot-bellied images, and devoutly tending the lamps in the stone lanterns. It must have been a brilliant scene, rich with color effects and instinct with life and motion. Whether they beat the *tam-tam* then, as I heard them beating it outside of one of the Homura temples the other day, I cannot say. But of one thing I am sure—there must have been lots of babies there, for I never saw a real Japanese crowd without them. Some of the babies that you see during your walks, are really the handsomest creatures in Japan.

If I were attempting to indulge in fine writing, I should consider it quite a happy hit thus to lug in the infants; for the mere mention of them in connection with Shiba, suggests life, where now all is silent as death.

Jottings of Travel in China and Japan (1888)

As there has been no outgoing steamer since I wrote you about the Shiba temples, I will add a brief account of the Asakusa Temple, which is also in Tokio, but quite remote from the former.

Shiba is silent, solemn, dreary; Asakusa full of life. It was on a Sunday that B. and I visited it, but I am told that crowds as great as we saw can be found there every day in the year. It is approached through a long narrow avenue, lined on either side with shops and booths, in which are displayed all sorts of wares, such as one would find in the *Ginza*, but with a noticeable preponderance of sweetmeats, toys, little books with bright colored covers, fans, ornaments for the hair, and paper umbrellas. Then, too, there are voluble medicine men, selling lotions and potent draughts, on the merits of which they are expatiating to the gaping crowd about them. Besides these, there are old women with jars of the world-famed, pretty three-tailed goldfish of Japan, and others offering for sale birds of all sorts. Indeed, the approach to Asakusa Temple suggests a combination

of a country fair and the pink lemonade and peanut environment of an American travelling circus show.

The temple is full of people, mostly women and children, with a sprinkling of old men. There are priests and acolytes at the altar. Women kneel at a sort of grating, and before leaving drop a coin between the bars. All is noise and bustle. Flocks of tame pigeons have made their nests up among the rafters and fly hither and thither as if used to the crowds about them. The decorations, although more profuse than at Shiba, are, as a rule, of a cheaper and more popular sort. We are especially interested by the large grotesque paintings of saints and warriors, and by the huge paper lanterns suspended from the beams in the roof. Then, too, there are several large bronze vases of unmistakable antiquity and beautiful workmanship.

It was well worth our while to visit Asakusa, for the sake of noting the contrast between it and Shiba.

Lottings of Travel in China and Japan (1888)

Far in the distance rises the peak of the sacred mountain Nan-tai-Zan, then come the lesser hills, with thick forests intervening; directly in front is the dashing tumbling torrent, while at the left, with half-closed eyes and folded hands, sit in eternal contemplation the statues of Amida. ...

Most of these statues are about life-size; many are headless, and otherwise bear evidence of no reverent treatment. A few carry their heads in their laps! Still it is not entirely deserted by pilgrims, for the printed prayers on slips of paper affixed to the stone images, and coins left in their laps, show that now and then some of reverent tendencies still visit this ancient shrine.

I caught Waku pilfering the coins from the laps of the images, and remonstrated with him. "It is much better to give them to children than to leave them out here," replied the practical youth. I hope he reconciled his

proceeding to his conscience, for he gathered into his sleeves every loose "cash" he could find. He is a type of young Japan, half sceptical of all religions, and yet not absolutely without reverence. I have met in Continental Europe young men who ridiculed the faith of their fathers, but who nevertheless took pains to cross themselves on entering a church or cathedral. So with Waku. He is not a Christian by any means, nor will he confess to the least leaning toward the faith of his ancestors. Yet he washed face and hands at the holy font, and when he thinks I am not noticing, I hear him rubbing his palms before a shrine. He tells me that under the old government of Tycoons these images were well cared for, but that since the accession of the Mikado they have been permitted to take care of themselves.

Rambles Through Japan Without a Guide (1892)

It was a great surprise to us to find how, almost invariably, the two prevailing creeds, Buddhism and Shintoism, are interfused, not only in the temples but in the minds of the Japanese. The temple [Haruna shrine in Gumma], with its Shinto *gohei* and roof, and its Buddhist ritual and images, affords a vivid representation of the twin faiths of the people, by whose teaching a child will be placed under the care of a Shinto deity at birth, but brought up and probably buried by Buddhist priests.

Japan As We Saw It (Bickersteth) (1893)

We passed an immense figure of the god Jizo cut in the rock at the wayside. Our chair coolies showed no signs of reverence for this image; in fact, all through our journeys in Japan we were a good deal struck by the complete indifference of such men to wayside shrines or temples.

Japan As We Saw It (Bickersteth) (1893)

The prosaic and blundering Anglo-Saxon (I do not apologise for the Celtic blood that flows in my veins) has but little use for pilgrimages. I think he would except Japanese pilgrimages, whether private or communistic, from his condemnation, if only he knew them. In the old days, when the country was divided into a great number of practically independent statelets, the pilgrimage served to keep alive in the mind of the peasant the idea of the national unity. The *samurai* had other means of doing this. He was obliged periodically to go to Yedo with his lord, and in the streets of the Shogun's capital he rubbed shoulders with *samurai* from other parts, with whom he exchanged thoughts and ideas, and from whom he derived the nascent ideas of Imperial Oneness. But the peasant was not so fortunate. He was bound to the soil, and had it not been for these periodical pilgrimages, undertaken under religious sanctions, he would have known nothing of the wider life beyond the hills that bounded his valley. Even now, with military service and improved means of communication, the Japanese peasant has a narrow horizon. "The frog in the well," says his proverb, "knows nothing of the great ocean."

To-day, he no longer needs to be taught the lesson of national unity, but the pilgrimage has by no means lost its practical value. As the Japanese gentleman has for the last thirty years been travelling abroad, note-book in hand, gathering valuable pearls of information from all nations and climes, so the Japanese peasant picks up during his pilgrimages much valuable knowledge which he brings home with him in his retentive memory. Here he sees an improved water-wheel, there a newly-introduced fruit—an apple it may be, or a pear, or a peach, or a grape, which might do well in his own native plains and valleys. Each year the village in this way adds to its stock of knowledge, and it is wonderful how in the most out-of-the-way villages, amidst all the squalor of the simple life, such as the Japanese peasant knows it, there is nevertheless a truly immense fund of

practical information about the ways and inventions of the great world outside. The Japanese pilgrim is no religious dreamer like the abstracted Hindoo; he travels with his eyes open, and gathers more than merely religious impressions on the way.

Every-day Japan (1909)

I have never yet met an educated Japanese of any sort who did not give an apologetic smile when the religious observances of Asakusa-Kwannon were mentioned. According to some of these gentlemen, Japan has laid aside all mediæval superstitions, and I have uniformly been discouraged by Japanese when I have wished to investigate these practices. This has been for fear I should hold them up to ridicule, for the Japanese is morbidly afraid of being laughed at. The day, however, has long gone by when the European could afford to laugh at the religious practices of the Japanese, and it is with a totally different object in view that I have dwelt on the popular cults at Asakusa-Kwannon.

The Asakusa-Kwannon Temple is thronged morning, noon, and night, and on every day in the year, with worshippers of every sort and of every age. There is no other temple in Tokyo like it: none where you can see such a constant stream of fervent devotees, each with his keenly-felt want to present before the Invisible Power. These worshippers come mainly from the lower and lower-middle classes, and are therefore the representatives of the vast majority of the nation. With the Asakusa Temple before me I cannot believe the oft-repeated statement that the Japanese has no religion. He has a religious sense, deep and fervid, a realisation of his own need of the help of a beneficent power beyond him, and, whatever the proud samurai may think, the great mass of Japanese to-day do stretch out hands of dimly-groping faith to Someone who is not a God far off, but a very present help in time of trouble.

Every-day Japan (1909)

Morality

There are both Shinto priests and priestesses, who need not, however, be celibate, and can give up their religious duties at any moment. It is a convenient religion and suits the easy-going Japanese, whose peculiar ideas as to morality are so proverbial.

Impressions of a Journey Round the World (1897)

We have already noticed the Japanese tenderness toward flies and insects, to kill one of which wantonly or unnecessarily would provoke the anger of their gods. It forms a part of their devotions to release insects from captivity, and in the temple-grounds are venders of insects for that purpose. We saw beetles sold for pieces of cash to such devotees, who doubtless in their prayers asked Buddha to remember their kindness and gentleness.

As a strange commentary, however, on this merciful disposition, it appeared to us as if they would not be loth to slaughter one of us, their white brethren, the hated foreigners, even though they turned aside from the crawling worm or gave glad freedom to an imprisoned insect. Their creed has been so learned that animal food never crosses their lips, because life has to be taken, and yet, with bitter ferocity, they have made their swords to drip with the hearts' blood of Christians, and might be ready to do the same now if the power of the government were only relaxed.

The Sunrise Kingdom (1879)

Some time before our arrival [at Nagasaki] a large fire had consumed the Dutch storehouses in the island of Desima, and the Japanese had lent their

aid in extinguishing it. During my rambles about the town and visits to the different houses, it more than once occurred that the people offered to sell me champagne, beer, coffee, &c., all which had evidently been plundered during the fire. The same were offered to others besides myself: quantities of coffee, which is not used by the Japanese, were offered for sale to some of the men for a mere trifle. The honesty of the Japanese people has been much vaunted, and, without doubt, they are honest among themselves; but this instance, and one or two which occurred afterwards, showed that they are not so particular where foreigners are concerned. Yet during my residence on shore in the temples of the places I visited, I never heard of a single thing being pilfered, although our effects were carelessly cast about, and crowds of Japanese were continually passing and repassing.

Japan, the Amoor, and the Pacific (1861)

During the tiffin, the susceptibilities of my son and myself were a little shocked by one of the attentions shown us, which consisted in serving alive a large fish taken in the morning, one side of it being almost entirely carved to pieces; but the carving so done—this being the proof of skill in the artist—that the fish was still quite alive, and had, it seemed, a reproachful look in its moving eye as it was handed round. I know that it is idle to attempt so to live as

*“Never to blend our pleasure or our pride
With sorrow of the meanest thing that feels,”*

for we are continually inflicting sorrow upon something or somebody, and far too often upon some of the nobler “things that feel;” but let us hope that we avoid this as often as possible. At any rate, I was obliged to excuse myself from sharing in the delicacy so much appreciated by some of the party. In a little conversation which followed, I was reminded of our own

mode of slaughtering calves and otherwise torturing animals, and had recalled to my recollection the fact that until the civilising influences of Europe reached Japan, and up to fifteen years ago, the slaughtering of oxen, either old or young, was forbidden there, and considered to be brutal.

Japan: Its History, Traditions, and Religions (1880)

I never found reason for the quoted cruelty of the Japanese, a people who so tenderly make pets of babies, animals, and flowers. The children of any nation are barbaric little savages until taught better, and one who has seen an American child bite viciously into the arm of a baby brother, and another young American drop a turtle into scalding water, to drive him out of his shell, feels that the American has no stones to sling in that direction.

A Woman Alone in the Heart of Japan (1906)

The achievements already made by Japan—her military power, her postal and telegraph service, her banking system, her education—all combine to give the world the assurance that when she sets herself to work in earnest, as she is doing now, to get her own commerce into her own hands and to control the markets in dependent countries, she will succeed. She has so much in her favour: the industry of her people, their powers of study, the quickness of their observation, their readiness to form combinations and to organise their undertakings. All these things work for her.

Against her, she has the lack of knowledge and experience of her old-fashioned merchants, the comparative smallness of her national capital, and, above all, the “defective integrity” which permeates the whole nation. “Defective integrity” is a complaint which is almost universally brought against Japan, and there would not be so much smoke unless

there were a good deal of fire to cause it. It is the thorn in the flesh that troubles the lovers of Japan lest they should be too much elevated by the beauty of their beloved.

Every-day Japan (1909)

Marriage

Polygamy, if allowed by law in Japan, is not practised; for although the great generally have a number of concubines, still one woman only is the wife, and she alone has the honour of being a hostage for her lord. Divorce is not permitted to the higher classes, but only to merchants, artisans, or peasants. The nuptial ceremonies are all fixed by law or custom, according to the rank of the parties; the number of presents to be given and returned; the duties of bride, bridegroom, father, mother, friends, and assistants all are strictly defined.

Japan, the Amoor, and the Pacific (1861)

Adultery, at least on the side of the woman, is seldom heard of, for not only can she be immediately divorced, but she most probably would be punished in a much more summary and fatal manner. I was sitting one evening with an American doctor in Hakodadi, when he was called away to attend a woman, whom her husband had almost cut to pieces on some slight suspicion of her infidelity.

Japan, the Amoor, and the Pacific (1861)

There are seven reasons which entitle the husband (who holds great power over his wife's person and property) to dissolve the marriage. These seven grounds, laid down by Confucius, and chosen by the Japanese as basis for their marriage law, are the following ones:

1. Disobedience to the parents-in-law.
2. Barrenness.
3. A loose tongue and dipsomania.
4. Jealousy and envy.
5. Loathsome and contagious illness.

6. Theft.

7. Talkativeness; for, so says a Japanese proverb, "a tongue three inches long can kill a man six feet high."

Since 1873 the woman has had the right of suing for a divorce, namely on the ground of ill treatment, or if her husband is sentenced to durance vile with loss of civil rights; but society frowns at the woman who divorces her husband, and the law gives the children to the husband, whether he or the wife gets the divorce.

Japan As I Saw It (1912)

In the present time marriages of Japanese with European ladies are no longer anything extraordinary, and I have been assured that most of these marriages have turned out happy ones. The European ladies find a friendly welcome in the Japanese society, and notwithstanding their blue eyes and fair hair, but thanks to their white complexion they are very soon celebrated beauties in the Japanese drawing rooms.

Japan As I Saw It (1912)

During my stay in Yokohama, a young Japanese, whose name I think was Tarō, was employed by an acquaintance of mine, an American gentleman, as a bettō, or groom. One day it came to the knowledge of his master that Tarō had been smitten by the tender passion, and greatly desired to take to himself a wife. Although poor, and belonging to the common class of laborers, he had saved enough from his moderate wages to pay the expenses of a suitable feast; and since he was certain that his six dollars a month would furnish ample support for a wife and family, he saw no reason why he should not marry at once. Through a friend he had learned that a certain young lady of sixteen was in the matrimonial market, and, as she was represented to him as possessed of every desirable attraction of form and features, to say nothing of her mental and moral

excellencies, the susceptible groom had set his heart on obtaining her for his own. We ascertained that, by some means, he had succeeded in seeing her once, although she had no knowledge whatever of him.

According to custom, Tarō at once employed a mediator, who, going to the house of the girl's parents, and, gaining their ear, proceeded most eloquently to enlarge upon the superior excellencies and attractions of his client; declaring that, although each of the other suitors for the young lady's hand no doubt had his good qualities which commended him to their favor, still Tarō possessed such a combination of virtues that he would certainly make the most desirable son-in-law of them all. Without consulting the girl at all, a bargain was closed. Tarō was to advance a certain sum as a present to the parents, and also as a seal to the contract. Since it was an unostentatious marriage in low life, my friend and myself were readily accorded the privilege of being present in the little house of the groom, in one corner of the compound, when the final ceremony took place. It was about eight o'clock in the evening, and, on our arrival, Tarō appeared, dressed in his best, and attended by a few friends, male and female, all in holiday attire, all as gentle and polite as the Japanese know so well how to be, and uttering pleasant wishes for our comfort and happiness in well-chosen words of their soft and flowing language.

The little building was illuminated with gay lanterns, and bedecked with grotesque pictures; and every little household ornament belonging to Tarō or his expected bride was displayed to the best advantage. Presently the entire company formed a sort of semi-circle, sitting upon the soft, clean mats, and conversation became general, the natives chatting and laughing quite hilariously.

In the meantime the mediator, or friend of the bridegroom, and a government officer, or registrar, were completing the ceremonies at the house of the bride, by recording the contract made with the parents, to

which the parents and the mediator signed their names, and the officer affixed his official seal. About half-past eight our attention was attracted by lights near by upon the street, and, in a few moments the mediator, the government officer, the parents, the bride, and a few of her select friends, presented themselves at the entrance of the cottage, and, removing their clogs and sandals, stood together upon the clean matting of the little veranda. At this point Tarō proceeded formally to welcome them, using the most elaborate terms known to Japanese etiquette, at the same time bowing and prostrating himself before them and bestowing all manner of humiliating epithets upon his most unworthy self. His courtesy was promptly returned by the father of the bride.

When this rather tedious performance was ended, the new arrivals proceeded to join the squatters already referred to, the groom and bride sitting together by themselves in the center of the room. After some unimportant preliminaries, the registrar, with much show of official importance, and after the payment of an appropriate fee, produced his book, and carefully recorded the fact that the bride was at that hour, and with time-honored observances, brought to the house of Mr. Tarō. The names of the parties to the contract and all those present at the wedding were added to the entry. After this came the supper, which consisted of rice, sweet potatoes, ducks' eggs, meat, and fish, with a great variety of confectionery; winding up with an abundance of the best saki, alternated with pipes and tobacco. The feast was evidently as sumptuous as the purse of Tarō could possibly command, and was certainly most enjoyable. About ten P. M. the guests, including the parents of the bride, all took their departure with many bows and smiles and good wishes, leaving Tarō and his wife alone to get acquainted at their leisure—since up to this time they had never exchanged a word—and the bride especially had enjoyed no

opportunity to determine whether her husband was agreeable to her or otherwise.

At present the position of woman is being more rapidly advanced in Japan than in any other Asiatic country. Girls are securing, in the public as well as private schools, an education better suited to their wants as married women; husbands, among the higher and more intelligent classes, are many of them proud to proclaim the fact that they honor and respect their wives, and accord to them their rightful position. Quite a number of advanced gentlemen have entered into marriage contracts which secure to the wife the same rights and privileges before the law that have formerly belonged exclusively to the husband. The government has set itself to improve the condition of woman by improving the marriage laws, and by allowing young people greater liberty in the choice of companions, and removing all restrictions upon intermarriage between the different classes of society.

Women of the Orient (1877)

Death



"Japanese funeral"

Narrative of the Earl of Elgin's Mission to China and Japan (1859)

As we were passing along a street one day a singular-looking group arrested our attention. Two men in front carried gigantic artificial lilies, while another held a long stick, at the top of which was a large paper device, with various other articles, more or less curious. The most extraordinary was a kind of square framework, like a lidless box turned upside down, ornamented with white paper cut in scallops all round, so as to form a frill, and supported on four poles, one at each corner. We had only just completed our scrutiny of these objects when our attention was attracted to the house they were immediately in front of, from which was borne, on the shoulders of two stalwart-looking men, what looked to us

exactly like such a barrel as Yarmouth bloaters are exported in. This we found on inquiry contained the mortal remains of an old woman of seventy-two, who, according to the invariable custom of the Japanese, was packed in a sitting posture within this circumscribed space, and thus conveyed to her last earthly home. The box-like construction which we had been inspecting having been placed over the barrel, as one covers eatables to keep flies off, the cortége moved on; four men dressed almost entirely in white closing the most singular funeral procession I have ever yet witnessed.

A Lady's Visit to Manilla and Japan (1863)

Just at dusk one day we stood in an old cemetery. The cemeteries in Japan, which are always near the temples, are very different from those we see in our country. The stones are crowded closely together, the inscriptions are in Chinese character, and in some stones a place for water is hollowed out, and flowers, with the ever-green leaves of the camellia, are kept in them.

At death the body is carefully washed and the head shaved. The dead person becomes a priest, they say. The relatives gather together, and there is much noise and drinking. The coffin is like the no-ri-mo-no, and the dead are buried in a sitting posture. Money and shoes are often placed in the coffin for the use of the deceased on his journey to Hades. Then the corpse is carried to the temple, and from thence to the grave. A new name is written on the tombstone, and the old one is sometimes forgotten.

The Sunrise Kingdom (1879)

Altogether, a Japanese graveyard, abundantly supplied with tall sculptured monumental stones, many of them hoary and moss-grown, embowered amid dense foliage, and overshadowed by the twisted gables of some sacred edifice, is an object of interest and tranquil beauty,

calculated to produce in the mind of the stranger from the Western world a strong impression in favour of a people, whose taste and sentiments upon so solemn a subject seem to be in accordance with his own.

Narrative of the Earl of Elgin's Mission to China and Japan (1859)

The Japanese, like their neighbours in China, pay great attention to the graves of their dead. They frequently visit them, and place branches of *skimmi* (*Illicium anisatum*), laurels, and other evergreens, in bamboo tubes in front of the stones. When these branches wither they remove them and replace them by others. The trade of collecting and selling these branches must be one of considerable magnitude in Japan; they are exposed, in large quantities, for sale in all the cities and villages; one is continually meeting with people carrying them in the streets; and they seem always fresh upon the graves, showing that they are frequently replaced.

Yedo and Peking (1863)

Nagasaki is built on the side of a high hill at the head of the long bay of the same name. Its streets in one direction are long and crooked, conforming to the contours of the ground, while in the other they rise in flights of stone steps, ascending the mountain. The upper part of the slope is occupied very generally with temples and temple grounds, and with extensive cemeteries. As seen from the water, the city and its surroundings present a unique and pleasant appearance. Large trees rise from every part of the town, while here and there thick masses of the rich foliage of the camphor tree, or smaller groves mixed with the lighter green of the bamboo, relieve the monotonous outlines of the level roofs of a Japanese town. Above all these the city is overlooked by massive temples, standing on terraced grounds faced with heavy stone walls, and approached by long avenues of steps and sacred gate-ways. Not less remarkable are the cemeteries, always a particular feature of a Japanese town. These, too, lie

above the city, and cover the surface of the hill, following all its irregularities, filling ravines, and mantling the summits and sides of promontories, here creeping into the temple grounds, and there setting a limit to the growth of the town. The hills thus occupied are very steep, and have been made available for this purpose only by raising upon their slopes thousands of small terraces, faced with stone. Indeed, the entire side of the mountain is one mass of hewn masonry. It is a city of the dead, and is traversed in every direction by main avenues and lesser streets, always paved with well-trimmed blocks of stone. Each terrace is divided into small lots a few yards square, which are floored with stone and surrounded with tastefully carved railings of the same material. These are family lots; and in each are several monuments in dark-colored stone, of various forms and sizes. Round and square columns, obelisks, human figures, and tablets, are the most common forms, and upon these the inscriptions are tastefully cut in such high relief, or sunk so deeply into the rock, that, like an Egyptian necropolis, this one and the names of its inhabitants seems intended to last through all time.

Across America and Asia (1870)

Festivals



"Religious festival"

Japan: Historical and Descriptive (1877)

I have been this afternoon to see the procession of the sacred ark. A wooden tabernacle, much gilded and adorned, carried on poles by a crowd of laughing natives, and escorted by rather dilapidated-looking priests, clad in white, with high lacquer caps, and in one case followed by

two young priestesses. There was much dancing and mirth, and the ark was well shaken, causing all its little bells to tinkle, and much beating of huge drums.

Journal of a Lady's Travels Round the World (1883)

We witnessed a number of *matsuris*, or religious festivals in Japan, when all the principal streets were thronged with people, and even the house-tops held their private box-parties. On every such occasion there would appear, in the centre of the thoroughfare, an object that never failed to fill us with amazement. Think of a hundred men pulling madly on two ropes, and drawing thus a kind of car, mounted on two enormous wooden wheels. Resting on this, and rising far above the neighboring roofs, imagine a portable shrine, resembling a pagoda, with roof of gold, and gorgeously decorated with silken tapestries, which are so richly embroidered and heavily gilded as to be valued at many thousands of dollars. This structure had two stories, on each of which were many life-size figures,—some being actual men and women, while others were mere painted statues, hideous and grotesque. Behind this came another car, shaped like a huge bird with crested head. Upon this second vehicle also stood an edifice, three stories high, resplendent with magnificent tapestries and gilded ornaments, and bearing statues of old Japanese deities, so laughably grotesque, that had their surroundings been so rich the whole procession would have seemed a farce. Some of these statues, which were made to open their mouths and wag their heads like puppets, were especially applauded. Men, women, and children rode upon these cars, blowing horns and beating drums. If we had closed our eyes, we might have thought that we were listening to a Fourth of July parade of the "Antiques and Horribles." What most impressed us was the absence of what we should consider religious feeling. It was a show, a brilliant

pageant—nothing more; though, as such, it was heartily enjoyed by thousands.

Japan (1897)

In the morning we had passed through a temple where there was evidently some fête going on, and in the afternoon we met a great wooden car filled with gaily-dressed people. This grotesquely-carved vehicle, which reminded one of the stories of Juggernaut, was dragged along principally by crowds of children. We were told there had been some repairs going on in the temple we had seen in the morning, which had necessitated the removal of an image of its presiding goddess, and the fête was in honour of her return to her usual abode. So many children decked out in bright colours, gave the streets a very gay aspect, the wearers of the holiday attire too, are a much livelier-looking race than the juvenile celestials, who are the gravest little mortals I ever saw.

Letters from China & Japan (1875)

The feast of *I-na-ri sama*, the “rice-god,” is just over. It lasted three days, and in the temples drums were beaten without cessation. Once during the festival the god *I-na-ri* was brought out in his car, which was carried by people dressed in fantastic style, who were shouting, singing and dancing. Crowds followed the car, adding to the noise and confusion. If the god was really in the car, he must have been well shaken up, as it was rocked violently and turned almost upside down.

The Sunrise Kingdom (1879)

The greatest festival we have seen this summer was the *Ka-wa bi-ra-ki*, the “river-opening.” It took place at night, and the display of fireworks attracted thousands of people to Ri-yo-go-ku and Ad-zu-ma Bashi [in Tokyo]. The space between these two bridges was filled with boats

ornamented with gay Chinese lanterns; while in the boats people were dancing, singing and playing on samisens, fifes and drums. There was nothing remarkable in the fireworks, but the whole scene was most animated.

Exactly what the meaning of this feast is we cannot ascertain. Some of the people say that it has something to do with a strange superstition concerning a fabulous water-monster, the *Kappa*, who requires to be periodically aroused or awakened.

The Sunrise Kingdom (1879)

One day, during my walks in Nagasaki, I had an opportunity of seeing some extraordinary processions. The first one I saw consisted of a number of men dressed up as Chinamen, who were supporting a huge dragon, and making it wriggle about in an extraordinary manner. Another procession consisted of little children, some so small that they could hardly walk, who were dressed in the Dutch military costume—cocked hats, tailed-coats with epaulets, dress swords, and everything in the first style, closely resembling Mynheer on gala-days, when the trade of Japan was all his own, and Desima—dear little prison—his abiding place. In this procession, Dutch frauds and frauleins were duly represented, and truth compels me to say that they were never shown off to more advantage. The procession was accompanied by a band, dressed up also in an appropriate manner: they had European instruments, and played European music. The day was fine; thousands of people lined the streets, flags were hung from every window, and altogether the scene was most amusing. I followed the procession through the principal streets, and then up to a large temple situated on the hill-side above the town. Here the infantine troop was put through various military manœuvres, which were executed in a most creditable manner. I was amused at the gravity with which everything was

done—each child looked as if it was in sober earnest, and scarcely a smile played on one of the many little faces that were taking part in this mimic representation of the good Dutchmen. The exercises having been gone through, the band struck up a lively air, and the little actors marched away to their homes.

Yedo and Peking (1863)

At a small village on Yesso I happened to see something of a Sintu festival. A vista of temple gate-ways leading to a small shrine was lined with box lanterns eight or ten feet high, supporting similar horizontal ones overhead. Among the countless decorations painted on these paper transparencies, were many representations of the phallus. During the afternoon a procession left the temple bearing the inner shrine. A staff-bearer preceded, followed by a man carrying a stand to receive gifts. Next came two men with sticks, from which hung ornaments of white paper, and after these a drummer, fifer, and cymbal-bearer. Behind these strutted the "god keeper," fantastically masked with flowing white locks, and a nose six or eight inches long projecting from under a helmet. He wore high stilt-shoes, and bore a large spear in the right hand. Following the god-keeper came a number of retainers leading a caparisoned horse, and bearing spears, bows, and guns, the insignia probably of the priest's office. Strangely enough, the man who represented the god-keeper was merely a cooly, hired as a substitute; the true priest, if such he may be called, walked behind the procession in civilian's dress.

Across America and Asia (1870)

The procession was the great event of the [festival] day [at Hakodate]; and the sight of it must have had a curious effect on any European stranger who had witnessed in Catholic countries the long and solemn procession of the Host, of virgins and saints in jewels and embroidery, and

of bishops and priests in scarlet and gold brocade. In Japan, and also in China, such parades consist of equal parts of solemnity and buffoonery. In the present case the column was headed by a corps of bonzes, followed by men dressed as harlequins, carrying large banners, pikes, or poles having streamers of feathers, hair, or silk. These men moved forward to very slow time, beat on a drum, which was borne on the back of one man and beat by another following him; and at every step they paused, elevated the knee, jerked out the leg, and pointed the toe, and then brought the foot to the ground. After them came many officers with two swords, dressed in light blue or grey, with the wing-like flaps on their shoulders. A magnificent pavilion, rich in satin, silk, and embroidery, beautifully carved, gilt, and polished, containing various images of deities, and surrounded by bonzes, was borne along by men on poles. Then came another monster pavilion, of the same manufacture, but thickly decorated with devices in copper. On the top of this was seated a figure, a queen in former days, who, in the absence of her lord, marched out against his rebellious subjects, vanquished them, and pacified the country. By her side was standing an old gentleman, her prime minister and adviser. In the body of the car were about a dozen little girls, of about ten or twelve years, dressed in full costumes, and playing on gongs and drums: and behind them several men, playing on fifes, triangles, and clappers. This monster car apparently representing the military body, was drawn by 200 soldiers, in two lines, and harlequins, tumblers, and actors performed all sorts of tricks between the lines of drawers.

The next link in the procession was a junk of polished hard wood, worked with copper, and having a pavilion cabin about fourteen feet high on the deck filled with people. Before these, in front, sat another party of little Japanese damsels playing on drums, and all dressed in blue and rose with gold embroidery, their hair decorated with bunches of flowers or

crapes. They were all very pretty children, so gentle in their movements, and yet so full of self-possession that they must have been subject to a long training. As they played they raised, suspended, crossed, and waved their graceful little arms in the air to a chorus of the sounds, Ah! Eh! Hah! repeated over and over again. This junk was drawn by seamen, and was followed like the car by an assemblage of actors, priests, and officers.

A second junk was of the same description in build and decoration, except that its prow was formed of a large phœnix, or some other allegorical bird with green scales on the body, like a dragon. It contained a pavilion like the former, and carried children, musicians, flags, streamers, &c.; its sails, too, were of silk, made in the Japanese manner, of strips laced together, but leaving a space between to let out superfluous wind, and silk embroidery with which these junks and the car were adorned, gave one a high idea of the tastefulness and dexterity of the Japanese women, who I suppose worked them. The figures were those of dragons, tortoises, cranes, toads, butterflies, and other animals which have either a mythological or an allegorical character among the people.

After this junk came a rough plank cart, filled with the productions of the earth; rice, sugar, seaweed, fruits, vegetables, &c. Then followed several cars, representing the different guilds of artisans, and the arts most honoured in Japan, that of the carpenters and joiners being the most conspicuous; and that guild of all others in Japan, certainly merits a presiding deity, for their handicraft is exercised with more skill than in any other part of the globe.

In the evening, stages were erected in the streets, where musicians and dancing-girls performed to a crowded audience, which was by this time in full spirits, and for the first time in Japan I saw natives drunk with saki, and that evening there were not a few in that condition, but perfectly good-humoured.

From what I could understand from a Japanese officer, who was very anxious to explain, this was one of the greatest fêtes in the Japanese calendar; all the gods took a part in it, and all estates and callings of the people were represented in the several portions of the procession. I could not help thinking, if it was displayed on so magnificent a scale in such a small, and till lately insignificant fishing-village, with what splendour must it not have been represented in the capital, at Miako, or in any of the other large towns?

The next morning all the street decorations had been removed, the shops were again filled with boxes, the silks and lacquer ware again removed from them, the peon was again dragging huge stones towards the fort, and Japanese life had returned to its customary routine.

Japan, the Amoor, and the Pacific (1861)

Theater

In the evening, in company with Mr Otto, one of my companions in the "Alaska," I went to a Japanese theatre. The performance goes on from the afternoon till late in the night. The people seemed much to enjoy it, and according to appearance it was very decently conducted. Whether the language was obscene I of course could not judge; but the conversation of the lower classes is said to be very disgusting.

A Visit to Japan, China, and India (1877)

The theatre is considered one of the best reflectors of the popular mind. In Japan, as in China, the performances begin early in the day, and end late at night, the large audiences showing how popular is this amusement. The plots are nearly always intrigues at court, resulting in promotion or death of the heroes, or the exploits of great warriors and robbers. The public taste demands, and is gratified by, the profuse display of gory heads and dripping swords. The favorite pieces contain a great deal of "blood and murder," and not unfrequently scenes that border on extreme grossness, which are viewed with as little embarrassment by neatly-dressed matrons and daughters as the sallies of "Genevieve de Brabant," or the "Grande Duchesse" excite in a western audience. The same vein seems to run through the immense range of light literature, illustrated with woodcuts, that often approach the obscene.

Across America and Asia (1870)

Only male actors were on the stage [at a theater in Kyoto]. The chief performers—doubtless the "stars"—came in from the front of the house, and walked on a narrow platform the whole length to the stage, spouting

and stalking with majestic tread, all in such stilted style as to be irresistibly comical, although the play was a tragedy and this lofty prologue was to tell of the hero's dire wrongs and how he was to suffer till Justice had wrought her work. The dresses of these actors were more like those represented on vases and in pictures than those of ordinary every-day life, being robes of gorgeous hue, well bespangled and with ample folds.

The play was the usual one of a tyrant usurper, who prospered for a while in his cruel oppressions, but whose evil designs were finally frustrated and the proper heir was restored. The tyrant died by his own hand. He first committed hari-kari, and then cut his own head off. We saw his head falling into a basket. The Japanese are masters of jugglery.

The Sunrise Kingdom (1879)

In the evening we witnessed a gala performance in the Japanese theatre [in Kyoto], in honour of the advent of Spring, with its cherry and plum blossoms. The female musicians sat on raised platforms on the right and left sides of the audience, those on the right playing the samisen, and those on the left the suzumy, a kind of drum. The entertainment consisted solely of a ballet diversion, and was in reality a glorification of spring. The three curtains represented respectively a cherry tree, a plum tree, and a giant cryptomeria. Thirty-two girls attired in most gorgeous costumes and wearing plum and cherry blossoms, went through a very characteristic dance. The first scene was the exterior of the palace, the second the throne room, and the third represented orchards of the cherry and plum trees full of the double blossoms, and illuminated with hundreds of lights. The audience was very appreciative, and behaved like a superior kind of English one.

Impressions of a Journey Round the World (1897)

The day of our departure we went to the Japanese theatre, a temporary shed, the part where the audience sat being supported by stout poles, and the roof covered with matting. The boxes were on each side, in two tiers, one immediately above the other. Into the highest we mounted by means of a ladder, and joined the merchant's wife and family, who had engaged it for the day. The performance had long commenced, as the doors open early in the morning, and close at six P.M. When we arrived the drop scene was down, from which we concluded that one act was finished, and therefore the interval allowed us ample time to take a look round the house. The drop scene was a very gay one, representing an enormous tiger, gaudily painted, in a jungle of very bluish-coloured bamboo. The pit is divided into squares, each capable of holding from nine to ten persons. These are generally occupied by a whole family, who pay four itzibos and a half (about nine shillings) for the compartment, in which they spend the entire day, making it a regular holiday, a servant bringing their food at appointed hours in chow-chow, or food boxes.

On one side of the pit a walk is formed by planks joined together, on which the actors and actresses come in and go out, when they do not wish to do so by the sides of the stage. At the back of the pit was a kind of raised platform for labourers and their families.

Our "box" was on the left side, and opposite to us, partially concealed by a curtain, were seated those who constituted the orchestra, namely, two banjo players and one drummer. Before them sat a fat, flabby-looking individual, whose air of importance and subsequent manœuvres bespeak him at once to be a prompter, fully aware of the responsibility resting on his shoulders. Immediately in front of him was a long board, on which he hammered with a deafening noise, to announce the entrance or exit of any performer, or on which he made the colophon, or conclusion, to any extra-pathetic or energetic passage of the drama.

Now the klack-ka-ta-klack sounds are heard, and the curtain is drawn aside, disclosing a woman seated, or rather kneeling, with the curious kind of stool I have before described, for her to rest her back upon. She is very gaily attired, in the usual loose dress, to which, however, she has added a very long train, worn by all ladies of rank in Japan. Her hair is ornamented with an endless amount of pins and beads, and the powder on her face looks more like a thin covering of white muslin than any powdering I ever saw before. There is no deceit here, no attempt at *slight* improvement to the complexion, but the white looks as thick as paint, and the effect produced is very ghastly. The dress of the man, too, in the play, with the exception of a small cape, and a greater variety of colours, is similar to that generally worn.

From what I could gather of the plot, it seemed to be a serio-comic drama, the tale evidently being one of desperate jealousy.

The lady whom we first see is an unfortunately jealous wife, who fancies her husband has fallen in love with another woman. She does not openly upbraid him for his unfaithfulness, but seeks redress from high quarters, and as she is evidently related to influential people, her appeal is not made in vain. The unlucky offender is apprehended, and condemned to be decapitated, unless he saves himself the ignominy of a public execution by committing the hara-kari. Unwilling to be thus disgraced, he consents to this self-immolation. All is prepared, friends, relatives, and spectators assemble to witness the melancholy sight. They only await the arrival of the doomed man, who is carried on to the stage in a Norimon. Some time is supposed to have elapsed since the audience last saw him, and in the interval, according to the custom on such mournful occasions, his hair has been suffered to grow, so that, on leaving the Norimon, he stands quite conspicuous amidst his shaven brethren.

Every one appears absorbed in watching this scene, perfect silence reigns around, broken only by the voices from the stage, which seem to come slowly and half-whispered. At this moment a commotion is heard outside, a heart-rending cry disturbs the general tranquillity, the wife rushes into the place, and, uttering some words, totters forward in a manner which proves her intention of falling, when, fortunately, the extended arms of her lord and master save her, and she triumphantly exhibits to the husband whom her jealousy had wrongfully accused, the order for his freedom, which she had herself sought for, and with difficulty obtained in time.

A Lady's Visit to Manilla and Japan (1863)

Old Japan, as far as costume and social observances are concerned, may be compared with revolutionary Japan at the theatres, where are played interminable historic dramas, wholly based on the old state of things. Nothing has been changed in the Japanese theatre except, here and there, the hours; most of the theatres at the capital, and all those in the interior, play from 9 A.M. until dark. The theatres of the treaty ports now play from 5 P.M. to 1 A.M., so that at Tokio one is able to attend the theatre at most hours of the day and night. There the two-sworded Samurai still walk the stage, and Tycoon's soldiers still wear their hideous masks, and Daimios in magnificent trousers, preceded and followed by their banners and processions of retainers, still force the people to prostrate themselves in the dust.

English Influence in Japan (1876)

Some few days after, Matsuba told me that there was a "Japanese man's circus" in the town [Hikone]. It was not in the least like a circus; it was a theatrical performance in which all the members of the company, who in this troupe were women, were mounted on horseback. There was a small

stage, with a set scene at the back, and in front of it, on the same level as the spectators, a space of bare earth on which the action took place. The play consisted mostly of combats; the swords and other necessary properties were brought in by attendants, and placed on a high stand where they could be easily reached by the actors, and the horses were then led into position, and held there while the fighting went on. None of the performers fell off, but beyond this there was no horsemanship; they could not even get their steeds on and off the stage without the help of a groom.

Notes in Japan (1896)

One night at the theatre [in Nara] I saw a modern farce, with a policeman, an old-fashioned Japanese gentleman, a Chinaman, and an Englishman as the comic characters. They were ridiculous and amusing, but when all the earlier incidents of the piece were narrated with conscientious realism in evidence before a magistrate the thing became monotonous, and struck me as faulty in dramatic construction. This was the only theatre I saw in Japan in which they had discarded the orchestra and chorus and other traditions of the old stage.

Notes in Japan (1896)

Music



“An orchestra for geisha dancing”

Japan: Described and Illustrated by the Japanese (1897)

Some Japanese musicians were present, and played on the *Koto* and *Samisen*, instruments rather like the zither and banjo in appearance. They also sang several songs to us; but, with all due deference to their skill, it must be confessed that it evidently requires a Japanese ear to appreciate Japanese music.

Japan As We Saw It (Bickersteth) (1893)

Of their own primitive music the Japanese are very fond. Professional musicians and dancers form quite a numerous class, and are in constant

request for private parties. They consist largely of young women remarkable for their personal attractions; but men and women of all ages, including, as with us, many blind people, gain their livelihood as singers and instrumentalists. Among their instruments, our harp, guitar, violin, fife, clarionet, drum, etc., have their counterparts; and, if their music does not always give us pleasure, we must at least admit that not a little skill is often shown in its execution.

The Land of the Morning (1882)

Went with some American friends to a musical entertainment, at the house of the Governor of Yokohama. On our arrival, we were met at the door by the lady of the house, a very pretty little person with a sweet, gentle voice and manner. As neither she nor her husband can speak English, conversation was carried on under difficulties, Mr L. acting as interpreter.

We were taken up two steep flights of stairs into an upper chamber, which was furnished like a European room with carpet and chairs, the walls hung with English pictures, including prints of the Queen and Prince Consort.

Presently the three musicians arrived, and took their places on the floor in the middle of the room. The principal instrument called the "*Kioto*" is about five feet long, and has about a dozen strings—the two others are respectively like a primitive guitar, and violin.

Having tuned, or rather *untuned* their instruments, the performance began, the musicians accompanying themselves in a low monotonous whine through their noses. They played four long pieces, in not one of which was it possible to detect the smallest attempt at any air, but the *Kioto* produced some very sweet notes. The general effect was extremely monotonous, and calculated to have a very soporific effect, as was proved

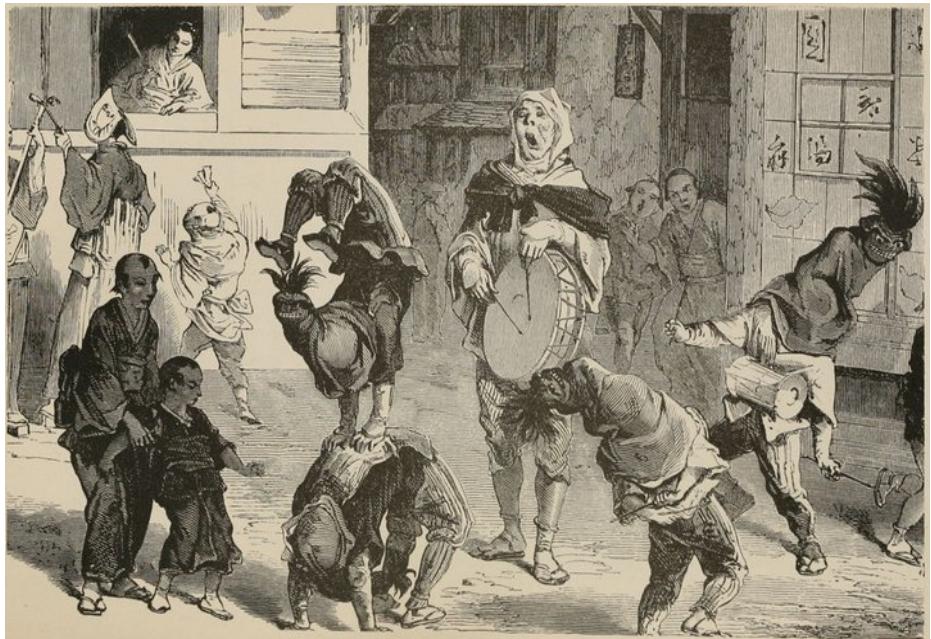
by one of the party falling fast asleep in his chair—an example which, after a long ride, I had some difficulty in not following.

Letters from China & Japan (1875)

At one end of the large [Exposition] building [in Ueno Park], a military band of about fifty performers, all of them natives, were playing a selection from *L'Africaine*, in excellent style. The Japanese crowded about the music pavilion, listening intently, as it seemed, although I could not help wondering whether they think the Western music equal to the caterwaugh strains of their own *gaishas*, and the tum-tum accompaniment of the *samisen* or *koto*. I have asked several Japanese gentlemen who, while pursuing their studies in Europe or America, cultivated a taste for what *nous autres* call music, to enlighten me on this point. In every instance, they told me that, while they prefer "European" music, they are nevertheless swayed by the spell of their own national melodies and the words to which they are set. I can easily believe that part of it, but how they can enjoy both kinds passes my understanding.

Jottings of Travel in China and Japan (1888)

Performing arts



"Little jugglers in the streets of Yedo"

Japan in Our Day (1872)

Last night we went to see Japanese conjurers at home. Very clever their performance was; beginning with one of the gentlemen coming forward and, addressing our worships, introducing his young friend, though 'indeed he was only a bungler, to our honourable notice,' and making a long speech, on his heels, with head now and then bent to the ground, in classical Japanese, which an English friend translated for our benefit. The 'bungler' did marvellous antics, lying on his back with his toes in the air; tossing boys out of barrels, opening and shutting huge umbrellas, and spinning large Japanese screens on one toe. Several English children were

present, and, just as the conjurer was giving a most vigorous kick sending an umbrella into space, the breathless silence of the audience was broken by a little voice exclaiming, ‘Oh, mama! you couldn’t do that.’ It was impossible to keep one’s countenance, though the poor ‘mama’ looked rather confused. But the top-spinning was delightful. The tops, like living things, followed the conjurer’s fan and never thought of stopping till ordered to, but kept spinning anywhere on the top of each other, on the edge of his paper fan, and at last one spun on the wick of a lighted candle till it burst and made a miniature Catherine wheel. Then, at a word, jets of water sprang from the tops, from the sword blade, from the conjurer’s own head and shoulders, and from the lamp, till really it seemed as if the room would be inundated.

Top-spinning and kite-flying are old national sports here, but, like everything else ‘old,’ are going out of fashion.

Journal of a Lady’s Travels Round the World (1883)

A very common form of entertainment is the story-teller, who, with no “properties” except a desk and fan, will hold his audience enthralled with a tale of woe and horror, or convulsed with laughter over his depiction of the comic aspects of human life. The desk serves to hold the few manuscript notes with which he comes provided, and the cup of tea or water which his eloquence claims as its best reward. The fan is brought down at critical points in the narration with telling raps upon the desk.

... He generally has his special lecture-hall near his own residence, where, for a very modest fee, people may come on any evening in the week and spend a few hours with amusement and pleasure.

I will take my reader with me to one of these *yose*, as they are called. It is situated in a wide thoroughfare near the busy part of the town, at a place where four roads meet. Opposite to it is a great temple, beyond that a very

large and busy printing establishment; the rest of the neighbourhood is taken up with the houses of the middle class and poor and with the numerous little shops which form so conspicuous a feature of our Tokyo streets. It is a two-storied house: downstairs are the dwelling-rooms of the family and a reception-room for visitors. The whole of the upstairs is one big matted room, with a little raised daïs at one end to accommodate the story-teller and his desk. A peculiar paper lantern at the front door calls our attention to the entertainment which is being given within, and we resolve to enter.

At the entrance a stalwart attendant—he may be a “chucker out” for aught we know—takes charge of our boots, umbrellas, and other *impedimenta*, directs us to the counter where the story-teller’s wife sits at the receipt of custom, and shows us up the chicken-ladder which in Japanese houses does duty for a staircase. We follow him, wondering how we shall manage to come down again in the dim light of the poor oil-lamp that is hanging there, and are ushered to our seats which we take on the floor, but with a wall or pillar behind us as a support to our poor weak backs. The attendant brings us cushions to sit upon and a little fire-box for warming our hands and lighting our cigarettes, and we make ourselves comfortable till the entertainment begins.

The room was half-full when we entered, but new arrivals are constantly coming in, and the audience is beginning to be impatient. The story-teller, however, refuses to be hurried—he is waiting for a few more guests to take their seats, but he understands the natural impatience of the audience, and one of his daughters or a pupil it may be, for even story-telling requires an apprenticeship—is told off to keep the company in good humour with a popular air played on the *samisen* or *koto*.

When the hall is full, he begins. He has a large *répertoire* of stories to draw from, for Japanese history is mostly made of anecdotes, and a

Japanese audience is never tired of hearing the histories of the national heroes. The stories need not, however, be confined to Japanese subjects. Western tales of adventure or heroism are often introduced in Japanese garb, and one of the most popular of modern story-tellers is an Englishman, born and bred in this country, whose knowledge of his mother-language enables him to draw upon a cycle of narratives and legends which are inaccessible to his Japanese rivals.

The stories are not always fit for ears polite, for the Japanese, with all his sense of decorum, has a marvellous knack in some things of calling a spade a spade, and prefers outspoken names to veiled innuendoes. Sometimes the tales are pathetic, sometimes gruesome, and the story-teller, who is always somewhat of a contortionist, makes his facial expression suit the character of his tale. The story does not in every case carry its appropriate moral with it, for the story-teller does not set up to be a preacher; but it is often humorous, and its audience goes home with laughing hearts, which is something in this vale of woe.

Every-day Japan (1909)

We were ... not disappointed by the juggler; he arrived late in the afternoon with attendants, wearing the apparatus indicative of his calling, and proceeded to convert Lord Elgin's sitting-room into a theatre for his operations. The spectators were ranged on seats in the garden. The conjuror was a venerable old man with a keen eye, a handsome intelligent face, and a long grey beard, the only instance I saw in the country of a countenance so adorned. His dress was very similar to that usually worn by the magicians of Egypt, and was well calculated to increase his imposing aspect. Its ample folds and flowing sleeves, moreover, afforded him many facilities in the exercise of his sleights of hand. Those tricks which were dependent merely on prestidigitation were certainly not

superior to the ordinary tricks of conjurors in other countries. He produced inexhaustible substances out of very shallow boxes, which became unaccountably full and empty, and magically converted a small quantity of cotton which he had tapped into an egg upon his fan into a number of very substantial umbrellas; but these were the mere tricks of the trade, the excellence of which could best be appreciated by professional artists. That about which there was no trick, but which struck us as exhibiting the most singular display of skill, was the famous performance with artificial butterflies. These were made in the simplest manner. A sheet of paper torn into slips supplied all the materials. By tearing these again into small oblong pieces, and twisting them in the centre, they were made roughly to represent the body and two wings. Two of these impromptu butterflies were then puffed into the air, and kept in suspense there by the action of the fan beneath them. This required to be most carefully and scientifically applied, so as not only to prevent their separating, but to guide their motions in any required direction. Now they would flutter aloft as though chasing each other in playful dalliance, at one moment twine together, at another so far apart that it seemed a mystery how the same fan could act upon both. Then they would settle together upon the leaf of a neighbouring shrub, or, more curious still, alight gently on the edge of the fan itself. The intense attention which this performance required on the part of the operator, proved that, though to the spectators the matter seemed easy enough, it called forth the exercise of all the faculties, and involved no doubt a long course of practice before proficiency could be attained.

During the whole period of his performances, the wizard, after the manner of that fraternity, never ceased talking; and, to judge by the merriment he excited among the Commissioners, and the extent to which Higo was tickled, his remarks must have been of a highly facetious

character, though he maintained himself the most imperturbable gravity throughout.

Narrative of the Earl of Elgin's Mission to China and Japan (1859)

After the dinner and the dances came some of the renowned jugglers of Japan, of whom one very old, very stout, very testy, and very clever representative achieved great distinction, and received great applause. I shall only name one or two of his successes. One was the taking of a small glass globe, about four inches in diameter, and putting a little water into it, and then, without any means that we could see or divine, causing this globe first to become full, and then to play like a fountain, which rose and fell at his command, or as he played upon it with his fan. He also caused the water apparently to play upwards from the bowl through his fan, through any part of it as he pleased, and also to assume various inclined directions, and, in a word, to do whatever he desired. Another of his tricks was to produce a number of paper lanterns, complete, with candles and suspension loops, from a bowl of water, and to cause them to become lighted when he pleased after they had passed from his hand and had been hung up at a distance of several feet from him. One of them would not light, being, he said, too wet; but after a few minutes had elapsed, he commanded it to become lighted, and it instantaneously became so.

Japan: Its History, Traditions, and Religions (1880)

The important Shinto shrine of Wakamiya ... was made very interesting to us by the circumstance that the priests were good enough to have a religious dance performed for our instruction. The dancers were three young virgins dressed in red crape, with white robes over, and adorned with two large bunches of artificial flowers standing out like floral horns from their foreheads, balanced by two gilt ornaments projecting backwards from the neck. Three surpliced young men, gifted with a great

power of remaining steady for a long time upon one note, led the dance with vocal and instrumental music. Like all Japanese dances, the present one was entirely unlike everything that passes for dancing in Europe, consisting rather of posturing, attitudinising, advancing and retreating, and other such movements, usually conducted very slowly. In the course of the dance the girls each made use of a bunch of bells with silk bands depending from it, as usual in the Shinto dances—in imitation, doubtless, of the goddess Uzumé, who, according to tradition, employed in her dancing small bells suspended from a bamboo cane. The dance was in some respects pretty, as all graceful movements of well-trained young girls are sure to be; but I hope it had in it some profounder religious significance than I could discern, for in other respects it was not to be considered inspiriting.

Japan: Its History, Traditions, and Religions (1880)

We ... went to examine the shows in the fair [in Asakusa, Edo]. The discordant jangle of musical instruments is resorted to in Japan, as in England, to entice the passers-by into entering the mysterious precincts. We could not resist the inducement. ...

Immediately on entering, a gorgeously decorated junk, almost the size of nature, gaily freighted with a pleasure-party, was sailing over an ocean so violently agitated that only one result could be anticipated in real life: but the junk was merely a sort of scene to conceal the exhibition behind it. This consisted of a series of groups of figures carved in wood the size of life, and as cleverly coloured as Madame Tussaud's wax-works. No. 1 was a group of old men, in which decrepitude and senility of countenance were admirably portrayed. No. 2, a group of young Japanese Hebes dressing, and a country clodhopper rooted to the spot in ecstasy at the contemplation of their charms. The humour of this tableau consisted in an

appearance of unconsciousness on the part of the ladies. No. 3 was a princess in magnificent array, seated on a dais, watching her maids of honour going through divers gymnastic performances: one of them was in a position more agile than graceful, her occupation being, while extended on her back, to keep a ball dancing in the air on the soles of her feet. The attitudes, which were extremely difficult to represent correctly in wood carving, were executed with wonderful spirit and truth to nature. No. 4 was a group of men quarrelling over sakee; the fragments of the cups, dashed to pieces in their anger, lay strewn about. Upon the countenances of two of the men the expression of ungovernable rage was well depicted. The other was leaning back and laughing immoderately. No. 5 was a group of women bathing in the sea; one of them had been caught in the folds of a cuttle-fish, the others, in alarm, were escaping, leaving their companion to her fate. The cuttle-fish was represented on a huge scale, its eyes, eyelids, and mouth being made to move simultaneously by a man inside the head.

I have given a somewhat detailed account of this "show," as it displayed a good deal of artistic talent. The subjects were characteristic, and it is a fair sample of the perfection at which the Japanese have arrived even in the lowest walks of art.

Narrative of the Earl of Elgin's Mission to China and Japan (1859)

At one o'clock we were invited to witness a display of day fireworks consisting of rockets, which after explosion, disclosed, not beautiful coloured stars, but Japanese paper lanterns, birds, butterflies, parachutes, red balls, and even ladies' dresses, which expanded themselves and floated away.

Impressions of a Journey Round the World (1897)

Wrestling



"Wrestlers"

Japan As I Saw It (1912)

When for the first time one visits a performance of Japanese wrestlers one is surprised to find in these Japanese prize fighters men of quite a different shape compared to our athletes. While with us the exercises and the diet and the whole training of the wrestlers have in view the bringing

of the muscularity to its highest development and to free the body from all unnecessary particles of fat, quite other principles are followed in Japan. Though the Japanese wrestlers also lay great value on the development of muscular strength, their chief point is to lay by enormous masses of fat, to create heavy weights in order to enable them successfully to resist the attempts of the opponent to lift them from the ground. To this purpose, the wrestlers are fattened in the true sense of the word until heavy layers of fat have settled under their skin, and their eyes and nose have almost disappeared. The more monstrous masses of fat such a heavy-weight can boast, the more he is admired; and the fact is that in most cases the heaviest wrestler scores the greatest number of victories. I have seen contests between local celebrities, where the weights of the champions varied between 280 and 300 lbs.

Japan As I Saw It (1912)

The wrestlers appear to be retainers of daimios, and are trained from youth to their occupation. They are certainly men of great strength, but it was always a question with me how strength could exist under such masses of fat as they seem to be made of. In their exhibitions they are naked, excepting a belt drawn tightly around the loins, forming the only means of obtaining a firm hold of each other. It is doubtful whether they are as strong as the more muscular native stevedores, who trot along all day, bearing two or three hundred pounds of tea or copper, in loading ships.

Across America and Asia (1870)

One day when I was painting the willows [in Kamakura] my boy Matsuba, who had plenty of spare time for investigating the neighborhood while waiting to carry home my umbrella and things, came and told me that there was a wrestling-match at a small temple about a mile away. I

packed up at once and we walked over there, for I was very anxious to see what kind of a sport it was. This was a tournament, and all the professional wrestlers of the neighborhood, and many youths anxious to distinguish themselves, had collected to take part in it. They were divided into three classes. The masters of the art were all past their first youth; not enormously stout, as they are often represented in drawings and carvings, but fine, athletic men, taller than the average of Japanese. They wore their hair in the ancient style, shaved away from the centre of the head, and the locks from the back and side made into a queue, turned up and knotted with a string on the top of the poll; they had no clothes except a loin-cloth and an embroidered apron. In the second class were men who had won but few prizes; they were not all in the professional get-up, and some of them were evidently laboring-men with a taste for sport. The third class was composed of youths, none of them more than nineteen or twenty years old. The contests took place in the temple court-yard on a circular bed of sand, under a roof supported by wooden pillars, but not enclosed at the sides; round the edge of this raised circle there was laid a straw rope, and the man won who could either fairly throw his opponent or force him across the rope without being dragged over himself. The proceedings were conducted by a Shinto priest in full dress, wide trousers, and a coat sticking out from the shoulders like that of a modern young lady, who with a peculiar-shaped fan gave the signal to begin and to stop. For the highest class this umpire was a venerable old gentleman; for the others the place was taken by young priests who needed to learn this part of their business. The wrestlers came on in pairs as their names were called, and after a great deal of marching round, stamping, rubbing their limbs, making gestures of defiance, and so on, they squatted opposite each other. When the signal was given to begin they rested their fingers on the ground between their knees, and leaned towards each other till their foreheads

touched, sometimes waiting several minutes before attempting to make any grip. If the grip seemed unfair or unsatisfactory to one of the opponents, he immediately put down his hands, the priest stopped the bout, and all the preliminary business had to be gone through again; but if it seemed all right the struggle began, and sometimes lasted for five minutes, each man straining every muscle in a splendid way, and using all the science and cunning he knew. If it lasted too long without either man gaining any advantage, the priest signalled to them to stop, and they had to wait till their turn came round again. ... Everything was conducted in the most ceremonious and orderly manner, and there was no drunkenness or rowdyism, although the multitudes who had assembled were entirely of the poorest class.

Notes in Japan (1896)

Like dessert to a good dinner, the great champions were reserved for the finals, and number three advanced for his test. He was a moving mountain of adipose, tipping the scales at 365 pounds, and we wondered how such a mass of fat could show agility. His girdle measured two yards, and he could not see far enough over himself to sight the silk fringe below the welts of fat that rolled about his belt. His opponent was little, quick, and wiry, a muscular pigmy, beside this giant. We wondered how in the name of all Japanese gymnastics, Fatty could reach over his ponderous self and find the fellow. It seemed a case of the elephant and the flea. The dwarf walked around the perambulating mountain, sized him up, as if to say, "What am I up against?" and decided to buck up against the monster. Fatty simply shoved his great self against the little chap and pushed him off the stage.

A Woman Alone in the Heart of Japan (1906)

Arts and crafts



“Arranging flowers”

Japan: Described and Illustrated by the Japanese (1897)

While we are sipping our tea [at a silk shop in Edo], the whole floor has become strewn with silks, crapes, and embroideries of every description of texture, shade of colour, and brilliancy of pattern. The silks in Japan are said to be inferior to those of China, though to our inexperienced eyes they looked quite equal to them. The gauzes and crapes would create a furor in England, particularly the former, as the stuff is made of so stiff a material that it would answer the double purpose of a cage and a dress. The embroideries were infinitely superior to anything that China can produce;

they are usually worked on satin, and remind one rather of the Gobelin tapestry than of any modern embroidery. Many of the patterns and combinations of colour show great taste. The Japanese are remarkable for the simplicity and elegance of their taste in matters of dress or ornament, as a general rule avoiding gaudy patterns, or any thing which, in the vernacular of the day, is known as "loud." ...

We quite regretted that all these curiosities of dress and material should be displayed before persons so little able to appreciate them. There can be no doubt that the contents of a Japanese silk-mercer's shop, transported to England, and exhibited to the female public of our metropolis, would draw large and fashionable crowds. While we were in despair about what to buy, and lost in perplexed speculation as to what would do for dresses.

Narrative of the Earl of Elgin's Mission to China and Japan (1859)

Among other things, [the students at the Bishop Poole Memorial Girls' School in Osaka] learn the arrangement of flowers, which is a serious study in Japan, requiring a two years' course of lessons before it can be mastered. A careful design is carried out in each group or spray of flowers, so that in a branch of cherry blossom, for instance, the angles of each twig seem always to occur in a given place. The other twigs are probably cut away to ensure this, the somewhat stiff attitude of the branch in its vase being secured by a tiny crutch or two placed in the stem of the vase. Each flower has a hidden meaning, and as much attention is bestowed on the effect of the shadows as on that of the actual specimens. The Japanese never attempt to mass flowers together, nor fail to include a few grasses, or a spray of leaves in their bouquets.

Japan As We Saw It (Bickersteth) (1893)

I often wondered what became of the rich and decorated utensils and furniture displayed in the shops, as I never once saw any such in use

among the people, nor even at the feasts of the higher classes: invariably the different meats were served on plain black lacquer ware. ... But although the more costly and decorated articles of their manufactures are never used and seldom displayed, yet their inner chambers, or large trunks, are almost sure to contain them. Those droll little cabinets of lacquer and gold, with drawers and recesses, of all shapes and sizes; the richly embossed bowls, cups and boxes; indoos, needzgees, images carved in wood or ivory, or cast in metal; gorgeous silks and satins; embroidery of gold and silver; tapestry; rich keremons and obés; wonderful porcelain; kani-boxes and saki bottles: such are a few of the varied contents of those trunks, and which are generally obtained as marriage presents, or by that social interchange of homage and cordiality which is practised by the Japanese at the New Year, and on other remarkable feasts of their Calendar.

Japan, the Amoor, and the Pacific (1861)

Between Kanagawa and Yokahama is a pleasant walk, affording good opportunity to note the peculiarities of the country and the industry of the inhabitants. ... The inhabitants were obliging, and though accustomed in a measure to strangers, were not the less curious, and surrounded us immediately, if we stopped for a short time. Being invited into her house by an old lady, I was kept occupied for two hours by her and her numerous friends in writing mottoes and names upon fans, which were brought forward in such numbers by different persons, that I thought I should never come to an end. Writing on fans is highly esteemed among the people, especially in a strange language: many times I have watched a calligraphist flourishing his brush, and thus ornamenting these indispensable appendages of a Japanese toilette.

Japan, the Amoor, and the Pacific (1861)

The shops of lacquer-ware proved places of great temptation, though we afterwards found that the articles purchased at Yokohama were of a much superior manufacture and more lasting quality, greatly excelling those produced in China, the gilding being brighter, the ornamental work better defined, and the finish more perfect.

As we were recommended to purchase porcelain in Nagasaki, where the finest articles of this description are manufactured, we made large investments in vases, plates, &c., &c., which, together with the egg-shell china cups and saucers, so transparent and delicate, form, now we are far from the land of the Tycoon, quite a valuable collection to us.

A Lady's Visit to Manilla and Japan (1863)

We examined the toy-shops ... and bought wonderful jacks-in-the-box; representations of animals, beautifully executed in straw; models of norimons and Japanese houses, as neatly finished as Swiss models; figures, some of them more humorous than decent, carved in wood; little porcelain figures, whose heads wagged and tongues shot out unexpectedly; tortoises, whose head, legs, and tail were in perpetual motion; ludicrous picture-books, grotesque masks and sham head-dresses of both sexes. Enough absurd contrivances were here exhibited to create a revolution in the nurseries of England.

Narrative of the Earl of Elgin's Mission to China and Japan (1859)

All sorts of toys were abundant, and some of them were most ingenious and pretty. There were glass balls, with numerous little tortoises inside them, whose heads, tails, and feet were in constant motion; humming-tops, with a number of trays inside, which all came out and spun round on the table when the top was set in motion; and a number of funny things in boxes like little bits of wood shavings, which perform the most curious antics when thrown into a basin containing water. Dolls of the most

fascinating kind, with large, shaved, bobbing heads, crying out most lustily when pressed upon the stomach, were also met with in cartloads. One little article, so small one could scarcely see it, when put upon hot charcoal, gradually seemed to acquire life and animation, and moved about for all the world like a brilliant caterpillar. This large trade in toys shows us how fond the Japanese are of their children.

Yedo and Peking (1863)

Japanese dolls (*nin-gi-yo*, "resembling men") are very worthy of consideration. They are as much like real babies as anything can possibly be, and we are frequently deceived by them as we see the women carrying large dolls in their arms. The best dolls are made in Ki-o-to. They are of wood, with real hair. The others are made of a kind of composition and are very frail, being in constant danger of losing heads and limbs. A-sa-ku-sa is the principal mart for dolls in Tokio. Some of the dolls there are beautifully dressed like grown ladies, with several changes of headgear. The women in the ya-shi-kis play with these large dolls, dressing them in fine clothes, and taking them out with them when they go to call. The little girls have tiny futons and pillows for their dolls, and little dishes, but they are just as fond as American children of playing with broken plates and cups and all sorts of make-believe things.

The Sunrise Kingdom (1879)

Arima is a quiet village, but has some reputation for two things—its medicinal waters and its manufacture of baskets. The waters seem to be of a chalybeate nature: they are hot, and are made to flow from the natural springs into two wooden bath-houses in the main street of the village. ...

As to the basket-work, it seems to be the occupation pursued in every two out of three houses in the village. At any hour of the day the cottagers may be seen, seated tailor fashion in their front rooms, splitting, scraping,

plaiting, and fitting the all-useful bamboo. Most of the baskets are perfect models of taste and neatness; and the variety of their patterns, and the lightness, firmness and cheapness of the work, speak volumes for the patient industry, natty fingers, and native taste of these rustic artisans.

Round the World in 1870 (1872)

On our way back to the hotel [in Kyoto] we visited a silk and *crêpe* factory. Its *employés* were all seated on the floor before low frames containing their work, which looked more like delicate painting than silk embroidery. Yet we were told that this modern embroidery falls far below the standard of old days, and we could see it for ourselves from some fragments of old festival dresses that we picked up at another shop. The owner begged us to buy them, saying it would be impossible to reproduce them now, and would cost five times as much as in the old days even to make the attempt.

Japan As We Saw It (Bickersteth) (1893)

Nagasaki shops are very foreign in their arrangements, with counters, chairs and tables as prosaic as those of Bond Street; but we found plenty of genuine Japanese goods in them, including fine specimens of tortoiseshell and lacquer-work. In one of the tortoiseshell shops, for instance, there was a complete model of a large steamer of the Nippon Yusen Kwaisha Line, a sister boat to the *Kobe Maru*, in which we had come through the Inland Sea. Every detail of it was faithfully represented in the tortoiseshell. They told us at Kobe that it is by heating the small shells that they can weld them into what is apparently one large one, twisting them also into the tiny wheels and cables of a model such as we saw that day.

Japan As We Saw It (Bickersteth) (1893)

One of the most beautiful arts of Japan is painting upon porcelain, and we next paid a visit to a celebrated artist, Maizan, and were shown girls and men painting upon Satsuma ware. One small basin had already received 1,008 miniature butterflies, almost all different, and scarcely perceptible to the eye; but seen through a magnifying glass they were most lovely in colouring. The artist knew the exact number he had painted. The very best work is most expensive, and we purchased one tiny piece with coloured chrysanthemums, wistaria and butterflies, for 12 $\frac{1}{2}$ dollars. This minute painting is most trying for the eyesight.

Impressions of a Journey Round the World (1897)

Cloisonné, or shippo, is a kind of enamel, having a very beautiful polish and colours, and the process of manufacture is a long and intricate one. First the coppersmith moulds and cuts the copper into the shape desired, then wire is fixed on the piece according to the design already drawn. The spaces between the wire are then filled in with enamel of different colours and fired. This firing process is repeated seven or eight times, and each time more enamel is filled in. After the firing is completed, the piece passes into the polishers' hands, and is then turned out as a finished specimen of cloisonné.

Impressions of a Journey Round the World (1897)

The box-making industry is an art in a land where every box is a treasure to encase another treasure. No nation puts up a lunch as does the Japanese, in a smooth round box embedded with leaves. The condiments are in a tower of lesser boxes, united by wooden thongs, and the butter, pepper, salt, mustard, each has its separate box.

All sorts and shapes of boxes are turned out in the little shops of Nikko, and with delight I watched the nimble fingers fly. One industrious old man recalled the "ancient arrow-maker" of "Hiawatha," as he sat in his

door ceaselessly plying his trade, working as zealously and as honestly as the skilled artist who decorated the valued cloisonné. He worked behind horn glasses, which were held to his ears by loops of string. He fastened the pieces down with his toes, and made the boxes in piles of halves, using little wooden pegs in place of clumsy nails. From a bundle of sticks he drew the pieces, and tacked them to the squares of cedar, and as the halves grew in piles, the bundles of chips diminished. The two parts were afterward deftly fitted together. This was his patient life, as the hours and the days rolled away, to drive the wooden pegs, and pound the tiny pieces, and polish them to smoothness. He could speak no word with me, and only noticed me with a kindly nod and smile. Long I sat in the doorway, fascinated by the steady growth of boxes, whose neatness was my admiration. This was a trade for all Japan, minus any big factory with whistles and engines and endless bands. The dainty boxes that went out from the Lilliputian homes would carry treasures of art to all the earth.

A Woman Alone in the Heart of Japan (1906)

Aesthetics

Our curiosity has been ... stimulated by the illustrations contained in the Japanese picture books of the most striking features in their scenery. The Japanese are one of the few so-called uncivilised nations who really seem to have an intuitive appreciation of the picturesque. Even the Chinese, who occasionally venture upon representations of scenery, choose some uninteresting subject, and invariably make it subservient to a scene of domestic or military life in the foreground, displaying, more over, an entire ignorance of perspective; but the Japanese portray the grandest scenic features of their country evidently for their own sake alone. Waterfalls and precipices, picturesque villages perched on overhanging cliffs, or rocky ledges running out into the sea, are favourite subjects, and executed with a much more correct notion of art than has been attained in the sister Empire.

Narrative of the Earl of Elgin's Mission to China and Japan (1859)

The idea of producing a thousand ornamental articles precisely alike is entirely foreign to the Japanese. I have never yet seen a pair of bronzes alike in all respects, and one of the great charms of their productions lies in the certainty that each is a separate and more or less independent work of art. That they produce articles in pairs is known to everybody, but while there are general resemblances between the two articles composing the pair, there are also marked differences between them.

Japan: Its History, Traditions, and Religions (1880)

This afternoon I went with friends to the exhibition of students' drawings at the Model Training School here [in Kobe]. A crowd of visitors

were leaving their wooden clogs at the door, for which they received a ticket—like our umbrellas at the Royal Academy. We were the only Europeans in the dense mass of little men and women, and babies and children thronging through the large airy class-rooms hung with the artistic efforts of young Japan. Some of the pencil drawings of still life were very fair, indeed good; but the oil portraits in ‘the European style,’ and drawings from life, were poor; Asiatics cannot yet understand perspective, but no doubt by the time the young critic, aged ten, who stood near us has received his art education they will have learnt to ‘foreshorten’ in Western art-fashion. ‘That is quite a ridiculous picture, I cannot think who can have exhibited it,’ said the small student, contemptuously pointing to the representation of a limp lady very much out of drawing, as he hitched up his dressing-gown and gave another twist to his girdle, and looked the ‘connoisseur’ all over. ‘And pray which do you consider the best drawing here?’ I asked him. ‘Will you first condescend to make your honourable choice?’ replied the little man, in Japanese polite idiom, and afterwards put his finger on what really was the best drawing.

Journal of a Lady's Travels Round the World (1883)

In visiting Japanese schools, one is struck with the fact that there is very little life work in the art, and almost no sketching from the object. As all work was from the copy, I often wondered who had the courage or the skill to make the first “copy.” The people are fine imitators, copyists, and often the schools showed me good work, figures that were ably done. To my question, “Was this from the original,” always came the answer, “It was from a flat copy.” I was greatly amused to hear the defence put up in their behalf, that the Japanese were such thorough students of the human anatomy that they needed no object before them. This assumed, of course,

the perfect type, and always the same type, and admitted no individuality of form or style, which with us is the mark of genius. To catch varieties, to give the distinct personality of a form, is to us the delight (and the life) of art.

A Woman Alone in the Heart of Japan (1906)

When we go to call on our Japanese friends in the city, they usually entertain us with pictures. These look to us like strange caricatures, but no doubt appear to them perfectly natural, and even to our eyes, as we become more familiar with the land, they lose much of their grotesqueness.

True, the Japanese have no proper idea of perspective, and they put into the picture what ever they consider would look well there, without regard to true size or relative position; but these objects, viewed singly, are all delineated with a great degree of perfection. Thus, trees, birds, flowers, fish and human beings are accurately described as looked at individually, but when grouped together there is a most grotesque disregard of all proportion and proper position. There are but few animals in Japan, and this accounts for the invariably absurd, and sometimes hideous, delineations found on their vases and in the carvings of the temples. It would seem as if they had heard of such things, and their vivid imaginations had attempted to depict them, but in this respect there is an utter failure.

These pictures are, however, interesting as giving us an insight into national life and society which could not be otherwise obtained. We see ancient warriors ready for battle or fighting with brave, composed faces. The dress is very peculiar, and looks to us exceedingly cumbersome. There are pieces of armor for the protection of head, breast and limbs, and we see them bearing all the ancient weapons of war—swords, spears, bows

and arrows, and battle-axes—and over all are gorgeous robes with wide, full skirts, and pennons streaming from head and shoulders—a marked contrast to the simple dress and accoutrements of the modern soldier.

We also look at pictures of court-ladies in white robes and with hair streaming down their backs. Their eyelashes and eyebrows are plucked out, but a tinge of dark paint higher up on the forehead supplies the loss. They are represented as playing on the samisen, the ko-to or the bi-wa, and embroidering rich robes, and painting beautiful flowers or butterflies on silk.

Then we have views of the interior of ya-shi-kis, and see the daimios at their great feasts, where the saki is drunk and songs sung, and where geishas and dancing-girls entertain the guests. Or we see these great lords walking in the fields, complacently viewing their broad possessions; and some of the pictures show us farmers kneeling at their feet, begging relief from their oppressive taxation.

We then look into the private reception-room, where sometimes the daimio, in the presence of his retainers, performs the solemn act of *Ha-ra Ki-ri* (disembowelment). This is done under the sense of a real or imaginary insult; and when a high officer is subjected to the death penalty he has the privilege of inflicting it upon himself, and thus escaping all disgrace.

Many of these pictures represent the *jo-ro-reis*, which are large establishments where the women live who sell themselves or are sold, when children, by their parents. This is esteemed no particular disgrace in Japan; for a girl to sell herself to relieve the poverty of her parents is considered the highest proof of filial virtue. The names of the most celebrated of these *jo-ros* are on every child's tongue, and their pictures are painted in most brilliant colors.

The Sunrise Kingdom (1879)

Everything the Japanese do is picturesque, and the most picturesque places in their beautiful country are always chosen for shrines and temples.

Journal of a Lady's Travels Round the World (1883)

The lily is not one of the flowers which the Japanese themselves particularly admire, nor do they often use it for decoration. In this, as in most other matters, there are recognized rules of taste, and the man is considered an ignoramus who does not know the right thing to like. I was walking one day at Yoshida with a Japanese artist, a remarkable man who was engaged in making a series of steel-engravings, half landscape and half map, of the country round Fuji, and called his attention to a splendid clump of pink belladonna lilies growing near an old gray tomb; but he would not have them at all, said they were foolish flowers, and the only reason he gave me for not liking them was because they came up without any leaves.

Notes in Japan (1896)

Japanese drawings of flowers—and they usually draw them beautifully—are often influenced in some way by a tradition. The man who invented the method was a true impressionist; he seized what appeared to him characteristic of the plant, and insisted on that to the exclusion of other truths, thus founding a mannerism which all following artists imitated. In time, what he saw as characteristic became exaggerated by his disciples, who looked at nature only through his eyes and not with their own, and I have observed that the flowers which are most frequently drawn are not depicted so naturally as those less popular ones, in books of botany and such like, for drawing which there is no recognized method, and where the draughtsman had to rely entirely on his own observation for his facts. Take, for example, the spots on the lotus stems; if you look very closely

you can see that there are spots, but certainly they could not strike every artist as a marked feature of the plant, for they are not visible three yards away. But some master noticed them many years ago and spotted his stems, and now they all spot them, and the spots get bigger and bigger; and so it will be until some original genius arises who will not be content with other people's eyes, but will dare to look for himself, and he may perhaps, without abandoning Japanese methods, get nearer to nature, and start a renaissance in Japanese art.

Notes in Japan (1896)

[The Engineering College in Tokyo] is a huge brick building, erected in foreign style, with sixty-six oblong rooms of great height and all the same size. Both house and rooms furnish another curious instance of how Japanese art seems to commit suicide when it attempts to imitate anything foreign, not only in architecture, but also in dress or china, and to a certain extent in furniture.

Japan As We Saw It (Bickersteth) (1893)

I must conclude ... by expressing my conviction that under the new order of things now prevailing in Japan, and more especially on account of the great intercourse between their country and Europe, Japanese artists will make extraordinary strides in the mastery of European art, and will combine with it elements of power and beauty peculiar to themselves. Mr. Jarves and Sir Rutherford Alcock concur, apparently, in thinking that at present Japanese artists "have a technical mastery of other means, not known to genre and landscape painters in Europe, by which they produce effects that place a scene before the eyes in a way to fill the imagination with a vision of things only suggested by the pencil." I agree with them, for I find no other explanation of the extraordinary pleasure which one experiences alike in seeing the Japanese artist dashing his wondrously

effective strokes upon his paper or silk, and in turning over the pages of a book embodying the results of his labour. I have seen the French Tissot, the Neapolitan Martino, the Russian Aivasovsky, and some of our own artists wielding their cunning pencils with swift and startling effect; but no European that I know rivals the native of Japan in artistic legerdemain. From the blending of his traditional and mystic skill with the art familiar to ourselves, we may justly expect to gather rich results hereafter.

Japan: Its History, Traditions, and Religions (1880)

Houses

The houses ... are very slightly built, mostly of wood, many of the poorer ones being composed only of a light bamboo framework, covered with thick mud, which when dry receives a coat of plaster—thus assuming, when completed, a solidity of appearance that anyone who had seen the building in its early stage of erection would scarcely have expected. The roof is generally made of a kind of tile, often arranged in alternate stripes of brown and white, or black and white, the eaves drooping over the house sides to protect them from sun or rain. As I do not remember to have seen, except in the European dwellings, a single chimney, I cannot imagine how the smoke escapes when it is damp or cold, and the inhabitants are obliged to close their doors and windows.

The doors and windows, and almost every thing here, seemed invariably to go on slides. At night the closing of all the wooden screens outside the verandah (considered an important business for the protection of the house) is an operation that lasts fully five minutes.

A Lady's Visit to Manilla and Japan (1863)

Now a word or two as to their dwellings. It is extraordinary how little these vary, from the prince's palace (we do not refer to their stone castles) to the peasant's cottage. They are all equally and scrupulously clean; and even about those of the highest in the land, there are little or no signs of ornament—a handsome screen or two, and perhaps some carved panels, being the only attempts at decoration ever observable. It has always puzzled us to imagine where all the beautiful bronzework, porcelain, &c., exposed for sale in every town, can go to; for they do not appear in any of the houses we have visited.

The edifices themselves are the most flimsy affairs possible; and it might seem that we intended to put your credulity to the test when we tell you two curious facts about them—viz., that they are made in a great measure of paper, and that the Japanese, in erecting a house, build the roof first.

The skeleton of the roof is always put together on the ground, as the first step towards the completion of the future house; each beam is fitted and dovetailed into the others; and when the whole framework is finished, it is raised bodily and placed on its supports. Two of the sides are then boarded in, and the other two are closed by means of sliding screens of *paper*; those answering for windows being made of paper thin and transparent enough to admit the light. The floors are raised about a foot above the ground, and covered with fine matting, which is always clean in the extreme—so particular are they on this point, that you have to take off your shoes before stepping on to it; and on this account, however low an ebb we unwittingly allowed our kit to reach, as the years of exile passed, very shame prevented us from bringing ridicule on ourselves and our country by inattention to the state of our socks.

As may be imagined, such buildings scarcely answer the purpose of keeping out the cold; and in winter you may see whole families, swaddled up in quilts, crowding closely round the big “*shibatchi*,”* placed in the middle of the room.

*A wooden box containing an earthenware charcoal-burner.

Our Life in Japan (1869)

Japanese houses are constructed of timbers from tolerably heavy wood, put together without nails and set right upon the ground. Instead of doors, windows or partitions, slides are used, the outer ones made of plain paper pasted only on one side of the framework, while the inner ones, which serve to make separate rooms, are made of beautifully-figured paper

pasted on both sides of the framework. The whole house may be thrown into a single room by the removal, at pleasure, of these slides.

For protection against thieves and the inclemencies of the weather there are heavy wooden slides, which shut up the house effectually, making it close, dark and warm. The roofs of the houses are tiled or thatched, with projecting eaves. The rain runs easily from these roofs, which project so far as often to exclude the light. Around the houses are little verandas, the wood of which is very highly polished, and it is the pride of a good housekeeper to keep it bright and clean. The floors are covered with white mats, which the people call *ta-ta-mi*, to distinguish them from the ordinary matting (*go-za*). These houses are generally one story and a half high, or from twelve to fifteen feet. Back of the houses are pretty little gardens, with artificial lakes and rivers crossed by tiny bridges. The Japanese are real landscape-gardeners, and contrive, by making artificial hills on their grounds, to put a great deal in a small space.

The Sunrise Kingdom (1879)

The want of chairs is at first distressing to a European frame; but practice soon shows that we can be as comfortable on the floor as above it, and if one began the practice young, no doubt one could spend many easy hours *à la Japonaise*, kneeling on a mat and sitting back upon one's heels with one's toes stretched out behind!

Round the World in 1870 (1872)

Japanese houses have two sets of screens, which form their walls and windows, the outer one of wood only, the inner of light wood frames with thin white paper pasted over them. All day long the outer ones are entirely and the inner partially pushed aside, and the life of the house is therefore visible from the street or garden.

Japan As We Saw It (Bickersteth) (1893)

Gardens

One marked feature of the people, both high and low, is a love for flowers. Almost every house which has any pretension to respectability has a flower-garden in the rear, oftentimes indeed small, but neatly arranged; this adds greatly to the comfort and happiness of the family. As the lower parts of the Japanese houses and shops are open both before and behind, I had peeps of these pretty little gardens as I passed along the streets; and wherever I observed one better than the rest I did not fail to pay it a visit. Everywhere the inhabitants received me most politely, and permitted me to examine their pet flowers and dwarf trees. Many of these places are exceedingly small, some not much larger than a good-sized dining-room; but the surface is rendered varied and pleasing by means of little mounds of turf, on which are planted dwarf trees kept clipped into fancy forms, and by miniature lakes, in which gold and silver fish and tortoises disport themselves. It is quite refreshing to the eye to look out from the houses upon these gardens. The plants generally met with in them were the following:—*Cycas revoluta*, Azaleas, the pretty little dwarf variegated bamboo introduced by me into England from China, Pines, Junipers, *Taxus*, *Podocarpus*, *Rhapis flabelliformis*, and some ferns. These gardens may be called the gardens of the respectable working classes.

Japanese gentlemen in Nagasaki, whose wealth enables them to follow out their favourite pursuits more extensively, have another class of gardens. These, although small according to our ideas, are still considerably larger than those of the working classes; many of them are about a quarter of an acre in extent. They are generally turfed over; and, like the smaller ones, they are laid out with an undulating surface, some parts being formed into little mounds, while others are converted into

lakes. In several of these places I met with azaleas of extraordinary size—much larger than I have ever seen in China, or in any other part of the world, the London exhibitions not excepted. One I measured was no less than 40 feet in circumference! These plants are kept neatly nipped and clipped into a fine round form, perfectly flat upon the top, and look like dining-room tables. They must be gorgeous objects when in flower. *Farfugium grande*, and many other variegated plants still undescribed, were met with in these gardens, in addition to those I have named as being favourites with the lower orders.

Yedo and Peking (1863)

In the extensive garden and grounds which surround the temple [at Asakusa], we saw most curious specimens of the national skill in training plants (some of them not more than from one to two feet high) to assume the appearance of ancient trees. There were also some most grotesque wooden figures clothed in garments of chrysanthemum, and placed in all sorts of ridiculous attitudes. One, for instance, represented a boy tumbling head over heels, the different parts of his dress being formed by the foliage and flowers of different colours: the trousers brown or green, the coat yellow, and the waistcoat white.

A steam engine and railway carriage, nearly as large as real ones, were most perfectly modelled in the same way. The body of the carriage was green; yellow flowers formed the foot-board; the wheels were brown, and the windows some other colour. How these growing plants can be trained in such a marvellous manner baffles my comprehension; but the artists must not only possess skilful hands but infinite patience, as well as most grotesque imaginations.

Letters from China & Japan (1875)

We spent the morning in a visit to the Emperor's private gardens. He was in Tokyo at the time, but we were fortunate enough to get an order through Archdeacon Shaw to see them. One of the palace officials was sent to explain everything to us. Our first impression was decidedly one of disappointment. Was this the Imperial garden? Here were no flower-beds and no flowers, only an intensely stiff arrangement of little stone paths and bridges, leading to a few plain summer-houses, and interspersed with curiously dwarfed trees, which seemed to have every bit of natural grace trained out of them. Their straight or sharply angular branches were supported on bamboo crutches, drooping over ponds of exceedingly definite outline, on whose banks every stone seemed to stand at attention!

Yes, it was most necessary to get into the "spirit of a fan." But having got there, our admiration began to grow, and we could see how exceedingly representative of Japanese taste that garden was. Each carefully calculated hillock bore in their eyes a poetical resemblance to Mt. Fuji. Each pond or row of stones suggested to them peace or rest, or had some philosophical meaning not to be fathomed by a hasty glance. The devotion of a minute unwearied skill—the condensation of effect in the narrowest compass—it was this that was so truly Japanese, and, as we saw at last, possessed a quaint fairy-tale beauty of its own that made us most grateful for our glimpse into the Emperor's gardens.

Japan As We Saw It (Bickersteth) (1893)

Bathing

In one of the villages through which we passed we observed what appeared to be a family bathing-room. The baths at the time were full of persons of both sexes, old and young, apparently of three or four generations, and all were perfectly naked. This was a curious exhibition to a foreigner, but the reader must remember we are now in Japan. Bathing-houses or rooms, both public and private, are found in all parts of the Japanese empire—in the midst of crowded cities, or, as we here see, in country villages. The bath is one of the institutions of the country; it is as indispensable to a Japanese as tea is to a Chinaman. In the afternoon, in the evening, and up to a late hour at night, the bath is in full operation. Those who can afford it have baths in their own houses for the use of themselves and their families; the poorer classes, for a very small sum, can enjoy themselves at the public baths. After coming in from a long journey, or when tired with the labours of the day, the Japanese consider a bath to be particularly refreshing and enjoyable; and it is probably on this account, as well as for cleanliness, that it is so universally employed. The stern moralist of Western countries will no doubt condemn the system of promiscuous bathing, as it is contrary to all his ideas of decency; on the other hand, there are those who tell us that the custom only shows simplicity and innocence such as that which existed in the Garden of Eden before the fall of man. All I can say is, that it is the custom of the country to bathe in this way, and that, if appealed to on the subject, the Japanese would probably tell us that many of the customs amongst ourselves—such, for example, as our mode of dressing and dancing—are much more likely to lead to immorality than bathing, and are not so useful nor so healthy; at any rate, the practice cannot be attributed to habits of primitive

innocence in this case, as no people in the world are more licentious in their behaviour than the Japanese.

Yedo and Peking (1863)

Although every house has its tub, the towns abound in public baths, where, for a trifle, a more luxurious scrubbing can be had. And these public places are an institution of the country quite as remarkable as any other. There is a door marked "for men," and one "for women;" but this distinction ends after crossing the threshold, for, on entering, men, women, and children are seen scrubbing each other, enjoying cold and hot douches, and making a perfect babel of the room with their loud chattering and laughter.

This custom, shocking as it seems to an European, appears to be perfectly compatible with Japanese ideas of modesty and propriety, and a Japanese lady of undoubted virtue finds nothing wrong in the practice. I shall long remember an incident which convinced me of the truth of this statement. During my stay at one of the mines on Yesso, where there is a hot spring, I went one evening with one of the officers of our staff to take a bath. The small spring-house had an outer room for servants and miners, and an inner compartment for the officers and their families; but this division was only above the water, which ran from the spring into a box about three feet deep and eight feet long. As we entered the inner compartment we found the wife of the chief officer bathing with her children. Before I had time to withdraw, the lady came out; and, politely offering us the bath, remarked, that as there would not be room for all of us, she would go with the children to the other compartment. The whole thing was done so gracefully, and without the slightest embarrassment on her part, that I began to wonder from what direction would come the next shock to preconceived ideas of propriety. *Honi soit qui mal y pense* is

perhaps as applicable in a Japanese public bath as in the galleries of sculpture of the Vatican.

Across America and Asia (1870)

The weather clears during the night, and early next morning we are off on foot for Ashinoyu, a village higher up among the hills, and known chiefly for its strong sulphur waters. A walk of three miles, all up hill, and affording fine views of the surrounding mountains, brings us to this small Harrogate of Japan; and, indeed, were one taken there blindfolded, and set down in the little open space which surrounds the covered baths, one could hardly help guessing oneself to be in the Yorkshire Spa-room, for there is the identical odour, as of rotten eggs, equally strong in the two. The baths are filled directly from natural springs, and are very hot, the thermometer standing in them at 109°. Several natives go through their bathing as we rest for an hour in the verandah of a tea-house: they seem to come to the waters chiefly for rheumatic complaints and general debility.

Round the World in 1870 (1872)

The Japanese use very hot water for their baths; we could not endure such heat. They have no soap, but depend entirely upon the hot water to make them clean. They are a very cleanly people in this respect, using the bath often. Yet the fact that many bathe in the same water no doubt may account for much of the cutaneous disease so prevalent.

The Sunrise Kingdom (1879)

Not a day passes, summer or winter, it is said, that a Japanese does not bathe once at least, and in warm weather twice a day is a common rule.

We can but admire such evidence of cleanliness, and set it down greatly to the credit of these children of the Rising Sun, as they sometimes style themselves. It seasons our admiration somewhat, however, to know that

the same water may be made to serve for a whole family—father, mother, children, and servants, in the order named; and that in many of the public baths, as at Tokio, though bathers come by scores, the water is changed but once a day. The Japanese, till recently, had no such thing as soap. An alkali is added to the water for washing clothes, and in the bath the body is rubbed with little bags of meal.

From Japan to Granada (1889)

The natives are scrupulously clean, and have their public baths on the main streets, where the vats are sunk in the floor, and the bathers indulge in a long soak and a social visit, after they have spluttered and splashed and soaped from the little wooden wash-tubs which hold perhaps a gallon. As the doors slide back in their grooves, these community baths are often open to the view of the passer, and many an Adam and Eve, *sans* bathing-suits, are seen floundering like seals in a tank.

Because this nude simplicity was known to shock the foreigner, the emperor demanded that the sexes should bathe separately, and hence one often sees a bamboo rod stretched across the bath-house floor, forming the line of demarcation. Thus the fiat is obeyed, and the separation of the sexes is maintained.

A Woman Alone in the Heart of Japan (1906)

The one amusement in Japan which everybody enjoys, rich and poor alike, is bathing. When ill, when tired, when gay, when sociable, whenever in fact they can, Our Little Brown Allies pack their carpet-bags, blow up their air cushions, and start off for some hot spring or another. The rich travel by train, the poor walk, sometimes for many days, with their wives and babies after them, till they get to some little mountain village with bubbling hot springs that will boil themselves and their eggs at the same time.

A typical bathing resort has a sulphurous atmosphere and one street, generally steep. On wet or wintry days this is dreary beyond words, for all the houses look as if they were built of cardboard and only meant—as indeed is the case—to be used in summer and sunshine. But in the season, July or August, everything looks delightfully picturesque. Then all the tea-houses are gay with lanterns, and all the public bath-houses resound with merry splashings. Like the Casinos of European "Spas" these public tubs in Japan are social centres. The poor may use them for motives of economy, but the rich use them for the sake of companionship. A well-to-do Japanese does not see why his worldly goods should force him, as it were, into a privacy he does not appreciate. Our dog-in-the-manger policy about bathing does not appeal to him in the least. To shut oneself up in a little room, forcibly keep one's friends out, then jump into a tub, very probably filled with cold water, scrub oneself painfully with a brush or a rubber sponge, jump out again in two minutes, rub furiously and feel tingly for an hour, where is the pleasure in that? He much prefers to saunter with an acquaintance down to a big sunken tank into which the delicious hot water runs through a bamboo pipe, sit on the edge for a few moments enjoying a last cigarette or cooling with a plank the particular corner he fancies, and finally slowly and luxuriously slip in. Meanwhile he can chat with any acquaintances who may have begun to boil before him, or with any passers-by who, looking through the slats of the window, recognise a neighbour and stop to pass the time of day. A comical scene often ensues when the bather and his acquaintance bow to one another. The outsider can, of course, put in his usual graceful flourishes, but the insider is at a disadvantage; he is almost sure to look like a porpoise about to dive, and if he is not very careful his polite inquiries after the health of his friend appear only as air bubbles on the surface of the water.

Behind the Screens (1910)

I met in my hotel some friends from Hong Kong. They had taken a few weeks' holiday in Japan, had been busy making excursions through the beautiful country, and were now grumbling at the Japanese custom of over-hot baths, which had made their feet soft and unfit for the time for further excursions.

Japan As I Saw It (1912)

Health

Health and content were written in the face of man, woman, and child [in the countryside near Hakodate]. Yet I saw the traces of many diseases —tinea, scabies, impetigo, and small-pox, for vaccination is at best very imperfectly understood even in Yedo, and hardly at all here. Perhaps the most common infirmity in Japan is blindness. Medical men account for it by the custom of shaving the forehead to the crown, and going exposed to the sun and cold.

Japan, the Amoor, and the Pacific (1861)

The healing art in Japan was until lately, much as it still is in the Chinese empire, a simple hygienic treatment, with the favourite operations of acupuncture, moxa-burnings and frictions; but subsequently many Dutch works on medicine have been translated, and that science has entered upon a wider field, which the presence of medical men at the consular ports will do much to extend. In simple surgery they seem to be very expert.

Japan, the Amoor, and the Pacific (1861)

Had the reader been in Japan some fifty years ago, he would have found nearly all the sick people in the country in the hands of physicians of the Chinese school of medical science. Here and there a few hardy spirits had acquired a knowledge of Dutch in order to wade through treatises on surgery and pharmacy; but they were few and far between—as rare, so the Japanese would say, “as the stars in the sky at dawn.” To-day, every practising physician or surgeon throughout the country has received a

more or less complete training in Western science, and some of Japan's greatest triumphs have been won in the hospital and by the sick-bed.

There are still a few survivals of the old *régime*. Herbs and roots possessing medicinal qualities are still in request among the country people, and acupuncture is practised, though it is now considered as one of the supplementary accomplishments of the shampooer rather than of the physician. In other things the Japanese patient receives very much the same treatment as he would in England.

Every-day Japan (1909)

In one important point we found that all ordinary Japanese hospitals differ from English, namely, in that of visitors, who are allowed all day, and all night too, if they desire! It must be confessed our astonishment and amusement were very great, when we saw each patient surrounded by relations or friends who were smoking and drinking tea as if they were in their own houses.

Japan As We Saw It (Bickersteth) (1893)

In the evening of our day at Hakoni we call in to our tea house an 'ā-ma,' or shampooer, and some of us go through the ordeal of being shampooed, which in China and Japan is the almost universal recipe for weariness or fatigue, and constantly adopted by the natives before retiring to rest. The shampooers in Japan are nearly all blind, the science being one which a blind man can acquire as easily as a man with eyes. According to our experience, the process consists of the man tweaking the shoulders, poking the ribs, pinching the arms, playing a gentle 'tattoo' on the legs, fillipping the fingers and toes, and generally administering a mild 'kneading.' The result seems to be 'nil,' but many Europeans declare that the operation is a very soothing and soporific one.

Round the World in 1870 (1872)

I may also mention the "moxa" treatment, a peculiar and very popular remedy for rheumatism and other muscular aches. The setting fire to these little cones made of mugwort fibre (*Artemisia vulgaris*, var. *latifolia*) is such a general custom amongst the Japanese that one rarely finds a Japanese whose dark skin does not show sundry symmetrically arranged white marks, left by cauterizing. These little burning cones, set on the skin, slowly glimmer to ashes without causing any pain worth mentioning, and leave only an insignificant mark. They are chiefly applied during the rainy season as a preventive against fever, and one often sees carriers and riksha-coolies during their rest at a tea-house set moxa along their shanks and calves as a preservative against weakness and fatigue.

Japan As I Saw It (1912)

Suicide

The “hara kari” is the Japanese mode of suicide, generally resorted to on the discovery of any crime which would leave a stain on their honour, or a blemish on their fair name.

By thus escaping the hands of justice, the wife, family, and relations of the delinquent are regarded in no worse light than if he had died perfectly innocent. I have seen a native drawing of this mode of suicide, representing the self-sacrificing victim kneeling on the middle of a white cloth, his back resting on the small kind of stool which enables the Japanese to remain for hours in this posture. In his right hand is a drawn sword. He is looking upwards, as though invoking some deity. The people are assembled in vast numbers to witness the spectacle, such a suicide being regarded as a deed of great heroism.

A Lady's Visit to Manilla and Japan (1863)

The small sword ..., which is worn by all above a certain rank, might prove very useful—or disagreeable, as the case might be at close quarters. But it is not so much as a fighting sword that our ideas are connected with it, but rather as the instrument for carrying out the act of *Harakiri*.

This extraordinary custom—if custom it can be called—is confined exclusively to the Japanese; and, revolting as it may appear in itself, there is much that is heroic, or even romantic, about it.

Every writer on Japan has described it; but as some people may possibly glance over this, who, from lack of time or inclination, trouble themselves but little about “manners and customs” of foreign lands, we, too, will follow suit, and say a word or two on the subject.

First, to explain the name—*Harakiri* (*hara*, the belly, and *kiri*, to cut) means simply and literally cutting open the belly; life being extinguished by the second self-operation of plunging the short sword into the throat.

There are many circumstances under which *harakiri* may be committed, though it must not for a moment be placed in the same scale as suicide among other nations. Causes that would bring about the former a dozen times over, would scarcely be sufficient to drive a native of any other country to self-destruction; inasmuch as *harakiri*, instead of carrying with it the disgrace to memory and kindred consequent on suicide, is looked upon rather as the brave act of a devoted man.

Disappointment, pecuniary loss, dishonour, or even an insult, have all frequently brought it about; and in the last-named case, he who cast the insult is bound, by the laws of honour, to follow the example, and immolate himself in the same manner.

We might quote numberless instances that occurred during our service in Japan; e.g.: But the other day, immediately on the declaration by the Tycoon of his determination to abdicate, rather than attempt to maintain his position, in defiance of the Mikado and his confederacy of the Daimios of the South, his prime minister, considering the resolution disgraceful both to the sovereign and his adherents, preferred death to dishonour, and at once committed *harakiri*.

Again, we remember a case at Nagasaki of quite a different character. A yakonin, in some money transaction with a European merchant at that place, was detected in substituting bricks for the square shapes in which ichibos are done up, a hundred in a block. When discovered, he attempted to cut down the Englishman; but failing in that, rushed out and disembowelled himself.

At times *harakiri* is a privilege, and, as such, only accorded to men of rank. Thus, a high official who has incurred disgrace is usually

commanded to perform the *harakiri*, in place of suffering capital punishment. The advantage of the alternative is, that instead of the unfortunate man's family being degraded, and his goods forfeited, as in the case of death at the hands of the executioner, his relatives rather gain caste by his fate.

The act of *harakiri* is wonderfully represented on the stage. It is quite a part of their juggling performances; for even when very close in front of the actor, you could almost swear that it was really gone through. The smooth flesh surface severed by the keen blade, the burst of blood, and the gushing, quivering bowels,—nothing is wanted to make up the lifelike scene,—and you turn from it with a shudder, unable to persuade yourself that it is not real.

Our Life in Japan (1869)

Formerly, in committing *hara-kiru*, the suicide actually ripped open his bowels; at present, he simply scratches the abdomen, drawing blood, while an attendant, dressed in white, gives the death-blow with a sword.

Across America and Asia (1870)

With the dawn of western civilisation the old custom of *hara-wo-kiri* has disappeared, and it is now only on very rare occasions that one still hears of a suicide having been committed by *hara-wo-kiri*. Modern poisons, the revolver, and the hempen rope have in Japan become the instruments now more used for that end.

Japan As I Saw It (1912)

Education



"The red gate of the Imperial University, Tokyo"

Every-day Japan (1909)

The governor [of Kyoto] was good enough to take us ... to the "Jiogakko," or female normal school, established under the auspices of the local government, and in a certain degree under the care of the imperial government. In connection with this school is the "Jiokoba," or female industrial establishment. ... The first-named institution, founded in 1871, is formed with five classes, of which the fifth is the lowest; but at present only the three lower classes have pupils. The object of this school is stated to be to make girls fit to become good mothers. They must be thirteen years of age before they can enter, and must pass through a class in six months, undergoing minor examinations monthly, and general

examinations in the presence of the governor of Kioto every six months. Some of the students are taught the English language. Boarding in the school is encouraged, the charge for maintenance (food only) being one and a half *yen* per month (!), the Japanese paper *yen* being at present about three shillings in value. There is a vacation for the month of August. The subjects taught are those usual in elementary schools, with algebra, geometry, higher arithmetic; also English grammar and composition in the upper classes. But in addition to the book-learning imparted, the girls receive a very practical education in the duties of daily life. They are taught how to dress, to wait at meals, to receive, salute and entertain guests; to make tea ceremonial fashion, and to give and take it; to dispose flowers in vases; to hang pictures; to snuff the candles generally employed in all households at present; to dust rooms; to eat the larger fruits of the country (melons, etc.); to make offerings to the gods, and so forth. In the other school, or industrial establishment for girls, there are six classes, in which the instruction is chiefly in the various kinds of needle-work and weaving. In the lowest class the girls are taught plain needle-work; in the next, plain weaving of cotton, with advanced needle-work; in the next, the weaving of cotton with patterns, the rearing of silkworms, and the mode of making the broad girdles which form so striking a part of the female costume in Japan; in the third class, the weaving of silk with cotton, the making up of the tobacco pouches (which are in universal use throughout the country), and the making of plain dresses are taught; in the second, the weaving of silk with patterns, and the making of dolls' dresses, foreign dresses, and silk coats; and in the first class the girls are practised in every kind of silk-weaving, and in the making of lace, of dancing dresses, and of ceremonial dresses. The pretty and useful art of composing pictures of silk cut out into suitable designs, and pasted upon a groundwork of cardboard, is also taught, and taught very successfully, in this class.* There

are at present one hundred and nine students in the Jiogakko, and one hundred and ninety-six in the Jikokoba. ...

Another deeply interesting educational establishment which we visited the same day is a female school of industry, where dancing-girls, *geishas*, and other such young females can receive some elementary instruction, and be taught the domestic arts which are necessary to wives and mothers. Until this kind of institution was started, this class of girls in Japan, and especially in great cities like Kioto, were in a very unfortunate position. Highly educated in the arts of dancing, singing, and waiting at meals on men, their education in other respects was quite neglected, and consequently the ordinary avocations of respectable life, and especially of married life, were closed to them, or open only under the gravest disadvantages. They not unfrequently married well, I am told, but they were usually very unfit for their new duties in such cases. Under the present *régime* of Japan, and with the greater respect which is now becoming felt not only for the women but for the men also of the trading and poorer classes, the neglect of this large class of young women and mere girls has been so much deplored that schools of industry, expressly designed to fill up their spare time with instruction in matters that wives and mothers should understand, have been established in different parts of the city, and receive the cheerful support and assistance of the government. We found a number of *geishas* and dancing-girls busily occupied, in the interval of their usual occupation, in receiving instruction in elementary knowledge, and especially in the use of the scissors and needle. The interest which is taken in these institutions by the governor, from whom the proposal to make the visit proceeded, is a good omen for their permanent success, until superseded, let us hope, by a wholly improved method of employing the maidens of Japan.

*Two pretty specimens of this class of art were presented to my son and myself.

The [Imperial College of Engineering] was established in 1873, under the orders of the Minister of Public Works, with a view to the education of engineers for service in the Department of Public Works. Admission is obtained by competitive examination, for which all Japanese students under the age of twenty, and of good moral character, are eligible. This entrance examination includes the following subjects:—Chinese-Japanese, Japanese-English, and English-Japanese translation, writing to dictation, English grammar and composition, arithmetic, geography, elementary geometry, and elementary algebra. ... The course of training extends over six years—two in general literature and science (English language and literature, mechanical drawing, pure and applied mathematics, natural philosophy, and general chemistry), two in technical science in some selected branch, and two in applied science. Until recently (when some Japanese were added to the teaching staff) all the instruction was imparted in the English language, the foreign professors and instructors being exclusively British.

This afternoon we were taken to the Female Model School [in Kyoto], to see Japanese maidens in comfortable, well-aired rooms, cultivating their minds and their fingers in an entirely satisfactory manner. It was difficult to remember that we were in Asia among heathen women, as we listened to Japanese girls reading English with pretty lisping accent out of School Board 'Reading Lessons.' The only non-native official was the American mistress who superintended the English teaching. We passed on through large class rooms (there are 250 girls in the school), where, sitting on the matted floor, Japanese damsels were at needlework, making their own clothes, or busy at embroidery. All looked bright and happy and pleased

to see us. One young lady, seeing me amused by the finger-cushions worn as thimbles, got up from the further end of the room and shyly offered some specimens of them made by herself. Pictures, illustrating moral virtues, hung round the room; 'that they may learn with their eyes as well as with their fingers,' said the Japanese superintendent in very good English. We pointed to the portrait of a national hero, and asked what feminine virtue he was supposed to illustrate? 'Ah, that is to teach them the folly and wickedness of suicide; had his mother killed herself the country would not have been adorned by his valour.' It seemed strange that the happy looking young girls round us should need to be dissuaded from suicide on the grounds of patriotism—yet so it too often is. If anything goes wrong these light-hearted Japanese fill the sleeves of their kimonas with stones and throw themselves into the nearest pond.

'Local female examinations' were going on: five young ladies seated at a desk were engaged in finding the cube root of a long line of figures chalked up on a black board behind the native examiner. In the next room, the natural philosophy class were writing out their papers, the inspector having given them a question respecting the air-pump to answer. This was merely the half-yearly school examination; there was no audience. We came in quite unexpectedly on the dozen or so of girls, aged from fourteen to seventeen, in each room, and we did not remain long enough to interrupt their studies; but we were curious to know whether the young ladies really understood what they were being taught. So, turning over the leaves of the examiner's book, I came on the picture of a balloon (the book was in Chinese characters), and asked the inspector to request a pretty girl I pointed to, to explain what caused a balloon to rise? She thought for a few moments, then rose up at her desk, and answered through the interpreter, that 'the gas with which the balloon was filled being lighter than the outer air caused it to rise;' and went on, so modestly and prettily,

to explain the action of hydrogen. But at this stage of the proceedings, being satisfied that this scientific education was a reality—the girl had answered entirely out of her own head, and I had chosen the subject at random—we thought it just as well for our scientific fame not to follow these Turanian damsels into deeper subjects.

Journal of a Lady's Travels Round the World (1883)

In the afternoon my brother took us to see the great Keiogijiku College and University (pronounced Kay-o-ghee-gee-koo). It is in the district of Mita, and not very far from S. Andrew's House. Its pupils, 1600 in number, from little fellows of eight or nine to full-grown men of twenty-three, come from every part of Japan, and in the University Department the senior students can graduate as fully as in the Imperial University. They not only stand on very much the same level as University students, but as regards social position, they rank, if anything, higher. The Keiogijiku University Department has only been recently established, and is mainly intended for the scholars of the College to pass into, in order to complete their studies. It, however, differs from the Imperial University in two ways: (1) it is not endowed; (2) the pupils are less likely to receive Government appointments. Both University and College were founded by Mr. Fukuzawa, one of the men who made modern Japan. ...

The Keiogijiku ... is a group of modern red brick buildings surrounded by a large playground, in which we saw a number of students being drilled. The seniors were in the charge of a sergeant; but the juniors, in small companies of ten or twelve, were being ordered about by boys of their own age—a proceeding rather difficult to imagine in an English school, but evidently very successful in Japan.

The larger number of students live in boarding houses close to the College. They come, as we said before, from every part of the Empire,

quiet country villages often collecting a fund to send up a promising boy to Tokyo. Should, however, supplies from home be cut off, it is very unlikely these boys will give up their course, for they are possessed of an energy and enthusiasm for knowledge that seems to know no bounds. They are in every sense representative of the active life of modern Japan, not of the small clique of nobles who have lived in more or less retirement since the Restoration, nor of the peasants, with their slower intelligence; but of the *samurai* (the scholars and soldiers of the old *régime*), and the *farmers*, who together form the powerful middle class of the present Empire.

It is scarcely surprising, therefore, that Mr. Moore was able to tell us of one boy who pulled a jinriksha each evening, and of another who sold newspapers daily from 4 to 7 A.M., in order to earn the necessary school fees.

Japan As We Saw It (Bickersteth) (1893)

Mr. Moore took us to visit the Imperial University. It is built in the grounds of the former daimyo of Kaga, in a district of the city called Kanda, five miles from S. Andrew's House. The buildings, all in modern style, cover a large extent of ground, and include separate colleges for law, medicine, architecture, engineering, literature, science, and agriculture. The students are about 700 in number, and live in boarding-houses outside the University grounds. They know nothing of college life as we understand the term in England, as they only visit the colleges for lectures, and never live in them. The University is a State institution, and claims the title of Imperial. It was founded by the Government in 1856, and its first name was "Place for the Examination of Barbarian Writings;" but seven years later this was changed to the "Place for Developing and

Completing"—a curious witness ... to the progress of Japanese thought during the interval.

Professor Dickson kindly showed us round every department, and gave us much valuable information about their working. He said that the medical and philosophical departments were in German hands, and the rest in English and American; but that many leading professors were now Japanese, foreigners being dispensed with as soon as possible.

The first attraction is the library, which has lecture rooms attached to it. The collection of books (seventeen thousand) is good; but as they were ordered promiscuously by various professors, they are greatly in need of organization by one mind; that is, if they are ever to become a living whole. From the library we went to the colleges for architecture, engineering, and science. It was very suggestive of the continued fascination of the West for Japan to see photographs and ground-plans of Italian buildings in the same room with "sections" of the Mikado's new palace. And yet more so to find every modern development of engineering in a city whose inhabitants forty years ago had never seen a steamboat.

The Professor said that any missionary influence would have to be exercised from outside the University. It would be impossible to gain a place within the limits of its curriculum, as this excludes all direct religious instruction, even in Buddhism and Shintoism, Buddhism being only taught as a phase of philosophy. Nevertheless, it was encouraging to hear from him that there are a certain number of Christians among the students, who have formed a Young Men's Christian Association. It is managed with characteristic independence by themselves, all foreign influence being jealously excluded from it.

Japan As We Saw It (Bickersteth) (1893)

Japanese language

The Compera temple contains images very similar to those worshipped by the Chinese. The priest's ordinary costume is not the simple grey habiliment used in China, but of a more elaborate description. We questioned a young priest as to the names of the various articles he wore, and I note down the following list, giving the names in Japanese and English: Waistband, *obee*; outer vestment, *kemono*; loose jacket, *how-odie*; under waistband, *c'tah obee*; loose inner vest, *jee-bung-nz*; stocking, *tabie*; sandals, *zodie*.

A Lady's Visit to Manilla and Japan (1863)

I often longed very much to be able to speak the Japanese language, which I thought rather a pretty one. The natives, too, whom I met, who were always very affable, seemed particularly pleased when I endeavoured to put a few of their words together.

A Lady's Visit to Manilla and Japan (1863)

Of the language itself we dare say but little, for fear of getting out of our depth; but a certain amount of it we were obliged to learn for our own convenience. Some satisfied themselves by picking up what they could as they went along; others saved themselves much trouble by engaging a teacher for a short time on first arrival. It is not difficult to acquire sufficient for conversational purposes, or, at all events, for communicating one's wants; and though it is doubtful whether we learnt the purest dialect, it served our ends equally well.

So far from Japanese in any way resembling the guttural gibberish of Chinese,—a language that always reminded us of the noise made by a dog

when gnawing a bone,—it is not at all unlike Italian; and when heard gliding musically from the cherry lips of a pretty moosmi, had ever a soft and pleasant sound—at least to our young ears.

Our Life in Japan (1869)

Spoken by a Japanese lady, this language is as soft and almost as musical as Italian; but when sung under your windows by some half-drunken wight, who finishes each line with an explosive abruptness, suggestive of a punch in the stomach, it is anything but harmonious.

Across America and Asia (1870)

I have now to record a second visit to Yedo, when C. D. acted as guide and interpreter. Without the latter it is by no means easy to get on, as “Pidgin English” is of little use, even with domestic servants, in Japan, and none whatever with the general population. Some little knowledge of the language is therefore absolutely necessary for those who reside in the country, though mere visitors like ourselves find a very few words go a long way. Were we remaining here, I should think it no hardship to be obliged to learn Japanese; it is very easy, and a soft, musical language, not very unlike Italian in the pronunciation of some words.

Letters from China & Japan (1875)

I engaged a teacher and began the study of the language. The young Japanese who undertook to teach me this most difficult tongue, though naturally bright, had not only no philosophical knowledge of its structure, but he did not know one word in any other language. The instruction was obtained through the medium of an English-Chinese dictionary, the teacher taking the place of a Chinese-Japanese pronouncing lexicon. Progress thus made, though slow, was not always sure, and many were the words treasured up for use which had to be dropped when found to

mean the very opposite of what I had supposed. After having carefully learned to read and write the Katakana alphabet of forty-nine letters, I was quite taken aback on finding that no books were printed in that character, and that there remained still the more difficult Hirakana alphabet, and the endless study of the Chinese character to be gone through with before I could hope to read anything beyond love-letters and novelettes.

Across America and Asia (1870)

We have already learned a few words of their language, such as *i-ku-ra* ("how much?"), *arigato* ("thank you"), *yo-ro-shiu* ("all right"), and others. But *o-hay-o* ("good-morning!") has the clearest, most winning sound of all, and is the word we oftenest hear. "*O-hay-o!*" say the servants early in the morning; "*O-hay-o!*" call out the children in the streets; "*O-hay-o de goza-i masu,*" politely say the men and women we meet on the hillside and in the native city.

All this means simply "early," but to us is something more than a mere salutation. And how strange it all seems to us! It is indeed *o-hay-o*—"good-morning"—with this people. For many centuries they have lived in seclusion, and in a state of somnolence with regard to the rest of the world. Ever following the same customs, with fashion of dress unchanged, they have pursued the same beaten track of national habit. But now they are just waking from their sleep; and stepping forth into the light of a new morning, they are pleasantly and happily saying to the world at large, "*O-hay-o!*"

The Sunrise Kingdom (1879)

The language itself discovers many peculiarities in the character of the people. It is syllabic, each syllable being distinctly pronounced. The distinctions of caste, and the relation of the speaker as a superior, inferior or equal of the person he addresses, are expressed by the use or omission

of honorific prefixes and affixes. The humility, real or affected, professed by them is evinced by such expressions as "I reach it up to you" and "You reach it down to me," as expressive of "your superiority" compared with "my inferiority;" and then they add to this the free use of the honorific *O*.

Another peculiarity of the Japanese character is clearly brought out in the polite phrases and circumlocutions by which a disagreeable conclusion is reached. Those who have lived in the country know well the meaning of "I have had a bad cold," "My father is sick," as an excuse for absence or neglect of duty.

Such expressions, and many other expletives or redundant phrases commonly used, they do not consider as falsehoods, because they are in such common use, and not intended to be taken literally. Thus, "It is poison to my soul that I could not do more for you," and "I have made a great noise," said on leaving the house one has been visiting, are expressions that no one would accept as other than simple courtesy. ...

Although there is no special depth to the spoken language, it is like music in its sweetness and rhythm. There are no harsh combinations of syllables, and the words flow easily from the lips even of little children. And their manners correspond with their language; for when they meet, they bow low, and with profuse external ceremonies combine the most polite forms of speech. They never offend one another in word, and politeness never fails them in any circumstance.

The Sunrise Kingdom (1879)

My brother did all the bargaining for us, as we knew no Japanese. It is an extremely difficult language, not in pronunciation, but in grammar and the arrangement of sentences. He, however, talks it fluently, and made the very best of guides throughout our tour.

Japan As We Saw It (Bickersteth) (1893)

The Japanese write, like the Chinese, in columns, from the top to the bottom of the paper, beginning at the right-hand side. The character is less fantastic and far more running than the Chinese. There is, indeed, not the slightest similarity between the languages, the one being monosyllabic and the other polysyllabic. The Japanese words are often of unconscionable length, but the sounds are musical, and not difficult to imitate; whereas the Chinese words, though of one syllable, consist generally of a gulp or a grunt, not attainable by those whose ears have not become thoroughly demoralised by a long residence in the country. We learnt more Japanese words in a week than we had of Chinese in a year; and in making a small rough vocabulary I found no difficulty in so allocating the letters of the English alphabet as to convey to my memory a fair representation of the sound I wished to recollect. In Chinese this is quite impossible.

Narrative of the Earl of Elgin's Mission to China and Japan (1859)

It is a difficult task even for Japanese children to master their own language. There are forty-eight letters in the Japanese alphabet, and two distinct sets of characters, the *ka-ta-ka-na* and the *hi-ra-ga-na*. Besides these, Chinese characters are extensively used. Some books are written almost entirely in Chinese. The men among the higher classes all read this language, and even women and many of the lower orders are taught the particular characters most generally in use. All the signs about the shops and the proper names used are written in Chinese character, and we always see the same on lanterns and fans, and, indeed, upon almost everything that is used by the people.

The written language is entirely different from the spoken, so that it is almost like learning another language for a child to learn to read, even after it can talk with fluency. The words used in letter-writing differ both

from the books and the colloquial, thus making another language for the children to learn; and if they do not, after all this is accomplished, attend the poetry-school, they cannot understand at all the poems of the country.

The Sunrise Kingdom (1879)

The large number of homonyms in the Japanese language gives rise to multitudes of riddles and puns, which help to make time pass merrily at social gatherings. There are indeed few books, either serious or gay, in which puns do not occur, and it is in a pretty play upon words that the chief beauty of a Japanese poem often lies.

The Land of the Morning (1882)

One fact which strikingly indicates the bent of the Japanese evil nature is, that the language teems with obscenity, while it does not contain a single profane oath.*

*The strongest maledictory expression is *baka*, a word which means little more than 'fool.'

The Land of the Morning (1882)

In what form shall the Scripture first be given to the people? Will it not be best to put it in colloquial, so that all can read it? That is something easily decided: it will not; for that would lower the character of the translation. That being settled, what form of book language will it be best to use? Shall it be written with many Chinese characters and in high literary style, that it may please the scholars of the land? In that case the merchants, artisans and coolies, women and little children, will not be able to understand it at all. Shall it be written in very simple language, without the Chinese? Then all the great scholars will think it unworthy of notice. And while we believe that God "chooseth the foolish things of the world to confound the wise," and while our hearts yearn toward the poor and

lowly, we cannot, in the present state of the country, let a translation go out which will be utterly despised. Will it, then, be necessary to make two translations, one for the upper and one for the lower classes? This would involve great labor and expense, and it is not deemed expedient just now.

The best course to be pursued is to endeavor to give a translation that would so *combine* the various forms of book-language as to be generally intelligible and free from the charge, on the one hand, of being too vulgar, and, on the other hand, of being beyond the comprehension of the masses. The first translations will necessarily be imperfect, but they must be sent out and used until, in the years to come, the final accepted version shall be made. ...

Another difficulty arose in regard to the word to be used for "Deity"—whether it would be better to originate a new name for that purpose, or to take their own word, *Kami* ("Sintoo god"), and have them gradually learn to attach a new meaning to it. The latter was considered the better way. The heathen will soon learn that our God is not as their god.

The Sunrise Kingdom (1879)

English language

I was fortunate enough to sit next Higono-kami at lunch, and we employed ourselves making a vocabulary on his fan. Though he had never seen a foreigner, until within the last few months, in his life, he could write in the English character, and was very quick in picking up and retaining the correct pronunciation of every vowel I told him. He informed me that he was qualifying himself to be appointed one of the Ambassadors to be sent to Europe, and anxious, in consequence, to lose no opportunity of learning English. I saw him almost every day during the remainder of my stay in Yedo, and he generally used to repeat without a mistake the lesson of the day before. He was infinitely more interested in studying English than in watching the progress of the negotiations, and carried perpetually about in his bosom a stock of fans, which contained his vocabulary. At luncheon, however, he generally contrived to combine duty with inclination, and having carefully noted the name of each dish, forthwith proceeded to partake of it.

Narrative of the Earl of Elgin's Mission to China and Japan (1859)

The lieutenant-governor [of Hakodate] was a young man, of a very fine, sharp, and cunning cast of countenance. The others were very fat, good-natured *bons vivants*. The interpreter, who spoke English tolerably, was permitted, on the application of the captain, to partake of some refreshment in the presence of his august master. These interpreters are cunning rascals, and need be, to have to explain the most disagreeable truths in such a way as not to offend their superiors. I had reason to know in many instances that they do not half translate what is said; sometimes because they do not quite understand it, in which case they invent, and at

other times because they dare not communicate the truth. Thus both parties are for the present in their hands. Most of the consulates have, however, an interpreter of their own, either a native Japanese, or a European who can speak the Dutch language, which most of the interpreters speak well. English is, however, now become the official language in transacting business with the Government.

Japan, the Amoor, and the Pacific (1861)

The external trade of Japan is, and seems likely to continue to be, in English hands. Yokohama and Hiogo are English towns. The Chinese are gaining ground in the treaty ports, but the Chinese influence in these days is the influence of England in another shape. In spite of the use of the Chinese character by the cultivated Japanese, the language of trade, as between the Chinese and Japanese in the treaty ports, is the English tongue. Many of the Chinese merchants are English subjects, coming as they do from Hong Kong. Moreover, and above all, the political influences of England and of America combine to lead the Japanese to the use of English as the official language.

English Influence in Japan (1876)

"Teach us to write English, and teach us cheaply," is the cry of young Japanese who hope some day to unlock the doors of Tokio officialdom with this magic key of language. Now one may safely economise, if economise one must, on shoes, or *saké*, or cigarettes, but never on foreign tongues—or one defeats one's own ends, which is exactly what Our Little Brown Allies have done. According to an inflexible law, supply is regulated by demand, and when demand is for schools where students can learn for fifty sen a month each, the supply is exactly fifty sen worth of phrases. Personal attention could not possibly be included for the price, as even the poorest of teachers must take large classes in order to keep

themselves alive, and they have no time to push or pull a backward pupil over the rough places. If he stumbles he must pick himself up as quickly as may be and run after the others, extracting his fifty sen worth as best he can. The lucky youths with nimble brains succeed fairly well; the unlucky ones, with dull brains, struggle after them nobly but ineffectually, filling as many years as they can afford with blackboards and grammars and copybooks.

Behind the Screens (1910)

Takaki had received a modern education (they teach English in the Hikone schools, as you find out from the small boys, who shout A B C after you in the streets); but he had not got beyond the word "Yes," beginning every sentence with it and then lapsing into Japanese.

Notes in Japan (1896)

The traveller finds evidence of a desire to learn English existing on all sides, and the Japanese already know more English than do our Indian subjects. ... At all the temples receiving State aid are English and French inscriptions warning visitors not to fish in the ponds, and not to shoot birds in the trees, even where the temples are situated in parts of the interior seldom visited by foreigners, and never by any who cannot understand Japanese. The English of Japan is not at present very good. There are two guide-books to the ancient capital, Kiyoto, written in English by Japanese. The one calls Buddhas "idles," and the other calls them "idoles." Among the statements in these books are the following:—"It had been burnt to the ground by thunderlight twenty-nine years ago." "Biyodoin:—it was in this temple that a most brave general named Yorimasa suicided there 694 years ago." "Mumenomiya was built for honour of a virtuous person—at ancient, one thousand and twenty-six

years ago." "Narabigaoka is named so because the hills stand very peticularly after one another."

English Influence in Japan (1876)

The attempts at English on the signboards in the Ginza and other streets of Tokyo are very amusing. "Wine, beer and other medicines"; "A shop, the kind of umbrella, parasol or stick"; "The shop for the furniture of the several countries"; "Prices, no increase or diminish"; "All kinds of superior sundries kept here"; "Skin maker and seller" (portmanteau shop); "Ladies furnished in the upstair." These are a few specimens; and I always knew we were getting near to S. Andrew's House when we passed "Washins and ironins carefully done."

Japan As We Saw It (Bickersteth) (1893)

English is spoken very extensively in all the principal cities, and the principal bazaars and shops exhibit signs in Japanese with English translations, some of which are very ludicrous because of the mistakes in spelling, etc. In fact, English, as she is Japped, forms quite an interesting study; and I append a few specimens:

"The improved milk."

"The European monkey jacket make for the Japanese."

"Carver and Gilder for sale."

"Draper, milliner and ladies' outfatter." ...

"NOTIES.

"Our tooth is a very important organ for human life and countenance as you know; therefore, when it is attack by disease or injury, artificial tooth is also very useful."

"I am engage to the Dentistry and I will make for your purpose."

Impressions of a Journey Round the World (1897)

The days of picturesque signboards are over. No longer are we told—certainly not in Tokyo—that “ladies” can be “furnished in the upstairs,” or that the stock-in-trade of an egg-shop is “extract of fowl.” It is true that there is not far from my gate a mysterious legend which announces that the shop, which is full of wood-carvings, is for “The Trading and Manufacturing of Grocers.” This is a belated survival, and it has had the grace to appear in letters of gold on a plate-glass window front. Years ago a student asked me to write him a sign in English suitable for a boot shop, and I wrote him one hurriedly with pencil on a sheet of paper. Next week the whole town could see my neat little handwriting enlarged and parodied—and I had even written “boots and shoes” without capital letters! But it has gone now, and so has the sign “Prefend Cake and Humest Shert,” which was taken down a few days after a young lady of my acquaintance had been into the shop to ask for one.

Every-day Japan (1909)

Economy

Commerce

There is but one new commercial prospect that seems opening for Japan. The Government is at present engaged on a praiseworthy attempt to introduce sheep, with the view of converting the hills into pasture land. If this can ever be done, the population and the wealth of Japan may be enormously increased. The hills cover two-thirds of the country; the forests that once stood on them have all been cut, not a stick of timber has been planted, and no use whatever is made of the mountain tracts.

English Influence in Japan (1876)

In this age, in which speculative ideas are so closely followed by practice, and immediate results are expected to follow the slightest discovery, the great question is, of what use will Japan, that country so long all but unknown, be to those who have been so assiduous in forcing an entry therein? The Government of the United States, which was the first to take a decided step, was no doubt prompted thereto by a laudable curiosity, and the desire to rival and take precedence of all European powers in throwing open the land, so to provide harbours of refuge for her whaling fleet, the largest in the world. Russia has a still stronger interest in the matter, as her colonies adjoin Japan, and the pioneers of either power come in contact upon an unsettled boundary. But the great object of England and America was the rich commerce expected from free intercourse with the people. How far such an object has already been, or is likely to be attained, I will endeavour to show in a few words.

The Portuguese, and afterwards the Dutch, realized enormous profits on their trade, which was chiefly in the precious metals; and it is estimated that those nations drew from Japan, during the ninety-five years preceding

the prohibition in 1708, metal to the amount of nearly one million pounds sterling per annum. About that year the exportation of gold and silver was forbidden, and that of copper allowed only to the amount of 15,000 piculs. From that time the exports gradually decreased, and during the present century the trade at Nangasaki was insignificant. The Dutch still retain the monopoly of copper, which, however, will shortly expire. The principal imports by foreigners were raw silk, dye-woods, iron and glass, cotton and woollen cloths; their exports, besides the metals, were camphor, lacquer ware, wax, and sulphur.

On the general opening of trade, or rather before it, in 1858–9, many fortunate speculations were made at Nangasaki and Yokahama, and cargoes of sea-weed, fish, lacquer ware, and wax were shipped for the China market; but this was only of short duration. At the end of the latter year hardly anything could be obtained at all, and many ships had to return as they came. The Government forbade the sale of any one commodity to a larger amount than fifteen piculs per day, and refused to furnish Japanese coin to a greater extent than fifty dollars per day. In addition to this, prices naturally augmented in the ratio of the new demand. The first comers were enabled not only to get rid of their cargoes to advantage, but to purchase the productions of the country at a very low rate; but with the increasing demand the prices of most articles mounted upwards of 500 per cent. in the course of a few months.

The great hope of political economists in looking towards this country was that the cottons and woollens of England would find purchasers among the thirty or forty millions of its people; but it is a hope not at all likely to be soon fulfilled; for what has Japan to give in exchange? She cannot furnish those two important commodities which China does—raw silk and tea—in themselves more than sufficient to balance the imports of our manufactured goods. She has now no abundant supply of the precious

metals, apparently not even enough to maintain the currency of the country, and the produce of her soil can only be very little over and above her own consumption. Besides, as I before said, the Japanese have their own cottons and linens, cheap and abundant, and their thick wadded cottons are used in the place of woollen garments. Japan has probably in the bowels of her mountains wealth enough to balance almost any amount of importation, but that wealth can never be available until European art assists Japanese industry in working the rich mines, which, though said to be nearly exhausted, are probably only so in relation to the imperfect way in which they are worked. Free trade, free intercourse, and time, will alone show how far this country can answer the expectations which have been formed; the people, it is true, are willing, but the government is averse to such a state of affairs, and it will only be when the same policy has been enacted against it as against China, that there can be any chance of success.

Japan, the Amoor, and the Pacific (1861)

When foreign articles first came into favour, the manufacture of counterfeit trade marks and labels became a regular trade, in which even the owners of respectable printing offices felt no compunction in being implicated. Orders for the production of Bass' and Guinness' labels were executed by the gross; the testimonials and certificates which accompany Dr Collis Browne's chlorodyne were counterfeited so neatly as to deceive even foreign customers; three-star labels were produced to adorn bottles filled with native brandy; condensed milk of Japanese manufacture was marked as 'The Eagle Brand,' etc., etc. It is said that in one restaurant it was possible to get any drink one liked, if one only waited till the barman had affixed the appropriate label. Even yet there is in Tôkiyô a shop called the Kaikoba, or Institution for the Development of Manufactures, which has been established for the express purpose of trading in imitations of

foreign articles. There one may see bottles labelled 'White Wine. Rheims,' or boxes containing 'The Baby's Complete Nurser,' with the words, 'Manufactured by the Good Year Rubber Company;' or cases of crayons stamped thus: 'One Gross School Crayon. The very best. examination. The beginning to make. Koyash. Tôkiyô.'

How much real intent to deceive there is in all this it is difficult to say. At first there can be no doubt that many counterfeits were made in ignorance of the true nature of a trade mark, the Japanese dealer regarding this as merely descriptive of the quality of the goods to which it was affixed. But that there was also much conscious fraud, especially as knowledge of the foreign market increased, cannot be doubted.

The Land of the Morning (1882)

Industry



"Japanese workers in metals"

Japan: Historical and Descriptive (1877)

At Kobi, as at many points on the coast, large quantities of magnetic-iron sand are concentrated on the beach by the surf, and a bed of the same material, much oxidized, crops out in the bluff deposits, which are themselves raised beaches. The Imperial Government, wishing to manufacture cannon for the defence of Yesso against the Russians, commanded Takeda, an officer afterward attached to us, and one who had done much to advance in his country the knowledge of military

engineering and navigation, to build a furnace on the foreign plan, for the purpose of smelting this ore. Such a thing had never been seen by a Japanese, but without further plans or specifications than were given in a Dutch work on chemistry, Takeda built a furnace about thirty feet high, after a really fine model, with a cylinder blast, moved by an excellent water-wheel. Unfortunately, owing to the absence of all details on the subject in the only book he had, the blast was far too weak, and the bricks not sufficiently refractory. The furnace thus proved a failure, after smelting a few hundred-weight of iron. The incident, however, will serve as an illustration of Japanese enterprise. Another of our officers, Oosima, by dint of repeated experiments, carried a similar undertaking to a more successful issue in the province of Nambu.

Across America and Asia (1870)

One exceedingly pleasant and interesting day of our first month was spent in visiting the paper mills of Ogi, a short drive from the city [Tokyo], under the guidance of their excellencies the minister of finance (in whose department part of them are) and the minister of public works. The art of paper-making is one in which the Japanese have long excelled, some of their paper productions surpassing in strength, and others in parchment-like qualities, those of every other country, even down to the present time. ... By the kindness of the government I was able to bring away with me assorted specimens of the productions of Ogi and of other mills, and so beautiful are some of these that I was not surprised to find the Ogi factory executing large orders from the French and Russian governments, and from several private firms in Europe, the quality most in request being a beautiful fine-surfaced paper of excessive toughness, which is found very valuable as a material for military maps, and for other purposes in which

great durability and power of sustaining much wear and tear without injury are objects of first importance. ...

The Ogi mills comprise one which belongs to a company, and which is fitted up throughout with English machinery, first for preparing the materials by sorting, cutting, dusting, boiling, washing, bleaching, beating, and colouring; and secondly for converting the prepared material into finished sheets of paper, by the processes of straining, knotting (the separation of knots, impurities, or of matted fibre which has formed into strings, or is insufficiently ground), making, pressing, drying, glazing, cutting, sorting, polishing, and packing. The machinery was supplied by Messrs. Easton and Anderson, of London and Erith, and is among the best that can be produced, embodying nearly every modern improvement. This machinery was ordered in August 1873, and was shipped to Japan in June 1874; by August 1875 it was at work, having been erected and fitted under a skilled European overseer, but entirely by the labour of Japanese artisans. The English officer, Mr. Frank Cheeseman, who superintended the work at Ogi, has stated that he was favourably impressed by the intelligence and skill of the Japanese workmen, and by the high character of the native gentlemen who own the mill. The mill is capable of producing from fifteen to twenty tons of paper per week.

Japan: Its History, Traditions, and Religions (1880)

It would amuse you to see how they load vessels with coal. The barges or lighters are rowed up alongside of the vessel that is to receive the coal. Men are down in the hold busily filling the baskets, which are handed along from one helper to the other, until they reach the vessel. These helpers form a line, and do not stand more than two feet apart. Most of this work is done by girls, and when, as with the collier lying near by, you can see about six or seven hundred of them at it at one and the same time,

it is a busy scene. Although each worker remains in the one place until the task is completed, the movement of arms and baskets makes it look as if the great crowd was trying to climb up the ship's side.

Lottings of Travel in China and Japan (1888)

The family [at the temple in Hikone] were very busy all through this month with their crop of silk-worms, which required incessant care and feeding. I was taken to see them first in an outbuilding when they were just little black specks; as they got older the air of this shed did not suit them, and they were moved into the Hondo, where they flourished and grew with astonishing rapidity under the eye of the Buddha, and devoured the baskets of chopped mulberry leaves as fast as they could be prepared. The caterpillars were huddled together on mats hung one above another in a framework; a netting of string was spread over each mat so that the whole mass could be lifted and the débris cleared away with very little trouble. When they had ceased to grow, and began to stand on end, waving their heads in the air after the idiotic fashion of silk-worms who want to spin, they were picked off and put in little nests of straw or bundles of brush-wood, which soon became a mass of soft yellow cocoons. It was an anxious time for O Shige San, for a considerable part of her income depended on the crop of silk; the cocoons are worth about thirty yen a koku, a measure rather less than five bushels.

Notes in Japan (1896)

At Oyama, the whole village seems given up to the silk industry. Every house appears to have its collection of silkworms feeding on mulberry leaves, or tossing aimlessly about on their layers of clean straw. There is, too, in every cottage a corner for the silk-loom, worked by hand, where back and forth the shuttle flies through the web. It was pleasant to walk through the town and take the peasants unawares at their work.

The unexpected is always happening. That which you look for, in the line of industries, does not appear, and that you do not anticipate is surest to come. If a man requires a new hat he goes to the basket-maker, and when his shoes are well worn he goes to the carpenter for another pair.

In Kioto, as elsewhere, the government appears to have taken many measures for stimulating and aiding the productions and manufactures as well as the education of the country. Under the city government of Kioto there is an industrial department, the Kuwangiyoba, which was established in 1870 specially for the promotion of the industrial arts, and which has the following branches: 1. An experimental gardening department (Saibaishi Kenjo), commenced in 1872, for the cultivation of foreign and Japanese fruits and vegetables; 2. A shoe-manufactory (Seikuwajo), begun at the same time, for extending the manufacture of boots and shoes of European style; 3. A weaving-factory (Shokkoba), begun in 1873, where silks and other fabrics are woven, principally in foreign looms: this branch sent three workmen to Europe to learn the art of foreign weaving; 4. A physical and chemical branch (Semikiyoku), which has a sub-branch at Miyadju, in Tango, 80 miles distant, and which, with the assistance of two foreign workmen, is promoting and teaching the manufacture of chemicals, soap, effervescing and lemon drinks, *cloisonné* ware, porcelain, etc.; adjoining it is the Senkojo, for teaching dyeing on foreign methods; 5. The female industrial school, Jokoba ...; 6. The Bokujo, or more properly Bokuchikujo, which is an experimental farm, established in 1871 with the object of improving the breeding of cattle and of teaching agriculture, the foreign cattle and sheep being chiefly purchased in America, and the milk produced being sold in the city; a branch farm

exists at Komo in Tamba, about sixteen miles from Kioto; 7. A department (Yosanba) for promoting the multiplication of silkworms; 8. A pauper industrial department (Jusansho), established in 1869, with a branch at Dosembo, in the south-eastern part of Kioto county, where agriculture and the manufacture of earthenware are the principal employments of the pauper colony; 9. A street-sweeping department (Kuwakaisho), where compost is prepared on the French method; 10. A paper-manufactory, established in 1875. There exist also separate branches for making and teaching how to prepare leather, beer, and mineral waters.

Japan: Its History, Traditions, and Religions (1880)

The whole of the railway system of Japan is now in process of nationalisation, and, a kind of State Socialism being very much in vogue just now, there is some talk of making a municipal concern of the electric railway as well. We are in a state of suspended judgment as to the practical results of these measures. Japanese smokers say that the nationalisation of the tobacco industry has not improved the quality of the native weed. It has certainly made a great difference in the price of foreign tobacco.

Every-day Japan (1909)

Agriculture



"Rice-cutting"

Japan: Its History, Traditions, and Religions (1880)

All along the route thus far pursued the country had been remarkable for the care and closeness of the cultivation, and we subsequently found that this continued all the way to the old city which we were seeking, and doubtless is a characteristic of Japanese agriculture, at least near the lines of the great high roads. It may be confidently said that the whole of the low ground, and most of the hillside, where not wooded, was cultivated as thoroughly as an English kitchen garden, throughout the journey from Osaka, by Sakai, to Nara.

The afternoon was far advanced before we had completed our researches in the vicinity of To-rin-gee [near Kanagawa], and therefore, bidding adieu to the priest and priestess, we took our departure, choosing, on our homeward journey, a different road from that by which we came. As this road led us through a number of highly-cultivated valleys, I noted the state of the crops. The low rice-lands were now covered with that grain, yellow, and nearly ready for the sickle. On all the higher lands the young wheat and barley crops were now (Nov. 10th) above-ground. The seed is not sown broadcast as with us, but in rows two feet three inches apart. It is dropped in the drills by the hand, in patches, each containing from twenty-five to thirty grains of seed, and about a foot from each other in the drill. The land is particularly clean, and the whole cultivation resembles more that of a garden than of a farm. ...

On the road-sides, and also in the little gardens of the farmers and cottagers, I frequently met with the tea-plant in cultivation. It was not cultivated largely in this part of the country, but, apparently, only in sufficient quantities to supply the wants of those around whose houses it was growing. Fruit-trees of various kinds were common also on the lower sides of these hills, and, generally, in the vicinity of the villages. Pears, plums, oranges, peaches, chesnuts, loquats, Salisburia nuts, and *Diospyros kaki*, are the most common fruit-trees of this district.

The vine in this part of the country produces fruit of great excellence. The bunches are of a medium size, the berries of a brownish colour, thin-skinned, and the flavour is all that can be desired. This grape may be valued in England, where we have so many fine kinds, and most certainly will be highly prized in the United States of America. ...

The winter vegetables met with were carrots, onions of several kinds, "lobbo" (a kind of radish), "gobbo" (*Arctium gobbo*), *nelumbium* roots, lily roots, turnips, ginger, *Scirpus tuberosus*, *Arum esculentum*, and yams.

Yedo and Peking (1863)

Besides rice, wheat, and other cereals, the tobacco plant, the tea-shrub, and the cotton plant are cultivated. Of other vegetable productions may be mentioned the camphor-tree, the paper mulberry, the vegetable-wax tree, and the lacquer tree. The principal timber trees are *Cryptomeria japonica* and *Pinus massoniana*; the maple is merely for ornament; chestnut, oak, beech, and elm are comparatively rare and little used. Fruits, as already mentioned, are abundant but for the most part of inferior quality. The floral kingdom is rich, beautiful, and varied, but most flowers, both wild and cultivated ones, are devoid of scent; those mostly met with are camellias, rhododendrons, peonies, chrysanthemums, wistarias, convolvuli, the large, showy, wild hydrangeas, irises, arum-lilies, and the lotus flowers.

Japan As I Saw It (1912)

Then we turned back to our hotel, visiting on our way one of the many market gardens which supply Yokohama with flowers. No such thing as artificial heat, but these clever people somehow manage to have flowers all the year round; by making pits open to the sun and covering them up at night with mats, they get warmth. Now, with frost every night, it is the season for fruit blossoms, and the rooms are decorated with branches of double plum and peach, which, put into water when in bud, continue to blossom for ever so long. But the prettiest flower decoration is a little old fruit tree with black gnarled stem two or three feet high, uprooted and thrust into a dragon-painted pot of delightful blue china, and then forced into bloom. All sorts of shrubs and fruit trees are grown in all sorts of

grotesque ways. The effect is charming; but the process of gardening, digging up the shrubs and chrysanthemums without in the least injuring them, and growing camellias from cuttings in the open ground as we do laurels, we cannot understand. We saw a camellia tree twenty feet high, this frosty day being transplanted in full bloom; these people do anything with shrubs we dare not touch, in a climate much like our own.

Journal of a Lady's Travels Round the World (1883)

The question of agriculture in Japan is a vexed and vexing problem. Improved methods and implements would do much undoubtedly to ameliorate the condition of the farmer, but the small farmers are too poor to avail themselves of the improvements of modern science. It may be that, as a consequence of the wide fields opening for Japanese enterprise, the peasant-proprietors will disappear altogether and the capitalist landowners develop into a class of landed gentry with means at their disposal for the adoption of improvements. But this would entail a great change of the spirit of Old Japan.

Every-day Japan (1909)

Modernization

Opposite Desima, and on the other side of the bay, the Japanese have a large factory in active operation. The machinery has been imported from Europe, and the superintendents are Dutch. The Japanese workmen appear to be most expert hands at moulding and casting, and in the general management of steam machinery. In this respect they are far in advance of their neighbours the Chinese. Indeed, to adopt everything foreign which they suppose to be useful, however different it may be from what they possess themselves, and to make themselves masters of the mode of working it, is a marked feature in the character of the Japanese people.

Yedo and Peking (1863)

One feature which struck us in our walk through the native town of Nagasaki was the number of sewing machines. In every shop where sewing had to be done they were to be seen. In one tailor's shop we saw two or three at work. It seemed to us that, in proportion to the population, the sewing machines must be as plentiful in Japan as in England. It rather came upon me with surprise to see these machines. I had been walking along, taken up with the first sight of a new country, where the houses and streets and every feature is new, and sewing machines were about the last thing I should have expected to come across. In a native shop we saw also a photographic camera, on its folding tripod, all complete and new, for sale; and a bill in the window announced that every article connected with photography might be had within. It was, in fact, a shop devoted entirely to the sale of photographic materials. As Europeans get such things direct from England, this establishment was principally for supplying the

Japanese, and while it indicates the extent to which the art is practised by them, it becomes in itself one of the many evidences of the rapid changes now going on.

Meeting the Sun (1874)

The Tokio of to-day [1872] is very different from the city to which we came nearly three years ago. Few two-sworded men are now seen in the streets, and we go among the people with much freedom. The foreign population has greatly increased, and the house at Ro-ku-ban is no longer the only foreign building in this part of the Concession. Soon a railroad will connect Tokio with Yokohama, and a church for foreigners will be erected. It seems as though the mere sight of a Christian church here will have its effect on the Japanese. And yet even this spring we heard rumors of rebellion and of the possible expulsion of foreigners from Japan, and stories of a general massacre, to take place some time in April, reached our ears, but the bright spring days passed away, bringing no signs of intended violence.

The Sunrise Kingdom (1879)

Much has been written with regard to the rapidity with which the change has occurred, and it is indeed impossible not to forget that only fifteen years ago no European could set foot in Japan except a Dutchman, and he only in one town. About ten years ago Japanese soldiers wore hideous iron masks, and carried bows, and foreign ministers could not traverse the streets of the capital itself without a strong guard. Now, although in the interior of the country you see no direct evidence of the foreign influence, you can, if provided with a passport, travel alone with perfect safety, and indeed receiving more courtesy from the people than is the case in any other country with which I am acquainted. In the towns, of course, direct foreign influence is noticeable at every turn. The officials are

dressed in European dress, the police are European in appearance, the French light infantry bugle marches are heard in the neighbourhood of all the barracks. From the French having drilled the army and the English the marines, the latter have all the British stolidity of their teachers, while the sentries of the guards at the gate of the Mikado's gardens strut up and down cuddling their rifles, or stand with their feet astraddle, in exactly the way in which, under the Empire, the Zouaves used to stand at the Tuileries gates. The bugles of the guards make day as horrible in the neighbourhood of the castle, as do the drums and fifes of the marines in the neighbour hood of the port.

English influence, of course, draws certain evils in its train. Birmingham metal work, cut-glass decanters, gingham umbrellas, and hideous boots and felt hats are spreading in the towns, and it has been my unfortunate fate to see an ex-Daimio dressed in a ready made coat, driving a gig, and to behold the detestable suburban villa, near Tokio, in which another lives.

English Influence in Japan (1876)

Although Tokio is in the main still a Japanese city, exhibiting everywhere the life, the customs, and the costumes of the Japanese people, it bears many manifest and obtrusive evidences of European interposition. The railway, with its European station and equipments, is the first great contrast with the native architecture and appliances which strikes one. Not far from it is the foreign settlement, where many of the houses are of European type; and in looking over the city from an eminence, one sees bank buildings, schools, and occasional residences of foreign pattern rising up above the less elevated Japanese buildings—less elevated save as regards the temples alone, which here and there stand up high above all other Japanese constructions. Most of the great educational establishments, such as the University, the College of Engineering, the

Military College, and the Naval College, are of European style; as are also some of the barracks, and likewise some of the manufacturing establishments. In fact, buildings of this style, with which alone we are familiar at home, but which were perfectly unknown in Tokio a few years ago, are now very frequent and conspicuous objects in the bird's-eye view of the city.

Japan: Its History, Traditions, and Religions (1880)

A few days ago there reached the writer's ears the echo of a remark to the effect that Japan was played out, that the tide of her progress was on the ebb, that she was destined to fall back into the oblivion from which she lately emerged. The man who uttered such a sentiment can hardly have lived in the country which he is criticizing. Played out Japan may be in so far as there is concerned the possibility of her furnishing to foreign merchants exorbitant profits,* such as—not always, it is believed, by the fairest means—fell into their hands in the 'champagne times' a few years ago; but, as one of the national powers which are working for the advancement of the human race, she is far from being played out.

*It is said that when the country was first opened, some of the foreign merchants were unscrupulous enough to take advantage of the ignorance of the people, by buying gold for its weight in silver.

The Land of the Morning (1882)

Sir Rutherford Alcock's account of Japan some twenty years ago is now ancient history. Through the district where Daimios (feudal barons) and their train of two-sworded retainers ready to cut down foreign barbarians monopolised the only road in the country a few years since, we passed to-day in a first-class railway carriage, with a neat Japanese guard, the imperial chrysanthemum blossom on his gold-laced cap; the only European we saw anywhere was one man on the engine. There were

bookstalls filled with Japanese books; and railway rugs, native clogs, kites, and paper toys were sold at the spacious terminus; pillar letterboxes, gas-lamps, and policemen in London costume (not the helmet) were to be seen. All this Western civilisation imported in twenty years; and now the Japanese are dismissing their expensive European officials and working out the new order, which is destined to take the place of the old, for themselves.

Journal of a Lady's Travels Round the World (1883)

It was curious—but everything in this country is a curious combination of East and West, ancient and modern civilisation—to watch our first-class fellow-passengers [on a train from Kobe to Osaka], Japanese gentlemen in native dress and wooden clogs, with English railway tickets in their girdles, looking as if they had been accustomed to travel in railway carriages all their life, reading their Japanese daily papers, and discussing the state of their money market. The editor of the Japanese 'Daily News,' a clever, intelligent man speaking very fair English, sat next H. at a Japanese dinner the other night, and discussed politics and religion, on which latter subject he held decidedly 'wide' views. He had travelled a good deal, and been invited to become a Christian in England, a Musalman in Constantinople, and a Hindoo by the Brahmins of India; but he seems to have remained a Buddhist—if anything.

Journal of a Lady's Travels Round the World (1883)

I happened to ask my brother one day when we were travelling through a quiet country district whether this was not really "Old Japan," for not a trace of the new foreign influence seemed to be visible anywhere. His only reply was to point out a man who was diligently reading a newspaper in a shop, and to say, "*That* would have been impossible in the old days."

Japan As We Saw It (Bickersteth) (1893)

Nagoya presents like the other cities much the same anomalous position of semi-civilization. Broad spacious roads lined with the two storied paper-like wooden houses, have avenues of telegraph poles along them, and are illuminated with brush electric lights. Even the little inn, with its flimsy rooms, boasted of six European bedsteads, and was lighted by electricity. There are not, even in England, many country inns that can boast of possessing the electric light, and yet we were served here with a table-d'hôte of half a dozen courses, excellently cooked and served, and waited upon hand and foot by the proprietor and his courteous Japanese young ladies, who were endeavouring all they could to add to their knowledge of the English language. The inn was significantly and rightly named the "Hotel du Progrés."

Impressions of a Journey Round the World (1897)

We were quickly taken to Tokio, the ancient Yedo, the present capital of Japan with a population of nearly two million people. Here we found a large hotel, the Imperial, superior to many hotels that could have been found in London twenty-five years ago, and with all modern improvements. Broad, electric-lighted streets, with avenues of trees, under which tramcars were running, give one some further idea as to the progress the Japanese are making in civilizing or rather Americanising themselves. Unfortunately this Americanisation is only ruining their natural courteous manners, and the appearance of some of the men attired in broad-patterned English tweed suits is ludicrous to behold, when compared with the quiet-looking silk kimonos worn generally.

Impressions of a Journey Round the World (1897)

The best Japanese society seriously struggles to copy our ways and habits. I am sure the Tokio ultra-fashionables all read our edifying periodicals, which tell their subscribers not to eat soup with a sponge or

place feet upon furniture. I believe, too, that they keep a staff of special experts scanning the society papers from London, Paris, New York, and Vienna, just to answer those who eagerly inquire, "What must we copy next?"

Every season these experts advise some new fashion—they would soon lose their positions if they suggested no novelties, as the Japanese, like children, quickly tire of the same game and require another—and this fashion is enthusiastically followed—for a time. One year I remember giant picnics, copied from America, became the rage. Rich people gave serial outdoor entertainments lasting for three days, at which they extravagantly provided five kinds of food on the same plate. Newspapers fed school children in picturesque spots; employers arranged monster outings for their workmen—outings so huge that a member of the General Staff must have been borrowed to plan the commissariat arrangements. But this fashion lasted an unusually short time even for Japan. The railway officials found themselves utterly unable to cope with the crowds who wanted to get to the same place at the same moment, and, furthermore, many towns seriously objected to being flooded with the unruly population that rightly belonged to another part of the Empire.

Behind the Screens (1910)

Roads

Here we entered the *tokaido*, the great highway which follows the eastern coast from one end of Nipon to the other. There is a net-work of these thoroughfares by which the provinces of the coast and mountains are connected among themselves and with each other respectively. They would be necessary, if only as military roads, to accommodate the transit of the army which each prince is obliged to take with him on his yearly journey to Yeddo. These highways, so important from both a military and commercial point of view, are part of the imperial domain, though they traverse the territories of almost all independent daimios.

As wagons or carts are next to unknown, these roads are intended only for pedestrians and horsemen, and are not always in perfect condition in the rainy season. They are made broad in order that the trains of two princes may conveniently pass each other. ...

Groups of travellers are strung along the road; here and there a horseman riding, if he bear two swords, astride a saddle with a peculiar heavy stirrup of iron, his horse's mane dressed like a cheval-de-frize with paper cord, and its tail carefully encased in a bag; or if the rider be a merchant, he is perched crosslegged on a high pack-saddle, and carried slowly by a sorry beast. Another group of daimios' retainers and baggage-bearers, separated from the main train, loiter at a roadside booth, drinking tea or saki, and scowling at the passing foreigners. As we canter gently onward we overtake an humble traveller, bent up in the basket cango, which, slung under a pole, is borne by two men at a trot, who have concluded that it is easier to carry clothing on the cango than on their backs.

Soon a rise in the road shows us a larger group slowly ascending the hill before us. From the number of retainers it seems to belong to a man of high rank, perhaps an inferior daimio. A considerable number of soldiers and men bearing lances, spears, tridents, and other insignia, on long poles, are straggling along the road escorting a large norimon, behind which a caparisoned horse is led by grooms. Richardson had not then been murdered for trying to pass the train of a prince, so following the rule of the road we cross to the right side, and pass the cortege. Strolling mendicants and begging priests, with bells or rattles, sturdy storytellers and pretty-faced bikunins, or travelling nuns, as they are charitably called, make the tokaido their home, and find on it the means of subsistence.

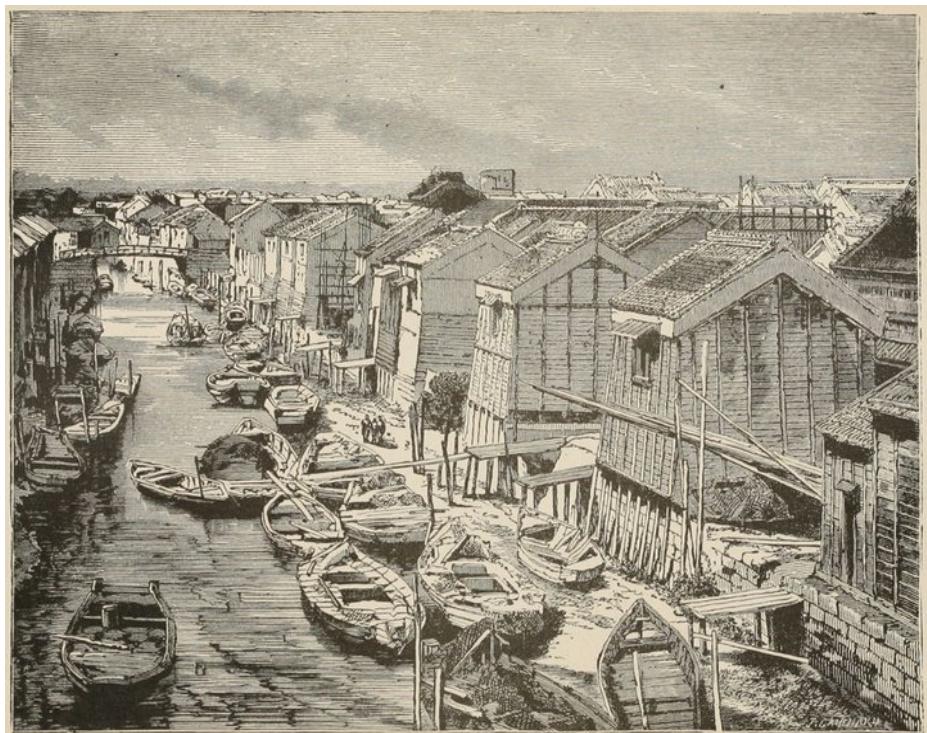
Across America and Asia (1870)

I have mentioned the bad state of the Tokaido between Odawara—that famous town of the siege of which I have elsewhere spoken—and Tokio. I may add that hearing, as I had often done, of the excellence of this great highway between what were formerly the capitals of the Mikado and the Tycoon, I was quite astonished at the state in which I saw it in most of the towns and villages through which it passed. One would have expected that the presence of a populous town, where labour must be cheap, while on the one hand increasing traffic and damaging the highway, would on the other be made available for more than compensating for the extra traffic, and for keeping the road in a thoroughly satisfactory state. But the contrary is the case, and the local traffic is allowed to destroy the highway with seeming impunity, and thus to entail upon long-journey travellers delays, fatigues, and even dangers which are wholly unnecessary. I am quite aware that owing to the abolition of the Daimio traffic, and the existence of steamship communication between the former and present capitals, the Tokaido has become a less frequented highway than it was

aforetime; but on the other hand the maintenance and improvement of its internal means of communication are of such great importance to the country, and the western part of the Tokaido is so well kept between the towns and villages, that one could not but continually regret the absence of satisfactory means for compelling the local people to keep the main road good and efficient within their own limits.

Japan: Its History, Traditions, and Religions (1880)

Water transportation



"Noon scene on a Japanese canal"

Japan in Our Day (1872)

We were in the deepest channel [in Edo Bay], to judge from the size of the native craft which chose it, and found at half flood eight feet of water at our furthest sounding. At this point numbers of junks were anchored, and some small schooners built from European models. The largest of these junks may have been of 150 tons burden, high-sterned, heavily-masted, quaint-looking craft: the masts are not composed of a single spar, but built and ribbed with iron, rising from the deck like some gigantic

forest-tree to a height of forty or fifty feet: the top of the mast was slightly bent, and from it depended a vast expanse of a coarse cotton fabric, attached to a yard on the same scale as the mast, so massive, that to hoist it must be as laborious an operation as weighing anchor. The rudder projects far astern, and is moved by a huge tiller extending half the length of the craft. An extensive assortment of anchors garnish the bow, and on deck there is frequently a thatched shed for the crew. Altogether the rig is clumsy to the nautical eye; but we met several of their junks making good weather of it when it was blowing freshly. It is said, however, that a Government rule exists, compelling them to be built on a principle which renders it dangerous for them to venture far from shore, so as to prevent their visiting foreign countries.

Narrative of the Earl of Elgin's Mission to China and Japan (1859)

The ferry across the river was a primitive but safe affair; it consisted of a large flat-bottomed boat, unpainted, and propelled by a long bamboo pole in the hands of a stout peasant. The ferryman's price could hardly be called extortionate; to carry my vehicle and luggage and two passengers to the other side of the river, he asked three sen, or about a penny!

Rambles Through Japan Without a Guide (1892)

Arrived at last at Hodogawa, we found a long canoe which easily took in three of our jinrikshas, our four selves, and several boatmen. To suit the convenience of the foreigners, one very high seat, in the shape of a narrow plank, had been fitted across the boat, and, perched side by side on this, we were able to enjoy all the fun and beauty of our trip down the river. True, it needed some care to maintain our equilibrium, for the sun compelled us to hold up parasols, and the time of day compelled us to take our luncheon, packed with characteristic Japanese neatness in four white wooden boxes, worthy to contain delicate Swiss carving. But,

fortunately for us, the rapids were not continuous, and we were sufficiently comfortable to enjoy every exciting moment.

I only wish words could fully describe the experiences of the next hour and half. Now a quiet reach of water, when the men worked steadily with two clumsy oars on one side of the boat only; then in a moment we were rushing down a rapid, just shaving a jagged brown rock, and sprayed by the water as it foamed past us, until we found it difficult to believe that the thin pliant planks beneath our feet, which swayed like the breast of the sleeping lady in Madame Tussaud's, could preserve us from a plunge in the chilly waters of the Katsuragawa! The pleasant rush and excitement lasted but a few seconds, and again we were in a quiet pool, looking up to the wooded hills that towered above us, and at another boat whose men were slowly tugging it up the river, jumping and slipping from rock to rock on the banks. Yet with never a pause sufficient to cause weariness, for—rush and swirl—we are in again. We graze a rock! *Is* there a hole in our boat? No; we are safely through; and one of our oarsmen is pulling the cork of a bottle destined for our luncheon, though in ten seconds or less he will be due at his post in another rapid! The real tug of war came on the steersman, who stood erect and graceful at the prow, with only a long bamboo to use as a rudder, but with as complete a control of the boat as if he had the latest improvement in steering by electricity at his disposal,—landing us an hour and a half later at Arashiyama, with the pleasantest recollections of the Rapids of the Katsuragawa.

Japan As We Saw It (Bickersteth) (1893)

Another pleasant excursion was to Lake Biwa, lying high in the mountains and surrounded by beautiful snow-covered peaks. After two hours' ride, we descended to the town of Otsu on the borders of the lake. ... From Lake Biwa a canal is made to connect the lake with Kyoto, by

means of three long tunnels under the mountains, through which we were conveyed in a covered barge. The longest of these interesting water tunnels was three miles in length.

Impressions of a Journey Round the World (1897)

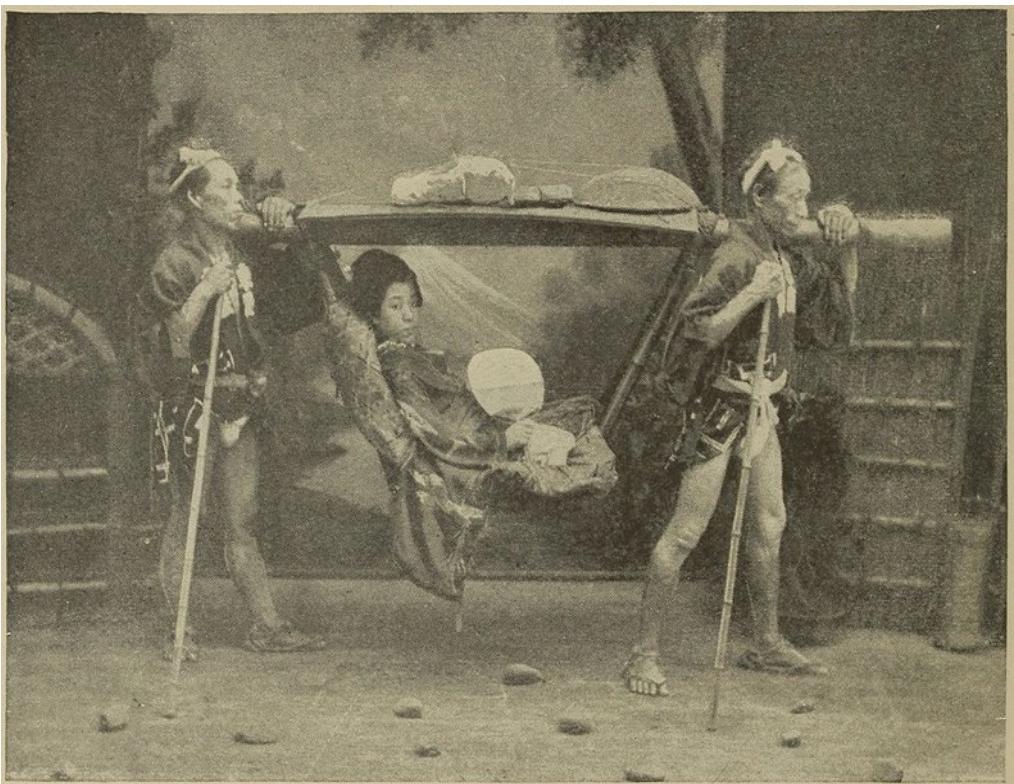
After leaving Gosha I proceeded to Fujimi, the port of Kioto, where I embarked on board a curious little steamer to descend the Yodi-gawa to Osaka. The voyage was amusing, as the cabin was very small, and I sat in the stern, contemplating the native travellers squatting on the floor. They were very kind, and invited me to share their food. The earlier part of the sail down this fine wide river is beautiful from the mountain views in the distance, though afterwards it becomes dull. The voyage is not without risk, as the steamers are of the worst description, and the bed of the river is very shifting, so that we twice ran aground. The native boats, with their large tattered sails, are picturesque. In four hours and a half we reached Osaka.

A Visit to Japan, China, and India (1877)

Though the Japanese have purchased the Pacific Mail boats, they have to leave the American captains and officers in charge. This they are compelled to do, as otherwise the underwriters would refuse to insure.

A Visit to Japan, China, and India (1877)

Kago/norimono



“Human ponies”

Japan (1897)



"Norimon"

Japan: Historical and Descriptive (1877)

Our *kagos* are of two kinds, the one being closed like a dwarf sedan-chair, with the bottom serving as the seat, and sliding doors at the sides; the other, known as *yama-kago*, or mountain-*kago*, being a mere suspended open framework of bamboo to rest on, with a light screen over it. In both cases they are suspended from a pole running lengthwise, and the bearers carry folded handkerchiefs as a shoulder-pad, and a bamboo stick to rest the pole on when they "change shoulders," which they do after very short intervals. The largest *kago* of each kind that could be obtained in Mishima

was placed at my disposal, and I tried both before starting, and found, as I thought, that either would do; but we all started from Mishima on foot, and when, after a long and tiring climb, I forced myself into them and attempted to travel in them, I found that neither was durable for more than a few minutes, especially as the bearers changed shoulders frequently, and kept me so incessantly gyrating through large angles that they gave me a sort of longitudinal swimming in the head, to which a reasonable regard for the readers of this book would not allow me to submit myself for more than a very few hundred yards. I was obliged, therefore, to make my own way on foot to Hakoné, and a toilsome way I found it. At Hakoné, after luncheon, a much larger *yama-kago* was obtained, and adapted for four bearers, so that the remainder of the day's journey to Yumoto was relieved as much as I found necessary. Speaking generally, these kagos are a detestable means of conveyance to all but Japanese, owing to the cramped position which you are required to assume in them. They appear to be comfortable enough, indeed very comfortable, to the natives of the country, because they are habituated from infancy to sit upon their feet, or upon the floor with their feet turned under. But for those of us (Europeans, Americans, and others) who are accustomed all our days to sit on chairs, it is very difficult to assume at all the position necessary for *kago*-sitting or *kago*-lying, and almost impossible to preserve it long.

Japan: Its History, Traditions, and Religions (1880)

I have travelled in a good many fashions, on elephants, camels, yaks, in Spanish diligences, and Indian bullock-carts, but never in such a truly uncomfortable conveyance as the 'kango;' a bread-platter eighteen inches in diameter, slung on to a pole and roofed over with light laths, just too low to sit upright in, so one is bound to have a 'crick' in the neck, a pain in

the back, and a bad fit of 'knots in the knees' (as the American young lady said), from crumpling up one's legs to fit on the bread-platter. However, it is wonderful with what apparent ease two Japanese coolies, having divested themselves of all superfluous clothing, and had two whiffs from the pipe they carry stowed away over my head, take up the 'kango' and walk over the Pass.

Journal of a Lady's Travels Round the World (1883)

The first part of our return journey to Sumiyoshi was very wet, but near the summit of Rokko San we met a man, who had been sent by the thoughtful owner of the *kagos* with oiled paper curtains to hang over us. They kept us splendidly dry, and the rain stopped some time before we reached the station. The *kago* men did not seem at all tired—in fact, Mrs. Bickersteth's bearers were still so fresh after the seven hours' journey, that they took to running with her for the last mile or two. It is all very well for *jinriksha* men to run, and over a smooth road the motion is very pleasant, but in *kagos* the result, on the contrary, is swinging and jolting of a horrible description! My brother was too far behind to notice their sudden move, and though Mrs. Bickersteth and her coolies passed me and my more sober-minded retinue, the astonishment of seeing her rushed along in this fashion took away all my small stock of Japanese. I fear my evident amusement only added to the speed of her journey, and the men continued their gallop until they arrived at the station-door.

There my brother made them humbly apologise, and they came just like children to do so, putting their hands together and begging mutely for pardon.

Japan As We Saw It (Bickersteth) (1893)

On the morning after our arrival, we found ourselves confronted by the most novel style of conveyance we had thus far seen. "What under heaven

is this?" I cried, as I caught sight of it. "Must I get into this thing, and haven't you any blankets for these horses?"

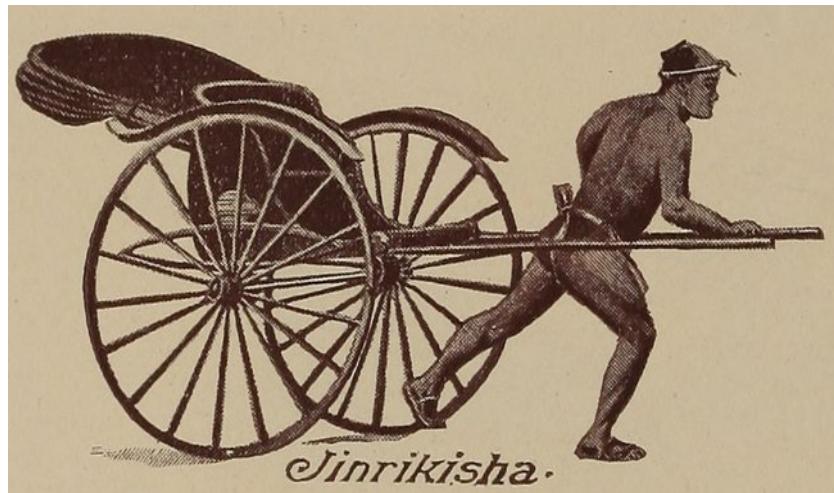
My friend sat down upon a rock and vowed he would not go. "Give me a jinrikisha," he moaned; "I'd rather be once more a baby-jumper in my little carriage than a mere stone in a sling, as you will be in that!" He finally compromised on an armchair, hung on bamboo poles and carried by four men; but I resolved to give this vehicle a thorough trial. So crawling in, like a dog into its basket, I crossed my legs after the fashion of a Turk who had fallen over backward, and told my well-groomed steeds to go ahead. The unique and novel instrument of torture to which I thus subjected myself is called a "kago." It is a shallow basket, suspended from a bamboo pole, on which it swings irregularly like an erratic pendulum. Two men take this upon their shoulders, while a third follows as a substitute; for they change places usually every fifteen minutes. Mine changed every five. The man who invented the iron cage, within which the unhappy prisoner could neither stand up nor lie down, must have heard of a Japanese kago. The basket is too near the pole to let the occupant sit erect, and much too short for him to extend his feet without giving the bearer in front a violent prod in the small of the back. After many frantic experiments, I found that the easiest fashion of kago-riding was to lie upon my side, my head lolling about in one direction, and my feet in the other. Even then, the lower half of my body kept falling asleep, and I was frequently obliged to get out and walk, to avoid curvature of the spine. Yet, incredible though it seems, Japanese women often travel by these kagos. They certainly looked a thousand times more comfortable than I felt; but then, the Japanese are short, and, moreover, are used to bending up their limbs like knife-blades when they seat themselves.

On a broad road, one experiences no sense of danger in these swinging cars; but, once in a while, when I was being carried thus along a path two

feet in width,—a mountain grazing my right elbow, and a ravine one thousand feet in depth just under my left shoulder-blade, I used to wonder just what would happen if one of these men should stumble; or if, becoming weary of their load, they should suddenly shoot me outward into space like a stone from a catapult, I prudently kept on good terms with my kago-men, and never refused them when they asked the privilege of halting to take a smoke.

Japan (1897)

Jinrikisha



“Jinrikisha”

Japan As We Saw It (Gardiner) (1892)

The first thing which strikes one on landing [in Yokohama] is the jinrikisha, the conveyance of the country, which is a seat placed on wheels, and drawn by one or, for longer distances, two men, who run along, sometimes going as much as seven miles an hour. It is comfortable, though for my part I do not like turning men into cattle.

A Visit to Japan, China, and India (1877)

Universal as jinrikishas now are even in parts of Japan where foreigners are unknown, they are of very recent introduction, and seven years ago were unheard of.

A Visit to Japan, China, and India (1877)

There are no cabs to be seen, but instead is the *jinrikisha*, an exaggerated type of the old-fashioned baby carriage, drawn by men. This mode of locomotion does not promise much to one who has planned to see Japan. It may answer the purpose about the streets of a city, he reasons, but not for long distances in the country. A little experience, however, will show him his mistake. There is no more pleasant and certainly no more novel way of passing from town to town, and inspecting the work of the farmer and the life of the rural population, than in a *jinrikisha*, propelled by a pair of sturdy coolies. One takes his place between the shafts, and the other leads with a rope over his shoulder, and away they go, up hill and down dale and along the level plain, scarcely breaking their trot except at steep grades, and only asking a few moments now and then at a tea-house by the way, for a bowl of rice and a cup of their national beverage.

For relief the two will change places before the carriage; sometimes the second man goes behind and pushes in lieu of pulling, and occasionally, when the road is smooth, one draws the vehicle, while the other runs alongside waiting his turn in the harness.

From Japan to Granada (1889)

As to the *jin-ricsha* coolies, I found it well to acquaint myself with the regular tariff fixed for their services. If you hand one of them the exact amount to which he is entitled, he accepts it gratefully. If you give him more, he presumes on a foreigner's ignorance and insists that he is underpaid. It is only when you have come to know your man that you can safely indulge your good nature by giving him, in addition to his fee, a *pourboire*. That the *jin-ricsha* coolies deserve better pay than they usually get for their work is beyond question. The Japanese, however, manage to get more for their money than we foreigners do, for I have often seen husband, wife and child crowded into one *jin-ricsha*.

Lottings of Travel in China and Japan (1888)

Tokio is a city of magnificent distances, and the jinrikisha has been in great request. Of all methods of conveyance this is the most convenient. Riding at full speed, you can draw up in an instant, and that by a word. My karuma-man is a stout, comical-looking fellow, good natured and willing, and as strong as a horse. Besides a blue shirt, he wears only a pair of cotton drawers ending above the knee, and a blue handkerchief twisted or knotted round his head. Turning corners, his deep guttural "hei! hei!" sends all foot-passengers scattering to the side of the road, along which he rushes at full speed. We seem constantly in danger of collision with other jinrikishas of the same kind, but nothing of the sort happens; perhaps even horses would be careful if they owned the carriages to which they are attached. These jinrikishas or karumas appear to be used by all classes. Sometimes one would imagine that even beggars are riding, only in this country bare legs are no certain sign of poverty.

Rambles Through Japan Without a Guide (1892)

A first ride in a jinriksha—it is a pleasure never to be forgotten! The return to a perambulator—for such it truly is—brings an almost childish sense of enjoyment, and when you substitute carriage shafts for the front wheel, and a small merry-faced Japanese for an English nursery-maid, the illusion is complete! The men were dressed in dark blue cotton and wore big mushroom hats; they splashed gaily in and out of the puddles, and, as they hurried round the corners, uttered sharp cries of warning to the foot-passengers and other jinriksha men in the way.

Japan As We Saw It (Bickersteth) (1893)

The return journey [from Chuzenji to Nikko] was very exciting. We dashed down the sharp zigzag path into the valley, our men having

certainly no pity for ladies' nerves! One acted as a drag, and the other, rushing ahead, pulled with all his might, as if about to throw himself, his light machine, and its occupant, over the edge of the precipice. But, no! Just as we drew breath in preparation for the impending accident, they slowed down to a trot that exactly swung us round the dangerous curve, and I, who was in front, had the enjoyment of watching how my next neighbour endured each ordeal, until by a final rush we were again in the valley, and could watch our panting runners as they washed their hands and faces in a little mountain stream before taking us down the long winding road to Nikko. (N.B.—Jinriksha men are, or should be, strict teetotalers, as they find stimulants shorten their lives.)

Japan As We Saw It (Bickersteth) (1893)

We were up again early, and started in jinrikshas by 8.30 for Lake Biwa, and the town of Otsu, where the Czarevitch was attacked last spring. We had again a very interesting ride along the high road for some seven miles—passing every class of peasant, and seeing every feature of their life. Jinriksha riding is rather unsociable work, as the men insist on following each other in as strict procession as the Noah's Ark animals of one's childhood, and it is therefore very difficult to carry on a conversation. But they are most courteous in their care of their customers, always ready to tuck you up in their scarlet rugs, or to describe the scenery in the most fluent of Japanese, and only laughing merrily when you cannot understand a word of what they have said. Every few miles they stop at a tea-house for a tiny cup of tea, or water, or crushed ice, and a smoke. Their heaviest meal is not taken until they reach their destination, and consists of rice with a little curry, or a chestnut or two—beside which an English dinner would look truly formidable. If any member of the party walks for a while, the men in charge of the vacant jinriksha invariably run to the

help of their neighbours instead of taking a rest themselves, and all through the longest journey they will chatter and laugh—even up a hilly road that would ruin the lungs of an Englishman.

Japan As We Saw It (Bickersteth) (1893)

Truly the jinriksha runners of Japan are a wonderful race. All the heavy work comes on their legs and chests, which are splendidly developed; but their arms are, as a rule, very thin and small. We were told there were no less than 30,000 of them in Tokyo alone; and the trade seems a popular one all over the country. One man, a Christian convert, pulled my brother in a jinriksha for about thirty miles, and when asked if he were tired, said, "No, by the grace of God I am never tired," and went on cheerfully for another ten miles. When running with a party they almost invariably insist on following one behind the other, the heaviest person being put first, so as to regulate the speed, with due regard to the strength of the men. But one day when we were a party of five, journeying along a broad high-road, our men suddenly ran abreast of each other, laughing and joking in the most comical fashion, though the road led up a long, heavy hill.

Japan As We Saw It (Bickersteth) (1893)

It is a humiliating fact to relate, but out of our pleasant party of five, three are light weights, while the Major and I weigh about 29 stone between us, and stand over six feet in height. On emerging every morning from the hotel, the thirty or so coolie men crowd round and courteously invite the "lighter weights" to take seat in their "rickshas," while we two are left in the cold, and have to seat ourselves in the nearest vacant ones in the most ignominious manner.

Impressions of a Journey Round the World (1897)

Railways

It seemed quite a novel sensation, finding ourselves once more travelling by rail, when, a few days ago, we paid our first visit to Yedo.

We started at 11 a.m., accompanied by Dr V., and found the train full of Japanese. They evidently now highly appreciate their new mode of locomotion, but we hear that the first day it was opened, though crowds assembled to see it, none of them would venture to travel by it. There are only three stations between Yokohama and Yedo, and the journey occupies about an hour. Passing through the well-cultivated country, yellow fields of ripe grain, large woods, and cottages half hidden among clumps of fine trees, we might almost have imagined ourselves in England.

Letters from China & Japan (1875)

It was ... a real interest to watch our Japanese fellow-travellers. They seemed most comfortable in a railway carriage; and a lady, who evidently found the effort to balance herself on the high foreign seat rather tiring, soon solved the difficulty by tucking up her feet, and sitting on her heels as usual, though of course at a greater elevation.

Japan As We Saw It (Bickersteth) (1893)

The Japanese, like every people accustomed to a rigid etiquette which tells them what to do and how to do it under nearly every set of circumstances, degenerate into rudeness as soon as an unprovided-for combination arises. This, I think, accounts for their discourteous behaviour when they travel in conveyances introduced so long after their code of manners was framed. The whistle of a locomotive seems to release them from all obligations, and the veriest stickler for politeness at other times

may suddenly turn squatter in a train, acknowledging no law but “every man for himself and the devil take the hindmost.” He may elbow others away from the ticket-office window; he may push into a car and spread his rug over as much of the seat as it will cover, arrange bags, boxes, and baskets in a barricade at both ends, remove his boots, blow up his air cushion, and stretch himself out at full length. What if more passengers enter at way-stations? That is no business of his. If they are foolish enough to board a train at the place where they happen to be instead of the place where it starts can they expect him to move either himself or his bags? The proposition is too absurd to consider; he considers his newspaper or his novel instead.

I remember once seeing a woman enter a first class car at some country town. She was evidently weary. The car was full—that is, half the seats were occupied by passengers and the other half by their portmanteaux. Several men looked up at the intruder when she came in but none attempted to make place for her, and she stood meekly in a corner trying to balance herself against the jolting, till presently, with the superior manner of a person who goes out of his way to do a kindness even at some personal sacrifice, one gentleman spread a sheet of his newspaper on the floor and motioned her to sit on it—which she did gratefully.

Behind the Screens (1910)

The train ... that we found at Ueno station was Western in the extreme, the only Japanese feature being a dainty little table, arranged for water or tea, in our carriage, and the discovery that, for about a penny three farthings, we could at one station buy a teapot, tea-cup *and* tea!

Japan As We Saw It (Bickersteth) (1893)

About half-way, just before the train ought to have entered a tunnel [between Osaka and Nara], we were all turned out, and had to go by

jinrikshas for a mile or so. We then went on in another train which was waiting at the other end of the tunnel. The reason for this was curious. The line had been made by Japanese engineers; but their calculations had proved incorrect, and the tunnels they had made in each side of the hill had failed to meet in its centre. They were rapidly mending the defect, and a luggage train had already been through; but the mistake afforded a good instance of the desire of the Japanese to manage everything themselves, even before they are in a fit state to do without foreign tuition.

Japan As We Saw It (Bickersteth) (1893)

The overland express connecting Kobe with Tokio disdainfully races past all unimportant townlets at the fearsome rate of twenty miles an hour, and, as it whizzes by, wayside station-masters come out on their platforms and bow deferentially, much impressed by its speed and its ultimate destination.

Physically, however, this Japanese equivalent of our "Flying Scotchman" is very disappointing. An ordinary little engine and some very ordinary little cars bump along over tracks too narrow for comfort. Outside they look cramped, inside they feel cramped. Corridors seem built for thin trippers only; seats are the width of a pew in Barrie's "Auld Licht Kirke"; sleeping compartments are little pens the size of packing cases in which an inhuman guard packs four "separate and divided entities," without regard to age, sex, or social position. Furthermore, all the small luxuries which our travellers look upon as necessities are conspicuous by their absence. There are no lamps for reading, no facilities for writing, no tables for card-playing, no furniture or conveniences of any kind except rows of aluminium spittoons—and yet this express corresponds to what in any other country would be the *train de luxe*.

Behind the Screens (1910)

Money

The chief building in the square [at Nagasaki] is devoted to the exchange of foreign money for Japanese paper currency.

In an up-stairs room, approached by a scrupulously clean staircase, on the upper step of which is a row of Japanese slippers, sit three or four grave two-sworded officials round a table on which are placed two boxes, one full of metallic, the other of paper currency. It is useless to endeavour to persuade a Japanese shop keeper to take a foreign coin, however large and tempting it may be. The Government has forbidden him to receive anything from the foreigner but the little oblong pieces of card which bear the Government stamp; so to this little room every foreigner is compelled to resort to obtain an available circulating medium. The currency between the foreigners and the tradespeople is taels, mace, can, and cash—in name the same as in China, but representing very different values, inasmuch as Japanese paper-money is granted by the treasury in exchange for Spanish and Mexican dollars, at the rate of four taels seven mace per dollar.

Narrative of the Earl of Elgin's Mission to China and Japan (1859)

The circulating medium was at this time paper, called *taels*, of which 4.65 went to the Mexican dollar. The natives were prohibited from taking foreign specie, as I was several times made to understand by pantomimic signs of losing their heads or being well bambooed when I offered them coin to pay for any purchases. Those merchants, therefore, who could obtain a sufficient supply of paper money were enabled to buy their cargoes, and immense sums of money were, no doubt, made by them in the first days of the trade.

Japan, the Amoor, and the Pacific (1861)

The currency in Japan is in a curious position, as all payments are made in Japanese notes (down to ten cents). As these are printed in Chinese characters, it takes a good deal of trouble to learn the different descriptions. From all I could gather, finance is the great difficulty of Japan, as of many other countries. Now, we know that when finances are bad, and cash payments suspended, gold is always at a premium. Such, at the present moment, is the case in Russia, Austria, Italy, and the United States. In the course of my journey, gold was seventeen premium in New York, and seven in Italy, where I had known it ten barely twelve months before. What struck me as extraordinary in Japan was, that, with the finances in a critical position, and cash payments suspended, gold commanded no premium—in fact, was at a small discount. The people seemed to prefer paper. On the day of my landing I tendered at the railway station a Mexican dollar as the fare to Yedo. The clerk did not evidently like it; but, as we spoke no language in common, he at length received it. On my inquiring about this at the hotel, they told me he would make a loss, though almost infinitesimal, on my dollar. Before starting for Hakone, as I was going where I had little means of communication, I was anxious to lay in a stock of Yens (paper dollars), Bus (quarter dollars), and lesser notes; but these were procured for me with some difficulty, and at a premium. This extravagant fondness for paper is different from anything I ever experienced elsewhere.

A Visit to Japan, China, and India (1877)

Japanese money is very curious to us. They have in circulation gold, silver, copper and scrip. Iron cash—coins of very small value—were formerly used. The largest gold coins are the *O-ban* and the *ko-ban*, the great and small *ban*. These are of an elliptical shape, and are not often seen at the present day. There are also small gold coins of various values; but

having been extensively counterfeited, they are not in general use. Our principal coins in use now are the silver *boos*, *ni-shius* and *i-shius*, of the respective values of twenty-five, twelve and a half, and six and a quarter cents. These are oblong in shape, with Chinese characters stamped upon them.

There is also a variety of copper coins; the largest is the elliptical *tempo* (one cent). The smaller coins are worth one-fifth, one-sixth and one-tenth of a tempo. Then there are the paper *satz* (or scrip), the *rio* (one dollar) and the *ni-bu*, *ichi-bu*, *ni-shiu* and *i-shiu*, or two boos, one boo, half boo and quarter boo. This scrip is the principal money in circulation, but is easily counterfeited.

The Sunrise Kingdom (1879)

The modern coins are very handsomely designed. The national traditions oppose the stamping of the image of the divinely descended Mikado upon them, and some time will probably yet elapse before this is brought about. His majesty's imperial and family crests or badges, the *kiku* and *kiri*, with wreaths and tassels and bannerets bearing the sun and the moon, adorn one side of the gold coins, which are five in number; the other side being decorated with a splendid dragon and legend round. The silver coins bear a similar dragon and legend on one side, and the *kiku* crest with wreaths and tassels, and the coin's denomination on the other. All but the smallest coins in gold and silver have milled edges. The new silver "trade dollar" does not greatly differ in appearance, nor in size and weight, from the "one yen" piece, the *yen* being the Japanese dollar. It has lately been notified that the trade dollar, which was originally coined for the convenience of commerce at the open ports, and was current only at those ports, will henceforth be made universally current, and may therefore be used in making and receiving payments of taxes and in all

other public and private transactions, both internal as well as external. The bronze coins do not differ materially in design from those of silver, but none of their edges are milled.

Japan: Its History, Traditions, and Religions (1880)

Small round iron coins, pierced in the middle, and strung by hundreds on a rush string, as the brass cash are in China, are the chief money used among the people of Japan. Their calculations among themselves are always in *cash* or *ghe-ne*. One hundred of these are equal to an oval pierced copper coin of good appearance and well cast; seventeen of which, or 1700 *ghe-ni* or cash, make an oblong silver coin, called an *i-tshe-boo*. A quarter *i-tshe-boo* is a small silver coin of the same form. Four of these *i-tshe-boo* make a *rio* or *coban*, a thin oval gold coin. These cobans were formerly a great article in the trade of the Dutch at Nangasaki, and were debased several times to cheat them, as I before related. A Japanese money table may run thus:

1700 Cash = 1 Itsheboo (silver).

4 boo = 1 rio or coban (gold).

"*Itshee*" in Japanese means one. They have two sets of numbers up to ten. In telling you the price of an article, a man would say *Seboo*, or four *Itsheboo*; and if he wished to make it more intelligible, he would add, *Itsheboo yutz*, or one *Boo* four times. *Itsheboo*, however, is the word which foreigners have adopted as the name of the coin, singular or plural; and although, like the word *Japan*, it is incorrect, it will continue to be used, especially as the Japanese shopmen have already got accustomed to the European manner. This *Itsheboo* by assay is said to be worth 37½ American cents, or 18¾d.

A Mexican dollar weighs $3 \frac{2}{17}$ *Itsheboos*. All coined silver of States recognized by treaty is taken for its equivalent weight of Japanese silver

coin, and it is the same with gold against gold; but as an English sovereign is about the same weight as a Japanese coban, the actual value which the owner would receive for it if he wished to change his coban in Japan, would be four Itsheboos in silver. Thus, a sovereign worth $4\frac{1}{2}$ Mexican dollars, is in Japan only worth $1\frac{1}{3}$ dollar silver, if changed for Japanese gold and spent in the country. Any traveller, therefore, proceeding to Japan, would do well to provide himself with plenty of silver. I may mention, however, that these cobans are not to be purchased from the Japanese for four Itsheboo. Their worth is much more, and the Chinese in Nangasaki greedily buy up all they can get for from eight to ten Itsheboo.

Changing money weight for weight, if the metal is of equal standard, must be a losing speculation to the Government, which has the expense of coining and waste. This, added to the insufficiency of coin to supply foreigners, may have induced the Japanese Government to change their system at this time. For the Itsheboo before mentioned, $3\frac{2}{17}$ to the dollar, they substituted an Itsheboo of the same value and weight as the Mexican dollar, in two coins of half an Itsheboo each. Their table would then have been—

1700 Cash = 1 Itsheboo

1 Itsheboo = 1 Dollar

Thus was the price of the iron cash raised $3\frac{2}{17}$ fold, a most disastrous measure, and one which threw all the poor tradespeople of the different parts into a frightful panic. The firm protest of the consuls caused the plan to be abandoned at Yedo and Nangasaki; but short as was the interim during which it was in operation, much damage had been done to trade. Whilst the new plan was abandoned at Yedo, orders had been transmitted to Hakodadi to try it there, and the 3rd of August was the first day of the change.

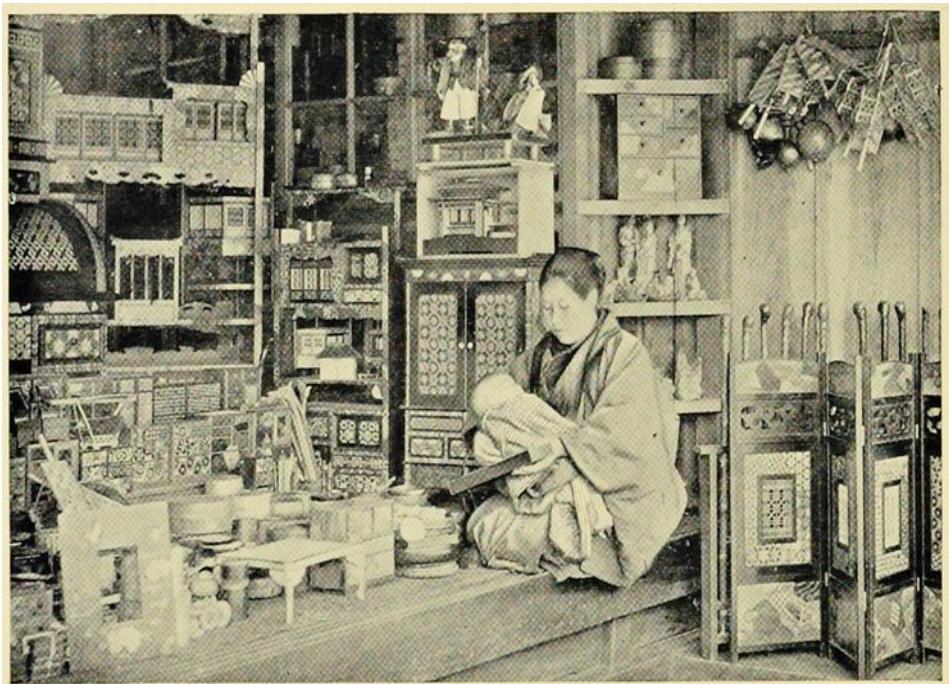
On going ashore as usual, I went to the comprador to change dollars into Japanese money, was offered the new coins, and refused them. I had given an order a few days before, to the amount of some twelve Itsheboos, and I wished to-day to fetch away my purchase. An article in the treaty stipulates that all sorts of coins are to be taken, and I knew perfectly well that all sorts *were* taken; as almost every shop keeper in the open ports has a book containing impressions of all European and American silver coin, with their value in Japanese cash, or they weigh the coin and calculate its value also in *cash*. I therefore took up my purchase, and paid down four dollars, thirteen Itsheboo. As I expected, the trader refused to take them. Nothing could be done but refer the matter to the Government officers, and I started off, surrounded by a whole posse of the man's friends, male and female, to the officer at the comprador's. He grinned, was very polite, and told me that the coin had been changed, that I must pay in the new coin, which meant, that I must pay twelve dollars for what I had a few days contracted for at the price of four dollars. It was for the manufacture of an article, the material for which I had myself supplied. Seeing that the Government official was, after the manner of his kind, and for his own profit, giving the cause against me, I took the law into my own hands, forced the four dollars on the man who refused to receive them, and seizing my property, I walked out, followed by officers and people. In the street, they attempted to snatch the packet out of the hands of the sailor who was carrying it, when I took it myself, and then laid my stick heavily over the back of the first one who tried to despoil me. This led to an uproar, but my stick cleared me a way to the temple where the consul resided. An hour afterwards, the man of whom I had ordered the things, and whom I had beaten, came with many bows to return me a string of cash, the change of my four dollars, to express his sorrow for the mistake, and to tell me it was all right. I was glad I had not hurt the poor fellow, as

the fault was not so much his as that of the rascally officials who misled him, and I saw enough during the afternoon to convince me they were all beside themselves with dismay. They were hurrying in all directions, searching up their debtors to get their money in the old coin; shops were deserted, and nothing could be bought; the possessors of dollars strove to get rid of them wherever they could, giving them for one Itsheboo instead of three, and if any of the European merchants had had a quantity of the old coin, they would have made a pretty thing by buying them up. Fortunately for the Japanese merchants they had not. In a country like this, where laws, manners, and life in general had gone on unchanged for ages, it can hardly be imagined what an effect this change had on the people. A little schooner soon afterwards came in from Yedo, and brought the order, which put an end to the system. On my return from Yedo, the now half Itsheboo was passing as half the old one, or three times less than its intrinsic worth, and the people seemed glad enough to get rid of the coin.*

*Since my return to England, I have read that the avarice of Europeans in trying to buy up the gold coin from the natives was the great cause of the ill-feeling between them. The truth is, that Europeans very seldom got Japanese gold coin at all, except they gave their own purer gold weight by weight for it. The people knew long ago the difference in value between silver and gold, and the Chinese have been for years in the habit of buying the gold cobans for silver, *nearly* at the real value of the gold they contained. A European trying to obtain cobans for four Itsheboos silver (for which he only gave $1\frac{1}{3}$ dollar) of any of the natives at the ports, would only be laughed at for his pains.

Japan, the Amoor, and the Pacific (1861)

Shopping



"A dealer in inlaid woodenware"

Japan: Described and Illustrated by the Japanese (1897)

We have been in the shops picking up odds and ends of old things; delightful bits of carved ivory and old bronze are to be had still, but the day for getting them cheap has gone by; the prices they ask now are, we are told, 'enough to make one's back ache.'

Journal of a Lady's Travels Round the World (1883)

The shops are very enticing—charming old embroideries, chiefly the court costumes of the nobles, who in this wonderful country were going about in gorgeous medieval garments like splendid knaves of diamonds,

girt about with two swords, till the other day, when all of a sudden the official and court-dress was changed into a Methodist parson's frock-coat and white tie; and we foreign barbarians now buy the gorgeous garments and beautiful swords as 'curios.'

Journal of a Lady's Travels Round the World (1883)

Merchants are privileged to wear one sword. They form the most solid and reliable part of the community. Silk-merchants occupy the largest stores. The beautiful silks and crapes manufactured in this country are not exposed to view like the more common cotton fabrics, but are kept shut up in the storerooms. At the other dry-goods stores the goods are displayed on the shelves, the floor, or are hung up by the door-post. There are shops where more trifling articles are kept for sale, such as hairpins, combs, powders and paints, and articles used in worship. There are large tea and rice establishments, and groceries, where beans, eggs, etc., are sold. Confectioners' shops may be found, where children buy candy made of rice, beans and paste colored with seaweed. We see large china-stores, and are interested in the toy-shops filled with pretty things for the children, and in the book-stores, where the curious literature of the country is sold to those who wish to read.

We find, too, a class in which the merchant and the artisan mingle their callings—those employed in the manufacture and sale of umbrellas, shoes, fans, lamps, tables, chests of drawers, mats and other things, all exhibiting great skill and exquisite neatness. There are carpenters and smiths, masons, stone-cutters, lapidaries, and carvers in wood and ivory. Many are employed in making the beautiful lacquered articles, turning bronzes and manufacturing china-ware in every conceivable style.

The Sunrise Kingdom (1879)

A bookseller's shop was the scene of my first purchase. One sits down on the doorstep, or the counter, or the floor—they are much the same. The proprietor leaves his work at the back of the shop, and, coming forward, drops on his knees and bows profoundly. I return the salute after the manner of my people. A pause ensues. There is difficulty in beginning a conversation. Opening a book, I point to the pictures; he comprehends, and brings me a selection of his wares. After choosing a few, I spring upon him one of the very few Japanese words I picked up on the voyage—"Ikura?" or "How much is this?" He answers in one of the tongues of Babel! Somehow I do not catch his meaning as well as he understands mine; and yet I thought I knew how to count in Japanese. "Ikura?" I say again. A profound bow, and the same unmeaning words. How stupid a strange language sounds! I look reflective, as if studying the question from a mercenary standpoint, and slowly shake my head. He is respectful, but firm. Over the face of his wife I fancy a smile crept, as if she penetrated my absolute ignorance. Finally I take a bit of paper and make signs for him to write down the price, which he does—in Chinese! However, I give him a bit of money, out of which he returns such a surprisingly large amount of change that I fear he has made a mistake in calculating. 'Tis no time for explanations. We part with distinguished salutations.

Rambles Through Japan Without a Guide (1892)

We stopped that afternoon at the principal silk and crape shop to buy a few presents for our people at home. The shop was open to the street and fringed with dark cotton hangings. We sat on the edge of the floor, about a foot above the street, but did not go inside, as we did not want to take off our shoes. After about half-an-hour's vigorous explanation from my brother, all we could wish for was produced; but it must be confessed that Japanese shopping is a decidedly lengthy business. First, a pipe is offered

you; then tea; then the least attractive goods are produced; and at last, after much bowing on both sides, the very thing you have desired from the first; but even then it will not be yours until it has been bargained down to a reasonable price.

Japan As We Saw It (Bickersteth) (1893)

Such is the native taste for artistic forms and groupings of objects, that even the commonest shops first arrest the eye with masses of brightness and colour, and then amuse the mind with curious and fanciful details. An ordinary Japanese china shop is as entertaining an “arrangement in blue and white” as one of the cabinets of Governor Pope Hennessy at Hong Kong, or of Sir Henry Thompson in Wimpole Street. And the leisurely shopkeepers, male or female, or both, inhaling frequent whiffs of tobacco with philosophic calmness, and yet always alert, and always courteous to the visitor, add to the pleasing attractiveness of the place, contrasting with the eager money-grasping habits that one gets too much accustomed to in other lands.

Japan: Its History, Traditions, and Religions (1880)

The typical Japanese shopkeeper often sets the calmest nerves on edge and tries the most saintly patience. In the first place, he does not want to keep his shop. All matters of trade and barter being considered demeaning by his countrymen, his attitude towards business is languidly indifferent, towards customers slightly hostile. He makes it a rule never to urge, induce, or otherwise encourage any one to buy anything, and to gently discourage if he can. The experience of a lady in Yokohama, who went into a shop to look for some expensive brocade, will serve as a typical example of his methods. “Have you any good brocade?” said she to a little man who came slowly forward with an air of abstraction—as if inwardly contemplating *Nirvana* and praying that he might not be long disturbed

from higher things. "Yes, we have," he wearily replied. "Well, will you get them out and let me see them?" "Yes, if you are sure you want to buy!" said he with a resigned sigh.

Behind the Screens (1910)

The last few days have been spent principally paying our final visits to the curio shops, the charms of which I have never alluded to, though much time has been spent in rummaging over these interesting stores of lacquer, bronze, porcelain, and all manner of pretty and curious things. Such researches are very amusing so long as you do not particularly care whether you buy anything or not, and to the sellers also, it often appears a matter of such pure indifference, they sit quietly warming themselves over their boxes of charcoal, hardly making a remark, while all their goods are being investigated. When, however, one really wants to make a purchase, they ask such large prices, that in trying to bring them to reasonable terms, a great deal of time and much conversation has to be expended.

Letters from China & Japan (1875)

Very few foreigners, whether visitors or residents, ever visit the markets. But everyone goes at least once or twice to visit a fair—*ennichi*, as they are called, or *matsuri*. Most districts in Tokyo have one of these evening entertainments once or twice a month. The *ennichi* with which I am most familiar is always held on the 4th, 14th, and 24th. About five o'clock the vendors arrive with their little booths, which they set up along the sides of the street. There is practically no horse traffic in Tokyo. By six o'clock all is prepared, and by seven the entertainment has reached its height. It is a grand opportunity for buying bargains in all sorts of out-of-the-way lines. There is a crockery dealer with cups and teapots with some little flaw about them that has caused their rejection by the shops; there is a vendor of curios—cheap, dirty, occasionally, by some strange chance, good; at

another stall is an odd-looking collection of old boots, and spread out on a mat near by, a stranger assortment of ancient but not venerable books. The brightest stalls belong to the dealers in artificial flowers, combs, hair-pins, and children's toys. These are always surrounded by children, as are also the glass bowls of gold-fish, which gleam and flash in the light of the many flaring lamps. But the people who do the real business are the gardeners and florists, who have brought cart-loads of bushes and flowering shrubs from their homes in the suburbs. When a tree takes your fancy you ask the price, the vendor asks three times what he is prepared to take, and you offer half of what you would be willing to give; the rest is a contest of words, and eventually you go home without your plant. About eleven o'clock, when the fair is about to close, and the florist is afraid that he must cart his bushes all the long weary way home again, your cook or *betto* (groom) goes out to have a look round, and the next morning you find that the plant is yours at half the price which you originally offered.

Every-day Japan (1909)

It is a great mistake to defer any shopping in Japan, with the hope that you will find the same things in another place, and thus avoid the trouble of carrying your purchases. As a fact, there seems very little trade between the various centres of industry in Japan; the tortoise-shell work of Kobe and Nagasaki, the inlaid woods of Miyanoshita, and the straw work of Arima, seem confined to the places of production, and the goods, if exported at all, are supplied direct from them to the foreign market. For instance, I never came across a good specimen of Miyanoshita inlaid-wood-work from the time that I was in the village itself, until I discovered one last summer at the Army and Navy Stores in London though at treble its original cost.

Japan As We Saw It (Bickersteth) (1893)

There is at the back of the western end of the settlement of Yokohama a street which is probably to every visitor the most distinctive feature of the place; it is called by the natives the 'Benten-Tori,' or 'Benten-Doré,' but is known among English and Americans as 'Curio Street.' It is almost needless to say that it owes its origin entirely to the liking which foreigners have shown for Japanese articles in lacquer and porcelain, and is lined on both sides with a succession of curio-shops.

To anyone with a taste for Japanese '*objets de vertu*,' there can be no place so well calculated to feast his eyes and empty his purse. There he may sit down in a perfect '*embarras de richesses*,' consisting of cabinets of ivory, delicately carved and overlaid with gold lacquer; card-trays, card-boxes, glove-boxes, carefully lacquered in black, and wrought with graceful and life-like representations of birds, flowers, and insects; little figures, carved in ivory, inimitable in their grotesqueness of expression, called by the natives '*nitskis*,' and used as buttons to prevent their tobacco-pouches from slipping out of their girdles; ivory fans, bronze ornaments of all kinds; other rare wares, such as the '*cloisonnée*'; cups and saucers, vases and dishes, in china, of all colours and qualities; besides a host of other articles which it would be both difficult and tedious to enumerate.

But let none venture in among this seductive array without having both a long credit and some skill in discriminating between the different qualities of the articles; for, on the one hand, contrary to ideas prevalent in England, good lacquer or ivory-work is not to be bought for a mere trifle in the land of its production, the native gentry having as high an appreciation, and being ready to pay almost as long prices for it, as ourselves; and, on the other hand, since the demand for these articles has increased so much by the irruption of foreigners into the market, articles

of a much inferior workmanship are manufactured, and palmed off on the unwary or ignorant as equal to the oldest and best.

Round the World in 1870 (1872)

We gave the afternoon to hunting the old curiosity shops, of which there are a few at Nara which I can strongly recommend to those who desire to possess themselves of some of the remaining antiquities of Japan. It is quite a mistake to suppose that all the old and curious and valuable things have been bought up; there are many remaining, and to those who care for them the twenty-six miles' run from Osaka in a *jinriki* will be well repaid by a few days spent in this ancient, historic, and most charming city of Nara.

Japan: Its History, Traditions, and Religions (1880)

Mrs. Foss kindly accompanied me in a shopping expedition to the Moto Machi, a long and well-known street in Kobe, full of china, lacquer, bamboo, and paper shops. The various articles made in Japan from paper are truly astonishing; they vary from windows to pocket-handkerchiefs; and a ball of coloured paper string which I bought that day in the Moto Machi is so like good strong English twine that our friends at home have to take on faith the fact that it is genuinely made out of paper.

Japan As We Saw It (Bickersteth) (1893)

Across the street is a photographer. His negatives in frames lean against the steps outside, or wherever a bit of sunlight can be had. Here I am more fortunate as to conversation; his replies to my "Ikura?" I really understand. Photographs are always of interest, and his are surprisingly cheap—a penny each. As my purchase seems likely to be considerable for him, he determines to treat, and sending out a servant, she returns with two glasses of iced-water, which we drink to our better acquaintance. A

crowd gathers about the door, the eager jinrikisha-man, idle apprentices, young girls with babies strapped on their backs. It would seem that even in Yokohama the stray foreigner is something of a curiosity. How courteous and polite these shopkeepers are! Paris even is outdone. But, then, it is never very difficult to spend money, whether or not one knows the language.

Rambles Through Japan Without a Guide (1892)

Nurse Grace took me to Yokohama, to choose a number of photographs of the various places we had already seen. Japanese excel in photography, especially in the art of colouring. They do not paint the photograph when complete, but add the colour while it is still half-developed, and the effect is extremely good. They charge very little for their photographs, two *yen* (about 6s. 8d.) for two dozen large coloured ones, and rather less for uncoloured. We soon made a delightful collection of different scenes of Japanese life and of the places we had visited. It was curious to notice that any photograph of costumes previous to the Revolution (1868) was marked "ancient times."

Japan As We Saw It (Bickersteth) (1893)

I plead guilty ... to a partiality for Japanese bookstores, and I have seen great changes in them during my time. A bookstore in Tokyo used to be run on the principle that every man who came to it was a probable thief, and to be kept as far as possible from contact with books. You had to go to a shop with your mind set on a definite book that you wanted to purchase, and if that particular volume did not happen to be in stock your business came to a sudden close. It was no part of the bookseller's duty to suggest another that might possibly do, very often he did not possess the knowledge to enable him to do so; but, in any case, he did not want you to go overhauling his stock. But one or two shops tried the experiment of

letting their customers walk freely among their books, and the innovation paid so well that now you can get round most shops and freely examine a book before you buy it. Tokyo is very well supplied with books, and I am often surprised by the finds I make. Not long ago I discovered on a bookshelf an Icelandic Grammar standing side by side with a largish consignment of some fifteen or sixteen Roumanian conversation-books!

Every-day Japan (1909)

Tea houses



"Tea gardens near Yedo"

Narrative of the Earl of Elgin's Mission to China and Japan (1859)



"Oji tea house, Tokyo"

Japan: Described and Illustrated by the Japanese (1897)

After a visit to the arena or theatre the Japanese like to go to the tea-houses. There is scarcely any other institution in the charming "Land of the Rising Sun" which leaves such an agreeable recollection on the mind of the visitor as these pretty neat tea-houses, which there take the place of our restaurants. There is an unusual charm connected with many of them. They are found of fashionable, elegant style as well as of moderate and quite common forms. An elderly married woman is generally the landlady and attends to the kitchen, while a number of young girls, aged ten to eighteen, serve the guests. Besides such usual refreshments as tea, saké, cakes, and fruit, more substantial meals are also served in the tea-houses, and many Japanese make it a custom to give their dinner parties there. On such occasions dancing and singing girls are never missing. They are not

inmates of the tea-house, but are sent for and engaged for the time. They are small, dainty, nice-looking girls, especially the geishas or maikos (dancing girls), and vary in age from twelve to sixteen; some of them are quite celebrated in the district for their beauty and grace, and their taste in dress.

Japan As I Saw It (1912)

After riding about two miles [from Kawasaki] we arrived at a place called Omora, where there is a celebrated tea-house named Mae-yaski, which being interpreted means the "Mansion of Plum-trees." Here we were met by mine host and some pretty damsels, and invited to partake of the usual refreshment. The "Mansion of Plum-trees" is one of the best of the class to which it belongs. It is arranged in the usual style,—that is, it has a number of apartments separated from each other by sliding doors, and raised floors covered with mats kept scrupulously clean, upon which the natives sit down to eat their meals and drink tea or saki. In front of the door there is a matted platform, raised about a foot from the ground and covered overhead. Ladies travelling in norimons or kangos, when about to stop at the tea-house, are brought alongside of this platform, the bearers give the conveyance a tilt on one side, and the fair ones are literally emptied out upon the stage. They seem quite accustomed to this treatment, and immediately gather themselves up in the most coquettish way possible, and assume the squatting posture common in Japan.

Whether we really needed refreshment, or whether we could not resist the laughing-faced damsels above mentioned, is not of much moment to the general reader; one thing is certain, that somehow or other we found ourselves within the "Mansion of Plum-trees," surrounded by pretty, good humoured girls, and sipping a cup of fragrant tea. One lady, not particularly young, and whom I took for the hostess, had adorned herself

by pulling out her eyebrows and blackening her teeth, which certainly in my opinion did not improve her appearance. However, there is no accounting for taste; and certainly our own taste, in many respects, is not so pure as to warrant us in "throwing the first stone" at the Japanese. The young girls who were in attendance upon me had glittering white teeth, and their lips stained with a dark crimson dye. The Japanese innkeeper always secures the prettiest girls for his waiting-maids, reminding me in this respect of our own publicans and their bar-maids. ...

In addition to tea, my fair waiting-maids brought a tray containing cakes, sweetmeats of various kinds, and a number of hard-boiled eggs, which one of them kept cracking and peeling, and pressing upon me. As I was seated in the midst of my good-humoured entertainers, the scene must have been highly amusing to a looker-on, and would, I doubt not, have made a capital photograph.

Yedo and Peking (1863)

In a Japanese inn a bill is duly brought; but the visitor must invariably add a little extra to the amount, which is called "*Cha dai*." At a wayside tea-house, on the contrary, no bill ever appears; but the customer deposits what he considers a suitable sum in the corner of the tea-tray.

Japan As We Saw It (Bickersteth) (1893)

Inns

The road [from Tokyo to Kyoto] led us through a number of large towns. They are very similar to each other and to Tokio, and the houses in Japan are so much alike that every evening, in going into our new hotel, it seemed as if we were entering the very one we had been in the night before; the rooms and the gardens, the servants, the candlesticks, dishes and washbasins,—all seemed the very same.

The Sunrise Kingdom (1879)

The beds [at an inn in Utsunomiya] took up half our room; the screens were drawn all round, and though we could probably all own to a strong sensation of being shut up in an old fashioned paper-lined trunk, we were left to get what sleep we could in the extremely lively quarters of a Japanese hotel. But it was not easy work. The blind shampooers were blowing their whistles in the street below; the guests in the hotel opposite and the passers-by chattered gaily; the dogs barked; a train arrived at the station, and the owners of each hotel shouted out the merits of their various houses; and then, just as I was dozing a little, the wooden shutters were drawn all round the hotel, and in every other house of Utsunomiya, to judge from the astounding clatter. Then, at last, comparative quiet fell on the city, but I was awaked now and then by the wooden clappers of the watchman on guard, and could hear him walking softly outside my paper walls. A night in a Japanese inn—it was more entertaining than solidly comfortable, but we would not have missed the experience on any consideration.

Japan As We Saw It (Bickersteth) (1893)

Though I had read much about life in Japan, it was an embarrassing experience to be set down for the first time with my baggage in a Japanese room, and to try and adapt myself mentally to the possibilities of living under such conditions. In a bare hut or tent the problem is comparatively simple; there is always one way by which you must enter; but in a Japanese room there is too much liberty; three of the walls are opaque sliding screens, the fourth is a transparent, or rather translucent, one; you can come in or go out where you like; there is no table on which things must be put, no chair on which you must sit, no fireplace to stand with your back to—just a clean, matted floor and perfect freedom of choice. European trunks look hopelessly ugly and unsympathetic in such surroundings, nor are matters much improved when the host, in deference to the habits of a foreigner, sends in a rough deal table, with a cloth of unhemmed cotton, intended to be white, and an uncompromising, straight-backed deal chair. These hideous articles make a man feel ashamed, for though they are only a burlesque of our civilization, they are produced with an air of pride which shows that the owner is convinced they are the right thing, and one cannot but be humiliated by their ugliness and want of comfort.

Notes in Japan (1896)

There is one peculiarity in the Japanese hotels which struck us as very curious—namely, the custom of inscribing, on the door-post outside, the name of every visitor; in order, I concluded, to inform inquirers for parties supposed to be lodging there.

A Lady's Visit to Manilla and Japan (1863)

At the Tatsumi-ya [in Yoshino, Nara], just by the remains of the huge bronze torii, which, until it was blown down by a hurricane, formed the entrance to the main street, I found a little suite of rooms built in the

garden away from the rest of the house, and at once engaged them, in happy anticipation of quiet nights. These isolated rooms have some disadvantages, such as having to get to the bath and back on wet nights, but a very short acquaintance with life in a tea-house makes the traveller disregard such trifling inconveniences for the certainty of peaceful sleep. The Japanese wanderers usually finish their day's journey about five in the afternoon, and, after the preliminary cup of tea, discard their travel-stained clothes for the clean kimono which every well-regulated tea house supplies to its guests, then bathe in water as near the boiling point as possible, eat their dinner, sit talking and smoking till midnight, snore till five o'clock in the morning, when the clatter of taking down shutters begins, and the elaborate business of tooth-cleaning and tongue-scraping, with an accompaniment of complex noises suggesting sea sickness in its worst stages, so it is not till they have departed at six or seven o'clock that a light sleeper gets much chance. In the daytime the tea-house is deserted, except by the proprietor, who sits in the front room and does his accounts, and by the little servant-girls, who, with their heads tied up in towels, kimono tucked into their obi, and sleeves fastened back, showing a good deal of round brown leg and arm, busily sweep and dust the rooms in preparation for the new set of visitors who will arrive in the evening. The thin sliding partitions would be little bar to sound even if they reached to the top of the room, and above them there is generally a foot or so of open wood-work, which allows free ventilation and conversation between the different apartments. Privacy, as we understand it, is no part of the scheme of a Japanese tea-house.

Notes in Japan (1896)

Toward evening we reached Hachiogi, a large town, and stopped at the best looking inn, where we were shown to a large room on the second

floor. As foreigners generally insist on wearing their boots on the delicate Japanese mats, it is difficult for them to gain admission to any house where the proprietor has once had his floors disfigured, and when admitted they usually receive the poorest rooms. While we were eating, and till late in the evening, we were surrounded by more people than we could have wished for. As I was about to pass my first night in a Japanese house, I watched anxiously the preparations for sleeping. These were simple enough: a mattress in the form of a very thick quilt, about seven feet long by four wide, was spread on the floor; and over it was laid an ample robe, very long, and heavily padded, and provided with large sleeves. Having put on this night-dress, the sleeper covers himself with another quilt, and sleeps, i.e., if he has had some years' practice in the use of this bed.

But the most remarkable feature about a Japanese bed is the pillow. This is a wooden box about four inches high, eight inches long, and two inches wide at the top. It has a cushion of folded papers on the upper side to rest the neck on, for the elaborate manner of dressing the hair does not permit the Japanese, especially the women, to press the head on a pillow. Every morning the uppermost paper is taken off from the cushion, exposing a clean surface without the expense of washing a pillowcase.

I passed the greater part of the night in learning how to poise my head in this novel manner; and when I finally closed my eyes, it was to dream that I was being slowly beheaded, and to awake at the crisis to find the pillow bottom-side up, and my neck resting on the sharp lower edge of the box.

Across America and Asia (1870)

Geisha



"A dancing girl"

Japan (1897)

In the evening in an adjoining tea-house [in Kyoto], we witnessed a geisha dance. The geishas are singing girls, who perform curious posturing dances with fans, masks, parasols, and handkerchiefs, used alternately as accessories and accompanied by the tuneful samisen and a kind of drum, shaped like an hour glass, beaten with the hands. These

instruments are played by other girls seated on the floor. There were about twenty in all, mostly ranging from fourteen to sixteen years of age, and dressed in coloured crêpes and silk kimonos, with the silk obi or sashes, ornamented with chrysanthemums, &c.

Impressions of a Journey Round the World (1897)

We found on our arrival at the tea-house [in Kyoto] a number of geishas and four samisen girls ready for our reception. Having changed our boots for straw sandals we followed the neat, cheerful maidens (who were, according to the fashion of the country, continually bowing to us) to an upper storey of the house, where by the shifting of some sliding screens soon a *petit salon particulier* was arranged for us. The garden side was left open and hung with huge paper lanterns, the coloured light of which played magically on the grotesque dwarf trees and little rockeries of the garden. We squatted down on the soft matting of the floor, while the girls placed tiny lacquer tables five inches high in front of us, covered with small cups and neat little lacquer saucers containing various appetising dishes. Opposite us one of the girls was kneeling on the floor, regarding it her duty to entertain us and to keep our cups filled with saké. The samisen girls were seated in a row at one side of the room, while the geishas came slowly filing up in front of us before a screen of blazing gilt embroidery as background, flanked by two mighty bronze candelabra with burning wax candles. They look really quite sweet and charming, these graceful little girls, while they walk to and fro in their butterfly-coloured silk gowns, bowing gracefully, but their faces are thickly coated with white powder and their lips painted fiery red so that it is difficult to say if they are really pretty. The obi of each performer is of a different shade, and is tied at the back to a sash of an extraordinarily large size, and forms the most precious and prominent part of the dress. They look extremely picturesque. Beside

the fan, the girl's equipment consists of a little bag of powder and musk, some hana-gami (paper handkerchiefs), and a little case with comb, powder puff, and mirror. The dark black hairdress glitters under the adornment of a diadem, which is formed of artificial flowers, butterflies, and loosely hanging gold and silver threads. The dancing consists of slow, easy and graceful, pantomimic rhythmical movements of the arms and body in time with the music. Each dance has a certain meaning, but to the foreigner who does not understand the explanatory words of the accompanying song it is mostly very difficult to grasp its mystic significance. The geisha performs her dancing on the very small space of only a few square feet, and her principal endeavour is to execute all her movements, even the slightest and most insignificant ones, in a really accomplished, graceful manner, but her dancing is only from the waist up, while no attention is paid to the grace in moving the legs and feet, the latter generally remaining flat on the ground. Very pretty is their manœuvring with the fan and their coquettish play with the richly embroidered long sleeves of their kimono.

Japan As I Saw It (1912)

The costumes [of geisha] are as they were in the beginning, so is the music, and so are the gestures; the whole performance, in fact, is air-tight against innovations. Only the dancers themselves are young—so absurdly young that one feels they should still be going to kindergartens instead of amusing guests at banquets. They are also quaint with the quaintness of marionettes or coloured ivory carvings, and their distorted posturings are curious, even interesting, at first. But, after a little while, they pall, like the temples and the tombs, for want of variety. Three geishas dancing three dances will bore the average European in three quarters of an hour, and

thirty-three will bore a Royal Personage—who is proof against any ordinary boredom—in three hours.

Behind the Screens (1910)

If one word, above all others, strikes a chord of interest, and draws the stranger like a magnet, in Japan, it is that of Geisha. The charms of the geisha girl have been read and written and sung, till the name is a synonym for the flowery kingdom, and the avowed object of every man's visit is an acquaintance with these little charmers. The school which fits these young women in those fine accomplishments which have made the name renowned through the world is one of the most interesting features of the land.

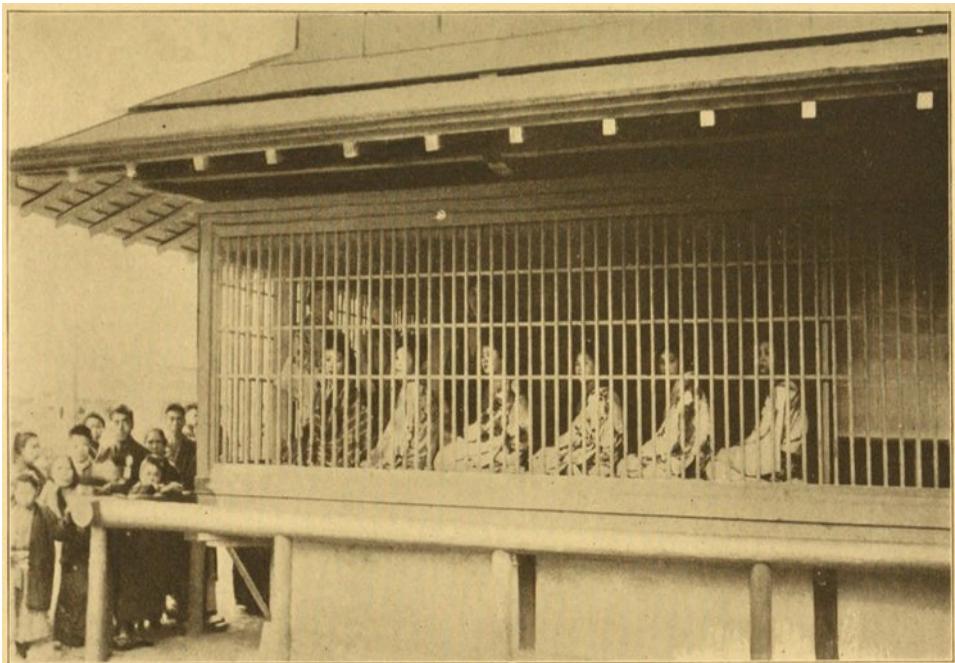
The preconceived ideas of the fair lady are often shattered by personal contact. I had heard of her as coy and artless and innocent, loving and winning, modest, fascinating and beguiling, and I was not ready for the astonishing statement of the cranky old maid who had studied the girl for fifteen years and declared, "They are stealthy, wicked little cats, cats, all of them, and they do not seem to have a human instinct."

This was a slap in the face, a rude awakening, after one had indulged the fanciful notions of literature, and had heaped charms unlimited about the geisha. "Is she morally impossible?" I asked. "Not positively impossible, but she is morally improbable. All her wiles and graces are for the ruin of her victims, and seldom is she better than an outcast."

Thus pleasant theories were swept away, and the pretty geisha girl became the embodiment of vice made easy, if I was to believe the bald statement of the harsh critic, which I did not accept without reserve. Fifteen-year residents may have knowledge, and, likewise, they may have violent prejudice and vehement expression.

A Woman Alone in the Heart of Japan (1906)

Prostitution



"The caged girls of the Yoshiwara"

A Woman Alone in the Heart of Japan (1906)

In Japan, prostitution prevails to a fearful extent, and obtrudes itself in a way I never witnessed elsewhere, unless, alas! I must except the Haymarket.

A Visit to Japan, China, and India (1877)

It is a very curious, though at the same time a revolting sight, to pass through one of these streets in the evening. A large room, the front one of each building, is only separated from the street by wooden rails in place of windows. Squatted down in a row, facing these railings, may be seen some

twenty or more young creatures, dressed out in their gay robes, their black hair filled with trinkets, coloured crapes, or flowers, their faces, arms, and bosoms whitened with rice powder, and their lips and cheeks dyed red with the extract of the safflower. Before each of them stands a little black lacquered tobacco-box, or a box containing live coals, a place for tobacco-pipes, and a bamboo cup for a spittoon. Every now and then they take their miniature pipe, inhale once or twice, knock out the ash in the bamboo cup, and lay the pipe down for a minute or two. There is no indecency in their appearance; quiet, almost modest, they talk and laugh one with another in their childish manner, as though quite unconscious of the lookers-on: for in the street, with their faces fixed against the bars, with others leering over their shoulders of the first row, are numbers of the shaven-headed, libidinous lords, searching out their partners. One by one the girls get up and disappear, till at ten o'clock perhaps only one or two solitary creatures are left, half sleeping amid the smoking lamps.

Japan, the Amoor, and the Pacific (1861)

The most crying of the national vices is undoubtedly licentiousness. This fact will present itself in rather a startling form to the visitor who finds himself after night-fall entering or leaving the city by one or other of the high-roads. A spacious well-lit street; on each side a line of buildings like handsome inns, gay with paper lanterns and the strains of music, and exposing to view through windows, or rather wooden gratings, which occupy almost the entire lower storeys, rows of gaily dressed and powdered women;—such is in brief the sight which will meet his eye. There they squat stolidly beside their charcoal brasiers, in most cases looking miserable enough, poor creatures.

The Land of the Morning (1882)

Though the “social evil” is never an agreeable subject to treat of, it enters into the manners and customs of the people in a manner so singular, and at the same time so prominent, that no account of Japan would be complete without some allusion to it. The same order which governs all the other institutions of the country is applied to this one. There is nothing slovenly in the mode of administration here. Vice itself is systematised. Thus courtesans are divided into four classes, and are held in various degrees of estimation according to their rank in the social scale. Two distinct quarters of this vast city of Yedo are set apart for purposes of debauchery. The eastern suburb, which seems to be frequented by the middle and lower classes, contains persons of the second and third class, and is simply a den of infamy where the poor creatures flaunt about the streets, as they do in our own large cities.

Sinagawa, however, is the resort of the aristocracy. Hither noblemen repair with their wives and families, to pass an hour or two in the society of women who are considered the most highly accomplished of their sex. Not only are they expert in music, singing, painting, dancing, and embroidery, but it is said that they are highly educated, and charm by reason of their conversational powers.

Although it is usual to visit such resorts “nayboen,” it is considered no disgrace for the master of the house to be accompanied by the female members of his family. Nor is it any uncommon thing for a man of rank to choose his wife from an establishment of this description. That a woman should have been brought up in one of them operates in no way unfavourably against her in a social point of view; nor after her eyebrows are pulled out, and her teeth blackened, is she less likely to make a good wife than any one else. It would indeed be somewhat unfair upon her if she suffered for this accident of her early life, for she is bought as a mere child by the degraded men who speculate in this trade, of indigent

parents, who are unable to maintain a family of girls, and at the age of seven or eight enters the establishment. Her first years are spent in her education, and after she is grown up, her master is ready to part with her whenever he receives a fair offer.

As it was just at the gayest hour of the festive day that we rode through Sinagawa, every house contributed its swarms of gazers; on each side their faces, painted in pink and white, rose in tiers above each other. I could not judge of the numbers, but they were to be estimated by thousands rather than hundreds. The houses were handsomer than any I had seen in Yedo, except the residences of the princes. We could generally see through them into courtyards, where fountains played in cool gardens.

It would seem that the Government not only sanctions, by license, these establishments, but lends itself to the still further disgrace of deriving a direct revenue from this infamous source.

Narrative of the Earl of Elgin's Mission to China and Japan (1859)

One would have no adequate notion of Japan without visiting the quarter set apart in the great cities for the slave-girls of the nation, and, with every ship that comes to port, there is a rapid trundling of the rikshas toward the famous Nectarine. Most men and many women, for reason of trade or curiosity, hunt out this strange haunt of vice. Beyond the pale of her private home, within this public den, pretty little Katie, known rather for her gentle beauty and her winsome ways than for her evil life, drew upon my tender love. She looked so sweet and innocent that one quite forgot she was a hardened little sinner, this inmate of the neat white house with green blinds, in a remote corner, catering especially to foreign trade. If the measure of sin depends on the standards of the country, then Katie must not be despised. The novice in the Orient is often "dropped down gently" by experienced friends, and I was cajoled with the notion of seeing

a *café chantant*, and dainty Katie met me and beguiled me before I guessed my whereabouts. She was so coy and artless, this child of ill-fame, that the term seemed cruel when coupled with the little maid, who suggested a bit of gay china. Her unblushing frankness had the naïveté of innocence. She horrified us with honest talk, but she seemed to find no evil in her life. She was decidedly a child of nature, and her life was part of herself. She was only a little one, hardly sixteen, who regretted not her past, recked not of the future, and knew no shame for the present. She supplied a market demand. Let the shame rest elsewhere. She showed fondness for the white ladies who petted her, and she toddled about in rainbow robe, with gay obi, and oily topknot sprinkled with gewgaws. She cuddled down affectionately beside us, and chattered in her broken patois. She rolled out ripples of laughter, that fell like a jolly cascade, when we paid her pretty compliments.

The matron, tawny and wrinkled but always polite, known through all the land as "Mother Jesus," filled little glasses with a tempting drink. The newcomer grew fearful. "Is it a put-up job? Will they drug us and do us up?" But there is no trickery in well-regulated Japan. Methods and management are open as the day, as transparent as little Katie's heart.

There came a summons for the girls, and she toddled away, to join the troop of airy midgets who thronged for inspection. "Many are called, but few are chosen," and Katie returned with a sunny smile. When asked how she learned her pretty English, her answer came with terrible truth, and impressed the moral nightmare of her life. "Ze gentlemen, zey teach me Engleesch." The frank answer startled and saddened the inquisitor.

A Woman Alone in the Heart of Japan (1906)

Government

Emperor

The emperor's palace or castle, surrounded by a moat and three walls, stands on the high ground in the western part of the city. Within the two outer walls are the low, unsightly houses of the princes. Here we see kugis and daimios riding on gayly-caparisoned horses, and occasionally a retainer (*Samurai*) running by their side, calling out loudly for all to make way as the master rides.

Inside the third wall lives the Emperor, or Mikado, surrounded by his high officers. The house is built in the general style of all the houses, but is much larger and more elegantly finished. But to foreign eyes it is almost invisible. Sentinels keep watch at some distance, and none are allowed to approach the sacred threshold but the favored princes and great dignitaries of the empire.

The Sunrise Kingdom (1879)

Those Japanese who best know their countrymen before the revolution, will tell you that there has always been a want of respect, other than enforced respect, among the people. Their attitude towards the Mikado seems to be the only exception to their general want of veneration.

English Influence in Japan (1876)

The Mikado is so anxious to break down all old customs, he has begun to take every opportunity of showing his hitherto sacred person in public. About a fortnight ago he opened the railway from this [Yokohama] to Yedo, and on the approaching visit of the Grand Duke Alexis of Russia, intends to show himself again, so no doubt we shall have the pleasure of seeing him.

Many detachments of soldiers are met [on the road to Nikko], all in European uniform, and engaged apparently in superintending preparations for a journey of the Mikado next month. Labourers were clearing up the paths, removing weeds and grass from the roadside up to a certain line. The people, like those of other nations, are greatly attracted by the appearance of bright uniforms and implements of war. In one cottage I counted thirteen persons, more or less undressed, all in eager expectation, waiting to see the soldiers pass. At Nakata a bridge of boats had been thrown across the river by an engineer corps for use by the Mikado; but of course, though quite complete, we were not allowed to go over it. ...

In village after village preparations for the welcome of the Mikado are in progress. Here and there at temples, which it may be hoped he will honour with a visit, new sentry-boxes are being set up for the imperial guards. Sometimes rich and quaint old carvings from inner shrines are taken down and affixed to flag-staffs on either side of the path; the Son of Heaven may at least honour them with a glance.

By the time the Mikado appeared, it was raining in torrents; so he very wisely made up his mind to go quietly back to Yedo, and postpone the naval review to a more favourable day.

We all went on the platform to see him as he returned to the railway carriage, and admired his brave efforts to adopt the gracious manner of European potentates, and bow to each side as he passed along.

Just at the moment however, at which he approached our little feminine group, and we were preparing to receive him with our most graceful curtsies, his Majesty's courage failed, and he turned to the opposite side.

He is quite young, not above one-and-twenty, tall, but not handsome. I know not how better to describe his dress, than to tell you that he wore two articles of apparel resembling somewhat a *cassock* and *chasuble*—the former scarlet, the latter white, surmounted by what I think was a plume of black horse-hair: at all events it had the same effect, and stood straight on end from his head. On his feet, I need hardly mention, were the inevitable boots with elastic sides, which seem so fascinating to people of all ranks and ages in this country.

Letters from China & Japan (1875)

The Emperor Mutsuhito is about thirty years of age. In height he is above the average of his subjects, being probably not less than five feet, eight or nine inches. His countenance is, however, disappointing, at least at first sight; the expression has a good deal of the stolidity which seems to be characteristic of Eastern monarchs, and this is intensified by the thick protruding lips, which mar what is in other respects not an unintellectual face. The forehead and nose are good, and the dark eyes have a liquid depth which goes far to redeem the coarseness of the lower features. The hair, as in the case of most Japanese who have adopted the new style after the old, is thick and upright, curving considerably over the forehead, and the face is further adorned by a slight moustache and imperial. The complexion is pale. It must be confessed that His Majesty has not the highest type of face, even from a Japanese point of view; but it improves as one studies it, and is far from uninteresting when its gravity is lit up with a look of interest such as often appeared during His Majesty's visit to the college. The critical events of his reign, as well as his severe domestic bereavements, his children having all died soon after birth, must have united to impress upon His Majesty that look of gravity which he seems usually to wear. ...

The Empress was dressed in embroidered white silk, the Princess Arisugawa in embroidered purple, and the Princess Higashi-Fushimi in embroidered green; the prevailing colour among the others was scarlet. All wore European boots; but no other foreign modification was visible. The Kôgô ('Empress') is a neat little lady with a gentle and intelligent cast of countenance, and a complexion of almost English fairness. The Princess Arisugawa is taller, her features are more regular, and sparkling black eyes give the finishing touch to a face of remarkable beauty. Homelier, but almost equally attractive, is the full round face of the Princess Higashi-Fushimi. As to the looks of the attendants, however, the less said the better.

The Land of the Morning (1882)

Nikko in the summer is full of foreign ladies and children; the Emperor, too, has a country-house there, where some of his large family spend the hot months. I saw the arrival of two little princesses, with a crowd of nurses, tutors, and officials. They were funny little things, about three or four years old, not as pretty as most Japanese children, but dressed in the most gorgeous colors. The red lacquer bridge was opened for them, decorated with "gohei"—the strips of white paper which are used so largely in the Shinto religion—and in the middle of the bridge there was a little table with offerings of food on it, where the children stopped and made their obeisances to the manes of their ancestors as they passed over. All the priests of Nikko turned out in gauze vestments of many colors, Buddhist and Shinto equally anxious to do honor to the descendants of the gods.

Notes in Japan (1896)

A mere youth of fifteen, the emperor came upon the scene, in the highest place, amidst that sudden outburst of European lights and systems which

had just broken upon Japan through the long twilight of its insulated life. Within less than a year from his ascension he abolished the Shogunate. He then proceeded to put down the rebellion of the ex-Shogun, and many another rebellion in various parts of the country; shifted the seat of government to the maritime city of Yedo, and modified the immemorial and exclusive despotism of the Mikados' rule by commencing to govern with the advice and assistance of a cabinet. ... I had the honour of presentation to his majesty very soon after our arrival in Tokio, and have no hesitation in acknowledging the interest with which I looked forward to it. A special reception by such a ruler of such a country, at such a period of its history as this, would have been a privilege conferred upon any one, and was the greater when conferred upon myself, whose only personal claim to it was the faithful execution of certain business engagements.

The palace in which the emperor now resides is in many respects a makeshift, although situated in beautiful gardens, and possibly sufficient for the requirements of a court so simple in its ceremonies and its functions of state as that which his majesty has been content to establish. It was, in the days of the Tycoons, the *Yashiki* of the lords of Kiushiu, and is situated just outside one of the gates of the grounds of the former castle of Yedo. It is a purely Japanese residence, with the exception that in some of its walls glass panes are substituted for paper, the ante-room is furnished in European style, and the audience-chamber is supplied with a chair or throne, also of European style. I was accompanied to the palace by his excellency Admiral Kawamura and by Flag-Lieutenant Hattori, of the imperial navy, who has served in several of our ships, speaks English like an Englishman, and on this occasion as on many others during my visit kindly officiated as interpreter. It is needless to detail the incidents of the visit beyond saying that his majesty wore a uniform of European fashion, and was attended by the two imperial princes Arisugawa-no-Miya and

Higashi-Fushimi-no-Miya, the former of whom, as we know, was the commander-in-chief in Satsuma during the suppression of the rebellion. The prime minister, Sanjo Saneyoshi, and two or three other ministers, were likewise present. His majesty did me the honour of addressing to me the following observations, which, as being his, the reader will excuse me for publishing, although, if modesty alone had to be regarded, I would gladly withhold them.

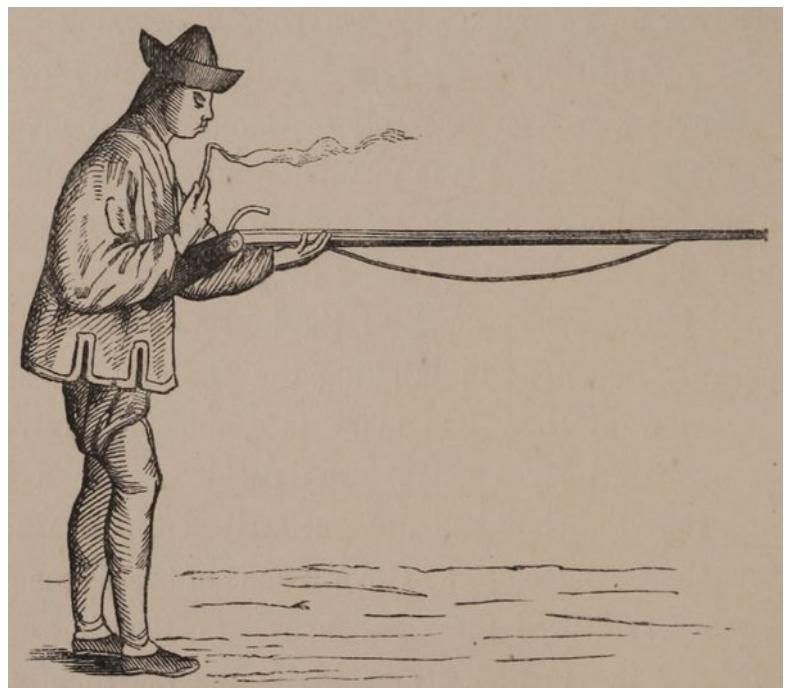
The emperor said: "It gives me great pleasure to see you visit my country from such a distant land. The three men-of-war, which by my particular desire were constructed under your special care, have duly arrived, and are very successful. I do not doubt that the success of these ships is entirely due to your able and skilful management. I wish you future prosperity and good health."

I need hardly say that my reply was the briefest possible expression of grateful thanks for the honour done me, and of the pleasure I had enjoyed in working for his majesty. On leaving the presence, tea and confections were served in the ante-room, and, in accordance with a pleasing Japanese custom, the confections were afterwards sent to our residence, in trays bearing the imperial crest. The impression made upon my mind by this presentation to the emperor was that Japan is now ruled by a monarch who possesses in a remarkable degree the qualities which command the respect and loyalty of mankind. Young as he is (being but twenty-seven years old at the date referred to), the anxieties and labours of his arduous reign have told seriously upon him. Many are the troubles he has had to bear, affliction after affliction descending upon him. In addition to great griefs of state—revolts and rebellions coming in swift succession in the early years of his reign, followed in later days by the defection of one trusted minister, the murder of another, and the attempted assassination of a third,—in addition to these, he has had to bow to the sorest of all

imperial and domestic woes, the loss of the children of his love, and the consequent failure (for the time at least) of the succession to his heirs. The countenance of the emperor is, as it must be, sad, grievously so for one so young; but with its sadness is mixed an earnestness and proof of purpose which show that trouble has not lessened in him the sense of his great responsibilities, as the head of a nation numbering nearly thirty-three millions of souls, and undergoing in a few years the changes and transformations of many centuries.

Japan: Its History, Traditions, and Religions (1880)

Military



"Japanese foot soldier"

Japan: Historical and Descriptive (1877)

The Japanese think they must be prepared to resist any attack from the vast empire of China, and are jealous of the neighbouring peninsula of Corea. Then, too, in the case of a war with any of the great powers, though their troops would be no match for a European army, yet by taking advantage of their knowledge of the mountain ranges of their islands, they might occasion much trouble to a hostile commander. Still, though an army may be necessary to the Yedo government, yet should it become

dissatisfied, it may prove the cause of their overthrow. Such are some of the difficulties which await the present rulers of Japan.

A Visit to Japan, China, and India (1877)

What most struck me in ... military barracks in Japan, was the multiplicity of books and appliances for reading and study. Every common soldier appears to furnish himself, or to be furnished, with quite a small library all to himself—a circumstance that may, perhaps, be traced to the pre-revolution period of Japan, when the *samurai* class were at once the soldiers and the scholars of the country. Perhaps with the pay of British troops steadily increasing as it is, and with so many facilities for study and recreation as they are now furnished with, the time may not be far distant when our own soldiers will occupy, as they well might, a comparatively high position in the social scale, and when the army will attract to it the surplus members of the civil community of all grades that are respectable and well instructed.

Japan: Its History, Traditions, and Religions (1880)

Bureaucracy

Until quite recently, a cordon of boats, stretched across this part of the [Nagasaki] harbour, barred the further progress of foreign ships. We found the obstruction represented only by one official boat, upon the deck, or rather roof, of which a gentleman was seated, reading placidly, and gently fanning himself. On our approaching nearer, he looked up and waved us benignly back with his fan. If he was the port guardian, he was by no means a formidable janitor, for on our holding on our way, regardless of his signals, he fell to reading again, apparently satisfied that he had discharged his duty, and was henceforward relieved from all further responsibility on our account. This man's conduct furnished us with a key in all our future intercourse with Japanese officials, who, in spite of the vehemence of their protestations so long as they believe it possible to carry out their instructions, possess a marvellous facility of accepting whatever situation they find is inevitably to be forced upon them.

Narrative of the Earl of Elgin's Mission to China and Japan (1859)

We passed two or three bridges which crossed the inner moat [in central Edo], and led into the palace and offices of the ministers. These personages and their servants may be seen daily going to office about nine or ten o'clock in the morning, and returning to their homes about four in the afternoon, much like what occurs at our own public offices. Some walk to office, some ride on horseback, and others go in norimons. Almost every man we met was armed with two swords.

Yedo and Peking (1863)

The whole system of municipal government in the cities in Japan seems very perfect. There is a mayor or governor ... and there are a certain number of deputies to assist him, and a class of officials who seem to be the intermediaries between the people and those in authority, and whose business it is to receive and present petitions, and to forward complaints to the governors, and plead the cause of the aggrieved memorialists. Then every street has its magistrate, who is expected to settle all disputes, to know the most minute details of the private and public affairs of every creature within his jurisdiction, as reported to him by spies, and to keep an accurate record of births, deaths, and marriages. He is responsible for all broils and disturbances, and for the good conduct of the street generally. This functionary is also provided with deputies, and is elected by the popular voice of the inhabitants of the street. To render the task easier, the male householders are divided into small companies of four or five each, the head of which is responsible to the magistrate for all the proceedings of the members. This complete organisation is furnished with a secretary, a treasurer, a certain number of messengers, &c. Besides the regular constables, it is patrolled at night by the inhabitants themselves, in parties of two or three. From all which it will appear that "our street," in a Japanese city, must be a source of considerable interest and occupation to its inhabitants.

Narrative of the Earl of Elgin's Mission to China and Japan (1859)

It is said that [the Emperor] is as narrowly watched by spies as any of his subjects. In fact, the more we investigate the extraordinary system under which Japan is governed, the more evident does it become, that the great principle upon which the whole fabric rests, is the absolute extinction of individual freedom: to arrive at this result, resort is had to a complicated machinery, so nicely balanced, that, as everybody watches

everybody, so no individual can escape paying the penalty to society of any injury he may attempt to inflict upon it. One most beneficial result arising from this universal system of espionage—for it extends through all classes of society—is the entire probity of every Government employé. So far as we could learn or see, they were incorruptible. When men can neither offer nor receive bribes; when it is almost impossible, even indirectly, to exercise corrupt influences, there is little fear of the demoralisation of public departments of the State. In this respect Japan affords a brilliant contrast to China, and even to some European countries. So long as this purity exists, even though purchased at the cost of secret espial, there can be little cause to fear the decadence of the Empire.

Narrative of the Earl of Elgin's Mission to China and Japan (1859)

On leaving one of these [mining] chambers, I gave the man who had hewn me some specimens [of ore] a small gratuity, which he thanked me for in the Japanese manner, by carrying the gift up to his forehead, and then placed it in his sleeve pocket. I then remarked a boy peering at us through the gloom. When half-way down the mountain I heard somebody shouting behind me, and the Japanese to whom I had given the piece of silver, came running after me, and returned the money with looks of the utmost fear and horror. Such is an example of the spy system pervading all classes. The boy had seen me give the man money; he, thinking us alone, had taken it, but on finding a third person present, he avoided the consequences of being reported by hurrying after me and returning the coin. This is only one of many instances I saw of the same thing during my stay in Japan.

Japan, the Amoor, and the Pacific (1861)

Another excellent way to get a little excitement in Japan is to attempt to cash a foreign money order. Take to the proper department of the proper

post-office the little blue paper that stands for riches—and await developments. Note the pitying smile of the little clerk at any sign of impatience on your part; listen to his halting explanation about how in three weeks or so the Tokio Head Office will receive a duplicate of your paper, in two weeks more the Yokohama Branch Post-Office will receive a copy of this copy, and then if you will come again he will look into the matter. But do not on any account call the man a "silly idiot" or you will be pushing the fun too far. In Japan there is a heavy fine for calling Government officials "silly idiots"—a fine which must have been specially included in the Criminal Code for the benefit of the lawless European, as no Japanese would dream of doing such a thing. His ancestors, in feudal times, learned the lesson of respect for authority too thoroughly for that.

Behind the Screens (1910)

Crime and punishment



An execution

Our Life in Japan (1869)

After traversing the western suburb of Yokohama, we ascend a steep piece of road leading over the part of the bluff that pushes itself forward at

this point as far as the coast-line, and just after surmounting the ridge we pass on the left hand the execution-ground. If one or more criminals have been recently decapitated here, perhaps for some crime no more heinous than theft or assault, we may see their heads exposed on a beam not far from the roadside. A revolting sight this; yet it is not so very long ago that the same might have been seen on our own Temple Bar; and as to the severity of the punishment, a detected forger would have fared no better in England forty years ago than he would now in Japan.

Round the World in 1870 (1872)

The little guard-house at the gates of the ward [in Edo] are occupied by men with two swords, officers either of the police or of the imperial army. There they sit on their soles, before their tobacco boxes, smoking a little, nodding a little, drinking now and then a little cup of tea, or writing down the reports of messengers, the transactions of their post, or whatever they may observe, ordinary or extraordinary, in the street. I have often entered their little boxes, taken a cup of tea, smoked a pipe, and amused them and myself by the various methods we took of understanding one another. Sometimes I found one surly, and perhaps not desirous of my company, but it was very rare. What ceremonies, prostrations, etiquette I there observed! What bending of backs, rubbing of knees, strong whistling inhalations of the breath, and untiring jabber of tongues! The change of guard was a long job, each party trying to outdo the other with obsequious politeness before they came to business; when that was completed, the raiment had to be arranged, the two swords placed jauntily in the obe or silk scarf worn round the waist, the various under dresses folded more gracefully over the naked bosom, the target hat placed on the head, or the fan outspread; and then the gallant gentleman would take up

his book, spend another five minutes in parting salutations to his successor, ere he shuffled off to report, and then home, or to the tea-house.

Japan, the Amoor, and the Pacific (1861)

No foreigner is allowed to go beyond certain limits fixed by treaty without permission from the Japanese Government, which is given on the application of the Minister of the nation to which he belongs. It is one of the remarkable circumstances connected with Japan that whereas within a few years the Ministers of the Treaty Powers lived in fear of their lives, one can now travel through the whole country without the smallest apprehension. On my saying to Mr. Smith that I supposed I might walk about Yokohama as freely as I might about London, he replied, "Yes, with this difference, that in London you might lose your watch; in Yokohama you won't."

A Visit to Japan, China, and India (1877)

The view just here [in Kobe], down a promenade with European villas and gas lamps on one side, and neatly-kept grass and trees and harbour on the other, might be in England a peaceful scene, but for the thoughts suggested by the blackened hulk of an American ship laden with kerosine, burnt down to the water's edge the other day. On the following day the mate murdered one of the crew, and has just been condemned to twenty years' penal servitude in Japan, the American Consul here remarking that he had 'no fixings for hanging at Kobe,' and he (the criminal) was not worth sending all the way to America for execution.

Journal of a Lady's Travels Round the World (1883)

On Tuesday, 14th May, 1878, after dismissing my morning class, I was met with the startling news that H.E. Ôkubo, Minister of the Interior, and the most powerful statesman in the country, had been assassinated.

Shortly before nine he had, as usual, driven from his villa near the college for the imperial palace at Akasaka. Regardless of the warnings of friends, who had heard whisperings against his life, but to whom he had always answered that he would do his duty, come what might—if he was fated to die in the discharge of his duty, then he would meet death without fear—he left his house unarmed, and followed his favourite route, not through the frequented thoroughfares, where he would have been safer from attack, but along Shi-midzu-dani, a retired road just within the castle moat. Here all was quiet, the only persons visible being two students wearing straw hats, who were walking leisurely towards the carriage, with some wild flowers in their hands. But the coachman observed that the youths dropped the wild flowers, and in a second the carriage was attacked by six assassins, who hamstrung the horses, cut down the coachman, and dragging Mr Ôkubo out of the carriage, dealt him a fearful cut across the face, and then pinned him to the earth by a dirk driven through his throat. Their work accomplished, the assassins proceeded immediately to the palace, about a quarter of a mile off, and gave themselves up to the authorities as having freed their country from Ôkubo, the traitor. They were all young, their ages varying from eighteen to thirty, and had most of them been students in the military school founded at Kagoshima by Saigô, the insurgent, in revenge for whose death this deed of bloodshed had no doubt been perpetrated. Strangely enough, it was General Saigô, the insurgent's brother, who, happening to drive up to the spot shortly after the assassination, carried away the body of the murdered man.

In the evening I visited the scene of the assassination. It was on a favourite walk of my own, about a mile from the college. On one side a steep bank surmounted by some tea-fields; on the other an uneven stretch of rank grass; behind, the inner slope of the moat embankment with the

gnarled arms of pine outstretched above it; in front, 200 or 300 yards off, a hill with a few cottages embedded in its foliage—the place was strangely solitary to be in the heart of a great city. The torn appearance of the turf for about fifty yards marked the scene of the struggle. Passing the house of the deceased on my way home, I got a glimpse of the brougham, in which the deed had been done, with its stains still disfiguring it.

The Land of the Morning (1882)

The police force ... is truly a credit to Japan. Its members are almost all of the Samurai class, and conduct themselves with becoming dignity, if indeed they do not sometimes exceed that measure of the quality. As they pace their beats in their neat blue-and-white uniform, their bearing prepares us to find them one of the most efficient and most highly respected branches of the government service. At very frequent intervals throughout the city may be noticed their stations, neat buildings, usually in foreign style; and the order which they maintain is practically perfect. It is not too much to say that Tôkiyô is a safer city to dwell in than London. After dusk an Englishman is likely to run more risk in his own capital than in that of Japan. This fact may be due partly to the naturally mild disposition of the Japanese people; but there can be no doubt that it results principally from the efficiency of the police force.

The Land of the Morning (1882)

The police are always strict in their methods, and individual policemen are at times given to bullying. I have known others who are very prone to sermonising—a practice which the poor oftentimes resent. But I have also known cases where the police have been genuinely kind to persons in distress, and the philanthropic worker can always reckon on valuable help from the force. In spite of his big sword, *o mawari san* (the “gentleman that goes round”) has a very human heart. There are some districts in Tokyo

where he needs something more than sermonising in order to preserve the peace of the city. For rough-and-tumble work he can always fall back on jiu-jitsu, a qualification which puts him on the top of the ordinary rough, who for some reason does not seem to be versed in that accomplishment. The following incident, which happened to myself, will show the efficiency of their methods. Many years ago, before I knew as much of Japan as I do now, I was one evening at supper, when a young man came to the house wanting to see me. It was winter, and there was a stove burning in my hall, so I asked him to wait until I had finished my meal, which seemed for the moment to be the most important thing in the world. After supper I talked with him. He was very plausible, and professed a great interest in Christianity, and eventually left me, giving me an address and promising to come again. The next morning, when I was going to get into my jinriksha to go to school, my rug was missing, and my servants at once concluded that winter was the season for the sneak-thief, and that I had been victimised. For myself, I found it hard to believe that a man who had expressed himself so well and so piously could have stolen my rug, and I refused to report him to the police, compromising with my conscience by writing him a post-card in English asking him if he had by mistake taken my rug. I got no answer, but three weeks later I had a visit from a policeman, who brought me back my rug. My post-card had been the means by which they were enabled to get on to the track of a well-known personage. I also got a scolding and a lecture for not reporting my case at once to the authorities. Soft-heartedness, I was told, was one of the curses of the world.

The Japanese police are not soft-hearted, and they have their enemies, especially among the (alas!) rapidly growing class of Socialists, who look upon them as oppressors. The Socialists have no affection for institutions

made in Germany, and it was after Berlin models that the Japanese police force was organised.

Every-day Japan (1909)

Japan certainly has its share of thieves and pickpockets, and organisation is one of those things in which the Japanese excel. It is said that Tokyo possesses one of the most highly organised thieves guilds in the world. I have seen in Tokyo several large funerals—those of the late Prince Iwakura, of Mr. Fukuzawa, of the great actor Danjuro, of Commander Hirose, who died before Port Arthur. The late president of the Thieves' Guild, who died some eight years ago, had a funeral which equalled any one of these as a popular demonstration of affection and esteem! He was a powerful man, and in his own way patriotic. When the troops came home in triumph from the war with China, and the country people all flocked in to see the show, the Head of the Police is said to have made representations to this potentate that it would be a most unpatriotic act to pick the people's pockets on a day of public rejoicing. The King of Thieves accepted the suggestion, and there was no picking of pockets in Tokyo on that day.

Every-day Japan (1909)

Nature

Flora

A day or two after our arrival [in Nagasaki] we took a charming walk, passing through a shady wood, till we gained the summit of a small hill opposite the house, which we walked partially round, until we arrived at a spot commanding a magnificent peep of the Pappenberg and other smaller islands.

The most lovely flowers blooming here in wild luxuriance, I culled from "nature's bowers" a fragrant bouquet, which I carried triumphantly home. It consisted of so many varieties, several of them of great beauty, that a ball-room belle would have been proud to display it in her hand, and an English florist would have rejoiced to see such novel and profitable specimens blossoming together in his garden.

Among those flowers, the names of which were more or less familiar to me, were the sweet woodbine, the wild rose, the large sweet pea, azalia, seringa, orange blossom, and wax-like camelia, besides others which were quite new to me. The wax plant is a beautiful tree, growing in great abundance here. I picked a sprig of its bright green leaves, but, to my great annoyance, found it left dirty stains on my fingers, very sticky and difficult to remove, owing, I suppose, to matter oozing out.

We saw numbers of camelia trees, some twenty, some thirty feet high, I should suppose, with clusters of lovely flowers visible amidst their dark green foliage. This tree is likewise very common in China, but none of the specimens I saw there grow to such a height as those of Japan.

According to writers on this branch of Natural History, the camelia is so called in honour of Kamel, a Spanish Jesuit. They describe it as an evergreen shrub, frequently seen in China and Japan—one kind, called "Oleifera," furnishing the Chinese with quantities of oil, which they use

for domestic purposes. Of the various kinds, the Japonica, I believe, is considered the most beautiful.

During our stay in Japan we also frequently saw the lotus, which has a beautiful flower. The inhabitants make use of the root, when young, for food, and, when boiled, it is very tender and palatable. The flower, I believe, they regard with a kind of reverence.

A Lady's Visit to Manilla and Japan (1863)

We walked five miles through the lovely valley of the river Kaiso, first under arcades of 'Arbor Vitæ' and cryptomeria, the river rushing over a rocky bed on one side, here and there a picturesque water-wheel, or wayside shrine, and once we passed the country house of a late 'Daimio,' now turned into a tea-house; the only relic left of the chieftain was a memorial stone lantern under a yew tree, and a magnificent weeping cherry making the spot where he committed 'hara kiri' white with its blossoms, for, as the Japanese say, 'there is other snow than that which falls from the skies.' The double azaleas (four blossoms in one), and the 'Pyrus Japonica,' with flowers as large as crown-pieces, and the crimson-berried plants of the 'Heavenly Bamboo,' are lovely. Still, nothing has any perfume, not even the violets, and we feel sure our South of England spring-flowers are as beautiful.

Journal of a Lady's Travels Round the World (1883)

The Japanese cherry tree is cultivated not for its fruit but for its blossom, called sakura, and is more lovely than anything Europe has to show. It holds in Japan the same position as the rose does in England.

Impressions of a Journey Round the World (1897)

Among the flowers of spring it is to the cherry-bloom that the Japanese pays most devotion. Among the sombre old cryptomerias and pines of

Uyeno [in Tokyo], its delicate white, or white gently tipped with pink, appears surpassingly beautiful, especially on the drooping boughs. Mukojima, however, has the chief attractions. Here, along the east bank of the river Sumida, is an avenue, two miles in length, bordered with cherry-trees. Early in April, fleets of pleasure-boats glide up the stream, filled with gaily dressed people of all classes. In the avenue it is difficult to make one's way, so dense is the throng. But at the side are little gardens with tea-houses, where breathing space may be had, as well as refreshments, a speciality of the place and season being a drink flavoured with cherry blossom. It is a merry sight;—the endless vista of overarching boughs as white as if laden with snow-flakes, each breath of wind scattering a shower of delicate petals, the cheerful crowd of holiday-makers moving quietly, or sitting in rest-houses, with their tasteful attire and winning manners, the peals of laughter and fugitive strains of music, the tidy pavilioned pleasure-boats moored to the stakes which support the sedgy river-bank, one or two white sails of barges making their way down or up stream, a glimpse of the upper reaches of the river with its low grassy banks and a reedy islet in mid-channel, cityward the pagoda and great roofs of Asakusa, and above the great city, with its grey roofs, sprinkling of white walls, and wooded bluffs, the inspiration of deathless Fuji-san. Have we reached the 'Land of Perennial Life,' of which the poets of Japan have so often sung? It would almost seem so, the whole scene is so perfectly delightful, so suggestive of undisturbed peace and prosperity. It is possible we may see a beggar or a drunkard, and thus for the moment awake from our dream of bliss; but such sights are rare. The general impression is one of unalloyed enjoyment.

The Land of the Morning (1882)

Everything in Yoshino [near Nara] is redolent of the cherry; the pink and white cakes brought in with the tea are in the shape of its blossoms, and a conventional form of it is painted on every lantern and printed on every scrap of paper in the place. The shops sell preserved cherry flowers for making tea, and visitors to the tea-houses and temples are given maps of the district—or, rather, broad sheets roughly printed in colors, not exactly a map or a picture—on which every cherry grove is depicted in pink. And all this is simply enthusiasm for its beauty and its associations, for the trees bear no fruit worthy of the name. ... It is difficult for an outsider to determine how much of this is genuine enthusiasm and how much is custom or a traditional æstheticism; but it really matters little. That the popular idea of a holiday should be to wander about in the open air, visiting historic places, and gazing at the finest landscapes and the flowers in their seasons, indicates a high level of true civilization, and the custom, if it be only custom, proves the refinement of the people who originated and adhere to it.

Notes in Japan (1896)

To see a single branch, a single tree, a single orchard of New England blossoms, is quite another thing from seeing the entire land swept with a misty and a magic veil of pink and white. It is safe to arrive in Japan the first of April. During the next two weeks the land is wrapped in mystic colour. Bands of diaphanous tints spread through the sky, as if Iris had dropped her dainty scarf across our way. Down the back lanes and across country paths, in the broad acres of Ueno Park, through the woodland, and along the banks of the Arashiyama rapids, wherever the pilgrim turns his staff, the beautiful blossoms are floating through the air, and life outdoors seems a fairy dream. The foreigners wonder and admire, while the natives love and adore the tender blossoms. Word is sped from Tokio

to Yokohama, "The cherries are at their height to-day. The best may be gone if you wait another day. Don't fail to come at once," and the trains are packed with enthusiasts. The foreigners are there for no other purpose than to see and enjoy, while the natives are ready for the first excuse to picnic. They are devoted to excursions, so the little men close their shops, and the little ladies gather the children, and, with the last baby on the mother's back and the next one strapped to an older sister, they all clatter away to Ueno, where the daintiest shades sweep the air. They wander along the highways, and thousands of clogs resound by the banks of the Sumida, where the branches sweep off to the river, where the pleasure-boats ply the stream. The roadways are dense with the crowding, surging masses, all kindly, all sauntering leisurely, where venders of foods and of toys are making a harvest. It is a living picture of native life, a panorama to enjoy for ever. In such a scene of spontaneous pleasure one comes in touch with real Japan. It is the true life of the people, with nothing artificial made up for the tourist.

A Woman Alone in the Heart of Japan (1906)

Fauna

A wretched breed of dogs, small, scrubby horses and a few bullocks, with *tailless* cats, are the only domestic animals of the land.

The Sunrise Kingdom (1879)

In passing on through the country one is struck by the scarcity of birds and animals. Hawks and eagles are, perhaps, the most frequently seen, and crows also are fairly numerous; but with the exception of these, the ‘fowls of the air’ are but poorly represented. Cranes are to be seen, but they are not nearly so common as one would expect, considering the part they play in Japanese art of all kinds. Wild ducks and wild geese are much more abundant, especially in the castle moats, where the shooting of them is prohibited. Domestic animals are scarce, and are but poor specimens when one does see them. The dogs are either of a type closely resembling the Constantinople “pariah,” brethren both in appearance and habits, or else they are those balls of fluffy hair with little pug-noses which are known in England as Japanese dogs. The cats are shorn of their tails, and it is probably owing to this that their bashfulness keeps them almost always out of sight. The Japanese horse is small and shaggy. His mane stands on end, and his tail is rough and long. His legs and body are well built for the uses he is usually put to, but as a riding horse his general appearance could hardly be termed elegant. In some parts of Japan, on the Tokaido, for instance, one may already pass occasionally a thoroughly European excursion van drawn by one or two horses, and filled with country people, who look perfectly at home in what they, a few years ago, regarded as a barbarous monstrosity.

Japan: Its History, Traditions, and Religions (1880)

The fauna is not so abundant as the flora. Foxes, badgers, wild boars, monkeys, bears, wolves, deer, antelopes, squirrels, hares, and rabbits, are more or less prevalent. Horses and oxen are used as beasts of burden. As with us, the farm-yards are enlivened with barn-door fowls. The dogs are mostly of the one fox-like breed, and are poor-spirited animals, making a great noise at the approach of a stranger, but taking care all the time to increase their distance from him. There are domestic cats very similar to our own. In Honshiu there have been found thirteen species of snakes, but only one of these, the *mamushi* or *trigonocephalus Blomhoffii*, is deadly. It has been usual for writers on Japan to speak of the country as containing few birds, and these few not remarkable for either beauty or song. To a certain extent this is true of the immediate neighbourhood of the foreign settlements, but it is quite a mistake to suppose that the wilder parts of the country are deficient in birds. Messrs Blakiston and Pryer enumerate no fewer than 325 species, of which 180 also occur in China, and about 100 in Great Britain. In a hurried visit to Fuji-san, one of these gentlemen obtained forty-four species, besides observing a number of others. Among these were three species of thrushes and two of flycatchers, all good songsters; and he could not but remark how delightful was the chorus of birds in the early morning. In the higher altitudes, especially in the mountain ranges around Hida, I have myself often been charmed with the notes of the lark, the cuckoo, and the *uguisu*, or Japanese nightingale. Wildfowl are very plentiful, and at certain seasons may be seen in thousands on the castle-moats in the very heart of the city of Tôkiyô. There are myriads of crows, and hawks are also numerous. Among the specially characteristic birds are two species of pheasants peculiar to the country, the brilliant mandarin duck, the falcated teal, and the Japanese ibis. Insects are extremely abundant, at times painfully so. On the plains in summer

the air is constantly filled with the ear-piercing trill of the cicada, which there supplies the too frequent lack of bird-singing.

The Land of the Morning (1882)

Occasionally we heard the melodious notes of the *uguisu*, a wood-bird much celebrated in the poetry of the country. It has a note like one of the best “phrases” of the nightingale, if the musical world will allow the expression; but its range is limited. It is, however, a pretty though a brief bit of nightingale melody, and is sufficient of itself (although it is not by any means alone) to make answer to those who say that bird-song has been omitted altogether from the delights of Japan.

Japan: Its History, Traditions, and Religions (1880)

Here, as at Nagasaki, the poorer classes are but lightly clad, the men having little on besides a loin-cloth, and the women being generally uncovered above the waist. They manifested but little curiosity at us as we strolled about the streets, but I was amused to observe a crowd collected round a dog belonging to one of our party, of the Shantung terrier breed, and which, though a purely Chinese dog, is scarcely to be distinguished from a Skye terrier. This long-haired specimen of the canine race created immense excitement and interest, both among Japanese dogs and men, as he trotted complacently along the streets of Simoda.

Narrative of the Earl of Elgin's Mission to China and Japan (1859)

The streets of Yedo are infested with dogs—not the wretched mangy curs of Constantinople or the pariahs of India, but sleek, well-fed, audacious animals, who own no masters, but who seem to thrive on the community, and bid it defiance. They trot proudly about, with ears and tail erect, and are most formidable to meet in a by-lane. These animals are held in as high veneration and respect as they were in former times in Egypt;

the most ancient traditions attach to them, and it is a capital crime to put one to death. There are even guardians appointed for their protection, and hospitals to which they are carried in case of illness. Certainly a long experience has taught them to profit by the immunity from persecution which they enjoy. It is only due to them to say that, as a race, they are the handsomest street-dogs I ever saw.

Narrative of the Earl of Elgin's Mission to China and Japan (1859)

Old Dutch writers inform us that these street dogs belong to no particular individual, but that they are denizens of particular streets—public property, as it were—and that they are regarded with a kind of superstitious feeling by the natives. They are “the only idlers in the country.” I think these statements may be received as doubtful, or only partially true. Although some of these dogs may have neither home nor master, yet by far the greater portion have both; and if the inhabitants look upon them as sacred animals, and have any superstitious feelings regarding them, they certainly show these feelings of reverence in a peculiarly irreverent manner. On a warm summer afternoon these animals may be seen lying at full length in the public highway, apparently sound asleep; and it was not unusual for our attendants to kick and whip them out of our road in a most unceremonious way. On many of them the marks of the sharp swords of the yakoneens were plainly visible; and everything tended to show, that, if the dogs are regarded as sacred by some, the feeling fails to secure them from being cruelly ill-treated by the common people. It was not unusual to meet with wretched specimens in a half-starved condition, and covered with a loathsome disease. The fact that such animals were tolerated in the public streets almost leads one to believe that they must be regarded with superstitious feelings.

The lapdogs of the country are highly prized both by natives and by foreigners. They are small—some of them not more than nine or ten inches in length. They are remarkable for snub noses and sunken eyes, and are certainly more curious than beautiful. They are carefully bred; they command high prices even amongst the Japanese; and are dwarfed, it is said, by the use of saki—a spirit to which their owners are particularly partial.

Yedo and Peking (1863)

It is a curious fact, that the cows of Japan will not produce milk except for their calves. The Japanese creed forbids its use, but I was assured by several Europeans, who tried to form a dairy, that they found it impossible to obtain milk from the animal under any circumstances.

Japan, the Amoor, and the Pacific (1861)

We used to be amused by the repeated patterning of little feet overhead, occasioned, as it afterwards appeared, by rats, which abound here in such numbers that scarcely a house is free from them. To hunt down these nuisances, weasels regularly establish themselves on every roof.

A Lady's Visit to Manilla and Japan (1863)

One remarkable feature around Yokahama is the immense flocks of cranes, both grey and quite white. They are unmolested by the Japanese, and very tame. The same feeling of reverence is shown towards these birds, as is shown by the Dutch and North Germans to the stork which builds upon their housetops. It is said that one of these white cranes with a black head, hunted by the Tycoon, is a customary new year's present from him to his spiritual potentate at Miako.

Japan, the Amoor, and the Pacific (1861)

What irritating crows! Their numbers and their impudence! All day long they are infesting the roofs and grounds, and filling the air with their supercilious croaks. One comes close to the window, gives a sidelong glance, and then flies away crying 'Haw! haw!' in the most insulting tone imaginable, finally settling on the roof-ridge opposite and shaking its sides in mock laughter, as with an insolent stare it continues its provoking 'Haw! haw!' Another must have alighted above my own chimney, for there reverberates with sepulchral echo down the vent a croak which, if it has any meaning at all, denotes 'Get out of that!' And if I go out for a walk, they fly round my head jeering and strut in front of me jeering, making, as clearly as Mark Twain's blue jay, insulting personal remarks like, 'What a hat!' 'Put him out!' It is quite evident that these crows are violent anti-foreigners. And, unlike the men among whom they have been brought up, they have no manners to keep their resentment in check. It must be confessed, however, that they have some reason for their conservatism. The teachings of Buddhism have no doubt been at the bottom of the immemorial liberty which they have enjoyed. But really their impudence is beyond all bounds. No wonder that one of my American friends got desperate, and, loading a pistol, shot one of the persecutors dead. But what was the result? For the rest of the day that man's house was dinned with the wails and maledictions of the deceased crow's relatives and friends. They came from far and near, hundreds of them, and stamped up and down in front of the house, and lamented over the corpse, and held indignation meetings on the roof and surrounding trees. Conduct like this, however, must ere long lead to a crisis. This came one day when the Mikado was holding a review. What can have possessed the bird it is impossible to say—perhaps its resentment against foreigners had driven it mad—but, however inexplicable, the fact remains, that a crow, flying across the parade ground, committed the unspeakable offence of dropping

some defilement on the sacred person of the Son of Heaven! The courtiers stood aghast. It is hardly necessary to add that, that very day there went forth an imperial edict for the extermination of the hateful birds. Thus did the first offence of insulting foreigners culminate in the capital offence of insulting the Emperor, and the consequent sentence of death.

The Land of the Morning (1882)

Insects

Leaving Yurup [in Hokkaido] in the morning we continued our journey along the beach to Kunnui on the sea. Here leaving the shore we ascended the valley of Kunnui creek. The day was extremely warm, and both horse and rider were tormented beyond endurance by swarms of many kinds of insects. There were large brown flies, nearly an inch long, which inflicted pain, and drew blood through a single thickness of woollen clothing; there were yellow flies barred with black, which buried themselves in swarms in the shaggy hair of our horses, driving the poor animals almost to distraction; there were the common horse-fly, the deer-fly, and clouds of mosquitoes.

Across America and Asia (1870)

Those who read these notes will have gathered that the heat and the rain make summer life in Japan not wholly enjoyable; let me also say some words of warning to the thin-skinned against the mosquitoes, and even more against a horrible little insect which lives in the grass or sand and bites your legs and feet. It is so small that I never succeeded in finding it, but its bite brings up a blister which breaks and leaves troublesome sores. There were few nights from June till October when I was not obliged to get up once or twice and bathe them in cold water to allay the intolerable itching.

Notes in Japan (1896)

Japanese beds not being furnished with sheets, the traveller of course takes his own. But sheets, as I have already found, are no protection against one of the greatest enemies of sleep in this country—the wicked

flea. Persian powder and camphor only seem to excite his eagerness for blood. The flea-bag is somewhat of a defence. It consists of two sheets, sewn together in form of a huge sack, with gathering strings at the top. Two sleeves, the length of the arms, but closed, afford some slight facility for the use of the hands. When ready for sleep, you crawl like a worm into your chrysalis, tie the puckering strings about your neck, and there you are! To get inside, the flea must find your neck. Why do they hesitate to approach the face? Does the breath frighten them? Still, hunger is stronger than fear, sometimes, and the demoniacal intelligence of this insect rises occasionally superior to all human efforts to keep him from his prey.

Rambles Through Japan Without a Guide (1892)

I can, alas! no longer look on floors of spotless mats with my old trusting admiration. Too often have I slept, or tried to sleep upon them, on broiling summer nights, tormented from below by those ubiquitous little creatures that hop, and tormented from above by those still more ubiquitous creatures that fly. The underhand nuisance cannot, I find, be combated with any marked degree of success, but the overhead plague may be kept at a distance by a *kaya*. There is a certain mystery about the name; it suggests possibilities, but in reality it is nothing but a mosquito curtain, arsenic green and about the thickness of flannelette. A pneumonia patient might safely take shelter under it in a typhoon for all the air that comes through.

Behind the Screens (1910)

Earthquakes



"A ruined village"

Japan (1897)

Very soon after my arrival, occasional vague sensations of a trembling beneath my feet reminded me of the volcanic nature of the land to which I had come; but it was not till the beginning of December that I had my first experience of a regular earthquake—an experience destined to become familiar to any one who pays more than a passing visit to Japan. The time was night, and I was suddenly awoke by the bed shaking, the door mysteriously flying open, and the ewer, water-bottle, etc., sounding in chorus. Whether or not I attempted to jump out of bed I have now

forgotten; but, even if I did, the event was over long before I could have reached the outer door. This was my common experience; if ever I began to think the motion was getting so serious that it would be prudent to rush outside, the earthquake was sure to stop. It cannot be said, however, that the sensation was altogether agreeable, especially when it surprised one out of sleep, and was accompanied by such an 'uncanny' manifestation as the opening of the door without any visible entrant!

The Land of the Morning (1882)

As we were eating, a sharp shock of an earthquake shook the house, which vibrated for some seconds. No one becomes, I believe, accustomed to these phenomena; the uncertainty which hangs over all the phases of an earthquake-wave darts through the mind of man as well as brutes a ray of terror.

Across America and Asia (1870)

At Kanagawa and Yokohama earthquakes occur very frequently, sometimes, I am told, as often as once a fortnight. Whether these have any connection with the adjacent "Matchless Mountain," or not, is a point upon which I have heard much disputation, but no decisive conclusion has ever been arrived at.

A Lady's Visit to Manilla and Japan (1863)

Last night, at the hotel in Yokohama, we woke up quite suddenly about 1 A.M., and were wide awake, when the house began to lurch about, and all the timbers creak like a ship at sea. We jumped up, and I remember having had some difficulty in keeping my feet, and feeling sea-sick. We knew it was an earthquake. I ran to the window; a faint twilight, the grey of the morning, was struggling in—this hotel is on the sea, and a tidal wave might be advancing—and then opened the door of the sitting-room

into the passage, where the lamps were swinging about just as at sea. A confused murmur of shuffling feet, and voices, and opening doors, and Japanese laughter, and violent ringing of bells pervaded the place (Japanese always laugh, like the Malays, when they do not quite know what to do); then we went to sleep again, and I awoke thinking that the footsteps of the servant who came to announce that we could have no fire because the chimney had tumbled down, was another earthquake. Indeed, though our bedroom wall was cracked in two places from floor to ceiling, and the paper hanging in wrinkles, we had not suffered as much as other people, whose doors were jammed so tightly by the shock that they could not be opened. All the clocks stopped at the same hour (1 A.M.), and, looking from our window, we see the houses on the hill opposite with chimneys in a dilapidated condition, rather as if a bombardment had taken place. Much damage done, but no life lost;—the severest shock which has been felt since some twenty-five years ago, when 50,000 people perished a few miles from here.

One feels entirely helpless in an earthquake. No use running out into the streets, for the falling tiles would kill you. One lady we heard of climbed up into a tree in her garden and was found there half dead from cold and fright by her husband this morning. What is one to do when, as an American friend says, ‘the houses are waltzing around,’ and one feels ‘just scared out of one’s boots.’ One Japanese house did actually shift three inches without tumbling down: they are built of wood, and have very little foundation.

Journal of a Lady's Travels Round the World (1883)

The working day of Japan begins very early, and by four or five o’clock the houses are open and the stoves (*hibachi*) lighted. Breakfast is prepared, and the people make up for their early rising by a noonday siesta. Osaka

was therefore fully awake and astir when the terrible earthquake of October 28th began, almost to a second, at 6.30 A.M. Perhaps it will be well to give our personal experiences first, and then add those of the city and neighbouring country as they were gradually brought home to us; for it must be remembered that we were instantly cut off from telegraphic communication with the north, and that news from the country came in but slowly over the shattered roads, so that several days passed before we could in any way estimate the terrible extent of the earthquake.

Let us begin with our personal experiences. Archdeacon Warren's house, in which my father, Mrs. Bickersteth, and my brother were staying at the time, is two storeys high, and built of stone and wood. The second storey had been added some years after the house was first erected, and, probably because foreign buildings were rather new to the Japanese at the time, it was not very securely put together, and therefore suffered more than many others from the shocks. In Tokyo and the neighbourhood all the houses are warmed by stoves, and a chimney is almost unknown on account of the many small shocks which occur in various months of every year, rendering such a luxury as an open fireplace and chimney most undesirable. But in Osaka, where earthquakes are very uncommon, chimneys were to be seen in all the foreigners' houses, Archdeacon Warren's among them, and the Japanese freely used them in their factories. Very few people living at the time could even remember such an event as an earthquake. Only a day or so after our arrival, we had inquired if any shocks had been recently felt in Osaka, and the reply was immediately given, "We never have an earthquake here!" The events of the 28th were therefore as great an astonishment to our friends as to ourselves.

My father and Mrs. Bickersteth were about to get up that morning when the first rumble of the earthquake began. They waited for a moment before

doing anything, as after our experience at Tokyo they fully expected each oscillation would be the last. But instead of passing away the shock gained in intensity every second; and my father ran under the doorway, calling to Mrs. Bickersteth to follow him, as he knew that, narrow as it was, it would have afforded some slight shelter had the ceiling fallen in. She was just coming to him when another shock, worse than any before, dashed the door against his hand and foot, bruising them both. But Mrs. Bickersteth managed to cross the room, though it trembled, and shuddered, and swerved, in a way that words are wholly powerless to describe. As she did so the same shock which dashed the door on my father burst open the large windows behind her looking on the road, and with an awful crash threw down the chimney, which was built against the wall of their room, hurling it through the ceiling of the drawing-room, and wrecking that room completely.

She and my father then remained under the doorway until the house was still. The worst shock lasted two and a half minutes, and it was scarcely over when my brother came up to see if they had been injured, saying he had never been so alarmed by any earthquake since he came to Japan. His room was on the ground floor, and he had left it and had run towards the front door, in order to escape into the garden. The chimney fell in as he passed the drawing-room door, and on opening it for a moment he saw that the room was a wreck open to the sky. He ran on into the garden, where Archdeacon Warren had already taken refuge. They felt the earth reeling under them, a strong proof of the violence of the shock, as an earthquake which will vibrate most unpleasantly in a house will not be felt at all in the open air.

The two Miss Warrens, who slept together in a room opposite my father's, rushed out into the garden directly the earthquake began, but on the opposite side to that where the Archdeacon was standing with my

brother. In the strong instinct of self-preservation aroused by an earthquake it is almost impossible to decide on the how, when, or where of an escape. But it was certainly a great mercy that they did not stay in their room, for just after they left it their large wardrobe fell down, pushing their bed before it, and had they been there it would have injured them severely.

Meantime I was in Miss Tristram's house (the Bishop Poole's Girls' School). Some alterations were being made in the dining-room, drawing-room, and the bedrooms above them. Miss Tristram had therefore kindly given up her own bedroom to me, and was sleeping on the other side of the quadrangle. Miss Bolton's* room was also a long way off, so I was quite alone, and within reach of nobody, either Japanese or English, when the earthquake began. I shall never forget how the intense horror grew upon me as second by second went past, and each one seemed worse than the last. The first sound was like a heavy dray being driven under the windows. I was in bed reading, and the maid had just brought in a cup of tea. Like my father, I was not really alarmed at first, only thinking to myself, "Another earthquake," expecting it would stop, like those at Tokyo, before I had time to realize it had begun. But I found soon enough this was something entirely different. On it went, every window and wall creaking, swaying, rattling, until in utter terror I rushed from my room, thinking I would go downstairs into the quadrangle. But when I reached the staircase the very steps reeled before me, and I dared not go down into the narrow hall below. A sort of horror lest I should be crushed in it turned me aside to some empty rooms, through one of which I reached a long verandah running round the house. Here, to my great relief, I met one of the missionaries (Miss Bolton), and remained with her until the earthquake was over. The quadrangle was full of the school girls, screaming with terror; but no sound reached us from the outside streets

until the earthquake ceased; and then a sort of prolonged wail seemed to go up from the city. We returned to our rooms, and saw many people rushing down the road; and a squadron of soldiers passed who had evidently been sent to keep order. Miss Tristram was on her knees when the earthquake began; she was knocked over, but sustained no injury, and as soon as possible came to see if I was also unhurt. We all dressed as quickly as we could, and long before we had finished Miss Warren kindly came to tell us that nobody at their house was injured, though the house itself was a wreck.

*The assistant teacher of Bishop Poole's Girls' School.

We each one felt we had been preserved in imminent danger, for had the earthquake happened the night before, the drawing-room would have been occupied; and if the chimney by my father's room had fallen to the right instead of to the left, he and Mrs. Bickersteth must inevitably have been crushed. Also, as regards myself, a wardrobe stood just above my bed, and it or the chimney might easily have fallen, as happened in the Warrens' house at the same moment.

We soon had messages from all the other missionaries to say they were also quite safe, though no less than seven chimneys had fallen in the Concession. The family of Mr. Fyson, the Principal of the Divinity College, could tell of a very remarkable escape. Directly the earthquake began Mrs. Fyson told the nurse to carry the baby into the garden while she followed with her other children. As the nurse crossed the courtyard she fell over one of the stepping-stones, probably through a vibration of the earthquake, and all the others following close behind fell upon her! But by the unwelcome delay they avoided a heavy chimney which crashed down in front of them, and the children escaped with a few bruises. If they had gone on another two yards they would have been crushed.

About 8.30 A.M. I went to the Archdeacon's house, and found young Mr. Warren already engaged in photographing the drawing-room, and the others waiting for breakfast in a little back room, as it was feared the dining-room chimney might collapse at any moment. The house looked exactly as if it had been bombarded. It was much older and less strongly built than the Girls' School, and had suffered more severely from the shock. The walls of the staircase were marked with great patches where the plaster had come down, and the fallen furniture, and, above all, the wrecked drawing-room, looked desolate indeed.

But the Archdeacon and his daughters made the very best of everything, truly burying all regret for personal losses in intense thankfulness that no member of the Mission nor any of our party had been injured.

News now began to come in from the city. We heard first that a large bridge over the river near the Archdeacon's house had been badly damaged. It was a slightly arched wooden one, supported on heavy piles; but the earth had evidently opened in the bed of the river beneath, for instead of being arched it had now partially collapsed in the centre. A straw rope was stretched across each end, and the police only allowed one or two people to go over at a time. Much worse news than the state of this bridge followed, viz.: that a large foreign-built factory had fallen in like a pack of cards, killing thirty of its *employés* and wounding many others. It was always kept open at night; but the night staff had left and those on duty by day had not all arrived, or the loss of life would have been much more serious. ...

To return to Archdeacon Warren's house. We were still gathered round the breakfast-table when Mr. Fyson came in to say that he should fully understand if my father did not now feel able to address the Divinity students, as it had been previously planned he should do at 9 A.M. But my father said that if the students were ready he would certainly keep to the

plan; and he gave them two addresses, the first in their respective class-rooms, on reading, Euclid, etc., and the second, in a larger room, on "The Divinity of Our Lord." ...

While my father was at the Divinity School my brother went out to telegraph inquiries to Tokyo as to our friends there. He received no answer from them, and in time we learned that all telegraphic communication between Osaka and the north had been cut off, and the railway by which we had travelled only the previous week had been broken in a dozen places.

Later in the morning we started in jinrikshas with Archdeacon Warren to visit the C.M.S. High School for Boys on the other side of the city, which had been lately built and opened, chiefly through funds provided by the Rev. F. E. Wigram. The road did not take us near the factories, and the only very noticeable mark of the recent earthquake were the litters we passed now and then, in which the wounded or dead were being carried to their homes. The streets of the city seemed very quiet, the people showing wonderful self-control, though the sad and utterly hopeless look on some of their faces made one realize what it must be to have sorrow and death so close, and yet no comfort from religion to help in this world or the next.

When we arrived at the High School, a large building on the outskirts of Osaka, we found our hosts, Mr. and Mrs. Price (the Principal and his wife), and their guests thinking and talking of little else but the events of the morning. They had rushed out of doors, but neither they nor any of the boys had sustained any injury. After luncheon we went all over the school house, and heard the boys, about fifty in number, translate into English, and work out a problem in Euclid. We also visited their dining-room and dormitories, and on returning to the large schoolroom, my father made a speech to the assembled school, to which one of the boys returned a very grateful answer in English.

Japan As We Saw It (Bickersteth) (1893)

Places

Edo/Tokyo



“Tokio”

Rambles Through Japan Without a Guide (1892)

Leaving our horses at the foot of the hill [Atago-yama], we ascended it by a long flight of stone steps, which were laid from the base to the summit. When we arrived at the top of the steps, we found ourselves in front of the temple and its surrounding arbours. Here we were waited upon by blooming damsels, and invited to partake of sundry cups of hot tea. But the temple, the arbours, and even our fair waiting-maids, were for the time disregarded as we gazed upon the vast and beautiful city which lay below us spread out like a vast panorama. Until now I had formed no adequate idea of the size of the capital of Japan. Before leaving China I had

heard stories of its great size, and of its population of two millions; but I confess I had great doubts as to the truth of these reports, and thought it not improbable that, both as to size and population, the accounts of Yedo might be much exaggerated. But now I looked upon the city with my own eyes, and they confirmed all that I had been previously told.

Looking back to the south-west over the wooded suburb of Sinagawa from which we had just come, and gradually and slowly carrying our eyes to the south and on to the east, we saw the fair city of Yedo extending for many miles along the shores of the bay, in the form of a crescent or half-moon. It was a beautiful autumnal afternoon, and very pretty this queen of cities looked as she lay basking in the sun. The waters of the bay were smooth as glass, and were studded here and there with the white sails of fishing-boats and other native craft; a few island batteries formed a breastwork for the protection of the town; and far away in the distance some hills were dimly seen on the opposite shores. Turning from the east towards the north, we looked over an immense valley covered with houses, temples, and gardens, and extending far away almost to the horizon. A wide river, spanned by four or five wooden bridges, ran through this part of the town and emptied itself into the bay.

On the opposite side of a valley, some two miles wide and densely covered with houses, we saw the palace of the Tycoon and the "official quarter" of the city, encircled with massive stone walls and deep moats. Outside of this there are miles of wide straight streets and long substantial barn-looking buildings, which are the town residences of the feudal princes and their numerous retainers.

To the westward our view ranged over a vast extent of city, having in the background a chain of wooded hills, whose sloping sides were covered with houses, temples, and trees. A large and populous portion of Yedo lies beyond these hills, but that was now hidden from our view.

Such is the appearance which Yedo presents when viewed from the summit of Atango-yama. This hill now bears the modern title of "Grande Vue," and well it deserves the name.

Yedo and Peking (1863)

The Ginza [in 1875] differs materially from the old To-ri. The stores are built in European style and filled with foreign articles, as well as with everything that a Japanese can want. All over the city, indeed, foreign vegetables and fruits of all kinds may be found. Butchers and bakers are numerous, and bread and meat are no longer scarce, as they were a few years ago. Milk is sold at tolerably reasonable rates, and ice can be procured in any quantity on the Ginza.

Coaches and jin-ri-ki-shas roll along the streets. Many of the men wear foreign clothes. No two-sworded men are seen any longer, and the Mikado goes about among the people, not fearing to show his face. And one of the most remarkable things to be noticed is the utter absence of tramps and beggars. Beggary was once a system, but now it has been abolished, and the beggars have been put to work. Many have been sent to Yeso, and others are employed in the factories.

The Sunrise Kingdom (1879)

When we reached the street we found ourselves in a wilderness of *jin-ricshas*, carts and carriers, and soon realized that we were in an older, larger, greater and dirtier city than the young and clean-looking Yokohama that we had left only a little while before.

As we wanted to see all that was to be seen, we thought it better to walk than to ride, and started for the *Ginza*, the main thoroughfare of Tokio. It is a wide street, with shops on either side and tram-way cars running through the centre. We walked for a long while, but found the shops less interesting than those of Yokohama. In Tokio the chief business is with

Japanese, and the articles dealt in are, for the greater part, such as enter into their daily wants. There are in certain quarters many large establishments devoted entirely to the wholesale trade, and these have a busy, prosperous look. Tourists, who usually confine their purchases to objects of ornament, can find better shops for what they want at Yokohama and, I am told, at Kobé, Kioto and Nagasaki.

After tramping along the hot and dusty *Ginza* for an hour or more, we began to weary of the interminable rows of two-story buildings and the tedious repetition of shops for cigarettes and smoker's articles, for American and European drinks, for hats, dried fish, paper, tea, crockery, baskets, and what not, but our interest in the crowds of foot-passengers and *jin-ricsha* riders was unabated. The cross streets seemed to be just as densely-built, and with the end nowhere in sight from the *Ginza*; although, with one or two exceptions, they were less crowded.

Tokio is said to contain a population of about 1,000,000, and has over 3,000 temples. As few of the houses are more than two stories high, it is easy to understand why it covers so large a space, for its area is about the same as that of London. It seems to be an aggregation of villages which have grown out towards one another until the interspaces have all been filled up, making, as a grand total, the present capital of Japan. These various villages, in most instances, furnish the names of the districts into which the city is divided. In this vast place, there are, all told, about 150 Americans and Europeans.

Lottings of Travel in China and Japan (1888)

The prevalent atmosphere [in Asakusa] is much more that of a fair than that of a place of worship. The sacred precincts resound with the cries of showmen, the cracks of shooting saloon musketry, the strains of street minstrels, and the patter of thousands of wooden clogs. Here is a man

surrounded by a group of children, whom he is amusing by blowing isinglass into all sorts of shapes,—flowers, trees, *jin-riki-shas*, Daimiyôs, fair ladies, foreigners, boats, etc. Another stands in front of a peep-show, which outside is a mass of colour,—pictures of foxes with nine tails, badgers with enormous paunches, grinning devils, tyrannical husbands taking vengeance on their wives, famous actors, and female beauties of the most exaggerated Japanese type, and inside reveals gorgeous interiors of Daimiyôs' palaces, famous natural scenes, etc. As he draws the wire to change the pictures, the showman entertains the onlookers with breathless nasal songs. We pass a wax-work, into which an old hag bids us enter with shrill unmusical voice. A stall laden with sugared peas and beans, and other delicacies in which the young take delight, has the additional attraction of a lottery, so that the child who by pulling a string brings out the face of a lucky god, gets more for his *sen* than the one who draws an ugly imp. Performing monkeys try to catch the eye: and here is a tremendous din of fifes and drums on a stage in front of a show; masked figures are cutting capers outside, and inside is to be seen a living head without a body. But it is startling to see a ghastly painting of the crucifixion suspended outside. What can have suggested this, and what connection has it with the inside performance? In one of the booths is an artistic prodigy. This is a little boy of about twelve, who, in full view of the public takes a large sheet of white paper, and, using Chinese ink and an ordinary writing-brush, produces in a wonderfully short time a picture, very sketchy, of course, but remarkably clever, of pots and flowers, or trees on river banks, or seas studded with junks and bordered by distant hills, or other objects of nature or art. Some powdered and flashily dressed girls try, with coaxing tones and sweet smiles, to lure us to their booth, where practice is to be had in archery. I am afraid, fair maidens, that you can hardly be so happy as you look. But it is hard to say, so merry are this

people by nature. How many photographers, I wonder, have we passed? ... Jugglers, story-tellers, sorcerers, blind musicians, singing girls of the once outcast *yeta* class, and scores of other performers, are keeping up an incessant din. Above it all, the great temple slumbers, looking like an immense hive with restless swarms of bees. The haloed Buddhas sit serenely in the endless repose of Nirvâna, regardless of the crowd which surges beneath them. And the sacred pigeons coo beneath the eaves, or with conceited gait pace the temple courts, knowing well that none of all the crowd will do them harm.

The Land of the Morning (1882)

It is a little singular that to me Tokio constantly suggests a comparison with modern Rome. The differences are great, but so are the similitudes. The same brown skins, and variegated costumes of country folk; the same love of sunshine and half-nudity; the narrow streets; the careless poverty that sleeps by the wayside at midday; the shorn and shaven priests; the crowded temples; the heights and intervening valleys—all these bring to mind the ancient capital of the world. Then, too, Rome is here suggested by the same desire of the inhabitants for new buildings, and by the intermingling of town and country within the city limits.

Rambles Through Japan Without a Guide (1892)

Tokyo was a great surprise to us; the long narrow streets without foot-paths—the small picturesque shops of one or two storeys, their line broken in many cases by gardens or temples, or the palaces of some old feudal lord (*daimyo*)—the utter contrast in every detail to the life and appearance of a European city, made our rides and drives a continual interest.

Japan As We Saw It (Bickersteth) (1893)

Tokio is a town of the greatest extent but devoid of grandeur. It lacks the coherence of a big town. It still forms the accumulation of more than a hundred villages, which in olden times grouped around the stronghold of the Shogun and finally became united. The town is to-day still interspersed with numerous parks and country houses, with meadows and fields; and a few steps through a by-street lead from a crowded, busy thoroughfare into quiet streets of rural retirement, with houses surrounded by hedges and fences. Thus Tokio has in many parts of the town more the appearance of a suburb than of a metropolis.

Japan As I Saw It (1912)

Hakodate

The bay of Hakodadi is spacious and majestic in its sweep, and for facility of entrance and security for anchorage it cannot be surpassed by any other in any part of the world. For our purpose it is worth a hundred such narrow, contracted harbors as that of Simoda. It will make a grand and safe retreat for our whaleships—a number of which have already been there—to recruit and refit, procure wood, water, &c., and thereby avoid the long run from those seas to the Sandwich Islands; and it will also make as good a coal depot as Nangasaki, especially for the line of steamers that ere long will ply between San Francisco and China. The view from the ship, as I glanced around, reminded me very much of the famous Gibralter rock and bay. The town contains between four and five thousand houses. The number of inhabitants on the island is estimated to be about twenty-five thousand. The most prominent objects of interest are the temples,—one or two of which are between two and three hundred feet square,—the roofs of which are covered over with tile. The streets are quite wide, and run parallel with the water: they are rolled with gravel, and are kept quite clean; the cross streets being narrower, and closed with gateways of wood. The houses are all of wood, one and two stories high, and are closely packed together. They all bear the mark of having been built a great many years. A few of them are painted; but they are not so good-looking as they are in Nangasaki, the ground floors being all occupied as stores or shops for business. The roofs are covered with clapboards of two or three inches in width, and are secured to their places by a large number of cobblestones, some of which weigh fifteen or twenty pounds. These stones answer the purpose of nails, and to the stranger present quite a ridiculous sight. Around and on top of many of these houses are barrels and tubs of

water, ready in case of fire. The citizens have several little engines of their own invention, which are stationary. The police or mandarins are very numerous; turn which way you will you are sure to come in contact with them.

A Cruise in the U.S. Steam Frigate Mississippi (1860)

Hakodadi is situated on a high island-like peninsula, protruding from the south shores of the island of Yeso into the Straits of T'zugar, and containing several peaks from 500 to 1,000 feet in height. It was one of the first ports opened under the American treaty, and was much visited by the vessels of the allied squadron during the war. Until then only a miserable fishing village, it is likely to become a place of considerable political and commercial importance, both from its geographical and its local position. ... If ever any European power wishes to obtain a *pied à terre* in Japan, no better spot could be chosen than Hakodadi. Easily fortified, with good anchorage, and a delightful climate, it offers all the advantages required for such a purpose.

The houses are of miserable appearance. They are built of fir-wood, and thatched with reeds and bark, upon which large stones are placed to prevent their being blown off during the hurricane-storms which sometimes visit the islands. Over each roof is a tub filled with water, as a precaution against fire, but it is more for show than for use, as its contents would be about two pailfuls. Narrow ditches, filled with nastiness, surround each house and line the streets. The mildewed appearance of all the woodwork shows the occasional dampness of the climate. Within doors all is perfectly clean, as, in fact, are all the houses, even of the poorest class, in Japan.

Japan, the Amoor, and the Pacific (1861)

Hakone

Hakoni village is a pleasant little place, consisting chiefly of a row of shops and tea-houses built along either side of the Tocaido. It is a favourite halting-place for travellers, so that the owners of the tea-houses seem to do a more thriving trade than any of their neighbours, though among the latter the sellers of rough strong sandals, and straw shoes adapted for horses going down the steep pass, are not without employment.

Hakoni Lake, like every other beautiful or remarkable lake in Niphon, has a certain amount of sanctity attached to it by the Japanese, who, like the Greeks of old, seem to people every striking natural object with some spiritual being. Accordingly this lake is said to be inhabited by the largest dragon in the Empire, and there is a law against catching any fish in it. Ignorant of this law, we spend a forenoon on the water, fly-fishing with a ten-jointed bamboo rod bought at Yokohama for eighteen pence. The rod answers very tolerably, but the fish come not.

Round the World in 1870 (1872)

Kamakura



“Dai Butsu”

The Sunrise Kingdom (1879)

One of the holiday resorts most easy of access for the jaded Tokyo resident is the little seaside town of Kamakura, which lies, as the crow flies, some forty miles south-west of Tokyo. The railway journey takes about two hours from Tokyo, and one from Yokohama. The road presents no features of interest, and the tourist had better provide himself with a newspaper or book to while away the time in the train.

When he emerges from the station at Kamakura he will find himself in a broad valley between low hills covered with bamboos and conifers. The whole plain is covered with little hamlets dotted here and there, and what will perhaps first strike his eye will be a fine avenue of trees running from

the sea in a straight line up to a great red temple which stands out conspicuously on an elevated plateau at the foot of some green hills. He will find that the hillsides have in many places been cut out and levelled, as though for building purposes, and on asking the reason for all these elaborately prepared sites, which yet show on them no vestiges of buildings of any kind, he will be told that centuries ago, before Yedo existed, Kamakura was a flourishing city and the seat of the actual Government of the country, though it has now shrunk to the dimensions of a small country town. If he follows the avenue right down to the water's edge he will find himself on a sandy beach in a bay between two headlands, with the waves tumbling in to the shore from the great ocean before him. Right in front of him he will see on the horizon the smoking volcano of Vries Island, or, as the Japanese call it, Oshima. If he climbs the hills to the right, he will get a magnificent panorama over the peninsula of Izu and the mountains of Hakone. High up in the background of the picture will be the snow-clad cone of peerless Fuji, and at his feet, Enoshima, the St. Michael's Mount of Japan, "bosomed in the blue" of the placid waters. If he turns eastward and climbs to the summit of the promontory on his left, he will get a similar panorama over Misaki and the entrance to the bay of Yokohama. On a clear day he will descry the ships passing to and fro through the comparatively narrow entrance to the gulf, and his gaze will reach as far as the serrated mountain range of Boshu, known among the Japanese as *Nokogiriyama*. He will see no towns, but one cloud of smoke near by him will mark the site of Yokosuka, with its great naval dockyard, at which was laid down in 1905 a battleship, the *Satsuma*, nearly one thousand tons greater than our English *Dreadnought*. Another cloud of smoke will mark Yokohama, and the distant horizon will always be heavy towards the north with the clouds that constantly hang over the manufactories of Tokyo.

Kobe

Yesterday we arrived at Hiogo, or Kobe—the former being the name of the Japanese town—the latter of the European Settlement. ... The European settlement is well built, with a wide “bund” along the harbour, and the other streets broad and clean. Many pretty-looking houses are situated on the hills behind, and there are apparently good roads and pathways in all directions. Though not by any means so lovely or so *fascinating* at first sight as Nagasaki, it may possibly be a pleasanter residence, from being less confined, and possessed of more outlets for driving and riding.

Letters from China & Japan (1875)

Kobé is, to my notion, a far prettier town than Yokohama. This is the name of the foreign settlement adjoining Hiogo; the latter designation is found on most of the maps, while Kobé is marked on but few of them. The foreign settlement at Kobé is neither so old nor so extensive as that at Yokohama. On the other hand, the buildings, as a rule, are finer, and the streets wider and cleaner. The beautiful green hills back of the town form a fine background to the picture. Some of the foreign residents have made their homes in bungalows two or three hundred feet above the foot of the hills, and from one of these (the residence of Captain D. J. Carroll), where I took luncheon, the view of the town, the shipping in the harbor, and the sea and islands for miles beyond, was very fine. Captain Carroll was, I am informed, the first white man to settle here, and has been one of the prominent European residents of Japan since a date immediately following the arrival of Commodore Perry.

Jottings of Travel in China and Japan (1888)

Kobe ... is one of the most attractive places that we visited in Japan. The mountains behind it often reminded us of those in the Riviera, and the long stretch of blue sea, with the island of Awaji in the distance, might well have been the Mediterranean from Cannes or Mentone.

Japan As We Saw It (Bickersteth) (1893)

Kumamoto

Kumamoto is a large city, with 53,000 inhabitants, and one of the finest castles of old Japan. This castle used to boast sixteen towers, and was built in the 16th century by a famous general called Kato Kyomasa, whose work we had already seen in the keep at Nagoya. But only one of the towers and the ancient ramparts and gateway are now left, the rest of the castle being destroyed in the Satsuma rebellion against the present Government in 1877. The first morning after we arrived at Kumamoto the weather was too wet to allow of any sight-seeing, but in the afternoon it cleared up, and we soon made our way to the castle, and had a very interesting time there. We climbed to the top of the old tower, from which we had an extensive view of the surrounding country, and then walked round the ramparts, which in some places bore unmistakable marks of the great earthquake in 1889, and in others were spattered with lead from bullets fired in the siege of 1877. ...

Mr. Brandram knew the commandant of the castle, so we called at the officers' quarters. The commandant was away from home, but the officer in charge received us with great courtesy, and by his orders we were ushered into the council room, and small cups of coffee, a novel and comparatively rare luxury in Japan, were served to us.

Japan As We Saw It (Bickersteth) (1893)

Kyoto

Kyoto, the ancient capital of the Mikados, is now far behind Tokyo in size and population, though in picturesqueness and historical interest it greatly out-does its modern rival; and from the moment we left the railway station we could see how little the streets had been touched by the new life of Japan. Religious fairs were going on in many parts of the city, and these, and the numerous priests among the crowds of passers-by, proved how powerful was the influence that the old religion and social customs still exercise upon the people.

Japan As We Saw It (Bickersteth) (1893)

Kioto is situated in a large plain, on all sides surrounded by hills. The town is on the western side, and the hill behind it commands a very fine view. This hill is covered with beautiful woods, and appeared to be the site for tea-gardens. The inscription over one of these was in English, or an attempt at it, announcing:—

“ARTIFICIAL WARM MINERAL SPRING
PRINCIPALLIJ CONTAINING
FERRI CARBONAS.”

Around the town are rice-fields, the common feature of Japan. These rice-fields require constant irrigation, which one would think was unhealthy, though the people do not appear to suffer from it. The sewage is carefully preserved for manure for the land. I visited a great idol called Darbutz, which consisted of an enormous head, I should think twenty to twenty-five feet high, placed in a temple. I had not access to figures, but it did not strike me as being as large as the idol at Kama-kura. Close by is a very curious temple called Sanji Sanguento. A great idol sits on a throne

with a small head over the great head, four other smaller ones in the coronet, and twenty-four hands. Immediately around twenty-six devilish-looking figures are grouped, while in long rows on either side, 1000 other figures are placed, in an attitude of devotion, the latter of a not unpleasing aspect. It is a remarkable and melancholy exhibition of idolatry. The great Buddhist temple of Nishihanguan-ji is a collection of several buildings which are good specimens of Japanese temples, ornate, but not very large. The interiors reminded me of those of the Greek Churches in Russia. I visited a large number of other temples, of which the city seems full. At the hotel they had put down Gosha, the Mikado's Palace, on my list to be visited, but, on arriving there, a difficulty was made at admitting me, and my jinrikisha men took me to the government office to procure an order. Here a curious scene presented itself, which a good deal puzzled me, but which I afterwards found was the distribution of prizes for a recent exhibition. Long rows of girls gorgeously dressed, with painted faces, were being marched in procession through the court and about the building, while Japanese gentlemen in European evening dress were directing the proceedings. At length I found the official who had charge of Gosha, who told me I could not see it that day, as it was a holiday, but I might next morning before my return to Hiogo. He was very civil, and sent one of his clerks, who spoke English, to show me everything. This shows the rapid change in Japan, as only four years previously Baron Von Hubner, accompanied by Mr. Enslie, the British Vice-Consul at Osaka, had the greatest difficulty in obtaining the entrance which is now given as a matter of course to every traveller. The palace is more curious than beautiful. It consists of interminable small rooms separated by sliding panels with paintings on the screens. The only room of any size is the hall in which the Mikados were crowned. The gardens would be pretty if they were kept in order, but they are much neglected, as since the removal of

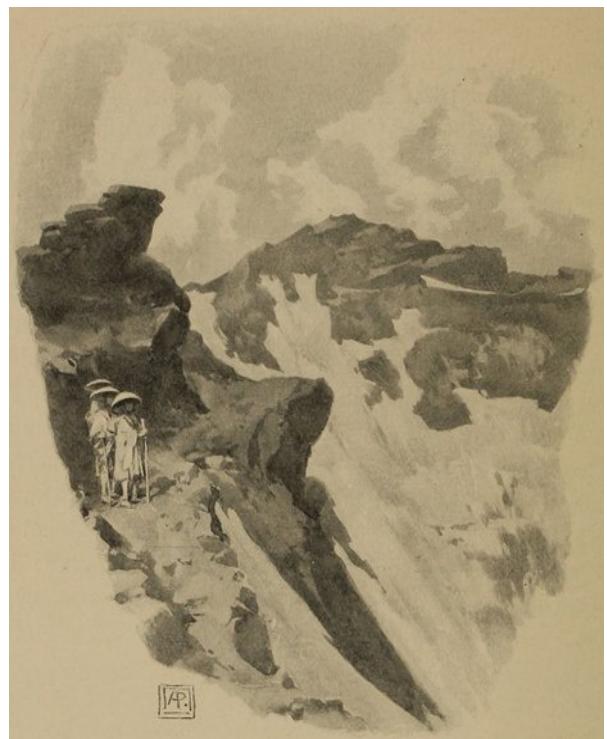
the emperor to Yedo, he has never paid a visit here. Those who now rule in his name seem so afraid of losing their influence that they discourage his travelling, and he remains as constantly at Tokio as his ancestors did at Kioto. Near Gosha is the palace of the ex-Mikados, who have been numerous in history, as it was not uncommon for princes to abdicate in favour of a child and continue to govern. The young Japanese who accompanied me said the population of Kioto was 600,000. Many Europeans are resident here in the service of the Government.

A Visit to Japan, China, and India (1877)

I took my abode at the Yaami Hotel, which is run on European lines and can be well recommended to visitors; it is magnificently situated on a little hill at the edge of the town and affords a splendid view of the whole place. From here all the principal sights of the town are within easy reach. All the places of amusement seem to be concentrated in this direction: some hundreds of tea-houses are here situated side by side in long rows, and various streets round an old Shinto temple are occupied by theatres, tea-houses, show booths, and stands for those who like to try their skill at shooting and slinging. These streets are crowded till late at night with joyous, happy merry-makers. A constant coming and going, a puffing and shouting on the part of the sellers and show-owners, and all the hubbub which we are accustomed to find in European fairs are displayed here.

Japan As I Saw It (1912)

Mt. Fuji



“The crater of Fuji”

Notes in Japan (1896)

Fusiyama, rising in a cone-like form, next became for a short time visible, its summit crowned with pure snow, contrasting with the dark colour of the rocks in the lower parts.

The mountain itself is first seen in faint black streaks, which gradually widen, till, the lines of snow growing small and fine, it is at last revealed in all its naked majesty. Though I have seen numerous perpetual snow-capt mountains in Switzerland, the Pyrenees, &c., I have never witnessed one

presenting, in this point of view, an appearance so remarkable and so curious.

In most cases when the snow melts off, it does so in patches, but here, probably owing to the shape of the mountain, it looks as if portions had been designedly removed in such a way as to leave the white stripes perfect and unbroken, in their course down the sides, yet it is far from presenting anything like a stiff or formal appearance, the lines from a distance seeming to graduate, so as to form a soft and harmonious whole. As the hills beside this object of interest and beauty are small and insignificant in comparison, it stands almost, we may say, alone in its solitary grandeur.

This mountain, as may be presumed from the designs of it which are constantly seen on the lacquer ware, porcelain, &c., is greatly admired by the Japanese. It derives its name, we were told, from *Fusi*, matchless, and *Yama*, mountain, the Matchless Mountain, and is said to be nearly fifteen thousand feet in altitude.

A Lady's Visit to Manilla and Japan (1863)

The Fuji-ya Hotel [at Hakone], where we stayed three days, is considered the best foreign hotel in Japan. We certainly found it most comfortable, and the waiting maids in full Japanese costume redeemed it from being prosaic. From the hotel itself, and from the village street we could look down the valley to the Bay of Odawara, and by a short climb above the village we could get a fine view of Mount Fuji. It was only very gradually that we realized the fascination of this mountain for the Japanese; but as day after day the charm of the many mountain ranges of Japan grew upon us, and yet Mount Fuji always towered above all, lightly touched with snow even after the great heat of summer, we could

understand how it seemed to them the ideal of everything lofty and pure and poetical.*

*The height of Mount Fuji is 12,365 feet—a total that is easily retained by the memory from its accordance with the months and days of the year.

Japan As We Saw It (Bickersteth) (1893)

The ascent of Fuji involves a long, hard climb for weary miles through lava-ashes, sometimes ankle-deep. The violence of the wind on certain portions of the mountain is proverbial, and by some travelers has been described as so appalling that they were fearful lest some furious blast might blow them into space and scatter their remains over a dozen provinces.

Japan (1897)

No wonder that this noble mass is reckoned throughout the length and breadth of Japan the most sacred of natural objects. No wonder that its form appears painted on almost every Japanese vase, drawn in almost every Japanese picture. No wonder that it is supposed to be the abode of Sinto, the founder of the heroic religion of Japan; or that thousands of pilgrims crowd every year to the foot of its imposing slopes, and toil devoutly up its steep ascent. For it stands aloof from all the neighbouring mountains, and lifts its gray head far above them, as if it claimed to be venerated and worshipped by all surrounding nature. In combination of symmetry of outline with giant height, it may well claim to be the matchless mountain of the world.

Round the World in 1870 (1872)

Nagasaki



“Nagasaki”

Narrative of the Earl of Elgin’s Mission to China and Japan (1859)

It must be admitted by all who have had the good fortune to visit Nangasaki, that it is one of the most beautiful places in the world. The harbor is surrounded on all sides with hills and valleys, all beautifully filled with forest trees, and shrubbery of all kinds, of the richest varieties. Here and there are neat farm-houses built in the peculiar Japanese style, with well-cultivated farms, and some of the rarest and most charming birds of song sending forth their sweet notes. Every thing is delightful to the visitor. The town is laid out with wide streets, which are all gravelled, and neatly rolled. The buildings, which are generally not more than two

stories, are mostly built of wood, and are divided into separate apartments by sliding screens, which are made out of wood and fine white paper. In each of these dwellings, the floor parts are covered over with a very heavy thick matting, at least an inch thick, and are kept very neat. At the entrance of all houses and shops, there is a small space or platform left uncovered, where all who enter the same leave their shoes. You could not offer a greater insult to them than to enter their houses with your shoes on. In one room there is always a square space built of tile. In this, a charcoal fire is constantly kept burning: over this, suspended from the ceiling by means of a wire and hook, is the tea-kettle, so that hot water is at all times at hand; and, as the Japanese are great tea-drinkers, the beverage is readily prepared. They are great smokers, generally smoking a small brass pipe,—holding about a half teaspoonfull of tobacco, of their own raising,—with a stem from one to two feet in length. The temples in the place, which are very numerous, are very extensive buildings, elegantly ornamented with gildings, gold, and silver, with numerous idols in them. They are open all the time; and enter one of them at any hour, and your eyes would be sure to fall on some ignorant heathen, upon his bended knees, offering up his devotions to the wooden gods. They perform them in the most humble manner, bowing so low to the idols that they strike the floor of the temple with their foreheads. Their devotions over, they rise and proceed to a box, used for the purpose, and drop in a few pieces of cash, and leave,—no doubt fully satisfied, that, as far as the soul is concerned, they are safe. On the side of the hill, at the right of the town, they have a very handsome burial-ground, surrounded on all sides with trees, &c. Within this home of the dead, I saw some of the handsomest monuments and gravestones that I have ever seen in any part of the world. The bazaars are well filled with the rich laquered ware, and other fine mechanical works, the production of this people.

The houses of the Dutch officials in Decima are unpretending little abodes, generally constructed of wood, with verandahs seaward; the lower story devoted to warehouse purposes, the upper containing three or four small simply-furnished rooms. Up to quite a recent period Decima must have presented rather the aspect of a penal settlement than the abode of a community of merchants. So strict was the surveillance to which the members composing the Factory here were subjected—so severe the restrictions by which they were bound—that one is tempted to believe that the gentlemen who chose the Dutch Factory at Nagasaki as their habitation, must have been the victims of that species of misanthropy which is supposed, in our own country, to induce men to apply for situations in lighthouses.

Returning on board the *Furious* with our report of Decima and its inmates, we landed again in the afternoon to explore the town of Nagasaki. As we neared the crowd of boats moored at the stone steps of the wharf, I experienced that feeling of pleasurable excitement, the keen edge of which becomes so blunted by the very necessity of the traveller's vocation, that he often despairs of ever again experiencing those delightful sensations incidental to strange and novel scenes which first lured him away from his fireside. Up to this moment, the town itself had been only partially visible, for a sort of embankment runs along the shore at a distance of a few yards from the sea, and in the hollow behind it are situated the principal streets. There was no great crowd collected to watch our landing—foreigners were becoming a daily sight—and we were allowed to follow our inclinations in our choice of a line of exploration.

A flight of steps ascends the embankment, at the top of which is situated one of the official residences of the Governor. This embankment, which is in fact a sort of raised parterre, is of considerable width, and a broad street runs along its whole length. Crossing this, we reach the head of the flight of steps that descend into the town, which now lies at our feet. The view is peculiarly striking, especially to the stranger who has just arrived from China. Instead of an indefinite congeries of houses built apparently on no settled plan, and so close together that the streets which divide them are completely concealed, we saw before us a wide spacious street, about a mile in length, flanked by neat houses, generally of two stories, with tiled or wooden roofs, and broad eaves projecting over the lower story. A *pavé* ran down the centre of the street, on each side of which it was carefully gravelled to the gutters. No wheeled vehicle or beast of burden was however visible, but, in default, a plentiful sprinkling of foot passengers gave it an air of life and animation. It terminated in the distance in a flight of steps, which soon disappeared amid the foliage of the hill-side, crowned with a temple or tea-house, or gleaming with the white-washed walls of some fire-proof store house.

As we traversed its entire length no foul odours assailed our nostrils, or hideous cutaneous objects offended our eyesight; nor did inconvenient walls or envious shutters debar us from inspecting, as we passed along, the internal economy of the shops and dwellings on each side. Light wooden screens, neatly papered, and running on slides, are for the most part pushed back in the daytime, and the passer looks through the house, to where the waving shrubs of a cool-looking back-garden invite him to extend his investigations. Between the observer and this retreat there are probably one or two rooms, raised about two feet from the ground; and upon the scrupulously clean and well-wadded matting, which is stretched upon the wooden floor, semi-nude men and women loll and lounge, and

their altogether nude progeny crawl and feast themselves luxuriously at ever-present fountains. The women seldom wear anything above their waists, the men only a scanty loin-cloth. In the mid day, during the summer, a general air of languor pervades the community: about sunset the world begins to wash, and the Japanese youth, like copper-coloured Cupids, riot tumultuously.

Narrative of the Earl of Elgin's Mission to China and Japan (1859)

Since the opening of the port of Nagasaki to other nations besides the Chinese and Dutch, its trade has been greatly enlarged. The harbour is now gay with the ships of all nations, and a brisk trade has sprung up between Japan and China—a trade which the quiet old Dutchmen never seemed to have dreamed of. Large quantities of seaweed, salt fish, and sundry other articles are exported to China; while the Chinese import medicine of various kinds, Sapan wood, and many other kinds of dyes. The exports to Europe are chiefly tea, vegetable wax (the produce of the Rhus already noticed), and copper, which is found in large quantities in the Japanese islands. At present there is little demand for our English manufactures, but that may spring up in time. Although Nagasaki may never become a place of very great importance as regards trade, it will no doubt prove one of the most healthy stations in the East; and may one day become most valuable as a sanatorium for our troops in that quarter of the globe.

Yedo and Peking (1863)

The charm of Nagasaki lies in its unsurpassed environs, in its really beautiful situation on the blue bay, that is spreading out before the eye like a large and picturesque inland lake, affording a beautiful panorama. The streets run along the harbour in terraces, climb up on both sides to the hills and mountain ranges, which form here and there charming little

valleys, and rise at the bay's end in the Campira mountain to a height of 1,500 feet. All round the vegetation is in full display. Persimmon, wax and camphor-trees, camellia and gardenia are here at home, together with ivy, thistle, willow, and fir-trees. Alongside the beech and oak we see the pinnated bamboo and the palm tree, and all these representatives of the tropical and the temperate zone grow and bloom alike in beauty and abundance. All ideas of a geographical division of the flora over the earth seem to be lost here. It is chiefly this strange and peculiar mixture of products of the tropical and temperate zone which makes such a great impression on the foreigner, an impression which he will not easily forget and which leaves admiration and surprise in his mind.

Japan As I Saw It (1912)

Nara



"Cherry-tree and lanterns, Ni-gwatsu-dō, Nara"

Notes in Japan (1896)

As night fell we reached the ancient town of Nara, the capital of this country from the sixth to the seventh century of our era, still the sacred city, whose temple contains the largest bronze Buddha in Japan. The moonlight was streaming through the avenues of cryptomerias and fir trees, and over the heavy-roofed gables of the temples, as we wound our way, followed by our jinrikshas, up the rocky path, disturbing the sacred deer lying under the splendid old trees (one cryptomeria measured thirty-

six feet round) to the tea house close to the principal temple. But alas! the pilgrims had filled it, every mat was taken, and we had to turn our weary steps—twenty-six miles' jolting in a jinriksha is somewhat fatiguing—down the glen again, and finally found refuge at midnight in a tea-house in the town.

Journal of a Lady's Travels Round the World (1883)

The Buddha [at Nara] was ... well worth a visit. The actual image is fifty-seven feet high, and seated on an enormous lotus flower. It is made of small plates of bronze, and the comparatively modern head is surrounded by a halo of gilded wood. It is much more effective than the one we saw in Kyoto, the figure being complete, but both evidently lack the artistic beauty of the famous one at Kamakura, not far from Tokyo. We had not sufficient time to visit that Buddha while at Tokyo, but even from photographs could tell that its face possessed a dignity and characteristic self-concentration of expression which was wholly lacking in those at Kyoto and Nara.

Japan As We Saw It (Bickersteth) (1893)

Nikko



“The Nikko road”

Japan: Described and Illustrated by the Japanese (1897)

From this point on to Nikko the road is one grand avenue between magnificent trees, whose continuity of shade was only broken by intervening villages. I never saw a road like it anywhere. If one can imagine the fine old trees of Bushy Park planted on either side of a road from London to Canterbury, set closely together, sometimes not six feet apart, he may form a conception of this royal road. As we drew nearer Nikko, we found them planted on each side of the way in double rows, so that foot-passengers walked under shade on either side of the main road. In truth, it continually suggested the long nave and aisles of some grand

Gothic cathedral, like that of Seville, for instance, and crowded with worshippers; the great distinction being the indefinite length; for overhead, the branches, arched together, make even at midday a "dim religious light." For centuries the ruler of Japan was accustomed to visit Nikko either in person or by an envoy, to worship at the graves of his ancestors; and these trees were planted to shield the royal pilgrim from the sun or rain. The largest ones are nearest the holy place, and were the first planted. Near Imiachi, five miles out of Nikko, the traveller in the middle of the road looking, say forty feet ahead, cannot discern a single interstice between the line of tree trunks; it is one unbroken row of pillars, one continuous aisle. I have as yet seen nothing in Japan more grand than this avenue of trees which for more than thirty miles lines the way to the shrines of Nikko.

Rambles Through Japan Without a Guide (1892)

It is a tiresome thing—this sight-seeing. A few hours is enough. Yesterday, leaving behind the great temples and shrines, we followed the banks of the Daiya-gawa, passing through a suburb of Nikko quite distinct from the pilgrim's part of the town. The streets are all at right angles, and through many of them runs a sparkling stream of pure water in pebble-lined aqueducts. Everywhere between this and the pilgrim town are evidences that at one time Nikko was of far greater importance and magnificence than to-day. Street after street along the hillside is lined with solid walls of massive masonry, sometimes six to eight feet high, and from three to five feet thick at the top. Flights of stone steps lead upward into spaces of desolation choked with brambles, covered with thickets. Here and there one finds a paved court thus enclosed; but empty, desolate; and each of these, Waku tells me, was the site of some temple or monastery of ancient days which has disappeared, leaving only the stone foundations.

Rambles Through Japan Without a Guide (1892)

Two distinct impressions of Nikko were left on our mind, for that first afternoon was damp and sunless, and the great trees towered above us through the mist, and the gold and colours of the temple roofs and walls were subdued into a soft dreamy beauty which we shall never forget. The next morning was brilliant in the extreme, each colour was intensified by the sunlight, and each building looked like a lovely mosaic set in the dark background of solemn fir-trees.

Japan As We Saw It (Bickersteth) (1893)

Osaka



"Dotombori—a popular amusement quarter in Osaka"

Sights and Scenes in Fair Japan (1910)

Osaka is a large city (476,000 inhabitants) on the sea-coast, and only an hour and a half's railway journey from Kyoto. It is the Liverpool of Japan—more useful, therefore, than ornamental in appearance; but its long rows of merchants' offices and shops are redeemed from monotony by the numerous canals, crossed by a number of fine bridges, which intersect every part of the city.

Japan As We Saw It (Bickersteth) (1893)

Osaka, with a population of nearly half a million, is the second city in the empire, and whilst being the Manchester of Japan, is at the same time an ancient city, and first came into prominence in the sixteenth century, when Hideyoshi, who has been called the Napoleon of Japan, made it his fortress and capital.

Rambles in Japan (1895)

The Dutch describe Ohosaka as a more attractive resort than even Yedo. While this latter city may be regarded as the London of Japan, Ohosaka seems to be its Paris. Here are the most celebrated theatres, the most sumptuous tea-houses, the most extensive pleasure-gardens. It is the abode of luxury and wealth, the favourite resort of fashionable Japanese, who come here to spend their time in gaiety and pleasure. Ohosaka is one of the five imperial cities, and contains a vast population. It is situated on the left bank of the Jedogawa, a stream which rises in the Lake of Oity, situated a day and a half's journey in the interior. It is navigable for boats of large tonnage as far as Miaco, and is spanned by numerous handsome bridges.

Narrative of the Earl of Elgin's Mission to China and Japan (1859)

Osaca comes next of Japanese cities to Yedo in size and importance, and contains a population which has been variously estimated at from 300,000 to 750,000; probably half a million would not be far from the true figures. It has been not inaptly called the Venice of Japan, for it is intersected by a number of branches of the river Yodo-gawa, which flows down from above Kioto, and these form, as do the canals in Venice, important highways. They are, however, broader and cleaner than the drain-like channels (the Grand Canal excepted) which run through the European city; and the sampans which ply on them being all made of unvarnished pine-wood, and floored with neat mats, are, to our eyes, more inviting,

and scarcely less shapely, than the gloomy-looking gondolas of the Queen of the Adriatic. On the other hand, the latter need never fear that her architectural beauties are rivalled by any Osaca buildings, for the houses which line the river banks here are nearly all of wood and plaster, and though picturesque in their gables and their balconies, look poor and unsubstantial. ...

The streets of Osaca, like those of any large Japanese town, are daily witnesses of sights very similar, and yet very dissimilar, to those which we may see in many European towns. That there is in Japan a complete social system is evident from the existence there of many of the 'hangers-on' to society, which can only exist in a civilised country.

As we casually turn the corner of a street we come upon the sound of music, and a few yards away see a man, his face half hidden by an immense plaited bamboo hat of the shape of an upturned bowl, playing on a guitar, while his wife or daughter standing by accompanies his music with her voice.

In another street we find a small crowd of natives collected round a strolling juggler, who is spinning a number of tops in some wonderfully abstruse manner, or swallowing separately needles and a thread, and then reproducing the latter with the former strung upon it.

In a little enclosure leading out of another street, we find a wrestling-match going on, wrestling being a very ancient sport in Japan, dating indeed from a period before our Christian era, and having once, it is said, decided the succession to the Imperial throne.

We may turn aside out of another street, and enter a Japanese version of a 'Madame Tussaud's'—an exhibition of life-size figures, made of wood, representing various scenes in ordinary Japanese life—'wood-works' in fact, instead of 'wax-works.' The figures are admirably modelled, the faces true to life, the postures natural, and the costumes equally so; and the

tendency of all Japanese art to take a grotesque line, and excel in it too, is visible in the treatment of almost all the subjects. A barber at his work; a stage actor; a group of beggars; a pilgrimage to Fusi-yama: such are some of the subjects chosen, and nearly all are extremely well represented. ...

Turning up one of the broader streets in the city, we come to a shop that takes up as much street frontage as at least six ordinary shops. There is indeed no rich display of colours to catch the eye of the passer-by; merely a large expanse of floor, covered with the fine mats which form the invariable carpets in Japan, and backed by tiers upon tiers of shelves. But the attendants who are sitting on their heels on the aforesaid mats will soon, if we like, cover half the floor with a profusion of silks and crapes, plain and patterned, simple and embroidered; the pieces are all ticketed with fixed prices, and we can invest in some of the crapes for which Osaca is famous without any trouble of 'haggling.' We hardly need the evidence of a shop such as this to conclude that there is a fair amount of dressing and 'style' among the aristocracy of Japan.

Round the World in 1870 (1872)

Osaka is an hour and a half distant from Kobe by rail. This is the Chicago of Japan, being the greatest commercial and manufacturing center of the empire. Crowded streets and smoking chimneys indicate its great activity.

Around the World Via Siberia (1902)

The city is built on a plain, intersected with numerous rivers and canals, crossed by no fewer than 808 bridges, giving it the appearance somewhat of Venice. The houses are mostly one-storied, and of unpainted wood, and the streets are very long, while telegraph poles and wires are abundant, and the whole place is illumined by the electric light. The great sight is the castle, one of the strongest in the world, with enormous blocks of granite

as large as those used in the pyramids, and brought from Nagasaki. Tickets giving permission to view the interior we obtained at the Foreign Office.

There are three moats filled with water, and from the donjon or keep a magnificent view of Ozaka was obtained, while we observed snow lying on the mountains in the distance. Some of the blocks of granite were 20 feet long, and 15 feet high. In the centre formerly stood the most magnificent palace in Japan, but it was burnt during the revolution of 1868. Truly if the Japanese are small in stature, their ideas were great, for this powerful and inaccessible castle is raised stone upon stone from a level plain, and possesses no advantage in natural site, as Heidelberg, Ehrenbreitstein, or Gibraltar.

Impressions of a Journey Round the World (1897)

We spent the next morning in some visits to a few of the most famous temples in Kyoto. One of the largest, called *Kyomizudera*, is built on the hill near Yaami's Hotel, and from its wooden platform, used for sacred dances, we had another fine view of the city, and could even see the smoke of Osaka, some forty miles away, in the extreme distance.

Japan As We Saw It (Bickersteth) (1893)

Seto Inland Sea

After leaving Kobé we entered the famous Inland Sea, or rather strait, between the islands Nippon and Kiusiu. I wish I could describe the matchless beauty of the Inland Sea. For hours our course lay among and between islands seemingly without number, and of all sizes and shapes. They are all verdure clad. Some are not more than a few feet in diameter, others are large enough to furnish homes for settlements of the fishermen whose myriad boats, meeting the eye at every turn, add greatly to the charm of the scene.

Jottings of Travel in China and Japan (1888)

The day broke, as usual of late, in unclouded splendour. We were now in the Suonada, or inland sea, which, in fact, as we continued our sail over its transparent waters, resembled a "succession of lovely lakes," one opening into the other. When the vessel was in the centre of one of these, no outlet was visible, the land on each side consisting of islands so closely grouped together as often, from a distance, to present the appearance of one unbroken shore. From the stern we could discern the opening by which we entered, now dwindled in the distance almost to a needle's point, whilst the hills before us, apparently united, seemed to leave no visible means of egress. ...

The evening of the 9th of June was especially beautiful. We were approaching Nivarra, where we were told our steamer had anchored on her last trip. The land on all sides appeared to be so close to us, that we seemed to be threading our way for hours through a maze of shadowy islands. It was a still, calm evening, "clothed with the moon and silence." The calm expanse of water, undisturbed even by a single ripple, was like a

mirror in which the few lights visible from the shore appeared reflected. A scene of more entrancing beauty could not be imagined, some of these lights being perched like eagle's eyries amid the crags, while others close to the water's edge, to my fancy, resembled with their reflection long gilt spears with jewelled tips. ...

Next morning, we passed very near the mansion or castle of a Damio, an ugly-looking pile close to the beach, consisting, as far as we could discern, of a house surrounded by high walls.

A Lady's Visit to Manilla and Japan (1863)

Shimoda



"Simoda"

Narrative of the Earl of Elgin's Mission to China and Japan (1859)

Simoda is a mean place compared with Nagasaki; and it is difficult to conceive why Commodore Perry should have fixed upon it as a port. Even in those days it was little more than a fishing village, and since then it has been visited by an earthquake, from the effects of which neither town nor harbour has yet recovered. Always exposed, even where the anchorage was tolerable, there is now no holding-ground in the event of a storm, so completely did that terrible convulsion of nature change the surface of the bottom.

The town, which is situated at the debouching of the small river into the sea, is composed of a few mean streets, running at right angles to each

other, and contains, probably, from three to four thousand in habitants. At one corner of it is a bazaar established for the benefit of foreigners, containing lacquer of a superior description to that exhibited at Nagasaki, and sundry articles of native manufacture I had observed before. Among others I bought some waterproof greatcoats for eighteenpence a-piece, made of wax paper, and as completely effectual in a storm of rain as the best macintosh that ever was manufactured. They are very light and portable, the only drawback being a liability to tear; but then they are half the price of a pair of white kid gloves.

These bazaars are the most tantalising of resorts. There is so much displayed, and it is all so beautiful and new that one walks through avenues of brilliant novelties in a stupefied condition of mind, and with a strong sensation of overwhelming responsibility. If anybody would only come and tell one which to choose, and what was most likely to be admired at home. Alas! everybody else is buying furiously; nobody seems to have a doubt upon the subject; all the best things are being bought up under your nose, and there you stand bewildered and dismayed; so you finally determine to buy recklessly and indiscriminately, until your pocket is emptied of its contents.

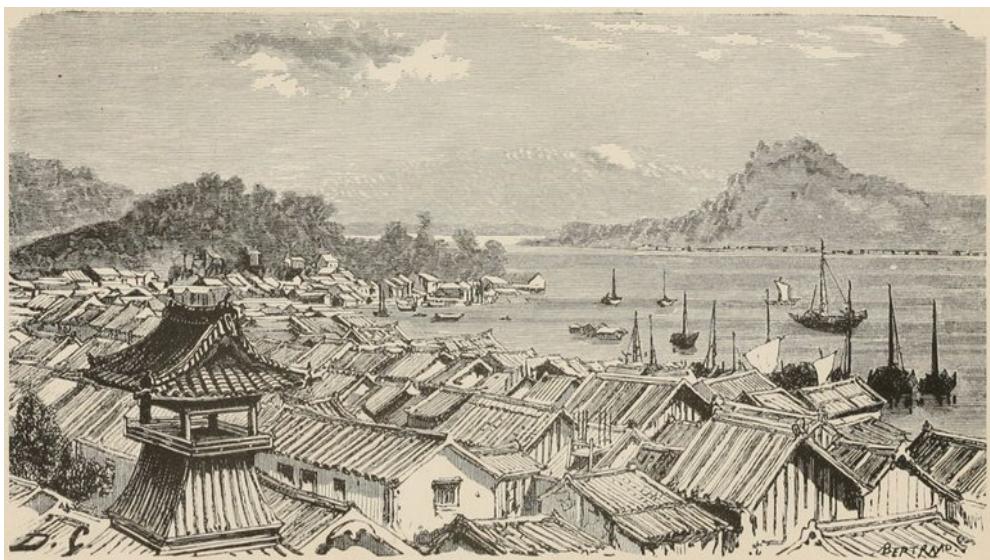
Narrative of the Earl of Elgin's Mission to China and Japan (1859)

Simoda is not so good-looking a place as Nagasaki. The streets are narrow, and at their intersections have gates, which can be easily closed, should any emergency require it. At various points are placed stone monuments, on which are inscribed the municipal laws of the place, so that the population can at all times be acquainted with the laws by which they are governed. The houses, which are all finished in an ornamental style of stucco-work, and other materials, are nearly all of one story, and without chimneys. On the roofs are various kinds of wire-work,

ingeniously placed, so as to prevent the crows, which are very numerous in the town, from alighting on the same. Behind the town is a beautiful valley, which extends several miles, through which a plentiful stream of water flows. On the banks of this river are located rice and grain mills. The high and mountainous hills, which surround the town on all sides, are thickly wooded, and present a beautiful appearance from the shipping. There are about eighteen hundred houses in the town, each one of which contains from ten to fifteen inmates. The harbor of Simoda resembles very much in shape a fan. The town of Simoda is in a bight on the left of the harbor, and cannot be seen until you are well in, and pass the high bluffs which hide it from the entrance. Less than a mile from Simoda is a beautiful white, shiny beach, hard enough for a racecourse, over which the swell of the ocean sweeps twice a day. In the rear is a little village occupied by fishermen.

A Cruise in the U.S. Steam Frigate Mississippi (1860)

Shimonoseki



"Simonoseki"

Japan in Our Day (1872)

After waiting some hours until the current had subsided, we steamed onward, soon cleared Biscuit Point, and, unimpeded by any further obstacle or danger, passed the town of Simonosaki, which lay to our right. It is a very large straggling place, situated at the base of a long range of low hills, on the island of Nipon, and is said to extend three miles along the coast. Were it open to foreigners, it would doubtless prove a most advantageous port for European merchants.

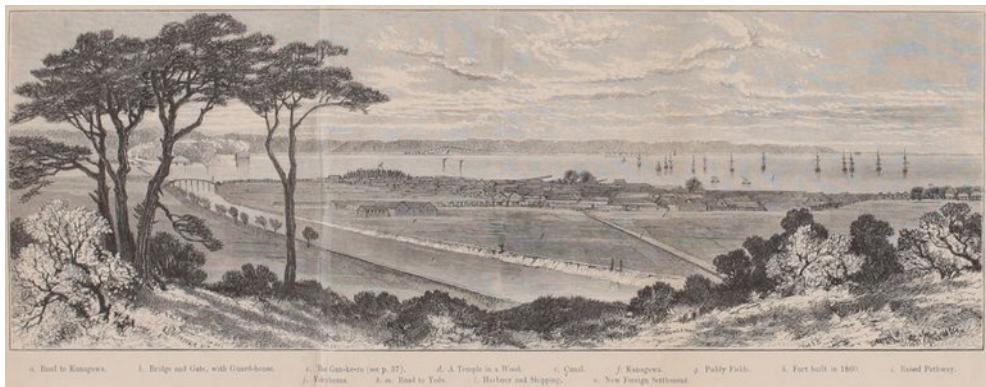
The harbour, in which we saw a number of junks lying at anchor, is large, well sheltered, and very attractive, from the mountains and hills by which it is encompassed. It is considered a very wealthy place, and being on the high road to Yedo, every Japanese or Korean from Kiusiu or the

Korea, generally stops there for rest before he commences his journey to the capital. It contains a great many godowns and commercial houses, one Prince's residence, and an endless number of temples.

The native trade with the neighbouring coasts and Korea is very extensive. All travellers from the opposite or Kiusiu side are ferried across to Simonosaki from the little village of Kokura. One of the Daimios has a very beautiful house here. A fine long avenue of straight trees, which can be seen bordering the river's edge for a long distance westward, denotes the highway from Nagasaki. This road, as far as has been seen by Europeans, is always most carefully kept in order, the large trees with which it is regularly planted forming a delightful shelter from sun or rain.

A Lady's Visit to Manilla and Japan (1863)

Yokohama



"View of Yokohama from the hills behind the town"

Yedo and Peking (1863)

When the American squadron first visited Yokohama in 1854, it was but a small fishing village, containing probably not more than 1000 inhabitants. Now the population amounts to 18,000 or 20,000, and a large town covers a space which was formerly occupied by rice-fields and vegetable gardens. The town is built on the flat land which extends along the shores of the bay, and is backed by a kind of semicircle of low richly-wooded hills. It is about a mile long, and a quarter to half a mile in width but it is increasing rapidly every day, and no doubt the whole of the swamp which lies between it and the hills will soon be covered with buildings.

A large customhouse has been erected near the centre of the town, the foreign allotments being on the east side of it, and the native town chiefly on the west, so that foreigners and natives are kept each by themselves. A broad and deep canal has been dug round the town, and is connected with

the bay at each end. It will be seen, therefore, that with the sea in front, and this canal carried round behind, the place can easily be completely isolated. Guardhouses are placed at the points of egress, and no one can go out or come in without the knowledge of the guards, and consequently of the Government. As I have already hinted, the Japanese have been much abused for this arrangement; but it is possible, indeed I think it highly probable, that it has been intended more for our protection than for anything else.

Yedo and Peking (1863)

The Gan-ke-ro ... is a large building at the back of the town, erected by the Government for the amusement of foreigners. Here, dinners, suppers, and plays, can always be "got up on the shortest notice." In other respects this and the buildings in the surrounding neighbourhood are much like the tea-houses in the town of Nagasaki. Scenes of debauchery and drunkenness are common, and even murder is not infrequent. Over such matters one would willingly draw a veil; but truth must be told in order to correct the impression which some persons have of Japan—namely, that it is a very Garden of Eden, and its inhabitants as virtuous as Adam and Eve before the fall.

Yedo and Peking (1863)

The most beautiful part of the city is the bluff. Across the bridge, near the mission-house, the road leads along the bank of a canal for a few steps, and then, making a sudden turn, takes its course up the hill, which rises gradually to about two hundred feet above the level of the ocean and extends several miles. This road is very pretty, with embankments on one side, and on the other views of the Buddhist cemeteries, and occasional glimpses of the sea. The foreign residences on the bluff are very pleasant, and some are even elegant. Here also are tea-houses, where we can sit and

enjoy the view of the settlement and the harbor whilst drinking the cup of tea which is always offered to the casual visitor by the smiling Japanese girl.

The foreign cemetery on the bluff is a sweet, quiet spot, more home-like than anything else in this strange land.

In the native city the principal street is called Curio street by the foreigners, and To-ri by the natives. Here the curious China *lacquer* and native woodenware are temptingly arranged.

The Sunrise Kingdom (1879)

In the two days that have passed since my arrival I have seen much of Yokohama, and my appetite for sightseeing seems to grow with every hour. Our friends have gone to the races. This is a sort of holiday with the foreign population of Yokohama. As it is an English or American, rather than a Japanese institution, I shall, instead of going to the grounds, devote this afternoon to letter writing.

We are very comfortably fixed at the Grand Hotel. If the dining-room is not a Babel in the way of noise, it is one so far as a "confusion of tongues" can go to make it so. It seems to be a gathering place for specimens (not always of the choicest) of all sorts of nationalities; for you can meet Americans, Englishmen, Frenchmen, Germans, Dutch, Spaniards, Russians, Hindoos and even Armenians there. The servants are Japanese, the steward is a Chinaman who speaks excellent French, the clerk in charge of the office is Portuguese, the comprador is of course a Chinaman and, if I remember rightly, the night watchman is a Wallachian.

Lottings of Travel in China and Japan (1888)

I am not in the habit of running to fires in Philadelphia, but I have just witnessed one here, and found much entertainment in the spectacle, although when I got back to the hotel I found that an intaglio that I had

worn attached to my watch chain had parted company with me whilst in the crowd.

Shortly after luncheon I went to the Japanese suburban village of Homura, to make a small purchase. I had finished my business and was examining some painted screens which the polite shopkeeper was showing me, when a young girl rushed into the shop to inform him that there was a fire. Without another word, he left me, hurriedly exchanged his straw sandals for wooden ones, and darted down the street. Curious to see how they order these things in Japan, I followed him, and was soon one of the motley crowd that rushed over the bridge connecting Homura with Yokohama.

The fire was in Chinatown, in the establishment of a shoemaker, opposite to Mr. Cock-Eye's tailor shop and next door to Mr. Ah-Why's carpenter shop. It was a sort of sailors' quarter, and close by were quite a number of low-looking places with high sounding titles, such as *Café de l'Univers*, *Boulangerie Provençale*, *A la descente des Marins*, etc. Chinese shopkeepers, Japanese men, women and babies, Chinese and Japanese coolies, American sailors, and an assorted lot of Europeans, helped to make up the crowd. With the exception of the Germans and Americans who belong to the fire company, all were more or less excited. Japanese policemen, clad in white duck uniforms, were present in large numbers, and were running hither and thither as if bewildered. There were also several Japanese bearing long poles, at the top of which there was a painted cube or sphere, from which strips of paper were hanging. These devices were to represent the fire-god, whose presence is expected to put out the fire; or, that failing, to prevent its extending.

The crowd was a docile one and was easily kept outside of the line. When I had spent some time watching the Chinamen bringing their effects out of the burning building, and was wondering how they had managed

to stow away so much trash in so small a place, they were still at it. Finally, when the house was destroyed there came a party with long bamboo ladders, which they rested against the next building, and, without any apparent reason, for the danger was over, they clambered up and down like so many monkeys. Fires usually do great damage in such towns as this, and thus the excitement is easily accounted for. I would have been sorry to miss seeing the crowd, which was interesting because of the varied elements of which it was composed.

Jottings of Travel in China and Japan (1888)

Yokohama is perhaps, one of the least interesting of Japanese cities, as it is essentially a modern European settlement, around which a native town has grown. There are large hotels, tempting curio shops, bazaars, banks, post office, etc., which are uninteresting to the sightseer in Japan. One's curiosity and interest in these are soon exhausted.

Impressions of a Journey Round the World (1897)

Glossary

The following glossary lists most of the Japanese terms, and a few non-Japanese terms, that appear in this book. The headwords in **boldface** indicate the modern spellings in Hepburn romanization. They are followed by brief definitions in English, their representation in Japanese, and, in a **sans-serif** font, the alternate spellings as they appear in the texts herein. When an alternate spelling would fall elsewhere in the alphabetical listing, a cross-reference to the main entry is included.

Even today, the spelling of Japanese words in the Latin alphabet is not completely standardized. It was even less consistent in the 19th century, and most of the writers whose works are quoted seem to have reproduced whatever spellings they happened to come across without regard to how accurately or consistently they represented the Japanese phonemic system. Some writers just seem to have created their own spellings to try to represent Japanese words as they heard them. As a result, some words, such as *jinrikisha* or Tokyo, are spelled in a number of different ways.

I was unable to identify the current referents of some of the place names. Those are indicated as “uncertain.” If any reader is able to identify them, please contact me.

Ad-zu-ma Bashi → Azumabashi**Ainu**

the indigenous people of Hokkaido and of islands to the north

アイヌ

Aino

Akasaka

a district in central Tokyo

赤坂

Ame-no-Uzume-no-mikoto

a Shinto goddess

天鈿女命, 天宇受壳命

Uzumé

Amida

a celestial Buddhist figure; Amitabha

阿弥陀

amma

massage

按摩

a-ma, ā-ma

andon

an oil lamp with a paper shade

行灯

an-don

Arashiyama

a mountain and district in western Kyoto

嵐山

arigatō

"Thank you."

ありがとう

Arima

a village in southeast Hyogo Prefecture

有馬

Asakusa

a district in eastern Tokyo

浅草

A-sa-ku-sa

Asakusa Kannon

a Buddhist temple in Asakusa, Tokyo; also called Sensōji (淺草寺)

浅草觀音

Asakusa-Kwannon

Ashinoyu

a hot springs resort in Kanagawa Prefecture

芦ノ湯

Asses' Ears → Danjoguntō**Atagoyama**

a hill in central Tokyo

愛宕山

Atago-yama, Atango-yama

awabi

abalone

鮑, 鮑

awabie

Awaji

an island in the eastern part of the Seto Inland Sea; Awajishima (淡路島)

淡路

Awata

a district in Kyoto

粟田

Azumabashi

a bridge over the Sumida River in Tokyo

吾妻橋

Ad-zu-ma Bashi

baka	Biwako
an idiot; a fool バカ, 馬鹿	Lake Biwa, a large freshwater lake in central Japan 琵琶湖
bacca	Biwa
ban	Biyodoin → Byōdōin
a category of gold coins, including koban (小判) and ōban (大判) 判	bokuchikujō
Banko	pasturage; a ranch 牧畜場
Banko ware, a style of pottery; also called Bankoyaki (万古焼) 万古	Bokujo
Bentendōri	boo → bu
a district in central Yokohama 弁天通	Bōshū
Benten-Doré, Benten-Tori	the former name of a section of southern Chiba Prefecture; also called Awanokuni (安房国) 房州
bentō	Brocken and Vulcan Islands
a box meal 弁当	names given by Western explorers to some of the Izu Islands. The Japanese names are uncertain.
Benzaiten	bu
the God of Music, Eloquence, and Wealth; one of the seven Gods of Good Fortune; also called Benten (弁天) 弁財天	a unit of currency 分
Ben-ten	boo
bettō	bugyō
a horsekeeper; a rickshaw puller 別当	a public official; a magistrate 奉行
betto	Buñio
bikunin	Byōdōin
a Buddhist nun; also called bikuni (比丘尼) 比丘尼ん	a Buddhist temple in Uji, Kyoto 平等院
	Biyodoin
	Campira, Compera → Konpirasan

Castilla	daimyō
a kind of Portuguese sponge cake associated with Nagasaki カステラ	a feudal lord 大名 Daimio, Daimiyō
casteira, Castera	
cha dai	Daiyagawa
a tip paid at an inn, teahouse, etc. 茶代	a river in Nikko, Tochigi Prefecture; flows from Lake Chūzenji (中禅寺湖) to the Kuni River (鬼怒川) 大谷川
chirimen	Danjoguntō
silk crape 縮緬	the Danjo Islands; an island group west of Kyushu 男女群島 Asses' Ears
Chūzenji	Dannoura
a Buddhist temple in Nikko 中禅寺	a section of the Shimonoseki Strait between Honshu and Kyushu; the site of a major sea battle in 1185 壇ノ浦 Dan-no-ura
coban → koban	Darbutz → Daibutsu
c'tah obee → shitaobi	Dejima
Daibutsu	a small artificial island in Nagasaki Bay. Dejima was the only place in Japan where foreigners were allowed to reside and trade during the Edo Period. 出島
a large statue of Buddha. Two of the most visited ones are in Kamakura and Nara. 大仏	Decima, Desima
Dai Butsu, Dai-Bootz, Dai-butsz, Darbutz	Dosembō
Dai Cheenara → Kawasaki Daishi	a district in southeastern Kyoto 童仙坊
Daikokusama	Dōtonbori
the God of Riches; one of the seven Gods of Good Fortune; also called Daikokuten (大黒天)	an amusement district in Osaka 道頓堀 Dotombori
大黒様	
daikon	
a giant white radish 大根	
dai-kon	

dzukin → zukin

Ebisu

the God of Fishing and Commerce; one of the seven Gods of Good Fortune

恵比須, 恵比寿, 夷, 戎, 蟻子

Ye-be-su-sama

Edo

the largest city in Japan and the center of government in the Edo Period (1600–1867). The city's name was changed to Tokyo in September 1868. (Also spelled Jedo, Jeddo, Yedo, and Yeddo in nineteenth-century English texts.)

江戸

Yeddo, Yedo

ennichi

a regular festival day at a Buddhist temple or Shinto shrine

縁日

Enoshima

an offshore island on Sagami Bay, about nine kilometers from Kamakura

江ノ島

Epunga

a place near Nagasaki. The Japanese name is uncertain.

eta

a class of people who suffered severe discrimination during the Edo Period. They were allowed to live only in certain areas and to engage in certain occupations, such as leatherworking and the disposal of dead animals. Their descendants and others continue to suffer prejudice and discrimination. The term "eta" is used now only in historical contexts.

穢多

yeta

Ezo

the islands north of Honshu, particularly Hokkaido; also, an indigenous inhabitant of the region

蝦夷

Yesso, Yezo

Fuji-san

Mt. Fuji, the tallest mountain in Japan

富士山

Fuji, Fu-ji, Fusi-yama, Fusiana, Fujiana

Fujisawa

a city south of Tokyo in Kanagawa

Prefecture

藤沢

Fuji-sawa

Fujiya

a hotel in Hakone

富士屋

Fuji-ya

Fushimi

a district in southern Kyoto

伏見

Fujimi

futon	a thick mattress or bed quilt 布団	Gosho	a palace of the Emperor 御所
Gankirō	a brothel in Yokohama that catered to foreigners 岩亀楼	Gosha	
Gan-ke-ro		Gotō	a group of islands west of Nagasaki 五島
geisha	a woman who dances, sings, and provides companionship at banquets and parties 芸者	Gotto	
gaisha		goza	matting made from rushes 莫蘆
geta	a wooden clog or sandal 下駄	Gumma	a district, now a prefecture, north of Tokyo 群馬
ghe-ne, ghe-ni → zeni		Hachimanjin	the God of War 八幡神
Gifu	a district, now a prefecture, in central Japan 岐阜		Ha-chi-man-sama, Hatchiman
Ginza	a commercial district in Tokyo 銀座	Hachiōji	a city west of Tokyo 八王子
gobō	a plant with an edible root, sometimes called a great burdock 牛蒡	Hachiogi	
gobbo		Hakodate	a port city near the southern tip of Hokkaido 函館
gohei	a staff decorated with strips of white paper; used in Shinto ceremonies 御幣	Hakodadi	
		Hakone	a mountain resort southwest of Tokyo 箱根
		hanagami	Hakoné, Hakoni
			a paper handkerchief 鼻紙
			hana gami, hana-gami

happi	Hizen
a loose jacket	the former name of a district in Kyushu
法被	now encompassing Saga Prefecture and
how-odie	most of Nagasaki Prefecture; known for
	the pottery produced there (Hizen yaki,
	肥前焼き)
	肥前
harakiri	Hodsugawa → Hozugawa
suicide by disembowelment; also called	
seppuku (切腹)	
腹切り	
Ha-ra Ki-ri, hara kari, hara kiri, hara-kiru,	
hara-wo-kiri, hari-kari	
Haruna	Homura → Honmura
a Shinto shrine in Gunma	
榛名	
hechima	Hondō
the loofa vine or fruit; the fiber made from	the main building of a Buddhist temple
the loofa	本堂
糸瓜, 天糸瓜	
hibachi	Honmoku Misaki
a charcoal brazier used for heating	a cape in Yokohama
火鉢	本牧岬
hibacho, hi-ba-chi, shibatchi	Misaki
Hikone	Honmura
a city in Shiga Prefecture	a district in Yokohama
彦根	本村
Hiogo → Hyōgo	Homura
hiragana	Honshū
one of the two syllabic character systems	the main island of Japan
for representing the pronunciations of	本州
Japanese words; mainly used for native	Honshiu
Japanese vocabulary, including prefixes,	
suffixes, and grammatical particles	
ひらがな, 平仮名	
Hirakana, hi-ra-ga-na	
	Horikiri
	a place in Katsushika, Tokyo, known for
	its iris garden
	堀切
	Hori-kiri
	Hōryūji
	a Buddhist temple in Nara
	法隆寺
	Horiuji
	how-odie → happi

Hozugawa	Iōjima
a river that runs through southern Kyoto 保津川	an island at the entrance to Nagasaki Bay 伊王島
Hodsgawa	Iwosima
Hyōgo	Ise
a prefecture in central Japan; includes the city of Kobe 兵庫	a city in Mie Prefecture; the location of the Ise Shrine, a popular pilgrimage destination 伊勢
Hiogo	isshu
ichi	a unit of currency; one shu 一朱
one	i-shiu
—	
Itshee	
ichibu	Itschee → ichi
a coin worth one bu 一分	i-tshe-boo, Itsheboo, itziboos → ichibu
i-tshe-boo, ichi-bu, ichiboo, Itsheboo, itziboos	Iwosima → Iōjima
Idzu → Izu	Izu
ikura	a peninsula in Shizuoka Prefecture 伊豆
“How much?”	Idzu
いくら	
i-ku-ra	
Imaichi	Jedogawa → Yodogawa
a place in central Tochigi Prefecture 今市	jinrikisha
Imiachi	a ricksha; a rickshaw; a wheeled passenger vehicle pulled by one or two people 人力車
inkyo	jin-ri-ki-sha, jin-ricsha, jin-riki-sha, jinricksha, jinrika-sha, Jinriki-sha, jinriki, jinriksha, ricksha, rikky
retirement from work and family responsibilities; a retired person 隠居	
inkyosama	Jiogakko → Jogakkō
	Jiokoba → jokōba
	jiu-jitsu → jūjutsu

Jizō	a Buddhist deity, often represented by small stone roadside statues. The full name is Jizō Bosatsu (地藏菩薩).	kago	a palanquin; a passenger vehicle carried on a long pole by two or more people 駕籠
jogakkō	a school for girls 女学校 Jiogakko	kango	
jokōba	a school for girls 女紅場, 女工場 Jiokoba	Kagoshima	a prefecture in southern Kyushu 鹿児島
jorō	a prostitute 女郎 jo-ro	Kaiso → Kisogawa	
jorōya	a brothel 女郎屋 jo-ro-rei	kamaboko	cured fish paste shaped into semicylindrical blocks 蒲鉾
jūjutsu	judo 柔術 jiu-jitsu	Kamakura	a city in Kanagawa Prefecture southwest of Yokohama 鎌倉
jusanjo	a training and work center for the handicapped and underprivileged 授産所 Jusansho	Kama-kura	Kama-kura
Kaga	a region on the coast of the Sea of Japan, in the southern part of Ishikawa Prefecture 加賀	kami	a deity or spirit 神
		Kanagawa	formerly a village near Yokohama; now the name of the surrounding prefecture 神奈川
		Kanda	a section of central Tokyo 神田
		kane	money 金
		kanebako	a money box 金箱
		kani-box	

kango → kago

Kangyōba

an institution established in Kyoto to promote agriculture, industry, and commerce

勸業場

Kuwangiyoba

Kannon

the Buddhist deity of mercy

觀音

Kwannon

kappa

a mythical amphibious animal

河童

karuma → kuruma

kashi

sweets, including cakes and candies

菓子

ku-wa-shi

katakana

one of the two syllabic character systems for representing the pronunciations of Japanese words; now mainly used for vocabulary borrowed from other

languages

カタカナ, 片仮名

ka-ta-ka-na

Katsuragawa

a river that runs through southern Kyoto
桂川

Kawasaki Daishi

a Buddhist temple in Kawasaki, Kanagawa. It is not certain that this is the temple referred to in the text as "Dai Cheenara."

川崎大師

Dai Cheenara

kaya

a mosquito net

蚊屋, 蚊帳

Keiō Gijuku

a private school established in Tokyo in 1868; the forerunner of Keio University

慶應義塾

Keiogijiku

kemono, Keremon → kimono

kiku

a chrysanthemum; represented on the Imperial crest

菊

kimono

Japanese-style outer clothing

着物

kimona, kemono, Keremon

Kioto (musical instrument) → koto

Kioto, Ki-o-to, Kiyoto, Kiyōto (city)
→ Kyōto

kiri

a paulownia tree, the leaves of which are represented on official Japanese

government seals

桐

Kisogawa	Campira, Compera
the Kiso River, which runs from central Nagano Prefecture through Gifu, Aichi, and Mie Prefectures	
木曾川	
Kaiso	
Kiu-siu, Kiushiu, Kiusiu → Kyūshū	
Kiyō Bashi → Kyōbashi	
Kiyomizu	
a district in Kyoto, known for the ceramics produced there (Kiyomizu-yaki, 清水焼)	
清水	
Kiyōmidzu	
koban	
a gold coin; a small ban	
小判	
ko-ban, coban	
Kōbe	
a city and port in Hyogo Prefecture	
神戸	
Kobé, Kobi	
koku	
a unit of volume used to measure grain; equivalent to about 180 liters	
石	
Kokura	
a city at the northern tip of Kyushu	
小倉	
Komo	
a district in Kyotanba-cho, Funai-gun, Kyoto	
蒲生	
Konpirasan	
a mountain in Nagasaki	
金比羅山	
	Campira, Compera
	koto
	a zither-like musical instrument
	琴
	Kioto
	Kowadzu → Kōzu
	Koyasu
	a district in Isehara City, Kanagawa Prefecture
	子易
	Koyias
	Kōzu
	a district facing onto Sagami Bay in Kanagawa Prefecture
	国府津
	Kowadzu
	kuji
	a public official; also called kujikata (公事方)
	公事
	kugi
	Kumamoto
	a city in western Kyushu
	熊本
	Kunnui
	a district in southwestern Hokkaido, facing onto Uchiura Bay
	国縫
	kuruma
	a vehicle; a car; a rickshaw
	車
	karuma
	Kurume
	a city in southwestern Fukuoka Prefecture
	久留米

Kuwangiyoba → **Kangyōba**

ku-wa-shi → **kashi**

Kwannon → **Kannon**

Kyōbashi

a district in central Tokyo, just north of

Ginza

京橋

Kiyō Bashi

Kyōto

a city in central Japan; the Imperial capital from 794 to 1868

京都

Ki-o-to, Kioto, Kyoto, Kiyōto

Kyūshū

one of the four main islands of Japan

九州

Kiu-siu, Kiushiu, Kiusiu

Mae-yaski → **Umeyashiki**

maiko

a dancing girl

舞妓

mamushi

a type of poisonous snake

蝮

matsuri

a festival

祭り

Miaco, Miako → **Miyako**

Mibu

a place in Shimotsuga-gun, Ibaraki Prefecture

壬生

mino

a straw raincoat

蓑

Misaki → **Honmoku Misaki**

Mishima

a city in eastern Shizuoka Prefecture

三島

Mita

a district of Tokyo; the location of Keio University

三田

Miyako

the capital of Japan, specifically Kyoto until 1868

都

Miaco, Miako

Miyanoshita

a district in Hakone, Kanagawa Prefecture 宮ノ下

Miyatsu

a city in northern Kyoto Prefecture, on the Sea of Japan coast

宮津

Miyadju

mochi

rice cake

餅

mogusa

moxibustion; a medicinal therapy in which sticks of dried mugwort are burned and placed on certain points on the patient's body

艾

moxa

mon	Nambu
a former unit of Chinese currency; called "cash" in English	the former name of the area around Morioka in northern Honshu
文	南部
cash	
moosmi, moosoome → musume	Nangasaki → Nagasaki
Motomachi	Nantaisan
a commercial district in Kobe	a volcanic mountain in northwest Tochigi Prefecture
元町	男体山
Moto Machi	Nan-tai-Zan
moxa → mogusa	nanten
Mukōjima	a kind of flowering plant; called nandina or heavenly bamboo in English
a district in Tokyo east of the Sumida River	南天
向島	
musume	Nara
a young woman; a daughter	a city in central Japan; the Imperial capital from 710 until 784
娘	奈良
moosmi, moosoome, musumé	
Nagasaki	nayboen → naibun
a city and port in Kyushu	Nectarine
長崎	an brothel in Yokohama; called Shinpūrō (神風樓) in Japanese
Nangasaki	ネクタリン
Nagoya	netsuke
the third largest city in Japan, located in Aichi Prefecture	a decorative toggle attached to clothing
名古屋	根付
naibun	nitski
privacy; secrecy	
内聞	
nayboen	nibu
Nakada	a coin worth two bu
a place in Koga City, Ibaraki Prefecture	二分
中田	
Nakata	Nigatsudō
	a hall located within the Todaiji temple compound in Nara
	二月堂
	Ni-gwatsu-dō

Nihon

Japan. In many cases on this site, the word refers only to the island of Honshu; today, its meaning includes Kyushu, Shikoku, Hokkaido, and many smaller islands. In modern Japanese, the name of the country is pronounced either Nihon or Nippon.

日本

Niphon, Nipon

Nikkō

a city in northwest Tochigi Prefecture
日光

ningyō

a doll

人形

nin-gi-yo

ninsoku

a laborer; a coolie

人足

Nin-so-ku

Niphon, Nipon → Nihon

Nishi Honganji

a Buddhist temple in Kyoto; also spelled Nishihonganji or just Hongwanji
西本願寺

Nishihanguan-ji

nishu

a unit of currency; two shu

二朱

ni-shiu

nitski → netsuke

Nivarra

a place in the Seto Inland Sea. The Japanese name is uncertain.

Nokogiriyama

a mountain in southwestern Chiba Prefecture
鋸山

norimono

a palanquin; a kago; a passenger vehicle carried on a long pole by two or more people

乗物

Norimon, no-ri-mo-no

ōban

a gold coin; a large ban
大判

O-ban

obi

a wide belt worn with a kimono
帯

Obee, obé

o-cha no yu

the tea ceremony
お茶の湯

Odaszu

a village in Hokkaido. The current Japanese name is uncertain.

Odawara

a city in southwestern Kanagawa Prefecture

小田原

Wodowara

Ogi → Ōji

o-hayō	Owari
“Good morning.”	a region in western Aichi Prefecture
おはよう	尾張
O-hay-o de goza-i masu, O-hay-o, Ohaio	
Ohosaka → Ōsaka	Ōyama
Oity → Ōtsu	a place in Koga, Ibaraki Prefecture
Ōji	大山
a district in northern Tokyo	
王子	
Ogi	
o-mawari-san	o-yasumi nasai
a policeman	“Good night.”
お巡りさん	お休みなさい
Ōmori	Ozaka → Ōsaka
a district in southern Tokyo	
大森	
Omora	pan
	bread
Ōsaka	パン
a major city in central Japan	
大阪	
Ohosaka, Osaca, Ozaka	Papenberg
	the name given by the Dutch to an island
Ōshima	at entrance to Nagasaki Bay; called
an island in the Izu chain	Takaboko-jima (高鉢島) in Japanese
大島	Pappenberg
o-tentō-sama	ricksha, rikky → jinrikisha
the sun; the God of Heaven	
お天道様	Ri-yo-go-ku → Ryōgoku
O-Tenz-to-sama	
Ōtsu	Rock Island
a city in Shiga Prefecture, on the	an island among the Izu chain. The
southwestern shore of Lake Biwa	Japanese name is uncertain.
大津	
Otzu, Oity	Rokkōsan
	a mountain in southeast Hyogo Prefecture
	六甲山
rōnin	rōnin
	a free samurai, one without a master
	浪人
	Ro-nin
ryō	ryō
	a unit of currency
	両
	rio

Ryōgoku

a bridge across the Sumida River in Tokyo; also, the district near that bridge
両国

Ri-yo-go-ku

Sagami

a region southwest of Tokyo, facing onto both Tokyo Bay and Sagami Bay, that corresponds to the present-day Kanagawa Prefecture. “Cape Sagami” is now called the Miura Peninsula (Miura Hanto, 三浦半島).

相模

Saibai Shikenjo

an agricultural laboratory that was located in Kyoto

栽培試験場

Saibaishi Kenjo

Sakai

a city and port immediately south of Osaka

堺

sake

rice wine

酒

saké, saki

sakura

a Japanese cherry tree; the blossoms of that tree

桜

-sama

a suffix added to names of gods; now used as very polite suffix when referring to or addressing other people
様

Samisen → **shamisen**

samurai

a member of the warrior class of premodern Japan
侍

Sanjūsangendō

a Buddhist temple in Kyoto
三十三間堂

Sanji Sanguento

satsu

paper money

冊

satz

Satsuma

a district in western Kagoshima Prefecture
薩摩

satz → **satsu**

Seboo → **shibu**

Seikakujō

a tannery; a leather processing plant
製革場

Seikuwajo

Seimikyoku

an institute for research and education on science and technology, established in 1869

舍密局

Semikyoku

Sekigahara

a place in southwestern Gifu Prefecture; site of a major battle in 1600
関ヶ原

Semikyoku → **Seimikyoku**

sen	a unit of currency equivalent to one-hundredth of a yen 錢	Shimonoseki	a city in Yamaguchi Prefecture at the western tip of Honshu 下關
Senkōjō	an institute devoted to dyeing technology 染工場	Simonosaki, Simonoseki	Simonosaki, Simonoseki
shamisen	a three-stringed plucked musical instrument 三味線	Shimosuwa	a town in central Nagano Prefecture 下諏訪
Samisen		Shimo-no-Sewa	
Shiba	a district in Tokyo 芝	Shinagawa	a district in southern Tokyo 品川
Shi-ba		Sinagawa	
shibatchi → hibachi		Shinbashi	a district in central Tokyo 新橋
shibu		Shin Bashi	
a coin worth four bu 四分		Shintō	the indigenous polytheistic religion of Japan 神道
Seboo		Sintooism, Sintoo, Sinto, Sintu	
shikimi		shipō	
the Japanese star anise tree 櫻		cloisonné	
skimmi		七宝	
Shimizudani	a place in central Tokyo 清水谷	shippo	
Shi-midzu-dani			
Shimoda	a port city on the southeastern tip of the Izu Peninsula 下田	shitaobi	a loincloth 下帶
		c'tah obee	
		shōji	a sliding paper screen or door 障子

shokkōba	tabi
a weaving factory 職工場	socks with a split between the first two toes 足袋
shōyu	tabie
soy sauce 醤油	
sho-yu	
Simoda → Shimoda	Taikun
Simonosaki, Simonoseki → Shimonoseki	the political leader of Japan during the Edo Period; the Shogun 大君
Shimo-no-Sewa → Shimosuwa	Tycoon, Tykoon
Sinagawa → Shinagawa	
Sintooism, Sintoo, Sinto, Sintu → Shintō	Tanba
skimmi → shikimi	a section of today's Kyoto and Hyogo Prefectures 丹波
sōshi	Tamba
paper used for writing practice 草紙	
so-shi	
Sumida	Tango
a river that runs through Tokyo 墨田	a section of today's Kyoto Prefecture 丹後
Sumiyoshi	tatami
a section of southern Osaka Prefecture 住吉	a straw mat 畳
Suōnada	ta-ta-mi
the western portion of the Seto Inland Sea 周防灘	
suzumy → tsuzumi	Tatsumiya
	an inn formerly located in Yoshino, Nara 辰巳屋
	Tatsuta
	a place in Nara Prefecture 竜田
	tenpōsen
	a copper coin issued during the Tenpō era (1830–33) 天保銭
	tempo

Tenshi-sama	Tsugaru
the Emperor	the western part of Aomori Prefecture.
天子様	The Tsugaru Strait separates Honshu and Hokkaido.
Tōjin	津軽
a Chinese or Korean person; a foreigner	T'zugar
唐人	
To jin	
Tokaidō	Tsuki-sama
a highway that ran between Edo (Tokyo)	the moon
and Kyoto	月様
東海道	
Tokaido	
Tōkiyō, Tokio → Tōkyō	Tsukiji
Tokugawa	an area of central Tokyo where foreigners
the clan that ruled Japan during the Edo	were allowed to live in the late 1800s
Period	築地
徳川	Ts'kiji
Tōkyō	tsuzumi
the capital and largest city of Japan; called	a hand drum
Edo (江戸) until 1868	鼓
東京	suzumy
Tokyo, Tōkiyō, Tokio	
tōri	Tycoon, Tykoon → Taikun
a road or street	
通り	T'zugar → Tsugaru
torii	Ueno
an arch at the entrance to a Shinto shrine	a place and park on the northern side of
鳥居	central Tokyo
Tōrinji	上野
a Buddhist temple in Yokohama	Uyeno
東林寺	
To-rin-gee	
Ts'kiji → Tsukiji	uguisu
	a bush warbler
	鶯
	Uji
	a section of southern Kyoto
	宇治

Umeyashiki

a tea house in what is now Ota Ward,
Tokyo
梅屋敷
Mae-yaski

Uruga

the place in Yokosuka City, Kanagawa
Prefecture, where the American ships
commanded by Matthew C. Perry arrived
in 1853
浦賀

Utsunomiya

a city in central Tochigi Prefecture
宇都宮

Uyeno → Ueno**Uzumé → Ame-no-Uzume-no-mikoto****wakamiya**

an auxiliary Shinto shrine, dedicated to
the son of the god of the main shrine
若宮

waraji

straw sandals
草鞋

Wodowara → Odawara**Yaami**

a hotel in Kyoto
也阿弥

yakunin

a government official or bureaucrat
役人
Yacooinin, yakoneen, yakonin, ya-cu-nin

Yamada

a former name for an area in Ise City, Mie
Prefecture
山田

yamakago

a palanquin (kago) used in the mountains
山駕籠

yashiki

a samurai's residence
屋敷
ya-shi-ki

Ye-be-su-sama → Ebisu**Yesso, Yezo → Ezo****Yeddo, Yedo → Edo****yeta → eta****yen**

a unit of currency. Pronounced "en" in
modern Japanese, but the spelling "yen"
is standard in English.
円

Yodogawa

a river that runs from Lake Biwa to Osaka
Bay
淀川
Yodi-gawa, Yodo-gawa, Jedogawa

Yokohama

a city and port in Kanagawa Prefecture
横浜

Yokuhamama**Yokosuka**

a city in Kanagawa Prefecture
横須賀

Yokuhamama → Yokohama

yoroshū	Yumoto
“All right.”	a hot-springs resort near Hakone
よろしゅう	湯本
yo-ro-shiu	
Yōsanba	Yurappu
a facility for raising silkworms	a place in western Hokkaido
養蚕場	遊楽部
	Yurup
yose	yutz → yottsu
a theater for storytelling	
寄席	
Yoshino	zeni
a section of southern Nara Prefecture	money; cash
吉野	錢
Yoshiwara	ghe-ne, ghe-ni
a brothel district in Tokyo	
吉原	
yottsu	zōri
Definition	sandals
四つ	草履
yutz	zodie
	zukin
	a headscarf; a hood
	頭巾
	dzukin

Sources

Most of the following books were found by doing a search at the Internet Archive for texts published between 1855 and 1912 that contain the word “Japan” in their titles or descriptions. The remainder were identified from references in bibliographies and online library catalogs and then found at the Internet Archive.

The selection of books for this list emphasizes first-person narratives, though some general historical and topical accounts are also included. The list includes some works by or about Christian missionaries, but many missionary works that were published during that period have been omitted. Books focused on natural history, international relations, etc. have also largely been excluded, as have creative works—novels, short stories, poetry—set in Japan. Translations from languages other than English have been mostly excluded as well.

The list might exclude some first-person narratives about Japan that do not happen to include “Japan” in the title or description; such books can probably be found by doing subject searches in the catalogs of the Library of Congress, the British Library, or similar large online libraries. It might also have missed books that were published during the targeted period but whose publication dates are missing from the bibliographic information at the Internet Archive. Any suggestions for additions or corrections would be most welcome.

Books excerpted in this book are marked with a ●.

1855

● **A Visit to India, China, and Japan in the Year 1853**

Bayard Taylor

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[Japan section](#)

Hildreth's Japan As It Was and Is

Alternate title: Japan and the Japanese

Richard Hildreth

[Volume 1](#)

[Volume 2](#)

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Japan and Around the World

J. W. Spalding

[Main page](#)

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[Arrival in Japan](#)

Notes on the Late Expedition Against the Russian Settlements in Eastern Siberia, and of a Visit to Japan and to the Shores of Tartary, and of the Sea of Okhostk

Paul Bernard Whittingham

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1856

Japan: An Account, Geographical and Historical, from the Earliest Period at Which the Islands Composing This Empire Were Known to Europeans, Down to the Present Time, and the Expedition Fitted Out in the United States, etc.

Charles MacFarlane

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Narrative of the Expedition of an American Squadron to the China Seas and Japan: Performed in the Years 1852, 1853 and 1854, under the Command of Commodore M.C. Perry

Matthew C. Perry and Francis L. Hawks

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1857

My Last Cruise

A. W. Habersham

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The Americans in Japan: An Abridgement of the Government Narrative of the U.S. Expedition to Japan, under Commodore Perry

Robert Tomes

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1858

Japan Opened

Religious Tract Society

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1859

Japan and Her People

Andrew Steinmetz

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**Personal Narrative of a Voyage to Japan,
Kamtschatka, Siberia, Tartary, and
Various Parts of Coast of China**

J. M. Tronson

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Two Journeys to Japan, 1856-7

Kinahan Cornwallis

[Main page \(volume 1\)](#)

[Main page \(volume 2\)](#)

**● Narrative of the Earl of Elgin's
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1857, '58, '59**

Laurence Oliphant

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[Main page \(volume 1\)](#)

[Main page \(volume 2, Japan section\)](#)

1860

**● A Cruise in the U.S. Steam Frigate
Mississippi, Wm. C. Nicholson, Captain,
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