

# THE SCHLIEMANN EASTERN ODYSSEY IN 19TH-CENTURY CHINA AND JAPAN

A COMPLETE TRANSCRIPTION AND  
TRANSLATION



*edited by:*  
*Meilin Lyu & Yun Shi*



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*The Schliemann Diaries 5*



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# Foreword: The Schliemann Papers at the American School of Classical Studies at Athens

By Dr. Natalia Vogeikoff-Brogan

Heinrich Schliemann died in Naples in December 1890. He was returning to Greece after having traveled to Europe for an ear operation, which was also the cause of his unexpected death at the age of 68. At the time he was rich and famous. Unlike other people whose fame waned after their death, Schliemann's not only survived him but also grew stronger.

A pivotal figure in the history of archaeology, Schliemann is best remembered for his excavations at Troy, Mycenae, and other Bronze Age sites. His discoveries laid the foundations of modern archaeology and inspired generations of archaeologists, classicists, and historians. He was the most famous archaeologist of his time. Even today his name is better known than that of any other archaeologist. "In my conversations with students in introductory archaeology courses, or indeed people in all walks of life, Schliemann is almost always the only archaeologist they can identify by name" noted Curtis Runnels a few years ago.<sup>1</sup>

Schliemann led a legendary life which has been the subject of several biographies and archaeological monographs, hundreds of articles, at least two novels, and a host of documentaries. Lesser known is his unusual gift for languages and his passion for travelling. A recent study of his diaries has showed that he could write in twelve languages (e.g., English, French, Dutch, Spanish, Italian, Portuguese, Russian, Greek, and Turkish).<sup>2</sup> A compulsive traveler, Schliemann took several long journeys during his life, traveling as far as America, China, and Japan.

Schliemann left behind a large archive documenting all aspects of his life. The Schliemann papers -once close to 100,000 documents- comprise: travel diaries; incoming correspondence and copybooks of outgoing correspondence; a small collection of original letters written by Schliemann; manuscripts of books and articles; official documents such as

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1 Runnels, C. 2007. *The Archaeology of Heinrich Schliemann: An Annotated Bibliographic Handlist*, Boston, p. 1.

2 LAASA Schliemann Project (<https://www.ascsa.edu.gr/archives/laasa-schliemann-project>).

passports and excavation permits; financial records such as ledgers, receipts, and banking notes; miscellaneous items including Schliemann's language exercise books; and a small number of photographs.

After the death of his wife Sophia, in 1932, the majority of Schliemann's personal papers were deposited in the Gennadius Library by his children, in 1936. In fact, it was the first archival collection to arrive at the newly founded library. Inaugurated in 1926, the Gennadius Library was built by the American School of Classical Studies at Athens (ASCSA), to house the rare book collection of John Gennadius, a bibliophile and a former Greek ambassador to Great Britain.

From 1936 when the Schliemann papers were deposited at the Gennadius Library until their purchase by the American School in 1962, access to the collection was controlled by one scholar, Ernst Meyer (1888-1968). A historian who also served as an officer of the German army in Athens during WW II, Meyer exercised much pressure on the staff of the American School, in order to be allowed to take to Germany for study several volumes of Schliemann's papers, which he failed to return. Donald Easton has estimated that up to nine travel/excavation diaries and fourteen copybooks are missing from the original archive.<sup>3</sup> Frustrated by Meyer's removal of documents and his insistence on being the sole researcher of the Schliemann archive, the ASCSA finally took full ownership of the archive in 1962, thanks to the generosity of American pharmacist and businessman Eli Lilly. Their acquisition finally allowed the ASCSA to implement a new access policy without "monopolies."<sup>4</sup>

Schliemann's archive is currently used by a wide array of researchers, including archaeologists, historians, biographers, journalists, filmmakers, production companies, and publishers. The on-going digitization of Schliemann's papers, which has made thousands of documents available online, has led to a significant increase on the number of multi-locational researchers consulting his papers remotely. The digitization of the entire Schliemann archive will also allow its gradual transcription (especially with the use of AI transcribing software tools) and transformation to machine readable texts, which is necessary for undertaking innovative studies based on text mining and topic modeling.

Furthermore, a new generation of scholars, such as the editors of the current volume, less fixated on Schliemann's archaeological career, has been studying his life on the micro-historical scale of personal and professional relations, as well as the economic and cultural realities of the second half of the 19<sup>th</sup> century. "His papers are an unplumbed resource for studies in colonial and postcolonial economics with emphasis in the Americas, Asia, and Africa."<sup>5</sup> An astute observer of local customs, Schliemann's writings are highly valuable for their ethnographic content.

Schliemann's travels to China and Japan in 1865 was part of a world tour that started in 1864. Having already wound up his business in Russia, Schliemann started his long tour at Tunis, continued to Egypt, and from there he reached India and Indonesia (Sunda Islands). Then to China for two months followed by a trip to Japan. While crossing the Pacific Ocean, which took fifty days, in order to reach California, Schliemann wrote his book *La Chine et le Japon* (Paris 1867), based on notes he kept while travelling in these two countries.

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3 Easton, D. F. 1982. "The Schliemann Papers," *BSA* 77, pp. 93-110.

4 For an overview of the history of the Schliemann papers, see Kennell, S. 2007. "Schliemann and His Papers: A Tale from the Gennadeion Archives," *Hesperia* 76, pp. 785-817. Also online at: <http://www.ascsa.edu.gr/pdf/uploads/hesperia/25068043.pdf>

5 Kennell, S. 2007. "Schliemann and His Papers: A Tale from the Gennadeion Archives," *Hesperia* 76, p. 814.

The three notebooks (A5, A6, and A7) from his travels to the Far East are preserved in the Archives of the American School and are available for online consultation.<sup>6</sup>

Meilin Lyu's and Yun Shi's work on Schliemann's travels to China and Japan is an excellent example of the outreach that the digitization of the Schliemann papers by the American School has achieved. Lyu's and Shi's careful transcription of the diaries combined with their informative introduction, which compares and juxtaposes Schliemann's impressions from China and Japan, are expected to fill the gap in our knowledge about Schliemann's travels to the Far East, especially in China. Their book should be read together with two recent publications focusing on Schliemann's Japanese journey: *Schliemann to Hachioji* by Ito Takao *et al.* (2022) and *Henry Schliemann's Manuscripts on Japan 1865* by Yasuko Fukuhara (2017).

To this end, Lyu's and Shi's efforts deserve high praise.

**Dr. Natalia Vogeikoff-Brogan**  
**Director of Archives**  
**American School of Classical Studies at Athens**

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6 [https://www.ascsa.edu.gr/index.php/archives/heinrich-schliemann-finding-aid#Series\\_A:\\_Diaries](https://www.ascsa.edu.gr/index.php/archives/heinrich-schliemann-finding-aid#Series_A:_Diaries)



# Prologue

Heinrich Schliemann is greatly known as a pioneering, albeit amateur, archaeologist and one of the wealthiest tradesmen of his era, but few realize that he had ventured to the Far East, driven by the same curiosity that would later guide him to ancient Troy. Schliemann has a wide interest in a number of subjects, his choice of words reflect keen speculative observations, often measured and described using precise languages, his interests range from architecture to botany, from theatrical performances to the condition of roads, and from the appearance of individuals to the cultural customs prevalent in the places he explores. His diary reflections have unveiled his appreciation for new experiences and novelty, as he once mused, *“the arrival in a new country is always - even for the most experienced traveller - a moment of great interest, because there is something very pleasant about new sensations.”* His relentless pursuit of exactitude sets his accounts of East Asia apart, particularly evident in his constant measurements of roads and architectural dimensions. Schliemann’s precision is to an astounding degree, where even minor errors prompt meticulous corrections later in pencil marks, such as the number of visitors, the number of seats, or the cost of an event. His writings also transcend mere diary entries, being documentary and chronological in style, readers could reconstruct the dimensions and settings of the streets, the temples, and theatres of bygone eras with sufficient clarity. One could say that his diary has preserved a great informative value for the public to understand the historical settings of more than 150 years ago, in a time when such journeys were rather rare and arduous. Schliemann’s awareness of his surroundings casts him in the role of an astute observer, capturing events or activities without missing a moment. Multilingual diary entries not only document his experiences but also facilitate Schliemann for honing his language skills, with evident efforts to correct grammar in pencil markings throughout. Through his “documentary” narratives, Schliemann’s encounters with various individuals or friends also frequently appeared during his travels to China and Japan, supplemented by letters we had discovered in the archives of the American Classical School of Studies in Athens.

Beginning his journey in Asia from Roorkee, India on January 3rd, 1865, Schliemann traversed through Penang, Singapore, Indonesia, Saigon, Hong Kong, Amoy island (present-day Xiamen island), venturing further into the heartland of China. Departing from Shanghai, he arrived at the Yokohama harbor, entering the Gulf of Yeddo on June 4th, 1865. Despite his lack of proficiency in Chinese or Japanese languages, Schliemann’s observational skills enabled him to discern the surroundings, from deciphering characters in streets and

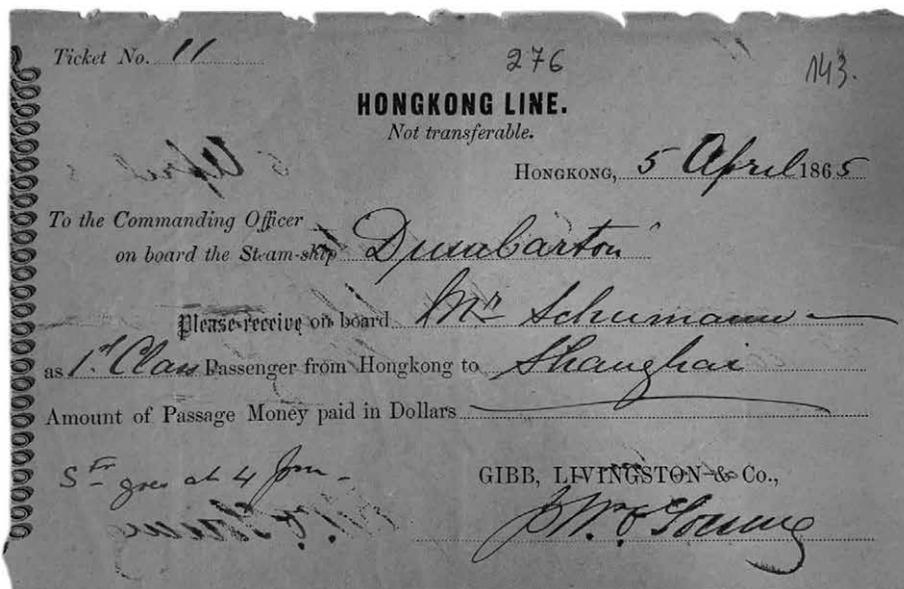


Figure 1: Dumbarton ship ticket of Schliemann for the journey from Hong Kong to Shanghai. The original ticket is preserved at the American School of Classical Studies at Athens. Photographed by the authors.

temples to unraveling intriguing cultural practices. Reflecting on his earlier years where Schliemann stayed in Sacramento, his perceptions of Chinese immigrants were marked by admiration for their industriousness and kindness, “*who come to this country are a very harmless, honest and industrious set of people.*” During his travels in China, amidst scorching heat, he also encountered kindness firsthand when local Chinese offered him water and refused payment, “*such generosity is the only thing I have seen in China.*” Whereas in Japan, Schliemann described a culture steeped in humility, characterised by peacefulness of people in the streets, who always greeted strangers with bowing. He mused on the humble origin of Japanese people descended from fishermen, symbolised by their affinity for exchanging dried fish, a gesture showing their modesty and simplicity.

Wherever Schliemann went in busy streets of China and Japan, he found himself the center of attention, metaphorically comparing his experience to that of a rare animal attracting crowds, “*if an orangutan or an ape of the gorilla species suddenly appeared in St. Petersburg, and if, while strolling along Neosky Prospect with a piece of paper and a pencil in his hand, he took note of the remarkable things he saw, this animal would not be able to survive.*” Despite the annoyance of being constantly scrutinised, “*this crowd of onlookers that surrounds me everywhere and annoys me to no end,*” he recognised the great curiosity of ordinary people towards foreigners, “*wherever I go, and especially when I take notes in the street, I am followed and surrounded by a vast multitude of long queues.*” In Japan, the spectacle continued, with crowds shouting “Todsinn! Todsinn!” which means a foreigner to mark his presence, Schliemann’s escort even faced sufficient challenges in preventing the crowd amidst the excitement from touching him. Naturally, Schliemann liked to compare and contrast cultural differences he observed between the East and the West. Tea culture emerged as a prominent theme in both countries, unlike the Western practices, Schliemann described it was served devoid of milk or sugar. The dominating rice fields also contrasted

with Western agricultural landscape of growing potatoes. Bamboo and straws were found in extensive use in both countries, such as various crafts built out of bamboo canes in the Canton region of China and furniture made of bamboo in Japan.

Schliemann's description of Chinese and Japanese people, especially women, reflected a somewhat exoticised portrayal. In China, he noted that women's hair were combed in the form of a windmill blade. He also mentioned the smallness of their mouths, adding a comparative element to his descriptions, where he noted the so-called "tartarium" features of Northern Chinese women compared to the Southern ones. Of particular fascination to Schliemann were the small bound feet of Han Chinese women during that period, a practice he scrutinised with both curiosity and concern of the peculiar beauty standards in China, *"lump forming feet they twisted all attention, then this is their main adornment, their hope, their goal in life. They adorn it, therefore, wrapped in brightly colored linen or silk, and little pointy-toed rye-shoes, and the more the little clod of foot compels them to twirl as a whole, the greater is their beauty, for one judges for the woman not by the look of the face, but by the beauty of the foot and a pockmarked, thoroughly ugly girl with very small crooked feet to the here much faster than the girls with bigger feet."* Through his encounters, he had even "scientifically" examined a 15-year-old girl with bounded feet, by compensating her with one dollar for the scrutiny, which he described, she was unable to walk without bandage. Conversely, in Japan, Schliemann observed a more lavish and exaggerated hairstyle among women, in which the wigs they wore were styled and painted with an excess amount of red to their lips. The tight long dresses with belts hindered women's mobility. In his notes, children often had shaved heads, and women might continue this practice of shaving even after marriage. On their wedding day, they would pluck their eyebrows, dye their hair black—a color they kept for life with the help of strong pomade. During his stay in Yokohama, Schliemann described his experience of paying girls to accompany him and his friends at night, detailing the attire of these well-dressed girls.

For Chinese men, Schliemann noticed that they typically had their hair braided in long tails down to the ankle, complemented by simple worker men's clothings. It was also noted as amusing by Schliemann that during that period, it was forbidden for Chinese men to grow a beard until reaching the age of 50. Japanese men, on the other hand, typically wore dark blouses with a white square or circle on the back indicating their occupation. Schliemann also described the traditional hairstyle of the Japanese, who shaved their heads from the forehead to the vortex, with the remaining hair braided. Street scenes often portrayed Japanese grooming customs, with people undergoing hair treatments by professional wig makers. Further, Schliemann's observations frequently extended to the plight of coolies, manual labourers in East Asia that were engaged in strenuous physical work. He often described their physical appearance and the harsh conditions they endured, expressing horror at times, such as when he encountered individuals afflicted with skin disease in Japan, *"but looking at these men I saw by the numerous wounds in their bodies, and particularly their hands and feet, were covered that they were spoiled to the highest degree; So I chased them away and took 2 others who had clean bodies."*

In respect to various other aspects of life, Schliemann often took note of the architectural features of houses in both China and Japan, observing the use of paper for windows and the layout of wooden structures. In Japan, especially, he observed wooden houses and shops with open doors and paper windows, typically featuring an interior layout with bamboo mats and maintaining cleanliness. His diary also has documented some of the appalling acts

he witnessed, such as the brutal death of a peasant ordered by an officer due to perceived disrespect in Japan. However, a superior officer arrived and commanded another soldier to execute the initial officer with a bayonet. This episode offers us a glimpse of the harsh social hierarchy prevailing during that era, whereas the status of an individual could determine their fate in such circumstances. Another disturbing incident involved the public display of decapitated criminal's heads in Peking, according to Schliemann, they were suspended in large cages with their crimes written above their heads.

Also, we could not help but notice Schliemann's tendency to juxtapose between China and Japan, revealing his personal sentiments and subjective opinions on their distinct characteristics. Although both countries' female theatrical roles were played by men, in China, he was captivated by the extravagance of theatre costumes while the actors had also showcased great memory prowess, "*at the same time he presented a book of blue silk paper in which were indicated all the plays that the actors knew and there were hundreds of them.*" In contrast, Japanese theatres were marked by simplicity with stages embellished by canvases inscriptions and seating arrangement for spectators fitting with thigh support. This divergence extended beyond the theatre, Chinese streets were described by Schliemann to be marred by dirt, pebbles and feces, a stark contrast to the significant orderliness of the roads in Japan, lacked of beggars, adorned with well-maintained monuments and temples, and boasting an abundance of public bath for cleanliness in Japanese culture. The disparity in societal order was also reflected in the preservation of sacred sites. Throughout his travels in both countries, Schliemann had visited various heritage sites, such as Yuan Ming Yuan in Beijing, which he described as an "*indescribably beautiful* " marble palace but left in ruins and ashes. Chinese temples often languished in a state of disrepair, with statues' clothing deteriorating and structures succumbing to decay. In the Chinese streets, he encountered many remnants of stone monuments, columns, bridges that were partially ruined and buried in mud, Schliemann viewed that these were evidence of incompetence of the monarchs and a deeper societal decay by allowing these sacred sites to deteriorate. In comparison, Japanese temples were suggested by Schliemann to be much more well-preserved, characterised by their wooden structures, simplicity and immaculate upkeep—an embodiment of reverence accorded to popular belief in Japanese society. Beyond the physical landscape, he discerned deeper religious and philosophical undercurrents. Despite his biases, his perception of Japan was more "civilised" in appearance.

Schliemann's observations further distinguished some of the unique local practices of both countries, comprising an array of cultural, social, and economic facets. He noted for example in China, the profound respect for elderly and the strong emphasis on filial piety towards parents. In addition, Schliemann took note of the outdated agricultural tools; abundant graves encountered when passing through cities, arranged hierarchically according to familial status; and the high quality of silk. Chinese temples adorned with abundant religious monuments and mythological creatures, at the same time bustling with religious practices such as prayer with beads and popularity in using sandalwood joss sticks, reflected the deep religiousness of the people. The streets were always bustling with diverse activities, street barbers plying their trade outdoors, offering services such as shaving and ear cleaning. Among these scenes, he observed also criminals with chained feet and iron weight attached to their arms, mourners clad in white garments and bearing paper money, vibrant wedding processions, and soldiers engaged in military drills involving archery and canons. Also, the prevalence of gambling among the Chinese, evident with gambling houses

lining every street, reflected a deeply ingrained cultural practice. Not only did individuals took part in games of chance, but they also engaged in the tradition of offering money to divinities, in exchange for their wishes. Live animals were sold in the markets, *“a multitude of people are busy there eating, drinking, buying, chattering or praying, or setting up burning jostling sticks in front of the idols set up in niches.”* This rather overwhelming environment for Schliemann, full of life but also marked by dirt and bad smells, including the distressing sight of numerous beggars in Beijing, collecting garbage and scraps. He described the poor sanitation conditions and challenging experiences where many people were infested with fleas and lice, and other common sicknesses in China at the time, such as leprosy, smallpox, diarrhoea and dysentery.

Yet amidst these challenges Schliemann described, he was impressed by the artistry of craftsmanship and rich cultural heritage in China. Schliemann had made frequent remarks on the intricacy of roof tiles, especially those tortoise or blueish green glazed ones. He marvelled at the colossal walls and doors of Beijing, imperial tombs and gardens, and was especially struck by the grandeur of the Great Wall, commented *“stunned and amazed, full of admiration and enthusiasm, I can’t get used to seeing so many wonders; the Great Wall of China, of which from my earliest childhood I could never hear without feeling a lively curiosity, I now see it before me a hundred times grander than I had pictured it in my mind, and the more I look at this immense barrier with its formidable towers always seeking out the ridges of the highest rocks and snaking its way in a zigzag, the more it seems to me a work of fable and a work of a race of antediluvian giants.”* Schliemann had walked a distance along the Great Wall, he travelled its path with a telescope and tirelessly counted over 250 crenelated towers; he pondered about the logistics of construction and manpower required for such monumental endeavors. In the end, for remembrance of this visit, he had even taken two bricks from the Great Wall as souvenirs shipped back to London. Furthermore, Schliemann has also provided us a glimpse into the regulatory landscape surrounding opium in China, with importation becoming permitted but subject to significant duties following the stipulations of the war of 1857. He documented the shadows of foreign interventions during this period, highlighting the omnipresence of French and English junks in the ports and various encounters with young foreign men working as customs officers. The financial repercussions of the Second Opium War (1856-1860) were also evident in discussions about the indemnity required to be paid by the Chinese government, with Schliemann referencing the terms of the Treaty of Tientsin in 1856, the amount was set at 16 million Taels (Chinese weighing unit) along with additional revenue collected from the Chinese custom houses.

On the other hand, Schliemann’s impression of Japanese culture was one of paradoxes and contrasts. He noted the unusual dynamics of gender relations, where women revered men despite marital ties, and the nation’s penchant for contrasts, from its writing direction to its grooming practices, such as the custom of blackening teeth and the rejection of crinoline fashion. He boasted the craftsmanship and cultivation techniques of Japanese culture surpassed those of Europe, with laws rigorously enforced without the need for advocates. Paper made from tree bark also was more excelled than European counterparts in toughness and lightness. Impressed, Schliemann commented: *“either here resemble nothing of what we see in other parts of the world and even a long familiarity with the population of neighbouring China does not prepare us in any way for the appearance of this Japanese people, its cities, its streets...”* The Japanese culinary scene fascinated him with its delicate tastes, in dishes featuring local rice and raw fish, lobster cake and cold saki. However, agricultural produce, except for

rice “*which is considered the best in the world*,” lacked flavour for Schliemann despite the “*rich black soil*.” The aesthetic appreciation extended to its native flowers, paintings, and silk stores in the streets with hundreds of employees crafting silk products. Examining wooden architectural traditions, Schliemann to a great extent highlighted the design of traditional wooden houses due to its convenience and affordability. He further explored the simplicity of Japanese households, devoid of furniture compared to Europe where furniture required a significant investment. On an additional note, Schliemann observed the use of palanquin in both China and Japan, although the Japanese one to him was more lacquered and longer in size, featuring unique design elements like black lacquered wooden roof and paper windows. He also commented on the distinctive nature of Japanese ponies, known for their combative tendencies. In terms of religious practice in Japan, priests with shaved heads conduct rituals, using striking metal pieces to summon alms. Schliemann drew parallels between Japanese Buddhism and Catholicism, noting similarities in religious ceremonies, such as burning incense, observing celibacy, and conducting divine services. He concluded that the Japanese preserved their religious traditions admirably, embodying sublime virtues that hinted at his personal admiration towards their level of development.

His accounts of Japan also highlighted distinctive gender norms and perceptions which were very different from other parts of Asia and Europe, “*the absence of gender in the nouns and of personal pronouns to express the difference between he and she seems strange*.” Schliemann was particularly struck by the communal bathing areas where men and women bathed together and conversed, he described it as akin to the biblical description, “*in the simplicity of our first ancestors Adam and Eve, before they have eaten the fatal apple*.” Additionally, Schliemann noted that the perspective of prostitution in Japan was not considered a vice or infamy, but as a legitimate means for a girl to improve her family’s living standards, where Europeans could “rent” concubines for extended periods. The brothel houses were also categorised by the rank and beauty of the girls, featuring open rooms where visitors, including coolies, could receive their affections. Further, Schliemann has provided a detailed account of the hierarchical structure in Japanese society, marked by a complex defense system and strict surveillance. Government officials, known as “*yacoonins*,” were distinguishable by their white undergown, dark blue stockings and straw sandals, always accompanied by a knife or dagger. By chance, Schliemann attended a funeral for a noble Yacoonin. What’s more, the defense of foreign legations, such as the American legation, was stringent, numbering over hundreds of police officers, watch houses and restricted access with changing passcodes to prevent assassinations of foreign officials. Schliemann commented extensively on the repressive feudal regime, where constant monitoring by spies instigated widespread distrust in upper social classes. Schliemann compared Japan’s social structure to India’s, with noble samurais and educated bosans at the top, followed by fishermen, artisans, merchants, and farmers, who had to kneel before superiors. Marginalized groups included executioners living outside cities and beggars, who were required to cover their faces with hats. Christians, descended from early converts, also occupied the lowest social tier. The authority of the Taicoon was upheld through respect for traditional customs and the influence of hereditary Daimios, who maintained a facade of subordination. Throughout the country, Schliemann witnessed large and small estates that were controlled by feudal princes who wielded absolute power; he also visited Taicoon’s palace that occupied elevated positions, broad moats and granite walls. The grandeur of the Taicoon’s power was also highlighted by Schliemann during his birth anniversary.

Schliemann's rich travel experience cannot be separated from his interactions with a wide network of individuals and friends who significantly guided his travels and understanding of the region. During his stay in China, among these were *Sergeant Bartotti*, an old travelling companion of Schliemann from Singapore to Hong Kong, he had accompanied Schliemann in shopping, city touring, including an examination of bounded feet. *Robert Smith*, a Danish senior apprentice pilot in Shanghai, and Reverend *Lyman. B. Peet* (also known as 弼利民 or 弼來滿 in China), an American Presbyterian missionary from Vermont who had resided in Fuchow for over 17 years, spoke and read Chinese fluently, and guided Schliemann to temples and theatrical plays. Another influential figure was Reverend *Charles Hartwell* (also known as 夏察理), an American Presbyterian missionary in Fuchow since June 1853 and remained there until the rest of his life. He was fluent in Fuzhou dialect and known for translating Chinese Classics and the New Testament into Fuzhou colloquial. Schliemann also befriended *B. S. Lyman*, an American marshal in Fuchow, and *Christian Vincent*, Commander of str. Dumbarton. One of his close companions was *Mr. Trautmann*, of Trautmann & Co. (referred as “惇裕洋行” in China), owned large steamers, frequently corresponded with Schliemann about indigo and tea trades over letter communications, he also had accompanied Schliemann in both China and Japan. Trautmann's partner in Shanghai, *Aug. Wieter*, *William Stock*, captain of the Yeun Tsxe Fee, *Robert Hannah Cairns*, captain of Yesso, were also among his circle. Schliemann was particularly impressed by parish priest *Robert Jermain Thomas* (also known as 崔兰轩) at the Reformed Church, as well as an interpreter at Chinese customs fluent in eleven languages. Other notable connections included *Evgeny Karlovich Butsov*, Russian Consul in Tientsin, *G. E. Hagelstange* of Alisch & Telge in Tientsin, *L. Moore*, a clerk and merchant at Phillips Moore & Co., *Alin*, a Berlin architect funded by the Chinese government to study Chinese during that time to become a customs clerk, hoping to gain a fortune, and *Michael Morris* (referred as Mr. Morris in the passage) in Shanghai, who assisted Schliemann in obtaining a servant and travel permit to Beijing. Once when Schliemann had an ear infection, *Prof. Troeltsch* from Würzburg in Germany had prescribed medicine for him. During his visit in Peking, Schliemann had visited a large Catholic cemetery, mentioning in his diaries the first European missionary in China; the Italian missionary *Ricci* who died in 1610; the famous German missionary and astronomer *Jean Adam Schall*. Originally from Cologne and deceased in 1666, Schall was renowned for his invention of an observatory with a Chinese calendar spanning 420 years. His contributions earned him great respect from the Imperial empire in China, and he was later honored with the only underground vault tomb in the cemetery. Similarly in Peking, Schliemann was aided by *F. Kleinwächter*, a student translator at the Chinese Maritime Customs, and met several other customs officials, including *William Cartwright*, and *A. S. Hamilton*, who were student translators at the Chinese Maritime Customs. Other student interpreters Schliemann encountered were *A. Huber* at the French Legation in Peking and *C. F. R. Allen* at the British Legation in Peking. Schliemann also met several prominent figures such as *Edward Charles Bowra* (also referred as 包腊), a British national, began his career as a student translator in Beijing and Guangzhou before becoming a clerk at the Chinese Maritime Customs, working for the Qing government. As an amateur sinologist, Bowra translated numerous literature, especially renowned for his translation of “Dream of the Red Chamber,” he also represented the Qing government at the Vienna Exhibition of 1873. Other influential figures were *Horatio Nelson Lay* (also referred as 李泰國), founder of the

Imperial Maritime Customs Service, who later became the first Inspector General of the Chinese Maritime Customs and participated also in the signing of the Treaty of Tientsin; *Sir Robert Hart* (also known as 鑾宾), its second Inspector General of the Chinese Maritime Customs, who was regarded as one of the most influential westerners in the Qing dynasty by helping major reforms of the Chinese customs. Schliemann's interactions extended to several Russian and Spanish envoys and interpreters, including *Dmitri Alexander Pescherev*, *A. Popov* and *Alexander Georgievich Vlangali*, serving as Envoy Extraordinary and Minister Plenipotentiary at the Russian Legation in Peking, played a crucial role in helping Russian scholars and travelers collecting Chinese collections, as well as *Sinibaldo de Mas*, serving as Envoy Extraordinary and Minister Plenipotentiary for Spain in Peking. Besides, Schliemann cultivated relationships with several renowned businessmen. One was *Alexey Dmitriyevich Startsev*, a Russian merchant who acted as an interpreter during the Tientsin Treaty negotiations. Startsev went on to become a millionaire through the Chinese tea trade and subsequently built multiple infrastructure projects in Tientsin, such as railway lines and the first Russo-Chinese Bank. Schliemann also connected with *Remy Schmidt*, a French businessman who became the first foreign owner of the French Concession in Shanghai. Schmidt had established many economic exchanges between China and France, facilitating activities such as the export of raw silk to Marseille and setting up multiple agencies like in Xiamen and Kanagawa to expand his commercial reach. Notably, Schmidt was also the son in law of *Charles de Montigny*, the appointed Consul of France in Shanghai, further solidifying his position within the city's influential circles. Other acquaintances Schliemann had made we have less information of, such as *Aug Treve*, the commander of N fort in Takou, *Charles Spinola*, the French officer at Takou fort, *M.S.Marshal*, *Beyer* and *R. McKay* from southern Australia.

In Japan, Schliemann had recorded less but a diverse group of individuals, including *Dowson*, a cordial acquaintance with whom he enjoyed swimming and other leisure activities; *W. Grauert* from *Grauert & Co.*, a merchant friend he met in Yokohama, who also often accompanied him on excursions in both China and Japan, sometimes joined by others such as Swedish, American or British acquaintances; *Michael Moss*, an English businessman who helped Schliemann in China but later expelled due to killing of a Japanese citizen; *George. S. Fischer*, the American consul at Yokohama; *W. A. Satchell*, a tea inspector at Ningpo; *Alexandre Desvachez*, the renowned French cellist; and *A. L. C. Portman*, the interpreter from the American Legation, who hosted Schliemann's stay in Yeddo.

## Decolonizing Schliemann

In this volume on Schliemann's journeys to East Asia, we have faced some challenging and complex issues. Schliemann's condescension and bias often stand out immediately, prompting us to ask: Why engage with the perspectives of this 19th-century, affluent European whose writings were steeped in racial prejudice and a stark belief in eugenics? Should we merely transcribe and edit his words, glossing over the unsavory details and upholding him as a hero of archaeology? As archaeologists and editors, we believe our responsibility goes further. Schliemann's archaeological practices have been criticized widely; now, we need to examine his other writings just as critically, particularly in his 1867 book on China and Japan, <La Chine et le Japon au temps présent>, which intentionally set up this dichotomy. Instead of normalizing or excusing his biases, we choose to question and scrutinize his quotes.

Editing Schliemann's work can sometimes be a frustrating experience, his encounters with "half-castes" (offspring of Europeans and Chinese) who he described as having "interesting features" due to their European ancestry (A5, p.219). The preference is clear: to him, people with lighter skin or more "European" features exhibit superior qualities, "*I was much pleased to see here with the english children those rosy cheeks which I never saw since I left the north of Europe*" (A5, p.102). Also, echoing his fascination with the Nordic ideal, Schliemann viewed northern Chinese women in a more favourable light and "*their faces are different and much more beautiful*" than the southern ones because "*they are tartarians*" (A6, p.19). He frequently referred to physical features of local people's hair, skin, and clothings with an evaluative tone, comparing Japanese and Chinese people to determine which characteristics he deemed "better" or more "noble." A sentence in the A6 diary but curiously omitted in his 1867 book <La Chine et le Japon au temps présent>, "*the Japanese are obviously, like the Chinese, of Mongolian race and they have small eyes but less slanted than the Chinese*" (A6, p.92). His remark seems to suggest that the Japanese, whom he believes to possess "less slanted" eyes and a European-like appearance, were closer to "civilization" than their neighbors to the south. Schliemann's remarks on Japanese "intellectual and moral pretensions" praise them above other Eastern peoples, but only in relation to European standards, "*their intellectual and moral pretensions, however, compared to what has been achieved in the more civilised nations of the West during the last three centuries, must be considered very low; while their ability to acquire a higher and better civilisation than that hitherto attained must be classified above that of any other nation of the East, and even above that of the Chinese*" (A6, p.159). Although certain audiences can choose to sympathise Schliemann's viewpoint as by-product of both European racial theory and colonial hierarchies of his time, he could have read the infamous works of Johann Friedrich Blumenbach and Arthur de Gobineau whom Schliemann actually met in 1876. "*Both (Japanese) men and women generally have more interesting features than the Chinese; the bones of the face are less prominent and an aquiline nose gives them an aristocratic air*" (A6, p.64), such remark align with similar ideas presented by racial theorists like Charles Morris in <The Aryan Race> written in 1888, where he argued that Europeans, or the "natural leaders," typically possessed traits like "dolichocephalic skull."

Schliemann had a racial hierarchy where everyone had an ordained place in his diaries, he described Chinese people in Southeast Asia as "clean and diligent" compared to the locals and "*they please me a thousand times more than the best Hindu servants I have ever had*" (A5, p.166), but viewed them as "*impudent thievish, false set of people*" back in their Chinese mainland (A5, p.221), suggesting that they are only useful when serving colonial interests. Further, Schliemann's writing at times has offered to us some naïve insights into Aryanism and a Eurocentric view of cultural superiority. In a particularly reductive statement, he compared the migration of birds from India to Europe to explain his belief of European linguistic ancestry deriving from ancient simplicity to modern complexity, stating, "*it is evident by the affinity all european languages have to the Sanscrit that all european nations are descendents from the races which at a remote period occupied the Indies the mother country to the dug, goose, stork etc and it appears that all these birds migrate every spring to Europe to pay a visit to those descendants of their countrymen*" (A5, p.88). Present-time readers would find his Eurocentric urge to trace European origin back to a singular, romanticised source to be both humorous and revealing of his limited understanding.

Schliemann's observations of Chinese poverty further expose his condescending perspective. When he lamented seeing "emaciated hands" reaching for alms and described their predicament "tears my heart to pieces" at being unable to help due to a lack of proper currency, he presented himself as a powerless "savior" among the downtrodden (1867, pp.17-18). This self-pity only however heightened his privileged viewpoint rather than being genuinely empathetic. Further, Schliemann's remarks on cultural decline drew from the Western "degeneration" theory, attributing modern China's perceived decay to a loss of past virtues: "*Everything beautiful in this country dates from earlier centuries... now everything...is neglected*" (A6, p.42). This perception of cultural "degeneration" recalls European colonial interpretations of ancient ruins in Greece or Rome, that goes hand-in-hand with 18th and 19th century popular concepts like "scientific racism" where they align with the colonial gaze that saw non-Western societies as stagnant or inferior, emphasising they once "had been civilised," unless restored with Western "morality."

Schliemann's engagement with Asia occurred in a broader colonial context, one he acknowledged and at times endorsed. When Heinrich Schliemann stepped on the shores of China and Japan in 1865, both countries were at a critical point in history facing pressure from the Western powers to abandon isolationism and to open up to trade. He defended colonial interventions as beneficial, believing that humiliating and destructive acts like burning of the Summer Palace would subdue the Chinese more effectively, stating: "*the allies would have done well if, instead of destroying the summer palace of Yuen Ming Yuen, they had razed to the ground the great palace of Peking, because nothing could have humiliated Chinese pride any more and they certainly would not have demanded that the ambassadors prostrate themselves before their emperor*" (A6, p.71). Schliemann's casual acceptance of colonialism and war crimes emerged most clearly in his assessment of European military actions in East Asia, in his diaries, many passages mentioned dominant English and French junks, as well as the presence of foreign legations and customs offices in China during the time. His complaint that English judges were "too lenient" on Chinese pirates, calling for more prohibitive measures against them, revealed his view of colonial justice as inherently superior (A5, pp.232-233). In reality, Schliemann was also a Russian citizen on top of being a colonialist, he openly admired Russia's expanding presence in East Asia, stating: "*this word is no doubt a corruption of Russian-men, given that the Russians were one of the first nations to set foot on Japanese soil*" (A6, p.93), curiously, neither China north Korea were regarded as one of those "first nations." As an aside, Schliemann's letters, along with accounts of figures like Alexey Dmitriyevich Startsev—a Russian millionaire who rose to wealth through the tea trade—have highlighted the success and ambitions of Russia in the Far East. Treaties like the 1858 Treaty of Aigun and the 1860 Treaty of Beijing were key in Russia's territorial expansion at China's expense. Engels similarly noted in 1858, observing that Russia, despite seizing a territory "as large as France and Germany" and gaining control over a river comparable to the Danube in China, presented itself as a "disinterested protector of the weak Chinese," "*we must confess that the fact of the war having been carried on for the benefit, not of England or France, but of Russia, becomes evident to all.*"

Further, Schliemann's biases extended to cultural settings as well. For instance, he suggested the repetitive but similar-looking temples in Japan as "*I did not think it worth the trouble to visit many of the smaller temples in Yeddo, for after seeing a few it is just as if one wanted to look at a lot of Negroes successively*" (A6, pp.152-153). This outward racist remark not only dehumanised the Africans, but also devalued the cultural significance of Asian

heritage. Another instance was his disparaging remark by dismissing Chinese and Japanese music as “cat music,” suggesting they lacked harmony and class, qualities he deemed essential in European music alone, “*neither China nor Japan has the slightest concept of harmony or melody. The cat music both nations make when they play what they call music is beyond all and any description*” (A6, p.153). Reflecting a Eurocentric bias similar to the modern conceptions of “music” and “ethnomusicology,” Western music is often seen as more advanced and abstract, whereas the traditional or non-Western music may be relegated to a status of “primitive sounds” rather than “actual songs” (Hu, 2021). Also, Schliemann’s father was a pastor and his Christian upbringing had projected an ambivalent attitude towards religion in his writings. He repeatedly drew comparisons between Buddhist practices and Catholic rituals, often in a tone suggesting both religions lacked genuine depth, one was a mimicry of another. For instance, he noted, “*both the priests and their religious ceremonies, their burning of incense, their God altars, their images, their celibacy, their divine service in a dead language unknown to the people, all resemble Catholicism so closely that either the Catholics must have borrowed their rites from the Buddhists at the beginning of Christianity, or the Buddhists copied their rites from the Catholics at a later date*” (A7, p.137). He extended this view of religious artificiality to Japanese Buddhist chants, “*their chants sound like those of the monks in the Catholic monasteries. None of them look as if they understand what they are singing*” (A6, p.26). However, his own religious tradition was subtly validated when Schliemann used Biblical references to justify his perspectives on gender dynamics and social roles, particularly in Japan, writing, “*the woman here worships the man as her lord and master despite the marital covenant and serves him as a slave like Sarah in the tent*” (A6, p.147), drawing directly from Genesis 18:9. Broadly speaking, despite Schliemann’s skepticism toward religious faith, whether in Buddhism or in Catholicism, he connected it with superiority, stating: “*as far as civilisation is concerned, we must, before deciding what claims an Oriental people can make to be regarded as civilised.*” Posing himself as a rightful judge, Schliemann further wrote: “*If, to name and prove what is vital in religion — in religion as the Christians understand it — and thus to stimulate the highest aspirations of the heart and the noblest concepts of the intellect; not only to demolish superstition and instil tolerance — if this is civilisation then the Japanese do not possess it*” (A6, p.157). Here, again it has reflected a typical Eurocentric view that Christianity, specifically as he interpreted it, is fundamental to true civilization, and Japanese culture as inherently lacking.

In terms of personal hygiene, we have observed that Schliemann’s hypersensitivity might have had personal motives—references to terms like “clean,” “dirty,” “miserable” appeared around 80 times throughout his diaries—but striking preoccupation with sanitation became a framework for dismissing aspects of Chinese life. He noted upon arrival in Hong Kong, “*The first thing which struck me in going on shore was the busy multitude that crowds the streets and the extreme filth with which they are overloaded; in fact all look as if they never got washed nor combed since their birthday; at every step one sees women who in carrying loads plunge their hands into their hair and withdraw them with numbers of lice which they kill on their nails in walking along*” (A5, p.218). This introductory passage to China, marked by revulsion, has set his tone of cultural superiority that continuously coloured many of his encounters, “*all the passers-by resemble more miserable wretches than the inhabitants of a city of 30,000 inmates*” (A5, p.236). In Tien Tsin, Schliemann remarked: “*I must confess that I have never seen anything in my life more nasty, dirty and stinky than these suburbs and their wretched ragged inhabitants*” (A6, p.11). He also expressed

disdain for street food culture, noting that “*particularly striking, however, are the open-air cookshops, where rice, mussels, oysters, shrimps, etc. are cooked all day over two fires and eaten from small bowls with two sticks by ragged, dirty people standing up or crouched down*” (A5, p.237). The everyday food consumed by local people was a basis for his disgust that “polluting the air,” adding to his other complaints about streets, public spaces, and even coins! Daily currency, something fundamentally utilitarian, was subject to his disdain, as he wrote that “*Chinese coins were extremely dirty*” and “*I cannot continually soil my hands and clothes with these miserable zinc and lead coins with square holes*” (A6, p.65). However, Schliemann’s tone shifted drastically as he transitioned to Japan. Describing the Japanese as “*the cleanest people in the universe*” (A6, p.108), he said that “*the extreme cleanliness gives them an air of elegance*” (A6, p.86). Japan is, in his words, free from the “*trace of Chinese dirt.*” His effusive praise for Japanese cleanliness—calling Japan the “*cleanest people in the universe*”—was certainly an exaggeration, instead exposing a culturally embedded bias that applied Western values to assert the “civilizational” rank. Just as Frantz Fanon (1961) wrote in <The Wretched of the Earth>:

*“he speaks of the yellow man’s reptilian motions, of the stink of the native quarter, of breeding swarms, of foulness, of spawn, of gesticulations. When the settler seeks to describe the native fully in exact terms he constantly refers to the bestiary...Those hordes of vital statistics, those hysterical masses, those faces bereft of all humanity, those distended bodies which are like nothing on earth, that mob without beginning or end, those children who seem to belong to nobody, that laziness stretched out in the sun, that vegetative rhythm of life—all this forms part of the colonial vocabulary.”*

Schliemann with his colonial mindset dehumanised the local Chinese people, using derogatory terms to reduce them to unsophisticated, almost animalistic images. He spoke of nastiness, uncleanliness, idleness, and eating habits, becoming a code language of racial hierarchy, stripping their legitimate cultural practices.

Furthermore, Schliemann’s diaries have indeed revealed to us an unusual preoccupation with bound feet among Chinese women, verging on an almost fetishistic fascination. He frequently noted women’s small feet with fascination, highlighting them as “cute,” noting, “*nowhere have I seen feet as cute as here; in fact I have not seen any that appear to be more than 4 inches long*” (A6, p.54). This rather odd scrutiny extended even to the feet of female idols in temples! Specifically he mentioned “*woman/girl/female/lady*” 23 times, excluding phrases like “*men and women,*” and with 14 specific mentions of “*feet*” or “*shoes.*” Whether out of aesthetic, cultural, or exoticist motivations, in two instances, he even made suspiciously close observations about the bound feet of female idols.

Finally, we have doubts about Schliemann’s actual travels to certain sites, listing some of the evidence, his descriptions of the Temple of the 500 Gods (Hualin Temple) in Canton included details about idols of goddesses with bound feet—yet the “500 gods” are traditionally male arhats, not female. His omission of the “Marco Polo” idol, a statue often highlighted by travellers and photographers like John Thomson between 1868 and 1870, is also peculiar, given Schliemann’s pattern of emphasizing European presence whenever possible (For photos of the Marco Polo statue, see <https://jiuyingzhi.com/antiquephotos/832.html>). This absence raises questions: would he really have overlooked such a notable European representation if he had been there? Equally, Schliemann’s account of the Kava

Miao (temple) seemed to include description from other travel accounts, such as Lord Loch's use of the terms "*Chin Chin and Cha Cha*," Schliemann's use of it has raised doubts especially it was the only time he ever wrote about a direct interaction between monks and himself in China, not finding anywhere else in the diary, saying "*whose priests received us very warmly, clenching their fists in front of their chests and saying Chin Chin and Cha Cha*" (A6, p.30). Moreover, Schliemann's description of an inscription allegedly carved by imprisoned secretaries of the British consuls seems dubious: early 20th-century inventories of the temple report no such inscription, could it be another fabricated tale of his? All these discrepancies have led us to the theory that Schliemann might not have traveled to every place he wrote about—or at least, not with the depth of experience he claimed. His often superfluous descriptions could serve to disguise these potential fabrications, giving readers a false sense of firsthand experience rather than reliable observations.

In short, Heinrich Schliemann's travels to China and Japan have offered us an informative account of the social, cultural, and political landscape of East Asia from the eyes of a Westerner. His diaries have captivated readers with his linguistic abilities and unique perspectives, allowing us a glimpse into his adventurous life he had led. Reading Schliemann, his diaries compel us to look deeper, the worldview he carried, the prejudices he absorbed, and even assumptions he constructed. His writings can serve not only as a historic document but also as a cautionary tale, reminding us how easily our interpretations of other cultures can be obscured by our own ideals and bias, and how lasting impression it would carry for cross-cultural understanding.



# Editorial Method

Schliemann was well-admired by scholars for his language abilities, as evident in his diary entries to China and Japan, he frequently wrote in German, French, and English, occasionally Spanish, some phrases in Russian, Greek, Persian and Italian, as well as a few newly acquired phrases of Japanese and Chinese written with Latin spellings. His polyglot ability reflected in his diary was perhaps the reason that deterred scholars in transcribing his texts even till today. Despite his lingual talent, traces of careful grammatical corrections with pencil marks later added in his diary is perhaps another reason for his outstanding language ability. In this book, we have strived to transcribe what the original diary wrote. We have stayed truthful to keep his use of punctuations and his style of writing and spelling; if he had added a word or phrase, we have tried our best to reconstruct the content of what he had written. For examples, some of his spelling idiosyncrasies include: betwixt (between), bazar (bazaar), bambou (bamboo), sepulcre (sepulchre), choobotra (chabutra), etc.

The transcription work of Schliemann's diaries to China and Japan was mainly done by two persons: Meilin Lyu and Yun Shi, with special thanks to Hao Li affiliated with the Sinology department in LMU München for a few pages of the German transcription.

The following symbols are used in the transcription:

A5	journal number
[1]	page number of the journal
↓ word(s) ↓	text inserted above a line
↑ word(s) ↑	text inserted below a line
↔ words ↔	text perpendicular to the page (only in page [24] and [140])
[?(?)]	illegible letter(s)
[ <i>ill.word(s)</i> .]	illegible word(s)

In compiling this work, we relied heavily on the “Heinrich Schliemann Papers” made available online by the American School of Classical Studies at Athens (ASCSA) (<https://www.ascsa.edu.gr/archives/sophia-schliemann-papers>). Specifically, we examined Schliemann's diary series, scanned and accessible under “Series A: Diaries.” We included selective texts and paragraphs mentioning China from A2, the first half of A5, and A8. Additionally, the complete transcriptions from A5 pages [218] to [249] and A6 pages [1] to

[161], a total of 113 original diary pages have covered Schliemann's entire trip through China and Japan. There is no overlap so the diary number is not specified when giving a page number. The occasional sketches are digitally reproduced and inserted to their original location within the text. At the end of each journal there are a few notes, included as [unnumbered]. Supplementary materials consulted include "Series BBB: Copybooks" 25 Pt 2, pages [148] to [155(c)], containing mostly illegible water-damaged writings; "Series B: Correspondence" Box 60, with various letters and financial documents; "Series E: Economics" Box 2, with receipts and invoices; and "Series G: Miscellaneous" Box 1. The transcriptions in these supplements do not follow the same rigorous format as Schliemann's diary series. Within the transcripts, the symbol ". . ." signifies unclear or illegible words or phrases, often due to smudged pencil marks or Schliemann's writings in German. Similarly, "?" indicates uncertainty about the accuracy of the transcribed words or phrases.

Finally, we would like to express our sincere gratitude to Dr. Natalia Vogeikoff-Brogan and Dr. Eleftheria Daleziou for facilitating access to the ASCSA archives, and to Drs. Christo Thanos for his invaluable advice and recommendations on transcribing the Schliemann series.

## Word Count Statistics by Language and Total Page Count

Language	Pages	Words
French	113	approx. 32,000
German	64	approx. 19,000
English	16	approx. 8,800
Russian	-	31
Greek	-	8
Persian	-	1
Italian	-	1
Total	193	approx. 60,000

## Chronology of Schliemann's Travels and Locations

Note: Schliemann used in these diaries the Gregorian calendar. Date in **bold** indicates when Schliemann recorded a diary entry, the places are given as they occurred in the diary and the page number of the diary is referred to in brackets [].

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<i>April 1865</i>	
Saturday <b>1</b>	2.00 Arrival in Hong Kong [218]
	9.00 Departure from Hong Kong via <i>Plymouth Rock</i> [219]
	Arrival in Canton [220]
Sunday <b>2</b>	Sightseeing in Canton [221]
Monday <b>3</b>	
Tuesday <b>4</b>	9.00 Departure from Canton [230]
	3.30 Arrival in Hong Kong [230]
Wednesday <b>5</b>	Departure from Hong Kong via <i>Dumbarton</i> [232]
Thursday <b>6</b>	
Friday <b>7</b>	Anchoring near Amoy [233]
Saturday <b>8</b>	
Sunday <b>9</b>	7.00 Disembarkation at Amoy [234]
Monday <b>10</b>	Sightseeing in Kulangsu [234]
Tuesday <b>11</b>	Sightseeing in Amoy [236]
	18.00 Departure from Amoy [238]
Wednesday <b>12</b>	Anchoring near Foochow [238]
Thursday <b>13</b>	Arrival and sightseeing in Foochow [239]
<b>Good Friday 14</b>	6.00 Departure from Foochow [248]
Saturday <b>15</b>	19.00 Arrival in Shanghai [249]
Sunday <b>16</b>	
Monday <b>17</b>	
Tuesday <b>18</b>	
Wednesday <b>19</b>	
Thursday <b>20</b>	6.00 Departure from Shanghai via <i>Yuen Tze Fee</i> [2]
Friday <b>21</b>	
Saturday <b>22</b>	
Sunday <b>23</b> Chee-foo	Arrival in Cheefoo [3]
Monday <b>24</b>	7.00 Visiting Robert Jermain Thomas [8]

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<b>Tuesday 25</b>	19.00 Arrival in Tientsin [11]
<b>Wednesday 26</b>	Provisioning in Tientsin [12]
<b>Thursday 27 Choschibu</b>	En route to Peking [13]
<b>Friday 28 Peking</b>	2.30 Departure for Peking [17] 14.00 Arrival in Peking [18]
<b>Saturday 29</b>	Sightseeing in Peking [20]
<b>Sunday 30</b>	Peking Departure from Peking [33] 19.00 Arrival in Changping [37]
<i>May</i>	
<b>Monday 1 Tsan-Ping-tzo</b>	5.00 Departure from Changping [38] Arrival in Peking [41]
<b>Tuesday 2 Chu-te-hao</b>	7.30 Departure from Peking [41]
<b>Wednesday 3 Ku Pao Kou</b>	Arrival in Ku Pao Kou [45]
<b>Thursday 4</b>	Visiting the Great Wall [46]
<b>Friday 5 Lusáu</b>	4.00 Departure from Ku Pao Kou [56]
<b>Saturday 6 Peking</b>	16.00 Arrival in Peking [57]
<b>Sunday 7 Peking</b>	10.00 Sightseeing in Peking [59]
<b>Monday 8 TungTschau</b>	16.00 Departure from Peking [65] 20.00 Arrival in Tung Tschau [66]
<b>Tuesday 9</b>	
<b>Wednesday 10</b>	on the river Peiho
<b>Thursday 11 Tien sin</b>	16.00 Arrival in Tientsin
<b>Friday 12 Tien tsin</b>	
<b>Saturday 13 Tien tsin</b>	8.00 Departure from Tientsin via Yesso [69]
<b>Sunday 14</b>	aboard the Yesso in the Gulf of Pecheli
<b>Monday 15</b>	aboard the Yesso
<b>Tuesday 16</b>	aboard the Yesso
<b>Wednesday 17 Shanghai</b>	7.00 Arrival in Shanghai [72]
<b>Thursday 18</b>	
<b>Friday 19</b>	
<b>Saturday 20</b>	
<b>Sunday 21</b>	
<b>Monday 22</b>	
<b>Tuesday 23</b>	
<b>Wednesday 24</b>	

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Thursday 25 Shanghai (brothel)

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Friday 26

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Saturday 27

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Sunday 28 Shanghai

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Monday 29 Shanghai 23.00 Departure for Yokohama via  
*Peking* [79]

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Tuesday 30

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Wednesday 31

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*June*

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Thursday 1 aboard pyroscaphe Peking

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**Friday 2**

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Saturday 3 10.00 Arrival in Yokohama [81]

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**Sunday 4** Yokohama of Japan

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Monday 5

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**Tuesday 6** Yokohama

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**Wednesday 7** Yokohama

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Thursday 8

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Friday 9

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**Saturday 10** Yokohama

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Sunday 11

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Monday 12

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Tuesday 13

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Wednesday 14 Yokohama

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Thursday 15

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Friday 16

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Saturday 17 Yokohama

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**Sunday 18** Hara Madjeda

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Monday 19 Hara Madjeda

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Tuesday 20 Yokohama

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Wednesday 21 Yokohama

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Thursday 22

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Friday 23

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Saturday 24

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Sunday 25 Yeddo

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Monday 26 Yeddo

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Tuesday 27

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Wednesday 28 Yeddo, Yokohama

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Thursday 29 Yokohama

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# The transcription of diaries on China and Japan

## The selective transcription of the diary A2

[52] {selective text} Pero como el viaje de San-Peterburgo por aqui, como tambien el trasporto del dinero me han costado mucho desearia yo recobrar mis enormes gastos y volver despues por la China.

Si Dios quiere yo me embarquare a San Francisco al fin de esto ano para Canton por un buque de vela,. visitare despues todos los principales puertos en las Indias y proseguiré mi viaje por Egypto y Italia en Alemania. [ill.wrd.] Despues me colocale a S Petersburgo porque de todos las ciudades que he visitado de mi vida prefiero Petersb: sus amables y afables habi= tantes, sus hermosas y muy limpias casas, sus bellas calles, su delicioso clima, todo me gusta mucho a Petersburgo Jamas he encontrado un estrañero que no hubiese hablado con los mayores elogios de Petersburgo. Todo es muy barato a Petersb y viviendo en la primera fonda y teniendo coche y caballos no se puede gastar mas de dos mil duros al ano. - En verdad Petersb esta al cabo de mis deseos, pero antes de verle tengo de visitar muchos otros paises

[Eng] *However the journey here from to Saint Petersburg, as well as the transportation costs of the money, have been considerable and I prefer to recoup my huge expenses by returning by way of China. God willing, at the end of this year I will board a boat in San Francisco heading to Canton and afterwards visit all the main ports in India and continue my journey through Egypt, Italy and Germany. Then I will settle in St. Petersburg because of all of the cities I have visited in my life I prefer St. Petersburg with its kind and gentle people, its beautiful and clean houses, its pretty streets and delightful climate. I have never heard a foreigner that not spoke with the highest praise of St. Petersburg. Everything is very cheap in St. Petersburg and living at a first rate hotel and having a carriage and horses will not cost more than 2000 duros5 a year. Indeed St. Petersburg is my desires, but before I see it I will visit many other countries.*

[55] {selective text} Si hago el viaje por la China y las Indias, en tal caso visitare tambien Jerusalem, no por preocupaciones religiosas, sino para satisfacer mi curiosidad.

[Eng] *If I make a trip to China and the Indies, in that case I will also visit Jerusalem, not because of religious concerns, but to satisfy my curiosity*

[57] {selective text} The people I have most to deal with are americans, mexicans and chinamen, but the last mentioned bring but little gold to market and I have never been able to buy from a Chinaman more than 5 Oz at a time.

[58] {selective text} The China men who come to this country are a very harmless, honest ↓ and industrious ↓ set of people, and I never heard of any fraud being committed by any one of them. They have founded in this country 4 chinese cities to which they have given the names: Peking, Hong Kong, Canton & Nanking, and thousands of people continuing to pour in from the Celestial empire, the aforesaid cities are fast gaining in extent. The Chinamen wear immense strawhats, fully as large as a ladies' umbrella, a wide jacket which reaches to the knees, wide trowsers and very high shoes, of which lower part is of wood and furnished with enormous heels and the upper part of thin cloth. ...

### **The selective transcription of the diary A5**

[105] {selective text} Roorkee 3 Jany 1865. There on the plantation 4 Chinese employee of whom each gets 2 £ a month and abt 2000 hindou workmen who get 3<sup>d</sup> each daily.

[107] {selective text} The Chinese habitations in the go[vernmen]t plantation contrasted by their great neatness most strikingly with the filthy miserable mud huts of the native. The Chinese live with hindou women of the lowest caste and some of their children look very pretty.

[166] {selective text} Tous les matelots et tous les domestiques sont des chinois; ils sont très propres et diligents et étant libres des prejudices des castes ils me plaisent mille fois plus que les meilleurs domestiques hindous que j'ai jamais eus.

[Eng] *All the sailors and servants are Chinese; they are very clean and diligent and being free from the prejudices of the castes they please me a thousand times more than the best Hindu servants I have ever had.*

[168] {selective text} Penang or Prince of Wales' Island 2 Fevrier 1865. Nous entrames dans ce port hier soir à 9h. et après avoir passé sur le pont une nuit des plus agréables et après avoir pris ce matin à 5h. mon bain, je pris à 6h. une embarcation chinoise pour me rendre à terre; ces barques sont très propres et construites de sorte que une extrémité ressemble à la poupe d'un navire; le batelier ne rame qu'avec une rame mais avec habileté; il est presque nu et porte qu'une espèce de tablier, qui lui sert ainsi de pantalon et qu'il lie sur l'estomac; il porte en outre un large chapeau tissé d'une espèce de comme fins. A peine arrivé à terre je fus agréablement frappé par l'extrême propreté des maisons en pierres ou en bois, dont chaune portait en forme d'enseigne audessus des portes et au murs de grand morceaux de papier rouge avec des inscriptions en caracteres chinois, ce qui fournissait des preuves non e'qui voques que les locataires appartenaieux ou peuple de l'empire Celeste. J'entrai dans l'interieur de plusieurs maisons de marchands et je fus ébahi par l'entrême ordre et propreté que je trouvais partout. Les chinois vendeurs de Betel et de fruits en plein vent ou dans de petites boutiques avaient tout étalé avec tant de tact et de goût; les vendeurs d'eaux rafraichissantes avaient tout disposé avec tant d'ordre, leurs verres et les metaux de leur vases resplendissaient avec tant de propreté que je ne savais pas m'abstenir de m'arrêter pour admirer les vertus de ces gens, qui par leur

assiduité et par la supériorité de leur esprit se sont acquis la prépondérance sur les malais indigènes, dont la majorité exerce ici l'humble profession de portefaix. Une bonne partie d'eux s'occupe aussi de professions industrielles et d'agriculture, mais comme l'élan et la persévérance leur font défaut ils ressent partant de beaucoup derrière leurs frères adoptifs chinois. Cependant les vertus de ces derniers et leur concurrence exercent un effet salutaire sur les malais et ceux sont toujours beaucoup plus actifs et propres que les hindous en Bengale ou dans le Nord Ouest.

[Eng] *We entered this port yesterday evening at 9 o'clock, and after spending a most agreeable night on deck, and having taken my bath this morning at 5 o'clock, I took a Chinese boat at 6 o'clock to go ashore. These boats are very clean and built in such a way that one end resembles the stern of a ship; the boatman rows only with one oar but with skill; he is almost naked and wears only a sort of apron, which serves as trousers and which he ties over his stomach; he also wears a large hat woven from a sort of fine cloth. As soon as I got ashore I was pleasantly struck by the extreme cleanliness of the stone or wooden houses, each of which bore signs above the doors and on the walls in the form of large pieces of red paper with inscriptions in Chinese characters, which provided clear proof that the tenants belonged to the people of the Celestial Empire. I entered the interiors of several merchants' houses and was amazed at the order and cleanliness I found everywhere. The Chinese selling Betel and fruit in the open air or in small shops had displayed everything so tactfully and tastefully; The sellers of refreshing water had arranged everything so neatly, their glasses and the metal in their vases were so clean that I could not refrain from stopping to admire the virtues of these people, who by their diligence and superiority of spirit have gained the upper hand over the native Malays, most of whom work here as humble porters. A good proportion of them are also engaged in industrial and agricultural occupations, but as they lack drive and perseverance they lag far behind their adopted Chinese brothers. However, the virtues of the latter and their competition have a salutary effect on the Malays, who are always much more active and proactive than the Hindus in Bengal or the North West.*

[169] {selective text} L'élément chinois prédominait par tout dans les rues et rien de plus intéressants que de voir ces mille et mille "célestes" dont la seule rivalte paraît exister dans la longueur de la queue de cheveux qu'ils portant toujours de sorte qu'elle atteint la terre; celui dont les cheveux ne sont pas assez longs s'y attachent des cheveux faux, ou des rubans noirs pour obtenir la longueur voulue. Presque tous les Chinois portant la tête rasée jusqu'au milieu du crâne et quoiqu'ils soient coiffés. Ils chapeaux de canne ils portent presque tous des parasols de tafeta vert à la manche de bambou. Ils portent les fardeaux dans des corbeilles suspendues sur une perche de bois qu'ils ont sur une épaule. ... Les maisons des européens et des riches Chinois sont en pierre et ornées en bas et en haut de belles colonnades fermée par des jalousies vertes pour empêcher le soleil. Ces maisons son en général enteurées de haies vives couvertes de milliers de fleurs rouges. Cà et là on voit collés aux murs des batiments du gouvernements des proclamations ou annonces en anglais malais en caractères persons et malais propres, et chinois.

[Eng] *The Chinese element predominated in everything in the streets and nothing is more interesting than to see these thousand and thousand "celestial" whose only rival seems to exist in the length of the tail of hair that they always wear so that it reaches the ground; those*

*whose hair is not long enough attach false hair or black ribbons to it to obtain the desired length. Almost all the Chinese wear their heads shaved to the middle of their skulls and although they have their hair done. They wear cane hats and almost all carry green tafeta parasols with bamboo handles. They carry their loads in baskets suspended from a wooden pole slung over one shoulder. ... The houses of the Europeans and the rich Chinese are made of stone and decorated at the top and bottom with beautiful colonnades closed by green blinds to keep out the sun. These houses are generally surrounded by hedges covered with thousands of red flowers. Here and there, on the walls of government buildings, you can see proclamations or announcements in English, Malay and Chinese characters.*

[170] {selective text} Dans toute les boutiques et maisons chinoises il se trouve collé sur le mur un grand tableau représentant la trinité chinoise; on y voit au milieu le fils Dieu homme très gras et rouge ayant à sa gauche un vieux à la longue barbe noire et à la physionomie farouche et à sa droite une femme grasse et rouge. ... Notre vapeur a à bord 2700 Cs d'Opium d'une valeur de £ 100 pr Cs cette fois ci à 11 R par Cs, tandis que le prix est autrement toujours 27 R pr Cs. Chaque Caisse contient 2 quintaux d'opium.

[Eng] *In all the Chinese shops and houses there is stuck on the wall a large picture representing the Chinese trinity; one sees there in the medium the son God man very fat and red having on his left an old man with the long black beard and with the savage physiognomy and on his right a fat and red woman. ... Our steamer has on board 2700 C of Opium worth 100 per C this time at 11 R per C, while the price is otherwise still 27 R per C. Each case contains 2 quintals of opium.*

[171] {selective text} Singapore 4 Février 1865. Nous arrivames ce matin vers les sept heures devant le port de cette magnifique ville, nous attendimes le pilote qui ne vont que vers les 7½ h et nous pilota dans le port. Nous cotoyames l'île de Singapore depuis les 5h du matin et aussitôt que l'aube du jour nous permit de voir au loin le panorama était superbe tant sur les forêts vierge de la péninsule de malacca qui n'est séparée de l'île qui par un détroit de peu de largeur que sur l'île même qui est couverte d'une végétation des plus riches et splendides. Malheureusement la cultivation ne s'étend qu'à peu de milles de la ville l'île étant infestée par les tigres qui émigent ici à la nage de terra firma. Les déclivités des montagnes au bord de la mer sont couvertes

[Eng] *Singapore 4th February 1865. We arrived this morning about seven o'clock in front of the harbour of this magnificent city, we waited for the pilot who did not come until about 7½ o'clock and piloted us into the harbour. We had been alongside the island of Singapore since 5 a.m. and as soon as the dawn allowed us to see into the distance the panorama was superb, both of the virgin forests of the Malacca peninsula, which is separated from the island by a narrow strait, and of the island itself, which is covered with the richest and most splendid vegetation. Unfortunately, cultivation only extends a few miles from the city, as the island is infested with tigers that swim here from terra firma. The slopes of the mountains by the sea are covered*

[172] {selective text} l'immenses plantation d'ananas, dont cette île semble être la mère patrie; l'air est embaumé par les parfums de ce fruit. Nous passames grand nombre de maisons de campagne environnées d'un luxe en fait d'arbres tropiques. Nous passames entre autres la maison du Raja Tomagong de Jahore ancien possesseur de cette île qu'il a bon

gré malgré dû céder aux anglais moyennant une pension de 21/m \$ pr an. Nous passames plusieurs pêcheries de Chinois qui sont sans contredit les pêcheurs les plus habiles du monde; ces pêcheries consistent en plusieurs rangées ou de poutres de perdres de bambou enfumées dans le fond de la mer.

[Eng] *the immense pineapple plantation, of which this island seems to be the motherland; the air is fragrant with the scent of this fruit. We passed a large number of country houses surrounded by the luxury of tropical trees. We passed, among others, the house of Raja Tomagong of Jahore, the former owner of this island, which he willingly had to cede to the English in return for a pension of \$21m per year. We passed several fisheries belonging to the Chinese, who are undoubtedly the most skilful fishermen in the world; these fisheries consist of several rows or beams of bamboo beads smoked in the bottom of the sea.*

[173] {selective text} En venant ce matin du vapeur je passai un cimetière chinois avec des milliers de sépulchres; tous dans la forme d'une cave de glace et ayant sur le coté de front une grande pierre en forme sémi-circulaire, au milieu de laquelle se trouve insérée une pierre quadrangulaire  partant une longue inscription en caractères chinois de couleur blanc, noire, rouge ou dorée. Les papiers rouges

[Eng] *On my way from the steamer this morning I passed a Chinese cemetery with thousands of sepulchres, all in the shape of an ice cellar, with a large semicircular stone at the front, in the middle of which is a quadrangular stone with a long inscription in Chinese characters in white, black, red or gold. Red papers*

[174] {selective text} avec des inscriptions en caractères chinois collés en masse sur le devant de presque toutes les boutiques et de presque toutes les maisons démontrent clairement que la majorité des habitants ou presque tous sont ici chinois. Un cordonnier céleste avait, outre plusieurs enseigne chinoises, une enseigne anglaise: "here lives a good shoemaker." Singapore 5 Fevrier. ... J'entrai aujourd'hui dans un temple chinois couvert à l'extérieur de mille figures sculptées et peintes de couleurs vives. Je vis devant le sanctuaire un vieillard agenouillé qui tenait 2 morceaux de bois à la main et après chaque prière ils les jeta par terre. Après avoir fait ainsi pendant un quart d'heure il se leva et prit un des gobelets qui se trouvaient à sa portée et qui contiennent des morceaux de bois plants de 8 pouces de long et d'un pouce de large et couverts d'hiéroglyphes chinois; il secoue le gobelet pendant 2 minutes jusqu'à ce qu'un morceau de

[Eng] *with inscriptions in Chinese characters pasted en masse on the fronts of almost all the shops and houses clearly show that the majority of the inhabitants, or almost all of them, are Chinese. One heavenly shoemaker had, besides several Chinese signs, an English one: "here lives a good shoemaker.*

*Singapore 5 February. ...Today I entered a Chinese temple covered on the outside with a thousand figures carved and painted in bright colours. In front of the sanctuary I saw an old man kneeling holding 2 pieces of wood in his hand and after each prayer he threw them on the ground. After doing this for a quarter of an hour he got up and took a goblet which was within his reach and which contained pieces of wood 8 inches long and one inch wide and covered with Chinese hieroglyphs; he shook the goblet for 2 minutes until a piece of wood was found.*

[175] de bois en sortit, releva alors ce dernier avec précipitation et le regarda avec attention. Il répéta cette opération plusieurs fois, se rendit ensuite auprès de 2 de ses nationaux qui se tenaient dans un coin du temple et lui remirent un long et étroit morceau de papier rouge couvert de caractères chinois qu'ils détachèrent d'une des mains liasses de papiers semblables qui étaient suspendues au mur. Autour du sanctuaire brûlaient plusieurs cierges minces. Devant le temple dans un petit enclos dans une boue puante et affreuse je vis plusieurs tortues, que

les Célestes emploient pour leurs cérémonies religieuses.

Singapore 7 Février 1865. Je m'ennuie ici et je commence à regretter vivement de ne pas avoir continué le voyage en Chine par le vapeur Reiver. Les barbiers ici sont presque tous des chinois; ils font leur métier en pleine rue et après avoir rasé à un client la tête où la barbe ils se mettent à lui nettoyer le nez et les 2 oreilles avec d'ingénieux instruments dont ils étaient grand nombre en commençant l'opération. En les voyant opérer on les croyait de premiers médecins d'oreilles

En faisant ce matin mon excursion équestre par le chemin à gauche des ports je passai par une immense forêt de cocotiers plantée sur un sol sablonneux; la plupart des arbres portaient environ une trentaine de grandes noix, mais il y en avait quelques uns tellement surchargés que leur nombre devait nécessairement dépasser 100. Je me fis ouvrir une noix dont j'avais le savoureux liquide; j'en payai 2 cents, tandis qu'on vend les noix au marché à raison de 2 pour 1 cent. Je suivis toujours la grande route jusqu'à une distance de 5 m., mais quand je ne vis plus à

plantation ni être vivant et aux 2 côtés de la route l'impénétrable forêt vierge la pour des tigres me fit rebrousser chemin. Je vis à côté de la route une masse d'ananas sauvages avec de magnifiques fruits. Jusqu'à une distance de 3m de la ville la grande route était encombrée de chinois qui portaient suspendues sur une perche qu'ils avaient sur l'épaule des paniers remplis d'ananas, de noix de coco, de plantanes etc. Tous les planteurs aux 2 côtés de la grande route sont des chinois comme le démontrent les nombreux écriteaux aux caractères chinois

[Eng] *He then hurriedly lifted it up and looked at it attentively. He repeated this operation several times, then went to 2 of his nationals who were standing in a corner of the temple and handed him a long, narrow piece of red paper covered with Chinese characters, which they detached from one of the bundles of similar papers hanging on the wall. Around the shrine burned several thin candles. In front of the temple in a small enclosure in a stinking and awful mud I saw several turtles, which the Celestials use for their religious ceremonies.*

*Singapore 7th February 1865. I am bored here and I am beginning to regret very much not having continued the voyage to China by the steamer Reiver.*

*The barbers here are almost all Chinese; they ply their trade in the middle of the street and after shaving a customer's head or beard, they begin to clean his nose and both ears with ingenious instruments, of which there were a large number at the start of the operation. Seeing them operate, you'd think they were the first ear doctors. As I made my equestrian excursion this morning along the path to the left of the harbour, I passed through an immense coconut forest planted on sandy soil; most of the trees bore about thirty large nuts, but some were so overloaded that their number must have exceeded 100. I had a nut opened and swallowed the tasty liquid; I paid 2 cents for it, whereas nuts are sold at the market at a rate of 2 for 1 cent. I still followed the main road up to a distance of 5 m, but when I saw no more plantation or*

*living being and on both sides of the road the impenetrable virgin forest the tigers made me turn back. Next to the road I saw a mass of wild pineapples with magnificent fruit. Up to a distance of 3m from the town, the main road was crowded with Chinese carrying baskets full of pineapples, coconuts, plantains, etc., hanging from a pole on their shoulder. All the planters on both sides of the main road were Chinese, as can be seen from the many signs with Chinese characters*

[176] {selective text} collés au dessus des portes et aux murs des maisons.  
[Eng] *stuck above doors and on house walls.*

[183] {selective text} Batavia 19 February (P178). Der zyn hier duizende van Chinesen, welke hier, als het schynt, voorspoed hebben en bloeijen; maar sedert zy in 18 · · en staats omwenteling verzoek ten is een verder landverhuizing van China hierhentoë verboden.

[Eng] *There are thousands of Chinese people here who, as usual, prosper and flourish here; but since they requested a state revolution in 18.. a further country move from China to this place has been prohibited.*

[188] Java ist dass Vaterland der Kleinen Schwalbe die dass essbare nest baut, welches u oter denn nanne “Ostindisches Vogelnest” in dan handel Kennt; diese Nester enthalten wird Faserstoff u schleimartige materie u werden in der Medicin als Stärkunges mittel angewandt. Man weiss noch nicht wovon die schwalbe ihr Nest macht, meint uber dass es von Mentschaune gefefeiht der in des Vogels mit starker schleimhaut vosehemt Kehle sich zu schleim aus bildet.

[Eng] *Java is the homeland of the little swallow, which builds an edible nest known in the trade as the “East Indian bird’s nest”; these nests contain fibre and mucilaginous material and are used in medicine as a tonic. It is not yet known what the swallow uses to make its nest, but it is thought that it is made of mucilage, which forms mucus in the bird’s throat, which is covered with a thick mucous membrane.*

[189] {selective text} Sindanglaija 27 Février. Nous partimes aujourd’hui à 6h de Gadok d’où le terrain se lève graduellement jusqu’au pied de la montagne d Mègamendong. Notre voiture consistait dans un petit buggy couvert à 2 roues (appelé en langue malail “Bendy”) attelé à 4 chevaux il n’y avait pas de place pour mon bagage lequel je devais faire porter par un cooly; celui-ci recevait f 1 ½ pour la distance de 15 paals. Une masse de langues est parlée dans cette petite île. Sur la côte et jusqu’à Buitenzorg on parle malai; dans le Préanger on parle la langue sundanese et ensuite le javanais. Il y à en autre dans cette île bien des milliers de Chinois qui

[Eng] *Sindanglaija 27th February. We set off today at 6am from Gadok where the terrain rises gradually to the foot of the Megamendong mountain. Our car consisted of a small covered 2-wheeled buggy (called “Bendy” in the Malay language) harnessed to 4 horses; there was no room for my luggage, which I had to have carried by a cooly; the latter was paid f 1 ½ for the distance of 15 paals. Many languages are spoken on this small island. On the coast as*

*far as Buitenzorg they speak Malay; in the Preanger they speak Sundanese and then Javanese. There are also many thousands of Chinese on this island who*

[190] {selective text} parlent parmi eux le chinois. Cette race intelligente prospère ici beaucoup et elle a dans ses mains toute l'industrie du pays. En effet les Chinois exercent ici tous les métiers et ce serait impossible pour les indigènes de se passer d'eux. S'il y a ici beaucoup de Chinois il n'y a pas de Chinoises, par ce que les émigrants Chinois sont trop pauvres pour amener leurs femmes. C'est ainsi que tous les Chinois vivent ici avec des femmes indigènes et le mélange de ces 2 races si opposées produit de très beaux enfants. ...

[Eng] *speak Chinese among them. This intelligent race thrives here and has all the country's industry in its hands. In fact, the Chinese carry out all the trades here and it would be impossible for the natives to do without them. Although there are many Chinese here, there are no Chinese women, because the Chinese emigrants are too poor to bring their wives. This is why all the Chinese live here with native women and the mixture of these 2 races, so opposed, produces some very beautiful children. ...*

[206] ↔Ici en rade est le steamer fédéral Iroquois qui est à la recherche du steamer confédéré Shenandoah. On dit que ce dernier est une nouvelle édition du "Cruiser" Alabama, et qu'il est à présent à Melbourn où il a déjà détruit grand nombre de navires des fédéraux↔

[Eng] *Here in the harbour is the Federal steamer Iroquis in search of the Confederate steamer Shenandoah. It is said that the latter is a new edition of the Cruiser Alabama, and that she is currently at Melbourn where she has already destroyed a large number of Federal ships.*

[208] {selective text} 20 March. ... There is besides amongst the passengers an Englishman of the name of Houlton who has been for many years merchant at Batavia and retired now from active mercantile pursuits. This Houlton is the most disagreeable traveling companion it was ever my misfortune to find in any comedy, because he drinks a great deal and at all events much more than he can stand and in his drunkenness he wants to play the fool with every body not knowing how he, by so doing, makes a fool of himself; if it is true that man always shows his real character in drunkenness, this man's character certainly does not appease to be created for our present century

[209] {selective text} of progress and civilization; I regret the fate of his most amicable lady who travels with him. I still remember with pleasure Mr Reetn, Dutch mailagent on board the steamer an amiable and well educated young man, who no doubt will be fast advanced. our steamer brought from Batavia to Riouw (where we arrived yesterday at noon) a native convict of murder who by the Batavia court of assizes was sentenced to be hanged at Riouw where the murder had taken place.

At Riouw we received the news (sent from London on the 4th March and arrived at Point Galle on the 7 and received at Singapore on the 16th) of the taking of Charleston and the death of general Beauregard.

Here at Singapore is always a fine breeze which makes the air cool so that, although the temperature is here in the day always about 90 degrees in the shade yet dry on the

air is and freshened as it is by the wind this high temperature is easier to be supported than 20 degrees less in the damp climate of Batavia.

[210] {selective text} dans la mer de Chine à bord de l'alphée 23 Mars Notre départ était annoncé pour 6 a.m., mais nous ne partimes qu'à 8h. De 6 à 8h. Le vapeur était entouré de barques chinoises chargées de limaçons et de coquilles monstres, de perroquets et de singes d'ananas, de plantanes, de noix de coco été qu'on tachait de débiter à bord de notre pyroscaphe. 40 espagnols tous passagers de 1er classe ont quitté le bateau à Singapour et parmi eux le gouverneur général de manila qui compte partir d'ici par une frégate espagnole, qui doit encore arriver, pour le lieu de sa destination. Par contre nous primes à bord à Singapour une quarantaine de chinois passagers de 3rd classe et c'était intéressant de voir ces celestes aux longues queues s'empresse de porter à bords leurs bagages couverts d'hiéroglyphes Chinois. Le maître d'hôtel du bord acheta 26 ananas pour 1 rupée.

J'ai passé une fort mauvaise nuit et bien que la fenêtre et la porte fussent ouvertes je transpirais[?] dans un bain à vapeur. Il y a à bord 7 missionaires français, dont 5 se rendent dans l'intérieur de la Chine et 2 en Cochinchine pour prêcher l'évangile.

24 Mars Nous étions aujourd'hui à midi lat n. 5. 16.50 long de Paris 103. 17.15. Distance parcourue en 24h: 285m reste jusqu'à Saigon 365m. C'est fort intéressant de regarder comme les passagers Chinois mangent à bord; 5 à 6 se réunir à un diner dont le riz cuit à l'eau est le principal mets chacun d'eux en prend une certaine quantité dans un vase et en se servant avec grande habilité de 2 petites baguettes peintes aux couleurs, vives et en tenant la vase à la la bouche ils enfoncent du riz dans cette dernière; pour assaisonner ce mots ils mangent en même temps des œufs cwts très dur et des concombres et j'avent en retirer ce qu'ils

leur fant avec les baguettes. Il y a à bord 2 bains tenus bien propre mais les robinets pour faire entrer et sortir ne sont pas en ordre et il dure long temps pour obtenir un bain.

[Eng] *in the China Sea aboard the Alphée 23 March Our departure was announced for 6 a.m., but we didn't leave until 8. From 6 to 8 am. The steamer was surrounded by Chinese boats loaded with snails and monster shells, parrots and pineapple monkeys, plantains and summer coconuts, which they were trying to cut up on board our pyroscaphe. 40 Spaniards, all 1st class passengers, left the ship in Singapore, including the Governor General of Manila, who intends to leave here on a Spanish frigate, yet to arrive, for his destination. On the other hand, in Singapore we took on board forty or so Chinese 3rd class passengers, and it was interesting to see these celestials with their long tails hastening to carry their luggage, covered in Chinese hieroglyphics, on board.*

*The ship's maître d' bought 26 pineapples for 1 rupiah.*

*I had a very bad night and although the window and door were open I was sweating in a steam bath. There are 7 French missionaries on board, 5 of whom are going to the interior of China and 2 to Cochinchina to preach the Gospel.*

*24 March We were today at noon lat n. 5. 16.50 long from Paris 103. 17.15. Distance travelled in 24h: 285m remains to Saigon 365m. It is very interesting to see how the Chinese passengers eat on board; 5 to 6 gather for a dinner of which rice cooked in water is the main dish each of them takes a certain quantity in a vase and using with great skill 2 small chopsticks painted in bright colours and holding the vase to the mouth they push the rice into it; to season this*

*word they eat at the same time very hard eggs and cucumbers and I get out what they ghost with the chopsticks.*

*with the chopsticks. There are 2 clean baths on board, but the taps for getting in and out are not in order and it takes a long time to get a bath.*

[211] 25 Mars ... lat 9.22.45; long 104.41.30 ... distance de Saïgon 105 m

26 Mars ...Saïgon ... Les habitans de ce pays appelés Cochinchinois ou Annamites sont des Chinois dégénérés; ils se distinguent par leur rebutante saleté, et par leur misère de leurs voisins aux longues queues, dont ils ont du reste la physionomie, le caractère beaucoup et des habitudes. Ils sont tous vêtus pour tout habillement de pantalons bleus de coton et d'une longue blouse de même étoffe et couleur; mais leur saleté permet à peine de reconnaître la couleur originaux

[Eng] *Saigon ... The inhabitants of this country called Cochinchinois or Annamites are degenerate Chinese; they are distinguished by their disgusting dirtiness, and by their misery from their neighbours with long tails, whose physiognomy, character and habits they share. They are all dressed in blue cotton trousers and a long blouse of the same fabric and colour; but their dirtiness makes it difficult to recognise the original colour*

[212] de ces habits; les femmes sont habillées comme les hommes, mais on les distingue facilement et par leur longue chevelure par un énorme anneau d'argent qu'elles portent autour du cou. Les hommes ne portent pas les cheveux comme les Chinois; c. à. d. ils ne les rasent pas et portent les cheveux longs. On n'estropie pas ici les pieds des femmes comme en Chine. Tous hommes et femmes chouent la noix de bétel enveloppée avec un peu de Chaux dans des feuilles vertes, ce qui peint leurs bouches tout rouge. L'usage de l'Opium se répand parmi eux avec rapidité, par ce que le gouvernement français a fermé le monopole du débit de ce poison à un Chinois qui soit l'introduire auprès de indigènes. La maison de la ferme d'Opium est un vaste bâtiment et fait face sur le fleuve. ...

[Eng] *of these clothes; the women are dressed like the men, but they are easily distinguished by their long hair and by the enormous silver ring they wear around their neck. The men do not wear their hair like the Chinese, i.e. they do not shave it and wear it long.*

*Women's feet are not crippled here as they are in China. All the men and women eat betel nut wrapped in a little lime in green leaves, which paints their mouths red. The use of Opium is spreading rapidly among them, because the French government has closed the monopoly of the sale of this poison to a Chinese who would introduce it to the natives. The Opium Farm is a vast building facing the river.*

[214] Les indigènes qui sont très aversés au joug des français et surtout à l'impôt de 1 \$ par an que ces derniers prélèvent de chaque adulte se réunissent en masse dans les provinces de Tuduc et dans le royaume voisin de Siam. Je crois que le gouvernement français ferait bien de permettre ici l'émigration des Chinois, qui animeraient l'agriculture et donneraient de l'essor au commerce; il pourrait en avoir des millions d'individus mais il faudrait avant toute autre chose abolir l'impôt par ce qu'autrement ils ne viendraient pas. Sans la présence des Chinois il sera presque impossible aux français de retirer de grands avantages de ce pays, par ce que les indigènes vivent dans la plus grande misère et ils sont trop paresseux pour

travailler. ... Ayant écrit jusqu'ici j'apprend que le Commerce et l'agriculture en Cochichine se trouvent exclusivement dans les mains des Chinois, et que tout le Commerce se fait dans la ville chinoise à 2 h. de Saigon...

[Eng] *The natives, who are very averse to the yoke of the French and to the tax of \$1 a year which the latter levy on each adult, are fleeing en masse to the provinces of Tuduc and to the neighbouring kingdom of Siam. I believe that the French government would do well to encourage the emigration of the Chinese, who would stimulate agriculture and give a boost to trade; there could be millions of them, but before anything else the tax would have to be abolished because otherwise they would not come. Without the presence of the Chinese it would be almost impossible for the French to derive any real advantages from this country, because the natives live in great poverty and are too poor to work. ... Having written so far, I learn that trade and agriculture in Cochichine are exclusively in the hands of the Chinese, and that all trade takes place in the Chinese town 2 hours from Saigon...*

[215] 27 Mars ... Saigon

[216] 28 Mars ... lat 11.55; long 107.14.30; distance de Saigon 275m, de Hong Kong 640m.

[217] 29 Mars. lat 14.26.30; long 107.50.15; distance de Hong Kong 500

30 Mars. lat 17.57.42; long 108.46; dist. de Hong Kong 300

31 Mars. lat 20.48; long 110.50

[218]

Canton 1 April. This morning at abt 2 o'clock we cast anchor in the port of Hong Kong. When I came on deck at 5 ½ the steamer was already surrounded by boats rowed by men and women and often even by women alone who carry their children in a plait on their backs and are admirable rowers. By the first glance at these people one sees that they are just as hardworking and energetic as they are covetous. The boatwomen as in fact all the common women wear long and large ↓black↓ trousers and a long gown or blouse of the same material reaching to the knees; they go bare footed and wear glass-bracelets. The ↓boat↓ men go dressed in almost the same manner. The harbour is surrounded by huge rocks and one of the safest in the world; the city Hong Kong, which is fast growing and may contain abt 85/m inhabitants is built in the form of an amphitheatre on the declivity of a steep mountain and presents with the surrounding islands all isolated rocks of conical form a splendid panorama. By 7 ½ o'clock I went with my luggage to the steamer called "Plymouth Rock" which was to leave this morning at 8 for Canton and having left my baggage with the porter I went ashore to view the city. The first thing which struck me in going on shore was the busy multitude that crowds the streets and the extreme filth with which they are overloaded; in fact all look as if they never got washed nor combed since their birthday; at every step one sees women ↓who is↓ carrying loads

plunge their hands into their hair and withdraw them with numbers of lice which they kill on their nails in walking along.

[219]

The men shave their heads but wear long tails.

One meets here still more 'Palki' (litière) than at Calcutta but they are here differently arranged and so small that they can contain only one person in a sitting posture; they are either open or furnished with ↓green ↓ jalousies. The houses are all of stone, 2 stories high and in nearly all of them are shops, in which the goods are put up for show with ↓that ↓ consummate skill and tact of which the Chinese hold the secret.

Very curious were to me the dispensaries or apothecary-shops with the Chinese names on the bottles and Chests. Besides attracted the Chinese barbers, who carry their whole shaving apparatus in 2 miniature-towers painted with gaudy colors on their shoulders, my particular attention; they shave their country men's heads in the open streets. not less curious was it to me to see the smallness of the women's feet, same being compressed with irons when they are little children to procure the maimed smallness considered handsome. I meet here a great many half-casts (offsprings of europeans & Chinese), who by their manners and language consider themselves eu=ropeans; they have in general interesting features.

I was in time back on the steamer which was to start by 9 o'clock; same is 3 stories high & moved by a screw.

She was surrounded by boats bringing passengers or goods.

The 1<sup>st</sup> story was exclusively occupied by Chinese men & women of 3<sup>d</sup> class ↓ paying 25 Cents ↓, all either sitting on their baggage or reclining on mats and smoking segars, papiros, pipes or opium; this latter they were smoking from a sort of pipes much resembling a german flute and they seemed particularly to enjoy it. All were dressed as afore described. On the left was a much smaller and less crowded division containing those that pay 50¢; one recognized at once in them a better company; they wore blew coats of a better material and above them jackets without sleeves; black pantaloons tied round the knees, white stockings and silken shoes with thick white soles and black silk caps on their heads; on the 2<sup>d</sup> floor was a division for 1<sup>st</sup> class Chinese passengers paying 1\$ and belonging to the richer and more civilized class of Chinese society & I found among them several who could talk a little english. Opposite this division is the large saloon for 1<sup>st</sup> class european travellers paying 3\$. We left at 9

[220]

Passed between a great many barren islands of conical form and came — always going with a speed of 22 knots an hour

soon to the mouth of the great Pe Kiang river, which was formerly defended by 7 or 8 forts built small rocky islands but all these forts have been dismantled by the english & french canons in the last war of 1857. Our steamer belongs to an american company, which does a good business, because we had at least 1900 - 3<sup>d</sup> & 100 - 2<sup>d</sup> & 1<sup>st</sup> class Chinese passengers; but formerly they made double of what they make now because now has sprung up an opposition lines which already induced them to lower the passage to 10<sup>c</sup> & only recently they raised it again. Each company sends every 2 days 1 steamer betwixt Hong Kong & Canton and Hong Kong & Macao vice-versa.

We stopped on the roadstead Of Whampoa to put out passengers & the steamer was immediately surrounded by 70 native boats, rowed mostly by women, which approached the steamer to take us the passengers. At Whampoa are 15 large docks for building & repairing ships. From Whampoa off both banks of the Pe Kiang-river were continually covered with plantations of rice and plantains. I discovered every where the greatest symmetry in the planting of trees and it appears that not a tree is allowed to grow unless it be useful to man. The more we approached Canton the more increased the number of boats we met in the river and in Canton itself, we saw thousands of them. We cast anchor in the midst of the Pe Kiang-stream, where I was rowed in a boat by a ↓ young ↓ woman (who as being married wore her hair in the form of a windmill wing) on the Pearl river to the so styled Oriental-Hotel; where I got most miserable accommodation; since the boat which belonged to the Hotel was decorated with pictures & the banks covered with crimson I had expected better accommodation. Canton 2<sup>d</sup> April. I felt very ill all last night and could not sleep at all; took a bath at 6; water very cold there being only 76° in the air. Took a cup Tea with raw sugar there being no other. Went out with a boy of the miserable hotel to serve me as guide & interpreter. The streets are very narrow but paved & pretty clean close to the hotel is built of bambou-cane an watch tower abt 70 f<sup>t</sup> high, but so as not to impede the thoroughfare; there are a great many similar towers all over the city; we passed the bazar where fish & vegetables are sold; they sell these rice-cakes in form [221]

of pieces of yellow soap; I saw there also ripe prunes. good and even excellent as Chinese servants are at Sin-gapore they are here in their native country an impudent thievish, false set of people and the abundant use of opium makes them lazy; besides they talk here nothing but Chinese

my guide speaks a few words of english but it is exceedingly difficult to make myself in any way understood with him. We visited first the temple of Honan consisting of 3 large courts surrounded by places of worship and houses containing the sacred pigs, hens, cocks, geese and the dwellings of the priests their kitchen etc. Of the sacred pigs, which are different of the europeans and something betwixt these and the wild boars, 4 are still quite young and 8 exceedingly fat and so old that from fatness & old age they are quite blind; they are always lying together and it costs to the priest who attends to them a vast deal of trouble to make them get up and move; their stable is in the open air and kept pretty clean, whilst the fowl is kept in an exceedingly dirty stinky stable. The fowl also appears to be very old. The priests ab' 40 in numbers are partly still quite young, partly of middle age and partly old men; they appear to be very ignorant; they wear long gowns of grey Cotton and have their heads shaved; they are very dirty and appear to be quite ignorant; they were just breakfasting on rice some boiled vegetable and the usual spices; the temple contains 6 colossal statues of a god in warlike attire some painted blue, others red others white; in one statue the god is represented to play the guitar, in another he draws his sword, in a third he lifts up his hand, in a fourth he holds an umbrella 22 f' high. There are in the Court of this temple many walls built of oystershell Under the Colonnade of the larger department of the temple were exhibited ab' 50 nicely painted cages with larks, nightingales etc. but I could not find out to what purpose. The Circuit walls of the temple were on the inner side plastered with Chinese plackarde Belonging to the temple and close behind it is a large flower garden with the sepulchre of the founder of the temple and several other tombs. The chinese gardeners are the best in the world and it is really marvellous what shape they know to give sometimes to shrubs & trees; so for inst: there is one tree formed there  [222]

By means of careases of fine iron-wire representing tigers; lions, elephants etc on which they with great ingenuity know to educate and dress the myrt-plant so that the latter perfectly represents these beasts and makes with its white flowers like small stars a splendid sight. Sometimes they make 3 myrtshrubs represent a sailing vessel with all sails spread. Bambou-cane also they know to make grow in the most curious forms. There is in the garden a small plantation of miniature Orange trees that produce a very small but tasteful fruit.

It is very curious to see here the Chinese barbers busy in the streets to shave, to shampoo, to clean the ears, to operate the

corns, to clean the noses etc; the 2 boxes in form of towers which they wear on their shoulders, contain all the instruments necessary Another curious sort of people are the money changers, of which there is one in every 6<sup>th</sup> or 8<sup>th</sup> shop. The only money coins in the country consists in a mixture of 4 part lead & 6 parts Copper is called Cash and the Changers pay me 250 of them for ¼\$ thus 1000 for 1\$; they have a □ hole in the midst; this Cash is always drawn up on bambou-yarn in packages of 50. Since this worthless coin is very troublesome to carry the people cut for want of small change the dollars into many small pieces and weigh the silver out on very small scales in making payments. The money changer and in fact every shop-keeper weighs not only every \$, but even every quarter and dime before he takes it and reckons then its value on the same tablets “счеты” as are used in Russia. Wherever I came to an open place and particularly before the pagodas I saw a number of gamblers some of keeping sort of Roulette-tables with 40 fields □ each field containing a different figure and a number; these were besides on the same Roulette 8 round fields with a □ in the midst. There were others keeping gambling tables with dice for Cash or for cakes. The whole immense town is one bazar, because there is a shop in each and every house; the streets are 6 f broad and paved with 6 f long & 1 ½ f br slabs of granite, which have become almost polished by the continual tread of man. The houses are built of brick and properly spreading 2 stories high but the 2<sup>d</sup> story serves merely as an interior gallery has no window and is intended more for a more convenient location of the holy images or statues of the Gods whose sanctuary is always in the elevation of the 2<sup>d</sup> story and lies front of the entrance The streets are straight and flat; on each side of every [223] shop are hung out or suspended signs of from one to 2 f broad and of from 3 to 6 f long; they are not placed horizontally as in Europe; this not being practicable for Chinese writing which runs from upwards down, but perpendicularly and not paralel with the house but under an angle of 45°, so that passers by can always read from afar the name of the shop keeper and the denomination of the goods he is dealing in. These signs are all painted white but the colors of the chinese characters painted on them show the greatest variety; one one sign these are gilded, on another blue on a third red Character and so on and since by the law of perspective both sides of the streets seem to join for those who look forward they see nothing before them but an immense agglomeration of ↓ white ↓ signs which with their variety of gaudily painted characters

offer a sight of unparalleled beauty. Here are of course neither horses nor carriages and the only means of conveyance is here the palanquin or sitting chair carried by 4 men who continually cry “Fai-vungar”(make place) to the multitude that throng the streets. But in those sitting chairs I saw only mandarins always followed by a host of servants in light blue gowns. As it could be difficult to find from betwixt those thousands and thousands of shops those in which such articles are sold which one stands in need of, merchants dealing in the same kind of goods have here their shops in the same street and door to door; so there is one street in which there are only shops with birds nests, another for gold & silver ware & jewels, another for ivory carvings etc The shops are for the most part very elegant and where elegance is wanting the greatest cleanliness & order and an insuperable skill in exhibiting the goods for show is every where perceptible. Besides the images or statues of the holy Trinity which are not wanting in any shop, there are in the streets at the extremity of each shop larger or smaller niches of which some contain statues of gods others sentences from the Confucius, and in these niches as well as in the sanctuaries in the shops joss-sticks of sandalwood covered with a composition of cowdung & sawings are continually burning. When I became tired I took a palanquin and got myself carried by 4 men. the day was cold and hazy; thermometer showed only 66°. After having gone through the City we came to the 5 stories’ pagoda which is built on a [224]

hill close to the city-wall, which latter may be ab' 40f high and ↓ with battlements ↓ 6f thick. This pagoda is in decay but affords a splendid view ↓ on one side ↓ on the city and on the vast Pearl-(or Canton=) river covered with thousands of boats and ships and on the other side on the rice fields which extended as far as the eye reached and were here and there interrupted by small steep hills covered with Chinese sepulchres. Unweit der Pagoda sah ich außerhalb der Stadtmauer ein kl Fort mit 20 Canonen. Der 5 Etagen-Tempel heißt so weil er 5 Etagen hoch ist. Ich ließ mich darauf zum Temple of Horrors bringen, so genannt wegen der schrecklichen buelen denen dort die schlechten Menschen von den Göttern — Alles in Bildhauerarbeit dargestellt — unterworfen werden; Einige werden gebraten, anderen wird glühende metall in Mund u Ohren gegoßen usw. Dieser Tempel ist sehr groß u enthält verschiedene höhe mit vielen großen runden eiformen Opferbecken, worin die Andächtigen unaufhörlich brennende Jossstöcke aufstellen. Auf finden sich sehr viele kleinere Opferbecken vor den zahlreichen in diese Tempel aufgestellten Götzen Während die höfe dieses Tempels wall waren von Roulette — u Würfelspielen, Verkäufern von Küchen u Geträn-

ken um die sich die lärmende Menge drängte sah ich fortwährend Männer u Frauen auf die vor den Götzen ausgebreiteten Maten Minderheiten u dem Anscheine nach sehr inbrünstig beten; darauf nehmen sie einen Becher mit mit chinesischen Hiéroglyphen bedeckten 1 Fuß langen Stäbchen u schütteln ↓ ruckend ↓ den Becher bis, der Eine nachdem Andern, 3 Stäbchen heraus füllen; darauf schmeißen sie 14 bis 16 Mal ruckend 2 Stücke holz, fast in der Form von Schuhen, auf die Erde, kaufen von einem in Tempel sitzenden Händler eine rothe Wachskerze worin Sandelholz als Docht dient u Stellen sie ein sind der Opferbecken u darauf laßen sie sich von einem Priester der im Tempel neben der Thür einen Vorrath von rothen Zettelchen mit Hieroglyphen hat, ein Zettelchen geben, welches sie aufmerksam durchlesen. Neben den Andächtigen wird im Tempel laut gestzerhen, gelacht u geraucht aus Pfeifen u Cigaren. Den neugeborenen Kindern weiblichen Geschlechts werden in China die Füße in einer eisernen Forme der Art gequetscht daß sie nur einen Kl oft nur 3 ½ u selten mehr als 4 Zoll langen Klumpen [225]

bilden, denn die Schönheit der Damen wird nach der Kleinheit der Füsse beurtheilt. Da sie nun außerdem Schuhe mit Zolldicken sohlen u hohen hacken tragen, so wird ihnen das Gehen sehr schwer u müßen sie sich oft an die Wand stützen um nicht zu fallen. Die Polizei diener sind für langst erkenntlich durch die in ihr Gewand gemalten großen Hieroglyphen auf Brust u Rücke.

Ich ließ mich hernach zum "Temple of Longevity" tragen, welcher nur bemerkenswerth ist wegen seines großen Blumengartens, worin mehre Teiche mit goldfischen sind; der Gartner hat auch hier durch Bildung des dicken Bambousrohrs in die wand erbarsten Formen u durch Darstellung verschiedener Arten von Thieren mit lebenden Myrthen Beweise seines Meistertalents gegeben. Ein Myrthenbaum ist sogar so gezogen daß er 6 Kronen bildet.

Ich besuchte darauf den Tempel der 500 Götter, in welchem in langen Reisen 500 herrlich gearbeitete Gotzen in Lebensgestalte u vergoldet aufgestellt sind; die ½ sind Frauen u ½ Männer u selbst der Füsse der Gottings als in einem Klugen gedruckt dargestellt; Einige der Statuen sind lachend, Andere ernsthaft. Gleich im Eingange dieses Tempels stehen rechts u links 2–11 Fuss hohe Gotter als Krieger in Rüstung u mit Kronen auf den häuptern; ein paar Schritte weiter im Tempel sieht man rechts u links einem laufend u vergnügt dargestellten Gott, dem Bachus ähnlich, mit 5 Kinder die auf feinem Schooße u Rücken saßen u

spielten. Im Sanctuarium im hintertheils des Tempels stehen 3 Statuen der vornehmsten Göttin u vor ihnen auf einem Piedestale sitzt ein Gott in Königlicher Tragt mit langen Barte. In der Mitte des Tempels sitzen 6 Priester u schlagen, in dem sie singen, wechselsweiße an eine Glocke u auf ein Resonanz-Holz; sie sind in weißem Baumwollen Zeuge gebildet. Ich ließ auf todmüde, darauf an den Fluß tragen u fuhr in einem Boots nach Hause. Kosten der Senfte 1\$, wovon der Diener ¼ hatte. Fruchtbarr Diarrhée fühlt unaufhörlich bei nur an u um mich davon zu befreien aß ich in Canton [226]

nicht weiter als dicken in Waßer gekochten Reis mit einwenig gekochten huhn.

Ich wechselte etwas Geld; man gab mir 250 Cash (□) für ¼\$. Am Abend um 9 fuhr ich in einem Boots nach den sogenannten Blumenbooten, wovon 26 neben ein ander stehen sein sind 16 à 18 Fuß breit u 100 Fuß lang; sie sind schön mit Möbel mit Crimson-Überzügen möbliert u mit einer großen Anzahl Laternen von Glas sowie mit dem gewöhnlichen mit Blumen u Hieroglyphen geschmückten chinesischen Lantern von einem Gerippe von Bamboubindfaden überzogen mit Tischlein verziert. Die Fenster haben rothe Gardiner. Alle diese Boote sind Vergnügungslocale u sind alle Abend voll von jungen Hübschen Damen, die Theils in den Booten selbst wohnen, theils nur das Abends dahin gehen um die Nacht dort zu zu bringen. Sie tragen das herrlich gekämmte u pomadete haar in Form eines Windmühlenflügels, was nach Landessitte nur verheiratheten Damen zu kämmt; sie tragen in ihrem üppigen schwarzen haarewuchse den gewöhnlichen Chinesischen Zierrathen von Blumen u Schmetterlingen von Glass; ihre Backen, Lippen u Augbräunen sind gefärbt; sie tragen breite dunkle hosen, eine gelbe oder rothe Jacke u darüber eine dunkles oder hell blaues Oberkleid mit sehr weiten Aermeln; ihr Mund scheint in Kleinheit mit den Zwergfüßen zu entehren, die in schwarz seiden Schühchen mit dicken weißen Sohlen genügt sind. Jedes Boot sind 2 Saale u 1 Balcon. Während bei der Thür männliche u weibliche Musikanten auf Harfen, Guitarren u einer fühlt sonderbaren horte von Violinen spielen, setzen Damen u Herren durch ein ander um runde Tische u den Saaten oder auf den Balconen u unten oder spielen Carten (die in Zolllangen Papieren oder elfenbeinern Stäbchen mit Hieroglyphen bestehen) oder trinken Thee, der in die Tasse geschüttet wird während man

heiß Wasser darauf genaßt u den Deckel darauf stellt,  
[227]

auf den Tischen stehen versch Sorten vom Zuckerwert  
Wann ich von Allem Nota nahen indem ich die Damen  
reguckte so verdeckten sich diese immer in dem sie  
glaubten daß ich sie abgeinhem. Ich ließ mir 1 Taße  
Thee geben der aber nach Chinesischen Gewohnheit ohne  
Milch oder Zucker war u daher nicht schmeckte. Damen  
u Herren rauchten Cigarren oder aus Pfeifen indem sie zusam-  
men schotterten

Canton 3 April. Ce matin après avoir pris le bain je man-  
geau un peu de riz à 7 h. et sortis. L'hôtel où je demeure  
est sur île Honam; je traversai la rivière en barque  
et me mis à parcourir de nouveau le grand bazar ou la  
ville par ce que toute la ville n'est qu'un bazar. Je passai  
un grand nombre de boutiques dans lesquelles ne se vendent  
que des Jossi sticks ou minces baguettes de bois de Sandal cou-  
vertes de sciures et de fumier de vache, Je passai d'autres dans  
lesquelles se vendent des oies vivantes; d'autres de lanternes  
de ficelle de bambou couvertes d'une glue de poisson et de  
peintures representant des fleurs et des caractères chinois; d'au-  
tres où il y a ventes de petites caisses curieuses en bois de Sandal  
et d'ivoire; d'autres où l'on aeud des objets faits de papiers; d'au-  
tres avec des objets en étain; d'autres avec des tableaux  
sur verre et des lanternes, enorme nombre de boutiques frui-  
tières; immense masse de boutiques avec des viandes rôties de toute  
espèce; des rues où il n'y a que des boutiques de manufactures,  
d'autres où il n'y a que des boutiques de denrées coloniales,  
d'autres avec des peintures sur porcelaine, d'autres avec des  
confitures et j'y vis entre autres des olives sucrées; nom-  
bres immense de magasins de soieries d'autres où  
se vendent des Ibis blancs que ces boubres de Chinois regardent  
comme une grande delicatesse; beaucoup de boutiques où se  
vendent des dieux en bois; des rues entières où ne se vendent  
que des Thés mais les sortes qu'on expose pour attirer les ache-  
teurs sont des qualités les plus infimes; des boutiques où  
sous les yeux du public en fait des gateaux et les cuit dans  
le four; immense nombre de boutiques où l'on vend du  
riz lequel article est l'aliment exclusif de ce peuple;  
d'autres magasins où on pile le riz; d'autres, où sous  
le poids de deux immenses pierres mûes par des chinois  
nûs on consolide des étoffes; beaucoup de boutiques de  
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fabriquants de cercueils; beaucoup de boutiques où l'on  
peint ces magnifiques enseignes qui donnent le merveilleux  
aspect aux rues; beaucoup de boutiques de viandes fumées

dans lesquelles sont exposés aussi les jambons des pores tout petits. De temps à autre on rencontre des femmes qui avec une vitesse extraordinaire tressent des corbeilles de ficelles de bambou. Comme à cause de la petitesse des rues on ne peut pas y conduire de cochons, de moutons ou de veaux ou transportes ces animaux dans une sorte de paniers faits de ficelle de bambou. Partout où il se trouve une place publique quelque petite qu'elle soit il y a des tonneaux qui servent de pissoirs et il y a des hommes attachés à chaque pissoir qui en versent le contenu dans des seaux et l'emportent sur des perches de bambou hors de la ville.

A chaque pas j'étais molesté par grand nombre de mendiants qui crient "kamshaa (بخشيش).

La ville de Canton contient, comme on prétend, 2 millions d'habitants, dont peut-être  $\frac{1}{4}$  vit en barques sur le fleuve. Il n'y a pas une seule barque qui ne serve pas de demeure. La plupart des barques est tenue dans un état de sale-sé extrême mais il y a beaucoup qui sont tenues très propres à cause de leur petitesse le moindre coin y est mis à profit et on y trouve même de la place pour mettre qqs tableaux. Il y a aussi des milliers de grandes et magnifiques barques qui servent d'habitation à des familles qui sont audessus de la misère mais qui par habitude préfèrent la vie flottante à celle sur terra firma; leurs barques restent toujours stationnaires tandis que celles des la basse classe sont toujours occupées pour passer des passagers d'un bord à l'autre. Ils y a en outre un immense nombre de bargues stationnaires qui servent comme bordels et d'autres milliers qui se louent aux ouvriers qui passent la journée au travail dans la ville; il y a aussi un très grand nombre de magnifiques barques qui se louent aux riches chinois qui y transportent de temps en temps leurs familles dans quelque sête charmant dans l'intérieur; il y a en outre toujours sur le fleuve des milliers de grands bateaux appelés "junks" qui servent à transporter des passagers au des marchandises; mais bien qu'il y ait peutetre cent mille barques [229]

bateaux sur le fleuve de Canton (appelé Pearl river ou Canton river) celui ci n'en semble nullement encombré par ce qu'il a  $\frac{1}{2}$  mille de large et est très profond. /

Pour donner une faible idée de la grandeur de la population de ce pays je dis que la population de la petite province de Canton monte à 30 millions ou

à la totalité de la population de la Grande Bretagne. Partout ou je vais et particulièrement quand je prends des notes en pleine rue je suis suivi et environné d'une vaste multitude de longues queues; mais ils ne sont conduits que par la curiosité, ce sont des gens paisibles que ne méditent pas de mal; en même temps ce sont de grands poltrons et tout le monde prend la fuite aussitôt que je lève la canne avec une attitude menaçante. Le seul reproche que je saurais leur faire c'est qu'ils sont en général d'une dégoûtante santé et je crois qu'on ne oit nulle part comme ici des gens qui en passant par les rues ou étant assis sans travail s'occupant à tuer les pour qu'ils saisissent en masse en dépliant leurs vêtements. Aujourd'hui je vis à la Douane comme on dépaquettait des Caisses d'Opium; ce sont des caisses comme des caisses d'Indigos et l'Opium dans des boulets comme des boulets de quilles y est empaqueté dans des feuilles. Autre fois l'importation de l'Opium était défendue, mais il s'en importait en masse par la contrebande; mais par la stipulation de la guerre de 1857 l'importation est permise mais à des droits énorme et pour empêcher la contrebande le gouvernement chinois paye 1\$ aux officiers de douane pour chaque boulet l'Opium de contrebande qu'ils découvrent; ainsi de gouv' le fait l'intérêt des officiers d'être très vigilants et actifs. Ici en Chine aussi on chève beaucoup le betel et la noix de bétel se vend ici beaucoup.

Hong Kong, 4 Avril. Je quittai Canton ce matin à 9 h. et j'arrivai ici à 3½ p.m. En tout Canton il n'y a pas une seule pharmacie et à peine y a l'il [230]

2 douzaines d'européens. Comme il y a à Canton une boutique dans chaque maison et comme tout le monde semble y être marchand en se demande qui achète les marchandises mais ce sont les habitants des barques et bateaux, ce sont les habitants des faubourgs et enfin ce sont les gens de la campagne qui comptent ici par millions. Mais le commerce étranger lequel était ici à Canton énorme autrefois est à present en décadence depuis qu'on ouvert d'autres ports et il se perdra presque complètement avec le temps. La saison de la récolté du The ne commence qu'à la fin de ce mois.

Le fleuve qui à Canton à une largeur de ½ m. peut en avoir 4 à 6 m à san embouchure.

En nous éloignant du lieu de mouillage nous passames les ruines les factories anglaises brulées par les Chinois

en 1856, à juger d'après ces ruines les factories [ill. wrd.] avoir été énormes. We passed several chinese junks armed with as much as 22 canons. We passed also 3 pagodas each 10 stories high, in the form of the tower of Pisa, but full of vegetation which will ere long make crumble the buildings. Partout à perte de vue des champs de riz.

La diète terrible à laquelle je me suis sous mis à Canton ne m'a aidé à rien par ce que de nouveau la diarrhée s'est déclarée chez moi ce matin. Au desespoir je suis à present resolu à tout manger et boire et j'ai donc fait un bon repas à bord du vapeur. Aussi que nous fumes arrivés ici dans le port notre vapeur était environné de barques et c'était un plaisir de voir avec quelle extrême dextérité les bateliers avec leurs femmes savent improviser des points et des gardes fait pour se procurer la preference des passagers qui débarquent. Les uns [231]

remportaient la victoire par leur habilité d'approcher leurs barques du pyroscaphe, les autres par leur génie de créer des ponts de loin.

Je me suis installé ici à l'hotel d'Europe, qui est sans doute le meilleur Hotel que j'ai eu depuis l'Europe; c'est un vaste batiment de 2 corps et grâce à l'extrême habilité l'intelligence et le savoir faire du maître d'hotel ehe et de son excellente femme — qui est l'idéal d'une femme de ménage — l'établissement fleurit et prospère d'une manière étonnante et il est toujours complet Je me rendis chez John Burde & Co, auprès desquels j'étais accrédité et j'appris d'eux que le steamer Dumbarton devait partir demain pour Shangae touchant à Amoy et je me decidais à profiter de cette occasion.

5 April à bord du pyroscaphe Dumbarton. L'hôtel d'Europe avait été comble à mon arrivée et le maître de la maison ne m'avait logé dans le salon privé qu'à la prière de M<sup>r</sup> et Mons C. David qui étaient venus avec moi de Saïgon et qui vont à Yokohama pour y chercher la fortune laquelle Cour avait été peu propice à Saïgon. Pour des raisons que je peux facilement deviner ils désiraient beaucoup partir avec moi par la malle prochaine et quand j'annonçai ce matin que je partirais ce matin tout le monde montra un vif mécontentement. Ce matin je fis une longue promenade par la ville et dans les environs. Cette petite île Hong Kong appartient aux anglais et la ville Hong Kong ou Victoria est "port franc"; c'est pourquoi elle

est tout à fait batie dans le style européen avec de larges rues et des maisons à 2 ou 3 étâges; elle est située sur la déclivité d'une montagne d'une élévation de 1200 pieds et dont la cîme — malgré ce peu d'élévation — est presque toujours enveloppé dans les nues. Il y a ici 16000 européens et 64000 Chinois; mais ceux-ci, par le contact continu avec les européens, ont perdu beaucoup de leur caractère national et ils sont ici ↓ beaucoup ↓ plus civilisés qu'à Canton; aussi n'étais je pas poursuivi ici par une foule de curieux comme c'était le cas à Canton. On ne distingue ici les maisons des Chinois que [232]

par leurs enseignes, dont on voit parfois même qq<sup>s</sup> une placées horizontalement audessus des portes. On voit souvent dans le quartier Chinois les murs de maisons faisant face sur la rue couverts d'affiches chinoises, devant lesquelles se tient toujours une foule de personnes occupées à lire; hors de la ville on voit même souvent les troncs des arbres couvertes d'affiches. Tout démontre ici que c'est un peuple très intelligent et actif. Here also thousands of the lower class live in boats in the port and boats as well as their inmates are here just as dirty as at Canton. The Chinamen appear to be very strong because one meets at every step in the streets 2 men carrying immense weights suspended on a bambou-stang.

One sees here a great many Parsees or worshippers of the fire and there are said to be more than 1000 of them here.

I post here that there is no post at Canton, in the same way as I did not find there a dispensary.

The population of China is said to have decreased 7 p<sup>ct</sup> in 5 years by the horrors of the revolution.

I had to pay 95\$ passage money. The steamer which was advertized to sail at 2 p.m. did not sail before 5 o'clock, because she had to take in 600 bales of Cotton for Amoy at 2\$ p<sup>r</sup> bale; this same Cotton she had brought the other day at 1\$ p<sup>r</sup> bale from Shangae to Hong Kong and it appears that it is now a disastrous article. We have in all 800 lasts goods in

The port of Hong Kong is the best in the world; it is on all sides protected and the largest vessels can load & discharge at the very quay of the shore.

We passed the Limoon pass a narrow strait ½ m. broad and entered into the open sea. This pass — though only 4 miles from Hong Kong — is infested by pirate junks and only on the 29<sup>th</sup> March last a Danish brige, just when she had passed the strait — was taken by surprise by a Chinese junk with 100 pirates, who killed the Captain, mortally wounded the mate and locked up the crew in the hull, took out ab' 1000 pi=cols rice and then scuttled (bored) the ship to make her go

down with the crew. But when the pirates had left the crew got free & having succeeded in stopping the leak the brought the brige into Hongkong-harbour. Unfortunately the english judge here the Chinese pirates by english law and those by far too lenient. The junk had followed the brig from the very [233]

port of Hong Kong and it is therefore supposed that the men had a plot with the pilote of the brig & he has been put into prison on suspicion. The Chinamen will sooner die than betray each other. A general prohibition of armed jungs would much check piracy.

7 April à bord du pyroscaphe Dumbarton. Depuis 24 heures nous sommes devant le port d'Amoy sans pouvoir y entrer par ce que nous sommes enveloppés d'un brouillard épais qui ne nous permet pas de voir à une distance de 20 par de navire. Il fait froid et humide et la temperature de l'eau est de 60°, celle de l'air 65°. Hier matin j'étais encore très, malade de diarrhée, mais ayant pris à deux reprises de la médecine que j'avais achetée à Hongkong et ne buvant ici à bord que du vin d'Oporto, je me porte à présent beaucoup mieux et commence peu à peu à m'accoutumer à tout manger. A Canton encore j'étais presque toujours à l'oreille gauche, mais m'étant syringé ↓4 kohs↓ avec de l'eau au savon j'entends depuis parfaitement bien mais j'ai des douleurs dans l'oreille malade que je n'avais pas auparavant.

Nous ne sommes que 5 passagers à bord. Le steamer est d'env: 1400 tons et jamais je n'ai vû pyroscaphe construire plus comodement; p.e. le pont est très large et on peut s'y promener sans interruption de la poupe jusqu'à la proue il n'y a ni escalier ni d'autre obstacle qui empeche.

8 April. We remained all the day in the same position because the dense fog continued uninterruptedly; only towards 4 p.m. it became a little clearer and we got steam up and went on until we saw the rocks which form the entrance at a distance of a mile before us. Towards 5 o'clock the fog again increased and we therefore dropt again the anchor.

Amoy 9 April. We lifted anchor this morning at 5 & went on; had to pass through a narrow passage formed by 2 huge rocks and dropt anchor at 7 in the port, which is on all sides well protected by rocks and can contain 1000 large ships. It is bordered on one side by the Chineses town of Amoy which is situated on the island of the same name (the latter has 15 m. in circumference); on the other side the port is bordered by a ↓very↓ small island which the chinese government ceded to the british (called Kulang Siu)

and on which the latter have their settlements.

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no sooner had we cast anchor when we were surrounded by chinese boats with cakes, sugarcane, rice and all the spices with which the chinamen eat this commodity; feather fowl, geese, dogs and oysters. I went ashore after breakfast and went several times through the town, which forms like Canton, only one bazar; but the streets are here only 3 to 4 feet broad full of filth and mud that offends the senses; the shops offer an analogous appearance they are most miserable and dirty. All the passers by resemble more most miserable wretches than the inhabitants of a city of 30/m inmates; they are filthy in the extreme and at every step one meets fellows who in walking in the streets are busily engaged in killing their lice. Wherever there is a small open space betwixt the streets it is covered by gambling tables with dice and a sort of roulette tables; but I never saw a man venture more than 13 Cash or ½ Cent at a time and thus neither profits nor losses are great here. The city abounds with dogs, which being accustomed to see only men in Chinese costume, come blaffing at and pouncing upon me in passing through the streets and as they often come upon me from 4 different sides it was very difficult to keep them at a respectful distance and it costed me a great deal of bowing and feigning to pick up stones & throwing them at them.

Here in the port are lying several ↓ government men of war ↓ Chinese junks with 10 Canons and others with 4, 6 & 8 canons —

There are besides hundreds of private armed junks; these are armed for their own protection but all of them turn pirates whenever the occasion prevents.

↓ Amoy 10 April ↓ I went this morning in a boat to the island Kulang Siu and walked over it in all directions; there are a great many Chinese sepulchres, some of them in the usual chinese form of a horseshoe others in the form of Christian graves, but on and about all of them was strewn a mass of white rice-paper cut in round forms but without distaching them from each other. As I have never seen before this mode of honouring the dead I believe that the paper was strewn on account of some great holy day. The paper was strewn in a circle around all the graves. Said island consists almost entirely of solid rock, but still there are on it many patches of land which are used as gardens or as rice fields. The gardens are full of plantanes and in some of them I saw even a number of date-palm-trees. Huge stones — sometimes 50 & 80 feet high & thick and often — heaped up the one upon the other — are lying in every direction

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On some of these stones are long Chinese inscriptions and one of them I found 36 f square. On this island are squattered 12 european houses, which rival in magnificence and beauty and which are occupied by Consuls & merchants. The view of this island with its huge masses of enormous stones, its european settlements, its gardens & rice fields is beautiful in the extreme and not less splendid is the panorama one enjoys there on the city of Amoy, the vast port with its numberless Chinese junks of all sizes (from 800 tons to 10 tons) its large numbers of european steamers & sailing vessels and the high rocks which border the port and which are crowned with 10 stories high Chinese pagodas. I found there a grave with an english epitaph showing the year 1698 and indicating that it was the last abode of the son of the Commander Duffies of the ship Trumbull. It is curious to find that the english have come here at so remote a period. This afternoon came in from Shanghae one of Trautmann & Co's steamers with 1300 soldiers, who were landed here; all of them are miserable wretches and look like vagabonds rather than like soldiers; they go barefeeted and have on wide dark trowsers and ↓long ↓ wide dark blue or green jackets, which are bordered 4 inches broad by yellow or red cloth; the collars are of the same colour; on the back & breast they have circles of the same colour which are filled up with chinese hieroglyphics. With my fellow passenger the pilot Robert Smith of Shanghai, who is a native of Denmark and my fellow passenger on board the steamer Dumbarton I went this afternoon to see the Camp of the soldiers which is abt 1 m. out of town; some of the men were lying in the tents, which were black from filth & dirt and surrounded by hundreds of ↓chinese ↓ Flags of ↓various ↓ colours, whilst others were sitting on the ground and Chatting together, or sitting on the box with drawers (in the form of an egyptian temple) of the strolling barbers and getting shaved and ear cleaned. The pay of the soldiers is 10 Cents a day; their weapons consist in ↓old ↓ rusted rifles & swords; besides they use as lances the shafts of the flags which are of bambou and

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have sharp pikes attached to them. There are 15 miles from here in the city of Chan Chow abt 180/m rebels, to whom gov<sup>t</sup> has opposed 19/m imperial soldiers and those 1300 that arrived to day are destined to join the latter. Our steamer Dumbarton will bring next week from Shanghae 3/m more Imperials and 10/m others may be brought on besides but still they are far of coming up to be a match to the rebels and all I cannot

understand is that the rebels do not cut their opponents to pieces at once. In the soldiers' camp are many pits like wells which serve as waterclosets.

Coming back we went up to Capt<sup>n</sup> Cambridge's ↓ the pilot ↓ who lives with a nice little chinese woman and has 2 fine children with her 11 April. Ich fuhr diesen Morgen vor dem Frühstück nochmals aus Land um die Stadt gehörig zu besehen. Die Häuser sind 2 stöckig das unter Stöck damit als Bude u das Obere als Wohnung, die sich durch den entsetzlichsten Schmutz auszeichnet. Interessant ist als die verschiedenen Artikel zu besichtigen die in den Läden verkauft werden; so verkauft man in dem Eiere u Zuckerrohr, in dem Andere Austern in ↓ auf schließenten ↓ oder geöffneten Schalen, oder ganz aus den Schalen genommen auf, gekocht oder gebraten u dieser Artikel ist hier dermaßen abundant daß man 500 Stück Geren für 1\$ erhält; in den Austerbuden werden auf immer Krebse in allen Größen von der kleinsten Crabbe (shrimp) bis zum Riesenkrebse roh in Schale, oder in Schale gekocht oder ausgenommen gekocht, gebraten oder gedörst verkauft. Die Fisch hier in ungeheuren Ueberfluße u daher sehr wohlfeil ist, so bildet er einen großen Handelsartikel u besonders der gesalzene u gedörst Fisch da sich derselbe zum Versand ins Innere eignet; hunderte von Buden sind davon voll; in vielen Anderen steht frischer Fisch noch lebenden Fässern mit Wasser oder erstickt auf den Fischen liegend zum Verkauf; der feinste Fisch hier ist ein Fußlanger rother Fisch. Besonders auffallend sind hier die zielen Buden, worin nur Flintensteine verkauft werden, die der Eigenthümer vor seinem Tische sitzend mit großer Geschicklichkeit ↓ u Geschwindigkeit ↓ mittelst eines eisernen Instruments von großer Flintensteinen in die nöthige Form u Größe abschlägt. ↓ Der ↓ Flintensteinen bedient man sich hier zum Anschlagen von Feuer u braucht anstatt des Zunders.

Schwefelsticken werden von der in den schmutzigen chinesischen Wohnungen herrschenden Nässe ueberauhbar. Besonders Aufmerksamkeit verdien hier, aber vielmehr noch in Hong Kong u Canton, die zahlreichen Buden [237]

worin Porcellan verkauft wird, welcher mit Recht seine großen Rufem verdient; in der That man sieht hier Taßen die in Feinheit u Durchsichtigkeit nur mit Glas verglichen werden können; die Malereien auf dem Porcellan sind dagegen nur durchaus second rate. Interessant sind ferner die Buden der Korb u Matten flechten, die Theebuden, die Wechselbuden worin man die ganzen Wände entlang ↓ die ↓ von Kúpfer u Blei u Zink componirte mit einem □ versehen schlechte Landes münze auf Bastschnüre gezogen aufgestapelt liegen sieht u

wovon 1000 bis 1200 einen \$ werth sind u der Anblick der Geldwechsler selbst die jede selbst die kleinste Silbermünze auf kleinen elfenbeinen Waagschalen wiegen. Dann die Buden worin das mit vielen runden, Todtenköpfen ähnlichen Löchern versehenes Reispapiers verkauft wird, welches man in Stückhen auf u um die Gräber seiner Angehörigen wirft. Dann die Glasbuden, worin die zum Damenschmücke nöthigen Glassahen zur Schau stehen. Dann die Fleischbuden u besonders die Läden worin geräuchertes u gebratenes Fleisch verkauft wird u worin ↓unter anderen↓ man immer gebratene Ibise, Ratzen, Mäuse, Katzen u Hunde sowie Hunden schinken findet. Dann die Buden worin klein mit Chinesischer Schrift bedeckte ↓Ziegen↓ Käschen verkauft werden, welche der Budenmann mit großer Geschwindigkeit vor den Augen des Publicums verfertige; dann die Buden wo Fischleim in Form vom Nudeln verkauft wird. Besonders auffallend aber sind die Garküchen in freier Luft, wo den ganzen Tag über 2 Feuern Reis, Muscheln, Austern, Krebschen usw gekocht u von zerlumpten, schmutziges Publicum Aus Näpfchen mittels 2 Stäbchen stehend oder liegend verzehrt wird. Jedenfalls tragen viel zur Inse= lubrität dieses Orts durch Verpestung der Luft bei die an den Enden eines jeden Hauses aufgestellten furchtbarstinkenden großen Uringefäße. Eine Menge Coolies steht weiter nichts als deren Inhalte um große Behälter überzugießen, die sie außerhalb der Stadt ausgießen; aber die Action des Uebergießens u das durch die Stadtragens durch die 4 Fuß breiten Straßen verbreitet einem entsetzlich Gestank; diese Urintrager [238]

die Trager v. frischem Waßer, die Hühnerträger die Dutzende von mit der Füße zusammengebundene Hühner tragen, die Papierträger, die Holzträger usw zichen in unaufhörlicher Reise durch die engen Straßen so daß man sich alle Augenblick an die kothigen Wände der hauser drängen muß um nicht umgerannt zu werden; Alles schreit u larmt durch einander. Ich ging in das größte Jossshrines der Stadt; es besteht in 2 Gebäuden hinter einander; die Dächer, Säulen u Wände sind mit Sculpturen von Ungeheuern u Dämonen geziert; vor jeder Thür 2 Löwen; das Innere beider Gebäude ist voller Koth, Schmutz u Gestank; eine Menge Menschen sind dort beschäftigt mit Eßen, Trinken, Kaufen, Schnattern oder Beten oder Aufstellen von brennenden Jossstöckchen vor den

in Nischen aufgestellten Götzen bildern. Ich besuchte danach den gr Chin Kirchhof oberhalb der Stadt; fast alle Graeber waren mit dem beschriebenen Papiere bestreut hatte Gelegenheit einen Blick in die Wohnung einer unbemittelten Chines Familie zu werfen, deren Inneres einen entsetzlichen Anblick darbot; die Betten waren häuser kothiger Lumpen u diese machten alles Hausgerath aus Diele u Wände der Wohnung verkundeten eine Schumzt wie man auf keinem Schweins Koben in Europa finden. Heute ist etwas wärmer u 70°. Diese Tage wars so kalt daß ich warme Winterkleidere anziehen mußte. Wir verließen Amoy diesen Abend um 6

12 April. Wir liegen am Ausfluße des Flusses Min um morgens früh mit der Fluth den Strom hinaufzufahren. Schlaflosigkeit veranlaßte mich lusen Morgen um 4 Uhr aufs Deck zu gehen. Ich fand daselbst schon den Capitain Ch<sup>s</sup> Vincent (Comandanten unseres Steamers), der, da es seine erste Reise nach Fuchow war, die ganze Nacht hindurch auf dem Decke gewesen war dem er fürchtete seinen Leuten zu überlassen das Schiff durch die von Felsen gebildete wenngleich breite Passage zu bringen. Der Mond schien so helle daß ich nicht unterlassen konnte mein Telescop herauf zu holen um es [239]

auf dies Gestirn zu richten u mich daran zu ergötzen deßen Berge u Thäler zu betrachten. Wie führen den Tag über, immer gen Osten steurend, nahe der Küste hinauf, nahmen um 2 Uhr einen Piloten auf u ankerten um 4 Uhr am Ausfluße des Mina

Fuchow 13. April. Wir lichteten diesen Morgen um 5 Uhr die Anker u fuhren den Fluß Min hinauf bis wir um 8 ½ Uhr Anker warfen 17 Meilen von der Mündung, bei einem Orte genannt Pagoda-Anchorage, sogenannt von einer 8 stöckigen Pagoda gebaut am Ufer des Flußes auf der Stelle wo er nicht mehr für große Schiffe befahrbar ist. Ich fuhr sogleich mit dem Capit<sup>n</sup> u den ü brigen Passagieren in einem Boote den Strom hinauf zur Stadt. Der Strom bleibt fast fortwährend von der Mündung bis zu Pagoda-Anchorage u von dort bis zur Stadt c<sup>s</sup> 1 Meile breit u u ist ununterbrochen an beiden Seiten von 200 bis 600 Fss hohe hügel eingeschloßen, hinter welchen sich deutlich von Flüße aus sichtbare mehre tausend Fusshohe Berge erheben. Alle Hügel sind bis an der Spitze u die hinteren Berge so weit die Möglichkeit es erlaubt mit auf Terrassen ruhenden Reisfeldern geschmückt, u da letztere nicht ohne einen großen Ueberfluß von Wasser gedeihen können so bleibt es dem

Zuschauer unbegreiflich wie die Leute für das Wasser auf solche Höhen zu bringen im Stande sind. Aber die Reisfelder stehen vorzüglich u wie productif die selben sind das beweisen am Besten die in auf höchstens  $\frac{3}{4}$  à 1 engl Meile ↓ an der Ufern des Flußes ↓ in ununterbrochenen Reise auf einander folgenden Dörfern, u vor denen ein große Menge kleinerer u größerer in ländlicheren Junken liegt. Diese Dörfer haben eine romantische Lage am Flüße der Berge u an den Seiten des mächtigen Stromes u sie sind umgeben von schönen mit der größten Symmetrie angelegten Baumpflanzungen. Wie klein das Dorf auch sein mag so hat es doch stets 1 oder 2 Tempel, welche man aus weiter Ferne an den aufrechtstehenden Halbmonden bildenden Dächern erkennen kann, u der zum Gebete mahrende Schall der mehre Mal taglich in diesen Tempel geschlagene Gongs dringt alle Augenblick ins Ohr des auf den Fluße Vorbeifahrenden. Die Mündung des Stromes ist auf beiden Seiten durch ↓ vom 20 cannon ↓ Batterien vertheilt liegt u viele andere 10, 16 u 20 Canonen enthaltende Batterien findet man weiter der Strom hinauf, auch einige ↓ starkere ↓ Forts auf durch Felsen im Strome gebildete Inseln oder Halbinseln [240]

während man dann u wann auf den Gipfeln der Hügel u Berge theils in Trümmern liegende theils noch unverschone uralte Burgen sieht, die vom Strome aus genau so aussehen als die alten Ritterburgen am Rhein. Alles augenblick u überall wo das Ufer felsig ist sieht man Pferdehufenförmige Gräber der Chinesen, die sich keine größere Glückseligkeit denken können als die in den Fluß überschauenden Gräbern zur ruhen, so kommt es denn durch daß man überall an felsigen Uferstellen eine Menge Arbeiter mit dem Anfertigen neuer Gräber beschäftigt sieht. Es scheint daß das fruchtbare Land hier nicht hinreicht die Einwohner zu ernahren, denn in vielen Fallen sieht man selbst die Seiten der Felsen in Terrassen umgewandelt, u auf diese hat man mehre Fels hof Erde getragen u Reisfelder improvisiert. Zwischen den Bergen u Felsen ergießt sich ein Bäche in den Fluß, deren einige hübsche Cascaden bilden.

Von Pagoda-Anchorage, wo ein europäisches Settlement ist u mehre hübsche europ= Häuser sind, führen wir, wie bereits erwähnt, zur 12 Meilen entfernten Stadt hinauf u begegneten auf dieser Fahrt Tausenden größerer u kleinerer Boots. Ich brachte auf dieser Fahrt 2 Stunden meiner irdischen Existenz zu u kam um 11  $\frac{1}{2}$  Uhr Morgens in einer der Vorstädte an. Im Begriffe zu Landen stieß unser Booten ein Anders, dessen Mannschaft schrie: "Tunia ma", was

genau unsere γάμησε τὴν Μητέρα σου entschreit.

Ich setzte mich sofort in Marsch die Vorstädte u eigentliche Stadt zu besichtigen u besuchte zuerst nahe am Landungsplatz einen aus 3 Gebäuden mit 3 höhen bestehenden Tempel von roth gemaltem u auf vielen Stellen in die fantastischsten Formen geschwitzten holzes; wie immer bilden die Giebel der Gebäude bringe halbcirkel. Sowohl das Innere der Gebäude als die Höfe waren von einer Menge bunter gläserner Laternen u Laternen aus Fischleim u form welches letztere durch hitze so sehr gedehnt u verdünnt ist daß es fast so durchsichtig ist als Glas. Gleich beim Eintritt im den Tempel sah ich im ersten Hofe eine wohl 25 Fuss im Durchmesser habende runde von Geländer umgeben u einen Pavillon bildende Plattform, worauf hier Lustspiele u Dramas gegeben werden. Zu diesen Vorstellungen wird kein Entréegeld bezahlt, jeder hat freien Zutritt; die Kosten aber werden bestritten von einer zu vorge-machten freiwilligen Beitrage der Nachbarschaft, die durch Anschlagzettel dazu aufgefordert u in kutaiß [241]

gelegt wird wie viel Geld zur Bestreitung der Kosten erheischt wird. Darauf werden täglich in anderen Anschlagzetteln die Namen der Contribuenten unter Besetzung der beige=tragenen Beträge bekannt gemacht bis die erforderte Summe beisammen ist u dann wird in neuen Affichen der Tag der Vorstellung bekannt gemacht. Die Rollen der Damen werden immer von als Damen verkleideten Männern ausgeführt u zwar mit solcher erstauneden Geschicklichkeit daß es ohnemöglich sein soll die Männer in Frauen costume zu erkennen. Die Costume sind mit herrlichen Stickereien versehen u hatte ich Gelegenheit Einige davon im Bazare zu sehen. Im letzten Tempelgebäude war in einem reich vergoldeten "shrine" die Statue der Göttin der Gnade aufgestellt u ihr zur Seite standen 2 betende Figuren, u in großen "shrines" zur Linken u zur Rechten waren die Statuen 14 Götter u Göttinnen sowie gehörnter Teufel aufgestellt. Große Töpfe mit Jossstöcken sind vor jeder Götzenbilde aufgestellt. Auf den Altare stehen mehre mit Juwelen besetzte Candelabrer von Zinn, mehre andere Gefäße deßelben Metalls sowie auf kl Tellern 10 versch Sorten von Früchten als Opfer. Auf versch Stellen im hinteren Tempel waren 3 Fss lang u 2 Fss breite rothe Tafeln mit goldenen Buchstaben aufgehängt darstellend Sprüche aus dem Confucius. Die nimmer fehlenden Gungs u Trommeln rufen gerade als ich dort es as die Gläubigen zum Gebete u in wenigen Augenblicken versammelte sich in allen 3 Höfen, besonders aber

im 3<sup>ten</sup> hofe, um mich herum eine große Menschenmenge die sich neugierig zu mir heran drängte. In 1<sup>tem</sup> u 2<sup>tem</sup> hofe haben mehre Verkäufer ihre mit Waren beladenen Tische aufgestellt u man findet dort sogar eine Garküche, in der Reis gekocht u Kuchen gebacken werden. Von dort fuhr ich über den Fluß zur gegenüberliegenden Vorstadt; der Fluß ist von bewohnten Böten beladen u befinden sich unter denselben — wie man sagt — alle Bord alle der Staz. Im Allgemeinen sind hier die Boote reiner als in Canton. Die vorzüglichsten Straßen der gegenüberliegenden Vorstadt sind 6 bis 8 Fss breit u mit 6 Fss langen u 2 Fss breiten Granitsteinen gepflastert. Es herrschte in derselben eine gr Getümmel, denn die Straßen waren voll Menschen, durch welche sich mit lauten Geschrei die Senftenträger, die fast un aufhörlich auf einander folgenden Reiniger der Scheißhäuser u an allen Säulere stehenden Pißtöpfe mit ihren großen auf einer [242]

Bamboustange über der Schulter hängenden Eimere, deren Innhabt einer Pestgestank verbreitet, die Schwein=, Hühnen u Enten= träger, die Fisch=, Papier, die Sänften der Mandarine mit 4 Trägern u versch Bedienten vorn u hinten, die Barbieri mit ihrem 2 thurenförmigen Gerätschaften, wovon die Ein Waßer die Andere die Bart= u Ohren= instrumente enthält u diese außerdem den zu Operirenden als schemel deint, die Papier=, Laternen= u Holzträger etc. Garküchen, worin sich die Unbemittelten für 1 à 1½ Cent satt eßen können findet man auf jedem Schritte auf sehe ich hier eine Menge Weinbuden, worin im 3 Fss hoher u 3 Fuss im Durchmesser habendes rundes Самоваръ steht, in welchem 4 – 1½ Fss lange runde Einsetze, die mit einem von gegohrenem Reis fabricirten dem Cheres am Geschmack ähnlichen aber ganz schwachen Wein gefüllt sind, stehen; unter in diesen Самовары ist ein kl Feuer fend, durch den das Getränk warm gehalten wird, denn es wird nur warm getrunken. Ich ließ mir 1 Taße voll davon geben, wofür ich weniger als ½ Ct bezahlte; ich konnte aber das Getränk nicht herunter kringen. Ich kann an eine zu eine 2<sup>ten</sup> Vorstadt führende ↓steinigem↓ Brücke die reichlich ½ Meile lang u auf gr Granitpfeilern ruhend ost. Auf dieser Brücke steht ein gr Menge mit schwarzen Wachstuche überzogener Sanften, deren Träger die Vorübergehenden anschreien als die Droschkenkutscher in Petersburg u die Eseltreiber in Cairo. Auch mehre Händler in Kurzwaren hatten auf jener Brücke ihre Buden aufgeschlagen. Auf jener Seite der Brücke sind in einen Reihe 3 große, schön meublirten ↓anständige↓ Theehäuser, wo ich mir Thee geben ließ, der aber ungenießlich war, dem erstens ist er ohne

Milch oder Zucker u zweitens von sehr schlechter Qualität u noch dazu sehr schwach; auf jedem der vielen Tische im Theehause stehen 4 mit Deckeln versehen Tassen von feinem Porcelain in welcher schon ein wenig Thee gelegt ist u neben jeder Tasse steht ein messing: Pfeife in der der Rauch durchs Wasser geleitet wird; sowie jemand sich an den Tisch setzt gießt der "boy" ihm 1 Tasse voll heisse Wasser u bezahlt man dafür ½ Ct; für 1 Pfeife Tabak ebenfalls ½ Ct. Da man die ↓ 10 Fss breite ↓ Hauptstraße in dieser Vorstadt als zu breit für den Verkehr ansieht, so sind ü berall vor den Thüren der Häuser noch schräge Tischchen mit Kurzwaren, Büchern usw angebracht. Hier u da findet man in [243]

dieser Vorstadt Pissfässes von Stein; meistens aber sind sie von Holz; Frauen sowohl als Männer verichten ihre kl Bedürfnisse darin, ihr großen aber in Fässer auf kl Plätzen in den Nebenstraßen.

Auf Spiegelblanken Tischen von Zinn verkt man in den Straßen Blätter mit Kalk u etwas Betelnuss zum Kauen; den Größten Platz in den Straßen nehmen aber hier wie in Amoy u Canton die Fischbuden ein, worin alle mögt Sorten von Fisch u Krebsen frisch oder gesalzen, getrocknet, gebraten oder gekocht frisch steht. In den Garküchen sieht man oft hunderte von künstlich aufeinander gethürmten ganz kl Tellerchen mit Fisch mit einer rothen Sauce à 3 Cash p<sup>r</sup> Teller u andere Maßen von Tellerchen mit ge- ↓ Reis wird aus 1 großem glasen gefüllt à 5 Cash für einen ziemlichen nach voll ↓ schnittenen sauren Gurken à 2 Cash. Die wohlgefällten Buden der Chinesischen Mobilienhändler sind äußerst interessant.

Man sieht hier oft Frauen mit so ungeheur dicken Holzsohlen unter den Schuhen daß sie wie Stelzen aus sehen. Alle 400 Fuss steht in der Hauptstraße dieser Vorstadt eine Art Thorweg mit 1 Gottesbild u blauer Aufschrift; diese Thorwege sind mit vielen Ungeheure vorstellenden Zierathen bedruckt. Bei einer kl Kirche vorbeigehend, wo ich mehre Chinesen mit neuen ↓ chinesischen ↓ Büchern heraus kommen sah dieser neugierig begafften trieb mich die Neugierde hinein zu gehen u sah in der Kirche einen ehrwürdigen Geistlichen der mit Austheilung jener Bücher un ter seine Gemeinde beschäftigt war; sobald er mich sah hieß er mir willkommen bot mir seine Gastfreundschaft während meines Aufenthalts hier an. Er sagt daß er Americaner vom Staate Vermont ist u Reverend L.B. Peed heißt; er steht hier der presbyterianischen Gemeinde vor die 70 ↓ chinsische ↓ Mitglieder zählt; er spricht u liest Chinesisch

schreibt es aber nicht; er predigt in dieser Sprache nimmt aber dabei einen Chinesischen Geistlichen, den er selbst zum Evangelium bekehrte zur hilfen. Ich begleitete ihn zu seiner Wohnung; er ist verheirathet u hat 6 oder 7 Kinder. Ich nahm an seinem frugalen Mittagmahle Theil u ging darauf mit ihm u dem hiesigen United States 'Marshal Lamoy u einem andere amer: Geistlichen Namens Ch<sup>s</sup> Hartwell zum Tempel von Confucius. Ich erhielt auf den Wegen dahin von diesen Herren u besonders vom Rev<sup>d</sup> L. B. Peed, [244]

der hier bereits 17 Jahre das Evangelium verkündet u daher mit den Sitten u Gebrauchen der Chinesen vertraut ist, manche nützliche Information. Zu meinem Erstaunen hörte ich von ihm daß hier alles Schreibpapier von Bambourohr verfertigt wird. während das ganz fein, Reispapier genannte Papier von dem Pith-grase gemacht wird.

Fuchow hat reichlich 600/m Einwohner. Das Ausstreuen von Weißem Trauerpapier mit runden Einschnitten auf die Gräber geschieht nur 1 Mal im Jahre bei Gelegenheit des Todtenfestes an welchem man für die Seeligkeit seiner Angehörigen betet dies Fest war vor ein paar Wochen u dies die Ursache daß ich soviel von diesem Papier auf den Gräbern fand.

Indem wir die Hauptstraße der Vorstadt entlang zur Stadt gingen kamen wir durch einen großen Triumphbogen von Granit, der reich verziert u einen durch seine Tugenden ausgezeichneten Mandarins zu Ehre im vorigen Jahrhundert von seinen dankbaren Mitbürgern errichtet ist.

Wir kamen bei mehren sehr anständigen Theehäusern, so wir bei einer Seidenspinnerei u einer Fabrik von Masken u Harnischen, wie man sie hier bei Vorstellungen in den Theatern braucht, vorbei. Die Masken u Harnischen sind natürlich sehr verschieden von denen die man in Europa sieht; die Seide wird auf Handmaschinen gewebt es [ill.wrd.] sie vor einem Jahrhunderte in Europa hatte, aber die ↓chinesischen↓ Seidenfabricate übertreffen bei Weitem die Europäischen; wir kamen auf bei mehren Magazinen vorbei wo die weltberühmten Chinesischen Ausstickereien auf Seide genaht werden. Wir begegneten einem Verbrecher, dem ein 3 Fuss langes u ebenso breites Brett um den falls geschlossen u mit Ketten um die Schulterlage befestigt war so daß der Kopf über dem Brett u die Arme darunter waren, so daß er die Hände nicht an den Mund bringen Runter; auf dem Brett waren alle seine Verbrechen beschrieben, welcher darin bestanden daß<sup>2</sup> wie [Begleiter] versicherten<sup>1</sup> er sich auf der Straße geprügelt habe; die Dauer der Strafe war, wie auf dem Brett geschrieben stand, auf 1 Monat

festgesetzt; wir begegneten mehren anderen Verbrechern daran an den Füßen Ketten u an einem Armen ein eisernes Gewicht befestigt war, welches sie zur Vermeidung das Schmerzes den sie beim herunterhängen des Gewichtes beim Gehen merzhanden, in der in die höhe gestruckten hand tragen mußten.

Hier sowohl als im gegen Süden von China fort der [245]

Landenaen 2 Reis= u 1 Waitzenerndte im Jahre.

Wir begegneten mehren Chinesen von den Luchu-Inseln, welche keinen Schwang u Kurzes in der Mitte des Kopfes mit einem goldenen Schmucke befestigtes haar trugen.

Wir hielten uns einige Minuten bei der Bude eines Kammachers auf, u bewunderten die Geschwindigkeit womit er u seine Leute die Kämmen fabricirten.

Kamen darauf zu einem Tempel (hier Pusakhaus in Canton Josshaus genannt), deßen Wände mit großen Listen geschmückt sind worauf die Namen derjenigen Frauen verzeichnet sind die sich bei ihres Mannes Ableben erhängten Diese Sitte kommt jetzt nach u Nach außer Mode, findet jedoch noch sehr häufig statt da die Mandarine durch Ueberredung u Geldstunden an die Verwandten der Frau u Versprechungen sichtlich Versorgung ihrer Kinder diese (dies Frau) zum Selbstmorde veranlassen. Aber auf den Wänden sind nur die Namen der armen Frauen, die sich opferten verzeichnet; die Namen der reichen Frauen findet man ↓ mit goldenen Buchstaben ↓ auf blauen, grünen, rothen u grünen steinernen u hölzernen Tafeln, die im Sanctuarium im Tempel stehen, vermerkt. Vor Namen dieser Frauen, die den Martyrertod starben werden fortwährend Jossstöcke angezündet, dann sie werden als Muster von Tugend u beinahe wie Heilige angesehen Dieser Tempel ist der Göttin der Gnade u Barmherzigkeit Kuang Ing geweiht, deren vergoldete Statue darin steht. Wir paßirten jetzt eines der großen c<sup>a</sup> 100 Fss hohen u 150 Fss breiten Stadthore u eine Seitenstraße in die höhe gehend stingen wir auf die Stadtmauer, welche um die Stadt reicht 7 Meilen lang u 25 Fss hoch u 6 Fss dick ist. Sah dort u unweit von einander 2 Pagodas, wovon die eine von Mauersteinen u mit Stucco bedeckt, die andere von schwarzen Stein erbaut ist; beide sind über 1200 Jahre alt. Besahen noch einen anderen Tempel, worin dem Sanctuarium gegenüber auf einer gr Plattform Comedie gespielt wird u an den Mauern um den Tempel herum findet man die Namen derer verzeichnet die bereits für die nächste Vorstellung beigetragen u die Summen die sie gezahlt haben; bei allen Vorstellungen in den The-

atern findet kein Entréegeld statt.

Rev<sup>d</sup> Peed machte mich aufmerksam auf ganz kleine auf jedes Haus für befestigte Bündelchen von einem Grase mit Saamen in Form eines Dreiecks, welches dazu dient [246]

die bösen Geister abzuhalten.

Überall wo der Besitzer eines Hauses oder einer Bude gestorben ist klebt man als Zeichen der Trauer feines durchsichtiges Reispapier über alle Haus oder Ladenschilder worin sein Name vorkommt.

Wir begegneten auf der Straße einem Cooli, der einen für einen sehr kunstvoll mit Reiskuchen und 1 Schinken beladenen Kasten trug, wie Pastor Peed versichert sind dies die gewöhnlichen Geschenke die man sich hier bei Familienfesten macht.

Wir kamen endlich zum Tempel von Confucius, welcher neu erbaut ist und wie im Innern angeschrieben steht, 74 Millionen Cash oder 74/M \$ kostete. Dieser Tempel ist dem Publikum verschlossen und nur 2 Mal im Jahr an den großen Festtagen kommen die Mandarine hierher um ihre Andacht zu verrichten. Er besteht in 2 großen

Gebäuden die durch große Säulengänge mit einander verbunden sind; nur die Säulen und der Fußboden sind von Granit sonst ist Alles von Holz und roth angestrichen; unter jedem der beiden Säulengänge sind 40 Nischen, und in jeder Nische ist eine rothe 4 Fuß lange Tafel aufgehängt auf welcher der Name eines Heiligen verzeichnet ist; vor jeder dieser Nischen steht ein Altar mit einem großen offenen Gefäß worin Jossstöcke von Sandelholz zur Ehre der Heiligen verbrannt werden.

Im Hof stehen 2 Chapellen in Form von Chinesischen Gartenpavillons. Das große hintere Gebäude ist reich vergoldet und enthält im Hintergrund das dem Confucius geweihte Sanctuarium in welchem auf einer 6 Fuß langen rothen Tafel mit goldenen Buchstaben der Name dieses Gründers der Religion geschrieben steht; vor diesem "shrine" stehen mehrere Altäre, auf denen immer Jossstöcke brennen und sonstige Opfer gebracht werden.

An den Wänden zur Rechten und Linken sind auf 4 Fuß langen rothen Tafeln mit goldenen Buchstaben die Namen der beiden ersten Schüler von Confucius, seines Enkels und des berühmten heiligen Mentius verzeichnet, welcher 100 Jahre nach ihm (also ums Jahr 450 v. Ch.) lebte und seine Lehre bekräftigte und verbreitete. Darauf folgen an denselben Wänden auf gleichen Tafeln die Namen weiterer 6 Heiligen; vor jeder Tafel steht ein Altar mit Opfergefäßen. Von dort gingen wir weiter durch die Stadt, deren Hauptstraße reichlich 12 Fuß breit ist nicht rechend den Platz der auf beiden

Seiten durch die Pissfässer u durch die vor den Häusern angebrachten Tisch mit Waren oder Garküchen eingenommen wird. Wir kamen einem Leichenzug entgegen; die Farbe [247]

der Trauer ist in China weiss u sowohl die Träger als die Folger waren in weissen Kleidern; auch der Sarg war weiß ausgestrichen. Der Geistliche hatte mich zu Mittag mit zuviel Speck tractiert, in Folge deßen ich von einem furchtbaren durst gequält war u wir gingen daher in ein Theehaus wo wir aus 3 Tassen Thee geben laßen; es war daßelbe schwache widerliche Zeug was ich schon vorhin getrunken hatte u nur der furchtbare durst trieb es hinein. Wir kamen darauf zum Pallaste des Generalgouverneurs der Provinz Fokien, man auß 4 von 1 stöckigen Gebäuden umringte Hofe ü berschreiten ich man an den Pallast kommt, der ebenfalls nur einstöckig u unansehnlicher Bauart ist; zu jeden der 4 aufeinander folgenden Höfe führen 3 große Thorwege u auf jeden derselben sind 2 Götzenbilder in Riesengestalt u militärischer Rüstung mit den buntesten Farben abgebildet. Vor jedem der Thorwege ist auf Drath in Schneckenform mit vielen Kreisen ein von Sägespänen Gummi u Balsam oder Kuhdung, Sagespänen u Salpeter gemachten Räucherholz angebracht, welches genau so ↓lang↓ gemacht ist daß es einen ganzen Monat brennt; diese Räucherhölzer hängen u brennen unter Tafeln worauf mit großen Buchstaben das gouverneur general's Namen und Titel stehen u daher ihm zu Ehren Auf einer Höher weiß angestrichene Wand dem Vorgebäude des quest Pallastes gegenüber ist ein 40 langes Ungeheuer abgemalt, es elches nach der vor ihm abgebildeten Sonne schaut dies soll die Leute waren geizig zu sein.

Wir gingen in der Hauptstraße weiter u kamen an eine Bude worin sehr leicht aber starke von Bambou gemachte u roth lackierte Kopkißen, sowie Flöhfällen verkauft werden; Letzter bestehen in einem 8 Zoll langen Bamboustock mit 4 langen Oeffnungen, in der Mitte ist ein Stock angebracht der mit einer Art Oel bestrichen wird, worin die Flöhe Kleben bleiben die Chinesen tragen diese Fallen bei sich um sie auf die Stelle des Körpers zu Stecken wo es sie juckt, u wenn das Jucken von Flöhen herrührt so sind sie fast immer seiher ihre Feinde zu erfarschen; gegen Läuse aber haben sie keine Mittel.

Es fehlt hier vollkommen an kleinem Silber u hat man nicht Andere als daß garstige Cashs von 1000 à 1200 p<sup>r</sup> \$ oder Dollars. Zur Erleichterung des Handels geben daher den hiesigen Geldwechsler unter ihrem Namen Bankbillete ↓ in Summen ↓ von 100 bis 1000 Cash aus, welche als baares Geld

circuliren aber nur im Cash bezahlt werden.

↔Sehr sonderbar sind die überall in den Chinesischen Städte auf allen freien Plätzchen angebrachter 5 fuss hoher einem Ofen enthaltenden Häuschen, welcher nur da zu dienen wird darin Alles weggeworfen Papier zu verbrennen welches man mit Chinesisches Schrift beschreiben auf der Straße findet; daßelbe wird sorgfältig gesammelt u selbst das kleinste Lämpchen mit ennen einzigen Buchstaben bleibt wie auf der Straße liegen da die Chinesischer Schrift als eine heilige Schrift betrachten↔

[248]

Wir begegneten mehren Budist-Bettlern welche um den halb einen Shrine mit 2 Götzenbildern tragen, vor welchen Jossstöcke brennen. Ueberall in den Straßen sieht man Aussätzige mit den schrecklichsten Geschwüren, mit unbeschreiblichem Schmutze u wenigen Stückchen Lumpen um die Scham, sonst ganz nackt, herum betteln. Diese Krankheit ist sehr häufig in China u kommt wahrscheinlich von dem vertsezlischen Schmutze u dem abondanten Genüße von Salzfisch. Außerdem herrschen heir sehr stark die Pocken, Diarrhée u Dysenterie.

Wir gingen bis ans Ende der zu Straße, welche Nangka = oder Südstraße heißt u kehrten dann, denn da es schon spät war u die Stadthore puncto um 6 Uhr geschlossen wurden; gingen auf dem Wege aufs Neue in ein Theehaus u tranken von dem garstigen Getränk weil wir von Durst geplagt waren. Man stellte uns mit dem Thee Pfeifen hin die Zeitrechnung der Chinesen geht nach der Dynastie, so z. B. schreibt man jetzt das 4<sup>ten</sup> Jahr des Kaisers Tundé der u der Dynastie, des u des Monats u Tags.

14 April (Charfreitag). Ich übernachtete bei Rev<sup>d</sup>. Peed; es wurde gestern Abend bei ihm in der Bibel gelesen; sein Gehülfe der Chin= Geistliche war mit seiner Frau dort u Alle sangen einen langen Chinese Gesang; auch wurde lange kniend gebetet. Da das Brodt bei Peed ungenießbar war wollte ich nicht risqieren bei ihm zu frühstücken, ging daher um 6 Uhr Morgens mit einem seiner Diener auf jene Seite des Flußes wo ich ein Boot nahm um nach den Dampfboote auf Pagodaanchorage zurückzufahren; der Steamer hatte schon Dampf auf u war im Begriff abzufahren als ich um 8 ¾ Uhr ankam; ich hatte es daher nur dem schlechten Brotze zu verdanken daß ich mitkam. Ich dachte bestimmt der Steamer würde nicht vor 16<sup>ds</sup> abfahren. Wir fahren immer Ost Nord Ost der Küste entlang.

15 April. Wir gingen heute den ganzen Tag 11 à 11 ¼

Knoten; ankern diesen Abend in 21 Klafter 4 M.  
von Video (Insel). Wasserwärme 67 ½°; Luftwärme  
58°. Bevölkerung China's 362 Millionen.

d<sup>e</sup> Europa's 250 d<sup>e</sup>

16 April. Nebels halber hielten wir dieser bis 5 Uhr vor  
Anker u gingen sodann weiter. Hatten Kaltes Wetter  
u das Thermometer zeigte 54°. Bis 4 Uhr Nachmittags fuhren  
wir fortwährend zwischen zerstreut liegenden Felseninseln  
hin, welche einen herrlichen Anblick darboten. Heute dan  
[249]

ganzen Tag über commandirte der mit uns von Hong Kong  
gekommene Lootse Smith auf der oberen Decke (der  
Brücke) da er das Schiff in den Hafen von Shanghai zu bringen  
hatte. Er ist ein angenehmer Reisegefährte u hatte ich vielen Spaß  
mit ihm, besonders seines so sehr gesegneten Appetits halben.  
Wir hatten bis 4 Uhr ein gleiche Tisch von 14 Klaftern u  
deßenohngeachtet wechselte die Farbe des Wassers oft ab; bald  
war sie klar u grün vdan wurde sie mit einem mals wieder  
gelb wie Lehm, was ich nicht anders zu erklären weiß  
als durch unter Strömungen, die auf gewissen Strichen der  
Boden des Wassers aufwühlen. Gegen 5 Uhr Nachmittags ka-  
men wir an den viele Meilen breiten Ausfluß des  
u ngeheuren Stromes Wiang Tsze oder gelben Flusse, der nach  
Nankin u dem 800 Meilen von hier gelegenen Han Kaw  
führt; der Fluß ist uber bis 1000 M. von hier für gr Fahrzeuge  
schiffbar. An der Mündung steht ein prachtvoller Leuchtturm  
Wir fuhren den in den Wiang Tsze mündenden Wosung Fluß  
hinauf, der oberhalb Shanghai Wangpo-Fluß genannt wird.  
Sahen am linken Ufer eine zahllop menge Drachen in der  
Luft, welche von mit Papier überklebten Bambou gemacht  
u mit den buntesten Farben bemalte Menschen, Vögel, Schmetter-  
linge usw von 6 u 8 Fss Größen vorstellen. Die Drachen sind  
hier an 2 Bindfäden befestigt u nicht an einem wie es in Europa  
geschieht. An beiden Seiten des Flußes unaufhörlich Reisfelder  
u mit tausend nordischen gelben Butterblumen bedeckte Wiesen.  
Man vermißt für schon ganz den tropischen Baumwuchs  
sieht hier nur noch Bäume, die während des Winters ihr Blät-  
ter verloren u jetzt im üppigen Frühlingsgrün ↓ u Blüthen ↓ prangen; sahe  
Tausende von Vogelnester in den Bäumen.  
Wir begegneten auf dem Wasung mehre gr Chinesische Junks  
mit 5 Masten. Kamen um 7 Abends an die Stadt.  
Sahen vor der Stadt ein gr Dock worin soeben ein gr Dampfboot  
für Dent & Co in Hongkong fertig geworden war.  
Ich kehrte ins Astor-Hause an. Schickte zu Hr. Trautmann u erhalt  
vom denselben gegen 30 Briefe, mit deren Lesung ich bis nach Mit-  
ternacht beschäftigt war.

[unnumbered]

Greek newspaper with date 1 July 1858

[unnumbered]

Turmeric

Chillies pepper

coconut

coriande seed

summin seed

garlic

I gouttes p<sup>r</sup> jour

## The transcription of the diary A6

[1]

be ↓ hi ↓ schti	water
Chidnetgar	at table
bawurchee	cook
mehtar	dirty wet

Shanghae 19 Avril 1865. Je suis ici depuis 3 jours. L'hôte où je suis logé est tout ce qu'il y a de pire. A mon arrivée j'ai dû me disputer long temps avec le maître d'hôtel ↓ par ce ↓ qui je maintenait que les draps de lits dans lesquels on voulait me faire coucher étaient sales et avaient déjà servi à plusieurs voyageurs tandis qu'il affirmait qu'ils étaient tout-frais. J'oublis enfin des draps de lit propres, mais j'étais moins heureux quant aux essuies-main et pendant 3 jours j'ai dû me laver avec 2 essuies-main parfaitement sales malgré tous mes efforts d'en obtenir d'autres. Aussi la nourriture est-elle fort mauvaise pre ne se dommton par la peine de bouillir des pommes de terre pour le déjeuner mais l'on réchauffe simplement celles de la veille. Dans tous les cas cet hôtel ne fait pas honneur au nom "Astor-house" qu'il porte. ↓ (c'est à dire la ville étrangère) ↓  
La ville Shanghae ne date son existimes que depuis le traité de 1842, quand l'on ne voyait pas encore une seule maison parmi les champs de riz et de coton; elle compte à présent 2800 habitants, principalement anglais, américains et allemands, tandis que la population chinoise monte à 80/m. Etant située sur le Hwang-po ou Woosung, qui est tributaire du grand fleuve Yangtze-Kiang elle est le grand port de débouché pour les soies et les thés et entretient un vaste commerce avec toutes les ports du globe. Elle est située lat: 31.° 22', long: 120.° 40'. La ville étrangère se trouve sur le bord du fleuve sur une étendue d'une mille et derrière elle se trouve la ville indigène. Les maisons des étrangers sont tout bonnement des palais et il y en a d'une énorme grandeur comme par exemple la maison du club.

Les rues ne sont pas pavées ni dans la ville chinoise ni dans la cité étrangère. Dans celle-là elles ont une largeur de 20 à 30 pieds de pieds; en outre les maisons sont très propres et à 2 étages de sorte qu'on ne s'y croirait pas en Chine; si ce n'était pas la masse d'enseignes dont 2 sont fixés à chaque maison. Comme à Canton, à Hong Kong, à Foochow et à Amoy les maisons sont toutes ouvertes sur le devant (naturellement seulement le premier étage qui sert de boutique. Il fait assez froid ici et pendant les 3 jours que je suis ici la température ne s'est pas élevé audessus de 62°, tandis qu'elle baissait la nuit 55°.

Il n'y a pas l'autre eau ici que celle de la rivière, qu'on filtre; mais elle est fort mauvaise et on ne la boit jamais crûe sans la mêler avec du vin ou du cognac, par ce qu'elle produit autrement immédiatement la diarrhée. Comme partout en Chine tous les bateaux indigènes [2]

dès les plus petites nacelles jusqu'aux Junks de 1000 tonneaux ont 2 yeux peints sur la proue; les steamers les ont sur les caisses des roues. C'est une superstition des Chinois qui croient que leurs bateaux marchent mieux s'ils ont 2 yeux.

Rien de plus curieux que de voir les lettres chinoises qui sont toujours mises dans des enveloppes, semblables à celles sous lesquelles on expédie en Europe des gazettes, et dont on tourne les extrémités et les colle. Au milieu de chaque enveloppe et dans toute sa longueur se trouve collé un morceau ↓ straiter ↓ de papier rouge et l'adresse est indiquée tant sur ce papier rouge que sur l'enveloppe; je dinai aujourd'hui chez M<sup>r</sup> Trautman et son associé Aug<sup>r</sup> Wieters natif d'Archangel. J'ai pris passage à bord de leur pyroscaphe Yeun tsze fee qui part demain à la pointe du jour pour Tien Sin et je suis donc allé à bord ce soir. Le passage est de 80 taels ou d'env= 200 Roub<sup>s</sup> et comme le voyage ne dure que 4 jours c'est un prix fou.

21 Avril 1865. Nous partimes hier à 6 h. du matin lentement ne faisant que 6½ noeuds à l'heure. Mais le vent qui était au commencement contraire chaque bientôt en notre faveur de sorte que depuis hier à midi jusqu'à aujourd'hui à midi nous avons fait 200 miles et depuis midi nous faisons même 9 m. p<sup>r</sup> heure. Depuis l'embouchure du fleuve Wusung, sur lequel Shanghai est situé, nous naviguons dans la Mer appelée: Whang-Hai ou Yellow-Sea, qui dérive son nom de la couleur jaune de son eau. En effet la masse d'eau ↓ jaune ↓ jetée autre fois dans cette mer par la fleuve Whang Ho ou Yellow River suffisait à teindre toute cette

mer sur une espace de 7 degrés de longitude et 5 degrés de latitude. Mais comme par enchantement ce grand fleuve a on 1858 soudainement changé son cours et se jette depuis lors sous latitude 38 et long= 118½ dans “le gulf of Pe-chili” dont il teint à présent l'eau tout à fait jaune tandis que la mer Whang Hai ou Yellow Sea a depuis 1858 repris la couleur verdâtre des autres mers. Le fleuve Yangtze-Kiang a aussi une eau tout à fait jaune dont il teint la mer à une distance de 50 m. de son embouchure mais pas plus loin.

(Déjà depuis le 15<sup>ème</sup> siècle le fleuve jaune/yellow river a commencé à former dans)

[3]

Le port de Tien sin est formé par les glaces depuis Novembre jusqu'à moitié de Mars et ainsi la navigation n'y est ouverte que pendant 8 ½ mois. Les vapeurs prennent leur revanche par des taux énormes de fret et de passage. Nous avons 62 passagers Chinois à 25\$ chacun à l'entrepont et 7 passager le première classe dont chacun paye 80 Taels. Mais aussi les frais sont ils très élevés ici; le capitaine reçoit £800 p<sup>r</sup> an; le 1<sup>er</sup> ingénieur £600, le 1<sup>er</sup> officier £168 etc, les matelots £5 p<sup>r</sup> mois.

La mer est assez agitée aujourd'hui et il y a à peine 50° de chaleur dans l'air et 48° dans l'eau. Néanmoins je continue à prendre un bain tous les matins.

Helas la diarrhée ne m'a pas encore quitte et quoi que je mange j'en souffre toujours encore.

Chee-foo. 23 Avril 1865. Par un vent des plus favorables c.à.d. par un fort vent du Sud-est nous doublames déjà hier matin à 7 h. le cape Cod et comme dès lors nous devions aller à l'ouest nous ne pouvions tirer que peu de profit du vent. Celui-ci changea vers les 10 h. du matin en Oueste Nord Oueste et dégénéra bientôt en tempête de sorte que nous faisons à peine 6 noeuds par heure tandis que nous avions fait 235 m. dans les 24 heures d'avant-hier à midi jusqu'à hier à midi. Enfin hier à 4 h. de relévée nous jetâmes l'ancre dans le port de Cheefoo qui est entouré de hauts rochers de sorte que les batiments qui s'y trouvent sont à l'abri de tous les vents le port est assez large pour contenir des milliers de navires. Bienque le commerce de Cheefoo soit encore dans son enfance il y a dans ce moment dans le port 16 navires ↓ marchands ↓ étrangers à 3 mâts en outre 3 canonières anglaises et une goélette de guerre française. Le commerce de Cheefoo avec les autres points de la côte et principalement avec Tien Sin doit être assez grand par ce qu'on compte dans ce moment dans le port

plus de 100 junks Chinois de grand calibre. Notre pyroscaphe se trouve presque au milieu de ces junks, qui nous rappellent continuellement leur présence par le son de leur gungs et de leurs tambours au lever et au coucher du soleil ainsi que quand cet astre a atteint une certaine hauteur à l'horizon. Ils font retentir ces instruments de même en entrant dans le port et en sortant et cette musique [4]

monotone sert chez eux comme admonition à la prière. Mais les ingénieux pêcheurs chinois emploient les gungs et les tambours dans un tout autre bût; après avoir tendu leurs filets ils battent ces instruments à grands coups en criant en même temps de toutes leurs forces et en battant l'eau à coup de rame; ils font ces concerts pour étourdir les poissons dans l'eau et pour les engager d'entrer dans leurs filets et leur pêche est toujours abondante grâce à ces moyens.

En voyant la ville de Chee foo du port on jurerait qu'elle est toute entière bâtie de bois, mais en me rendant à terre ce matin après le déjeuner j'étais fort étonné de voir qu'il n'y a aucune maison en bois et que tous les bâtiments sont construits en pierres; env= la moitié des murs est composée de gros cailloux et l'autre moitié de briques; les toits consistent en tuiles rondes; il paraît qu'on mêle de la couleur bleue à la fabrication des briques et des tuiles par ce que les une et les autres sont de couleur bleu-grise et on peint de la même couleur les cailloux qui servent à la construction, de sorte que vûe de loin toutes les maisons paraissent être de bois. Elles sont toutes de grande solidité et non point d'autre ouverture sur la rue que la porte d'entrée; toutes les fenêtres donnent sur la cour; il y a des chassiss comme en Europe mais au lieu de vitres on se sert de papier blanc et fin de bambou. On se met ainsi plus à l'abri des vents et du froid dans l'hiver. Excepté quelques petits étalages de marchandise en plein air toutes les boutiques se trouvent ici renfermées dans l'intérieur des maisons et il n'y a que les enseignes fixés perpendiculairement à coté des portes qui en annoncent l'existence. Comme partout dans le nord de la Chine les rues sont larges ici, la plupart n'est pas pavée, d'autres sont pavées d'immenses cailloux posés avec si peu d'ordre ou de soin qu'on peut à peine marcher dessus. Dans les rues on voit les mêmes barbiers ambulants portant sur leurs épaules une caisse contenant un vase avec de l'eau chaude et une autre caisse avec 6 tiroirs contenant leurs savons, leurs brosses, leur peignes, leur rasoirs aux manches de bambou et tellement

courts qu'ils ne mesurent — lame et manche ensemble — pas plus de 4 pouces, et enfin leurs instrument multiples pour nettoyer les oreilles; rien de plus curieux que de voir les faire leurs operations en pleine rue, rien de plus drôle que de regarder les travaux des maréchaux ferrants avec leurs forges en miniature en plein air [5]

rien de plus singulier que de voir dans les rues les étalages de morceaux de papier ovaux dorés et argentés tout attachés à des ficelles rouges; on dépose de ces papier sur le corps des mourants, on en met dans les cercueils avec les cadavres et on en jette sur les tombeaux aussitôt que les obsèques ont en lieze et on le fait pour induire le diable en erreur pour qu'il s'attache aux morceaux de papiers dorés et argentes pensant que ils sont des pièces d'or et d'argent et qu'il donne ainsi le temps à l'âme de s'enfuir dans le ciel. Il y a dans la ville plusieurs petits temples ornés d'idoles.

Pour la première fois dans l'extrême orient je vois partout dans les rues une masse d'anes et de mulets qu'on emploie pour transporter les fardeaux mais aussi comme montures; mais ces anes sont loin d'être ici aussi intelligents qu'elles sont en Egypte.

On voit ici une singulière sorte de brouettes à 1 roue et ouvertes au milieu; on sont sert en y mettant 2 paniers. Tant les hommes que les femmes font ici beaucoup plus grands et plus forts et robustes que leurs compatriotes qui habitent plus vers le sud, mais ce qu'ils ont en commun avec eux c'est l'extrême saleté.

Je sortis de la ville pour faire un excursion dans les environs; le printemps ne fait que de commencer ici, les peupliers sont à peine couverts de petites feuilles; les poiriers, les pruniers, les cérisiers etc sont ↓ tous ↓ en fleurs et partout sur les bords des routes on voit pousser l'herbe entremêlée de violettes et de ces fleurs jaunes du nord appelées: "Butterblumen" qui me souviennent de mon pays et me donnent plus de plaisirs que la vue des ↓ forets de ↓ cocotiers sur l'île de Java.

Il fait froid et beaucoup d'arbres sont encore sans feuilles ce qui est étonnant par ce que nous sommes ici sous degrés de latitude. Tous les champs sont ici couverts de riz et tont ce que je ne conçois pas c'est comment les gens se procurent l'eau nécessaire pour la cultivation de ce produit et plus encore comment il la font monter sur les Champs étables en terrasses sur les pentes des collines.

Pour montes sur une haute colline sur la cîme de laquelle

[6]

je voyais un grand temple, je devais traverser beaucoup de ravins creusés sans doutes par les pluies dans les pentes des collines; partout où sur les pentes il y avait une place pierreuse on sablonneuse elle était convertie en cimetièrè; mais les tombeaux n'avaient plus la forme que je leur avais vûe jusqu'ici; dans loi plupart des cas ce n'étaient que des tertres tout ronds ou bien des tombeaux à l'euro péenne avec ou sans monument en pierre et épitaphe mais la forme de fer de cheval je ne pouvais découvrir nulle part. J'arrive enfin sur la colline du temple, dont les pentes sont couvertes de petits sapins plantés avec cette symmétrie et avec cet ordre qui sont particuliers ou peuple de l'empire céleste.

Le temple est un vaste édifice en pierres consistant de 3 corps, qui renferment une cour

Dans le bâtiment de derrière lequel semble seul servir comme lieu de vénération on voit un immense sanctuaire en bois doré contenant la statue naturelle d'un dieu assis à la longue barbe, au haut turban (comme on en voit sur la tête des Pharaons dans les anciens temples égyptiens), au mante doré; à ses cotés se trouvent 2 femmes dans l'attitude de prier et vetues de vetements de toutes les couleurs; devant le sanctuaire deux 2 dieux en miniature et aux 2 cotés sur des pedestaux 2 statues d'hommes peintes de maintes couleurs, avec des couronnes sur les têtes, aux longues barbes, et en apparence Ce sont des rois qui portent des offrandes au dieu Au mur gauche dans le temple se trouvent sur des piédestaux 3 statues; celle ou milieu est nue et ne porte qu'une ceinture; elle est peinte couleur de chair, a 5 cornes et 6 bras, dont 2 en attitude de prière, une tenant la partie de la femme une le feu, une une lance et une une mesure (maßstab); elle a en autre une denture de chien; a sa gauche est un homme ↓ au ↓ turban à la Pharaonne, à la longue barbe le tout peint de maintes couleur; à sa

[7]

droit un guerrier armé, aux pieds nûs à la tête nûe. Au mur droit les statue sont parfaitement les mêmes exceptée l'homme aux cornes qui est ici peint bleu et a 8 bras; il tient dans une main un cachet, dans l'autre un instrument en fer, dans l'autre du feu, dans l'autre un vase

dans l'autre une cloche, dans l'autre un petit globe  
 et 2 mains sont dans l'attitude de prier.  
 Beaucoup de papier doré et argenté propre pour  
 sauver les âmes du diable est suspendu dans  
 ce temple. Après avoir fini l'inspection du temple  
 je jouissai pendant ½ h. du magnifique panorama  
 qui s'offre de cette colline; devant moi la vaste  
 vallée couverte de champs de riz s'élevant en terrasses  
 sur les pentes des collines et bordées au sud de rochers  
 Il 800 à 1000 pieds d'élévation, au nord par la  
 ville de Chee Foo qui s'étend au rivage de la mer;  
 à droite du port un vaste promontoire sur la crête  
 duquel se trouve un "watchtower", à gauche du port  
 des rochers qui s'étendent à une distance de 3 m.  
 dans la mer qui ne sont joint à terra firma  
 que par une étroite et basse langue de terre ou plu-  
 tot de sable qui paraît être nouvellement étalée par la  
 nature. On voit tant au delà de cette péninsule  
 qu'au delà du dit promontoire, qu'au delà du  
 vaste port qui en est fermé l'immense  
 mer fouettée par la tempête écumante et houleuse.  
 Aussitôt que je vins au rivage de la mer pour  
 retourner au pyroscaphe je fus vû par le capitaine  
 William Stocks, natif du Devonshire, qui, en  
 secouant son mouchoir dans l'air, me fit signe  
 qu'il ménoerrait une barque pour me faire chercher  
 ce qu'il ne tarda pas de faire. C'est sans contred-  
 dit le capitaine le plus aimable et le plus gentile  
 que j'ai jamais rencontré sur les pyroscaphes  
 dans les Indes ou autrepars (ailleurs).

[8]

Mardi 25 Avril 1865. Hier matin à 7 h. je me rendis  
 dans une barque à terre pour voir le curé Robert-Jermain  
 Thomas, qui jouit ici d'une grande réputation à cause de sa  
 profonde connaissance des langues. Il prêche ici à l'église  
 réformée et est en même temps employé comme interprète  
 à la Douane, dans laquelle il demeure. Il est âgé de 25 ans  
 et natif de Londres. En apprenant que je suis de Petersbourg  
 il me parla le russe avec une facilité extraordinaire et  
 avec l'accent des allemands nés à Petersbourg,  
 pourtant il n'a jamais été dans le pays et a appris  
 la langue à Londres. Il me parla avec une égale facilité  
 en suédois, en allemand, en français, en italien, en portu-  
 gais en espagnol; je lis avec lui la défense de Socrate par  
 Platon en ancien grec et je ne tardai pas de m'apprecourir  
 qu'il est un savant de est idiôme; il connaît en outre

l'habreux et ↓ écritet ↓ parle à perfection la langue chinoise dite mandarine c. à. d. celle de Peking ainsi que le Japonais qu'il a appris à bord d'un navire Japonais qui était pendant qqes semaines mouillé dans la port de Cheefoo. Il semble aimes beaucoup notre langue dans laquelle il s'appelle Романъ Романовъ Томасъ. Il pretend avoir appris toutes ces langues en faisant des compositions, en les laissant corriger par un maître et en les apprenant par cour. C'est l'homme les plus extraordinaire que j'ai jamais vu. Il est très content de san sortici et ne veut plus jamais quitter la Chine. Il a été mondé par ici comme missio=naire par le gouvern' anglais mais il a quitté cette carrière et a préféré de devenir à Cheefoo vicair et interprète à la douane. Il me dit que la manière de se complimenter en Chine est très differente de ce qui se pratique en Europe. Par exemple: comment est votre honorable nom? réponse: mon pauvre et side nom est tel. quest: quel est votre honorable age? rep: de mes peu d'années sont autant. quest: où est votre honorable palais? rep: ma pauvre demeure est là et là quest: comment est votre illustre famille? rep: ma pauvre et humble famille se porte bien. quest: comment se porte votre illustre épouse réponse: mon misérable épiné se porte bien

[9]

quest: comment est votre illustre fils?

rép: mon pauvre chien va bien.

Ce qui me plait particulièrement chez les Chinois c'est leur vénération pour leurs parents, leur attachement et amour envers leurs relations de famille et leur estime en général pour toutes les personnes âgées. Pour qui personne né jaunisse top de l'estime générale il est sevérement défendu de se faire croître la barbe avant l'age de 50 ans.

Les Chinois ne marchent et ne se mouvent jamais si ce n' est en affaires et en nous voyant nous promener ils expriment par leurs paroles et par leurs gestes leur étonnement comment des êtres raisonnables peuvent se soumettre à des fatigues inutiles comme celle de marcher sans y être contraints par la nécessité. Nous avons 67 de ces blagards à l'entrepont. Le matin apresêtre levés ils viennent faire leurs prières sur le pont en mettant les mains plates ensemble et en s'indinant l'abords vers le soleil et ensuite dans toutes les directions mais surtout dans la direction du Nord Ouest, tout en priant. Ils continuent ensuite à réciter des prières

sur les grains de leur chapelets, lesquels sont parfaitement les mêmes que ceux dont se servent les catholiques. On exporte de Cheefoo surtout les gateaux de fèves c.à.d. le résidû des fèves dont l'on a extrait l'huile qu'on emploie comme fumier.

Depuis notre départ de Cheefoo nous n'avons fait que traverser le golfe de Pee-Chili. La mer était très houleuse par un vent fort des Nord Est. Enfin ce matin à 11 h. nous vinmes en vûe des forts de Taku qui défendent l'entrée du fleuve Peiho. Nous jetames l'ancre pour attendre jusqu' à ce que la marée montante eût amené une profondeur l'eau de 11 pieds. Seulement vers 1¼ h. de relevée cette profondeur nous fut signalée par 2 barques stationnées sur les bas fonds et alors nous nous dépêchames de partir et nous passames bientôt les dits forts de Taku. Les 2 forts sont construits [10]

de boue et paraissent être si faibles qu'un seul coup de canon pourrait les détruire. Le fort sur la gauche (ou le coté du Sud), qui est 3 fois plus grand que l'autre, est gardé par une garnison de 90 soldats anglais et celui sur la droite ou coté du Sud est gardé par une petite garnison d'environ 40 soldats français. Il est stipulé dans le traité de 1858 que les 2 nations gardent les forts à l'entrée du Peiho. Tout près des forts sur la rive gauche du fleuve se trouve le grand village de Taku, qui a à l'ouest de 40/m à l'est de 60/m habitants; toutes les maisons sont à 1 étage, bâties de boue du fleuve, avec des toits de gazons couverts de boue, ce qui les rend assez chaudes. Au lieu de vitres on cese ici aussi du papier blanc très mince dans les fenêtres; à chaque instant en voit auprès les maisons d'immenses fossés larges qui aboutissent dans le fleuve et dont on se sert comme une espèce de dock soit pour réparer les junks soit pour les y préserver pendant l'hiver. Aussitôt qu'on a trainé un navire dans un tel fossé on en bouche l'issue de coté de la rivière par une dique qu'on n'ôte que lorsqu'on retire le navire du fossé. On preserve ainsi les junks à l'ouest contre les glaces et contre le risque d'être ruiné par les autres bateaux qui passent le fleuve. Partout où nous passions à l'ouest des villages et se formait sur les bords du fleuve des foules de gens pour nous regarder. A cause de la terre fort basse et plate on a très

souvent des inondations causées par les hautes marées c'est pourquoi les tombeaux chinois qu'on voit partout dans la plaine n'ont point la forme qu'ils ont ailleurs; ce sont d'immenses tertres de forme conique de 10, de 20 et parfois même de 40 pieds d'élévation; on voit partout une énorme masse de ces tombeaux dans les champs; tantôt ce sont des sepulcres isolés, tantôt il y en a un grand nombre ensemble. Il y a sur les 2 rives du Peiho un immense nombre de villages, dont [11]

les habitants se nourrissent d'agriculture; partout on s'occupe de l'irrigation les champs de riz; cette opération se fait ordinairement par deux femmes assises sur de petites chaises de bambou au deux cotés d'un puits creusé au bord de la rivière de sorte que la hauteur de l'eau y est la même comme dans le fleuve; elles tiennent des 2 mains une corde au milieu de laquelle se trouve un panier de bambou tellement solide que l'eau ne pénètre pas par son treillis; elles lachent la corde de sorte que le panier tombe dans l'eau et se remplit; elles tirent ensuite la corde à soi et par une légère impulsion qu'elles lui donnent elles versent son contenu dans un petit canal qui alimente les champs; elles font ce travail avec grande vitesse et il ne semble pas leur occasionner la moindre peine Parfois c'est un homme et une femme qui puisent l'eau mais dans tous les cas la femme est toujours assise par ce que ses jambes estropiées ne lui permettent pas de se tenir debout en travaillant.

Il y a 6 semaines il y avait encore de la glace et de la neige ici et à present les travaux champêtres ne font que de commencer. A perte de vûe on ne voit rien que des champs de riz et des jardins potagers parsemés d'arbres fruitiers. Il y a beaucoup de cérisiers, de pommiers de poiriers et de pruniers, mais la plupart des arbres consiste en perchiers et apricotiers qui sont à present tous en fleurs u ihre schönen röthlichen Blümchen geben den Garten ein herrliches Ansehen. Sowohl alle Obstbäum als die am Ufer gepflanzten Pappeln sind junge Bäum, denn das Brennholz ist hier rar u sobald ein Baum hier zu groß wird es wird er umgehauen u als Brennholz benutzt u sein Platz wird von einem jungen Baum ausgefüllt. Der Fluß hat viele Krümmungen die bei seiner Breite von mir 250 Fuss oft nicht ohne Gefahr paßirbar sind. Wir kamen um 7 Uhr Abends in Tien Tsin an. Wir legte bei dem

European settlement an, welches reichlich 2 ½ Meilen von der Chinesischen Stadt entfernt ist.

Tien Tsin 26 April 1865. Ich bat Herrn Hagelstange von Herren Alisch & Co an die ich von Herrn Trautmann & Co [12]

in Shanghai recommandirt war, für mich 2 Karren zu unthen, worauf ich morgen um 5½ Morgens mit einem Bedienten nach Peking abreisen kann & ein Herr Morris, deßen Bekanntschaft ich hier machte, versprach mir einen Bedienten zu verschaffen der englisch spricht ich machte Einkäufe von Cigarren, Sardellen, Zucker, 3 Dutzend halben Flaschen Bier usw für in Reisebedarf Ich ging diesen Morgen zur Stadt; der Weg führte mich durch mehre Vorstädte u muß ich bekennen daß ich ein in meinem Leben etwas Garstigeres, Schmutzigeres u Stinkigeres sah als diese Vorstadte u ihre elenden in Lumpen gefüllten Bewohner; überall sinkt man bis an die Ankel in den Koth u leider kann ich durch aus keine bessere Beschreibung machen von der Stadt selbst, die von einer 30 Fuss hohen u unten 35 à 40 oben 25 à 30 Fuss dicken Mauer umgeben ist; diese besteht aber eigentlich nur in einen gr Erdwall, der auf beiden Seiten aufgemauert u ober flatt u mit Tempeln versehen ist. Die Mauer ist jetzt sehr in Verfall. Sowohl in den Vorstadten als in der Stadt selbst sind alle Häuser einstöckig u die Fenster sind von feinem Papier anstatt von Glas. Ueberall wo Läden sind sind die Fenster nach der Straße hin, in allen anderen Häusern nach dem Hofe hin. Das Papier des Fensters ist hier meistens bemalt mit Landschaften. Die Häuser bestehen theils aus Motte, theils aus Mauersteinen. Ich fand nur 1 Straße, welche die Hauptstraße zu sein scheint, gepflastert aber auch in dieser war der Koth ungeheuer. Die Läden sind hier erbärmlicher selbst als in Amoy Zahl der Einwohner c<sup>a</sup> 300/m. Da die Leute keine Hemden tragen u ihre Kleider solange auf dem Leibe haben bis sie abfallen, sich ferner ein den Körper waschen so sind Alle voller Läuse, u bei jedem Schritte secht man Leute den sah der Läuse vom Leibe suchen u todlnacken. Ich wandte mich an den hiesigen russischen Consularagenten Евреній Карловичъ Бюцовъ wegen einer Erlaubniß seitens der Chinesischen [13]

Behörde nach Peking zu reisen. Ich fand ihn einen sehr unfreundlichen u unhöflichen Menschen während ich

bis dahin nur immer sehr gebildete artige russische Consuls u Consularagenten im Auslande kamen lernte, dieser Mensch macht eine bedauernd würdige Ausnahmen von der Regel, dem nirgends fühlt man ein freundliches Entgegenkommen mehr als in den uncivilisierten Ländern des fernen Ostens. Nach vielen leeren Einwendungen versprach er endlich den Pass bis zum Abend fertig machen zu lassen. Ich fand hier dagegen viele freundliche Zuorkommen hier bei den Engländern u Deutschen denn ich begegnete u sage nich hiermit noch besonders meinen Dank Herr L. Moore vom Hause Philips Moore & Co u Herrn Morris.

Choschibu 27 April 1865 (halbweg nach Peking)

Ich kaufte mir noch gestern Abend 3 Dutzend ½ fl. engl Bier, 4 Schachteln Sardellen, 1 Kruke Pflaumenmus usw, Hr Hagelstange besorgte mir 2 Carren, eine für mich u eins für den mir für diese Reise ins Inner von Hr Bevers abgetretenen Bedienter namens Atschön u so reiste ich diesen Morgen um 6 ½ Uhr ab. Die Karren haben nur 2 Räder u bestehen im 2 Fuss hohen gelben Kasten die einen Ueberzug haben von blauen baumwollene Lange. Inwendig ist weder Bank noch Lehne. Jeder Karren ist mit 2 Pferden bespannt, wovon das Eine im Einspänn nur geht, das Andere mit langen Stricke voranzieht. Sowohl wegen des überall schlechten u oft grundlosen ↓ Straßen ↓ in der Stadt als auch wegen der Engheit derselben konnten wir anfänglich nur langsamen Schritt fahren u mußten alle Augenblick stille halten um den uns entgegenkommenden beladenen Schiabkarren Zeit zu lassen sich an die Häuser zu drangen oder zurück zu gehen um uns Platz zu machen. Die Kutscher schreien [14]

immer Tschiaá Tschiaá, was so viel heißt als “ausdem Wege”. Wir bräuchten über 1 Stunde um aus der Stadt zu kommen. Wir fuhren durch mehre, obwohl sehr schmutzige, doch mit prächtigen Magazinen u zahllosen Schildern, auf die Weise wie in Canton, geschmückten Straßen. Besonders scheinen sich hier Schuhe, Stickereien u Figuren von Porzellan auszuzeichnen. Nach chinesischer Sitte setzte sich der Kutscher links u ich rechts zwischen Rad u Pferd so daß die Beine lang beim Rade herunterhingen. Der Weg der sich fast ununterbrochen am Ufer des Fluße Nanping oder in der Nähe deßelben hinschlängelte, war überall schlecht, doch aber leicht befahrbar in dem er trocken war. Die Brücken u besonders die hölzernen Brücken

überall mit gr Löchern u gefährlich zu paßiren.  
In der Nähe der Stadt paßirt man 2 Brücken von  
pontons, die nicht wie in Europa durch festnbretterschichte  
verbunden sind. Wohin man nur sieht sieht von sonder-  
barkeiten; so z. B. haben fur die Schiebkarren nicht das  
Rad hinten sondern in der Mitte u ferner hinten keine  
Lehne; das Rad ist hoch u auf beiden Seiten sowie  
von oben ist das Rad umzäunt. Auf beide Seiten der Kar-  
re legt man die zu transportirenden Gegenstände u wenn  
dieselben volumineuse sind so befestigt man sie mit  
Bambou u Stricken, so daß man ganz gut 4 gr  
Schränke auf einer Karre transportiren kann.  
Hier werden auf den Flüße in gr Anzahl geschossen  
die kleinen wilden Enten, welche kaum halb so groß  
sind als eine gewöhnliche Ente.  
Merkwürdigerweise bedienen sich die Chinesen  
noch derselben agronomischen Instrumente die in  
Italien u Griechenland vor 2000 Jahren in Gebrauch  
waren; so z. B. sieht man Eggen u Pflüge die von  
Menschen anstatt von Thieren gezogen werden (worden  
Pflugs spannen sich gewöhnlich 2 Menschen u ein dritter  
leitet vom hinaus; u hinterher kömmt

[15]

ein vierter der mit seinen Füßen den Grund zwischen  
den Furchen festtritt; bei mehr begüterten ver-  
tritt diesen letzteren Dienst ein Mensch mit einem  
Esel von dem eine eiserne Kugel zum Glatten  
befestigt ist. Im Düngen der Aecken sind die Chine-  
sen Meister u selbst den menschlichen Urin sam-  
melt man um ihn fermentiren zu laßen u darauf  
als Dung zu benutzen; kein Roßapfel geht hier  
verloren. Das Product der Felder ist hier nichts  
als Reis u Reis, deßen Gedeihen nur vom Regen  
abhängt, denn außer am Uefer des Flußes ist  
nirgends das nöthige Waßer zur Irrigation.  
Ueberall wohin man das Auge wenden mag secht  
man auf jedem Felde eine kleinere oder größere  
Anzahl Gräber, die hier nirgends anders als in  
runden, Backöfen ähnlichen Hausen gemacht werden,  
u zwar geschieht dies in patriarchalischer Weise;  
der Eigenthümer u Hausvater hat einen sehr hohen  
Grabberg, seine Frau einen etwas kleineren u  
die Kinder darumher nur c<sup>a</sup> 6 Fss hohe Hügel  
sowohl in der Stadt Tien Sin als auch hier auf dem  
Lande sieht man überall die Kuchen= u Birnens=  
Händler mit einem langen Becher von Holz

u unten mit Fall bedeckt; darin 31 Stabchen mit Würfelpunkten von zero bis 6; sie schütteln diesen Becher unaufhörlich um Kunden heran zuziehen, die für 1 Cash einmal 2 Stäbchen heranziehen, welche, im Falle sie eine gewisse Anzahl Punkte haben, ihnen das Recht auf 1 Kuchen oder Birne geben. Gegen Mittag hielten wir bei einem Wirthshause welches einem arabischen Chane ähnlich, stille um dem Pferden Waßer ↓ u Futtern ↓ zu geben; der Hof des Wirthshouses ist umgeben von Kammergen mit Verhosungen von stein, in Form von Betten, mit [16]

Matte bedeckt. Sah in einem Gemache 2 Opiumrauches die an dem kl eisernen Dolche den Opium dick brannten auf die Oeffnung der Pfeifen legten u rauchten; sie lagen dabei auf dem steinernen Bettgestelle, mit dem Kopfe auf Bambou Kissen u hatten neben sich in kl Döschen dem präparierten Opium sowie kl aber offenen Laterne worauf sie denselben brannten. Der Eine der Raucher war zwar sehr dick sah aber vom Gebrauch des Giftes sehr ↓ blaß ↓ angegriffen aus; der Andere schien noch kraftig als Brennholz braucht man, in Ermangelung anderer Combustibles, sehr viel die Kolben von türk Waitzen. Es war heute in der Sonne sehr heiß, jedoch scheint diese Hitze nur erst plötzlich gekommen zu sein, dann nur erst Apricosen= u Pfrsichbäume stehen in Blüte; Pappeln fangen an grün zu werden; Apfel u Birneebäume sind noch ganz kahl. Ueberall an dem Wege sieht man das neue Gras, gelbe nordl Blumen u Veilchen. Wir übernachteten in Choschibu dem Halbeweghause; hatte diesen Abend ziemlich guten aber in einer dem European unbekannten ↓ dicken ↓ Sauce aufgetragen Fisch u über u über in Schweineschmalz Schwimmendes Beefsteak, ich hatte glücklicherweise ein Meßer bei mir; bediente mich eines Stabes anstatt der Gabel; konnte keinen Handtuch kreigen; schlafe auf dem steinernen Fußboden. Mein Talglicht ist untergang dunn u oben 2 Zoll breit.

[17]

Peking 28 April 1865. Ich hatte meinem Diener aufgetragen die Karren für heute 5 oder 6 Uhr früh in Gerädschaft zu halten, er habe wickte mich schon um Mit=

ternacht u versicherte daß es hoch Zeit sei abzureihen. Ich beruhigte ihn; er kam aber um 1 ½ Uhr wieder u wurde so dringend daß ich aufstehen müßte. Wir fuhren um 2 ½ Uhr ab. der gestirnte Himmel war in all seiner Pracht. Es wurde erst gegen 4 ½ Uhr Tag. Wir paßirten fast fortwährend sandige Gegenden, in denen der Reisbau schwierig u wenig lohnend ist. Hühner, die ü berall so abundant sind, giebt es in dem ganzen Landstraße von Tin Sin her außerst wenig Eier sind genau u nirgends kann man Huhnfleisch kriegen. Milch ist in China ein unbekanntes ding, dem Kühe gibt es gereift; ebenso werden gar keine Kartoffel angebaut u Reis ist das einzige Product u die einzige Speise. In China kennt man weder Brief= auf Personen= Posten u will man einen Brief versenden so muß man einen Expreßen schicken. Ich habe die größte Mühe die Reise auf der Karre auszufalten, denn ich mich zwischen Pferd u Rad mit herum durch angenden Beinen sitzen mit meinem diener kann ich mich in dem sogenannten= pigeon english verständlich machen, welches mit chinesischen u portugiesischen Wortern vermishtes gebrochenes english ist; so z. B. wenn ich frage= wo eßen wir Frühstück so heißt es= sabe where we tschau tschau eat? Dass Land ist überall dicht bevokert u ein großes Dorf von Tausenden von Einwohnern folgen aufs Andere; Städte geibts aber von Tin Sin bis hier nicht. Wenn wir anhalten um zu eßen so muß ich stets vermeiden in die Kühe zu sehen, denn wenn ich dort den allgemeinen Kots betreffen [18] u das kothige Waßer u die stinkenden Lumpen sehr wo mit an u das Geschirr aus trocknet so vergeht aller Appetit. Der Weg ist hier ohngefähr so wie er vor 1000 Jahren im nordlichen Europa gewesen sein muß Endlich um 2 Uhr Nachmittags kamen wir aus Thor von Peking, von denn man nichts sieht ehe man an da 30 Fss hohe 12 Fss dicke Stadtmauer kommt. Die Thore von Peking sind wirklich colosale Gebäude u erhaben sich noch 4 Etager hoch über der Mauer; sein sind c<sup>a</sup> 300 Fss breit u über 100 Fss hoch. Nachdem ich 2 Thore paßirt, wovon das Eine aufs Andere folgen hatte ich noch mehre große Felder, Gärten auch einige Dörfer zu paßiren ehe ich in die eigentliche Stadt kam, welcher sich, wie ich aus dem Stätten in

den hier u da an Wege gemachte Ausgrabungen  
schließe, früher bis an das Thor erstreckt,  
jetzt aber in dieser Richtung abgenomme hast; nag  
2 anderen Richtungen hin fand ich heute daß sich das  
Stadt bis an die Mauer ausdehnt. Die Straßen  
sind meistentheils nicht gepflastert u der Staub  
ist furchtbar, ja zum Ersticken. In der gepflan-  
terten Straßen besteht das Pflaster aus 3 bis 5 Fss  
langen u  $1\frac{1}{2}$  = 2 Fss breiten Granitblöcken, die  
sich im Laufe der Zeit theils verschoben theils ein-  
gesunken sind daher überall Verhöhungen u  
Vertiefungen bilden. In Folge deßen ist auch  
das Fahren hier nur möglich mit den 2 rädigen  
eisenfesten Karren, denn jedes europäische Fahre  
werk würde hier in 1 Tage zertrümmert werde  
c<sup>a</sup> um jede 30 Fss in den Straßen sind gr Oeffnung  
die zu dem Cloaken führer u eine Pestgestank ver-  
breiten. Einige dieser Oeffnungen sind mit einem  
Brette bedeckt, viele andere sind aber offen u  
besonders bei Nacht für Fußganger sehr gefährlich  
[19]

Auf eine grausenhafte Weise wird man hier  
in den Straßen von Bettlern beiderlei Geschlechts  
verfolgt, die theils Krätze, theils Aussatz oder  
andere schreckliche Krankheiten haben; Aibla[?]  
sind nie gewaschen u nie gekammt u nihs sah  
viele die ganz nackt gehen u nicht einmal einen  
Lappen um die Scham tragen. Im Allgemeinen  
aber finde ich hier aber das Volk viel kräftiger  
u gesünder als in den Städten an der Kuste.  
Die meisten Frauen sieht man hier mit aüge=  
guntschten Füßen u da diese von anderer u viel-  
schoenerer Gesichtsbildung sind so glaube ich sie  
sind Tartarinisens. Die Straßen sind hier von  
20 bis 100 Fss breit; auf den Aushangeschildern  
sind auch gewöhnlich einige der im Laden zum  
Verkauf stehenden Waaren abgemalt. Die Häu-  
ser sind zwar nur 1 stöckig haben aber ein 2 Etage  
hohe Vorderseite u ferner 3 u sogar 6 holzeren  
4 Etagen hohe Säulen. Die Aussenseite der Laden  
ist aufs Eleganteste geschmückt u oft ganz  
vergoldet.

Man sieht hier die hunde ihren  
eigenen Koth von Hunger aßen. Alle Straßen  
sind mit Menschen überfüllt. 3 Mal wunde  
ich heute wegen des Chinesischen Reisepaßes

von der Polizei angehalten nu lange aufgehalten  
Ich habe à 1\$ p<sup>r</sup> Tag Logis genommen in einem  
Tempel nahe einem Thore genannt Tempel  
von Rau Tsing Miao, wo ich nach langem Handeln  
ein, nach hiesigen Begriffen, schönes Zimmer für 1\$  
p<sup>r</sup> Tag erfüllt; eines 2 ½ Fuss hohes 10 Fss langes u 7 Fss  
breites Lager von Stein mit einer harten Rohrmatte. Ein  
[20]

deckt, 4 Tische u 2 holzerne Stühle, 10 Stück 2 Fss breite  
u 7 Fss lange Tabellen (wovon 4 weiß u 6 rohenroth sind)  
mit Sprüchen aus dem Confucius beschrieben bilden das ganze  
Ameublement meiner Stube, welse 9 mit feinem weißen  
Papiere anstatt Glas, versehen Fenster fort; der Fussboden  
ist von Marmorsteinen. Es sind 10 Priester, die mit ganz  
geschorenen Köpfen gehen, in diesem Tempel. Herr F. Klein-  
wächter, der von der Chinesischen Regierung als Zollbe-  
amter engagirt ist, sich aber jetzt vorläufig mit ein paar  
anderen jungen Leuten, die in gleichem Verhältnisse stehen,  
damit beschäftigt die Chinesische Sprache zu erlernen, u  
dass ich von Hr. Hagelstange recommandirt war, hatte  
die Gute mir ↓ zu vergrasen aus ↓ für indigene Reitpferde u seinen Diener zu  
funden um Peking zu besuchen.

Peking 29 April 1865. Ich ritt diesen Morgen um 6 U.  
mit Hr. Kleinwächters Bedienten aus die Stadt u besehen  
paßirten ein Labyrinth von schmutzigen ungepflasterten  
Straßen; überall nur einstöckig jedoch nur steinernen  
Häuser. Kamen um 7 U. zur Sternwarte  
Kwan-eing tai, welche unter Kaiser Kangei von fran-  
zösischen Missionären errichtet ist. Vor derselben ist ein  
gr Hof mit Tempel u Nebengebäuden u in der Mitte  
des Hofes stehen 2 prachtvolle auf Drachen ruhende  
kupferne Astronomische Instrumente zur Bestimmung  
der Meridiane. Das Observatory selbst steht an der Marmor  
selbst u ist 80 Fuss □ groß. Es stehen dort 8 sehr  
große Astronom= Instrumente, worunter ein 8 Fss  
Durchmesser habender messingner Globus der das Himmels  
gewölbe in beiden Hemispheren darstellt; bei jedem  
Sternen steht der chinesische Name dabei; auch die Milchstraße  
ist sehr künstlich darauf verzeichnet; dieser globus ist  
ein Meisterwerk. Die übrigen 7 Instrumente, deren  
Anwendung ich nicht recht verstehe, sind sämtlich aus-  
gezeichneter Arbeit herrlich mit Drachen u Ungeheuern  
verziert u theils bis 20 Fuss hoch. Teleskope fehlen, waren  
[21]

auch zur Zeit als diese Sternwarte gebaut wurde auf  
nahe erfunden. Jetzt wird letztere nicht mehr benutzte

hier für (↓ der deutsche Missionair Schall im 17<sup>ten</sup> ↓ Jahrhunderten) die Mondfinsterniße auf 4 ½ Jahrhundert im Voraus bestimt.

Um jedes Instrument ist eine Einfaßung 4 Fss hoch  
↓ 14 Zoll dick ↓ von Granit nach inwendig mit 15 Zoll hohen Stufen oder, Litzen. Von dort stieg ich auf die mauer, die unten 60 oben 50 Fuss breit u 50 à 70 Fss hoch ist; alle 100 Schritten sind um 60 Fuss hervorstehende u 60 Fss breite aber mit der Mauer gleich hohe Thürmen (glaube worden butresses genannt). Von der Mauer herrliches Panorama von Peking, welches aber unübersehbar; man sieht überall nur dieselben 1 stockigen mit grauen zunden u hohlen Dachziegeln gedeckten Häuser, u zenischen denselben viele Bäume manchmal auch Gärten. Einen erhabenen Anblick gewährt die Mauer selbst wie sie sich in ihrer colossalen Größe mit ihren 200 Fss hohen u ebenso breiten u langen Thoren u Wachthürmen soweit das Auge reicht aus daftet. Wenigstens 8 gr europäische Wagen würden bequem nebeneinander darauf hin um die Stadt fahren können; sie ist mit großen ↓platten↓ Granitsteinen gepflastert, besteht aber sonst aus einem inneren Walle von getrockneten Ziegeln der auf beiden Seiten mit gebrannten ↓ von 2 Fss länge 6 Zoll dick ↓ Ziegeln aufgebaut ist 14 Fss breite mit Granit gepflasterte Wege führen unter einem Winkel von 15° nach oben, so daß man bequem hinauf fahren kann. Die Mauer hat wenigstens 30 m. im Umfange u umfaßt sowohl die Tatarische als auch die Chinesische Stadt, während sie durch eine parallel laufende Mauer die beiden Städte von einander trennte.

Von dort ritten wir — aus immer in der tatarischen Stadt fortbewegend — aus andere Ende der Letzteren [22]

die engsten Straßen in Peking sind wohl 20 Fss breit, die meisten haben aber 60 u viele 100, za einige 150 u selbst 200 Fss Breite; überall derselbe die Sonne verfinsterende furchtbare Staub, derselbe grenzenlose Schmutz, dieselben in wenigen Lumpen gefüllten u mich mit Geschrei um Almosen verfolgenden u fortwährend wiederkreirenden Bettler, überall nackte Aussätzige, die ↓ oft ↓ von fern um Gabe flehen wegen Schmerzen nicht naher kommen könnend, überall dieselben Barbieri die mit einem Eisen auf ihre lange Zange schlagend einen zirrenden weithorbaren Tonangaben, die Meßerschleifer welche mit einer Art Metallklappen einen lauten Schall hervorbringen, die herumziehenden Schmiede die ihre Miniatur Schmiede u Instrumente auf dem Rücken fortwährend auf eine kl Gong schlagen, ü berall bei Dutzen

den die Pferdedung Sammler, die mit einer kl Harke das Product aufnehmen u in ihre Körbe werfen, ü berall die Sammler anderen Abfalls mit ihren Körben u Picken u Hacken, mit denen sie überall den Kehricht u die Asche durchwühlend, jedes u das kleinste Stück Papier, das kleinste Stückchen Holz, das kleinste Stückchen Stoffe, das kleinste Stückchen Bast usw sammelnd, überall dieselben ↓ hunderte von ↓ vermagerten, von Hunger halbtodten Hunde, die gierig den Pferdedung, sowie auf ihren eigenen Koth verschlingen, überall dieselben schmutzigen 2 rädiger Schinderkarren als Droschken, überall dieselben Schiebkarren, worauf man 6 Eimer Waßer auf Einmal transportirt, überall das Geschrei der lasttragenden u in langen Reihen durch die Stadt ziehenden Camele, überall das Geschrei der Esel u Gebell der Hunde, u dazwischen das Geschrei der in den Straßen wegenden geschwängten Menge, die Männer schwarz seidenen oder sammfen ↓ oder baumwolle ↓ Schuhen mit dicken weißen sohlen, Strümpfe ↓ auf Kopf Kappe oder ohne Bedecktheit ↓ von weißen Baumwolle Zeuge, blaue oder schwarze hosen um die Ankel festgebunder u blau es baumwolle Uebergarmend. Die Frauen ganz so gekleidet nur tragen sie Schuhe mit 2 à 3 Zoll dicken Sohlen  
[23]

Hier kommt ein Verbrecher einhergegangen dem ein 4 Fss □ habendes Brett horizontal um den Hals geschlossen oder gekeilt, worauf seine Verbrechen stehen dort kommt einanderer Verbrecher dem 1 Arm um ein schweres Gewicht geschlossen, welches er nicht anders tragen kann als mit in die Höhe gehaltener Hand, hier kommt 1 Trupp geschwänter Soldaten mit einem weißen oder rothen Kreise auf Brust u Rücken worin ihr Regiment usus in Hieroglyphen verzeichnet, in der Hand halten sie ein einem Bamboustocke mit Krücke ähnliches kl Gewehr, hier kommt die unter rothe oben blaue Senfte eines Mandarins, dem ebenfalls sein Rang auf der Brust geschrieben; woraus reiten 4 hinterher 8 oder 10 Diener mit Gewehren u Peitschen u dabei die herrliche Chinesische Schrift welche man ü berall über den Thüren, auf den lang herunterhangenden Aushängeschildern auf den an Pfosten in den Straßen genagelten langen Tabellen sowie auf der Tausenden von an Zäune u Häuser geklebte Afichen sieht, überall die garstigen Verkäufer von Reiskuchen ihre Waare gegen 1 Cash auswürfelnd, die schmutzigen Garküchen en plein air u in Häusern, überall armseeligste Buden abwechselnd mit wirklich prachtvollen

Magazinen, deren Vorderseiten 14 Fuss über das Dach hervorragten u oft in Meisterwerken von Holzschnitzerarbeit, bald vergoldet u bald mit den buntesten Farben bemalt sind; hier ladete die Priester in der Tempeln durch Schlagen von Gonge u Trummel zur Andacht, dort fordert der Pfaffe eines kleineren Tempel durch fortwährendes Schlagen der quest Instrumente zum Almosen auf u gleichzeitig geht ein Anderer mit einem Korbe, worin ein Gott

[24]

in Paradies Costume, zu den Voreiberfahrenden um die Gabe einzufordern fügt man nur dazu nach den Goosegang der kleinfüßigen Frauen, die in Straßen herum wühlenden schweine, die Tausenden der man im Gehen auf offener Straße oder an den Ecken der häuser sitzend mit der sehr unpoetischen Arbeit beschäftigt sieht die Lumpen worin sie gefällt sind um zu wenden u die darin befindlichen Läuse zu todten die an alle Thüren u an alle Thorwege geklebten Bildniße der beiden Hauptgötter mit Bogen, Köcher mit Pfeilen u Lanze u mit den grellsten Farben bemalt; hier Damen mit glänzendem Kopzfuter, gold durch Brauner u Juwelen durch Glas ersetzend auf Männer Weise zu Pferde weitend oder auf Esel oder Maulesel, dort Soldaten mit einem Carrau auf Brüst u Rücken worin geschrieben steht zu welchem Regimente sie gehören; hier mit 2, 4 u oft mit 5 Pferden bespannte 2 radige mit Mehl- oder Reissacke mit Chines= Hieroglyphen Karren; hier eine Karre mit Eis dort schreien Verkäufer von 3 Fss im Durchmeßer habenden gelber Kuchen, die von bloßem Manna u mit einer Art Beeren anstatt Rosinen gebacken ihre Waar aus; hier kommt mir ein Leichenzug entgegen: 120 gewöhnliche Arbeiter gehend 2 bei 2 u halten lange rothe Stangen mit weißen u himmelblauen Flaggen u weißen Flaggen mit Darstellungen aus der Götter geschichte; darauf folgen ebenfalls 2 bei 2-12 Musikanten mit Gongs, Trommeln, die eine furchtbare Musik machen; darauf kommen 2 Coolies auf einer Strange des Verschiedenen Lehnstuhl u Zeug tragend, darauf 72 Coolies 2 bei 2 rothe Strangen mit vergoldeten Ornamenten tragend; darauf kommt die ungeheure 25 Fuss lange, 12 Fss breite blutrothe von 40 Coolies getragene Leichenbahre auf welcher nur riesen mäßige schwarze Sarg steht der Sarg ist bedeckt mit rother seidener Decke u die ganze Leichenbahre ist bedeckt mit einer Riesigen Decke von himmelblauer Seide, welche voll ist von herrlichen goldenen Stickereien die Drachen u Ungeheure vorstellen.

Kurz darauf folgt eine Heiraths procession: 

↔auf u in den sarg ist vergoldetes u versilbertes Papier gestreut um den Taufel daran zu faßen↔

[25]

Wir kamen nach einem Ritte von einer Stunde zur Tempel von Lama dem berühmtesten in Peking. Paßirten ein 35 Fss hohes Thor, auf welches ein schöner Triumpfbogen aus Holz folgt. deßen beide Seiten ↓ mit ↓ herrlich geschnitzelten Sculpturen Kämpfe zwischen Drachen u Vögel darstellend, geschmückt sind. Diesen 1<sup>ten</sup> Hof überschreitend tritt man ↓ wiederums ↓ Links durch einen ähnlichen Triumpfbogen von Holz in den 2<sup>ten</sup> Hof, auf dem 4 Reihen Cypressen stehen. Man überschreitet diesen u kommt in den 3<sup>ten</sup> hof, der mit gr platten Steinen gepflastert u mit 2 eiserne Colossen von Löwen, die auf Piedestalen von Marmor stehen, verziert ist. Links u rechts stehen 2 zweistöckiger Pavillon, deßen untere Etage als Art Waffenkammer für die bei den religiösen Ceremonien nöthigen Instrumenten während in der oberen jener großen Trommeln u Gongs hängen, deren Schall den einer Glocke ähnlich u womit die Priester zum Gebete laden. In den beiden übrigen Ecken sind 2 Gräber, über welche Pavillons gebaut sind von 2 Stöck höhe. diese Gebäude sind offen u steht in der mitte derselben auf dem Boden die Bildsäule eines liegenden Löwen v. Marmor, auf demselben steht eine 4 eckige Säule mit Inschrift. Auf dem 4<sup>ten</sup> Hofe ist rechts ein Bethaus; auf 10 Bärken sitzen darin 80 Mönche mit geschorenem Kopfe u gelben Gewändern; jeder hat seine gr gelbe Kappe vor sich auf dem Tische liegen; diese hat oben eine Art Roßmähne von gelber Seide. Von den Mönchen ist Keiner über 30 Jahre u es befinden sich unter ihren mehre von 12 à 13 Jahren. Sie singen sanscrit-Gesänge ohne dabei in ein Buch zu sehen, denn sie wissen dieselben auswendig. Ihre Gesänge hören sich an als die der Mönche in den Catholischen Klöstern. Keiner von ihnen sieht darauf aus als ob er verstehe was er singt.

Die Wände sind behangen mit prachtigem Seidenzüge in versch= Farben worauf Götter ausgestickt sind.

[26]

Der hauptthür gegenüber steht in einem shrine die 4 Fss hohe Statue einer Göttin u aufbeiden Seiten derselben sind shrines mit kleineren Statuen von Gottheiten vom Gold. In der Mitte des hofes ein in einem gr Pavillon ein Grab auf welchem eine 22 Fuss hohe Granitsäule

auf welcher 4 gr schwarze Platten mit Inschriften, eine der letzteren ist in mongolisch, eine andere in tatarimantschurisch, eine dritte in Chinesisch u eine 4<sup>te</sup> in Chihua-Chinesisch; im Hintergrund dieses Hofes gr Tempel mit vielen Stickereien in Seide Gotten darstellend u mit Statuen von Gottern (Idolen) geschmückt. Auf dem 5<sup>ten</sup> Hofe rechts u links Tempel in jeden daselben zählte ich über 70 auf langen Holzbanken, die Gesänge in Sanscrit sangen. Auf dem 6<sup>ten</sup> Hofe großer Tempel mit herrlich bemalter Decke u Wänden. Tausende von ungeheuren ausgezeichneten u sehr kostbaren Stickereien auf Seiden u Szenen aus der Göttergeschichte darstellend hangen, als wenn es Fahnen wären, von der Decke herab; man sieht dort außerdem viele shrines mit Göttinnen von silber vergoldet. Was aber in diesem Tempel besonders auffällt ist ein 12 Fuss hoher aus Holz geschnitzter Altar, welcher Landschaften u besonders Felsen u Bäume auf ausgezeichnete Weise darstellt; Berge u Fluren Alles ist mit einer Unzahl Gotter bedeckt. Auf dem Altar stehen 5 shrines von künstlich geschnitzten Holze ↓ von denen jeder ↓ mehr als 1000 aus demselben Holze geschnitzten kl Gottern enthält; vor dem Altar ein Emalt (enmal) Tisch mit 5 Emalt Vasen; sowohl der Tisch als die Vasen sind von enormen Werte. Auf jeder Seite des Altars steht 1 Elephant von Bronze auf dem 7<sup>ten</sup> Hofe sehr großer Tempel mit 70 Fuss hohen weiblichen Idol von Holz, welches Lonna genannt wird. Die Gottin ist in voller Putze irdischer dargestellt; aus ihren Armen wachsen Palmen u schöne Blumen. Die decke dieses Tempels ist reich bemalt u die ungeheuren Wände haben als Tapeten Szenen aus der Chinesischen Göttergeschichte darstellenden stickereine auf Seide; die Stickereien [27]

sind in Carreaux Abgetheilt u in der Mitte eines jeden derselben sieht man das Bild der Göttin welcher der Tempel gewicht ist u um dies Bild herum die besagten Szenen aus der Gottergeschichte. Ich stieg ins obere Stock dieses Tempel, wo 4 pyramidale Gestelle, jedes mit 60 Stück 8 Zoll hohen bronzenen Idolen derselben Gottin aufgestellt Es finden sich außerdem dort viele Altäre mit hölzernen ↓ vergoldeten ↓ Idolen derselben Gottin, auch ist dieselbe dort in 25 bronzenen Statuetten in gelben Mönchsgewändern von Seide aufgestellt. Es sind in der oberen Etage noch 2 Pavillons wovon jeder 16 Grosses Idols derselben Göttin von Holz aber vergoldet. Vor dem vorhin beschriebenen großen Lama-Idole steht ein Altar mit Vasen von vergoldetem Erz welche als Meisterwerke chinesischer Kunst genannt

zu werden verdienen; auch sind auf quest Altar 4 Idole derselben Göttin von Bronze, vergoldet, mit Mönchs gewändern von gesticktem Gold.

Wir ritten von dort nach dem nahe dabei belegenen Tempel von Confucius. Derselbe besteht ebenfalls aus mehren Höfen; auf dem mit Cypressen bepflanzten 1<sup>sten</sup> Hofe, welcher mit glatter gr Granitsteinen gepflastert ist, steht rechts u links ein 25 Fss hohe Granitsäule mit Inschriften, ferror 300 mit 15 Fss hohen marmornen Grabsteinen gezierte Gräber von Mandarins. Auf dem ebenfalls mit Cypressen bepflanzten 2<sup>ten</sup> Hofe stehen 11 Pavillons, in jedem derselben ist das Grab eines bedeutenden Mandarins; auf jedem Grabe liegt die marmorne oder graniten Statue eines Riesenslöwen aus welcher sich eine mit Inschrift versehene Säule erhebt. Im Hintergründe dieses Hofes führt ein große Treppe von weißem Marmor zu einer 150 Fuss langen u breiten Chobootra, auf welcher sich der eigentliche Shen-amiao, oder Confucius Tempel erhebt; es ist ein 2 Stöckiges Gebäude u aus u inwendig mit den buntesten Farben bemalt. Im Innern, der Thor gegenüber, ist das Sanctuarium, worin auf einen großen vergoldten [28]

Tafel Confucius' Namen steht; rechts u links befinden sich ein Shrines auf gleichartigen aber kleineren Tafeln die Namen von Confucius Enkeln u seinen Discipeln. Außerdem sind an den Säulen mehre gr vergoldete Tafeln mit Aufschriften aufgefangen.

Wir ritten darauf zu dem berühmten Gebäude genannt Kuo Sze Keen; kamen durch den Thorweg in einen gr Hof umgeben von Colonnaden, unter welchen Gräber von worauf man Mandarins mit großen Grabsteinen von Marmor oder weißlichem Granite. In der Mitte des Hofes steht auf einer Chobootra ein großes in= u auswendig mit den buntesten Farben bemaltes Gebäude, welches umgeben ist von einem 20 Fss breiten Canal, über den 4 prachtvolle Brücken vom weißen Marmor führen. In der Mitte der großen halle in diesem Gebäude steht eine hölzerne Chobootra u auf derselben ein herrlich geschnitzter vergoldeter Divan mit schönem sehr kunstvoll geschnitztem Tische von Ebenholz; im Hofe sind 6 Pavillons, Grabstätten von mandarins, in jedem derselben lügt ein Coloss von Löwe u in demselben steht ein großer Marmor oder Granitstein mit Inschrift. Es befindet sich außerdem in demselben Hofe ein Triumpfbogen mit den buntesten Farben überhäuft; der untere Theil deßelben ist von weißem Marmor u bedeckt mit Sculpturen.

Wir ritten darauf aus der Stadt zum russischen Kirchhofe, auf welchem ich c<sup>a</sup> 25 Gräber von zur russischen Mission gehörigen Geistlichen sah; auf dem Grabstein eines jungen Mannes las ah:

Увяль какъ селькый цвѣтъ  
Засохъ какъ злакъ полей.

Es find dort außerdem die Gräber von 5 engl Officiren u 2 Sheik-Soldaten, welche in 1860 meuchlerrderisch von der Chinesischen Regierung aus Leben gebracht wurden obgleich sie mit einer Friedensflagge gekommen waren.  
[29]

Wir ritten darauf noch weiter von der Stadt u kamen nach He-hwan-sze; es ist ein 80 Fss hohes Monument von weißem Marmor, welches auf einer Marmorenen Chobootra steht; man gelangt dahin durch einen mit Sculpturen von Drachen u Vögeln geschmückten Triumphbogen; ein gleicher Triumphbogen befindet sich auf der anderen Seite; auf beiden Seiten liegen 2 Löwen von Marmor voran Monumente. Das Monument ist ohne Eingang u bedeckt mit wirklich ausgezeichneten Sculpturen aus dem Götterleben. der oben Theil deßelben bildet eine Cupola mit spitz zulaufendem Thurm, über welchem eine 20 Fss hohe Kupferne vergoldete Kappe in der Form eines Turbans. An jeder Ecke der Chobootra steht neben dem großen Monumente ein 35 Fss hoher Marmor Thurm, beinahe in Form von Pagodas; auf jedem derselben sind 24 Gottinnen in bas relief u lange Inschriften

Es war mittlerweile 1 Uhr geworden, ich hatte den Morgen noch nichts gezeßen u mein Magen hatte bei allen meinen Besichtigungen nichts abgekriegt Wir ritten daher nach einer Garküche; dieselbe bestand aus einer einziger gr halle mit vielen Wandmalereien, in denen immer die Perspective fehlt u lang herunterhängenden Tafeln mit Inschriften; die Bauke standen in Reihen neben einander wie in Schulhäusern u waren besetzt von Theetrinkern mit langen Schwansen. Man brachte aus 12 Reisbrödt, welche so groß sind als 2 mal eine Pfeffernuß u mit Saamen bestreut sind; auch brachte man mehre sogenannte Manto-Brödt, welche zwar von Waitzenmehl gemacht aber vollkommen so ungar aussehen als roher Teig. den die Chinesen backen kein Brodt im Ofen, sundern auf  
[30]

eisernen Platten dütsch Waßerdampf; ferner bragte man

in kleine läppchen geschnittenes Beefsteak u dito pore,  
macaroni von Reismehl mit Sauce u Thee ohne Zucker.  
Bis jetzt habe ich die Chinesen nur grünen Thee trinken  
sehen; man behauptet daß sie schwarzen Thee auch mit  
Zucker trinken. Anstatt Meßer u Gabeln brachte man  
1 Fss langen □ Stöckchen, die ich besonders beim Fleischeßen  
nicht zu handhaben verstehe u verlangte daher ein  
Meßer; es war aber nur ein großes Küchenmeßer  
im ganzen Hause.

Wir ritten weiter zum Tempel von Fa Shung sze,  
trafen unterwegs unabsehbar lange gr Erdwalle, welche  
gewiß früher zur Einschließung mit Stein als Stadtmauern  
dienen sollten. Der Tempel besteht aus mehren hofen  
u Gebäuden. Im 1<sup>ten</sup> ist ein kl Tempel u 4 Tannenbäume  
der 2<sup>ten</sup> Hof ist gepflastert u ebenfalls mit Tannen bepflanz  
auf einer 6 Fss langen Schildkröte von Granit erheblich  
ein großen grabstein. Im 3<sup>ten</sup> Hofe versch= Arten Baumen  
u mehre kl Tempel; ebenso ist es im 4<sup>ten</sup> Hofe; im 5<sup>ten</sup>  
Hofe im gr Tempel ist eine Riesenglocke aufgehängt  
die 20 Fuss hoch u 12 Fss dick ist; sie hängt mittelst  
2 Fuß dickern Ringe auf 3 Fss breiten u dicken Bal-  
ken, welche auf steinernen Colonnen ruhen. Nicht nur  
die ganze Aussenseite sondern auch die Innenseite der  
Rand u die Ringe von allen Seiten, sind eng voll  
Chinesische Charakteren, welche wie man sagt pareichen  
wänden 8 dicke Bände zu füllen; anstatt 599/m Hiero † glyphe †  
Ritten darauf zum kleinen Tempel von Kava  
Miao, deßen Priester uns sehr herzlich empfangen  
die geballten Fäuste vor der Brust zusammenstoß  
u sagend Chin Chin und Cha Cha. In diesem Tempel  
der 3 Höfe hat, zeigten aus die Priester das Zimmer,  
wo H.S. Parker u H.B. Loca am 29<sup>ten</sup> Sept 1860  
engl. Consul in Shanghai secretary of Legation  
[31]

gefangen gesetzt wurden, wie aus einer Inschrift  
an der Wand hervorgeht. Nur durch eine Art  
Wunder entrannen sie dem ihnen bestimmten Tode.  
Ritten darauf nach dem Tempel Kwang Ming  
Tie (Tempel des Lichte). der erste Hof deßelben ist  
nicht gepflastert u mit Acacia-Bäumen bepflanz  
der 2<sup>ten</sup> Hof ist gepflastert; im Hintergrunde des-  
selben ist ein großer Tempel deßen Außensei=  
te mit gelben u grünen Drachen u Blumen von kunst=  
licher Tapferarbeit. Im gepflasterten 3<sup>ten</sup> Hofe sind zur  
Rechten u Linken 2 Pavillons, Art Glockenthürme worin  
worin durch Trommel u Gong schlagen die Andächtigen

zum Gebete geladen werdeg. In diesem Hofe sind vielen Cypressen. Im Hintergrunde großartiges runder Tempel mit 2 das Eine über das Andere weit hervorragenden u mit herrlicher Bildhauerarbeit geschmückten Dächern, die mit allen Farben des Regenbogens bemalt sind. Dieser Tempel steht auf einer Chobootra von weißlichem Granite u diese wieder auf einer noch größeren Chobootra gleichen Materials. 4 ungeheure herrliche mit Bildhauerarbeit geschmückte Treppen ↓ mit gelandern Alles ↓ von weißen Marmor führen zum Tempel dessen Innere prächtig bemalte ist auf dem Boden des Tempels erst 12 roth gemalte Säulen von Holz u darauf folgen, gerade in der Mitte des Tempels, aber im Viertraute, 4 noch größere Säulen um welche sah furchtbare Drachen winden, die Feuer u Flammen sgnen Im Hintergrund der Thur gegenüber ist der Altar; auf demselben steht ein Kleiner Tisch u auf diesem ist ein Gott in kniender Stellung; er hat einem langen Bart u einem Tulban wie die Pharaos auf den Sculpturen in Theben haben. Auf jeder Seite dieses Gottes stehen im Halbcirkel 2 Reihen weiblicher u männlicher Idols, in der hinteren Reihe stehen 32 in der vorderen 12 Männliche u weibliche Idols in Lebensgröße u völlig [32]

gekleidet; bei der Gottinnen ist auf der schmale Fuß nicht vergessen. Die Frauen sind in betender Stellung die meisten Götter haben Schwerter u andere Waffen. Auf dem Altar stehen Vasen von Erz aus gezeichnete Arbeit. Aber in der Mitte der allgemeinen Pracht bemerkt man die *décadence* überall, hier fehlt einer Göttin ein Stück im Rock, dort entbehrt ein Gott einen Finger — man mögte sagen daß selbst Gotter vergänglich sind. Die Fenster dieses Tempels sind mit Papier anstatt Glas ausgefüllt. In der Mitte der erwähnten 4 Treppen sind 2 — 24 Fusslange u 3 Fuss breite flache Steine mit Sculpturen von Drachen auf der Spitze des oberen der bereits beschriebenen 2 Dänfer ist ein 10 Fuss hoher, 6 Fuss dicker vergoldeter Knopf. Während ich diesen Tempel besichtige ist stets ein zahllose Menge neugieriger Chinesen um mich versammelt, die mit größtem Interesse meine Kurzgeschnittenes Haar u m/ Farben betrachten.

Von diesem Tempel nach Häuse zurückkehrend sahe ich eine Menge tonblaßer Mädchen mit geschminkten Gesichtern, u scheint es als ob des Gewohnheit des Schminkens dan Damen der natürlichen Gesichtsfarbe beraube.

Die Straßen, ungeachtet ihrer Größe u Breite, haben hier keine Namen u benannt man sie nach dem Stadttheils u der Umgebung, weswegen es hier sehr schwer ist seinen Weg zu finden. Nach Hause zurückkehrend paßirten wir eine ungeheure Brücke von weißen Marmor genannt Yü Hoa Chiao u ritten dann beinahe 2 Meilen weit die 30 Fss hohe enclosure von Mauersteinen entlang, welche die kaiserlichen Palläste Gärten u Pavillons ↓ ein Umfange von 8 Meilen ↓ einschließt; von den Pallästen ist der hohen Mauer halber nichts zu sehen, nur den Garten erblickte ich da wo er künstliche Hügel bildet; ich sahe in diesen Gärten mehre marmorne Brücken auch einen 80 Fuss hohen Tempel oder Pavillon in Form [33]

einer Bischofs Kappe. Kamen an eine 200 Fuss breite Straße u sahen dort ein marmorner Monument mit Inschrift in Chinesisch, Persisch, Tartarisch u Mongolisch. In geringer Entfernung von dem kaiserlichen Circuit, welches 7 Meilen im Umfange hort, u ganz nahe der erwähnten Straß, sieht man die Palläste der großen Mandarine, 2 stöckige Gebäude mit spitsen Dache u Gärten. In der quest Straße fortgehend begegnete ich mehren Mandarins in Senften unter roth u oben blau; vor der Sänfte ritten manchmal 2 manchmal 4 u hinter derselben 10 Diener mit Säbeln u Klemen von lange Stöcke gebundenen Peitschen.

Durch die ungepflasterten staubegen Straßen fand ich endlich den Weg zum Tempel wo ich logirte.

Peking 30 April. Nachdem ich für mein 2 tägiges Logis im Tempel 2\$ bezahlt hatte fuhr ich diesen Morgen in Begleitung meines von Tin Sin mitgenommenen Bedienten in 2 Karren, all meinen Proviant mitnehmend, nach dem von den Engländern u Franzosen zerstörten kaiserlichen Sommerpalaste genannt:

Yuen Min Yuen. Mich dorthin begebend u aufs neue 1 Stunde lang durch die elenden Straßen Pekings fahrend, bewunderte ich aufs Neues die die Straßen durch streichenden ↓ bnei nahe nackten Mistsammler ↓, welcher mit einer Art 3 zahnigen krumm gelangend Forke un der Hand jeden Rossappel den sie auf der Straße finden in einen Korb, den sie auf der Brust tragen werfen, während sie in einen anderen Korb, welchen sie auf dem Rücken tragen, den Menschen Koth sammeln den sie an den Häusern finden. Nicht weniger Interesse zollte ich den Chiffoniere, welche mit einem einzahnigen in der Hand allen Schutt durchwühlen u jeder kleinste Stückchen Papier

u jede kleinste Kohle u jeden Halm Stroh oder Rohr sammeln. Einen schrecklichen Eindruck machten immer auf mich die Aussätzigen, welche entweder ganz nackend oder in wenige schmutzige Lumpen gehüllt [34]

umherwandeln; sie sind von giftigen Geschwüren bedeckt sehen so kothig aus als wenn sie sich nie gewaschen u ihr Haar ist voll Läuse; man sieht wie sie letztere auf offener Straße maßenweise vom Kopfe hoben u todt[?] knacken Die Kleidung der niedren Classe ist: Blaue ↓gefütterte↓ Hosen, die auf den Krümpfen von Weißer Leinwand festgebunden schwarze Schuhe von Tuch oder Seide mit mehr als Zoll dicken weißen Sohlen u blaue rbaumwollene ↓gekütterter↓ Jacke Hemder sind hier durchaus unbekannt. Bemitteltere tragen dieselbe Art von Gewänder aber von Seide oder Tuch. Ueber dem Kopfe halten sie in Süden Chinas einen der gewöhnlichen Bambouschirme (4 für 1\$) oder ungeheuren Bambouhut, unter welchem der bis zur Ferse reichende Zopf hinten lang herunterhängt; für im Norden läßt man den Kopf mit dem langen Schwanse entweder allein paradiren oder trägt eine kl schwarze Kappe. Frauen gehe nach dem Stande ebenso res Männer, nur auf den zusammengepreßten u einen Klumpen bildender Fuss wenden sie alle Aufmerksamkeit, dann dieser ist ihr Hauptzierde, ihre Hoffnung, ihr Leben. Sie schnüren ihn daher in bunte Leinwand oder Seide gewickelt in kleine Spits zu laufende Puppen Schuhe u jemehr sie der kl Fussklumpen zwingt als Gänse herum zu wantern desto größer ist ihre Schönheit, denn man beurtheilt für die Frau nicht nach dem Aussehen des Gesichts sondern noch der Kleinheit des Fußes u ein pockennarbiges grundhäßliches Mädchen mit sehr kleingetrüppelten Fusse findet hier viel schneller einen Mann als des schönste Mädchen mit größeren Fuße, denn man glaubt daß je kleiner der Fuß je größer die Voluptät. Durch die Straßen fahrend bewunderte ich aufs Neue die herrlich 2 Etagen Hof geschnitzelten Vorderseiten der 1 Stockigen Läden mit ihren 3 u 6 Säulen von Holz. Kamen an einem isolirten Thorweg oder Art Festung [35]

200 Fuss hoch u ebenso breit u dick. Ueberall we wir in u außer der Stadt an kleinen armen Tempeln vorbei kamen läuteten die Priester die Gong u einer von ihnen kam mit einem Korbs mit einem kleinen

Idol, an dem nichts vergessen war, zur Karre um die milde Gabe einzusammeln.

Hier ist es jetzt Frühjahr; Pappeln haben bereits Blätter; Apricosenbäume sind in Blüthe überall sieht man gelbe Butterblumen nur die Aepfeln, Birnen u Pflaumen bäume sind noch ohne Blätter.

In allen Richtungen 20 Meilen von Peking steht bei jeder Brücke ein Lazzaroni, der, sobald er jemand mit Karre kommen sieht, mit den Füßen die Erde auch der Brücke etwas tritt u dann mit einem Korbe zum Wagen kommt um die Belohnung dafür einzusammeln.

Wir kamen in 2 Stunden nach Yuen Ming Yuen

Vor dem Eingange liegen 2 Lowen von schwarzen Marmor in colößaler Größe; der ganze Bezirk der Gebäude u Gärten dieses Sommerpallastes ist mit 18 Fuss hoher Mauer umgeben. Auf dem 1<sup>sten</sup> Hofe stehen 42 Cypressen; der 2<sup>n</sup> hofe ist mit deselben Bäumen bepflanzt; links im Hintergrunde liegt ein Pallast in Trümmern u hinter demselben die Ueberbleibsel mehrer anderere von den Engländern u Franzosen verbrannten Gebäude darauf fort linkt man 2 herrliche Seen vor sich; hinter denselben erhebt sich eine kleinere u dann eine größere Gebirgskette; auf der kleineren Kette sieht man ↓ 3 ↓ 8 u 10 Etagen hohe Pagoden; rechts im geringem Abstand, führt am Saume des ersten Sees eine Brücke von 18 Bögen über einen Fluss; ein wenig jenseits dieser Brücke auf einer halbinseln im See Die Ruinen eines von den Verbündeten zerstörten Pallastes; im 2<sup>ten</sup> See man ein von diesen Barbaren verschont gebliebenes gr Schloß [36]

welches eine Insel bildet Der Spazierweg führt rechts, anstatt Thür, durch eine 7 Fuss im Durchmißern habenden Oeffnung in einer Mauer; auf beiden Seiten deßelben rundt sieht man Fichten. Links am Rande des Sees findet man die Trümmer eines von den Unmenschen zerstörten gr Pavillons; vor demselben ist eine sehr große aber von der Gluth beschädigte Vase von weißem Marmor geblieben verziert mit schönen Sculpturen; rechts u links von derselben sind wunderbar geformte Felsstücke auf Piedestalen von Marmor aufgestellt; auf denselben sind lange Inschriften In einem auf der gegenüberliegenden Seite des Wegs befindlichen Tempel sieht man einige vom Brande gerettete aber beschädigte Möblen, auch einige eiserne Oefen

aufgestellt. Der Weg auf den wir gehen ist von platten Granitsteinen u führt um die beiden Seen herum. Auf beiden Seiten dieses Weges sind Cypressen. Wir paßiren noch mehre zertrümmerte Pavillons u kommen deren an den eigentlichen weltberühmten u jetzt in Trümmern liegenden Pallast von Yuen Ming Yuen, mit seinen Marmornen Pavillons, von marmormauern umgebenen Hofen, seinen von Marmor eingefassten Teichen u seinem marmornen Brücken, Statuen von Menschen, Gottern u Thieren u 2 marmornen Pagodas von 35 Fss hohe. Ein Theil dieses enormen Pallastes war am See links vom Wege gebaut, der übrige ersebt sich Terraßenförmig an der rechten Seite am Abhange des Felsens. Im ersten Hofe ist ein vor 8 Fss hoher Mauer eingefasster Bezirk, im welchem rechts u links 2 Reihen ↓ von 30 ↓ großer metallner Idole standen; diese sind aber jetzt durch den Brand entstellt u verdorben. Ich stieg über 3 von marmor eingefasste Höhe auf den 4<sup>ten</sup> Hof, auf dem reiste blühende jetzt versengte Bäume stehen; ich sah dort die Trümmer von 5 verbrannten Gebäuden, deren Ueberbleibsel hinreichend die Pracht derselben beurkunden; links vom Hofe ein gr Tempel mit eingestürztem Dache, an jeder der 4 Seiten deßelben sind 36 Nischen mit sitzenden Göttinnen, [37]

von gelber u grüner Töpferarbeit.

Bis zum 4<sup>ten</sup> Hofe ist jeder Hof u 6 Fss über dem Anderen Darauf führen breite marmortreppen mit Geländern von grüner u gelber Glasur 260 Fss hoher zu einer großen Platform; auf derselben ist eine 8 Fuss hohe marmorne Chobootra umgeben von herrlich gearbeitetem Geländer gleichen Materials; auf derselben stand ein Marmorpallast, der jetzt in Asche u Trümmern lagt Darauf steigt man mittelst Tunnels Treppen in den Felsen 60 Fuss höher zum hochst gelegenen Pallast, welcher nur aus geplündert u sonst nicht beschädigt zu sein scheint. Die 4 Seiten deßelben bestehen aus weissem Marmor u gelber u grüner Töpferarbeit; auf jeder Seite sind mehr als 800 Nischen mit weiblichen Idols Vor diesem Pallaste steht ein Triumphbogen von Marmor u gelber u grüner Glasurvliesen, in welchen Drachen usw dargestellt sind.

Das Panorama von hier aus ist unbeschreiblich schön; vor mir die bereits erwähnten 2 Seen; im 2<sup>ten</sup> derselben eine Menge von Fußbreiten Dachen ↓ mit Rasen u Blumen bedeckte ↓ gebildete Chinesische Buchstaben; rings um die Seen waldige Höhen ↓ u grüne Reisfelder ↓, einige derselben mit Pagodas, im

Hintergrunde vor mir die hohen Gebirge, hinter mir die ungeheure Stadt Peking mit ihren Riesen Mauern u vielen colossalen Thoren, mit ihren Tempeln und Forts. Ich stieg mit meinem Führer von dort links durch einen Felsenweg ↓ einen ↓ in der kaiserlichen Tempel, denn ich mehr als 200 weiblicher, u keine männliche, Idole zählte.

In der Mitte des Tempels steht eine 18 Fss hohe Säule mit langer Inschrift; auf dem Piedestale derselben sind eine Menge Ungeheuer dargestellt.

Tsan-Ping-Szo 1 Mai. Ich kam gestern Abend um 7 Uhr mit meinem Bedienten mit meinen beiden [38]

Karren hier an u schlug in einem schmutzigen Wirthshause in welchem weder Reis noch Brod zu kriegen war, mein Nachtquartier auf. Mußte mich mit kl Brodchen die der Bediente in der Stadt auftrieb u die ungar u garstig waren u Hammelfleisch behelfen. Diese Stadt ist eine der elendsten die ich bisher in China sah u doch bezeugen halb durch die Zeit zerstörte Sculpturen von Loewen in Granit u Marmor, die man vor den schmutzigen Kanten liegen saht, auch hier u da Sculpturen, ↓ herum liegende ↓ doorposts daß es eine Zeit gab wo auch diese Stadt in Blüthe u Reichthum prangte. Wir führen diesen Morgen um 5 Uhr nach den Mings-tombs (Shie-Sang-Ling) weiter; kamen um 6 ½ Uhr an einen Triumphbogen von Granit mit Sculpturen Kämpfe von Löwen darstellend; derselbe ist 105 Fss lang u 50 Fss hoch u hat 5 Porticos u hat 6 Säulen; auf jeder der letzteren sind 2 Löwen dargestellt, welche Drachen u Lotusblumen verschlingen; man sieht daß früher Alles angefährt war.

Es war kalt diesen Morgen u das Thermometer zeigte nur 51 Gr. c<sup>a</sup> 1 Meile weiter kamen wir an ein 105 Fss langes 37 Fss breites Thor mit 8 Fss dicken Wänden; darauf ¾ M. weiter an ein 80 Fss □ u 85 Fss hohes Grabmal; in demselben auf 16 Fss langer u 9 Fss breiter Schildkröte von Granit eine 25 Fss hohe 2 ½ F dicke Tafel mit der Inschrift. Von hier ab ist der Weg mit platten Steinen gepflastert. Im Abstand von 250 Fss von jeder Ecke des vorbesagten Monuments steht auf achteckigem Piedestale eine achteckige Säule von weißem Marmor u auf der runden Capitale derselben ein Löwe von Marmor; unter der Capitale 2 flügelartige 1 Fss dicke 6 Fss lange Löwenkopfe.

½ Meile weiter sind 2 achteckige Säulen von weissem Granite u darauf folgen immer mit einem Abstand von 140 Fss:

[39]

2 sitzende Löwen von Marmor

2 stehende d<sup>e</sup> & d<sup>e</sup>

2 sitzende d<sup>e</sup> & d<sup>e</sup>

2 stehende d<sup>e</sup> & d<sup>e</sup>

2 liegende Dromedare von Granit

2 stehende d<sup>e</sup> & d<sup>e</sup>

2 liegende Elephanten & d<sup>e</sup> mit 6 Fuß lang Zahnen

2 stehende d<sup>e</sup> & d<sup>e</sup> & d<sup>e</sup> d<sup>e</sup>

2 sitzende Loewen mit Panzer v. Marmor

2 stehende d<sup>e</sup> & d<sup>e</sup> & d<sup>e</sup>

2 liegende Pferde von granit

2 sitzende d<sup>e</sup> & d<sup>e</sup>

2 colossale Statuen von Kaiser 12 Fss hoch

von Marmor mit Scepter u in voller Rüstung

2 d<sup>e</sup> d<sup>e</sup> d<sup>e</sup> in betender Stellung

2 d<sup>e</sup> d<sup>e</sup> in Priestergewändern u betend

2 d<sup>e</sup> d<sup>e</sup> & d<sup>e</sup> & d<sup>e</sup>

2 d<sup>e</sup> d<sup>e</sup> & d<sup>e</sup> & d<sup>e</sup>

2 d<sup>e</sup> d<sup>e</sup> & d<sup>e</sup> & d<sup>e</sup>

Alle diese Sculpturen sollen vor c<sup>a</sup> 200 Jahren gemacht sein. Darauf folgt ein Triumphbogen mit 3 Thoren. Der bereits erwähnte mit platten Steinen gepflasterte 20 Fss breite Weg, mit 2  $\frac{3}{4}$  Fss breiten, 5 Fss langen Steinen, aber oft auf lange Strecken durch die Zeit zerstört, führt 4 Meilen weiter einen Berg hinan, dessen elben ist mit Obstbäumen bepflanzt. Kam an eine großes Kaisergrab, umgeben von 20 Fss hoher Mauern. In den geräumigen Hof tretend ist rechts ein Grabmal mit 10 Fuss dicken Mauern in demselben steht auf einem 11 Fss langen Loewen von Mamor um 2  $\frac{1}{2}$  Fss dicke 12 Fss hoch

[40]

mit Mongol-tartarischen u Chinesischen Inschriften. Gerade zu steht auf marmorner Chobootra eine 110 Fss lange Halle. Der zweite Hof ist mit Tannen bepflanzt; rechts u links 2 – 12 Fss hohe 10 Fss breite Orfen von gelben Vliesen zum Verbrennt des Papiers mit chinesischen Buchstaben. In Front ist ein prachtvolles 300 Fuss langes Gebäude, vor demselben 3 reich gearbeitete Gitter von weissem Marmor; 5 marmorne Treppen führen ins Gebäude. Die innern Halle ist 180 Fss lang 80 Fss breit u wird getragen von 30 Säulen von Holz, die 50 Fss Hoch, 4  $\frac{1}{2}$  Fss dick u von einem Stamme, auf roth angestrichen sind.

Das Sanctuarium dieses Tempeln ist ebenfalls roth angestrichen u reich vergoldet; vor demselben ist 1 Altar mit Opferbecken. Auf der anderen Seite des Tempels sind ebenfalls 3 marmorgeländer u 5 marmor Treppen; der 3<sup>te</sup> Hof ist mit Eichen bepflanzt. Im 4<sup>ten</sup> Hofe steht ein Triumphbogen, darauf ein 22 Fss langer 7 Fss breiter steinerner Altar u auf demselben steinerne Opferbecken von riesiger Größe; im Altar ist eine Quelle. Darauf folgt das eigentliche Grabgebäude mit 7 ½ Fss dicken Wänden; die Eingangs passage steigt unter einem Winkel von 20° u führt gerade auf die Wand zu durch welche eine vermauerte Passage in den hinter dem Gebäude befindlichen u beinahe bis an deßen obere Gallerie reichende Berg ist In dieser Passage ruht der Kaiser dem das grabmal errichtet ist. Ich ging noch 2 steigende Wege hinauf welche mich in eine halle führten, worin ein großes marmornes Grabmal, auf dem der Name des Kaisers Tschang Su Win Chuang Ti Schilin steht. Auf dem Gebäude ist ein prächtiger bunt bemalter Thurm. Außer diesem Grabmale sind hier ganz nahe bei u alle [41]

von hier sichtbar, noch 12 ähnliche aber weniger prächtige Kaisergräber. Ich ging nur in eines derselben; in deßen erstem Hofe steht auf einer Riesenschildkröte von Marmor eine Marmorsäule mit Grabschrift. Im 2<sup>ten</sup> Hofe ein Papierverbrenner Im hintergründe Tempel ganz von Holz; das Sanctuarium ist roth angestrichen u vergoldet. Der 3<sup>te</sup> Hof ist klein; der 4<sup>te</sup> ist mit Tannen bepflanzt; es ist dort ein elender Triumphbogen; darauf ein steinerner Altar mit colossalen steinernen Opfergefäßen; im Hintergrunde leitet wieder ein steigender Weg zu der vermaurerten Passage u welcher der Kaiser, dem das Grabmal errichtet ist begraben liegt. In der oberen Halle ist ein marmornes Grabmonument mit Inschrift hinter dem Tempel, u somit die Passage worin der herrscher begraben liegt mit einschließend, ist ↓ ungeheure ↓ eine Enclosure mit 12 Fss hoher Mauer. Ich kaufte hier etwas schlechtes Brodt, das ich mit Sardellen hinunter brachte u trank ½ Flasche Ale dazu

Chutchao 2<sup>ten</sup> Mai. Ich kehrte gestern Abend bei meiner Rückkehr nach Peking bei Herr Kleinwächter an, welcher Alles that was er konnte um mir

den Aufenthalt bei ihm bequem u interessant zu machen. Er hatte auf meine Bitte bereits für diesen Morgen 1 Poney u 1 Karren gemiethet um mich nach Ku Pa Ku zu bringen u so reiste ich um 7 ½ Morgens auf dem Poney ab; mein Bedienter saß mit dem Sachen im Karren. In u außerhab der Stadt paßirten wir mehre Brücken von Granit [42]

deren Bauarte selbst dem Ingenieurs in Europa Ehre machen würden; aber Alles schöne in diesem Lande stammt aus früheren Jahrhunderten, jetzt ist Alles u so auch die herrlichen Brücken vernachlässigt u man sieht keine Brücke die nicht theilweise in Trummern läge obwohl oft die Reparatur kosten wenig oder garnichts betragen würden. Vor jedem Thor ist ein Polizei Comptoir, deren Beamte  
↓ Genereller oder Soldaten sind ↓. Das Einzige was hier noch immer gut gemacht zu werden u sehr billig zu sein scheint ist Porcelain u hat mein Karrenführer z. B. eine ↓kl Vase als ↓ Schmiertopf mit aus gezeichnete Malerei die als Zierde eines Zimmers in Europa dienen konnte.

Der Weg war heute den ganzen Tag tiefer Sand, denn es ist hier Alles Alluvial boden u es hat lange nicht geregnet. Die Chinesen wissen aber dennoch durch künstliche Irrigation ihre Reisfelder zu befruchtbaren. Je weiter ich von Peking komme je mehre nimmt die Zahl der Bäume zu u von Mittag ab sahe ich heute fortwährend kleinere u größere Bosquets einer Art Pappeln welches, außer den Obstbäumen, der einzige Baum ist den man hier antrifft. Diese Pappel hat sehr kl Blätter. Ueberall sehe ich hier im Norden u besonders seitdem ich Peking verließ einen sehr gesunden kräftigen Volksschlag mit blühenden Backen, Mein Poney ist miserable u ich bliebe immer gegen die Karre zurück, schlug meinen schonen Spazierstock auch dem Thiere zu stücken. Da wir nicht weiter konnten so kehrten wir für die Nacht in einem erbärmlichen Katen an u schlafe ich auf der die hälfte der [43]

Stube einnehmende gr Bette von Stein, welches sonst dem Wirth, seiner Frau u 4 Kindern zum Lager dient; es ist hier aber Alles durchaus rein trotz der Armuth der Familie. Man kocht mir auf

Rohr Waſſer zum Thee.

Justice is administered in China by the mandarins on whom the employment as judge is conferred; he judges all cases in a summary way and his sentence is without appeal.

Schools are in general very good in China; every one learns to read & write and has to learn by heart the 4 books of Confucius with the comments and the 5 classics.

The Emperor has 6 mandarins as ministers.

The rang is marked here by buttons on the Cap; there are here 9 degrees of rang & thus 9 different buttons. Pekings circumference is 25 miles with 1 ½ millions of inhabitant<sup>s</sup>

Gold n silver is not coined here because the people won't have confidence in the Coin

There is a good post here but it forwards letters only to the provinces.

The army may contain ab' 600/m men

Yesterday was at Peking a horrible whirlwind and a man who at the english legation stood close to the awning, when he saw that the latter was lifted up by the wind caught hold of the matting and was carried away with it over the house & broke his thigh

[44]

The 1<sup>st</sup> book of Confucius is the school of adults it teaches, that, as you govern yourself, so govern your family and as the family so the state. This book is written by Confucius himself & the remaining 3 books under his name are written by his disciples.

One of these 3 books teaches the infallible medicine to be honorable & to govern oneself & divides men into those that are a/ naturally good

b/ good by study & application

c/ neither good by practice

F nor by study

The whole am<sup>t</sup> of indemnity to be paid by China to England & France am<sup>ts</sup> to 16 millions Taels, of which each got ½. ⅓ of the revenue of the Customhouses was set at the service of this indemnity.

Ku Pao Kou 3<sup>d</sup> May. Saw this day several vast but dilapidated forts, of which the first must have more than 1 ½ Miles in circumference. Saw on a mountain a fine pagoda of 8 stories. Had today less sand but more stones; could not ride the

pony longer than until 10 o'clock and gave him to my servant to ride. Got today at 6 ¼ am the first sight of the Great Wall on the top of the high mountains

The third book of Confucius is a record of all his sayings; the 4<sup>th</sup> is the philosophy of Mencius and advocates government on the patriarchal principle. The 5 classics were written before Confucius but compiled and mended by him. It is generally asserted that by this to every one incomprehensible book the future may be predicted for 10/m years; the [45]

Chinese scholars pretend to understand it but do not comprehend it; in this book is amongst other good things contained the sentence: "what people devise Heaven must grant. The 3<sup>d</sup> volume of these classics is a book of poetry for state-festivals. The 4<sup>th</sup> is called Spring commenced & Autumn finished and is the history of the time 200 years before Confucius & written by himself. The 5<sup>th</sup> is the book of rules & conducts.

In learning by heart all these books people train here the memory to a much greater extent than any other nation in the world.

Kou Pa Kou 4 Mai. Si un orangoutang au singe de l'espèce gorilla faisait tout à coup son ↓ apparition ↓ apparence à St. Petersburg et si en se promenant sur la Perspective de Neosky un morceau de papier et un crayon à la main il prenait note des ↓ choses ↓ remarquables qu'il voit cet animal ne serait certainement pas entouré et poursuivi par une foule plus compacte que celle qui ↓ m' ↓ assiège partout dans l'intérieur de la Chine et surtout ici à Kou Pa Kou ↑ et un événement parmi ces montagnards ↑ où la visite d'un étranger est chose très rare, par ce que personne ne peut comprendre pourquoi je porte les cheveux courts au lieu de raser la tête jusqu'au milieu et de porter le reste des cheveux tressé en longue queue qui descend jusqu'à la terre et pourquoi je substitue cette sublime parure par une misérable queue de 2 pieds de long de soie bleue attachée à mon turban. Portant à cette preuve de mon mauvais goût on saurait encore s'accoutumer mais ce qui éveille particulièrement l'attention générale c'est de me voir écrire de gauche à droite avec une plume d'acier (chose inconnue et pour laquelle on n'a pas de nom en Chinois) au lieu d'écrire avec un pinceau de haut en bas et de droite à gauche. C'est pourquoi en traçant ces lignes ma chambre est envahie par une foule compact

tandis que du dehors on a déchiré tout les vitres de mes fenêtres (je dis déchiré parce qu'on Chine ou n'a par de vitres de verre et on emploie à leur place du papiers blanc teès fin. On regarde de tout [46]

coté maï et mon écriture i on touche et retourne mes habit, pour voir la doublure. Cette curiosité m'embète beaucoup mais je n'ai aucun moyen de me débarrasser de ces inopportuns, par ce qui si j'emploie la force pour les chasser de me joueraient un mauvais tour. Quand je me promène dans les rues des villes et prends des notes de ce qui frappe mon attention le rassemblement des curieux autour de moi est plus grande encore et j'ai souvent la plus grande peine à fendre la presse. Le bût de mon voyage à Kou Pa Kou étant de visiter la grande muraille de la Chine je partis avec Atschon, mon domestique, ce matin à 6 ½ h. Malgré l'heure matinale j'étais suivi d'une multitude de curieux qui me ↓ nous ↓ suivit même sur la muraille et ne me quitta que quand la pente devenait trop rapide La muraille passe par la ville même; j'y montai sans diffi culté dans un endroit où la dent du temps avait improvisés un escalier. A qqs pas de là un grand cimetièrè sur lequel un endroit separé est assigné à chaque famille; selon les moeurs patriarcales de ce peuple le tombeau de père est à la tête ou au milieu et le plus grand de tous; vient ensuite le tombeau de la mère moins grand et ensuite les petits tombeaux des enfants; les tombeaux sont ici, comme dans tout le nord de la Chine, de simples tertres, sur la cime desquels on met du papier blanc et pose sur celui-ci une pière; le papier blanc — comme engénéral la couleur blanche — est en Chine le signe du deuil comme dans les autres pays la couleur noire. On est pour les morts prodiguer en papier doré, dont on leur met une masse dans le cercueil et dont on entoure les mourants et les tombeaux frais pour que le diable s'attache à l'or et donne à l'âme le temps de parvenir au paradis. Tout près du dit cimetièrè est sur un piédestal de briques une sorte d'urne de briques de 30 pieds de haut; dans une niche dans cette urne est la statue de Budha. [47]

La grande muraille est construite de briques cuites par la fumée et d'une grande solidité; elles sont faite de boue melée de paille de riz coupée en minces morceau Ces briques ont 2 pieds de long, sur 9 pouces de large ↓ et d'une epaisseur de 6 pouces ↓; j'en ai pris 2 avec moi. En haut la muraille est dallée de

briques de 2 pieds carrées et de 6 pouces d'épais. Elle a 19 ↓ à 28 ↓ pieds de haut non comptant les parapets qui on 6 pieds ainsi la hauteur est en tout de 25 ↓ à 34 ↓ pieds; la hauteur est naturellement plus grande sur toutes les places où on n'a pas pu bâtir sur une surface égale. L'épaisseur de la muraille est en haut de 14 ↓ à 12 ↓ pieds y compris les parapets et je l'évalue à 19 ↓ à 24 ↓ pieds à la base. Dans l'intérieur de la muraille il y a aussi beaucoup de granit, mais point de terre comme on en a employé dans l'intérieur de la muraille de Peking De distance en distance il y a des tours sur la muraille mais cette distance n'est pas toujours égale et elle varie selon la localité de 300 à 600 pieds; ces tours sont à 2 étages ont une élévation de 40 ↓ à 50 ↓ pieds et 36 pieds de long et de large avec des portes donnant sur la muraille; elle ont au premier étage 12 "loopholes" de 7 pieds de haut; les tours on des fondations de pierres de granit de 4 pieds de long sur 2 pieds de large. Les 2 étages des tours sont voutés et on y voit l'arc, qu'on croyait inventé par les arabes au 7<sup>ème</sup> siècle La végétation sur la muraille se réduit à des herbes et de tout petits arbruisseaux; le froid de l'hiver empêche la végétation de s'étendre qui est si destructive pour les monuments. Le seul animal que j'ai vû sur la muraille est ↓ qui parcourent les montagnes ↓ le lézard ↓ et le pigeon ↓ Comme les chemins de fer recherchent toujours les endroits les plus bas, cette muraille recherche toujours les crêtes des rochers les plus élevés. La dont du temps commence à faire sentir sur la muraille son pouvoir destructif, les parapets sont presque partout tombés excepté sur les pentes rapides et en plusieurs endroits la muraille et même des tours se sont ↓ à moitié ↓ écroulées. J'étais décidé de parcourir sur la muraille une grande [48] distance, mais bientôt je vins à un endroit puis à un autre où je ne pouvais passer qu'avec grand danger, parce que des 2 cotés des abîmes de plus de 1000 pieds de profondeur et la muraille s'était écroulée de sorte que de la partie supérieure il ne restait qu'un petit rempart d'un pied de large; je ne pouvais pas reculer sans me priver du plaisir de visiter les grandes hauteurs. Si j'eusse voulu parcourir ces petits remparts restant pied le vertige m'aurait pris; je me mis donc à ↓ romper ↓ par dessus sur tous les 4 en presque fermant les yeux. Je vins a plusieurs endroits où la muraille en courant pardessus des rochers très escarpés, s'élevait sous un angle de 36, 38 et même de 40 degrés. Dans tous ces endroits tout la muraille que les parapets étaient admirablement bien préservés. Ces

↓ et sont couverts de brique en forme de toit ↓  
 parapets ont une épaisseur de 2 pieds et 6 pieds de haut ;  
 ces pente rapides sont partout formées en marches mais  
 jonchées partout de débris provenant de la tour en haut,  
 quoique en général les tours qui se trouvent sur les pics  
 des rochers sont mieux préservées que celles qui se  
 trouvent ailleurs. ↓ Excepté ↓ sur les pentes rapides la surface  
 ↓ 17 pouces de long, de 15 de large et de 6 d'epars ↓  
 de la muraille est toujours pavée de grandes briques de.  
 Je vis ↓ plus tard ↓ en 2 endroits des portes percées  
 dans la muraille au dehors des tours mais tou-  
 jours dans des endroits où il y avait des 2 cotés un petit  
 sentier qui menait dans la vallée. Où les pentes sont  
 très rapides les parapets sont établis en sorte de terrasse  
 Ces parapets sont toujours munis d'ouverture pour points  
 de mire. Dans toutes les tours il y a des nids de pigeons.  
 J'arrive enfin à un endroit où la muraille est interrompue  
 sur la distance d'une mile par la crête d'un rocher  
 qui à env= la largeur de la muraille et des 2 cotés des  
 abîmes de 2000 pieds. Je continuai mon chemin sur ce  
 ce rocher et j'arrive, à force de grimper, sur une nouvelle  
 hauteur qu'il forme et sur laquelle il y a un petit  
 plateau d'env= 20 pieds de long et de large.

[49]

C'est le dernier point que je puis atteindre, par ce que tout  
 près de là s'élève un pic escarpé qu'il est impossible  
 de passer. Je m'y arrête donc pour jouir du magnifique  
 panorama qui se déroule devant moi partout où je  
 tourne les yeux. A une profondeur de 2500 pieds au-  
 dessus de mes pieds je vars un beau fleuve  
 lequel vient du nord et serpente en maintes courbures  
 par la vallée du nord au sud; il passe par la ville  
 Kou Pa Kou, qui est à mes pieds ↓ en la coupant en deux si ↓ en donnant à une partie  
 d'elle la forme d'une peninsule et il mande une branche  
 ↓ de son cou ↓ dans la vallée à l'Est où il donne, comme dans la pre-  
 mière vallée, la fertilité aux champs de riz. Je vois  
 les habitants comme de petits points dans les  
 rues tumultueuses, les jardins couverts de la première  
 verdure du printemps, les peupliers en feuilles, les apri-  
 cotiers en fleurs, les autres arbres fruitiers encore sans  
 feuillage. A coté de la ville on exerce qqs centaines de  
 soldats dans la marche et au tir ↓ avec ce fusil ↓ sous le son d'une mu-  
 sique militaire. Ils s'exercent ensuite aussi dans le  
 tir au canon et le bruit des détonations ↓ est ↓ répété  
 2 fois par l'écho des montagnes. Là je vois dans le  
 chemin des charrettes chargées et attelées de 6 chevaux

qui se mouvent péniblement par le sable, là vient une caravane de 60 Chameaux mongoles à la longue et magnifique laine, que la Providence dans sa sagesse leur a accordé dans ces pays septentrionaux pour les munir contre les rigueurs du froid; ils sont attachés l'un à l'autre avec des cordes tirées par les narines; ils sont chargés de marchandises de Chine qu'ils portent en Mongolie. De ce côté et au delà de la vallée des milliers et des milliers de collines formant entre elles des chaînes qui, en s'élevant de plus en plus, aboutissent à une formidable chaîne de rochers qui en forme de scie s'étend à perte de vue et semble se perdre dans les nues dans la direction de l'Est. Après avoir passé [50]

la vallée la muraille serpente en zig zag sur les crêtes des ↓ les plus élevées ↓ petites montagnes jusqu'à ce qu'elle atteigne la haute chaîne et on peut l'y observer avec l'oeil non armé jusqu'où elle est enveloppée par les nuages; la distance est telle qu'on ne voit point vers la fin l'espace parmi les tours et qu'on ne découvre plus que ces dernières. Le pic dont j'ai fait mention m'empêche de voir le recommencement de la muraille à l'Ouest, mais bientôt je la vois se tourner à gauche, puis à droite et continuant toujours en zig zag je la vois atteindre les crêtes des montagnes les plus élevées qui me barrent la vue à l'Ouest; ainsi je ne la vois à l'Ouest que sur une distance d'environ 20 miles, tandis qu'à l'Est je peux la contempler sur une distance de 40 miles. Au Sud je ↓ peux plonger le regard ↓ par dessus des centaines de petites montagnes dans la plaine de Peking. Vers le Nord je vois d'ici par dessus 3 chaînes élevées de montagnes et je puis bien reconnaître le haut plateau qui se trouve au delà d'elles. En tenant compte des mille courbes et tournantes de la muraille elle parcourt du moins une distance double de celle de la ligne directe. Partout où il y a sur les pentes des rochers au dans les vallées formées par ceux-ci une petite place de terre susceptible de cultivation et accessible elle resplendit de verdure. J'ai vu des panoramas magnifiques sur l'île de Java, à Singapore et en Toscane, mais jamais je n'ai rien vu qu'on puisse comparer au splendide panorama qui se déroule devant moi ici. Stupéfait et ébahi, plein d'admiration et d'enthousiasme je ne peux pas m'accoutumer à voir tant de merveilles; la grande muraille de la Chine dont dès première enfance je n'ai

[51]

jamais pu entendre parler sans éprouver une vive curiosité je la vois à present devant moi cent fois plus grandiose que je me l'étais présentée dans l'esprit, et plus je regarde cette immense barrière avec ses formidables tours recherchant toujours les crêtes de rochers les plus élevés et s'y serpentant en zigzag plus elle me parait oeuvre fabuleuse et oeuvre d'une race de géants antidi-luviens. Mais connaissant par l'histoire que cette muraille fut construite env= 220 ans a. Chr il me reste un énigme comment des mains mortelle s'y sont prises pour la batir, comment elles ont pu transporter et établir sur ces immenses rochers escarpés les materiaux, les blocs de granit, et les millieu de millions de briqués qu'elles ne pouvaient jamais faire autre part que dans les vallées. Ils ne pouvaient pourtant pas les transporter par les 2 ↓ petits ↓ sentiers dont j'ai fait mention, par ce que ceux-ci sont encore plus escarpés que la muraille même et on a de la peine à les monter ou descendre sans fardeau; il est donc évident qu'on a commencé cette section de la muraille dans la vallée et qu'on a transporté tous les matériaux sur la muraille même au fur et à mesure de sa construction. Mais, me des je est ce que cette génération de géants qui a pu achever une telle barrière monstrueuse et inouïe ↓ en ↓ avait elle besoin et n'était elle pas elle même la plus formidable barrière qu'elle pouvait opposer à l'invasion de l'ennemi du nord. Il y a dans les parapets à la hauteur de 4 pieds à des intervals de 8 à 8 pieds des ouvertures de 22 pouces de large, mais quoique celles-ci semblent destinées aux canons je doute que ces derniers aient été connus en

[52]

Chine à l'époque de la construction de la muraille. On voit dans toutes les ouvertures dans les tours des trous qui indiquent que jadis des gonds s'y tournaient et qu'elles étaient munies de portes et de fenêtres. Partout où les parapets sont restés ils ont de 6 à 7 pieds de haut. Dans les localités où les crêtes sont trop étroites il y a parfois même une distance de 500 à 600 pieds d'une tour à l'autre. Entre les ouvertures régulières dans les parapets il y a toujours 2 points de mire d'un pied carré. En regardant d'ici le chemin de 4 m. qui j'ai parcouru sur la muraille je m'étonne comment j'y suis parvenu à parcourir ses pentes rapides jonchées de debris; mais je

rends grâce d'être une fois seule et débarrassé de cette foule de curieux qui m'entoure partout et m'embête au phes haut degré La hauteur où je me trouve est telle qu'une ↓ que je tance ↓ pierre a besoin de 60 secondes pour atteindre le fond de l'abîme en bas. Tant à l'Ouest qu'à l'Est la muraille semble disparaître à mer regards derrière un rocher qui m'empêche d'en voir la continuation, mais en plongeant le regard dans les environs je vois la reparaître à droite au à gauche derrière d'autres rochers. Outre la grande muraille qui traverse la ville il y a devant et derrière tant à droite qu'à gauche de celle ci des murailles qui semblent avoir formé un cercle autour de la cité pour la protéger et pour rendre la grande barrière plus efficace dans la vallée Je ne peux pas concevoir comment on a pu disposer de tant de millions d'ouvriers qui étaient nécessaires pour faire les briques ↓ et le ciment ↓, pour couper le granit et pour les établir sur ces hauteurs. Je ne pour pas concevoir non plus comment on a pu disposer de tant de soldats pour tenir une garnison sur toute la longueur de la muraille [53]

laquelle n'importe pas moins de 1250 milles selon les uns, de 1900 m. selon les autres. Je cueillis sur la muraille une masse de violettes et le fleurs jaunes pour mander à mes amis de ces habitants de la grande muraille. Je restai jusqu'à midi sur la muraille et ne la descendis que jusqu'au premier sentier que je pris pour retourner à l'auberge par ce que je ne voulais pas me risquer à redescendre toutes les pentes rapides et de traverser de nouveaux les droits très dangereux de la muraille. Le sentier me menait en zig zag sur les pentes des rochers en bas et il est en plusieurs endroits tellement escarpé que je devais me coucher sur le ventre et me laisser glisser; néanmoins j'avais trouvé moyen de porter avec moi une brique. Aussitôt que je fis avec celle-ci mon apparence dans la ville je fus à l'instant entouré d'une foule de curieux hommes et gamins lesquels — ainsi que les femmes qui se précipitaient hors des maisons donnaient suffisamment connaître par leurs exclamations et par leurs gestes combien ils me croyaient fou de m'être soumis à l'immense fatigue de venir ici de Peking dans le seul but de voir la muraille (ce qu'ils avaient appris par Atschon) d'y passer 5 h. sous un soleil écorchant et d'en amener même encore une brique d'un poids de 20 livres. En prononçant le mot "shuaiat" (eau) et en exprimant par signes que je me mourais de soif, on se hata à m'apporter de l'eau dans un panier d'une solidité telle que

l'eau n'en pénètre pas le treillis et on refusa d'en accepter une rémunération, une telle générosité je n'ai vû en Chine qu'ici. Aussi les habitants de Kou-Pa-Kou se distinguent ils par leur amabilité quoique leur curiosité l'emporte encore sur celle des autres [54]

chinois. Tous les habitants de cette ville paraissent être bien à leur aise et je n'y ai pas vû de pauvres mendiants aussi la ville est elle la plus propre que j'ai vû en Chine de même les vêtements des habitants quoique très simples, ne manquent pas d'un air d'élégance par leur propreté. Comme partout ailleurs les femmes ↓ici↓ ne font attention qu'à la toilette des pieds et de la tête, mais nulle part je n'ai vû des pieds aussi mignons qu'ici; en effet je n'en ai pas vû qui paraisse d'avoir plus de 4 pouces de long; je n'ai pas vû en Chine non plus de toilette de tête (coiffure) plus coquette ni physiognomie plus agaçante et plus resplendissante de couture de rose qu'ici; elles joignent à ces avantages une simplicité de moeurs qui frappent l'étranger au premier abord et lui impartent une opinion des plus favorables de ces enfants des montagnes. Les hommes sont forts et robustes et leurs joues rouges prèchent à la fois et le non-emploi de l'Opium et la salubrite du climat. La passion pour ce narcotique ne semble avoir dégénérée en manie que dont les provinces du Sud et du milieu par ce que déjà à Peking je ne vois les ravages de ce poison que dans les traits d'une faible portion de la population et tant dans dans cette capitale que sur tout le parcours de Tien sin jusqu'à elle je vois beaucoup d'hommes, de femmes et d'enfants resplendissants de santé, tandis que plus au Sud on ne voit que des visages livides

Retourné chez moi à 1½ h. je repartis de suite pour parcourir la partie du nord de la ville et pour faire un tour sur la partie d'Est de la grande muraille. Comme la route la plus directe de Peking dans la partie Est [55]

de la mongolie passe par cette ville il y a ici beaucoup de trafic et grand nombre de bons auberges c. à. d. bons pour la Chine. Ceux-ci sont à un étage avec 2 vastes portes mais sans fenêtres sur la rue; sur chacune des portes se trouve le portrait colossal et aux couleurs vives d'un dieu; les mêmes peintures on retrouve sur toutes les autres portes et leur grandeur est toujours en proportion de la grandeur de la porte. La maison qui

donne sur la rue contient la cuisine et sert de réfectoire aux voituriers et en général à la basse classe. Vient ensuite la cour, dans laquelle à gauche et à droite il y a des remises avec des crèches pour les voitures et les chevaux; au fond est une autre maison contenant toujours un grand appartement à 3 pièces au milieu et deux petites pièces de 12 pieds carrés; la moitié de chaque pièce est occupée par une couchette en pierres couverte d'une natte de bambou. Ce qu'il y a d'étonnant c'est que ces dortoirs sont parfaitement exempts de vermine; je n'en ai jamais trouvé d'aucune espèce dans ma chambre même pas dans les plus misérables cabanes. Sur chaque couchette il a une petite table d'un pied de haut et de 3 □ à l'usage des chinois accoutumés à manger à demi couchés; aussi employent ils ces tables quand ils fument l'opium par ce qu'ils y placent la petite lanterne et les autres ustensiles nécessaires pour fumer ce poison. J'allai examiner la partie Est de la grande muraille; elle est construite parfaitement de la même manière comme de l'autre [56]

côté, mais à 1000 pas de la ville elle est tellement écroulée que je ne pouvais pas continuer d'y marcher plus loins elle paraît être mieux préservée Quand je revins je demandai du savon; on m'apporta du savon Chinois espèce d'eau brune et grasse avec une sorte de sel en grande morceaux, que je ne saurais pas employer sans m'écorcher les mains. Ici comme dans tout le Nord on emploie comme combustible une sorte de anse semblable à la canne européenne mais plus forte que celle ci. Les chameaux en Chine sont de race mongole à la longue et magnifique laine

Lusáu 5 Mai. Nous partîmes ce matin à 4 h. de Kou Pa Kou; je marchai les 2 premières heures à pied et m'assis ensuite sur le devant de la charrette laissant mon domestique monter le cheval qui boîta fort C'était une magnifique matinée, partout le chant des oiseaux et ce tintement monotone des cloches des Chameaux qui nous passaient et caravanes de 60 et plus chargés avec de grands ballôts portant des caractères chinois. Vis des oies sauvages dans un fossé à côté de la route qui me laissaient passer sans s'effaroucher. Une maladie qui semble faire

beaucoup de victime ici dans le nord de la Chine  
c'est le "Kroff", qui est inguérissable

Comme la Chine est appelée l'Empire Celeste  
ainsi la langue est celeste aussi et les caractères  
sont considérés comme sacrés aussi c'est pour  
quoi partout dans les rues les poèles pour  
[57]

bruler les morceaux de papier portant des caractères. Au lieu de seaux on se voit partout de paniers qui sont à la fois plus légers et plus solides. La seule nourriture qu'on donne dans le nord au bétail c'est une espèce d'herbe semblable à la canne ordinaire mais beaucoup plus molle. Outre les tous petits pains qu'on prépare (comme les petites noix d'épice (Pfeiffernüsse) et l'autre sorte appelée pain de manto qu'on prépare par l'action de la vapeur on fait encore une autre sorte en forme d'omelette qu'on frotte avec un peu d'huile et qu'on cuit en le mettant dans une espèce de poêle en fer.

Peking 6 Mai Exténué de fatigue j'arrivai ce soir à 4 h. à la porte de cette capitale et il me fallut une heure et quart pour parvenir à la demeure des 6 jeunes gens de la Douane, dont les noms sont: E. de Champs français. F. Kleinwächter de la Silesia (Oels) en Allemagne, A. Hamilton & W<sup>m</sup> Cartwright & I. H. Boughty américains et E. Bowra anglais ce dernier est sans doute le mieux instruit de tous. Ils ont été engagés par le gouv<sup>t</sup> Chinois pour devenir officiers de douane et ils sont à présent ici pour apprendre le chinois le gouv<sup>t</sup> payant pour leur entretien. Comme dans le traité après la dernière guerre il fut stipulé que  $\frac{2}{5}$  des revenus des douanes devaient être payés aux alliés jusqu'à l'extinction de la somme fixée comme indemnité des agents anglais et  
[58]

français devaient assister à la perception des droits et comme on ne tardait pas de s'apercevoir que sous la surveillance ↓ des ↓ européens les revenus augmentaient d'une manière énorme on (le gouv<sup>t</sup> Chinois) fit M<sup>r</sup> Lay, anglais, directeur général des Douanes avec 20/m £ d'appointements p<sup>r</sup>an Il y a qqe temps on a mis à sa place le ci devant agent consulaire anglais M<sup>r</sup> Hart qui est représenté comme un génie dans l'art administratif et qui a par ses sages mesures réussi d'élever

les revenus des Douanes au quadruple de ce qu'elles étaient avant la dernière guerre. Ainsi-il a obtenu dans un an le 3<sup>ème</sup> bouton, qui importe ici autant que le rang de conseiller privé actuel ou comme Vicomte en Angleterre. Des officiers européens sont à présent dans toutes les douanes. Les dits jeunes gens habitent une belle maison construite à la chinoise dans la rue Kolan: elle consiste de 6 maisonnettes à 1 étage et donnant sur autant de cours et chaque maisonnette contient une on tout au plus 2 chambres; les toits sont pointus comme partout en Chine. Ils me donnèrent une chambre qui ne paraissait avoir été jamais nettoyée et je ne tardai pas de me repentir d'avoir accepté leur hospitalité intéressée, par ce que je m'aperçus bientôt qu'ils ne m'avaient invité que dans l'attente que je les rémunérerais par qqes caisses de vin ou de bière, mais malheureusement je n'en avais pas même assez pour mon propre usage.

Ici en Chine les soldats sont commandés (drilled) en langue mongole, par ce que la langue chinoise dans laquelle le même mot a souvent 3 ou 5 significations différentes selon le haut ou le bas ton qu'on lui donne ne s'approprie pas pour le commandement qui doit toujours être prononcé à voix haute.

La Chronologie en Chine se fait non seulement par les dynasties mais encore par cycles de 60 années revoluanes.

La propriété est en Chine, comme partout ailleurs, divisée selon les grâces de la fortune; les villageois qui n'en ont pas louent les champs des propriétaires Peking 7 Mai. Je sortis ce matin à 10 h. à cheval en compagnie de M<sup>r</sup> Kleinwächter et d'un domestique *FF* nous rencontrames tout d'abord dans la rue une procession de mariage; on portait la fiancée au domicile de son promis; elle était assise dans une litière rouge couverte de soie crimson de sorte qu'on ne voyait point la locataire mais l'air coquette du "Sedan" et les maints ornements dorés y attachés avec de magnifiques peintures semblaient indiquer suffisamment et la beauté de ses pieds mignons et le luxe de sa coiffure. Nous rencontrames aussi beaucoup d'hommes armés d'arcs et de flèches, c'étaient pour la plupart des mongoles, par ce que tant dans la mongolie que dans la Chine l'archerie est encore très en vogue. Les tombeaux des ancêtres sont considérés en

Chine comme sacrés et d'y porter atteinte serait considéré comme un sacrilège; c'est uniquement pour cette raison qu'on n'a pas encore bâti et qu'on ne parviendra jamais à bâtir en Chine de Chemins de fer, par ce que les champs sont parsés de groupes de sepulcres de sorte qu'on ne saurait pas les épargner en dans la construction de voies ferrées. Autrement les capitaux étrangers ne manqueraient pas, car la population doit excéder 400 millions (elle était de 362 millions en 1812) et comme elle est commerçante par [60]

nature le trafic sur les voies serait immense.

Nous passames la place où on expose les têtes des criminels décapités; 2 têtes livides y étaient exposées dans de grandes cages suspendues à des poutres et audessus de chacune d'elle se trouve noté en grands caractères chinois le crime pour lequel l'exécution a eu lieu.

malgré la chaleur de la saison on vend ici partout dans les rues des masses de grappes, de poires et de pommes très bien préservées de l'année passée; on dit que les Chinois savent conserver les fruits dans de la paille hachée. En allant toujours au grand trot nous parvinmes bientôt à la cité Imperiale, dans laquelle se trouve l'enclos prohibé avec les jardins et les palais imperiaux; on y voit une vaste et haute colline qu'on dit consister entièrement de charbons de terre; sur cette colline il y a de magnifiques pavillons dans un desquels le dernier empereur des Mings s'est pendu.

Nous nous rendimes une bonne distance hors de la ville au grand Cimetière catholique, divisé en 2 parties jointes par deux portes de pierres. La première partie est un beau jardin temple de vignes et de fleurs. La seconde partie a jusqu'à présent suffis au cimetière; elle est remplie de grands tombeaux qui ressemblent beaucoup aux tombeaux des mahomedans et d'autant de magnifiques pierres sépulcrales sculptées à la chinoise, c. à. d. avec des bas reliefs de dragons; bonne nombre d'elles reposent sur des tortues et elles ont une hauteur de 7 à 25 pieds. Par la distance entre le tombeau et la pierre sépulcrale qui y appartient est toujours réglée par l'estime que le defunt inspirait pendant sa vie; ainsi il y a 10 pieds d'espace entre le tombeau et la pierre sepulcrale du missionnaire italien Ricci qui mourut ici en 1610 et qui était le premier missionnaire européen venu en Chine et il y bien 25 pieds de distance entre le tombeau

et la place sépulcrale du plus célèbre missionnaire et astronome Jean Adam Schal natif de Cologne [61] en Allemagne, qui a construit ici le grand observatoire déjà décrit et qui a composé un Calendrier Chinois pour 420 ans avec toutes les éclipses de lune et de soleil; ce calendrier a à présent déjà servi pendant 219 ans et il servira encore pendant 201 ans par ce que tous les calculs y sont fait avec la dernière exactitude; il est mort ici en 1666 âgé de 75 ans son tombeau est le seul qui soit bâti en voûte souterraine et couverte de grandes pierre de granit plates et elle occupe une place 5 fois plus grande qu'aucun autre tombeau — preuve suffisante que les grandes savants sont estimés même dans l'empire céleste.

De là nous retournames par la ville Impériale dans la ville tartare laquelle nous parcourumes jusqu'à la fin pour nous rendu dans la ville chinoise. C'est drôle qu'on ne voit jamais de bonnes barbes en Chine par ce qu'il est défendu de se laisser croître la barbe avant l'âge de 50 ans.

Je trouvai la ville chinoise bien plus belle que les 2 autres villes et il paraît que tout le commerce est concentré ici; les boutiques ressemblent ici à celles de Canton et rien ne surpasse la beauté de leurs façades sculptées en bois peintes rouge et en partie dorées. Nous entrames dans un restaurant, le meilleur que j'ai encore vû en Chine; en nous servit une entrée d'une sorte de légume coupée en de petits morceaux et salée et fumée, de la salade, des concombres, une espèce de gateaux préparée le pâte de fèves avec de l'huile et de l'eau de vie très forte appelée Maigualou (esprit d'eau de rose), qui est donnée dans des coupes d'étain en forme de trompette. On nous servit ensuite dans une coupe de la volaille à la grasse et abondante sauce mais sans nous donner pour la manger autre chose que 2 baguette rouges [62]

point d'assiettes par ce que ↓ de ↓ celles ci on ne connaît pas l'usage ici. Mais ne sachant pas manoeuvrer les 2 baguettes, qu'on prend dans une main, je n'aurais pas réussi à mettre la moindre chose dans la bouche si par bonheur l'hôte n'eût pas eu l'idée de nous porter 2 cure-dents que nous employions comme fourchettes à une dent et parvenions a manger ainsi la volaille et le poisson

qu'on nous servit ensuite. Le dernier mets était la soupe; celle-ci était mauvaise et n'était autre chote que des macaronis à l'eau chaude; nous réussimes sans peine à la manger sans cueillère en mettant les coupes à la bouche et en aidant avec une des 2 baguettes.

Nous allâmes ensuite au théâtre; il y en avait 3 dans la même rue; ils sont reconnaissables par les peintures de monstres qui occupent aux portes la place des Dieux nous envoyâmes le domestique engager des places; par la haine qu'on nourrit pour les étrangers ou par la peur que ceux-ci inspirent on nous refusa, alléguant que toutes les places étaient prises. Alors bon gré malgré nous entrâmes et trouvâmes des places au 2<sup>ème</sup>. La salle est arrangée un peu en désaccord avec celles des théâtres en Europe Au fond de la salle est la scène sur une plateforme de 23 pieds carrés sans toile ni décoration. Les bancs des spectateurs au lieu d'être placés parallèlement avec la scène se trouvent rangés en sens inversé et entre tous les 2 bancs se trouve une table de 2 pieds de large et de la même longueur que les bancs. Il y a des 2 cotés des galeries où les bancs et les tables sont rangés en sens opposé. La salle est les galeries sont comble, toutes les places sont occupées de spectateurs qui paraissent être en même temps de bons consommateurs par ce que devant chacun d'eux il y a une theière avec coupe, du pain, des confitures (qui sont ici fort mauvaises), des légumes des grains de melons, des grappes de raisins, des pommes des poires, de temps en temps on voit sur les tables une masse de Cash et toujours devant chaque individu [63]

les 2 baguettes avec lesquelles ils mangent et boivent et sans lesquelles ils ne sauraient pas vivre. Il n'y a que des hommes par ce qu'on le trouve indécent si une femme va au spectacle; la loge ou plateforme qui sert de scène est supportée par 4 colonnes de bois portant des inscriptions en caractère dorés; elle est couverte d'un tapis bleu brodé de laine.

Les comédiens étant fort méprisés en Chine ↓ il est défendu à la femme ↓ de se faire comédienne par ce qu'on les pense trop bonnes pour cet ignoble métier et tous les rôles de femme sont remplis par des hommes travestis en femme et ils savent si bien imiter le beau sexe tant dans le langage que dans tous les mouvements du corps qu'il serait impossible de les distinguer de véritables femmes. Tous les costumes tant ceux des hommes que ceux des femmes sont en soie jaune, rouge, bleue, verte ou blanche couverte de véritables trésors en broderies de soie et de fil d'or; la co-

iffure des femmes est toujours embellie par des couronnes, qui de loin paraissent être d'or pur, ou par des ornements en diamants substitués par des perles de verre; les bannières qu'on promène sur la scène également en soie de toutes les couleurs et richement brodée de soie ou de fil d'or représentant des dragons. Les femmes portent des souliers de soie noire ou rose avec des semelle en cuir blanc de 6 pouces d'épais. Un quart d'heure on représente une scène tragique et récite en vers, le quart d'heure suivant on chante une pièce dramatique et ensuite on représente une pièce burlesque pour recommencer et en continuant à changer toujours. Dans les pièces burlesques les gesticulations et les pantomimes sont très bonnes et excitent beaucoup de rire. L'orchestre consiste en plusieurs tambours très plats, gongs, violons; c'est une véritable musique de chats et les chants ne sont que des cris qui offensent [64]

l'oreille; aussi la déclamation des pièces tragiques est sans tact et affreuse, mais néanmoins le public ne cesse pas de témoigner sa vive satisfaction par ses exclamations ↓ de la bouche ↓ et ses détonations de l'estomac, par ce qu'on ne connaît pas en Chine l'applaudissement avec les mains. Comme il n'y a pas de coulisses ne décorations les changements de localité et beaucoup d'autres choses doivent être imaginées; un homme qui entre en scène feignant de ne pas pouvoir bien marcher doit venir de monter à cheval une femme qu'on emmène en tenant à chaque côté d'elle un grand morceau de soie rouge doit être conduite en litière. Les spectateurs qui ne mangent pas fument et tenant d'une main la pipe ils tiennent de l'autre l'éventail lequel ils mouvent sans cesse pour se rafraichir, par ce que la chaleur est suffoquante il y a plus de 1000 personnes dans la salle; beaucoup contribue à la chaleur les pipes brulants, la fumée et les "josssticks" brulants dont il a à côté de presque chaque individu. La saleté de presque tous les spectateurs, l'aspect mesquin de leurs vivres, la fumée de tabac, les parfums des continuels bruits d'estomac de la multitude — tous ces objets qui offensent les sens forment un immense contraste avec les costumes d'une incomparable beauté des acteurs et des actrices et on dirait que ces derniers sont forcés de s'en couvrir pour faire disparaître ou amoindrir leurs enormes défauts. Il y a à Peking 30 théâtres.

Tungtscháu 8 Mai. Je me promenai ce matin de 5 à 8 h. avec mon domestique par la ville tartare dans la ville Chinoise, qui est coupée dans toute sa longueur par une voie de 80 pieds de large [65]

pavée de grands et maljointes blocs de granit blanchâtre cette voie a 1½ mille de long et continue à une immense place aux 2 cotés de laquelle se trouvent de vastes parcs: dans celui à gauche se trouve le temple du Ciel dont l'entrée est défendue; j'entrerais seulement dans le premier enclos.

On jette à Peking toutes les immondices des maisons et toutes les balayures dans les rues où il se forme par conséquent de petites collines et vallées et il faut toujours faire attention aux trous en montant à cheval par ce qu'il y en a à chaque pas; les cendres contribuent particulièrement à augmenter la poussière Il y a à Peking dans chaque rue des maisons désertes ou en ruines et ces localités servent toujours de lieux d'aisance au public. Mais tout ce-ci n'est pas si offensif pour les sens que les ↓ mille ↓ mendiants qui en costume du paradis et couverts des plus terribles plaies et de vermine me poursuivent partout en s'agenouillant sans cesse et en le faisant même devant ma monture au risque d'être écrasés et pourtant je ne sais quoi donner par ce que je ne puis pas continuellement salir mes mains et mes habits de ces misérables monnaies de zinc et de plomb aux trous carrés et il n'y a pas ici d'autre moyen de change en outre je ne saurais pas avancer en distribuant l'aumône à tous les mendiants qui me la demandent.

Messrs Kleinwächter et Bowra m'ayant assuré qu'infailliblement je parviendrais en barque à Tienszin en beaucoup moins de temps qu'en charrette, je partis aujourd'hui à 4 h avec mon domestique un 2 charrettes à 1 cheval pour Toungtschau afin d'y engager une [66]

barque pour Tienszin. Chemin faisant je m'arrêtai à l'ambassade russe pour y réclamer mon passeport et j'y fis la connaissance de Дм= Ал= Пещеровъ premier dragoman qui est ici depuis 7 ans et de Поповъ qui est писаръ et semble bien connaître le chinois. Il semble exister de l'inimitié entre ces 2 par ce que tandis que Поповъ m'avait assuré qu'il ne faisait que d'arriver de Petersbourg avec sa jeune femme pour faire un long séjour ici

пещеревъ me dit que Поповъ ne tarderait pas de retourner. J'avais déjà fait hier la connaissance du ministre plenepotentiaire russe A. Vlangaly, qui a été au corps de génie à Sevastopol et paraît être âgé de 40 ans. Je fis hier aussi la connaissance de Sinibaldo de Mas, ministre plénepotentiaire d'Espagne, qui est maladif et dégoûté de Peking et qui ne désire pas mieux que de retourner dans son pays aussi tôt que le traité qu'il vient de conclure sera ratifié  
Ils m'avaient dit qu'il ne faudrait que 2 h. pour parvenir à Toungtschau mais ils m'avaient miserablement tromper par ce que nous n'arrivames qu'à 8 h. du soir et il nous fallait plus d'une demi heure pour parcourir cette grande ville qui a de hautes murailles et peut avoir 100/m âmes. Elle porte l'empreinte beaucoup plus propre que Peking et elle a une masse de billes boutiques. Nous nous arrêtâmes près la rivière Peiho dans une auberge de bonne apparence et par les mensonges des dits amis qui avaient menti pour se défaire da devoir de m'offrir qqe chose à manger je ne reçus mon 2<sup>d</sup> repos qu'à 10 h. du soir ayant été toute la journée dans l'air et n'ayant rien pris qu'un maigre déjeuner à 8 h. du matin. Mais ma faim le soir était telle que j'avalai presqu'une boîte entière de sardines avec du riz. Mon [67]

domestique avait engagé une grande barque à raison de 3\$ jusqu'à Tienszin, mais l'étroit passage étant barré par d'autres barques nous ne partîmes qu'à minuit.

Sur le fleuve Peiho 10 Mai au soir. Mes soi-disant amis m'avaient encore énormément trompé ↓ en massurant ↓ que je serais dy'à ce soir à Tienszin par ce que en dépit de tous les efforts de mes 8 matelots nous ne sommes encore ce soir qu'à peu de distance de moitié chemin entre Peking et Tienszin. Le vent est toujours contraire et en outre même s'il fût favorable les barques qui des cendent ne sauraient pas en profiter vû les 1000 courbes que décrit la rivière et vû les mille bas fonds qui encombrent le passage étroit. Mes infatigables marins travaillent bien ils tirent continuellement la barque et la poussent avec des perches, mais nous échouons à chaque instant sur les bas fonds et il nous faut parfait 1 h. pour en sortir. En outre il pleut presque sans cesse et je suis forcé de

rester dans ma chambre haute de 4 pieds et sans chaises; une table de 14 pouces de haut sur 3 de long et 2 de large et un lit que mon domestique m'a fait par terre de mes couvertures forment tout mon ameublement; mon appartement à 7 p. de large et est ouverte sur la cuisine dont je jouïs de tous les parfums. Ma nourriture consiste en riz, sardines et qqe foie; ma bière et mes cigares sont finis et ma patience l'est depuis longtemps. En vain ai je cherché hier avec mon domestique des charrettes dans les environs [68]

nous fîmes 7 Li sans rien trouver et retournames sur des ânes

Tien sin 11 Mai. Après un voyage des plus ennuyeux de 3 jours je suis arrivé ici à 4 h. après midi et je mesuis arrêté chez Messrs Alisch & Co. (c.a.d chez Messrs Hagelstange et). C'était une journée pluvieuse de sorte que je ne pouvais pas bouger de ma prison à bord de la petite barque, laquelle était tellement basse que je devais sur tenir toujours couché ou m'assois par terre. Pour comble du malheur le timon était justement audessus de l'ouverture du trou que j'habitais de sorte que je ne pouvais pas regarder dehors sans risquer d'avoir fracassé la tête.

½ h. après mon arrivée ici arriva aussi M<sup>r</sup> Michael Moss, que je rencontrai l'autre jour à Kou Pa Koo en société de M<sup>r</sup> R. M<sup>c</sup> Kay de l'Australie du Sud. Ils revenaient alors d'une longue excursion dans la Mongolie. C'est le même Moss qui, étant allé au Japon à la Chasse fut attaqué à l'improviste par les japonais et en tua un. Le gouverneur général anglais le mit pour cela à une amende de £4/m et l'expulsa; il commença ensuite contre ce dernier un procès à Shanghai en prétendant qu'il avait agi contre la loi en l'expulsant ou en le mettant à l'amende à la fois; mais il s'est fait seulement de grands frais et n'a rien gagné. Il dit qu'il avait au Japon une magnifique affaire et qu'il est à présent ruiné.

Il existe à Peking une loi étrange laquelle, par respect pour l'Empereur et les hauts fonctionnaires défend aux simples mortels de se laisser porter en litière. Les Chinoises font leurs magnifiques broderies de cette manière; ils coupent d'abord de papier les objets qu'ils veulent broder, les colles sur la soie et les couvrent ensuite de broderie

[69]

Tien Tsin 12 Mai. Vendredi. Etant depuis plusieurs semaines accoutumé aux frugaux repas que me préparait mon domestique je fus hier soir par l'abondance des mets séduit d'en manger trop et je passai par conséquent une nuit inquiète.

Je me rendis ce matin en litière chez Алексей Дмитриевичъ Старцевъ qui demeure à Селенгинскъ en Sibirie, mais qui est à Tiensin agent pour Сабашниковъ de Moscou; il me dit qu'en cas que je pense retourner par la Sibirie il peut me fournir une lettre de Change sur Кяхта en prenant me dollars à raison de 1 R 34<sup>cop</sup> en argent p' 1\$; que je dois me munir de matelas d'oreillers, de mousquetaires, d'un самоваръ, de bière de qqes "pith-helmets" de bambou, d'une carte de la Sibirie, d'une tente, des ustensils de cuisine, etc que je puis faire le voyage par la grand désert en Mongolie en 21 à 30 jours (de Kalgan à Kiachta il y a 1200 verstes) et de Kiachta à Moscou en 30 jours.

Tien Tsin 13 Mai à bord du pyroscaphe Yesso appartenant à Dent & Co. Ayant engagé hier mon passage à bord de ce bateau je m'embarquai hier au soir parce que le départ était fixé pour ce matin à 6 h. mais nous ne partîmes qu'à 8 h. et causoie il y avait une masse de junks chinois dans la rivière tandis que la marée baissait rapidement nous arrêtâmes à qqes centaines de pas en aval de la ville pour ne partir que demain matin à l'heure de la haute marée. C'est un grand et magnifique pyroscaphe; il est bati pour le frêt et n'a que 4 cabine dont chacune est arrangée pour un seul passagee; la nourriture est excellente, la société est bonne et je me trouve donc de nouveau bien installé après les grandes fatigues des voyages par terre en Chine. Parmi les passagers est Aug Treve Commandant du fort nord de Takou, homme des aimable qui a été avec Mons: Chabrier au Japon

[70]

14 Mai Dimanche à bord du Yesso dans le golfe de Pecheli. Nous ne partîmes que ce matin à 9 heures de Tientsin et malgré toutes les courbes que notre grand bateau ne pouvait passer que difficilement et par d'habiles manoeuvres de nos officiers nous parcourûmes en 6 h. les 72 miles qui separent Tien tsin des forts de Takou et nous jetâmes à 3 h. p.m. l'ancre près de ces derniers. Comme les Capitaine ne voulait y rester qu'une heure pour prendre des charbons je

ne pouvais pas accepter l'invitation du Comd<sup>t</sup> de diner avec lui au fort. Comme en vertu du traité de Novembre 1860 l'occupation de ces forts ne devait pleurer que jusqu'à ce que l'indemnité fût acquittée et comme celle-ci est à présent presque payée et le sera sans le moindre doute l'année prochaine — elle était de fr 64.000.000 pour la France et d'autant pour l'Angleterre — les troupes françaises et anglaises évacuerant ces forts d'ici à 2 mois. Les officiers français sont payés ici très bien, le Commandant reçoit \$350, le dicteur et le commissaire \$220 et les officiers \$220 p<sup>r</sup> mois. Les autres passagers sont A. Huber interprète à l'ambassade de France qui la occupe une semblable position au Consulat de France à Shanghai; Julius Möller (Schabert & Möller de Hambourg), Charles Spinola officier du fort de Takou et C. F. R. Allen agent consulaire anglais de Peking. Le nom du Capitaine du Yesso est Robert Hannah Cairns de Kirkcudbright en Ecosse.

Au fort du nord nous avons pris à bord le susdit officier qui se rend en France et 4 soldats français, dont 2 vont rejoindre un navire de guerre à Shanghai et 2 vont à Yokohama à cause de santé.

15 Mai Lundi à bord du Yesso. Nous passames hier soir la barre de Takou sans la moindre difficulté bien que nous tirions 11 pieds d'eau et nous filons depuis avec grande vitesse faisant 13 noeuds par heure, de sorte que nous sortimes déjà ce matin à 11 h. du golfe de Pecheli, dans la Mer Jaune; nous doublames à 3 h. p.m. le promontoire de Shantung. Nous passions toute la journée parmi une masse de barques de pêcheurs et de junks chinois, dont les voiles sont montées avec un immense nombre de perches horizontales de bambou [71]

j'en compte parfois jusqu'à 70 sur une seule voile. Ces voiles ont une énorme hauteur et on en voit de 100 pieds de long. Il fait très froid aujourd'hui et il n'y a que 50° dans l'air et 46° dans l'eau.

Les alliés auraient bien fait si, au lieu de détruire le palais d'été de Yuen Ming Yuen, ils eussent rasé le grand palais de Peking, par ce que rien n'aurait pu humilier davantage l'orgueil chinois et ils n'auraient alors certainement pas exigé que les ambassadeurs se prosternassent devant leur empereur.

16 Mai à bord du Yesso (Mardi). Par un temps magnifique nous avançons avec grande vitesse faisant 13 noeuds à l'heure. Hier ainsi qu'aujourd'hui j'ai pris 2 bains. Le charbon de terre ou la houille abonde en Chine

et il y en a d'immenses couches près de la côte dans les environs de Peking d'une qualité supérieure, mais bien que la main d'oeuvre soit ici 4 fois meilleur marché qu'en Angleterre et malgré le prix énorme de £5 qu'on paye pour la houille anglaise à Shanghai on peut transporter cette dernière de Shanghai à Tientsin et de là en charrettes à Peking considérablement meilleur marché que ne coûte la houille chinoise. C'est que les frais d'extraction sont énormes vu que les Chinois qui ont grande aversion contre toute sorte d'innovation s'opposent à employer des machines. Quant aux chemins de fer ↓ et aux pyroscaphes ↓ en Chine ce sur sont pas seulement les tombeaux des ancêtres qui en empêchent ↓ la construction ↓ mais c'est aussi l'autorisation et les garanties qui manquent de la part du gouvernement par ce que celui-ci croit mieux pouvoir gouverner son peuple en l'abrutissant et en s'opposant à toute innovation qui pourrait contribuer à étendre l'intelligence du peuple et il n'y donne donc jamais l'autorisation ni la garantie de protéger les innovations.

La population de la Chine est colossale et doit dépasser [72]

ser 460 millions par ce qu'elle était de 372 millions d'après le census de 1812 et elle doit avoir augmenté depuis lors énormément; un village suit l'autre et on en voit rarement qui n'ait pas qq's milliers d'habitants; le village Tien tsi kou sur le Peiho, à moitié chemin entre Tien tsin et Takou a plus de 100/m habitants et Takou en a de 60 à 80/m

Nous avons à bord un excellent lait, l'on toute l'eau a été extraite et le résidu mêlé de sucre se conserve pendant des années; une demi-cueillerée à thé de cet extrait suffit pour une grande tasse de Café. On extrait l'eau en le condensant.

17 Mai à Shanghai (Mercredi) Nous arrivâmes ce matin à 6 h. à l'embouchure du ↓ Yangtze Kiang ↓ Hwang Po et à 7 h. nous étions mouillés dans le port de Shanghai. Je pris une embarcation et me fis conduire à l'Hôtel des Colonies, qui est très sale mais le service y est bon et je n'ai pas à me plaindre de la nourriture; il y a une galerie autour du 2<sup>d</sup> étage où je me promène quand le temps est pluvieux. Je ne prouvai ici qu'une lettre de M<sup>r</sup> Ch<sup>s</sup> Busch & une autre de Messrs J. H. Schroder du mais aucune de ma femme ni du Baron Fehleisen, ce qui m'embête énormément. La police est administrée ici par des Constables français et anglais par ce que les agents chinois seraient incapables de maintenir l'ordre

parmi le vaste nombre de matelots étrangers. Les agents français surveillent le quartier français et les agents anglais le quartier anglais. M'étant syringé les 2 oreilles à bord du pyroscaphe seulement pour les nettoyer et ayant pris ensuite un bain froid de 45° et ayant laissé la fenêtre accoerte pendant 2 nuits je me suis réfroidi sur l'oreille droite dans lequel je n'avais jusqu'alors jamais souffert et je suis devenu sur elle parfaitement sourd. En vain ai je essayé de me guérir en syringeant l'oreille avec de ↓l'eau au ↓ savon, elle s'inflamme de plus en plus et je suis arrivé à tel point que je ne puis manger qu'à grande peine.

[73]

Shanghai 25 May. Comme mon oreille restait toujours dans le même état et rien ne voulait aider j'achetai hier la médecine prescrite par le fameux professeur Troeltsch à Wurzburg à savoir 4 granes de Sulphate de Zinc et 20 gouttes de glycerine sur 2 onces d'eau distillée dont je tiens 3 fois p<sup>r</sup> jour qqs gouttes dans l'oreille et à peine eus je appliqué ce medicament que je commençai d'entendre et aujourd'hui j'entends déjà parfaitement bien. Pourtant j'emploierai ce moyen encore qqs jours. Pendant les derniers 7 jours j'ai été très occupé à écrire pour le Journal de Petersburg la description de mon voyage à Peking et à la grande muraille.

Aujourd'hui je me fis chercher d'un bordel une jeune fille de 15 ans pour examiner son pied. Elle déchaussa son petit soulier de soie jaune et embellie de broderies avec de grosses semelles bleues, o ta son bas causû de matière de coton blanche & detache le bandage avec lequel le pied est compruné et je vis alors que la femme n'est pas en état de marcher sans ce bandage avec lequel elle attache l'avant pied à la cheville, par ce qu'elle s'appuye en allant sur le talon et l'orteil. ce qu'elle ne saurait pas faire sans bandage. Quand la mère serre les 4 doiss du pied de l'enfant au moyen de forts bandages sous la plante elle produit par la forte compression que l'os supérieur du pied audessous de la cheville se courbe et reste dans cette position tandis que le pied s'enfonce tellement auprès du talon que celui-ci ressemble à un haut talon de botte et mesure exac-

tement 2 pouces de haut. Le pied a certainement poussé  
[74]

hors de proportion dans la partie du talon jusqu'à 1 pouce  
audessus de la cheville et parait enflé, ma la compres=  
sion parait avoir fort peu diminué la grandeur na=  
turelle du pied par ce que si je l'étends avec la mains  
il mesure 7 pouce tandis que serré par le bandage  
au talon il n'a que 4¾ pouces de long; l'orteil est  
parfaitement dans son état normal; les 4 autres  
doigts comprimés sous la plante ne se sont nullement  
 joints à celle-ci; au contraire ils sont plus longs  
que dans l'état normal et je peux même les re=  
mettre un moment dans leur position naturelle,  
mais aussitôt que je les lache ils retournent dans  
la situation courbée au dessous de la plante qu'ils ont  
reçue par la compression; ils sont comme paralysés  
et la femme/n'y à pas la moindre force. En serrant le  
pied par le bandage la courbe de l'os superieur res=  
sort encore davantage de sorte que la partie superieure  
du bas-pied presente une montagne. Je payai à la  
jeune fille 1\$ (une piastre) pour la peine qu'elle avait  
prise de venir. Témoin de mon examen du pied  
était Sg Bartotti, mon ancien compagnon de voyage  
sur l'Alphée de Singapore à Hong Kong. Je sortis  
après avec lui pour voir la ville chinoise et nous y  
fîmes de nombreux petits achats de pipes etc. J'y vis com=  
ment on fait le pain dit manti. Sur une grande  
casserole d'eau bouillante on met un tamis qui y  
va exactement et y met les petits pains (c'est à dire  
la pâte des ↓ petits ↓ pains) et sur ce tamis encore un autre  
dans lequel on met également de la pâte et le couvre  
avec un couvercle et le pain est en qqs minutes  
prêt par la chaleur de la vapeur; mais il reste  
blanc comme s'il n'était pas cuit du tout et il  
n'est guère du goût européen.

Pour voir combien les français sont mauvais co=  
lonisateurs on n'a pas besoin de regarder leurs  
[75]

procédés dans l'Algérie et dans la Cochinchine  
et on n'a besoin que de regarder ce qu'ils font ici  
à Shanghai. Le gouvernement chinois avait  
fait don au gouv<sup>t</sup> français en 1860 ici d'un  
immense terrain situé au bord du fleuve entre  
la ville Chinoise et le terrain accordé au gouv<sup>t</sup>  
anglais. Ce terrain avait une valeur de plus d'un  
↓ centaine de env ↓ milliard de francs, mais aussitôt que le consul

le reçue il en Bonna env= ¼ à son gendre Remy Schmidt d'ici et fit cadeau de tout le reste aux jésuites, de sorte qu'il ne reservait pas même à la France la place pour bâtir un Consulat et lorsque, il y a peu de temps le Consul français actuel reçût l'ordre de construire un Consulat il dut payer 40/m \$ à Remy Schmidt pour le terrain nécessaire. Tant le dernier que les Jésuites exploitent les habitants d'une manière affreuse et p. e. le petit hôtel où je demeure doit payer aux Jésuites ↓1800\$ ↓ \$ de loyer p<sup>r</sup> an pour le terrain qu'il occupe. Comme le quartier français est très grand les Jésuites et Remy Schmidt doivent en tirer des revenus fabuleuses

Shanghai 28<sup>th</sup> May 1865. Last night I went with the Hotel keeper M<sup>r</sup> Michael to the theater; he took with him 3 servants and I had to pay \$3.50<sup>c</sup>; the seats being reckoned at 1\$ for europeans and 50<sup>c</sup> for Chinamen. The saloon of the theater appeared to measure 80 feet square and was lighted by 80 lanterns of horn or glas and suspended candlesticks — all of them contained red tallow candles which were very thick at the top and diminished in size towards the lower end where they were very thin; around each glas-lantern were suspended 6 tails (glands) of red silk 75 Centimètres long. In the midst of the saloon were placed 6 tables each with 10 ↓ wooden ↓ chairs and on each side [76]

of the middle division was a row of 12 chairs; then followed on each side 2 galleries each containing 36 chairs; in the background were 2 lines containing together 44 chairs and behind them were banks and sitters for 22 persons; farther back was another gallery with 22 Chairs whilst the wall in the background was lined with couches for Opium-smokers: — thus the saloon could contain at least 320 spectators, but there were hardly 200. As soon as every one takes a seat the waiters place before him on the table tea, bibous or bebous (a yellow fruit without taste), budji (sort of “chataignes de terre” with a black shell but under same perfectly white as snow; they are eaten without being boiled), small biscuit, sugar-candy, melon grains, cakes. Every now and then the waiters distribute wet, warm towels ↓ de laine ↓ 85 Ct<sup>m</sup> long & 33 Ct<sup>m</sup> broad for drying the faces of the sweat We entered at 10¼ and the performance did not commence before 11¼ and all that time one did not hear anything but the cracking of the melongrains and

nuts in the mouths of the multitude. Every ¼ hour the waiters go round with a tea kettle and pour hot water into the emptied tea pots; also the dishes with fruit; melon grains etc are filled up ↓ again ↓ in proportion as their contents diminish. Un homme qui semblait appartenir à la troupe des comédiens présentait à chaque spectateur une pièce d'ivoire le 90 Ct<sup>m</sup> de long sur lequel étaient notées au pinceau les pièces qu'on allait jouer; il présentait en même temps un livre au papier de soie bleue dans lequel étaient indiquées toutes les pièces que les acteurs connaissaient et il y en avait des centaines — et chaque spectateur avait moyennant 1\$ le droit d'en choisir celle qu'il voulait et de

[77]

la laisser représenter de suite. La mémoire des comédiens doit être très forte par ce qu'il n'y a pas de souffleur. Les femmes doivent payer 1½\$ d'entrée et néanmoins il en venait peu à peu après le commencement de la représentation une 30<sup>me</sup> de jeunes filles, dont chacune était accompagnée d'une vieille femme. Toutes les jeunes femmes étaient à la marche vacillante ce qui devait indiquer la petitesse de leurs pieds; toutes étaient richement habillées et les unes portaient les cheveux en longue queue ornée de rubans rouges, les autres les portaient à l'instar des femmes mariées en forme de navire et embellies d'ornements de toute espèce. On représentait presque continuellement des pièces burlesques de l'âge héroïque en vers en parlant d'une voix chantante et exécutait admirablement bien; je crois presque qu'aucun autre peuple n'exceller les chinois dans l'art de représenter des bouffonneries; sans doute la richesse des ↓ magnifiques ↓ costumes de soie brodée en or ou en autre soie de couleurs diverses, dont les comédiens sont revêtus même dans les plus petites pièces, contribue beaucoup à donner de l'éclat à leurs représentations; mais ce qui mérite la juste admiration de tout le monde c'est l'apparente énorme force de leur mémoire qui les met à même à représenter sans aucune nouvelle préparation des centaines de pièces. Tant la mise en scène que les costumes me plaisaient ici encore beaucoup mieux qu'à Peking, où l'extrême salubrité de la salle au reste diminuait la valeur de la représentation. Ici à Shanghai la salle était

assez propre. On représenta aussi une pièce dramatique avec chant et musique, mais tant [78]

dans celle-ci que dans celui-là les chinois sont très arriérés, les chants consistaient dans une sorte de cris et l'orchestre — qui consistait d'un gong, d'une espèce de violon, d'une flûte, d'un tombour et d'un instrument de bambou avec une masse de ↓petits↓ tuyaux exécuta des airs affreux. Des hommes travestés en femmes exécutaient les rôles du beau sexe d'une manière admirable.

Les représentations durent sans interruption jusqu'à 5½ ou 6 h. du matin; les 3 domestiques restaient; M<sup>r</sup> Michel et moi nous nous en allâmes vers les 2 heures. Ce qui ne me plaisait guère au spectacle c'était l'odeur de l'opium que des individus couchés sur les couchettes de derrière fumaient. L'étât de mon oreille droite n'a pas tardé d'améliorer dès que j'y ai appliqué des injections d'une solution de Zinc et je me sous à present parfaitement rétabli de sorte que je ne touche plus à l'oreille.

Shanghai 29 Mai 1865. Aujourd'hui pendant toute la journée M<sup>r</sup> König et moi nous etions occupés à emballer dans une grande caisse que j'avais fait faire exprès les curiosités que j'ai achetées depuis mon arrivée en Chine et ce qui nous donnait le plus d'embarras c'était une caisse contenant une table de travail de femme que j'avais achetée ce matin pour 30\$; enfin nous réçissimes à finir tout; j'avais fait faire aussi une caisse pour la brique de la Grande Muraille et j'envoyai les 2 caisses chez Trautmann Co pour qu'ils les expédiassent p<sup>r</sup> 1<sup>em</sup> navire à Londres. Je me rendes ensuite chez eux au comptoir et leur donnai un ordre à 1 Chop Thé Morning à 25 à 27 Taels p<sup>r</sup> Picol à Hankow pourvu que la marchandise soit de qualite extrafine- [79]

Ils avaient déjà pris pour moi un billet pour le pyroscaphe Peking moyennant 100 Taels ou 150\$ ou env= 250 Roubles, pour Yokohama et je me rendis à 11 h. du soir à bord de ce vapeur qui appartient à la Compagnie Peninsulaire Orientale; mais il est sous tous les point de vûe inférieur aux pyroscaphes de cette compagnie que j'ai vûs jusqu'à present.

1 Juin à bord des pyroscaphe Péking. Après un voyage des plus agréables nous arrivâmes aujourd'hui à 6 h. a. m. en vue de la première petite île japonaise, et de 10 h. à midi nous passâmes plusieurs autres îles rocheuses et le volcan Iwogasima qui a une hauteur de 2500 pieds et qui est en pleine éruption son cône était enveloppé par la fumée qu'il exhalait et un torrent de lava brûlante était visible sur son flanc Est. De midi jusqu'à 7 h. du soir nous côtoyâmes la belle île Kiusiu, qui consiste de hauts rochers couverts d'une abondante végétation. La température devient de plus en plus chaude et tandis qu'elle n'était que 72° le jour de notre départ elle était hier et aujourd'hui 82½° et il y avait ce matin 68° dans l'eau. Aujourd'hui nous étions pendant toute la journée environnés de poissons volants, qui — effrayés par le bruit de pyroscaphe s'élèvent sur la surface volent une distance de 100 à 500 pas et retombent dans l'eau. Nous vîmes aujourd'hui les premiers pêcheurs japonais, dont les voiles sont de taile et non par de nattes de bambou comme celles des chinois. Aujourd'hui pendent le déjeuner [80]

et le diner on tira les 2 pankas dans la cabine dont chacune à 20 pieds de long. Dès ce matin nous nous trouvons dans le courant équatorial qui vient du Ouest Sud Ouest et va à l'Est Nord Est.

Vendredi 2 Juin. Nous eûmes une journée pluvieuse avec un vent favorable de sorte que nous pouvions étendre toutes les voiles; mais néanmoins nous ne faisons que 10 noeuds par heure, par ce que c'est un pyroscaphe mauvais. Nous étions toujours environnés de poissons volants. L'équipage du navire se compose de toutes les nations; il y a des matelots Malais, Chinois, Lascars (hindous des environs de Bombay) indigènes de Manila, anglais des arabes de Mocha et des africaines des pays audessous de l'Abyssinie; mais il semble que ces derniers ne sont que pour le service les fourneaux. Nous avons environ 18 passages 1<sup>er</sup> classe et 4 ou 5 le 2<sup>de</sup> classe; la plupart de ceux de 1<sup>er</sup> classe se rend au Japon seulement pour le voir et pour retourner par ce même bateau. Il y a pourtant 1 général, 1 Colonel et 2 officiers qui se rendent à Yokohama pour y rejoindre

leurs regiment. Il y a 2<sup>de</sup> classe un horloger autrichien qui va etablir une horlogerie à Yokohama et qui vient de se marier à Shanghai avec une gentile italienne native de Turin, laquelle ↓ a été ↓ ne fait ↓ courtisane a Shanghai depuis 3 ans ↓ sait que d'arriver d'Europe à cet effèt.

En parlant de la Chine j'ai omis de décrire la façon merveilleuse dont les ↓ pecheurs ↓ Chinois se prennent pour pêcher la poissons. Avec un grand àplomb ils se tiennent debout sur 4 à 6 perches de bambou de 6 pieds de long et ↓ liés ↓ avec des cordes du même matériel; ils y a sur ce

[81]

radeau une cuve à demi rempli d'eau, une perche courbe à laquelle est attachée un filet (rets) en forme d'un demi boulet ayant l'ouverture vers l'eau et un autre de la même forme avec l'ouverture vers l'eau; l'homme qui se tient debout fait descendre ce dernier rapidement dans l'eau et ↓ le ↓ ferme à l'aide d'une corde aussitôt qu'il est au fond de sorte que les poissons enlevés par le filet s'y trouvent emprisonnés; il fait aussi descendre l'autre rets le tient qq<sup>s</sup> minutes au fond de l'eau et le lève ensuite avec vitesse en portant ainsi au dessus de l'eau les poissons que la filet a pu attraper. Il se trouve aussi attaché avec des ficelles au radeau des faucons dont la gorge est retrécis avec des ficelles de sorte qu'ils ne peuvent rien avaler le pêcheur les détache et les lance dans l'eau aussitôt qu'il vient à une place où il voit des poissons; les oiseaux tâchent d'en retirer de l'eau et aussitôt que l'homme voit qu'un faucon est en lutte avec un poisson il attrape vite celui-ci à l'aide d'un petit filet en forme de sac attaché à une perche. Pour encourager les faucons il leur donne ensuite à manger sur le radeau après avoir affranchi leur gorge de la ficelle.

Yokohama au Japon Dimanche 4 Juin 1865.

Hier vers 4 h. de l'après midi nous entrâmes dans le golfe de Yeddo, mais il pleuvait si fort et le ciel était si nébuleux que nous ne voyionsque peu de chose des magnifiques îles que nous cotoyâmes jusqu'à 10 h. du soir où nous jetâmes l'ancre sur la råde de Yokohama. En voyant cette ville ce matin de la råde j'étais très désappointé par ce qu'il me paraissait que ce n'étaient que d'un coté des maisons européennes isolées et de l'autre de mauvaises cabanes Japonaises. Je pris une barque japonaise pour aller à terre cette embarcation était presque plate en bas; la poupe avait 3 pieds de large, l'autre bout était pointu; il n'y avait

pas les 2 yeux qui ne manquent jamais aux navires  
ou embarcations chinoises; 2 rameurs, qui n'avaient pour  
tout habillement qu'une longue chemise en forme de blouse  
[82]

qui descendait jusqu'aux hanches et une ceinture d'étoffe de coton  
me ramaient à l'aide de très longues rames ajustées sur des petits  
pivots qui se trouvaient fixés à l'extrémité de perches de tra-  
verses; les rames étaient en outre attachées avec des cordes au  
fond de cale et les 2 hommes les mouvaient longitudinalement  
et avec force de sorte qu'ils n'avaient pas besoin de gouvernail.  
Ils me conduirent au mole où 2 coolies s'empressèrent de  
fixer mes effets sur des perches de bambou pour les emporter  
Mais en regardant ces hommes je vis par les nombreuses  
plaies dont leurs corps, et particulièrement leurs mains  
et leurs pieds, étaient couverts qu'ils avaient la gâle  
au plus haut degré; je les chassai donc et pris  
2 autres qui avaient le corps propre. Ils mirent  
mon lourd bagage bravement sur une perche de  
bambou et le portèrent dans la colonie étrangère  
ou terrain cédé aux puissances étrangères sur le  
quel se trouve la ville étrangère. Quelques rues  
étaient macadamisées, d'autres ne l'étaient pas  
et dans ces dernières la boue était affreuse par ce  
qu'il avait plu plusieurs jours. Les pieds  
mouillés et après bien des fatigues nous trouvâmes  
enfin l'hôtel des Colonies dans lequel je pris une cham-  
bre. Devant l'hôtel il y a un petit jardin planté  
de magnifiques Camélias doubles, dont il y a ici dans  
tous les jardins. Cette belle fleur est originaire du  
Japon où on la trouve partout dans les forêts et dans  
les haies à côté des chemins; mais dans cet état sau-  
vage la Camélia n'est que simple et porte des fruit  
dont on presse une huile très fine qu'on emploie pour  
les cheveux, tandis que les Camélias doubles, comme  
enfin toutes les fleurs doubles, ne portent pas de fruit  
Les Camélias simples atteignent une hauteur de  
25 à 35 et même 40 pieds et on en voit qui ont  
un tige de 12 pouces d'épaisseur, tandis que les  
Camélias doubles n'arrivent qu'à une hauteur de  
[83]

10 à 20 pieds. Les Camélias simples fleurissent en  
Decembre et Janvier, tandis que les Camélias  
doubles fleurissent en Mars et Avril.

Après m'être installé dans mon nouveau loge-  
ment je me mis à parcourir la ville dans tous  
les sens. Pendant que je cherchais avec difficulté

dans les rues boueuses des places où je pouvais passer sans me mouiller les pieds les japonais et japonaises chaussés d'une sorte de sandals — consistant de planches en forme de la plante du pied et un peu plus longues que celui-ci — et ayant en bas deux petites planches transversales de 4 à 5 pour de haut marchaient par la boue profonde sans effleurer les pieds. Il y avait sur les planches d'en haut deux petites cordes de bambou qui étaient attachées en avant dans un seul point et qui divergeaient de derrière de sorte qu'on met ces chaussures en mettant la jointure des cordes entre l'orteil et le doigt suivant. On voit de temps à temps des hommes qui portent ces sandals à moitié couverts de cuir en forme de pantoufles; on voit d'autres qui portent des sandals ↓ tresses ↓ de paille; par exemple tous les coolies sont chaussés de cette manière. Chose étrange on ne ferre pas ici les pieds des chevaux mais on les chausse aussi d'une sorte de sandals ronds de paille qu'on leur attache très bien avec des bandes du même matériel; mais il s'entend que de cette manière les animaux ne sont guère en état d'aller aux galop.

Les ouvriers ne portent rien qu'une sorte de chemise au de blouse bleu foncé qui leur va jusqu'aux genoux et les sandals que j'ai déjà décrits; les autres hommes portent de très larges pantalons de couleur foncée généralement bleue & une sorte de chemise bleue sur laquelle le pantalon est attaché avec une grande écharpe [84]

et ils portent là dessus une blouse très large de couleur noire — en outre des sandals de bois ou de paille.

Dans la classe ouvrière, du moins d'un quart porte sur le dos de la blouse foncée un carreau ou un cercle blanc contenant de grands caractères qui indiquent l'occupation de l'individu; il y a aussi des peintures blanches mais sans signification sur tout le reste de cet habit. Les soldats portent tantôt des pantalons très larges tantôt très étroits; dans ce dernier cas ils portent aussi des bas d'étoffe bleue qui ont la forme des gants d'hiver des paysans en Europe, par ce que l'orteil y a un étui à part; ils chausent ainsi l'orteil séparément pour pouvoir mettre les sandals. Ils rasent la tête du front jusqu'au milieu sur un passage de 3 pouces et liant le reste des cheveux abondamment ↓ et bon tressés ↓ pommadés dans une queue justement ↓ sur le vertex ↓ de la tête à l'aide de

ficelle blanche; ils courbent cette queue de 2½  
pouces en arrière et la recourbent ensuite en l'attachant  
de nouveau avec la même ficelle sur le vertex de la tête  
de sorte que cette queue reste en forme de tuyau juste-  
ment au milieu de l'espâce rasée et finit à un  
pouce de distance du front; s'il elle est plus longue  
on en coupe pour lui donner exactement cette proportion  
Outre les bas et les pantalons très étroits ci dessus men-  
tionnés les soldats portent sur le corps nû un habit noir  
qui ressemble à la chemise et le pantalon est attaché  
là dessus avec une grande ceinture; ils portent ↓ leur uniform consistant ↓ là dessus  
↓ dans ↓ une large ↓ et longue ↓ blouse dont la couleur est généralement verte;  
sur le dos et sur les manches de cette blouse se trouvent  
des caractères japonais qui indiquent sans  
doute le régiment auquel ils appartiennent. Tant que les hommes  
que les femmes ont en général les traits plus intéressants  
que les chinois; les os du visages sont moins saillants  
et un nez aquilin leur donne un air aristo-  
cratique; les hommes rasent le peu de barbe qu'ils ont  
[85]

Les femmes ne portent pas de pantalons comme en Chine  
elles mettent de longues blouses ou chemises de couleur  
foncée qui vont jusqu'aux chevilles et ont la dessus  
encore une blouse de couleur plus claire; elles se ceignent  
d'une grande ceinture d'étoffe foncée qui se trouve  
attachée chez les unes audessus de la  
blouse supérieure chez les autres audessus de celle-ci;  
elles portent toujours sur le dos et accrochée  
à la dite ceinture une grande pièce d'étoffe, qui est de  
soie chez les femmes riches et de coton chez les pauvres;  
elles chaussent les pieds de sandals en  
bois ou paille comme les hommes, mais on voit  
aussi souvent des femmes qui portent des bas d'é-  
toffe bleue de coton en forme de gant de sorte que l'orteil  
est chaussé à part. On rase la tête des enfants du sexe  
sur une espace de 3 pouces de large et de 3 pouces de  
long entre le front et le vertex de la tête, mais de telle  
sorte que la rasure ne commence qu'à 1½ pouce du front  
La plupart des femmes laissent croître les cheveux quand  
elles atteignent l'age nubile, mais beaucoup d'autres  
continuent à se faire raser la place indiquée même quand  
elles sont mariées. Mais le jour du mariage toute femme  
s'arrache ↓ soigneusement ↓ tous les cheveux des sourcils et se teint les  
dents noir avec une sorte de vernis; elles portent ensuite  
les dents noires pendant toute la vie et même en état de veuvage.  
Dans leur coiffure elles sont très prodigues avec la pomade

et savent donner à leurs cheveux une forme magnifique sans les tresser; la pomade qu'on emploie est tellement forte que tant les hommes que les femmes n'ont besoin d'arranger leur coiffure qu'une ou 2 fois par semaine ↓ pourtant ils se font coiffer tous les jours ↓ ; mais pour y parvenir on couche sur des matelats tressés de paille couverts d'étoffe de coton ou de soie en appuyant la nuque sur des oreillers en bois en forme de berceaux qui ont en haut 8 pouces et en bas 12 pouces de long, 6 pouces de haut et 4 en bas 7 pounces [86]

d'épaisseur; il y a en haut un creux d'un pouce où on met un petit coussin de soie ou de coton rempli de coton Quand la femme porte la pièce d'étoffe, qui pend par derrière, audessous de la blouse celle ci forme une bosse de sorte qu'au commencement je croyais voir partout des femmes bossues. Quelque pauvre que soit la femme elle porte toujours plus ou moins d'ornements dans les cheveux. On ne voit nulle part ici une trace de la saleté chinoise tant les hommes que les femmes vont tous les jours aux bains publiques et leur extrême propreté leur donne un air d'élégance; l'intérieur de leurs maisons respandit de propreté et sans doute il n'y a aucune nation dans le monde qui soit plus propre que la nation japonaise et malgré tout cela il y a au Japon plus de maladie cutanées que dans aucun autre pays du monde et je n'exagère pas si je dis qu'un tiers de toute la population est affecté par la gâle; mais cette affreuse maladie n'attaque que la peau et on voit en général que les personnes galeuses respandissent de santé et sont plus fortes que celles qui n'ont pas la gâle. On croit que cette maladie provient de ce qu'ils se nourrissent presque exclusivement de porc et de riz, par ce qu'il n'y a ici point de moutons ni de boeufs ou vaches. Quand on se promène dans la ville il faut prendre garde de ne pas être touché par des galeux. Il y a ici assez de poneys et qqs mulets, mais on les employe que pour monter ou pour porter des fardeaux. Je n'ai pas encore vû des attelages de chevaux ou de mulets et je vois partout des fardeaux mis sur des charrettes à 2 roues lesquelles sont tirées et poussées selon leur poids par 3, 4, ou 6 ouvriers qui en mouvant le véhicule font continuellement des exclamations pour faciliter leur travail en tirant et poussant ainsi au tact. Le peuple paraît [87]

être très paisible et partout où l'étranger va il est

accosté de droite et de gauche par l'exclamation "ohio" (bonjour); en prononçant cette salutation on courbe la tête presque entre les genoux et la tient ainsi ½ minute. Quand on s'est arrêté qqe part et s'en va on dit "sainara" (adieu) en accompagnant ce mot de nouveau d'une profonde courbure. La plupart des rues est macadamisée et au bout de chaque rue il y a de grandes portes de bois pour être fermées en cas de tumulte. Toutes les maisons sont en bois et à un ou deux étâges; quelques unes sont peintes mais la plupart ne l'est pas; les fenêtres ont du papier très fin au lieu de vitres.

Les boutiques sont tout à fait ouvertes et n'ont pas de parois sur la rue. Au près de chaque porte il y a une masse de seaux remplis d'eau pour le cas d'incendie. Presque dans chaque rue il y a un grand puits avec de la bonne eau. Au près de chaque puits il y a une ou 2 auges dans lesquelles les femmes lavent du linge. Tout le monde va à pied et on ne voit que rarement un palanquin de bambou porté par 2 hommes; ces palanquins sont en forme de petits traîneaux; les 2 cotés sont ouverts et il y a des treillages de bambou; il y a aussi un petit toit; on s'assied sur la chaise les jambes pendants en bas. Il y a partout dans les rues des pissoirs de bois qui sont tenues très propres. On voit partout dans les rues des gargôtes en plein vent consistant dans une caisse de bois dans laquelle se trouve un petit poêle de fer et là dessous une poêle avec 6 formes rondes dans laquelle on fabrique les gateaux. On voit beaucoup de boutiques où l'on vend des arbres nains aux branches desquels on a donné une [88]

forme curieuse. A chaque porte de la ville il y a une garde d'env= 12 soldats armés de sabres et de poignards; il y a devant chaque porte 2 canons de bronze.

On voit ici beaucoup d'hommes tatoués mais ce sont pour la plupart des palefreniers qui suivent leurs cavaliers à la course pendant toute la journée et qui à cette occasion se défont de tous leurs habits à l'exception de la ceinture qu'ils portent autour des reins et pour ne pas paraître tout nus ils se tatouent tout le corps de sorte que, vûs à qqe distance ils paraissent être habillés.

Dans presque chaque rue de la ville japonaise

il y a un ou plusieurs bains publics dont les portes restent ouvertes et ne sont substituées que par un rideau que les étrangers curieux sont à liberté de lever pour regarder aussi longtemps qu'il leur plait comment on se baigne dans la grande salle des bains. Dès le matin jusqu'au soir on voit y entrer une masse d'hommes et de femmes qui se déshabillent completement les uns auprès des autres et mettent leurs habits dans les niches dont les murs sont munis. Dans la simplicité de nos premiers ancêtres Adam et Eve, avant qu'ils avaient mangé de la pomme fatale, ils vont ensuite dans la cabinet ouvert qui se trouve dans un coin de la salle et en reviennent avec un seau contenant de l'eau chaude et ils commencent ensuite à se laver tout le corps en parlant ensemble en faisant semblant de ne pas savoir qu'ils sont nus. Aussi trouvent ils tout naturel que les étrangers les observent et la présence de ces derniers ne leur cause pas la moindre gêne et ne provoque pas de leur part la moindre observation. Ainsi, à l'inverse des moeurs dans le reste de l'Orient, le jeune homme ne voit pas seulement sa fiancée avant le mariage mais il peut aussi examiner tout son corps et se satisfaire si celui ci lui plait, tous les [89]

rappports. La chambre des bains ressemble à celles dans les bains russes seulement elle est mille fois plus propre et il n'y a point de bancs ou de siège; tout le monde se lave assis les cuisses sous les hanches ou debout.

Dans les chambres des maisons japonaises il n'y a point de meubles excepté une petite cuisine portative, de 2 pieds 9 pouces de long et de 16 pouces de large, contenant 2 petits poeles sur lesquels on cuit le riz et bouillit l'eau pour le thé. Presque toutes les chambres sont de la même grandeur et du moins toutes celles que j'ai vûes contiennent 8 nattes de bambou, dont chacune a 3½ pieds si de large & 6 pieds de long; partout dans les maisons règne la plus extrême propreté; toutes les portes et toutes les fenêtres de papier sont ouvertes pendant toute la journée mais telle est la salubrité du climat que personne ne se refroidit. Les rues ont ici de 20 à 60 pieds de large. Il y a une certaine aise dans toutes les classes de sorte qu'on ne voit presque pas de mendiants dans les rues.

Les journées pluvieuses, les coolies mettent de grands chapeaux de bambou & lient autour du cou et au-

tour du ventre des collets de paille de 2 pieds de long sur lesquels l'eau de la pluie découle sans les mouiller Monsieur Gruart ↓ d'ici ↓ auprès duquel je suis accrédité par Messrs Trautmann & Co de Shanghai, m'invita à faire un tour de promenade dans les environs de la ville; nous partîmes à pied à 3½ h. p.m. et ne rentrâmes qu'à 7½ h. du soir. En passant par la ville nous nous arrêtâmes ¼ d'heure à la porte d'un bain public pour admirer les moeurs simples de ce peuple. A peine étions nous sortis de la ville que nous vîmes l'immense vulcan [90]

Fusiyama, qui semble être tout près bien qu'il soit à une distance de 80 miles; on voit très haut audessus des nues son immense sommet couvert de neige, qui a une hauteur de 14177 pieds, son cratère a 3300 pieds ↓ de long et 1800 de large ↓ et une profondeur de 1050 pieds. Le mot Fusiyama signifie Rivage de la Croix" (Cross shore). Les environs de la ville sont magnifiques et la vûe est partout fort belle; le sol consiste partout d'une excellente terre noire des plus fertiles; le produit le plus cultivé est naturellement le riz, qu'on sème d'abord très serré ↓ dans des nurseries ↓ et aussitôt que les nouvelles plantes atteignent 3 ou 4 pouces de haut on les transplante en des lignes séparées d'un pied les unes des autres et les tient toujours sous eau presque jusqu'à la maturité du riz faute de fumier on engraisse ici les champs de riz avec des cosses de fèves et de pois. On cultive ici en outre beaucoup de colza et de froment qu'on ne sème point comme en Europe mais dans des lignes séparées les unes des autres de 18 pouces; aussitôt que — comme à présent— le froment s'approche de sa maturité on plante dans l'espace entre les lignes des fèves de sorte que, lorsqu'on moissonne la première récolte la seconde est en pied de cette manière on peut facilement recueillir 3 et 4 récoltes par an. Les champs sont entrecoupés de magnifiques bosquets d'arbres, parmi lesquels il y a un vaste nombre qui sont originaires du Japon; il y a surtout une masse de différentes sortes de pines et de sapins; il se distingue parmi ces premiers les espèces appelées Hinokki et Kiakki; nous vîmes un sapin qui était dressé de telle sorte qu'il n'avait que 3 pieds de haut tandis que ses branches couvraient comme un éventail une espace de 20 pieds carrés. On voit partout des Camélias, qui atteignent souvent une hauteur de 30 et même 40 pieds; Monsieur Gruart m'assure même qu'il a aû un

[91]

arbre de Camelia, dont le tronc avait 1 pied en diamètre. Le bambou, la canne Rattan, le palmier d'Areca ou de Bétel, l'oranger ↓ le chataignier ↓ etc croissent ici partout en masse

On voit partout des masses innombrables de "Farnkräuter, qui portent leur sémence sous les feuilles comme si c'étaient de petits vers, beaucoup de magnifiques roses dont les arbustes n'ont point d'épines. Comme on emploie en Europe les branches du bouleau comme un symbole de bons vœux à la fête de ↓ la ↓ Pentecote, ainsi on met ici à la Nouvelle Année dans les chambres, devant les portes et le long des rues des branches de bambou et des Fernkräuter comme symboles de félicitation.

Nous vîmes aux deux côtés du chemin beaucoup de fraises mûres mais celles-ci n'avaient pas le moindre goût  
Nous passâmes beaucoup d'idôles en pierre établis sur des piédestaux aux inscriptions en chinois ou du moins en caractères chinois. Dans chaque bosquet d'arbres bien situé on est toujours sûr de trouver un ou deux temples; ceux-ci sont petits, en bois et ornés de belles ciselures qui représentent des monstres. Nous aussi à côté du chemin le fameux monument sur les 4 côtés duquel il y a des inscriptions en caractères chinois dans lesquelles le gouvernement ordonne de tuer tous les étrangers; c'est un piédestal de 6 pieds de haut et de 2½ pieds carrés sur lequel se trouve une capitale de 3½ pieds en diamètre en forme d'une rose, surmontée par la statue d'une divinité. Ce monument paraît être érigé il y a 2 siècles au temps du massacre et de l'expulsion des Chrétiens.

Ce n'est pas vrai que les oiseaux ne chantent pas ici nous avons vû une alouette qui chantait très bien. Tant dans la ville qu'à la campagne toutes les maisons sont en bois, mais tous les toits sont de magnifiques tuiles cuites de couleur bleuâtre, qui donnent aux toits l'apparence de chefs l'oeuvre d'art; ces tuiles

[92]

sont à demi rondes et on les joint par de plus petites et plus rondes de sorte que chaque ligne de tuiles forme une espèce de gouttière; les tuiles en bas portent des ornements.

Les Japonais sont évidemment, comme les Chinois, de race mongole et ils ont les yeux petits mais moins obliques que les Chinois. Ils se disent les descendants de pauvres pêcheurs et renferment souvent dans les lettres qu'ils envoient l'un à l'autre de petits poissons séchés comme souvenir de leur origine et comme exhortation à

la modestie. On voit les femmes filer le coton comme dans les Indes; elles sont toujours assises à ce travail les cuisses sous les hanches de sorte que le bas pied saillit sous un angle de 90°.

Les Japonais ont les moeurs faciles et on peut se procurer sans la moindre peine autant de femmes qu'on veut. La prostitution n'est point regardée ici comme un vice ou comme une infamie et les parents pauvres vendent sans le moindre scrupule aux bordels pour un certain nombre d'années leurs filles quand celles-ci n'ont pas encore tout-à-fait acquis l'âge nubile, de sorte que la formation de leur corps se trouve arrêtée et elle restent faibles et difformes. Les parents en retirent une certaine somme non seulement par le prix de la vente mais aussi par la part qu'ils prennent du gain de leur fille au bordel et très souvent renouvellent ils le contrat de cession pour 2 ou 3 ans à l'expiration du premier pacte. Comme les hommes regardent cette manière d'agir comme toute naturelle il arrive très souvent qu'ils prennent des bordels leurs femmes légitimes. Les européens ici sont obligés de prendre leurs concubines des bordels en payant une somme stipulée à une espèce de douane instituée à cet effet par le gouvernement; aucune femme ne peut se donner à un étranger sans avoir obtenu [93]

un permis de cette douane; mais celle-ci est très facile et on y loue une femme pour une jour ou pour un mois ou pour un an comme l'on veut. Si on veut avoir une autre femme celle-ci doit d'abord formellement entrer dans un bordel avant qu'on puisse l'en retirer en payant à la Douane. Les concubines des étrangers sont appelées ici "Rashermen" (brébis) et ce mot est sans doute une corruption de Russian-men entendu que les russes étaient une des premières nations qui mirent pied à terre au Japon.

Nous passâmes une forge japonaise où nous vîmes un soufflet d'une construction singulière; c'est une caisse ↓ formée ↓ de 3½ pieds de long et de 14 pouces de large dans laquelle il y a sur la planche d'avant et de derrière un trou pour l'entrée du vent et en s'asseyant sur un escabeau on manie aisement une poignée qui se trouve à la caisse et en la tirant à soi et en la repoussant l'air sort toujours avec force par un petit canal souterrain pour animer

le feu qui se trouve par terre dans un trou sur l'issue du canal.

Les chemins sont partout bons et on voit bien que le gouv<sup>t</sup> en a soin. Nous parvinmes à 7 h. du soir au grand village de Hadingaia situé sur la grande chaussée qui relie Yokohama à Yeddo; elle est assez inégale mais pourtant sublime en comparaison avec les routes en Chine. Mais il n'y a pas de voiture ici; tout le monde monte à cheval ou va à pied.

Même dans la campagne on voit beaucoup de galeux

[94]

Yokohama Mardi 6 juin. Depuis mon arrivée ici nous avons eu tous les jours une pluie abondante et il paraît qu'il pleut au Japon 365 fois par an. Hier et aujourd'hui je suis sorti malgré la pluie pour faire des emplettes d'objets laqués qu'on ne fait nulle part aussi bien qu'au Japon. J'en ai acheté la plu= part ce matin et ne voulant pas les porter moi-même j'appelai un cooli pour s'en charger; il s'en présenta sur le champ une douzaine mais je vis avec horreur que tous étaient infecté de la gâle et ce ne fut qu'avec beaucoup de peine que je trouvai enfin un garçon qui ne l'avait pas. Même tous les boutiquiers et boutiquières chez lesquels je fis des achats en souffrant et je suis donc aprésent presque sûr que du moins  $\frac{3}{4}$  de toute la population japonaise en est infecté. J'ai fait mettre chaque objet à part dans une caisse et je mettrai toutes ces petites caisses dans une grande que je prendrai avec moi en Europe

A cause de l'abondante pluie toutes les rues sont au plus haut degré boueuses et à mon grand désagrément j'ai toujours les pieds mouillés.

J'allai ce soir avec M<sup>r</sup> Gruart ↓ et un Monsieur suédois ↓ au theatre Japonais c'est une maison en bois de 60 pieds carrés. Je payai pour nous 3 une piastre d'entrée, bien qu'on demandât 3 itzebous. Ce théâtre est très different des théâtres chinois, par ce qu'il y a ici une scène de 20 pieds de long et de 60 de large, en outre toile, coulisses et décorations comme en Europe mais de qualité bien inférieure; au lieu des beaux tableaux qui se trouvent sur les toiles en Europe il y a ici ↓ au milieu de la toile ↓ des inscriptions japonaises en caractères chinois d'une grandeur de 3 pieds et à l'entour des hierogpyphes de moindres dimensions entrecoupés de peintures de fleurs

Dans tout le theatre il n'y a ni banc ni chaise  
et tant le parterre que les galleries en bas et en haut  
[95]

sont tapissés de matras de bambou de 6 pieds de long  
et de 3 de large sur lesquelles les spectateurs s'assient  
les cuisses sous les hanches et ils se trouvent de  
cette manière plus à leur aise que dans les meilleurs  
fauteils. Mais immédiatement devant la scène  
et parallèlement avec elle on a établi avec des lattes;  
qui se trouvent fixées à 18 pouces audessus du  
plancher, 24 partitions dont chacune peut con-  
tenir 4 individus assis à la japonaise; le bénioir  
contient de chaque côté 20 de ces partitions et  
aux 2 galleries et à l'amphithéâtre en haut il y en  
a en tout 35 chacune à 4 places; ainsi je compte  
que le théâtre peut contenir en tout presque 500  
personnes. Ne pouvant pas nous asseoir comme les ja-  
ponais nous nous mêmes vus une de ces lattes. La toile  
ne fut pas levée mais un individu l'enleva faci-  
lement en la poussant d'un côté de la salle à l'autre.  
On représenta seulement des pièces burlesques  
et c'étaient d'abord 3 coolies qui jouaient aux dés  
sur une natte dans la rue et comme il est défendu de  
jouer dans la rue un officier de police vint les ar-  
reter; mais il ne tarda pas de se laisser séduire à  
prendre part au jeu et bientôt il perdit non seule-  
ment tout l'argent qu'il avait sur lui mais encore  
ses habits; après l'avoir tout à fait dévalisé les  
coolies le laissèrent nus dans la rue et priver la fuite  
alors arriva un officier supérieur de police au-  
quel il dit qu'il avait été volé et ctra. Les acteurs  
connaissaient parfaitement leurs rôles et je restai fort  
content de leur exécution; ils n'avaient certainement  
pas besoin de souffleur personnage inconnu aux  
japans et aux chinois; leurs pantomîmes étaient  
superbes; il n'y avait rien d'affecté  
on ne vît aucune trace des princiers costumes chinois  
[96]

tout le monde était habillé comme dans la vie ordi-  
naire et on n'apercevait pas non plus l'affectation  
dans le langage comme en Chine. A la conclusion de  
chaque acte il y avait un interval ou entreacte  
d'une demie heure. Pendant ces entreactes la salle  
avait l'aspect d'une petite république; bon nombre  
d'hommes alla à la scène pour causer avec les  
spectateurs; des enfants qui couraient çà et là en

criant. On colportait du thé et de très bonnes confitures mais on devait payer extra pour ces rafraîchissements. L'orchestre ↓ en bas à 60 té de laseème ↓ se composait d'un violon d'une espèce de petit tambour et une flûte et un nombre égal d'instruments jouait dans une loge voilée à droite de la scène. Il y avait de l'autre coté 2 loges destinées sans doute pour les fonctionnaires du rang supérieur. Il y avait bon nombre de femmes parmi les spectateurs par ce que le sexe est parfaitement émancipé au Japon; mais les rôles de femmes étaient remplis par des hommes travestis. Des vendeuses d'oeufs s'approchaient de temps en temps de nous pour nous offrir leur marchandise et quand nous refusions d'en acheter elles nous faisaient souvent des propositions accompagnées de gestes qui feraient rougir le diable. Yokohama Mercredi 7 Juin. M<sup>r</sup>. Sternes américain, M<sup>r</sup>. Lind anglais et moi nous allâmes ce soir au quartier des prostitués appelé Yankiro, qui consiste en plusieurs rues, dont la principale au milieu un très beau et long jardin de fleurs qui n'a cependant qu'une largeur de 20 pieds; aux issues de ce quartier il y a des portes sevérement gardées par une masse d'officiers de police qui se trouvent stationnés dans des maisons de garde adjointes dans lesquelles ils ont des offices; ils tiennent un catalogue de toutes les putaines dont aucune ne peut sortir [97]

sans avoir obtenu un permis, pour lequel elle est obligée de payer 1\$ si c'est pour une nuit, 5\$ si c'est pour une semaine ou 12\$ si c'est pour un mois. Elle doit payer autant au propriétaire des bordels qui a pris à ferme le monopole de ↓ ce ↓ commerce de prostitution et qui en paye au gouvernement des draits qui ne s'élèvent pas à moins de 20/m \$ p<sup>r</sup> an; il tient dans les nombreux bordels 900 filles et ainsi il paye environ 6\$ p<sup>r</sup> tête au gouvern<sup>t</sup>. Il a des bordels de 1<sup>er</sup> rang dans lesquels on paye 1 itzibou, de 2<sup>d</sup> rang où on paye 8 tempos et de 3<sup>ème</sup> où, selon l'apparence du visiteur, on paye de 2 à 4 tempos ou de 27 à 54 Centîmes. Comme toutes les autres maisons de la ville les bordels sont en bois; ceux de 1<sup>er</sup> et le 2<sup>d</sup> rang sont à 2 étages, ceux de 3<sup>ème</sup> classe à 1 étage. Les premiers ont 80 pieds carrés et ont au milieu un étang de 30 pieds de large et de 40 de long ou un jardin aux fleurs des mêmes dimensions; à l'entour de cette espèce de cour il

y a un vaste nombre de tout-petites chambres, dont des nattes de bambou et une couchette couverte d'un matelas et un petit oreiller forme tout l'ameublement. Il y a en outre dans chacune de ces grandes maisons qq's salles à manger et 2 salles de danse qui sont sans un vestige de meubles autres les nattes, par ce qu'on dine au Japon assis à terre. Les murs des salles sont magnifiquement peints et il y en a une dont les 4 murs et le plafond ↓ semblent ↓ couverts de'éventails; devant cette salle il y a un écrin, de 25 pieds de lang et de 8 de haut, en bois sur lequel sont ciselés différentes espèces d'oiseaux avec un art admirable; c'est un véritable chef-d'oeuvre et j'en donnerai volontiers 200 Roubles [98]

à Petersbourg, mais la grande difficulté est d'y transporter cette masse de bois. Les filles de ces meilleures maisons se promènent autour de l'étang ou sont assises à ses bords; on n'y trouve que 30 à 40 dans chaque maison, par ce que ces établissements en fournissent à tous les résidents étrangers ici et à tous ceux qui, même ne restant que qq's semaines au Japon, veulent avoir une femme à eux pendant ce court laps de temps. On se loue ici dans ce bût un bungalow pour un mois, ou bien on laisse la femme venir chaque soir à l'hôtel pour en faire la compagne pendant la nuit. Elles sont vetûes espèce de chemise d'étoffe de coton colorée sur laquelle elles portent une robe ouverte en forme de robe de nuit aux couleurs vives, qu'elles serrent avec une longue et large écharpe de telle sorte autour du corps que, à l'inverse de la mode en Europe la partie de la robe audessous de la ceinture est tellement liée au corps qu'elle y semble collée de sorte que les femmes peuvent à peine marcher; leur abondante chevelure noire n'est jamais tressée et toujours ajustée par une masse d'ornements et souvent avec 4 ou 6 baguettes dorées qui ressemblent à des flèches et on 14 à 16 pouces de long. Les bordels de 2<sup>d</sup> rang n'ont au 1<sup>er</sup> étage du côté la rue que des chassis tendus de papier qu'on ouvre toujours le soir en les poussant d'un côté ou de l'autre; devant les maisons et à 2 pas des chassis ↓ souvent la façade du 1<sup>er</sup> étage consiste en simple treillage et il n' y a poins des chassis ↓ on a établi des treillages de bois qui sont couverts

Dans les chambres ainsi ouvertes on voit assises à 2 pas des chassiss de longues files de jeunes filles moins belles et agaçantes et plus flétries mais beaucoup mieux habillées et plus ornées que leurs camarades dans les maisons de 1<sup>er</sup> rang; elles y sont assises [99]

comme des automates et paraissent insensibles à tout ce qui les entoure et font semblant de ne pas observer la foule qui les contemple par le treillage. Dans les salons à l'intérieur de ces maisons nous trouvâmes une masse d'autres filles assises et comme leurs camarades devant les chassiss chacune d'elles avait devant soi une petite caisse magnifiquement laquée et contenant une espèce le petite chaudière et une grande coupe d'étain ainsi qu'une petite pipe en bois à la tête d'étain; les unes se levèrent pour caresser les visiteurs, les autres fumaient ou restaient assises immobiles. Il n'y a qu'un petit nombre de maisons de 1<sup>er</sup> rang, mais il y en a beaucoup de 2<sup>d</sup> et plus encore de 3<sup>eme</sup> rang. Ces dernières consistent sans exception de long batiments contenant 2 corridors ↓ parallèles ↓ sur chacun desquels il y a 16 chambres et dans chacune de ces chambres sont assises de 3 à 6 ou 7 filles de qualité ordinaire, qui me paraissaient être presque toutes syphilitiques; elles portaient des sandales comme celles de 1<sup>er</sup> et de 2<sup>d</sup> rang mais des robes ↓ bleues aux collets rouges ↓. Leurs chevelures étaient moins ornées; les portes de ces chambres étaient ouvertes et en les fermant en les poussant de côté comme les chassiss; audessus de chaque parte lanterne de papier aux caractères japonais; une foule immense de coolis et bonnombre de matelôts se pressait sans cesse dans ces corridors et entraient dans les chambres où ils étaient l'objet des caresses des filles. Sur les murs des chambres on trouve souvent des inscriptions: "Omanko Number one", "Osanko long" etc. Dans les chambres des tous les bordels on trouve de petits sanctuaires avec 2 idoles de figure d'homme et 1 ou deux idoles en forme de "pénis", par ce [100]

que ce dernier Dieu est beaucoup vénéré au Japon (Nipon) et surtout par les prostituées; ce Dieu est souvent représenté en forme d'homme assis et ce n'est qu'en le regardant attentivement qu'on observe qu'il a en même temps la forme d'un pénis.

Yokohama Samedi 10 Juin 1865. La monnaie au Japon est l'itzibou en argent qui équivaut à 16 tempos, dont chacun a 100 monnaies de fer "Cash"; bien que la valeur intrinsèque de la piastre mexicaine soit 3 Itzibous on ne donne que ↓ 2 Itz 2 à ↓ 2 Itzibous 5 Tempos p<sup>r</sup> Piastre, de sorte que le gouvernement gagne 35% sur l'échange au préjudice du trafic dans les marchandises d'exportation qui doivent être payées en piastres. Mais comme en vertu des traités l'échange des piastres contre les itzibous doit avoir lieu selon la valeur réelle des 2 monnaies le gouv<sup>t</sup> japonais — pour empêcher les ambassadeurs et les consuls étrangers de s'en plaindre — permettant à chaque ambassadeur d'échanger 2000\$ p<sup>r</sup> mois, à chaque Consul général 1500 p<sup>r</sup> mois et à chaque vice consul 1000\$ p<sup>r</sup> mois à 3 1/10 Itzibous p<sup>r</sup> \$, de sorte que chaque ambassadeur gagne de cette manière un extra de 8000\$, chaque Cons= gen= 6000\$ et chaque ↓ vice ↓ consul 4000\$ p<sup>r</sup> an. Le gouv<sup>t</sup> japonais dans sa sagesse a inventé ce fin moyen de corruption pour imposer au commerce étranger les plus criantes injustices.

Je visitai hier près le diner de nouveau theatre qui était comble; j'obtins une place dans la galerie pour 1 itzibou; on représenta d'érêchef des vaudevilles et je devais de nouveau admirer l'immense à plomb et mémoire des acteurs qui semblent nés pour la comique et récitent de longues pieces sans jamais être en embarras d'un mot. Le japonais est d'un excellent naturel et toujours qui; je ne pense donc [101]

pas qu'ils puissent représenter les pièces dramatiques avec le même succès. Ce qu'il y a de très curieux au théâtre japonais c'est qu'il y a des 2 cotés de la scène des hommes avec de longues perches au bout desquelles se trouve fixée une chandelle et quand on veut donner plus de relief à un personnage ils tiennent les chandelles devant lui. Sur la paroi extérieure du théâtre il y a une dizaine de tablette avec des inscriptions. A ce théâtre je sentis pour la première fois une douleur à la jambe qui me parut être la morsure d'une puce.

J'allai hier à la Douane, vaste bâtiment ↓ en bois ↓ à 1 étages; tous les chassis sont tendus de papiers blancs; rien de plus curieux que de voir la masse d'employés tous assis par terre sur les nattes en écrivant sur des tables

qui n'ont qu'à peine 12 pouces d'élévation.

La monotonie des rues est interrompu ici par les ↓ exclamations ↓ des Coolis qui en poussant et en tirant de lourds fardeaux crient continuellement en cadence pour laisser sortir l'air des poumons; aussi par les officiers de police qui, étant de service, parcourent sans cesse les rues en poussant sur la terre leurs grands et lourds batons en fer, lesquels produisent un grand bruit par les grands anneaux de fer qui y sont attachés.

Yokohama 10 Juin. J'allai aujourd'hui en société de 2 français et d'un irlandais à Kanagava pour voir le passage du Taïcoun qui se rend de Yédo à Osaca avec un ↓ grand cortège ↓ nous allames à pied bien que eussions à faire 8 miles allers et retourner. La route nous conduisit ↓ presque ↓ continuellement sur de petites digues à travers des rizières entrecoupées de beaux bosquets; partout nous jouîmes du plus beau panorama. Les fleurs sont ici bien plus belles que dans les autres pays mais elles sont parfaitement sans parfûm; aussi tous [102]

les fruits du Japon sont parfaitement sans aucun goût; le riz japonais est le meilleur du monde. On dit que le Japon est la patrie de la cigogne mais je n'en ai pas encore vû et il parait que cet oiseau émigre d'ici ↓ dans le Nord ↓ au printemps et ↓ qu'il ↓ revient en automne. Après une heure de marche nous parvinmes à un petit bosquet qui, par les bons soins du consul d'Angleterre avait été mis à la disposition des étrangers qui voulaient voir le passage du Taïcoun. Ce bosquet se trouve à coté du taïkado (la grande Chaussée); il s'y assembla plus de cent étrangers curieux. La suite du Chef de l'état était assez nombreuse et il pouvait y avoir 1300 officiers et soldats. D'abord venaient des coolies portant le bagage sur des perches de bambou, puis un bataillon de soldats, habillés de longues blouses blanches ou bleues, de pantalons noirs ou bleu foncé liés aux chevilles; bas bleu foncé, sandales de paille, chapeaux ↓ láqués ↓ de bambou, fusils, sabres et tornustre sur le dos; les officiers portaient une espèce de Chemise blanche, là dessus un habit de ↓ fûn ↓ calicot jaune ensuite une robe de Coton bleu du ciel qui allait jusqu'aux genoux; des pantalons bleus liés aux chevilles, bas bleu foncé et sandales de paille; ils avaient dans la ceinture un sabre ↓ ou 2 sabres ↓ et un long poignard; sur l'habit de dessus on voyait de petits ornements blancs

ou jaunes; ils portaient un grand chapeau de bambou presque plat et laqué attachés par des bandes fixées au menton. Ensuite venaient de nouveau des coolies avec du bagage; après aux des officiers supérieurs à cheval habillés de longues robes blanches avec des inscriptions rouges sur le dos; ensuite 2 bataillons de lanciers à pied, quelques pièces de canons, de nouveaux deux bataillons de fantassins; des coolies portant des ↓ grandes ↓ caisses laquées

[103]

de nouveaux des lanciers à pied habillés d'habits noirs, bleus, rouges etc, de nouveau de dignitaires ↓ à cheval ↓ en robes blanches avec des hieroglyphes rouges sur le dos; ensuite un bataillon de soldats aux grandes blouses blanches; on mène ensuite 4 beaux chevaux de selle couverts de couvertures noires; ensuite un bataillon de soldats en habits noirs; ensuite viennent 4 magnifiques palanquins laqués et après on porte un étendard en forme de fleurs ↓ de lis ↓ de metal doré audessous de laquelle flottent des "Trottelu" de soie rouge. Vint ensuite le Taïkoun monté sur un beau cheval brun; il paraissait être âgé de 20 ans, avait belle figure mais un peu foncée. il portait une ↓ brodée d'or et avait une croix rouge sur le cos ↓ robe blanche et chapeau rond laqué de même couleur, ↓ il était environné d'une vingtaine de grands dignitaires ↓ ensuite vint encore un bataillon de soldats et la procession était terminée.

Les "Bettos" ou palefreniers courent toujours derrière les chevaux; ils se débarrassent dans leur course de tous leurs habits et ne retiennent qu'une étroite ceinture autour des reins; ils ont tout le corps tatoué de dragons et d'images de divinités aux couleurs bleues et rouges; ces tatouememês sont exécutés avec grand art et finesse

13 Juin. Tous les voyageurs qui reviennent de Yeddo racontent qu'ils ont vû à coté de la route 3 cadavres d'hommes assassinés. Ces assassinats eurent lieu à la processions du Taïcoon. Un officier vit un Coolie passant à travers la route devant son cheval et aussitôt il donna ordre à un de ses serviteurs de l'abattre. Le serviteur fit des remontrances et l'officier exaspéré

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le tua d'un coup de sabre et abattit ensuite le

coolie. Quelques minutes après survint un officier supérieur lequel, en voyant les 2 cadavres, s'informa à leur égard et ayant appris qu'ils avaient été les victimes de la fureur de l'officier subalterne il commanda à ses gens de donner à celui ci un coup de lance à travers le cou ce qui fut fait sur le champ. Ces 3 cadavres sont couverts de nattes et attendent encore leur sepulture.

A l'inverse de la croyance répandue dans tout le reste du monde les japonais sont persuadés que la couleur, et surtout celle à l'hui le, compromet la solidité de leurs bateaux et c'est ainsi qu'on ne voit jamais ni navire ni barque japonais qui soit peint; s'ils achètent un bateau à vapeur c'est leur premier soin d'en effacer toute trace de couleur. Outre les chaises que j'ai déjà décrites il y a au Japon encore une autre sorte de palanquins beaucoup plus lourds, tout couverts et portés par 4 hommes; ces palanquins appelés "Norimons" sont dans le genre des "palkis" de Calcutta, mais laqués et beaucoup plus jolis.

Dans les écuries japonaises les chevaux sont toujours placés de sorte que leurs têtes se trouvent invariablement là où se trouvent les queues des chevaux en Europe; on leur donne leur nourriture dans un panier qu'on fait descendre du toit et aussitôt qu'ils ont assez mangé on leur attache la tête de telle manière qu'ils ne peuvent pas se coucher

Yokohama 14 Juin Il y a encore une autre sorte de palanquins au Japon appelée "Norimon" en forme "kibitka" et tressée de bambou de 6 pieds de long, 4½ de haut et 4 de large avec un toit de bois laqué<sup>2</sup> noir<sup>1</sup>. Il y a de chaque coté des portes à coulisses ↑ aux fenêtres dues de papier ↑ [105]

devant lesquelles se trouve un rideau de bambou qu'on peut tirer en haut (monter). Il y a de front également une fenêtre tendue de papier devant laquelle se trouve un rideau de bambou et devant celui-ci de nouveau un rideau de papier noir huilé. Dans le coté derrière il n'y a que 2 petites ouvertures dans le treillage de bambou pour le passage de l'air. L'intérieur n'est garni que d'une matre sur laquelle on s'assied à la japonaise d'un petit coussin de velours attaché à la paroi contre lequel on appuye le dos et de 2 petits ↓ morceaux de bois ↓ couverts de velours ↓ fixés de 2 coté sur lesquels on peut mettre les bras.

Mons= Grauert, son ami le suédois ↓ Mr Latouche ↓, un belge d'Anvers qui ne fait que d'arriver et moi nous fimes cet après-midi une

longue excursion; nous nous rendimes d'abord à bord de la barque "Queen of Avon" où j'engageai mon passage pour San Francisco moyennant la bonne somme de \$200 — mexicaines et nous partimes ensuite en bateau pour Kanagava, grand village situé de l'autre coté du petit golfe qui fait partie du grand golfe de Yéddo. C'est sur l'emplacement de ce village qu'en vertu des traités devrait être bâtie la ville de Yokohama, mais le rusé gouvern<sup>t</sup> japonais qui ne voulait pas que les européens soient établis à Kanagava par où passe la grande chaussée de Yeddo, s'était hâté de faire construire sur l'emplacement actuel de la ville de Yokohama, des maisons et des jetées ou moles de grande solidité dans la mer de sorte que tout était préparé à l'arrivée des étrangers ici tandis qu'on n'avait ↓ rien ↓ fait à Kanagava. Les européens s'étant une fois installés sont restés où ils sont. Les voiles japonaises sont tout différentes de celles des Chinois et elles consistent de longs morceaux de toile attachés ensemble avec de la ficelle; ces bateaux vont avec grande vitesse. Arrivés de l'autre coté nous allâmes à travers la campagne luxuriante couverte de champs semés de froment, de grains de colza et de riz. En regardant les champs de froment plus attentivement je vois que non seulement ce grain est planté en lignes séparées par des sillons de 18 pouces de large [106]

dans lesquels on cultive des fèves, mais les lignes elles même sont entrecoupées de places vides de 9 pouces de long qui se trouvent à des distances régulières et de telle sorte qu'après une espace de 9 pouces semée de froment suit toujours une place vide de 9 pouces. On bat le Colza sur les champs même en le foulant aux pieds et en brûle ensuite l'herbe. Celle-ci est toujours arrachée avec les racines, ce qui est un travail facile vu l'excellente qualité de la terre et sa constante humidité et en retirant la paille avec les racines on économise tout le temps qu'il faudrait pour en débarrasser les champs après la récolte. Les cendres de l'herbe sert comme fumier. Les pommes de terre croissent au Japon en abondance. Ce pays fourmille de cigognes qui sont ici des oiseaux sacrés et tellement aimés par le peuple qu'ils les peint sur toute leur porcelaine et sur tous leurs objets laqués et comme ils ne peignent presque rien que cet oiseau ils savent le représenter à merveille dans différentes positions. Nous entrâmes dans le magnifique temple de Bockensio situé dans un beau bosquet sur une haute colline près de la mer. Il est de bois au

toit de chaume de 3 pieds d'épaisseur et — comme ↓ sur ↓ tous les édifices japonais à la campagne — il y a sur ↓ tout le long de ↓ son faite une plantation de lis (fleurs de lis). En entrant dans la vaste cour qui précède ce temple je fus agréablement frappé par l'extrême ↓ ordre et ↓ propreté qui règnent partout et tandis que les temples chinois qui abondent de marbres et de richesses ne m'inspiraient que dégoût et horreur par leur décadence et extrême saleté je ne contempler sans enthousiasme ces temples japonais qui brillent par l'éclat de l'ordre et de la propreté bien qu'ils soient batis avec une simplicité vraiment rurale. Les prêtres habillés en robes blanches ayant les pieds nus et la tête tondue s'empressèrent de nous ouvrir les portes de l'édifice, dont le plancher et poli et le plafond de bois ciselé et non peint; 5 lanternes, de 6 pieds en diamètre, de papier blanc et rouge avec de grand caractères [107]

noir; ↓ sur ↓ l'autel Dieu de bois laqué noir se trouvent de grandes fleurs de Lotus richement dorées; derrière l'autel Dieu est de Sanctuaire également de bois laqué dans lequel se trouve grand nombre de statuette dorées de divinités et d'animaux sacrés et une masse de tablettes portant des inscriptions en caractères dorés et des fleurs artificielles. A gauche du Sanctuaire il y a une niche dans laquelle se trouvent plus de cent tablettes en forme de monuments funèbres qui portent les noms des personnes défunt lesquelles ont légué de l'argent à ce temple et au milieu de ces tablettes est placé la statuette dorée de Budha Sur une petite table devant cette niche se trouve dans des coupes de bois laqué et de porcelaine des offrandes consistant en 7 sortes différentes de légumes, de riz et de biscuits; à droite du Sanctuaire il y a une autre niche dans laquelle se trouvent collées au mur 3 images de divinités et devant chacune d'elles sont placé 2 repas à 7 sortes différentes de légumes de riz et de gateaux le tout dans de petites coupes laquées ou de porcelaine ↓ Il y avait en outre une offrande de toute une chevelure de femme ↓ Nulle part je n'ai pu découvrir une trace de poussière ↑ Tous les chassis sont tendus de papier parfaitement propre & sans déchirure ↑ Les prêtres, aussi, parmi lesquels il y a des vieillards et de garçons — se distinguent par leur amabilité et leur extrême propreté et présentant un contraste énorme envers les insolents infects et immondes Bonzes chinois. A côté du temple il y a 5 maisons, de véritables modèles de propreté, habitées par les Bonzes et — comme toutes les maisons au Japon — parfaitement dépourvues de meubles outre une petite

cuisine portative contenant un poêle en fer sur lequel on prépare le frugal repas. L'absence des meubles, qui exigent tant de place et qui, étant des objets de rivalité, coûtent des capitaux en Europe, facilite ici la vie et encourage le mariage par ce que les nouveaux mariés n'ont besoin entout et pour tout que de qqs nattes, d'une petite cuisine portative alimentée par des charbons de bois, dont à défaut de cheminée qu'il n'y a [108]

pas dans le pays, on laisse echapper la fumée par la fenêtre, et de 2 changes d'habits de coton qu'on achete pour qqs francs.

Le bosquet qui entoure le susdit temple consiste de maintes sortes differentes de magnifiques pins d'arbres de Camélias doubles et simples et de ce bel arbre appelé ici "maple", dont les feuilles, à present vertes, prennent en Novembre la couleur du sang et la conservent pendant plusieurs mois.

Les japonais aiment beaucoup le poisson crû et on croit que cette nourriture engendre la gâle, dont l'existence dans ce peuple le plus propre de l'univers, est autrement tout à-fait inexplicable.

Le riz remplace ici le pain inconnu aux Japonais La température varie ici de 75 à 84° à l'ombre; depuis qqs jours le thermomètre montre de 80 à 84.

M<sup>r</sup> Grauert eut un saignement de nez et ne voulant pas perdre du temps il pria son ami de lui arracher 3 cheveux de la nuque l'un après l'autre et à peine l'avait il fait que le nez cessa de saigner.

Ce ne sont que les officiers japonais qui portent des pantalons. Les civils ne portent jamais cet habit mais s'habillent d'une tunique de coton qui chez les coolies forment l'unique habit tandis que les gens plus aisés mettent là dessus une deuxième et souvent une troisième robe

Yokohama 17 Juin. J'achetai ce matin en revenant du bain de mer 2 poissons volants et en ayant coupé les ailes pour les secher et pour les preserver je me fis apprêter ces poissons pour mon déjeuner Ils étaient d'un goût excellent. En revenant ce soir je vis dans l'obscurité que ces ailes rependaient une lumière phosphorique [109]

Hara Madjeda 18 Juin Dimanche. C'est aujourd'hui l'anniversaire de la naissance du Taïcoon et tous les navires de guerre dans le port ainsi que les "Magstaffs"

des consulats sont pavoisés de toutes les bandières ayant le pavillon japonais (qui est blanc et a une lunc rouge au milieu) en haut à coté du pavillon national.

Il pleuvait aujourd'hui toute la journée et les rues étaient très boueuses mais néanmoins je me joignis à une partie d'excursion à Hagiogi distant env= 30 miles et situé dans le district des Soies. A cette partie prirent part Messrs Crane, Woods, Scott, Dowson, Banbus, un garçon du nom de Frank Hansard et moi. Je louai un "pony" à raison de \$6 par jour et nous partîmes vers 3¼, mon betto portant mon sac de nuit dans lequel je prés par precaution un échange d'habits et de chemise. La pluie avait diminué beaucoup et nous allions tellm' vûte que nous ne nous apercevions pas de la pluie et n'en aurions pas connû l'existence ne fût ce par les grande parapluies de bambou (au papier blanc huile portant en grandes lettres le nom du propriétaire) que nous voyions étendus dans les mains des passants. Nous passames bien tôt le Tokaido qui joint Kanagava à Yeddo et dès lors nous traversâmes la campagne par des chemins étroits qui la plupart du temps n'étaient que de simples sentiers nous ne tardames pas d'entrer dans le district de la Culti- vation des Soies et dès lors tous les champs étaient divisés, comme en Italie, dans des carreaux bordés par des murières dont on coupe les branches pour qu'ils n'atteignent qu'une hauteur de 5 à 8 pieds et aussitôt qu'ils sont agé de ↓4 ou 5↓ ans on les déracine et les remplace par de jeunes arbres, par ce qu'ici comme en Chine et dans les Indes on semble avoir la conviction que plus l'arbre est jeune [110]

mieux ses feuilles conviennent comme nourriture aux vers de soie. Les champs sont partout cultivés avec art; les abondantes pluies et le grand nombre de sources et de ruisseaux en fa- cilité ↓la ↓ cultivation; à défaut de bétail dont on pourrait employer le fumier on fertilise les champs par les herbes même qu'on arrache ou coupe et laisse pourrir ainsi que par l'urine d'homme qu'on recueillit soigneusement pour en asperger les terres. Comme il serait impossible de cultiver avec un égal soin tous les champs ou laisse à ceux d'un sol sablonneux ou mones fertile le temps de se reposer et c'est ainsi qu'on voit la campagne dans les lieux plus élevés entrecoupée de beaux bos- quets d'une immense variété de pins, dont la plupart est originaires de ce pays, de "maples", de Camelias et d'autres magnifiques arbres; quand on voit un bosquet d'une re- marquable beauté on peut toujours être sûr d'y trouver un temple; [↓ dans les champs ↓ parmi les bosquets on cultive le colza, le fro-

ment et grand nombre de différentes sortes de légumes] tandis que non seulement toutes les vallées mais aussi la plupart des pentes des collines formées en terrasses consistent de rizières, qui présentent partout un aspect admirable. Nous allâmes presque toujours au galop et parvinmes à 6¼ au grand village Hara Madjeda où nous nous arrêtâmes dans une maison de Thé pour y passer la nuit. Il n'y avait pas d'écuries mais on en improvisa à l'instant à l'aide de perches de bambou qu'on couvrait de nattes ou de planches et dans l'espace d'une heure tous les ponies étaient herbergés et attachés, à la manière de l'extrême Est, la tête là où doit se trouver la queue selon les règles européennes. La maison de Thé a 48 pieds de front, à 2 étages, couverte & chaume avec un parterre de lis tout le long de son faite. Dans la verandah dont le côté entier qui donne sur [111]

le rue consiste de portes à coulisses, on doit dechausser les bottes et les souliers parce qu'on voit devant soi, élevé de 2 pieds, le plancher du vaste salon de bois poli à l'huile et couvert de nattes de bambou d'extrême propreté; on y voit 2 brasiers dans des caisses de 3 pieds de long sur 2 de large sur lesquels on fait le thé; au milieu du salon un escalier en bois poli à l'huile conduit au 2<sup>d</sup> étage; à gauche on a fait à l'aide de portes à coulisses ou chassis tendus de papier une division dont la paroi opposée consiste de portes à coulisses qui donnent accès à grand nombre d'armoires où on met les couvertures, oreillers, ↓ Partout [ill. wrd.] ↓ plateaux de bois ↑ sur ↑ laqué; tout y est ordre et propreté; au delà se trouvent des étayeres un grand nombre de nattes de bambou couvertes de cocons de soie qu'on met dans de l'eau bouillante pour tuer le ver et pour enlever la soie par ce que si on ne tue pas le ver il détruit la soie et sort du cocon en papillon. Ce salon ↓ élevée de 2 pied ↓ occupe ¾ du rez de chaussée; l'autre ¼ est à fleur de terre et occupé par la cuisine et les ustensiles qui y appartiennent; par des barrique de "Saki" (espèce d'eau de vie dont il y a une sorte très douce et une autre très amère). Derrière la division des cocons se trouve le pissoir devant la porte duquel il y a toujours 3 ou 4 paires de sandales élevées de 4 pouces; on en met une paire en entrant dans le pissoir pour ne pas salir ses pieds; de côté il y a 2 chambres contenant des latrines consistant d'ouvertures de 2 pieds 8 pouces de long et de 15 pouces de large qui sont simplement coupées dans le plancher un corridor ouvert mène dans un appartement de

deux pièces de derrière; à côté de ri corridor se trouve une cûve avec de l'eau pure et une ... ↓ Kallo ↓ ... de [112]

bambou avec laquelle on puise de l'eau dans un lavoir de cuivre placé dans une sorte de caisse de 6 pieds de long et de 22 pouces de large avec des bords de 5 pouces de haut et placée obliquement de sorte que l'eau qu'on y verse ou éparpille en découle; audessus de cette caisse se trouve suspendu un petit panier contenant du sel japonais qu'on emploie pour nettoyer les dents. Enfin il y a une petite chambre de bain munie d'une cûve dans laquelle de l'eau pure coule par un tuyau; il y a une autre cûve dans laquelle on se place en puisant de l'eau de la grande cûve et en le versant par dessus le corps.

On nous logea dans un salon du 2<sup>eme</sup> étage, où nous soupames M<sup>r</sup> Crane ayant expédié par des Coolies une grande abondance de différentes sortes de viande rotie et de vin rouge. On donna ensuite à chacun de nous un oreiller de bois au petit coussin de matière de coton, mais impossible de dormir tant à cause des moucherons qu'à cause du Saki. Vers minuit on nous invita de passer dans la grande salle audessus de la cuisine où on avait établi 2 grandes moustiquaires qui nous arbitraient tous; ou nous donna aussi qq<sup>s</sup> couvertures que nous employames comme matelats et ne tardames pas de nous endormir d'un profond sommeil.

Hara Madjeda 19 Juin. Il avait plu toute la nuit et il pleuvait aussi aujourd'hui pendant toute la journée; néanmoins nous partîmes après le déjeuner à 10½ pour Hagiogi. Pour nous garantir un peu contre la pluie torrentielle nous [113]

achetames des manteaux de paille comme les ouvrières en portent qui labourent les champs pendant les pluies mois ces manteaux ne nous donnaient que peu de protection et nous étions bientôt mouillés jusqu'au os. Il y avait partout dans les chemins une profonde boue mais néanmoins nous allions presque toujours à franc étrier. Par malheur il arriva que j'étais presque toujours derrière M<sup>r</sup> Crane qui montait une jument tandis mon poney était un étalon c'est pourquoi celui-ci voulait toujours faire l'amour à la jument de sorte que j'étais dans l'impossibilité de retenir mon poney qui dans l'ardeur qui l'animait s'élançait au galop à bas des pentes rapides des

hautes collines de manière que je devais toujours m'attendre d'un moment à l'autre que le cheval culbutât avec moi et me cassât les os. Mais grâce à Dieu tout alla it bien et malgré les grands detour que nous fimes nous arrivames vers 1 h. p.m. à Hagiogi. Partout la campagne offrait le plus riant aspect et le panorama était particulièrement magnifique quand nous arrivames à la crête d'une assez haute montagne et vîmes devant nous la vaste vallée, laquelle était bordée à env= 10 miles de distance par de hautes montagnes. Nous nous arretames à Hagiogio à une grande maison de thé, dans la cour de laquelle il y avait de vastes écuries; après avoir attaché nous chevaux nous entrâmes dans la maison qui était à 2 étages, et toutes les paroi du 1<sup>er</sup> étage consistaient de chassis à coulisses tendus de papier. Il y avait dans la maison une trentaine de putaines et la plupart d'elles étaient de véritables beautés Apeine entrés nous fumes entourées de ces femmes [114]

qui nous prodiguèrent leurs caresses; mais bientôt vint un "yacoonin" (officier de police) qui nous insinua de sortir et ordonna aux femmes avec des menaces de nous fermer toutes les portes et de s'en aller ce qu'elles firent avec regret Nous nous mîmes alors à parcourir la ville qui est assez grande et peut avoir 20/m habitants. La rue principale a env= 1 mile de long et 80 pieds de large; elle est macadamisée et Tenue très propre; de distance à distance il y a des puits munis d'un petit toit sous lequel se trouve fixée une petite roue; sur cette dernière est posée une corde à chaque moitié de laquelle est attaché un seau de sorte que, lorsqu'on tire la corde en bas un seau se remplit toujours pendant que l'autre est plein d'eau à la surface du puits. Mais il y a aussi des puits où on retire l'eau moyennant une perche de bambou à laquelle est attaché un seau. De distance à distance il y a des pissoirs publiques, dont on recueille l'urine pour fumer les champs. Les maisons sont en bois et à un et à 2 étages; mais il y a aussi bon nombre de maisons À l'épreuve du feu qu'on prépare de la manière suivante On batit d'abord une maison de lattes et lui donne un toit de petits morceaux de bois en forme de tuiles places puis on couvre toute la maison à l'exterieur et à l'intérieur de boue, mêlée de paille hachée; cette première couche en séchant présente beaucoup de crévasses; on y applique ensuite une deuxième, une troisième et une

quatrième couche jusqu'à ce que les murs ont une épaisseur de plusieurs pieds et le toit épaisseur d'un pied; on recouvre ensuite le toit avec des tuiles creuses d'une grande solidité et les murs d'une couche de papier et de colle en y mêlant de la couleur noire de sorte que les murs paraissent être laqués. Parfaitement de la même manière on prépare les volets et les portes et en modèle les bords comme ceux des portes des voûtes et ↓ les ↓ coffres forts dans les banques [115]

Il n'y a pas d'exemple qu'une telle maison ait pris feu même au milieu du brasier de toutes les maisons en bois qui l'environnent. Je ne peux pas concevoir pourquoi ou lieu de se faire bâtir de telles maisons à l'épreuve du feu on court le risque de mettre les précieuses marchandises dans des maisons de bois par ce que les incendies sont très fréquents au Japon. Mais la raison en est qu'à cause de l'extrême bon marché du bois on peut exiger des maisons de bois presque pour rien tandis que celles de boue reviennent (de 25 pieds de large et de 40 pieds de large) à une centaine de mille francs, en outre celles en bois sont beaucoup plus commodes. Tous les rez de chaussée des maisons à Hagiogio sont des boutiques, des fileries ou des tisseries de soie à la main; on ne voit nulle part que la plus grande propreté. Je mangeai avec gout qqs gateaux dans une boutique de confitures tandis que je n'ai jamais pu toucher à ces sortes de choses en Chine à cause de l'affreuse saleté qui y règne. Nous voulions acheter des sabres dans une boutique d'armes mais on nous dit que les yacoonins avaient ordonné de ne pas nous en vendre. Après avoir fait l'inspection de toutes les boutiques nous parcourumes la ville dans une ligne bras dessus bras dessous tout en chantant en excitant l'hilarité de la population dont une centaine nous suivait sans cesse. Tous mouillés jusqu'aux os nous retournames vers les 5 h.; Scott propriétaire du Japan Herald, Banbow, officier à bord d'un navire anglais de guerre dans le port, et moi nous fîmes l'avant garde, et arrivâmes à 7 h. à Hara Madjeda tandis que Crane, contrôleur à la Banque du Japon, Woods officier d'un navire de guerre anglais, Dowson architecte et le garçon Frank Hansard formaient [116]

l'arrière garde et arriveront ¼ h. plus tard.  
Dowsen nous amusait beaucoup par ses saillies et ses farces et il ne cessait pas d'exciter l'hilarité des japonais par exemple il se promenait dans la rue n'ayant pour tout habillement qu'une camisole de laine en tenant suspendus sur la poitrine et sur le dos 2 immenses enseignes aux grands caractères japonais qu'il avait détachés de la maison. Après avoir pris le bain froid nous soupâmes & nous nous couchâmes ensuite sous les mousquétaires

Yokohama 20 Juin. Il avait plu toute la nuit et nous partîmes en pleine pluie ce matin à 9 h: Scott et moi nous formâmes l'avant garde et arrivâmes à 11¼ h; les autres une heure plus tard. Je dus payer 12\$ pour mon pony. J'allai voir Fisher le consul américain, dont le pavillon était à mi-hauteur à cause de la mort du président Lincoln assassiné. Il était très abattu mais promit de me conduire à Yeddo cette semaine ne fût ce que pour un jour.

Yokohama 21 Juin. Je pris ce matin mon bain habituel dans la mer ensemble avec Dowson. Il pleut aujourd'hui sans cesse et on ne peut pas sortir sans se mouiller les pieds.

23 Juin. Hier au soir en revenant de chez M<sup>r</sup> Black j'eus le malheur de tomber dans le fossé qui parcourt toute la ville et passe à côté de l'hôtel; mais grâce à Dieu j'y tombai debout de sorte que je ne me fis mal qu'au coude. L'obscurité était telle qu'on ne voyait pas la main devant les yeux et en outre j'étais aveuglé par les lumières de l'hôtel de sorte que j'étais dans l'impossibilité de voir le fossé. C'est triste qu'on laisse ce fossé sans garde-fou par ce qu'il doit y arriver bien des malheurs et c'est un véritable miracle si en y tombant on ne se lèse gravement. Comme la marée mon-

[117]  
tait il y avait beaucoup d'eau dans le fossé et peut-être suis-je redevable de ma salvation à cette circonstance. Depuis hier au soir il y a une tempête orageuse accompagnée d'une pluie torrentielle qui entre par les fentes des fenêtres et par les crévasses des murs et inonde ma chambre. Pourtant Dowson et moi nous sommes allés nous baigner ce matin à la mer; pour mettre nos habits à l'abri de la pluie nous nous déshabillâmes dans la petite hutte des officiers de douane qui se trouve près du pont et qui était vide à cause du temps affreux.

En décrivant mon voyage à Hagiogi j'ai oublié de parler des qualités des ponies japonais; c'est une race de chevaux comme je n'en ai pas encore vû; ils sont beaucoup plus grands et plus forts que les ponies anglais et ressemblent beaucoup aux bons chevaux suédois.

Comme montures on n'emploie guère que les étalons qui sont très fougueux et tellement hostiles entre eux qu'ils cherchent toujours occasion de s'approcher l'un de l'autre pour se frapper avec les jambes de derrière et souvent ils s'estropient de cette manière; mais non seulement ils se frappent entre eux mais aussi sont ils toujours prêts de frapper tout être vivant qui s'approche d'eux et ainsi il faut toujours; quand on passe à cheval ou à pied par la rue, éviter les chevaux qu'on y voit.

Tant les légumes que les fruits sont parfaitement sans goût au Japon; on croit que les premières le sont par ce qu'on fume la terre trop abondamment avec du fumier d'homme et les seconds par ce qu'on ne leur laisse jamais le temps de mûrir.

L'arrivée dans un nouveau pays est toujours — même pour le plus vieux voyageur — un moment de haut intérêt, par ce qu'il y a qqe chose de très agréable dans les nouvelles sensations, il y a de la nouveauté presque sous toutes les formes. Les voyages en Europe, en Amérique, en Afrique et dans les Indes anglaises ne sauraient jamais priver le Japon de ses droits à l'admiration du voyageur à cet egard par ce que mille et mille choses qu'on [118]

voit ici ne ressemblent à rien de ce qu'on voit dans les autres parties du monde et même une longue familiarité avec la population de la Chine voisine ne nous prépare d'aucune manière à l'aspect de ce peuple japonais, de ses villes de ses rues, de sus costumes et ce n'est pas que les hommes de la classe ouvrière ici se contentent pour tout vêtement de la ceinture la plus étroite, parce qu'on ↓ le ↓ trouve ainsi dans tout l'Orient dès Alexandrie jusqu'à Peking, mais quant aux femmes en dépit de tout ce que nous avons vû nous restons confondus. Il faut être habitué dès l'enfance à voir leurs boubes remplies de dents noires et leurs lèvres surchargées de ↓ couleur ↓ rouge pour ne pas en détourner le regard avec dégoût.

Les japonais vivent dans les rues; je dis qu'ils y vivent par ce que toutes les boutiques ont des fronts ouverts et permettent toujours de regarder à travers toutela maison jusqu'à l'inévitable petit jardin qui se trouve de

derrière et ainsi chaque maison est convertie dans un microcosme où on peut étudier les japonais sous tous les rapports. Dans tous le Sud d'Europe ainsi que dans tous l'Orient de nos temps comme du temps des Grecs et Romains les maisons ne sont et n'étaient que les lieux (places) où on prend la nourriture et où on dort, où on renferme les femmes et les marchandises si le commerce est la vocation. Dans les pays du Nord qui n'ont ↓ favorisés ↓ que peu de soleil et ↓ de ↓ peu de beau temps mais qui ont par contre une abondance de brouillard, de froid et d'humidité — il faut chercher la majeure partie des principaux plaisirs de la vie parmi les murs des vastes maisons, qui peuvent être chauffées et rendus agréables

Yeddo 25 June. Yesterday afternoon the U. S. marshal came to announce to me that M<sup>r</sup> Fisher the Consul had got for me from M<sup>r</sup> Portman the Chargé d'affaires an invitation to visit him at Yeddo. He brought this written invitation to the Customhouse with order to get ready for me today by 8 a.m the usual [119]

escort of yacoonins. In spite of the heavy rain I was at the appointed time at the Customhouse, having put on a paletot of oiled paper and covers for head & legs of same material. The yacoonins not being ready we started only ab' 8¾ o'clock. 5 of them accompanied me on horseback and each of the horses having a betto, in all 6 bettos run before & behind us. All the yacoonins wore a white undergown resembling a shirt and over it an overcoat of colored Cotton, a pair of very wide ↓ loose ↓ trousers dark blue stockings that reached only to the ancles, sandals of straw and a large black lacquered hat fixed by means of bandages round the Chin the trousers were fastened by means of a girdle over the overgown; amongst them were 2 Officers of somewhat higher rank who wore still over all that a short coat in the form of a blouse or jacket they had besides 2 swords whilst the others had only 1 and a long knife or broad dagger. All had put on rain-mantles of oiled paper like myself, or of straw and each was besides armed with the inevitable fan & pipe. By riding quickly we reached in ¼ h. the great "Tocaïdo" or chief turnpike road which runs through all the Country from Nagasaki to Yeddo & Hakodade. This

road is no doubt the best in the world it is 30 ft broad and kept in order with the utmost care. The Tocaïdo is from Kanagava to Yeddo — a distance of 20 miles — almost without intermission lined on both sides with buildings nearly all of which contain shops with goods of all descriptions, but I observed particularly many shops [120]

with cheap toys, paper umbrellas, and unripe fruit such as plums and peaches, which – wonderful to relate – are taken off here when they are still green. because the japanese admire the sour taste in the fruit. No doubt most of the shops on both sides the road are occupied by tea-houses and cookshops; we stopt at one of them and had some 16 small half-cups of tea for which I had to pay 1 Itziboo; stopt afterwards near Yeddo to take dinner consisting of rice and boiled & raw fish & “saki”, for which I had to pay 4 Itz=; they asked 5. There are a great many police-offices on the road, in each of which 5 or 6 officers with 2 swords are sitting on their heels and watching. All these police-officers made according to their rank more or less low bows to my yacoonins & those of the lower order were prostrating themselves entirely as they passed; we passed also near a river we had to cross in a ferryboat large barracks full of soldiers; the road was encumbered by coolies carrying baggage and principally trunks covered with ↓black↓ oiled paper; pack-horses carrying goods, coolies carrying norimons or Sedan-chairs of bambou of the small kind and by many hundreds of soldiers going along the road in one or the other direction; all of them wore rifles whose bayonnet was inevitably always secured in a separate case in the girdle; all of them wore bambou-hats that can be folded, a dark garment on which the trowsers were fastened by a girdle [121]

the trowsers were fastened at the ancles; the majority wore short stockings & sandals whilst the rest went bare-footed. We went nearly continually close to the beach. It was low tide and no water for a long distance in the port of Yeddo; already this circumstance is a

great protection to Yeddo, which is besides defended by 6 mighty forts situated about 2 m. in the sea; there were 5 large Japanese steamers with 2 funnels on the roadsteads of Yeddo and besides a great many junks & small craft. By 12¼ p.m. we passed by a small gateway from the 20 miles long suburbs into Yeddo proper. Some change was perceptible by the somewhat more substantial frame buildings & by the vaster fireproof mud houses that intersect them here as every where in Japan one could see every where right through the dwellings<sup>2</sup> & shops<sup>1</sup> and observe the miniature garden behind, in which there is unavoidably always an "aquarium" with goldfish which abounds in Japan. We soon passed the English embassy, which is close to a temple and came by 1¾ p.m. to the American legation, which is equally close to a large temple and protected by treble defenses and by a multitude of yacoonins, whose number exceeds 300 by night time and does not fall short of 150 by day. A password is fixed every evening and he who attempts to pass without being able to exclaim the pass-word, is cut down instantaneously. So was the mot d'ordre for this night as follows: the question put was "dare" and the answer to [122]

be given: "kaatze". There is only one entrance by the 2 large gates that lead up to the temple and that are carefully shut during the night. There are watch houses at the gates, many more in the court-yards of the temple and in fact all around the house of the legation; each watchhouse is provided with many lanterns; many watchmen are besides continually making the rounds by day and particularly by night. The house of the legation which burnt down some time since has now been rebuilt by the Japanese on a vast scale, but it is only 1 story high and all of frame. Mr Portman the Chargé d'Affaires ad interim received me very kindly and showed me into the room assigned to me, which is 20 f. square & 12 high; the 4 walls of the room consist of windows or sliding doors covered with paper so that one can make disappear the 4 walls in a moment; there is a splendid bed with a large mosquito-curtain.

At 3 ½ p.m., I took a second ride in the city. We went to the hill "Alango-yama" (the latter word mea-

ning hill); an 82 f high fine staircase leads up; there are on the top teagardens with fine girls; from there one enjoys an extensive panorama of Yeddo, though one hardly sees ¼ part of it because the city has fully 25 miles in every direction. It was a splendid sight on the vast gulf with its 6 large forts & its shipping and on the immense city with its numberless gardens because, the Japanese being amateur gardeners each house is unvariably provided with a garden however small; all the houses are covered with beautiful tiles of blueish hue; there is nowhere a chimney. Particularly interested me the numberless Daimio-palaces which occupy squares of 1000 & 2000 ft long & large surrounded by one uninterrupted [123]

2 storied building of wood but after plastered over and provided with vast gates, which serve as barracks to the Daimios retainers; in the square surrounded by those barracks are many other houses & gardens and in the midst is always the Daimios palace which consists of a ↓ large ↓ 1 storied frame building. Some Daimios' palaces are on an elevated position surrounded by broad & deep moats & walled up with granit and must have some 3 m. in circumference.

There is a ↓ shrine with idols ↓ at the foot of Atango-yama and I saw the pious throw some Cash into the box and then pray by holding the flathands together and leaning the head on them. In this 2<sup>d</sup> ride I had only 4 yacoo-nins with me, of whom 2 rode before me & 2 followed me; we drove round the Castle of the Tycoon, built on elevated ground and surrounded by a vast moat, which is in a considerable part full of Lotus. The steep sides of the elevation are not walled up and simply covered with "gazons". In passing by one sees only trees and it would appear to be a vast park; only now & then one sees an insignificant building, but nothing can be seen of the Imperial palaces, which are said to be in the middle and again surrounded by moats & fences. The tour around the Tycoons castle must be more than 5 m.. The streets of Yeddo which I have hitherto seen are 25 to 40 ft broad and all well macadamized and kept in perfect order. The public baths which I passed were all open on the street and crowded with men & women in paradize costume

who seemed to delight in the ostentation of their gifts of nature.

The Cats in Japan have a tail ↓ of hardly 2 inches ↓ [124]

I met here at the legation M<sup>r</sup> Robinson of Boston & Igen of Ireland and these, M<sup>r</sup> Portman and myself we are the 4 sole europeans in the capital of Japan at present.

Yeddo 26<sup>th</sup> of June. I went this morning at 9 o'clock with 4 yacoonins on horseback to the french legation which is in the temple of Sackaiji. There is a large gateway, but a very small court; the house of the legation is to the left of the temple; it is a frame building surrounded by a fence and situated on the brink of an abyss. One enjoys thence a splendid view on the bay with abt 6 forts. The house has abt 16 rooms all with sliding doors covered with paper but totally unfurnished the house being uninhabited; before the house is a stable for 4 horses. We went thence to the dutch legation which is in the temple of Tshootji. The entrance is through a large gateway on a fine path through a beautiful garden; then one amounts 60 ft high stone stairs and comes to the temple; the houses of the legation lies in extreme corner of the garden to the right and is surrounded on the garden side by 2 fences ↓ of bamboustangs ↓; it lies at the foot of a hill provided with only one fence and it appears to be most easy to attack the house from this side. A fountain in the hill fills a pond close to the house with water. the pond is full of Lotus-plants. The garden has a fine collection of Camellia trees, pines, etc. The house is completely furnished. We went thence to the english legation at the temple of Toosenji, whose premisses are the largest of all. There is a large gateway on the street which gives entrance to a vast courtyard planted with large pine-trees; the court is 1500 to 1600 ft long ↓ by 2000 broad ↓ and has in its midst a further fence for the protection of the legation and a vast ↓ 2 storied ↓ propylum with Columns of wood; before the temple [125]

are 2 ponds with Lotus; to the left is the dwelling house of the Boozes or priests and to the right the house of the legation, much neglected and in decay; it is a large building of something like 20 or 25 rooms all with sliding walls and there being besides several corridors it is next to impossible to find there one's way by night time unless one has dwelt some time in the house and is

perfectly acquainted with the locality; thus it is but quite natural that the murderers who in July 1862 attempted to kill the members of the legation, failed. The watchmen showed me still spots of human blood of that occasion on the paperwalls. They showed me also the place on the other side of the house where two ↓ english ↓ corporals were killed by an assassin who krept along the bridge across the pond. That bridge is now broken off and a high fence of planks & bamboo defends ↓ now ↓ the ingress from the park; I can't conceive how they could be so wreckless as not to make that fence at once. The house is completely without furniture; it is all surrounded by watchhouses. Near the house of the legation the watchmen showed me a large bell belonging to the temple it is 7 f<sup>t</sup> high & 4 f<sup>t</sup> br<sup>d</sup> and struck by a wooden beam suspended by 4 chains in a horizontal position; the beam is 10 inches thick. In the same way all the bells are rung in Japan. Mr Robinson, Sint Igen, and myself we started at 2¼ o'clock and after a furious ride of 1 hour arrived at 3¼ p.m. at the vast temple of Asakusa Kwanon, which is abt 7 m. distant from the american legation. All the streets we passed were from 30 to 35 ft broad and only one street we met which might have 80 to 100 f. We passed [126]

many bridges and amongst the rest that, from which all the distances in Japan are calculated and computed. The houses are all 2 stories high and in each of them is a shop open to the street. The features of the female class were perhaps still more pretty than those one sees at Yokohama but and we saw a good many girls that might be called beauties even in Europe. In every house we passed was unvariably a shop, and we met some very vast magazines of merchants-taylors, in which more than 100 persons seemed to be employed.

We came at last to the large gate-way or προπύλαιον of the temple of Asakusa Kwanon, whence a road of large granite tones leads to the temple. We stopt on a cemetery on the left of the temple where we fastened our horses and went into the temple, which is entirely of wood (except the roof which is of tiles) and projecting

ab' 20 f; it is of colossal size and far exceeds  
 in architectural beauty anything I saw in China.  
 To secure the presence of the stork, which is a sa-  
 cred bird here a spot ab' 3 ft square has been en-  
 compassed by an iron-railing on one corner of the  
 roof and 2 storks have built therein their nest  
 I saw this bird have for the first time in Japan.  
 I saw besides on the roof of the temple a white bird  
 of perfectly the size of a stork. Speaking of sacred  
 animals I may mention here that in a stable in  
 front of the temple are kept two sacred ponies, covered  
 with red blankets, which are fastened by girdles round  
 the body; in each girdle is again fastened perpendicu-  
 larly a stick with a bundle of white paper, which  
 [127]  
 contains the exvotos of the people to the gods; the favors  
 which the people wishes to enjoy from the Gods are writ-  
 ten on pieces of paper which they hand over to the priests  
 and by means of a small fee these are thought  
 to confer them with their prayers to the horses' back.  
 But others again pretend that these horses are for the  
 expressive use of the gods, who ride on them, as the  
 priests pretend, every night. Close to this stable is  
 a smaller one containing a wooden horse which is  
 lacquered over and very beautiful; it is equally de-  
 dicated to the gods a before it stands an offering  
 of 11 beans in a cup. The whole road of large granit  
 stones from the large gateway to the temple is on both  
 sides lined with beautiful shops in most of which are  
 sold toys. The interior of the temple is very rich and  
 beautiful; the first object that struck me were 2  
 priests who were standing before a small altar in the  
 midst of the temple and each of them was continually  
 striking with a hammer on a piece of  
 metal in order to summon us to throw alms into  
 the large box, covered with a wooden railing, that  
 was standing before him. There were a great many  
 ↓ paper ↓ lanterns suspended from the ceiling and some of  
 them were 12, 14 & 16 f high and 6 f thick —  
 all covered with inscriptions. The walls as well as  
 the columns were adored with painting and pictures  
 in frames , which were very good though they certainly  
 did not denote any great workmanship . There were  
 besides suspended in frames many pictures on which  
 the figures were represented in bas relief of cloth  
 and numberless statuettes ↓ of divinities ↓ in full dress; the vast

↓gilt↓ sanctuary which extended from one side of the temple to the other contained many shrines full of gilt idols [128]

gilt lotus flowers, gilt vases and other objects of great value; there are also some splendid embroideries on silk, of which particularly one, representing the full moon, attracted my attention. There are suspended or put in cups offerings of various sorts and I noticed particularly cocoons of silk I noticed also every where on the walls and on the columns “spitballs” of papers on which people have written the favors they solicit from the Gods. In the midst of the temple is in an open shrine a ↓wooden↓ statue of Budha who is represented as sitting on his heels and no pious visitor every enter the temple without making with the hand one rub over the face of the idol and rubbing afterwards his own face, and from the continual touch of human hands the face of the idol is so much rubbed off that it has lost its nose, mouth, eyes and part of his chin & front. There are in the temple many splendid carvings on wood representing cocks, storks, dragons etc. There are some 4 brass “gongs”, which widely differ from the Chinese, for they are smaller but much deeper and resemble ... ↓Schüssel↓ ...; the sound is much like that of a bell; there are besides some drums much like the Chinese drums. There are some stalls with small ↓religious↓ books in the temple, where one can acquire a book for 1 tempo.

Halfway betwixt the large gateway and the temple is another προπύλαιον containing on each side a colossal idol of crimson red. All around the temple are cemeteries, shops, Tea-houses, splendid nursery-gardens, theaters, exhibitions of human figures, animals etc perfectly resembling nature, at least 10 shops for shooting with the bow & arrow etc. We went into one of the nursery [129]

gardens in which were several tea-houses (called teagardens) and took Tea, which was brought and presented with a deep bow by a beautiful “hoory”; we ordered also Tea being given to all our yacoonins, who watched us at every step and did not leave us a moment alone. The nursery is full of masterpieces of Japanese horticultural skill in dwarfing trees and would be worth great treasures in Europe.

The apricots we tasted there were almost tasteless. We went thence to the exhibition of wooden figures in full dress of life and perfect imitation of pantomime; there was a man riding on a cow, 2 women & a boy with naked feet, a tree with leaves, an old fellow sitting on a bundle of straw & around him 13 rats; he was looking like a devil; a Daimio with wife & child; again 2 women, 2 dogs with small tails, 2 chickens a snake, several men, a man mounted on a dragon, another on horseback, a goat & children, a boar etc and finally a large scene, 5 men with bows & arrows in quivers many women in full dress, a monkey riding on a boar, a hare etc; all excellent.

We went thence to one of the shops to shoot with the bow, but either the bows were too weak or we had no idea of arquebuzing for we could not bring the arrows even near the aim (dise). We were surrounded by a multitude of people stimulated by curiosity to look at us.

We returned at a furious rate of speed so that I was in constant danger, because I rode a powerful but weak legged horse which stumbled continuously so that I had to hold him stiff with 2 hands in order to prevent him from falling.

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We passed some immense merchant-tailors' shops in which a great many men and women were sitting on their heels and sowing ↓ on the matted floor ↓; here and there we saw some pieces of manufactured goods lying in piles but on the whole we discovered no goods in proportion to the vastness of the shops. There are lots of dogs in the streets, but, wonderful to relate, they are not afraid of being trodden to death and one must always make a detour to avoid killing them, because they remain lying motionless before the horse's feet.

Everywhere reigns the greatest order and property and one sees nothing that could offend the senses.

M<sup>r</sup> Portman my host is one of the most amiable and nicest men it has ever been my good fortune to meet and he does everything in his power to render the stay agreeable to his guests, whose number has now increased to 4 by the arrival of M<sup>r</sup> Whitfield  
Yeddo 27<sup>th</sup> June. I ↓ got up ↓ this morning at 4½ and after having taken my bath I went to the horse stable and stirred up the "betto" to get ready

the shoe which my horse had lost and by spending an itziboo I encouraged him and a police constable to use speed. I went 4 times for this purpose to the stable and each time I was accompanied by at least 2 yacoonins & 1 ometzky who observed attentively what I did. At last by 9¼ a.m. the shoe was ready and fixed and at 9½ we started (Im writing this at 7½ in the evening I have difficulty to see though it is the time when the days are longest) — We passed first through a number of streets and public places bordered by Daïmios palaces; passed also the Tycoons' [131]

Cemetery which is on an elevated plateau covered with a splendid park and surrounded by a large moat and a high wall. A monument in the shape of a pagoda erected near the border of the plateau or park and visible from without gives variety to the scene which is grand and noble in the extreme. So on afterwards nous passames le palais du Tycoon, ou plutôt le grand parc dans lequel son palais est situé et qui est environné dun immense fossé et d'un haut rempart de terre surmonté d'une muraille garnie d'un garde fou en bois. On dit que dans cet ilôts il faut encore passer 2 fossés et 2 grands remparts et murs avant d'arriver au palais du Taïcoon. Nous rencontrames chemin luisant plusieurs processions de Daïmios ou de membre de fille ou de fils de Daïmios portés dans des norimons noirs laqués et précédés et suivis d'un grand nombre de domestiques armés de 2 sabres à pied et à cheval — tous avec des chapeaux de bambou laqués et dorés et avec des tuniques de couleur bleue clair sur le dos desquelles était imprimé en grands caractères le nom du maître; ils portaient des pantalons étroits de couleur foncée les bacs bleus et des sandales; leurs selles — comme toutes les selles japonaises — consistaient de bois et les étriers étaient des morceaux d'un bois très lourd ingenieusement travaillés en forme d'énormes crocs laqués sur lesquels ils mettent les plantes des pieds de sorte que ceux-ci ne peuvent jamais être embarrassés en cas d'accident derrière les gens armés — qui font belle figure et constituent un train imposant — viennent toujours

10 ou 12 ouvriers portant ↓ 2 à 2 ↓ des bagages couverts de papier noir huilé.

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De l'extrémité nord du palais du Tycoon je jou= issai d'une superbe vue de Yeddo, dont les maisons aux toits de tuiles bleuâtres intersu- tées de jardins et cà et là de petites tours de guet de bois prenaient un aspect vraiment féérique. La route descendit de là dans la ↓ partie ↓ basse ↓ de la ↓ ville dont elle par- courut le quartier le plus commerçant; les rues étaient encombrées de monde de sorte que nous devions aller au pas pour ne pas amener qqe malheur; je pouvais ainsi observer à mon aise les belles boutiques d'objets laqués, de ciselure, de bronze; les magasins de tableaux, de livres, de papiers, les gargôtes sans nombre etc. Nous passâmes en suite de environs dans le quartier officiel consistant d'une immenses quantité de palais de daïmios, dont cha- cun occupe une espace de 1000 à 2000 pieds □. Parmi ces palais se distingue celui du Daïmio de Kanga, Maida Kaga no Kami qui a un revenu annuel de 1.202700 kokous de riz ou de £769728 — nous passâmes ce quartier au grand mot et arrivâmes enfin dans un quartier convenant de maison de cam- pagne à chacune desquelles était attachée une belle pé- pinière d'arbres et de plantes de toute espèce. La route était alignée de haies vives. Après 1h. 20 de marche nous arrivâmes à Dangozaca grande pépinière sur la déclivité d'un colline avec bel escalier en pier- res de granit et maintes imitations de rochers; on y voit une masse énorme d'arbres ↓ nains ↓ de toute espèce élevés avec art dans des pot et rendues nains par des attaches. Il y a aussi de grande pins de forme de parapluie de 20 pied en diametre et de 4 ou 5 de haut; on les élève dans cette forme à l'aide de pershes de bambou qu'on attache aux branches. Dans une maisonnette sur la colline ils y pépinière de plantes et surtout et de fleurs qu'on élève dans des pots remplit selon la

[133]

nature des plantes — de sable, de terre jaune ou noire ou d'herbes aquatiques de différentes espèce. Je vis un pin qui avait la forme d'une grenouille et avait 12 tiges. La partie de Yeddo qu'on voit de Dangasaca ne consiste que de maisons de campagne, de jar- dins et de parcs et elle ressemble à plusieurs grands villages situés dans une vaste forêt. J'y vis un oranger dans un pot à fleurs à la tige

duquel on avait donné l'épaisseur de 5 pouces en coupant continuellement les branches; tout l'arbre avait à peine 2 pieds de haut. Nous continuâmes notre chemin à travers de magnifiques jardins et parcs jusqu'à Ogé Lieu chamant célèbre par ses Jardins de Thé situés sur le bord d'une rivière qui y forme une belle cascade. De l'autre côté de cette rivière s'élève ↓ une colline de 100 pieds de haut avec ↓ un magnifique et vaste parc aux arbres gigantesques! On y monte par un escalier de granit et trouve au milieu du parc un beau temple orné de peintures encadrées d'oiseaux et de courtisanes qui se sont distinguées par leur piété et par des legs qu'elles ont faits au temple; il y a en outre dans le temple de belles sculptures et ciselures sur bois représentant des oiseaux et des arbres. Le sanctuaire consiste de 2 chambres ornées de maints vases de bronze et de bois laqués; il y a entre autres 4 lanternes de bronze de 6 pieds de haut en forme de tours fantastiques d'un travail admirable. Devant la porte il y a un grand tambour de bronze et un προπύλαιον contenant 2 idoles ↓ rouges ↓ de grandeur colossale. [134]

De belles avenues intersectent le parc. En descendant la colline j'entrai dans une pépinière d'arbres-nains et de Camolias et j'y trouvai une maisonnette de qq's pieds de haut servant de sanctuaire ou petit temple mais ne contenant rien que 2 mauvaises peintures représentant 2 chiens qui veillent à un feu. Ce jardin semble être situé à l'extrémité de la vaste ville par ce qu'on ne voit de là dans la plaine que des rizières. Toujours accompagné des infatigables yacoonins ou officiers de police à cheval, dont j'avais ce matin 5 avec moi, j'entrai dans une maison de thé dans laquelle nous avions déjà commandé le diner en montant dans le parc. Il y a là bon nombre de jardins de thé, tout à 2 étages et resplendissant de propreté; les planchers polis sont couverts de magnifiques nattes ↓ bordées ↓ durcies de soie il n'y a point de meubles tout le monde est assis sur les talons et a invariablement devant soi une petite caisse de bois laqué contenant un petit rechaud de bronze rempli de cendres et de charbons brûlants pour allumer la pipe; grand nombre de jeunes filles

d'une éclatante beauté et habillées coquettement de longues robes ↓ serrees ↓ attachées par des ceintures de sorte la partie inferieure de la robe presente l'extrême opposé de la crinoline et est tellement serrée que les femmes peuvent à peine marcher; elles vont pieds nus et portent des sandales; leurs chevelures sont toujours de véritables chefs d'oeuvre de l'art perruquière — ces jeunes filles portent continuellement sur des plateaux laqués de petites coupes de porcelaine à moitié remplies de thé sans lait ni sucre, qu'elles présentent aux convives. A côté [135]

de chaque maison de thé il y a un petit jardin de fleurs et d'arbres rendus nain par l'art. Chaque maison de thé a de beaux pavillons ouverts sur le bord même de la rivière; de l'autre côté est le parc d'arbres colossaux extrêmes de bambous. La cuisine se trouve à l'extrémité opposée de la maison sur la rue, dont elle est séparée par une balustrade en bois; devant cette dernière est le foyer qui n'a que 2 pieds de large mais 10 de long; il est muni de grands trous remplis de charbons sur lesquels on met les marmites. On nous conduisit dans l'un des pavillons sur le bord du fleuve et comme je ne suis pas en état de m'asseoir à la japonaise je pris mon diner en position horizontale sur les nattes; on me servit des oeufs durs, du riz, du poisson préparé avec une sauce très appétissante, une espèce de gateaux des homards et du saki ↓ froid ↓ que je buvais avec de l'eau par ce que j'avais une terrible soif. Les yacoonins avaient du riz, du poisson des preserves et du moins 6 theières remplies de saki chaud. On m'apporta le compte et demanda 6 ltzibous en tout; je crus que c'était trop et ne payai que 5½.

Mes yacoonins qui avaient d'abord refusé d'aller de là à Asaxa ou Asakusa ou le temple de Quanonas, y consentirent après avoir fait de copieuses libations de Saki et nous parcourîmes presque toujours au grand trot [136]

la grande distance (du moins 10 miles) qui nous séparait d'Asaxa; la route allait continuellement parmi des jardins de légumes, des pépinières et

des maisons de campagne; nous passames une école ou une soixantaine de petits garçons étaient occupés à tracer des caractères chinois avec un pineau sur du papier par ce qu'on leur enseigne cette écriture avant qu'ils passent à l'écriture japonaise. Nous arrivames vers les 4 p.m. à la grande porte extérieure du temple d'où une longue et belle avenue conduit à la porte intérieure et au temple; des 2 côtés il y a un immense nombre de boutiques formant un grand bazar où on vend principalement des joujoux, des idoles, des ornements de femmes et particulièrement des "hair-pins avec des têtes de verre creux en forme de boulets contenant de l'eau dans laquelle sont de petits morceaux de métal doré, ou des liquides colorés. Cette avenue était remplie de femmes, d'enfants, de fainéants, d'acheteurs, de vendeurs etc. Nous descendîmes à côté du temple, on nous ferma le cimetière dans lequel nous étions descendus hier; un yacoonin resta auprès des chevaux, les autres m'accompagnèrent; partout où nous allions nous avions une foule de plus de 100 curieux autour de nous. Le nid de cigogne est un ornement pour le temple. J'entrai dans ce dernier; au milieu du grand Sanctuaire sur une sorte de chobootra laquée est l'autel [137]

de bois laqué noir et sur l'autel un "shrine" en forme de maison, à chaque coin de laquelle est un idole doré de 2 pieds de haut; les murs et le toit de cette maison sont richement dorés; devant elle sont des fleurs de Lotus de bronze doré de 3 pieds de haut; à droite et à gauche des "shrines" chacun avec une vingtaine de idoles féminines. Il y avait dans le sanctuaire bon nombre de prêtres aux têtes rasées et ↓ des ↓ acolytes à la coiffure japonaise armés d'un sabre. Tant les prêtres que leurs cérémonies religieuses, leur brûler d'encens, leurs autels Dieu, leurs images, leur célibat, leur service divin en langue morte et inconnue du peuple tout ressemble tellement au catholicisme, que ou les catholiques doivent avoir emprunté leurs rites des Bouddhistes au commencement du christianisme, ou les

Bouddhistes ont copié leurs rites des Catho-  
liques à une époque postérieure. On voit dans  
le temple des offrandes de toute espèce et entre  
autres de la ficelle de bambou, de haillons de  
papier etc attachés aux perches des ballustrades.  
L'idole de bois dont on frotte la face et les  
mains en se frottant ensuite les mêmes parties  
— mais toujours après avoir préalablement  
jeté qqe Cash dans la Caisse qui se trouve  
devant lui — portait aujourd'hui un  
collet de laine blanche et làdessus un collet  
[138]

d'étoffe rouge; les yacoonins me dirent que cet  
idole — que je crois représenter Budha — est appelé  
Mosang. Parmi les lanternes il y a plusieurs qui  
peuvent avoir 20 à 22 pieds de haut ↓ et 10 de large ↓. Il y a grand  
nombre de portraits de célèbres courtisanes qui y  
sont suspendus en leur honneur. Le mal  
social est au Japon une institution nationale et  
ainsi il a aussi ses honneurs'.

Le plafond est couvert de peintures de femmes qui volent  
dans l'air. On s'agenouille et prie ici en posant les  
mains plates ensemble. Devant chacune de 3  
partie du grand sanctuaire ainsi que devant cha-  
cune des maintes divinité qui se trouvent dans  
la vaste halle du temple il y a une caisse munie  
d'une espèce de balustrade horizontale dans laquelle  
on jette du Cash avant de prier.

Nous sortîmes du temple, dont le toit est de tuiles  
nous entrâmes dans une boutique pour voir le  
“top spinning”; l'homme attacha la ficelle à une  
toupie la lança dans l'air, la rattrapa sur la  
main, la prit sur la pipe, la jeta par terre,  
la reprit avec la pipe, la fit courir ensuite  
d'un côté et de l'autre à travers son dos,  
la reprit avec la main; il lança ensuite une  
toupie qui se transforme en grande lanterne;  
d'une autre toupie sortirent pendant qu'elle  
tournait 5 coupes. L'homme ne voulait plus rien  
montrer et exigea 1 ltzebou; je ne lui payai  
que ¼. Nous allâmes dans une autre maison  
ou on lança des flèches de 1 pied de  
long en les soufflant par de lang tuyaux de bambou  
[139]

Nous visitâmes ensuite une autre boutique dans  
laquelle on tira avec des arquebuses de 8 pieds

de longe et j'y vis combien ce tir est incertain  
et inferieur à celui du fusil. Dans une  
autre boutique on s'exerça au tir en jetant  
des éve taux à des objets ↓ de papier ↓ places sur de petites  
caisses. La maitresse de cette maison de tir,  
singulier n'avait apparemment pas peur des  
projectiles et était assise devant les boîtes.  
Je voulus ensuite entrer dans un petit theatre  
qui se trouve à coté, mais les yacoonins  
tachaient de toute manière de m'en detenir  
entre autres il me chuchotaient  
qu'il y avait des lonins dans le théâtre qui allaient  
me tuer. J'y entrai néanmoins en payant  
un ½ Itz.; c'était un mauvais theatre ↓ à un etage ↓, les  
bancs des spectateurs ↓ de 3½ pieds de large ↓ sont parallels avec la scène  
Aussi la representation était inferieure à celles  
de Yokohama; le public était de la plus basse  
classe et on ne mangeait pas comme à Yokohama  
et en Chine. Je visitai de nouveau les chevaux sa-  
crés, dont l'écurie est ornée de nombreux  
tableaux avec des exvotos en caractères chinois;  
devant l'écurie est un vendeur de fèves cuites;  
les devots en achètent pour 2 ou 4 Cash de fer dont  
100 font 1 tempo et les donnent aux chevaux.  
On met aussi des offrandes de fèves dans de petites  
coupes devant le cheval de bois laqué.

Je retournai de là directement au temple de  
Senfkudji à la maison de l'ambassade amé-  
[140]

ricaine. Senfkudji signifie: "félicité éternelle".  
Le mot du guet était ce soir; question: Tare  
reponse Tai L'officier en chef des 300 yacoonins  
stationnés au temple vint ce soir chez M<sup>r</sup> Portman  
pour porter plainte que j'avais déduit ½ Itz. à la  
maison de thé; que j'avais donné au theatre ½ Itz  
au lieu de 1 Itz et enfin que j'avais payé ¼ Itz à l'homme  
des toupies au lieu de 1 Itz; certainement j'avais  
fait ces déductions par ce que je voyais qu'on me trom-  
pait, mais il n y avait rien à faire je devais  
restituer la differences au yacoonin, qui se chargea  
de le distribuer à qui de droit.

⇔ou se plaignait aussi que  
j'avais donné un coup  
à l'un des yacounins, mais  
je peu m'en en rappelle rien  
Ils le comptent comme

une terrible offense si  
on les touche seulement  
du fouet ne fût ce que  
par accident↔

Yeddo 28 juin. Le son de la cloche convoque  
ce matin — comme toujours — les prêtres de notre  
temple à 4¼ à chanter la messe du matin; Un prêche  
superieur en longue robe (rouge de feu) pourpre offi-  
ciait devant la grand autel Dieu, sur lequel étaient  
allumées beaucoup de cierges; il brulait l'encens et  
faisait differente cérémonies en battant avec un petit  
marteau de temps en temps sur une petite cloche; les  
autres prêtres chantaient.

Je partis ce matin à 7½ h. avec 6 yacoonins, dont  
l'un me quitta plus tard. Chaque japonais prend le  
bain et se laisse "shampooon" (laver la tête) et dresser  
les cheveux par un perruquier et je rencontrai ce  
matin un immense nombre qui se soumettaient en  
pleine rue à ces dernières traitement. Les chiens  
sont ici très flegmatiques; ils restent  
couchés en pleine rue et ne bougent pas quand  
ils voyent le cheval venir sur eux de sorte  
qu'il faut toujours faire des détours pour les  
[141]

éviter. J'allai directement au temple de  
Scangava Hatsiman en parcourant la par-  
tie de la ville que je n'avais pas encore vûe, mais  
qui n'était guère different ce ce que j'avais vû  
jusqu'alors à Yeddo. Nous passames presque  
toujours dans le voisinage du port par des  
rues alignées par les immenses batiments de  
Daïmios; nous parcourûmes ensuite plusieurs  
grands quartiers commerciaux et traversâmes  
le long pont ↓ de bois ↓ qui peut avoir 1200 pieds de long et  
qui traverse la rivière tout près du port.  
Dans 1¼ h. nous arrivâmes au temple de  
Scangava Hatsiman, qui est un des plus  
beaux de Yeddo; nous entrames par la grande  
porte d'où un large chemin dallé de blocs de  
granit mène directement par la ↓ vaste ↓ cour au temple  
en passant par differentes προπόλαια de  
granit en forme de potence. Le temple est en  
bois et se trouve sur une espèce de Chobootra  
de pière; à droite et à gauche devant l'édifice  
il y a un lion de granit et une ↓ magnifique ↓ lanterne de  
granit aux fenetres de papier; ces lanternes

ont 7 pieds de haut et sont placées sur des piédestaux de granit de 6 pieds de haut. A qq pas plus loin il y a 2 lanternes de bronze de 8 pieds de haut sur des piédestaux de granit de 2 "de haut; elles sont ornées de sculptures de dragons et d'inscriptions. A droite il y a une cloche de 6 pieds de haut qu'on sonne à l'aide d'une poutre suspendue horizontalement par des [142]

cordes. Immédiatement devant le temple sont placés 2 vastes cuves en fer et au dessus de chacune d'elles sont placées 3 seaux de fer, et 2 vastes cuves de bois de 5 pieds de haut et de 6 p de large remplies d'eau et audessus de chacune d'elles 15 seaux. Le temple est à 1 étage et orné de magnifiques sculptures de bois; les murs et le plafond sont munis de peintures de cicognes et d'oiseaux monstres. Le Sanctuaire consiste de 3 pièces; dans celui à gauche il y a une divinité de femme noire avec 4 mains, un autel avec des coupes laquées et 2 lanternes de bronze; dans celui de droite une autre divinité noire avec un sabre de chaque côté; de petits idols, 2 lanternes de bronze, un autel, des coupes laquées. Dans le sanctuaire du milieu un grand salon au plancher laqué; les murs sont dorés et ornés en outre de beaux paysages; il y a au fond 2 grands idols dorés et 2 lions dorés; 2 autels avec des coupes et des vases d'argent, des fleurs de Lotus dorées et un grand miroir rond; devant le sanctuaire une grande caisse de 18 pieds de long, de 4 de large avec une balustrade comme couvercle par laquelle les pieux jettent du Cash. J'étais sui vi dans ce temple par une foule immense.

Derrière le temple sur la cime du tronc d'un arbre se trouve un nid de cicogne; on y voyait les 2 propriétaires et leur nombreuse progéniture.

Nous nous rendîmes de là au temple de [143]

Sakee-Benten petit temple non peint.

il y a dans le sanctuaire 4 lanternes de bronze et bon nombre d'idoles. A droite de ce temple se trouve sur un piédestal ↓ rond ↓ de 3½ pieds de haut un daïboots ou idole d'homme en bronze de 10 pieds de haut en attitude assise;

les oreilles ont 18 pouces de long et ne sont pas en proportion du corps. A coté du temple sur le rivage même de la mer il y a une maison de thé et nous prîmes ce liquide dans un petit pavillon, d'où on jouissait d'une vue superbe sur la mer et sur les jardins voisins remplis d'arbres (pins) dont toutes les branches avaient été conduites horizontalement. Il y avait même dans cette maison de thé un telescope de fabrication japonaise, mis dans une longue caisse de bois d'où on ne pouvait pas le retirer; il était ajusté une fois pour toutes mais je voyais mieux avec l'oeil non armé que par cette machine. Je retournai par un autre chemin et m'arrêtai à un vaste magasin d'étoffes de soie dans lequel il y avait plus de 60 hommes et femmes de service; tous étaient assis cà et là dans l'immense bazar sur les nattes auprès de monceaux d'étoffes. Les marchandises n'étaient pas mises dans des armoires su sur des étayers comme en Chine, mais éparpillées en petits monceaux sur le plancher ou dans des caisses de papier [144] dans l'étage superieur. On me montra bon nombre de pièces de crêpe rouge, mais dans l'impossibilité de me faire comprendre il n'y avait pas moyen de marchander.

Yokohama 28 Juin. Après un copieux déjeuner je pris congé de mon noble hôte le Chargé d'affaires M<sup>r</sup> Portman et je me mis en voyage pour Yokohama à 3 h. p.m. en Compagnie de 5 yacoonins; un coolie portait mes effets. Bien que mon pony bût déjà fait une vingtaine de milles le matin nous allions presque toujours au grand trop jusqu'à Yokohama dont la distance est de 20 milles de Yeddo et quoique nous nous arretassions 1 h. en route nous arrivames à 6¾ h. ici. Les yacoonins me quitterent à la Douane en me criant: "sainara"  
Le maître de l'écurie d'où j'ai pris le pony est de la Jamaïque et s'appelle Clark; il était d'abord charpentier, ensuite matelot, ensuite maître d'hotel, ensuite boulanger et est à present loueur de chevaux pour redevenir en qqs jours boulanger.

Yokohama 29 Juni. Ich sah heute in einer Bude einen automatischen Bogenschützen, der, ebenso wie die neben ihm stehenden Frauen u 1 Knabe durch ein Uhrwerk in Bewegung gesetzt wurden Die Figuren stehen auf einem 2 Fss 16 Zoll hohen Kistchen von laqiertem Holz; der Schütze bewegt sich mit großer Gratie, dreht sich [145]

hebt den Bogen, nimmt einen Pfeil, legt ihn auf den Bogen zieht u schießt 4 Pfeile nach einander auf ein 6 Fss abstehendes Ziel ab Das Wort Typhoon kömmt vom chinesischen Tai (groß-heftig) und Phoon (Wind)

Der Storch genießt hier als Emblim von Glück und langem Leben große Verehrung überhangt hat man Ehrfurcht für alle Vögel u Todesstrafe steht darauf wenn jemand eine der wilden Gänse oder Enten tödtet die in Folge deßen in Schaarenweise furchtlos auf dem Wallgräbel in Yeddo herum schwimmen so daß man sie schwerlich würde aufjagen können.

In Japan ist Alles in Duplicat u niemals geht ein Diener der Regierung ohne einen Ometzky (wörtlich Auge welches durch sieht oder Spion) Die abwesenheit von Geschlecht in den Substantiven u von persönlichen Fürwortern nur den Unterschied zwischen er ↓ es ↓ u sie auszudrücken scheint sonderbarerweise in Praxis zu treten in den öffentlichen Badern für beide Geschlechter u im alltäglichen Leben. Ob aber ein solcher Gegensatz aller unserer Ansichten über Anstand solche Folgen hat die durch solche Gewohnheiten in Europa ↓ unvermeidlich ↓ hervorgebracht würden glaube ich nicht.

Schwer ist es eine Meinung über die Moralitait eines Volkes in Bezug auf die Sitten eines anderen auszusprechen. Die Arabischen Weiber verschleiern das Gesicht u laßen die Brüste sehen, [146]

die Chinesen zeigen ihr Anlitz u bemalen es une bewundert zu werden bedecken bagagen den hals sorgfältig bis zum Kinne, während sie gewiß die Tracht der europäischen Dame u deren Tänze mit Männern als die größten Abweichungen von allen Regeln des Anstandes ansehen. *F* Schweinefleisch u zähes Hühnerfleisch u Reis u Eier als Milch (Milch u Bütter sind unbekann-

te Luxusartikel hier) kann man wohl eine Zeit lang vertragen selbst unter der barbarischer Zubereitung japanesischer u chinesischer Kochs — Zwillinge im Capacität u Instinct, aber auf die dauer ist es langweilig.

Hautkrankheiten kommen hier vom Genuße von rohem Fisch u Saukraut.

Nichts sonderbarer als die Bettos mit aller schmalstem Gürtel den ganzen Leib bedeckt mit Glänzenden blauen Drachen, Löwen, Tigern u Figuren von Mannern u Frauen in die Haut getattoirt mit großer Kunst; dürftig gekleidet aber anständig bemalt von Julius Caesar von den Bewohner Grossbretanieur sagt.

Will der Japanese sich die Nase ausschanben so zeigt er ein Stück Papier hervor schwebt sich darin aus u ist er in Gesellschaft faltet er es sorgsam zusammen u steckt es in die Tasche oder geibt es denn diener es weg zu werfen u gewiß glaubt er dies sei anstandiger als unsere Mode unsere Taschentücher Tage lang bei aus zu tragen. *F* Wo kein Gefühl von Unanständigkeit [147]

u Kein Bewußtsein von schlachter Handlung oft da ist oder kann wenigstens sein eine gleiche Abwesenheit von sündhaften oder lasterhaften Gefühle Vater, Brüder u Männer — Alle billigen es u von Kindheit auf wird es zur Gewohnheit die die Leute vor Schande u Selbsttradel bewahrt.

Die Frau verehrt hier den Mann als ihren Lord u Herren trotz des ehlichen Bündnißes u dient ihn als eine Slavein wie Sarah im Zelte.

Japan ist das Land der Paradoxen u Gegensätze ausgenommen daß man hier nicht auf dem Kopf geht Alles ist im Gegensatze; Schrift von oben nach unten u links nach rechts; die Schloßer schließen immer von links nach rechts; alte Leute lassen drachen fliegen u drehen Brummkreisel; man steigt rechts zu Pferde; die Pferde stehen mit den Köpfen wo bei uns die Schwänse; die Glocken der Pferde sind hinten anstatt vorm; damen schwarzen die Zähnen anstatt sie weiß zu halten u ihre Anti-Crinoline Tendenzen gehen soweit daß sie nicht nur die Anmuth (genau) der Bewegung sondern auch alle locomotion ernsthaft beeinträchtigen so eng ↓ ist ↓ sind dirunter

Theil des Körpers mit den Kleidern umgürtet.

Das weibliche Geschlecht ist der Schutz des Staats, denn wohl mag ein Weib Rahe ausüben aber die Weltgeschichte liefert kein Beispiel von einer Verschwörung von Frauen oder

[148]

einer gemischten Gesellschaft von Frauen u Männern um Scenen von Gewalt u politischer Convulsion auszuüben. Lange Erfahrung u tiefe Einsicht in menschliche Natur muß den eifersüchtigen Herrschern Japans hierüber volle Gewißheit gegeben haben u sie haben so in den öffentlichen Bädern der Volksstimen freien Lauf gegeben, gleichsam ein Sicherheitsgemolbe ohne jegliche Gefahr u wenn es so ist dann haben sie eine Entdeckung gemacht wovon die europäischen Nationen profitieren können mit solchen Modificationen hinsichtlich Kleidung als unsere raffinirtere Gewohnheiten dictiren mogen.

Hier in Japan ist in äußerlicher Form Feudalism ohne Chevalerie — eine Venetianische Oligarchie Adlicher, welche selbst die doppelte monarchische Gewalt zum Schatten machen, wo der feudale Lord Alles u die arbeitende Classe garnichts ist. Dennoch sehen wir Frieden, Fülle, Zufriedenheit u ein mit viel mehr Vollkommenheit cultivirtes Land als irgend ein Land in Europa. Die Gesetze sind draconisch Strenge u werden ohne Beihülfe von Advocaten auf den prompteste u directeste Weise in Ausführung gebracht.

Papier wird hier ausschließlich von Baumrinde gewonnen u ist zaher u besser als alles Europäische. Von derselben Rinde macht

[149]

man versch Imitationen von Leder.

In China Papier wird fast nur von Bambou gemacht.

Im Leben der Japanesen ist nicht viel Ebba u Floth u Kein rascher Strom bringt sie jemals zu neuen Ufern oder Erfahrungen.

Der Bauer u der König, der Fischer u der Philosoph können gleich zufrieden mit ihrem Loose aber nicht gleich glücklich sein, wenn es wahr ist daß Glück in der Vielfachheit ange-

nehmer Eindrücke oder der Lebendigkeit  
u Intensitet eines bewußtvollen Gefühls  
von Sein u Genuß (enjoyment) besteht.  
Der Boden ist überall schwarze Gartenerde, wahrschein-  
lich der detritus (les scories) von verbrannten Felsen  
(de rochers en ignition), fruchtbar gemacht außerdem  
im Laufe einer Reise von Jahrhunderten durch den  
Flüßigen Düngsel der Stadte. Aber ungeachtet  
der reichen Erde u der sorgfältigen Cultivation  
ist hier ein ↓trauriger↓ Mangel an Geschmack u Delicateße  
in Allem was die Erde hervorbringt, ausgenom-  
men Reis, welcher ausgezeichnet u der beste der  
Welt ist.

Norimons sind die gr Senften; Congos die kleinen.  
Zeit wird hier als keine theure Waare angesehen  
u daher ist Albas was hier geschehen soll, sei es  
eine Reise, ein Kauf oder der Abschluß eines Ge-  
schäfts ist fürchterlich langweilig; keinesfalls  
ist dies im Land wo die jetzige Generation  
[150]

jemals hoffen können Expressbahnzüge zusehen.  
Besonders amusirten mich auf der Reise nach u von  
Yeddo die gesellschaften wandernder Musicanten,  
welche durch Lärm u Anklang/discord — wie es oft  
größere Professoren machen — den Mangel an Musik  
u Melodie zu ersattem suchen.

Schornsteine sind hier unbekannt u deren Epistens  
unmöglich wegen der fortwährenden Erdbeben.  
Ich war sehr zufrieden mit meinem kurzen Aufent-  
halt in Yeddo u achtete nicht darauf daß ich auf der  
Asche eines vulcanischen Bodens ging sowohl  
buchstäblich als metaphorisch. Meine Yacoonins müß-  
ten mich — ohne irgend eine Gratification erwarten zu  
dürfen — in dem fortwährenden Regen begleiten,  
aber sie unterwarfen sich ihrem Schicksale mit  
stoischer Philosophie u Resignation, welche dem  
traurigsten Loose die halfte seiner Bitterkeit benimmt  
Von allen Beschäftigungen des Landbaus ist der  
Reisbau die am Wenigsten Beneidenswerthe; mit ge-  
krümmtem Rücken u beinahe bis an die Knien in  
einem übelriechenden Felde von Motte ziehen Männer  
u Frauen die jungen Reispflanzen heraus, binden sie  
in kl Bündel füllen damit ihre Körbe u pflanzen  
sie in ein weniger naßes Feld ohne dabei andere  
Instrumente als ihre Hände anzuwenden.  
Oh sancta simplicitas schrie ich unwillkührlich

als ich die nach der Straße offenen Badehäuser vorbeiritt u die nackten Frauen u Männer erblickte die mich mit Neugierde beguckten, oh heilige simplicité, welche keine Furcht vor einer [151]

monde de la critique hat, welche durch keinen arbiträren Codex conventionellen Eigenthümlichkeiten ↓ censiert von ↓ u keine Scham wegen Abwesenheit von Bedeckung fühlt. Sie hatten sich gewaschen u waren rein u mit dem Bewußtsein allein daß sie eine Pflicht erfüllt hatten sahen sie augenscheinlich keinen Grund warum alle Weltes nicht wissen sollte.

Man pflegt es als Regel anzunehmen daß die Theurheit oder Wohlfeilheit des Lebensunterhaltes in einem Lande berechnet werden kann nach der Kleinheit der geringsten ↓ circulirenden ↓ Münze, u wenn dem so ist dann muß der Lebensunterhalt in Japan höchst wohlfeil sein, da ein Jap=Cash von Eisen nur 1/24 Copeken ausmacht; u diese Cash sind keine nomineller Werth sondern eine wirkliche Eiserne Münze.

Es würde mir in Japan noch besser gefallen haben hätte mir nicht jeder der von hier kam mit solchem Enthousiasmus davon gesprochen; aber, wie Napoleon sagte: l'enthousiasme des autres nous refroidit. Außerdem ist es sicher daß die Eindrücke welche Naturschönheiten auf uns machen stets sehr modificirt werden wie der Gemüthsstimmung worin wir uns befinden. Der Gesundheitszustand u die mehr oder weniger angenehme Gesellschaft — Alles trägt dazu bei den Luftkreis mehr oder weniger zu trüben oder zu beheben in welchem wir Alles anschauen. Die welche reisen um Gesundheit u Vergnügen aufzusagen würden gut thun von beiden etwas von Hause mitzunehmen. Jedenfalls scheint es von der Weisheit der Vorsehung angeordnet zu sein daß Vergnügen wie mahls so schwer erreichbar ist als dann wenn man deßen Erreichung zum vorenhasten oder einzigen Ziele seiner Bemühungen macht.

Es scheint dem Reisenden in Japan als ob die große Barrière zwischen Laster u Tugend zertrümmert so [152]

u vergebens faßt er Muthmaßungen über den Einfluß den solche sociale Gewohnheiten (Gebräuche) im innere Leben der Nation ausüben können. Polygamie u Slavery haben im Orient seit der Zeit der Patriarschen bis jetzt bestanden sind aber augenscheinlich nicht von den

Folgen begleitet die man davon erwarten konnte. Was das wirkliche Resultat ist von Institutionen, die den Eltern erlauben ihre kl Kinder an die Hurenhäuser zu verkaufen, damit sie da erzogen u wenn zur Reife gelangt dem Handwerke ü bergeben werden um wenn nach jahrlangen Hurenleben ins häusliche Leben zurückzukehren — das ist ein Problem welches man nur lösen kann wenn man das Leben der Japanesen in seinen engsten Beziehungen kennt u daran werden die Ausländer bisjetzt durch Unkenntniß der Sprache verhindert.

Die Vorstellungen in den japan= Theatern sind im Ganzen gut, aber la toile fällt immer viel zu spät wenn die japan= Zuschauer fähig (susceptible) waren durch Gemeinheiten beleidigt zu werden. Gerne bereit nachsichtig (charitable) zu sein u große Rücksicht während auf den Unterschied im national Character u ↓ in ↓ den Gebrauchen sowie auf die schwer zu bestimmende Grenze. Der choses conventionelles, welche das in einem Lande für unschuldig ansehen laßen was im anderen Lande für höchst unmoralisch u unanständig gefaltn wird, so kann ich darf nicht begreifen wie ein etwas Reinheit (pureté) u Erhabenheit (sainteté) im Leben eines Volkes aufkommen kann, wo nicht nur beide Geschlechter jeden Alters zusammen dieselben öffentlichen Badhäuser besuchen sondern auch wo junge ↓ u alte ↓ Damen sich als Zuschauer so an unanständiger Theaterstücke aufs höchste ergötzen.

Ich habe es nicht der Mühe werth gehalten viele der kleineren Tempel in Yeddo zu besuchen, denn [153]

nachdem man ein paar gesehen ist es gerade als wenn man eine Menge Nager successivement betrachten wollte, denn nur familiere Bekanntschaft, die einem nie wünschenswerth ist, macht es möglich, irgend einen Unterschied zwischen denselben aufzufinden.

Weder in China noch in Japan hat man den geringsten Begriff von Harmonie oder Melodie.

Die Katzenmusik ↓ welche ↓ beide Nationen machen wenn sie spielen was sie Musik nennen geht über all u jegliche Beschreibung. Und deß enthgeachtet ist Musik eine Kunst bei ihnen u es giebt professionelle Lehrer, die das Gewerbe mit derselben Aufmerksamkeit u Fleiß studiren wie in Europa.

Man hatte mir soviel von den Gefahren erzählt

die dem Fremden in Yeddo drohen; ich aber dachte  
 an Shakespeare's Worte:  
 Cowards die many times before their death,  
 The valiant never taste of death but once.  
 Japan wird regiert auf einer feudal Basis  
 von 2 erblichen Monarchen, von denen  
 Einer ↓ der Micado ↓ de droit divin, der Andere durch von Ge-  
 walt unterstützter Usurpation Herrscher ist  
 Letzterer, der Tycoon, selbst wird in Shah gefaltn  
 u controllirt theils durch traditionellen Respect  
 für alte Gebräuche u Gesetze u theils u zwar  
 mehr noch durch die erblichen Daimios qui professent  
 une subordination nominal mais soutiennent un  
 antagonisme réel. Das ganze Land ist in große u  
 kleine Besitzungen getheilt, über welche feudale  
 Prinzen absolut regieren, obgleich sie ostensible-  
 ment die Unterthanen eines Monarchen  
 u den Gesetzn des Staats unterworfen sind  
 [154]

sich aber der Autorität des Tycoons & des Micado  
 widersetzen u dieselbe beschränken je nachdem sich dazu  
 die Gelegenheit bietet oder je nachdem ihr Interesse u ihre  
 Leidenschaften es dictiren. Es giebt daher hier ein dual  
 System von Monarchen, jeder mit seinem besonderen  
 Hofe, seinen hohen Würdeträgern u Adlichen; dann eine  
 Classe von nominellen Feudatairen (Lehnsmannern)  
 welche bona fide die Herrscher des Landes im Einzelnen  
 (en detail) unter einem feudal System sind. Gefädert  
 u gewunden um jedes einzelne Mitglied dieser  
 dreifachen Herrschaft von 2 Monarchen ihrer Höfe von  
 hohen Würdeträgern u einer Classe von Landesfürsten  
 deren jeder einzelne eine kleine u halbwilligte  
 unabhängige Souverainität hat, ist, einem Zauber  
 gleich ein künstlich gewebtes Netz  
 von espionage gelegt, welches mit Verrath u Schlau-  
 heit diejenigen zu controlliren sucht die nicht mit off-  
 ener Gewalt zu bezwingen sind u Alle unter ein  
 gouvernements-System zu bringen sucht.  
 Hier, wie früher in Europa ↑ ... ↑ die Majorität der  
dienenden Population *adscripti glebae*  
 Außerdere Thatsache daß ein Feudal System  
 selbst schon reprefiver Tendenz ist indem es l'exercice  
 aller freien Energien begrenzt u beschneidet, ist ein  
 Gouvernement welches auf Espionage<sup>3</sup> heimlicher u ein<sup>1</sup>  
gestandener<sup>2</sup> begründet ist  
 u auf delation als auf seinem Hauptinstrumente

hört Mißtrauen übers Volk, undergräbt jegliches Vertrauen zwischen Mensch u Mensch u macht Wahrheit u Ehrbarkeit gleich unmöglich in der solchen Einflüssen unterworfenen Volksmenge Alle Lügen decivilisiren. Es ist nicht wunderbar wenn Lüg etwas mehr ↓ schlechte ↓ als Gewohnheit unter den Japaneten geworden ist, denn es ist eine Institution [155]

u ein Theil der nothwendigen Machinerie ihres Gouvernements Systems u ihrer Administration In jeder Nation giebt's Leute die lügen; einige aus Gewohnheit, Andere aus Eitelkeit, Andere zur Forderung ihres Interesse, aber ein so gänzlicher Mangel an Wahrheit wie hier ist wohl nirgends in der Welt zu finden.

Unter den untenuthigenden "agencies" welche dahin arbeiten die Realisation aller sanguinen Hoffnungen auf Fortschritt u Verbeßerung zu verhindern sind erstens das Feudal-System u 2<sup>ens</sup> das sehr artificielle u ungesunde Gouvernements-System basirt auf Espionage nothwendigerweise Mißtrauen fäend u Lüg encouragirend. Die Herrscher haben Verstand genug einzusehen daß Aufklärung<sup>3</sup> intellectuelle<sup>1</sup> u moralische<sup>2</sup> des Volks unvermeidlich zu fundamentalen Veränderungen führen muß, deren erste die Zerstörung ihrer eifersüchtigen, restrictiven u feudalen Gewalt sein würde. Daher kommt dem auf die fortwährende Hostilität womit die mächtigeren Daïmios die Begründung fremder Relationen u die Ausdehnung des Handels ansehen, obgleich, obgleich das Interesse der Producenten kein auslände Handel nur gefördert werden kann.

In einem Lande wo der Vater seine Tochter auf bestimmte Zeit der Prostitution verkaufen oder vermieten kann nicht nur ohne irgendwelche sträfliche Folgen vom Gesetz sondern mit deßen Approbation u Intervention u ohne Vorwürfe oder Tadel seitens der Nachbarn oder Keinefalls mit mehr Tadel als man in Europa machen konnte wenn der Vater seine Tochter in Dienst giebt anstatt sie zu hause zu behalten — da kann [156]

kein gesundes moralisches Gefühl obwalten. Der Japanese kann nur ein Weib heirathen aber soviel Concubinen halten wie er will; die Kinder

der Letzteren erben aber nicht mit den Gesetzlichen. Zur allgemeinen Entwicklung u Vervollkommnung der menschlichen Fähigkeiten Freiheit in Gedanken u in individueller Handlung sind u numgänglich u schwer würde es sein ein System zu erdenken, das mehr jegliche Freiheit von Gedanken, Wort u That unterdrückt als das des japan= Gouvernt<sup>s</sup> Intellectuelle Bildung haben die Japanesen in nicht unbeträchtlichem Grade u es ist hier mehre allgemeine Erziehung als den meisten europ= Nationen Die Frequenz von Selbstmord durch Bauchschnitt (hara kiru) in gewissen Fallen, als Volksgebrauch mit allem Schutz des Gesetzes, ist ein Beweis daß sie Ehre theurer als das Leben halten u daß sie ferne sind von der gemeinen Estimation die die Erhaltung des Lebens als das höchste Gut betrachtet.

Die u rsprüngliche Religion ist die Sintoo die bis heute besteht; dazu kamen vor 1000 oder 1500 Jahren die Doctrinen von Confucius — ein Codex moralischer Lehrsätze u eigentlich keine Religion — u endlich kam noch im 7<sup>ten</sup> Jahrhundert die Buddhistische Religion

In einem Lande wie Japan ist die Schwierigkeit gut u unpartheiisch ↓ zu beurtheilen ↓ das was wir so u nvollkommen kennen ist so groß daß man sich nicht wundern darf wenn es einige Reisende als ein Paradies u Andere als ein Pandemonium beschreiben.

Was Civilisation anlangt so müssen wir, oft wir entscheiden welche Ansprüche ein Orientalisches Volk daran machen kann als civilisirt angesehen zu werden u in [157]

in welchem Grade es sich dem etwas vaguen den Proteischen standard von Entwicklung u Fortschrittuäufart, zuvorderst suchen zu bestimmen was wir unter Civilisation verstehen. Dies ist nothig um den Umfang u nicht weniger die Methode der Nachforschung zu bestimmen. Wenn, zu geben u zu bewehren was vital in Religion ist — in Religion wie sie die Christen verstehen — u damit die höchsten Aspirationen des Herzens u die edlesten Begriffe das Intellects zu stimuliren; nicht nur um Aberglauben zu zerstören (abattre) u Toleranz einzugeben (inculque) — wenn dies Civilisation ist dann besitzen die Japanesen dieselbe nicht.

Obgleich Religion u Civilisation zwei verschiedene Dinge sind, deren jedes seine besondere Domaine hat, so sind sie dennoch so identisch unter einander (als die Seele u der Körper) u soviel können nur allem die niedrigeren Formen von Civilisation als ein Element von Erhabenheit u Fortschritt existiren.

Wahre Freiheit ist jene Subordination aller Willen zu einem allgemeinen (universelle) Gesetze von Gerechtigkeit, welches Jedem seinen eigenen unbegrenzten Wirkungskreis (sphere d'action) sichert; u Gleichheit im höchsten Sinne ist die Gleichheit der Menschen als freie Intelligenzen welche eine solche Subordination bewirkt. Wohl verstanden daher ist Freiheit nicht in Opposition mit dem Gesetzen; nie Gegentheile ↓ sind ↓ Gesetze bei essentielle Bedingung von Freiheit.

[158]

Wenngleich der Feudalismus die japan Nation nicht frei halt, wie wir Freiheit verstehen, so hat er sie dennoch im Genuße vieler Segens gehalten, welchen alle prahlerische Freiheit u Civilisation des westlichen Staaten Europas den Völkern einmals hat bewirken können. Nationale Prosperität, Unabhängigkeit, Frei von Krieg u materiellen Fortschritt in den Künsten — alle diese Güter sind die Besitzthümer der Japanesen als ein Volk u der Erbschaft vieler Generationen.

Man sagt daß die künstlichen Communications mittel u die Größe u der Werth von Private u öffentlichen Gebäuden, exclusive Festungswerke u anderer Kriegsbauten ein sicheres Criterion vom den Zustande der Civilisation in einem fremden Lande giebt.

Die Japaneser haben eine Passion für Bilder u Gemälde u besonders für solche von Menschen u Thiere u die der Ersteren in ihrem alltäglichen Leben u Treiben sind bei vielen Gelegenheiten zu getraut dargestellt um immer überdelicat u fein zu sein. Natürlich, wo die Sitten u Gewohnheiten der Nation überall quasi nackte oder nackte Figuren dem Auge darbieten in den Straßen u Häusern ohne irgend ein Bewußtsein von Indelicatesse wegen solcher Ermangelung der Kleidung, der verfertigt der Maler der Volksgewohnheiten u Sitten nothwendigerweise das was er fortwährend sieht u in Attitudes die wenig den europäischen "Notions"

entsprechen.

Die japanische Civilisation ist ein materielle Civilisation hohen Grades, in welcher alle industriellen [159]

Künste zu einem so hohen Grade von Vollkommenheit gebracht sind wie nur irgend erreichbar ist ohne Beihülfe von Dampfkraft u Maschinen, eine fast unbegrenzten freien Disposition über billige Arbeit u billiges Material ersetzt anscheinend viele counterbalancierende Vortheile. Ihre intellectuellen u moralischen Pretensionen dagegen, verglichen mit dem was in den civilisirteren Nationen des Westens während der letzten 3 Jahrhunderte erreicht worden ist, muß man dagegen als sehr niedrig annehmen; während ihre Fähigkeit sich eine höhere u bessere Civilisation als die bis jetzt erreichte anzueignen über die jeder anderen Nation des Osten u selbst über die der Chinesen classificirt werden muß.

Bei Allem was ich in Japan von Religion sah kam ich zur Ueberzeugung daß Religion n'entre pas lain dans la vie de peuple u daß alle höheren u civilisirten Classen der Societät in Japan mehr oder weniger sceptiques u indifferente sind. Die sonderbaren Weise wie ihre religiösen Ceremonien u Tempel ↓ mit ↓ den Volksbelustigungen amalgamirt sind u zu denselben dienen ist einer der Beweise auf die meine Ueberzeugung gegründet ist. Theatralische Lustspiele werden in den Tempelgarten aufgeführt, die auch viele Gallerieen zur Uebung im Bogenschießen, Bazaren, Theehäuser, Lustgärten, Brummkräusel-Exhibitionen u Ausstellungen von Figuren in Lebensgröße, [wie l M<sup>me</sup> Tussaud in Bakerstreet in London enthalten. Ein solcher Melange kann wohl kaum mit einem ehrfurchtsvollen Gefühle oder mit erchten religiösen Ueberzeugungen zusammenpaßen.

[160]

Hier ist eine Abondance von □ Silbermünzen u Kupfermünzen, die den Handel erleichtern u kann ich nicht begreifen wie, ohne Landesmünze außer der Cash, der Handel in China floriren kann, denn Geld ist der hohen u die Triebfeder des Handels u nach ins Ansicht kann der Handel nur floriren jenachdem die Circulation von Geld die Multitude der versch= Wege des Austausches erleichtert, beschleunigt u auf die Dauer sichert.

Die feudalen Classen in Japan sehen im Fortschritte der freunden Relationen ↓ u der Entwicklung des Handels↓ die Zerstörung ihrer Privilegien u den Umsturz ihrer Gewalt. Sie sehen daß wir nicht nur Waaren zum Verkaufe bringen, deren Ankauf nach ihrer Meinung das Volk arm macht, sondern auch neue Religionen, neue Ideen socialer Ordnung, Freiheit, politisches Recht, neue Sitten u Gewohnheiten, welche sammtlich zerstörend auf die jetzt bestehenden wirken u ihnen, der Feudalen, u deren Angierungsform hostil sind.

Wenn barbarischsten u in geistiger Bildung u refinement am Wenigsten avancirten Nationen nur wenige Bedürfnisse u Verlangen haben, so ist die Begierde diese zu befriedigen um so imperieuses u heftiger (vehement) in genauem Verhältniß zu der geringen Zahl derselben. Bedürfnisse dagegen vervielfaltigen sich mit der Bildung u der Civilisation; sie wachsen durch das woraus sie entspringen u wovon sie sich ernähren u sind somit die besten Freunde des Handels. Aber so zahlreich sie auch sind — u ihr Name ist eine Legion — sind in ihrem Ursprunge mehr oder weniger artificiel u kommen nur auf sehr [161]

conventionellem Wege Nothwendigkeiten gemauert werden.

Unter den 24 mehr oder weniger unabhängigen Daimios sind 20 die 28/m £ u darüber jährliche Einkünfte von ihrem Ländereien haben. Die Reichsten davon sind:

			1202.700 Kokous Reis	
der ↓prinz ↓	Fürst von Kanga,	Maida Kaga no	Kami mit £ 769.728 —	
			760.800 Kokous	
" "	"	Satsouma, Matsudaïra	Satsouma no Kami	£486.912 —
			629500 Kok=	
" "	"	Owari, Tokungawa	Owari Dono	" 402.880 —
			626000 Kok	
" "	"	Moutsen oder Xendaï,	Matsdaïra Moutsen	
			no Kami, oder Xandaï	" 400640 —

dies nach den öffentlichen Listen u den Kokou Reis zu 13/10<sup>d</sup> gerechnet.

[unnumbered page]

consister  
rassasier de qqe chote en  
≡

le monde de la critique . volcan  
shrine (un deus). pronver à l'évidence

## **The selective transcription of the diary A8**

[5]

Thursday 27 July

I dried 4 of them and put them into my Davis history of China.

# The translation

This translation involved adjustments for clarity and accuracy, addressing punctuation, spelling errors (including abbreviations and capitalization), and omitting only illegible words. No additional words were inserted or omitted if legible. Proper nouns were updated to the most widely accepted spellings. Schliemann's writing is occasionally verbose, and these refinements aim to preserve his unique style while ensuring readability.

## The selective translation of the diary A5

[218] Canton 1 April.

This morning at about 2 o'clock we cast anchor in the port of Hong Kong. When I came on deck at 5½ the steamer was already surrounded by boats rowed by men and women and often even by women alone who carry their children in a plait on their backs and are admirable rowers. By the first glance at these people one sees that they are just as hardworking and energetic as they are covetous. The boatwomen as in fact all the common women wear long and large black trousers and a long gown or blouse of the same material reaching to the knees; they go bare footed and wear glass-bracelets. The boat men go dressed in almost the same manner. The harbour is surrounded by huge rocks and one of the safest in the world; the city Hong Kong, which is fast growing and may contain about 85,000 inhabitants is built in the form of an amphitheatre on the declivity of a steep mountain and presents with the surrounding islands all isolated rocks of conical form a splendid panorama. By 7½ o'clock I went with my baggage to the steamer called "Plymouth Rock" which was to leave this morning at 8 for Canton and having left my luggage with the porter I went ashore to view the city. The first thing which struck me in going on shore was the busy multitude that crowds the streets and the extreme filth with which they are overloaded; in fact all look as if they never got washed nor combed since their birthday; at every step one sees women who in carrying loads plunge their hands into their hair and withdraw them with numbers of lice which they kill on their nails in walking along. [219] The men shave their heads but wear long tails. One meets here still more 'Palki' (litière) than at Calcutta but they are here differently arranged and so small that they can contain only one person in a sitting posture; they are either open or furnished with green jalousies. The houses are all of stone, 2 stories high and in nearly all of them are shops, in which the goods are put up for show with that consummate skill and tact of which the Chinese hold the secret. Very curious were to me the dispensaries or apothecary-shops with the Chinese names on the bottles and Chests. Besides attracted the Chinese barbers, who

carry their whole shaving apparatus in 2 miniature-towers painted with gaudy colours on their shoulders, my particular attention; they shave their countrymen's heads in the open streets. Not less curious was it to me to see the smallness of the women's feet, some being compressed with irons when they are little children to procure the maimed smallness considered handsome. I meet here a great many half-casts (offsprings of Europeans and Chinese), who by their manners and language consider themselves Europeans; they have in general interesting features.

I was in time back on the steamer which was to start by 9 o'clock; the same is 3 stories high and moved by a screw. She was surrounded by boats bringing passengers or goods. The 1<sup>st</sup> story was exclusively occupied by Chinese men and women of 3<sup>rd</sup> class paying 25 Cents, all either sitting on their baggage or reclining on mats and smoking cigars, papiros, pipes or opium; this latter they were smoking from a sort of pipes much resembling a German flute and they seemed particularly to enjoy it. All were dressed as afore described. On the left was a much smaller and less crowded division containing those that pay 50<sup>c</sup>; one recognized at once in them a better company; they wore blue coats of a better material and above them jackets without sleeves; black pantaloons tied round the knees, white stockings and silken shoes with thick white soles and black silk caps on their heads; on the 2<sup>nd</sup> floor was a division for 1<sup>st</sup> class Chinese passengers paying 1\$ and belonging to the richer and more civilised class of Chinese society. I found among them several who could talk a little English. Opposite this division is the large saloon for 1<sup>st</sup> class European travellers paying 3\$. We left at 9. [220] Passed between a great many barren islands of conical form and came — always going with a speed of 22 knots an hour soon to the mouth of the great Pe Kiang river, which was formerly defended by 7 or 8 forts built small rocky islands but all these forts have been dismantled by the English and French canons in the last war of 1857. Our steamer belongs to an American company, which does a good business, because we had at least 1900 - 3<sup>rd</sup> & 100 - 2<sup>nd</sup> n 1<sup>st</sup> class Chinese passengers; but formerly they made double of what they make now because now has sprung up an opposition line which already induced them to lower the passage to 10<sup>c</sup> and only recently they raised it again. Each company sends every 2 days 1 steamer betwixt Hong Kong and Canton and Hong Kong and Macao vice-versa.

We stopped on the roadstead Of Whampoa<sup>7</sup> to put out passengers and the steamer was immediately surrounded by 70 native boats, rowed mostly by women, which approached the steamer to take us the passengers. At Whampoa are 15 large docks for building and repairing ships. From Whampoa off both banks of the Pe Kiang-river<sup>8</sup> were continually covered with plantations of rice and plantains. I discovered the greatest symmetry in the planting of trees and it appears that not a tree is allowed to grow unless it is useful to man. The more we approached Canton the more boats we met in the river and in Canton itself, we saw thousands of them. We cast anchor in the midst of the Pe Kiang-stream, where I was rowed in a boat by a young woman (who as being married wore her hair in the form of a windmill wing) on the Pearl river to the so styled Oriental Hotel<sup>9</sup>; where I got the most miserable accommodation; since the boat which belonged to the Hotel was decorated with pictures and the banks covered with crimson I had expected better accommodation.

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7 Whampoa Anchorage (黄埔古港).

8 Pe-Kiang river (北江) however does not pass through Whampoa.

9 "Barros, D. de, Oriental Hotel. Honam, Canton." See The Chronicle & Directory For China, Japan, & The Philippines For the Year 1868, p.58.

Canton 2 April.

I felt very ill all last night and could not sleep at all; took a bath at 6; water was very cold, there being only 76° in the air. Took a cup of tea with raw sugar there being no other. Went out with a boy from the miserable hotel to serve me as guide and interpreter. The streets are very narrow but paved and pretty clean. Close to the hotel is built of bamboo-cane an watchtower about 70 ft high, but so as not to impede the thoroughfare; there are a great many similar towers all over the city; we passed the bazar where fish and vegetables are sold; they sell these rice-cakes in form [221] of pieces of yellow soap; I saw there also ripe prunes. Good and even excellent as Chinese servants are at Singapore, they are here in their native country an impudent thievish, false set of people and the abundant use of opium makes them lazy; besides they talk here nothing but Chinese. My guide speaks a few words of English but it is exceedingly difficult to make myself in any way understood with him.

We visited first the temple of Honam<sup>10</sup> consisting of 3 large courts surrounded by places of worship and houses containing the sacred pigs, hens, cocks, geese and the dwellings of the priests their kitchen etc. Of the sacred pigs, which are different of the Europeans and something betwixt these and the wild boars, 4 are still quite young and 8 exceedingly fat and so old that from fatness and old age they are quite blind; they are always lying together and it costs to the priest who attends to them a vast deal of trouble to make them get up and move; their stable is in the open air and kept pretty clean, whilst the fowl is kept in an exceedingly dirty stinky stable. The fowl also appears to be very old. The priests about 40 in numbers are partly still quite young, partly of middle age and partly old men; they appear to be very ignorant; they wear long gowns of grey cotton and have their heads shaved; they are very dirty and appear to be quite ignorant; they were just breakfasting on rice some boiled vegetable and the usual spices; the temple contains 6 colossal statues of a god in warlike attire, some painted blue, others red others white; in one statue the god is represented to play the guitar, in another he draws his sword, in a third he lifts up his hand, in a fourth he holds an umbrella 22 ft high. There are in the court of this temple many walls built of oyster-shell. Under the colonnade of the larger department of the temple were exhibited about 50 nicely painted cages with larks, nightingales etc. but I could not find out to what purpose. The circuit walls of the temple were on the inner side plastered with Chinese placards. Belonging to the temple and close behind it is a large flower garden with the sepulchre of the founder of the temple and several other tombs. The Chinese gardeners are the best in the world and it is really marvellous what shape they know to give sometimes to shrubs and trees; so for instance: there is one tree formed there [222] by means of caresses of fine iron-wire representing tigers; lions, elephants etc on which they with great ingenuity know to educate and dress the myrtle-plant so that the latter perfectly represents these beasts and makes with its white flowers like small stars a splendid sight. Sometimes they make 3 myrtle shrubs represent a sailing vessel with all sails spread. Bambou-cane also known to grow in the most curious forms. There is in the garden a small plantation of miniature orange trees<sup>11</sup> that produce a very small but tasteful fruit. It is very curious to see here the Chinese barbers busy in the streets to shave, to shampoo, to clean the ears, to operate the corns, to clean the noses etc; the 2 boxes in form of towers which they wear on their shoulders, contain all the instruments necessary. Another curious sort of people are

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10 Hoi Tong Monastery (海幢寺).

11 Referring to the fruit kumquat.

the money changers, of which there is one in every 6<sup>th</sup> or 8<sup>th</sup> shop. The only money coins in the country consists in a mixture of 4 part lead and 6 parts copper is called Cash and the changers pay me 250 of them for ¼\$ thus 1000 for 1\$; they have a □ hole in the midst; this Cash is always drawn up on bamboo-yarn in packages of 50. Since this worthless coin is very troublesome to carry, people cut for want of small change the dollars into many small pieces and weigh the silver out on very small scales in making payments. The hotel where I. The money changer and in fact every shop-keeper weighs not only every \$, but even every quarter and dime before he takes it and reckons then its value on the same tablets (счеты)<sup>12</sup> as are used in Russia. Wherever I came to an open place and particularly before the pagodas I saw a number of gamblers some of keeping sort of Roulette-tables with 40 fields □ each field containing a different figure and a number; these were besides on the same Roulette 8 round fields with a □ in the midst. There were others keeping gambling tables with dice for Cash or for cakes. The whole immense town is one bazar, because there is a shop in each and every house; the streets are 6 ft broad and paved with 6 ft long and 1 ½ ft broad slabs of granite, which have become almost polished by the continual tread of man. The houses are built of brick and properly spread 2 stories high but the 2<sup>nd</sup> story serves merely as an interior gallery with no window and is intended more for a more convenient location of the holy images or statues of the gods whose sanctuary is always in the elevation of the 2<sup>nd</sup> story and lies in front of the entrance. The streets are straight and flat; on each side of every [223] shop are hung out or suspended signs of from 1 to 2 ft broad and of from 3 to 6 ft long; they are not placed horizontally as in Europe; this not being practicable for Chinese writing which runs from upwards down, but perpendicularly and not parallel with the house but under an angle of 45°, so that passers by can always read from afar the name of the shopkeeper and the denomination of the goods he is dealing in. These signs are all painted white but the colours of the Chinese characters painted on them show the greatest variety; one one sign these are gilded, on another blue on a third red character etc and since by the law of perspective both sides of the streets seem to join for those who look forward they see nothing before them but an immense agglomeration of white signs which with their variety of gaudily painted characters offer a sight of unparalleled beauty. Here are of course neither horses nor carriages and the only means of conveyance is here the palanquin or sitting chair carried by 4 men who continually cry “Faivungar” (make place)<sup>13</sup> to the multitude that throng the streets. But in those sitting chairs I saw only mandarins always followed by a host of servants in light blue gowns. As it could be difficult to find from betwixt those thousands and thousands of shops those in which such articles are sold which one stands in need of, merchants dealing in the same kind of goods have here their shops in the same street and door to door; so there is one street in which there are only shops with birds nests, another for gold and silver ware and jewels, another for ivory carvings etc.

The shops are for the most part very elegant and where elegance is wanting the greatest cleanliness and order and an insuperable skill in exhibiting the goods for show is everywhere perceptible. Besides the images or statues of the holy Trinity which are not wanting in any shop, there are in the streets at the extremity of each shop larger or smaller niches of which some contain statues of gods others sentences from the Confucius, and in these niches as well as in the sanctuary in the shops joss-sticks of sandalwood

12 Referring to Abacus.

13 The transliteration could be “kuai rang kai” (“快让开”), meaning to make way quickly.

covered with a composition of cowdung and sawings are continually burning. When I became tired I took a palanquin and got myself carried by 4 men. The day was cold and hazy; the thermometer showed only 66°. After having gone through the city we came to the 5 stories' pagoda<sup>14</sup> which is built on a [224] hill close to the city-wall, which latter may be about 40ft high and with battlements 6ft thick. This pagoda is in decay but affords a splendid view on one side on the city and on the vast Pearl-(or Canton=) river was covered with thousands of boats and ships and on the other side of the rice fields which extended as far as the eye reached and were here and there interrupted by small steep hills covered with Chinese sepulchres. Not far from the pagoda I saw a small fort<sup>15</sup> with 20 canons outside the city wall. The 5-storey temple is so called because it is 5 storeys high. I was then taken to the Temple of Horrors<sup>16</sup>, so called because of the terrible tortures the bad people there are subjected to by the deities — all depicted in sculpture; some are roasted, others have red-hot metal poured into their mouths and ears etc. This temple is very large and contains different levels with many large round egg-shaped offering vessels in which the devotees constantly place burning joss sticks. There are also many smaller offering vessels in front of the numerous idols set up in this temple. Apart from the many small offering vessels in front of the numerous idols set up in these temples, the courtyards were full of roulette and dice games, vendors of food and drink, around which the noisy crowd crowded, and I constantly saw men and women praying fervently on the mats spread out in front of the idols; then they take a cup with 1 foot long sticks covered with Chinese hieroglyphs and shake the cup while kneeling until, one after the other, 3 sticks fill out; Then they throw 2 pieces of wood, roughly in the shape of shoes, on the ground 14 to 16 times while kneeling, buy a red wax candle from a merchant sitting in the temple with sandalwood as a wick, place it in the offering vessel and then ask a priest who has a supply of red slips of paper with hieroglyphics in the temple next to the door to give them a slip of paper, which they read carefully. In addition to the devotees, there is loud shouting, laughing and smoking from pipes and cigars in the temple. In China, the feet of newborn female children are squeezed in an iron mould in such a way that they only form one small clump, often only 3 ½ and rarely more than 4 inches long, [225] because the beauty of the ladies is judged by the smallness of their feet. As they also wear shoes with inch-thick soles and high heels, it is very difficult for them to walk and they often have to lean against the wall to avoid falling. The police attendants are easily recognisable by the large hieroglyphics painted on their chest and back.

I was then carried to the "Temple of Longevity"<sup>17</sup>, which is remarkable only for its large flower garden, in which there are several ponds with goldfish; the gardener has also created here the most marvellous forms  by forming the thick bamboo cane into the wall and by depicting various kinds of animals with living myrtles. One myrtle tree is even drawn in such a way that it forms 6 crowns.

I then visited the Temple of the 500 gods<sup>18</sup>, in which 500 marvellously crafted deities in life-size and gilded form are set up in long rows; ½ of them are women and ½ men and even the feet of the goddesses are depicted as pressed in a lump; some of the statues are laughing,

14 Zhenhai Tower (镇海楼).

15 Sifang Paotai (四方炮台).

16 Chenghuang Temple (城隍庙).

17 Changshou Temple (长寿寺).

18 Hualin Temple (华林寺).



A Chinese Woman's Bounded Feet. Saunders, W. (n.d.).  
*A Chinese person's deformed feet* [Photograph]. Scottish  
National Portrait Gallery (Print Room). Gift of Mrs. Riddell  
in memory of Peter Fletcher Riddell, 1985.

others are serious. Right at the entrance to this temple, on the right and left, there are 2 11-foot-high gods as warriors in armour and with crowns on their heads; a few steps further into the temple, on the right and left, you can see a permanently and cheerfully depicted god, similar to Bacchus, with 5 children sitting and playing on his fine lap and back. In the sanctuary at the back of the temple there are 3 statues of the most noble goddess and in front of them on a pedestal sits a god in a royal costume with a long beard. In the centre of the temple sit 6 priests, alternately striking a bell and a resonance wood while chanting; they are clad in white cotton fabric. I was dead tired, then I was carried to the river and travelled home in a boat. Cost of the palanquin 1\$, of which the servant had  $\frac{1}{4}$ . I was constantly suffering from profuse diarrhoea and in order to rid myself of it I ate in Canton [226] nothing more than thick rice boiled in water with a little boiled chicken. I changed some money; they gave me 250 Cash (□) for  $\frac{1}{4}$ \$. In the evening at 9 I went in a boat to the so-called flower boats, of which there are 26 side by side, 16 to 18 feet wide and 100 feet long; they are beautifully furnished with crimson-covered furniture and adorned with a large number of glass lanterns and the usual Chinese lantern decorated with flowers and hieroglyphics from a skeleton of bamboo twine covered with table linen. The windows have red curtains. All these boats are pleasure boats and are full of pretty young ladies every evening, some of whom live in the boats themselves, others only go there in the evening to spend the night. They wear their hair beautifully combed and pomaded in the shape of a windmill's wing, which, according to the custom of the country, is only for married ladies; they carry the usual Chinese ornament of glass flowers and butterflies in their lush black hair; their cheeks, lips and eyebrows are coloured; they wear wide dark trousers, a yellow or red jacket and over this a dark or light blue outer dress with very wide sleeves; their mouths pale in smallness compare to the dwarf feet, which are clad in little black silk shoes with thick white soles. Each boat has 2 halls and 1 balcony. While at the door male and female musicians play on harps, guitars and what feels like a strange hoard of violins, ladies and gentlemen sit by one another around round tables in the halls or on the balconies below either playing cards (which consist of inch-long papers or ivory sticks with hieroglyphics) or drinking tea, which is tossed into a cup while hot water is poured over it and the lid is placed on top. [227] On the table are different kinds of sweets.

When I take note of everything while peering at the ladies, they always cover themselves up, thinking that I was looking at them. I was given 1 cup of tea which, according to Chinese custom, was without milk or sugar and therefore tasted bad. Ladies and gentlemen smoked cigars or from pipes while chatting together.

#### Canton 3 April.

This morning, after a bath, I ate some rice at 7am and went out. The hotel where I am staying is on Honam Island; I crossed the river in a boat and set out again to explore the great bazar

or city, because the whole city is one bazar. I passed a large number of stores selling nothing but joss sticks or thin sticks of sandalwood covered with sawdust and cow dung, others selling live geese, others bambou string lanterns covered with fish glue and paintings depicting flowers and Chinese characters; others selling curious little boxes of sandalwood and ivory; others with objects made of paper; others with pewter objects; others with paintings on glass and lanterns; a huge number of fruit stores; a huge mass of stores selling roasted meats of all kinds; streets where there are only factory stores, others where there are only stores selling colonial goods, others with paintings on porcelain, others with jams, and I saw sweet olives among other things; immense numbers of silk stores, others where white Ibis are sold, which the Chinese treat as a great delicacy; many stores selling wooden gods; whole streets where only teas are sold, but the types on display to attract buyers are of the finest quality; stores where, in full view of the public, cakes are made and baked in the oven; an immense number of stores selling rice, which is the exclusive food of this people; other stores where rice is pounded; others where, under the weight of two immense stones driven by naked Chinese, fabrics are stiffened; many stores [228] of coffin makers; many stores where those magnificent signs are painted that give the streets their wonderful appearance; many smoked-meat stores in which also the hams of the tiny pores are displayed. From time to time, you come across women who, with extraordinary speed, weave baskets of bamboo twine. Because of the smallness of the streets, pigs, sheep and calves cannot be driven in, but are carried in baskets made of bamboo twine. Wherever there is a public square, however small, there are barrels that serve as pissoirs, and there are men attached to each pissoir who pour the contents into buckets and carry them out of town on bamboo poles.

At every step I was molested by large numbers of beggars shouting Kamshaa (بخشش)<sup>19</sup>.

The city of Canton contains, as is claimed, 2 million inhabitants, of whom perhaps ¼ live in boats on the river. There isn't a single boat that doesn't serve as a home. Most of the boats are kept in a state of extreme dirtiness, but there are many that are kept very clean because of their small size - the smallest corner is put to good use, and there is even room for a few paintings. There are also thousands of large, magnificent barques that serve as homes for families who are above the poverty line, but who by habit prefer the floating life to that on *terra firma*; their barques are always stationary, while those of the lower class are always busy passing passengers from one side to the other. In addition, there are a huge number of stationary barges used as brothels, and thousands more rented out to workers who spend the day at work in the city; there are also a great many magnificent barques rented out to wealthy Chinese, who occasionally take their families to some delightful holiday in the interior; and there are always thousands of large boats called "junks" on the river, used to transport passengers and goods; but although there are perhaps thousands of boats [229] on the Canton river (called Pearl river or Canton river), it doesn't seem at all crowded, because it's ½ mile wide and very deep.

To give a small idea of the size of the population of this country, I would say that the population of the small province of Canton amounts to 30 million, or the entire population of Great Britain. Everywhere I go, and especially when I'm taking notes in the street, I'm followed and surrounded by a vast multitude of people in long lines; but they're only driven by curiosity, they're peaceful people who mean no harm; at the same time, they're great cowards, and everyone flees as soon as I raise my stick in a threatening attitude. The only

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19 The transliteration might be "qing shang" ("请赏"), meaning please reward.

reproach I can make of them is that they are generally disgustingly dirty, and I don't think you can find anywhere like here people who, passing through the streets or sitting idle, are busy killing the lice they grab en masse whilst reaching beneath their clothes.

Today I saw at the Customs<sup>20</sup> how Opium crates are unpacked; they're crates like Indigo crates, and the Opium in balls like bowling balls is packed in sheets. At one time, the import of opium was forbidden, but it was imported en masse by smugglers; but by the stipulation of the war of 1857, importation is permitted, but at enormous duties, and to prevent smuggling, the Chinese government pays the customs officers \$1 for each ball of smuggled opium they discover; thus the government makes it in the officers' interest to be very vigilant and active. Here in China, too, betel is widely eaten and betel nut is a big seller.

#### Hong Kong, 4 April.

I left Canton this morning at 9 a.m. and arrived here at 3½ p.m. In all of Canton there is not a single pharmacy and hardly [230] 2 dozen Europeans. As there is a store in every house in Canton, and as everyone seems to be a merchant, one wonders who buys the goods, but it is the inhabitants of the barques and boats, the inhabitants of the suburbs and finally the country people who count here by the millions. But the foreign trade which was once enormous here in Canton is now in decline since other ports have been opened, and will be almost completely lost in time. The tea harvesting season doesn't begin until the end of this month.

The river, which at Canton is ½ m. wide, can be 4 to 6 m. wide at its mouth.

Moving away from the anchorage, we passed the ruins of the English factories<sup>21</sup> burnt down by the Chinese in 1856, judging from these ruins the factories must have been enormous. We passed several Chinese junks armed with as many as 22 cannons. We passed also 3 pagodas each 10 stories high<sup>22</sup>, in the form of the tower of Pisa, but full of vegetation which will before long make the buildings crumble. Rice fields as far as the eye can see.

The terrible diet I started in Canton didn't help me at all, as diarrhoea broke out again this morning. In despair, I am now resolved to eat and drink everything, so I had a good meal on board the steamer. As soon as we arrived here in the harbour, our steamer was surrounded by barques and it was a pleasure to see with what extreme dexterity the boatmen with their wives know how to improvise points and guards to procure the preference of disembarking passengers. Some [231] won by their ability to bring their boats close to the pyroscaphe, others by their genius in creating bridges from afar.

I settled here at the Hotel d'Europe<sup>23</sup>, which is undoubtedly the best Hotel I have had since Europe; it is a vast building with 2 units and thanks to the extreme skill and intelligence of the maître d'hotel and his excellent wife — who is the ideal of a housekeeper — the establishment flourishes and prospers in an astonishing way and is always busy.

I went to John Burd & Co<sup>24</sup>, with whom I was accredited, and learned from them that the steamer Dumbarton was due to leave tomorrow for Shangae touching at Amoy and I decided to take advantage of this opportunity.

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20 Hoppo (粤海关) or the Administrator of the Canton Customs.

21 Referring to Shamian Island (沙面岛).

22 Respectively Chigang Pagoda (赤岗塔), Pazhou Pagoda (琶洲塔), Lotus Pagoda (莲花塔).

23 "Lion, Louis, proprietor, 'Hotel d'Europe,' Hollywood Road." See *The Chronicle & Directory For China, Japan, & The Philippines For the Year 1868*, p.91.

24 "Kiær, H. (John Burd & Co.) clerk, Praya." See *The Chronicle & Directory For China, Japan, & The Philippines For the Year 1868*, p.88.

5 April aboard the pyroscaphe Dumbaston.

The Hotel d'Europe had been full on my arrival and the master of the house had only accommodated me in the private room at the prayer of Mr. and Mons. C. David, who had come with me from Saigon and were going to Yokohama to seek their fortune, which had not been very favourable in Saigon. For reasons that I can easily guess, they very much wanted to leave with me by the next trunk and when I announced this morning that I would be leaving this morning everyone showed great displeasure. This morning I took a long walk through the town and the surrounding area. This small island of Hong Kong belongs to the English and the town of Hong Kong or Victoria is a "free port"; this is why it is built in the European style with wide streets and 2 or 3-storey houses; it is situated on the slope of a mountain 1200 feet high, the summit of which — despite its low elevation — is almost always shrouded in the clouds. There are 16,000 Europeans and 64,000 Chinese here; but the latter, through constant contact with Europeans, have lost much of their national character and are much more civilised here than in Canton; so I was not pursued here by a crowd of curious onlookers as was the case in Canton. The houses of the Chinese are only distinguishable here [232] by their signs, of which sometimes I can even see a few placed horizontally above the doors. In the Chinese quarter, the walls of houses facing the street are often covered with Chinese posters, in front of which there is always a crowd of people busy reading; outside the city, the trunks of trees are often covered with posters.

Everything here shows that they are very intelligent and active people.

Here also thousands of the lower class live in boats in the port and boats as well as their inmates are here just as dirty as at Canton. The Chinamen appear to be very strong because one meets at every step in the streets 2 men carrying immense weights suspended on a bambou-stang.

One sees here a great many Parsees or worshippers of the fire and there are said to be more than 1000 of them here.

I post here that there is no post at Canton, in the same way as I did not find there a dispensary.

The population of China is said to have decreased 7 percent in 5 years by the horrors of the revolution<sup>25</sup>.

I had to pay 95\$ passage money. The steamer which was advertised to sail at 2 p.m. did not sail before 5 o'clock, because she had to take in 600 bales of cotton for Amoy at 2\$ per bale; this same cotton she had brought the other day at 1\$ per bale from Shanghai to Hong Kong and it appears that it is now a disastrous article. We have in all 800 last goods in.

The port of Hong Kong is the best in the world; it is on all sides protected and the largest vessels can load and discharge at the very quay of the shore.

We passed the Limoon pass, a narrow strait ½ m. broad and entered into the open sea. This pass — though only 4 miles from Hong Kong — is infested by pirate junks and only on the 29<sup>th</sup> March last a Danish brig, just when she had passed the strait — was taken by surprise by a Chinese junk with 100 pirates, who killed the captain, mortally wounded the mate and locked up the crew in the hull, took out about 1000 picols rice and then scuttled (bored) the ship to make her go down with the crew. But when the pirates had left the crew got free and having succeeded in stopping the leak they brought the brig into Hong Kong-harbour. Unfortunately the English judge here the Chinese pirates by English

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25 Referring to the Taiping rebellion that lasted for 14 years (1850-64).

law and those by far too lenient. The junk had followed the brig from the very [233] port of Hong Kong and it is therefore supposed that the men had a plot with the pilot of the brig and he has been put into prison on suspicion. The Chinamen will sooner die than betray each other. A general prohibition of armed junks would check piracy.

#### 7 April aboard the pyroscaphe Dumbarton.

For 24 hours we have been in front of the port of Amoy without being able to enter it because we are enveloped in a thick fog which does not allow us to see 20 paces from the ship. It's cold and damp and the water temperature is 60°, the air 65°. Yesterday morning I was still very, very ill with diarrhoea, but having twice taken the medicine I bought in Hong Kong and drinking only Oporto wine here on board, I am now much better and am gradually getting used to eating everything. In Canton I was still almost always suffering from affliction from my left ear, but having syringed 4 kobs with soap and water I can now hear perfectly well, yet I have pain in my ear that I didn't have before.

There are only 5 passengers on board. The steamer is about 1400 tons and I have never seen a pyroscaphe built more comfortably; e.g. the deck is very wide and you can walk on it without interruption from the stern to the bow, there are no stairs or other obstacles in the way.

#### 8 April.

We remained all the day in the same position because the dense fog continued uninterruptedly; only towards 4pm it became a little clearer and we got steam up and went on until we saw the rocks which form the entrance at a distance of a mile before us. Towards 5 o'clock the fog again increased and we therefore dropt again the anchor.

#### Amoy 9 April.

We lifted anchor this morning at 5 and went on; had to pass through a narrow passage formed by 2 huge rocks and dropt anchor at 7 in the port, which is on all sides well protected by rocks and can contain 1000 large ships. It is bordered on one side by the Chinese town of Amoy which is situated on the island of the same name (the latter has 15 miles in circumference); on the other side the port is bordered by a very small island which the Chinese government ceded to the British (called Kulang Siu<sup>26</sup>) and on which the latter have their settlements. [234] No sooner had we cast anchor when we were surrounded by Chinese boats with cakes, sugarcane, rice and all the spices with which the Chinamen eat this commodity; feather fowl, geese, dogs and oysters. I went ashore after breakfast and went several times through the town, which forms like Canton, only one bazar; but the streets here are only 3 to 4 feet broad full of filth and mud that offends the senses; the shops offer an analogous appearance they are most miserable and dirty. All the passers-by resemble more miserable wretches than the inhabitants of a city of 30,000 inmates; they are filthy in the extreme and at every step one meets fellows who in walking in the streets are busily engaged in killing their lice. Wherever there is a small open space betwixt the streets it is covered by gambling tables with dice and a sort of roulette tables; but I never saw a man venture more than 13 Cash or ½ Cent at a time and thus neither profits nor losses are great here. The city abounds with dogs, which being accustomed to see only men

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26 Referring to Kulangsu.

in Chinese costume, come bluffing at and pouncing upon me in passing through the streets and as they often come upon me from 4 different sides it was very difficult to keep them at a respectful distance and it costed me a great deal of bowing and feigning to pick up stones and throwing them at them.

Here in the port are lying several government men of war Chinese junks with 10 Canons and others with 4, 6 and 8 canons. There are besides hundreds of private armed junks; these are armed for their own protection but all of them turn pirates whenever the occasion prevents.

#### Amoy 10 April.

I went this morning in a boat to the island Kulang Siu and walked over it in all directions; there are a great many Chinese sepulchres, some of them in the usual Chinese form of a horseshoe, others in the form of Christian graves, but on and about all of them was strewn a mass of white rice-paper cut in round forms but without distaching them from each other. As I have never seen before this mode of honouring the dead I believe that the paper was strewn on account of some great holy day. The paper was strewn in a circle around all the graves. Said island consists almost entirely of solid rock, but still there are on it many patches of land which are used as gardens or as rice fields. The gardens are full of plantanes and in some of them I saw even a number of date-palm trees. Huge stones — sometimes 50 to 80 feet high and thick and often — heaped up one upon the other — are lying in every direction. [235] On some of these stones are long Chinese inscriptions and one of them I found 36 ft square. On this island are scattered 12 European houses, which rival in magnificence and beauty and which are occupied by consuls and merchants. The view of this island with its huge masses of enormous stones, its European settlements, its gardens and rice fields is beautiful in the extreme and not less splendid is the panorama one enjoys there on the city of Amoy, the vast port with its numberless Chinese junks of all sizes (from 800 tons to 10 tons) its large numbers of European steamers and sailing vessels and the high rocks which border the port and which are crowned with 10 stories high Chinese pagodas.

I found there a grave with an English epitaph showing the year 1698 and indicating that it was the last abode of the son of the Commander Duffies of the ship Trumbull<sup>27</sup>. It is curious to find that the English have come here at such a remote period. This afternoon came in from Shanghae one of Trautmann & Co's<sup>28</sup> steamers with 1300 soldiers, who were landed here; all of them are miserable wretches and look like vagabonds rather than like soldiers; they go barefooted and have on wide dark trousers and long wide dark blue or green jackets, which are bordered 4 inches broad by yellow or red cloth; the collars are of the same colour; on the back and breast they have circles of the same colour which are filled up with Chinese hieroglyphics. With my fellow passenger the pilot Robert Smith of

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27 *"On the north-eastern shore of the island is a mixed foreign burying-ground which contains some old stones; ...The following inscriptions will be found quite close to the residence of Dr. Manson:...Here lieth the body of John Duffield son of Henry Duffield, Comr. of ye TRUMBULL Ob. Sep. 6 Anno Æt. XIII. annos Dom. 1698."* From Giles, H.A. (1878), *A Short History of Koolangsu*, p19. Eee also Hughes, G. (1872), *Amoy and the surrounding district compiled from Chinese and other records*, p48.

28 *"Trautmann & Co., agents—London and Lancashire Fire Insurance Company", "博裕 Tun-Yue. Trautmann & Co., merchants R.C.D Moffat (absent) Alfred Bean". See The Chronicle & Directory For China, Japan, & The Philippines For the Year 1868, pp.232-234.*

Shanghai<sup>29</sup>, who is a native of Denmark and my fellow passenger on board the steamer Dumbarton, I went this afternoon to see the camp of the soldiers which is about 1 mile out of town; some of the men were lying in the tents, which were black from filth and dirt and surrounded by hundreds of Chinese flags of various colours, whilst others were sitting on the ground and chatting together, or sitting on the box with drawers (in the form of an Egyptian temple) of the strolling barbers and getting shaved and ear cleaned. The pay of the soldiers is 10 Cents a day; their weapons consist in old rusted rifles and swords; besides they use as lances the shafts of the flags which are of bamboo and [236] have sharp pikes attached to them. There are 15 miles from here in the city of Chan Chow about 180,000 rebels, to whom the government has opposed 19,000 imperial soldiers and those 1300 that arrived today are destined to join the latter. Our steamer Dumbarton will bring next week from Shanghae 3000 more Imperials and 10,000 others may be brought on besides but still they are far from coming up to be a match to the rebels and all I cannot understand is that the rebels do not cut their opponents to pieces at once. In the soldiers' camp are many pits like wells which serve as waterclosets.

Coming back we went up to Captain Cambridge's the pilot who lives with a nice little Chinese woman and has 2 fine children with her.

#### 11 April.

I went ashore again this morning before breakfast to have a good look at the town. The houses are 2 storeys high, the lower storey is used as a shop and the upper storey as a dwelling, which is characterised by the most appalling grime. It is interesting to see the various articles sold in the shops; in one they sell eggs and sugar cane, in the other oysters in closed or open shells, or taken whole from the shells, boiled or fried, and this article is so abundant here that you get 500 pieces for 1\$; in the oyster stalls crustaceans of all sizes from the smallest to giant crab raw in shell, or boiled in shell or gutted boiled, fried or dried are always sold. The fish here is in immense abundance and therefore very cheap, so it forms a large commodity and especially the salted and dried fish as it is suitable for shipping inland; hundreds of stalls are full of it; in many others fresh fish is for sale still living barrels of water or lying smothered on the fish; the finest fish here is a foot-long red fish. Particularly striking here are the shooting shops where only flint stones are sold, which the owner, sitting in front of his table, cuts into the required shape and size with great skill and speed using an iron instrument. The flint stones are used here to strike fire instead of tinder.

Sulphur sticks are used in filthy Chinese homes to manage the prevailing moisture. Particular worthy of attention here, but even more so in Hong Kong and Canton, are the numerous shops [237] selling porcelain, which rightly deserves its great reputation; In fact, you can see cups here that can only be compared to glass in terms of fineness and transparency; the paintings on the porcelain, on the other hand, are only second rate. The shops of basket and mat weavers, the tea shops, the exchange shops where you can see all along the walls the poor national coins made of copper, lead and zinc, with a □, lying stacked on bast strings and of which 1000 to 1200 are worth a dollar, and the spectacle of the money changers themselves, each weighing even the smallest silver coin on small ivory scales. Then the shops where the rice paper with many round holes reminiscent of skulls is

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29 Smith, R., senior apprentice pilot, Shanghae, 1865.

sold, which is thrown in pieces on and around the graves of one's loved ones. Then the glass shops, where the glass jewellery necessary to adorn the ladies is on display. Then the meat shops and especially the shops where smoked and roasted meat is sold and where, among other things, one always finds roasted ibises, rats, mice, cats and dogs as well as dog ham. Then there are the shops selling small goat cheeses covered with Chinese characters, which the shopkeeper makes with great speed in front of the public; then there are the shops selling small fish in the form of noodles. Particularly striking, however, are the open-air cookshops, where rice, mussels, oysters, shrimps, etc. are cooked all day over two fires and eaten from small bowls with two sticks by ragged, dirty people standing up or crouched down. In any case, the big, awful-smelling pissoirs placed at the end of each house contribute greatly to the island's unpleasantness by polluting the air. A lot of coolies do nothing more than pour over the contents into large containers which they empty outside the city; but the action of pouring over and carrying through the 4 foot wide city streets spreads a horrible stench; these urine carriers, [238] the carriers of fresh water, the chicken carriers carrying dozens of chickens tied together by their feet, the paper carriers, the wood carriers, etc., travel incessantly through the narrow streets so that one has to squeeze against the filthy walls of the houses every moment in order not to be crushed; everything tramples and shouts over each other. I went into the largest Jossshrines of the city<sup>30</sup>; it consists of 2 buildings one behind the other; the roofs, columns and walls are decorated with sculptures of monsters and demons; in front of each door 2 lions; the interior of both buildings is full of dung, dirt and stench; a lot of people are busy eating, drinking, buying, chatting or praying or placing burning joss sticks in front of the idols in niches. I then visited the large Chinese churchyard above the town; almost all the graves were strewn with the paper I described. I had an opportunity of looking into the dwelling of an impecunious Chinese family, the interior of which presented an appalling sight; the beds were made of rags, and these constitute all the furniture, the planks and walls of the dwelling were in a state of filth such as you would not find in any pigpen in Europe. Today is a bit warmer at 70°. These days it was so cold that I had to put on warm winter clothes. We left Amoy this evening at 6.

#### 12 April.

We are moored at the mouth of the river Min to travel up the river early in the morning with the tide. Insomnia made me go on deck at 4 o'clock in the morning. I found Captain Chs Vincent (commander of our steamer) already there, who, as it was his first voyage to Foochow, had been on deck all night, afraid to leave his men to take the ship through the rocky, though wide, passage. The moon shone so brightly that I could not refrain from bringing up my telescope [239] to point it at this luminary and to enjoy looking at its mountains and valleys. We continued the day, always heading east, close to the coast, picked up a pilot at 2 o'clock and anchored at 4 o'clock at the exit of the Min.

#### Fuchow 13 April.

We lifted anchor this morning at 5 o'clock and sailed up the river Min until we dropt anchor at 8 ½ o'clock, 17 miles from the mouth, at a place called Pagoda-Anchorage<sup>31</sup>, so-called

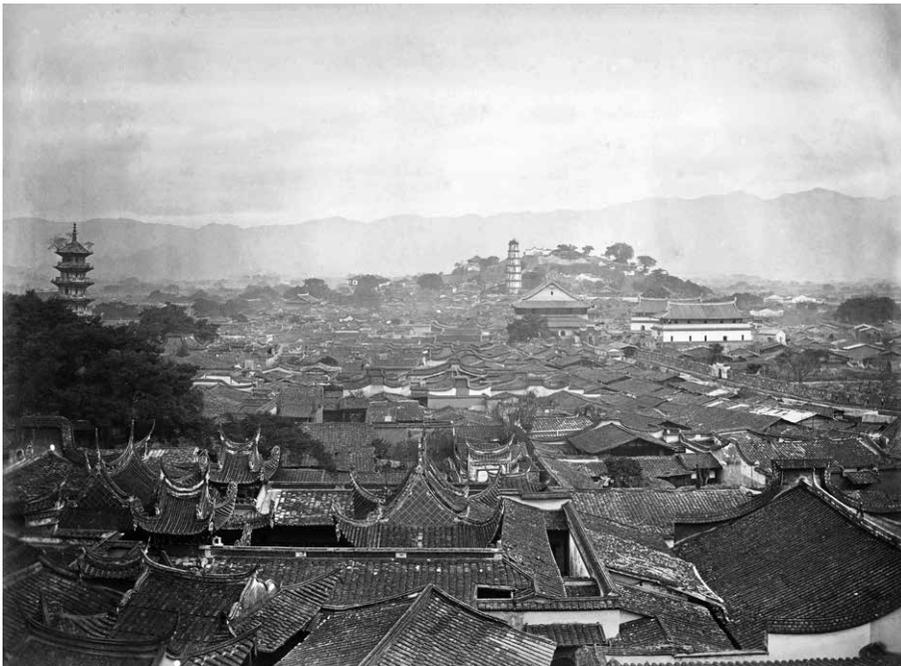
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30 Perhaps he was referring to the South Putuo Temple (南普陀寺).

31 Also referred as "Pagoda-Anchorage" (塔锚地), "Luoxing Tower" (罗星塔), or "China Tower", a pavilion-style stone tower from the Ming Dynasty.

from an 8-storey pagoda built on the bank of the river at the point where it is no longer navigable for large ships.

I immediately travelled with the captain and the other passengers in a boat up the river to the town. The river remains almost continuously wide from the mouth to Pagoda-Anchorage and from there to the city about 1 mile wide and is continuously enclosed on both sides by 200 to 600 foot high hills, behind which mountains several thousand feet high rise clearly visible from the river. All the hills and mountains are adorned from top to bottom as far as possible with rice fields resting on terraces, and since they cannot thrive without a great abundance of water, it remains incomprehensible to the spectator how the people are able to bring water to such heights. Nevertheless the rice fields are excellent and the villages that follow one another in an uninterrupted trail along river banks for a maximum of  $\frac{3}{4}$  to 1 mile, and a great abundance of smaller and larger rural junks in front are the best proof of their productivity. These villages have a romantic location between the river and the mountains and on the sides of the majestic river and they are surrounded by beautiful groves laid out with the greatest symmetry. However small the village may be, it always has 1 or 2 temples, which can be recognised from afar by the protruding crescent-shaped roofs, and the sound of the gongs struck in these temples several times a day, calling people to prayer, penetrates the ears of those passing by on the river at every moment. The mouth of the river is flanked on both sides by batteries of 20 cannon and many other batteries containing 10, 16 and 20 cannons were found further up the river, also some stronger forts on islands or peninsulas formed by rocks in the river, [240] while now and then on top of the hills and mountains you can see ancient castles, some in ruins and some still intact, which from the river look exactly like the old knight's castles on the



The City of Foochow. Afong Lai. (n.d.). *City of Foochow-Foo* [Photograph]. Scottish National Portrait Gallery (Print Room). Gift of Mrs. Riddell in memory of Peter Fletcher Riddell, 1985.

Rhine. Everywhere where the bank is rocky you can see horseshoe shaped graves of the Chinese, who can think of no greater bliss than to rest in graves overlooking the river, so it happens that everywhere on rocky banks you see a lot of labourers busy making new graves. It seems that the fertile land here is not enough to feed the inhabitants, for in many cases one sees even the sides of the rocks transformed into terraces, and on these one has carried several rock yards of earth and improvised rice fields. Between the mountains and rocks, a creek flows into the river, sometimes forming pretty cascades.

From Pagoda-Anchorage, where there is a European settlement and several pretty European houses, we travelled, as already mentioned, up to the town 12 miles away and met thousands of larger and smaller boats along the way. I spent 2 hours of my earthly existence on this trip and arrived in one of the suburbs at 11 ½ o'clock in the morning. On the way to land, our boat came across another boat, whose crew shouted: "Tunia ma", which was exactly what our γάμησε τὴν Μητέρα σου decried.

I immediately set off to visit the suburbs and the city proper and first visited a temple near the landing place consisting of 3 buildings with 3 levels, made of red painted wood and carved in many places into the most fantastic shapes; as always, the gables of the buildings form semi-circles. Both the interior of the buildings and the courtyards were covered with a multitude of colourful glass lanterns and lanterns made from fish glue and mould which the latter is so much stretched and thinned by heat that it is almost as transparent as glass. As soon as I entered the temple I saw in the first courtyard a circular platform, probably 25 feet in diameter, surrounded by railings and forming a pavilion, on which comedies and dramas are performed. No entrance fee is charged for these performances, everyone is admitted free of charge; the costs, however, are covered by a voluntary contribution from the neighbourhood, which is requested by notices and the amount of money required to cover the costs is placed in credit. [241] The names of the contributors and the amounts contributed are then announced daily in other notices until the required sum has been collected and the day of the performance is announced in new notices. The roles of the ladies are always performed by men dressed as ladies and with such astonishing skill that it should be impossible to recognise the men in women's costumes. The costumes are beautifully embroidered and I had the opportunity to see some of them in the bazaar. In the last temple building, the statue of the Goddess of Mercy was set up in a richly gilded "shrine" and at her side stood 2 praying figures, and in large "shrines" to the left and right were the statues of the 14 gods and goddesses as well as horned devils. Large pots with joss sticks are placed in front of each idol. On the altars are several jewelled pewter candelabras, several other vessels of the same metal and 10 different kinds of fruit on small plates as offerings. On various places in the rear temple were hung 3 feet long and 2 feet wide red panels with golden letters depicting sayings from Confucius. Just as I got there, the ever-present gongs and drums called the faithful to prayer and in a few moments a large crowd gathered around me in all 3 courtyards, but especially in the 3rd courtyard, and crowded around me with curiosity. In the 1st and 2nd courtyards, several vendors had set up their tables laden with goods and there was even a cookshop where rice was cooked and cakes baked. From there I crossed the river to the opposite suburb; the river is full of inhabited boats and among them are — as they say — all of the boats in the city. In general, the boats here are cleaner than in Canton. The most prominent streets of the opposite suburb are 6 to 8 feet wide and paved with 6 feet long and 2 feet wide granite stones. The streets were full of people, through whom the sedan chair carriers, the cleaners

of the shithouses and the pissoirs standing on all the pillars with their large buckets hanging on a [242] bamboo pole over their shoulders, whose contents spread a pestilential odour, were moving with loud cries, the pig carriers, chicken carriers and duck carriers, the fish carriers, paper carriers, the mandarins' palanquins with 4 carriers and various attendants at the front and back, the barbers with their 2 tower-shaped devices, one of which contains water and the other the beard and ear instruments, and which also serves as a stool for those being operated on, the paper, lanterns and wooden carriers, etc. Food stalls, where the poor can eat their fill for 1 to 1½ Cent, can be found at every step. I saw a lot of wine shops here, in which there is a round самоваръ 3 feet high and 3 feet in diameter, in which there are four 1½ foot long round containers filled with a wine made from fermented rice, similar in flavour to sherry but very weak; underneath these Самовары<sup>32</sup> is a small fire to keep the drink warm, as it is only drunk hot. I had 1 cup full of it given to me, for which I paid less than ½ Cent, but I couldn't down the drink. I can see a stone bridge about ½ mile long and rests on large granite pillars leading to a 2nd suburb. On this bridge there are a large number of palanquins covered with black wax cloth, whose carriers shout at passers-by like cabmen in St Petersburg and donkey drivers in Cairo. Several merchants selling odds and ends had also set up their stalls on that bridge. On that side of the bridge there are 3 large, nicely furnished, decent tea houses in a row, where I had tea served to me, but it was undrinkable, firstly because it is without milk or sugar and secondly because it is very poor quality and also very weak; on each of the many tables in the tea house there are 4 cups of fine porcelain with lids, in which a little tea is already placed and next to each cup there is a brass pipe in which the smoke is passed through water; as soon as someone sits down at the table, the "boy" pours him 1 cup of hot water and you pay ½ Cent for it; for 1 pipe of tobacco also ½ Cent. Since the 10-foot-wide main street in this suburb is considered too wide for traffic, there are still sloping small tables with haberdashery, books etc. in front of the doors of the houses. Here and there in this suburb you find [243] stone pissoirs, but most of them are made of wood; women as well as men do their small business in them, but their big ones in barrels in small places in the side streets.

On shining pewter tables in the streets, you can find leaves with lime and some betel nut to chew on; but the biggest place in the streets here, as in Amoy and Canton, is occupied by the fish shops, where all kinds of fish and crustacean are sold fresh or salted, dried, fried or boiled. In the cookshops you often see hundreds of artfully piled up tiny plates of fish with a red sauce at 3 Cash each and other sizes of small plates with sliced pickles at 2 Cash, rice filled from 1 large pot at 5 Cash for a very large fill. The well-stocked stalls of the mobile Chinese traders are extremely interesting.

You often see women with such thick wooden soles under their shoes that they look like stilts. Every 400 feet in the main street of this suburb there is a kind of gateway with an image of God and a blue inscription; these gateways are decorated with many monstrous ornaments. Passing by a church<sup>33</sup>, I saw honourable Chinese people coming out with new Chinese books and gazing at them curiously, curiosity drove me to go inside and saw a venerable clergyman in the church who was busy distributing those books to his congregation; as soon as he saw me he welcomed me and offered me his hospitality during my stay here. He says that he is an American from the State of Vermont and is

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32 Referring to samovar.

33 The Church of the True God, or Zhen Shen Tang (真神堂), the first Protestant church in Fuzhou, built in 1856.

called Reverend L. B. Peed; he presides over the Presbyterian congregation here, which has 70 Chinese members; he speaks and reads Chinese but does not write it; he preaches in that language but uses a Chinese minister, whom he himself converted to the Gospel, to help him. I accompanied him to his home; he is married and has 6 or 7 children. I partook of his frugal midday meal and then went with him and the local United States marshal Lamoy<sup>34</sup> and another American clergyman named Chs Hartwell<sup>35</sup> to the temple of Confucius<sup>36</sup>. On the way there I received some useful information from these gentlemen and especially from the Rev L. B. Peed<sup>37</sup>, [244] who has been preaching the Gospel here for 17 years and is therefore familiar with the customs and traditions of the Chinese. To my astonishment I heard from him that all writing paper here is made from bamboo cane, while the very fine paper called rice paper is made from pith grass.

Fuchow has around 600,000 inhabitants. The scattering of white mourning paper with round incisions on the graves happens only once a year on the occasion of the Feast of the Dead on which one prays for the welfare of one's loved ones — this feast was a few weeks ago and this was the reason that I found so much of this paper on the graves. Walking along the main street of the suburb towards the town, we passed a large triumphal arch of granite, richly decorated and erected in honour of a mandarin distinguished by his virtues in the last century by his grateful fellow citizens.

We passed several very decent teahouses, as well as a silk spinning mill and a factory of masks and harnesses, which are used here for theatre performances. The masks and harnesses are of course very different from those seen in Europe; the silk is woven on hand machines as it was in Europe a century ago, but Chinese silk fabrics far surpass European ones; we passed several magazines where the world-famous Chinese embroideries are sewn on silk. We met a criminal who had a three-foot long and equally wide board locked around his neck and fastened with chains around his shoulders so that his head was above the board and his arms below it, so that he could not bring his hands to his mouth; on the board were written all his crimes, which, as his companions assured him, consisted of fighting in the street; the duration of the punishment was, as written on the board, fixed at 1 month; we met several other criminals with chains attached to their feet and an iron weight attached to one arm, which they had to carry in their hand stretched upwards to avoid the pain they felt when the weight hung down while walking. Here as well as in the south of China, the [245] field produces 2 rice harvests and 1 wheat harvest per year. We met several Chinese from the Luchu Islands<sup>38</sup>, who wore no tails and short hair fastened in the middle of their heads with gold jewellery. We lingered for a few minutes at a comb maker's stall and marvelled at the speed with which he and his men made the combs. They then came to a temple (here called Pusakhouse in Canton Josshouse), the walls of which are decorated with large lists bearing the names of the women who hanged themselves when their husbands died. This custom is now gradually going out of fashion, but is still very common as the mandarins persuade the wife to commit suicide by persuading her relatives and promising to provide for her children. But only names of poor women who sacrificed themselves are written on walls; names of rich women are inscribed in gold letters on blue, red and green stone and

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34 Possibly B.S. Lyman, the U.S. Marshal at Fuzhou.

35 Charles Hartwell.

36 Also referred as Kong Miao (孔庙).

37 Reverend L.B. Peet.

38 Ryukyu Islands.

wooden tablets that stand in the sanctuary in the temple. Joss sticks are constantly lit in front of the names of these women who died a martyr's death, and they are regarded as models of virtue and almost as saints. This temple is dedicated to Kuang Ing<sup>39</sup>, the goddess of grace and mercy, whose gilded statue stands inside. We now passed one of the large city gates<sup>40</sup>, about 100 feet high and 150 feet wide, and walking up a side street we came to the city wall, which is 7 miles long, 25 feet high and 6 feet thick. Saw 2 pagodas there and not far from each other, one built of masonry and covered with stucco, the other of black stone<sup>41</sup>; both are over 1200 years old. Visited another temple where comedy is performed on a large platform opposite the sanctuary and on the walls around the temple you can find the names of those who have already contributed to the next performance and the sums they have paid; there is no entrance fee for all performances in the theatres. Reverend Peed drew my attention to very small bundles of grass with seeds in the shape of a triangle attached to each house<sup>42</sup> [246] to ward off evil spirits. Wherever the owner of a house or shop has died, people stick visible rice paper over all the house or shop signs in which his name appears as a sign of mourning. We met a cooli on the street who was carrying what looked like an elaborate red box filled with rice cakes and 1 ham, as Pastor Peed assures us, these are the usual gifts given at family celebrations here. We finally came to the Temple of Confucius, which is newly built<sup>43</sup> and as it is written inside, cost 74 million Cash or \$74,000. This temple is closed to the public and only twice a year on the major holidays do the mandarins come here to worship. It consists of 2 large buildings connected by large colonnades; only the pillars and the floor are of granite, otherwise everything is of wood and painted red; under each of the two colonnades are 40 niches, and in each niche is hung a red plaque 4 feet long on which the name of a saint is inscribed; in front of each of these niches is an altar with a large open vessel in which joss sticks of sandalwood are burnt in honour of the saints.

In the courtyard there are 2 chapels in the form of Chinese garden pavilions. The large rear building is richly gilded and contains in the background the sanctuary dedicated to Confucius in which the name of this founder of the religion is written on a 6-foot-long red panel with golden bush letters; in front of this "shrine" are several altars on which joss sticks are always burning and other offerings are made. On the walls to the right and left, the names of the first two disciples of Confucius, his grandson and the famous St Mentius, who lived 100 years after him (around 450 BC) and confirmed and spread his teachings, are inscribed on 4-foot-long red tablets in golden letters. The names of 6 other saints follow on the same walls on the same panels; in front of each panel is an altar with offering vessels. From there we walked on through the town, whose main street is about 12 feet wide, not counting the space taken up on both sides by the piss vats and the tables with goods or cookshops set up in front of the houses. We met a funeral procession; the colour [247] of mourning in China is white and both the bearers and the followers were dressed in white; the coffin was also painted white. The clergymen had given me too much bacon at lunchtime, as a result of which I was tormented by a terrible thirst, so we

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39 Also known as Avalokiteśvara Bodhisattva in Sanskrit, or Guanyin (观音).

40 The southern gate, or Nanmen (南门).

41 The pagoda with black stone is also called "Wu Tower" (meaning dark-coloured) or "Wu Ta" (乌塔), originally built in 941. The other one covered with stucco is also called "Yushan White Tower", or "Yushan Bai Ta" (于山白塔), originally built in 904.

42 Wormwood or Aicao (艾草).

43 It was in fact rebuilt after the fire.

went to a tea-house where we were given 3 cups of tea; it was the same weak, disgusting stuff I had drunk earlier and only the terrible thirst drove me into it. We then came to the palace of the governor-general of the province of Fokien, a courtyard surrounded by 4 one-storey buildings, which I passed on my way to the palace, which is also only one storey high and of unsightly construction; you have to cross 4 courtyards surrounded by 1-storey buildings to get to the palace, which is also only one-storey and of unsightly construction; 3 large gateways lead to each of the 4 successive courtyards and on each of them are 2 idols in giant proportion and military armour depicted in the brightest colours. In front of each of the gateways on a spiral-shaped wire with many circles is a censer made of sawdust, gum, balsam or cow dung, and saltpetre, which is made exactly long enough to burn for a whole month; these censers hang and burn under panels on which the governor general's name and title are written in large letters in his honour. On a higher wall painted white opposite the front building of the palace is painted a 40 feet long monster, it looks directly at the sun depicted in front of it, this is supposed to make people stingy<sup>44</sup>. We walked along the main street and came to a stall selling very light but strong pillows made by Bambou and painted red, as well as flea traps; the latter consist of an 8 inch long bamboo stick with 4 long openings, in the centre is a stick coated with a kind of oil, on which the fleas stick. The Chinese carry these traps with them to put them on the part of the body where they itch, and if the itching is caused by fleas they are almost always ready to catch their enemies; but they have no remedy for lice. There is a complete lack of small silver here and there is no other than the nasty Cash of 1000 to 1200 per dollar. To facilitate trade, the local moneychangers issue banknotes under their name in sums of 100 to 1000 Cash, which circulate as paper money but are only paid in Cash.↔Very peculiar are the 5-foot high little houses containing a stove, which are placed in the Chinese cities on every small openings, which are only there to burn all the discarded paper with Chinese writing that is found on the street; the same is carefully collected and even the tiniest scrap with a single character lying on the street were not spared because the Chinese writing is considered a sacred script.↔[248] We encountered several Budist beggars carrying a shrine with 2 idols around their necks, in front of which Joss sticks were burning. Everywhere in the streets you see lepers with the most horrible ulcers, with indescribable dirt and a few pieces of rags around their private parts, otherwise completely naked, begging around. This disease is very common in China and probably comes from the terrible filth and the excessive consumption of salted fish. Smallpox, diarrhoea and dysentery are also very prevalent here.

We walked to the end of the street called Nangka or South Street and turned back, as it was already late and the city gates were closed at 6 o'clock; on the way we went again to a teahouse and drank the nasty drink because we were thirsty. The Chinese reckon time according to the dynasty, e.g. the 4th year of Emperor Tundé and the dynasty, the month and the day.

#### 14 April (Good Friday).

I spent the night at Revd. Peed's; read the Bible at his house last night; his assistant the Chinese minister was there with his wife and they all started a long Chinese hymn; there

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44 Xiezhì (獬豸) is a mythical beast in ancient Chinese mythology, the big one is as big as an ox, and the small one is the size of a sheep, similar to the Qilin (麒麟), it has thick black hair, bright eyes, and a horn on its forehead.

was also a long kneeling prayer. As the bread at Peed's was inedible I did not wish to risk breakfasting with him, so at 6 o'clock in the morning I went with one of his servants to that side of the river where I took a boat to return to the steamers at Pagoda-anchorage; the steamer had already got up steam and was about to sail when I arrived at 8 ¾ o'clock; I had therefore only the bad bread to thank for my keeping up. I thought for sure the steamer wouldn't leave before 4. We always sail east-north-east along the coast.

#### 15 April.

We went 11 to 11 ¼ knots all day today; anchored this evening at 21 klafters, 4 miles from Video (island). Water temperature 67 ½°; air temperature 58°. Population of China is 362 million. Of Europe 250 million.

#### 16 April.

For the sake of the fog, we anchored until 5 o'clock and then went on. The weather was cold and the thermometer showed 54°. Until 4 o'clock in the afternoon we sailed continuously between scattered rocky islands, which offered a marvellous view. All day today, [249] Lootse Smith, who came with us from Hong Kong, commanded on the upper deck (the bridge) as he had to bring the ship into the harbour of Shanghai. He is a pleasant travelling companion and I had a lot of fun with him, especially because of his very blessed appetite.

We had the same water table of 14 klafters until 4 o'clock, and yet the colour of the water often changed; one moment it was clear and green, the next it turned yellow like clay, which I cannot explain other than by the currents that stir up bottom of the water in certain streams. At about 5 o'clock in the afternoon we arrived at the many miles wide outlet of the immense Wiang Tsze or Yellow River<sup>45</sup>, which leads to Nankin and Han Kaw, 800 miles from here; the river is navigable for large vessels up to 1000 miles from here. There is a magnificent lighthouse at the mouth of the river. We travelled up the Wosung River, which flows into the Wiang Tsze and is called the Wangpo River above Shanghai. On the left bank we saw countless kites in the air, made of bamboo covered with paper and painted with the gaudiest colours to represent people, birds, butterflies etc. 6 to 8 feet in size. The kites here are attached to 2 strings and not to one as is the case in Europe. On both sides of the river there are rice fields and meadows covered with thousands of northern yellow buttercups. One misses the tropical tree growth here, only trees that lost their leaves during the winter and are now resplendent in lush spring green and blossom; saw thousands of birds' nests in the trees.

We encountered several large Chinese junks with 5 masts on the Wasung. Arrived at the town at 7 in the evening. Saw a large dock outside the town where a large steamboat had just been completed for Dent & Co<sup>46</sup> in Hong Kong.

I went to the Astor House<sup>47</sup>. Sent to Mr. Trautmann<sup>48</sup> and received about 30 letters from him, which I was busy answering until after midnight.

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45 Yangtze (Changjiang, 长江) and Yellow River (Huanghe, 黄河) are two distinct rivers, separated by hundreds of kilometers. The river flowing through Shanghai is the Yangtze.

46 Dent & Co., Yangtze Road, was one of the largest British merchant firms in the 19th century.

47 “礼查 Lee-cha. “Astor House” Hotel”. See *The Chronicle & Directory For China, Japan, & The Philippines For the Year 1868*, pp.210.

48 “Trautmann & Co., merchants, No.9 Sze-chuen Road J.F.H. Trautmann”. See *The Chronicle & Directory For China, Japan, & The Philippines For the Year 1868*, p.225.

## The translation of the diary A6

[1] Shanghae 19 April 1865.

I've been here for 3 days. The hotel where I am staying is the worst. On my arrival I had to argue for a long time with the head waiter because I maintained that the bed sheets in which they wanted me to sleep were dirty and had already been used by several travellers, whereas he claimed that they were perfectly fresh. I finally got clean bed sheets, but I was less happy about the towels and for 3 days I had to wash with 2 absolutely dirty towels despite all my efforts to get other ones. The food is also very bad — they don't bother to boil potatoes for lunch, but simply reheat those from the day before. In any case, this hotel does not live up to the name "Astor-house" that it bears.

The city of Shanghae (i.e. the foreign city) has only existed since the treaty of 1842, when not a single house could be seen among the rice and cotton fields; it now has 2800 inhabitants, mainly English, American and German, while the Chinese population has risen to 80,000. Situated on the Hwang-po or Woosung, which is a tributary of the great Yangtze-Kiang river, it is the main port of call for silks and teas and has a vast trade with all the ports of the world. It is situated lat: 31.° 22', long: 120.° 40'. The foreign town lies on the banks of the river for a mile and behind it is the native town. The houses of the foreigners are simply palaces, some of them of enormous size, such as the club house. The streets are not paved either in the Chinese town or in the foreign city. In the latter, they are 20 to 30 feet wide; in addition, the houses are very clean and 2 storeys high, so that you wouldn't think you were in China if it weren't for the mass of signs, 2 of which are attached to each house. As in Canton, Hong Kong, Foochow and Amoy, the houses are all open at the front (except, of course, for the first floor, which is used as a shop). It's quite cold here and in the 3 days I've been here the temperature hasn't risen above 62°, while at night it's dropt to 55°. There is no water here other than that from the river, which we filter; but it is very bad and we never drink it raw without mixing it with wine or brandy, because otherwise it immediately produces diarrhoea.

As everywhere in China, all indigenous boats [2] from the smallest boats to the 1000-ton junks, have 2 eyes painted on the bow; steamers have them on the wheel cases. This is a superstition of the Chinese, who believe that their ships run better if they have 2 eyes. Nothing is more curious than to see Chinese letters, which are always put in envelopes, similar to those in which gazettes are sent in Europe, and whose ends are turned and glued. In the middle of each envelope and along its entire length is stuck a thin piece of red paper and the address is indicated both on this red paper and on the envelope; today I dined with Mr. Trautman and his associate Aug= Wieters<sup>49</sup>, a native of d'Archangel. I took passage on board their pyroscaphe Yeun Tsze Fee<sup>50</sup> which leaves tomorrow at daybreak for Tien Sin

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49 "Wieters, Aug., (Trautmann & Co.) merchant, Shanghai." See *The Chronicle & Directory For China, Japan, & The Philippines For the Year 1868*, p.124.

50 An iron screw steamer built in 1864 by Blackwood & Gordon at Castle Yard, Port Glasgow, with a 100-horsepower single-screw engine. Registered in Glasgow and owned by .F.H. Trautmann of Shanghai, it operated under the British flag. The *Yuen Tze Fee* underwent a change in ownership and registry to Hong Kong in December 1873, with Hon. James Whittal. It may have been wrecked near Dood island in 1875. See *Scottish Built Ships: The History of Shipbuilding in Scotland* <https://www.clydeships.co.uk/view.php?ref=2313>.

and so I went on board this evening. The passage is 80 taels or about 200 Roubles and as the journey only lasts 4 days it is a crazy price<sup>51</sup>.

21 April 1865.

We set off yesterday at 6 a.m. slowly making only 6½ knots an hour. But the wind, which was at first against us, was soon in our favour, so that from noon yesterday until noon today we have made 200 miles, and since noon we have even been making 9 miles per hour. From the mouth of the Wusung river, on which Shanghai is situated, we sail in the sea called Whang-Hai or Yellow-sea, which derives its name from the yellow colour of its water. In fact, the mass of yellow water thrown into this sea by the Whang Ho or Yellow River was enough to dye the whole of this sea over an area of 7 degrees longitude and 5 degrees latitude. But as if by magic, in 1858<sup>52</sup> this great river suddenly changed its course and since then has flowed at latitude 38 and longitude 118 ½ into the “Gulf of Pe-chili”, whose water it now dyes completely yellow, while the Whang Hai or Yellow Sea has since 1858 taken on the greenish colour of the other seas. The Yangtze-Kiang river also has completely yellow water, which reaches the sea at a distance of 50 miles from its mouth, but no further (since the 15th century, the Yellow river has begun to form in the “gulf of Pe-chili”). [3] The port of Tien sin is covered in ice from November to mid-March, so shipping is only open for 8½ months. The steamers take their revenge with enormous rates of freight and passage. We have 62 Chinese passengers at \$25 each in steerage and 7 passengers in first class, each of whom pays 80 Taels, but the costs are also very high here; the captain receives £800 a year; the 1st engineer £600, the 1st officer £168 etc., the deckhands £5 a month.

The sea is quite rough today and there is barely 50° of temperature in the air and 48° in the water. Nevertheless I continue to take a bath every morning.

Alas, the diarrhoea hasn't left me yet and no matter what I eat I'm still suffering from it.

Chee-foo. 23 April 1865.

With a most favourable wind, i.e. a strong south-easterly wind, we passed cape Cod<sup>53</sup> yesterday morning at 7 o'clock, and as we had to go west from then on we could take little advantage of the wind. The wind changed at around 10am to west-northwest and soon degenerated into a storm so that we were barely making 6 knots per hour, whereas we had made 235 miles in the 24 hours from midday the day before yesterday to midday yesterday. Finally yesterday at 4 a.m. we dropt anchor in the port of Cheefoo, which is surrounded by high rocks so that the ships in it are sheltered from all winds; the port is wide enough to hold thousands of ships.

Although Cheefoo's trade is still in its infancy, there are currently 16 foreign 3-masted merchant ships in the harbour, as well as 3 English gunboats and a French schooner. Cheefoo's trade with the other points on the coast, and mainly with Tien Sin, must be quite extensive, as there are currently more than 100 large-calibre Chinese junks in the port. Our pyroscaphe is almost in the middle of these junks, who continually remind us of their presence by the sound of their gongs and drums at sunrise and sunset and when the sun has reached a certain height on the horizon. They sound these instruments in the same

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51 Trautmann & Co. had a monopoly on this route at the time.

52 It took place in 1855.

53 Referring to the most protruding part of Shandong peninsula.

way on entering and leaving the port, and this [4] monotonous music is used by them as an admonition to pray. serves as an admonition to prayer. But the ingenious Chinese fishermen also use the gongs and drums for an entirely different purpose; after they have set their nets, they beat these instruments with great gusts, shouting at the same time with all their might and beating the water with their oars; they make these concerts to stun the fish in the water and to encourage them to enter their nets, and their catch is always plentiful thanks to these means.

Seeing the town of Chee foo from the port you would swear it was built entirely of wood, but going ashore this morning after breakfast I was very surprised to see that there are no wooden houses and that all the buildings are made of stone; about half the walls are made of large stones and the other half of bricks; the roofs consist of round tiles; it seems that blue is mixed in the manufacture of the bricks and tiles because both are blue-grey and the stones used in construction are painted the same colour, so that seen from a distance all the houses appear to be made of wood. They are all very solid and have no opening onto the street other than the front door; all the windows look out onto the courtyard; there are window frames as in Europe, but instead of windows they use white, thin bamboo paper. This provides better protection from the wind and cold in winter. With the exception of a few small open-air merchandise stalls, all the shops here are enclosed inside the houses, and only the signs fixed perpendicularly next to the doors announce their existence. As everywhere in the north of China the streets here are wide, most are unpaved, others are paved with huge stones laid with so little order or care that you can hardly walk on them. In the streets we see the same travelling barbers carrying on their shoulders a case containing a vase with hot water and another case with 6 drawers containing their soaps, their brushes, their combs, their razors with bamboo handles so short that they measure — blade and handle together — no more than 4 inches, and finally their multiple instruments for cleaning the ears; there is nothing more curious than to see them carrying out their operations in the middle of the street, nothing funnier than to watch the work of the blacksmiths with their miniature forges in the open air, [5] nothing more particular than to see in the streets the displays of pieces of gold and silver oval paper attached to red strings; These papers are placed on the bodies of the dying, put in the coffins with the corpses and thrown on the graves as soon as the funeral is over. This is done to mislead the devil so that he attaches himself to the pieces of gold and silver paper thinking that they are gold and silver coins and thus giving the soul time to escape to heaven. In the city there are several small temples adorned with idols.

For the first time in the Far East, I see everywhere in the streets a mass of donkeys and mules that are used to carry burdens but also as mounts; but these donkeys are far from being as intelligent here as they are in Egypt.

Here we see a peculiar type of wheelbarrow with 1 wheel and open in the middle; it is used to carry 2 baskets.

Both the men and the women here are much taller, stronger and more robust than their compatriots who live further south, but what they have in common with them is extreme dirtiness.

I left the city to make an excursion in the surroundings; spring has just begun here, the poplars are hardly covered with small leaves; the pear, plum and cherry trees are all in bloom, and the roadsides are lined with grass interspersed with violets and those yellow

flowers from the north known as 'Rittersblumen', which remind me of my homeland and give me more pleasure than the sight of the coconut forests on the island of Java.

It is cold and many of the trees are still leafless, which is surprising given that we are here at a lower latitude. All the fields here are covered with rice and what I can't figure out is how the people get the water they need to grow this crop and even more how they get it up to the terraced stable fields on the hillsides.

To get up to a high hill, on top of which [6] I could see a large temple, I had to cross many ravines dug by the rains into the slopes of the hills; wherever there was a stony or sandy place on the slopes it was converted into a cemetery; But the tombs no longer had the shape that I had seen before; in most cases they were just round mounds or European-style tombs with or without stone monuments and epitaphs, but the horseshoe shape was nowhere to be found. I finally reached the temple hill, whose slopes are covered with small fir trees planted with that symmetry and order peculiar to the people of the celestial empire.

The temple is a vast stone building consisting of 3 sections enclosing a courtyard.

In the back building, which seems to be the only place of veneration, there is a huge gilded wooden shrine containing a natural statue of a seated god with a long beard, a high turban (as seen on the heads of the Pharaohs in the ancient Egyptian temples) and a golden mantle. Beside him are 2 women in the posture of prayer and dressed in clothes of all colours; in front of the sanctuary 2 gods in miniature and at two sides on pedestals 2 statues of men painted in many colours, with crowns on the heads, with long beards and seemingly they are kings carrying offerings to the god.

On the left wall of the temple there are 3 statues on pedestals; the one in the middle is naked and wears only a belt; it is painted the colour of flesh, has 5 horns and 6 arms, 2 of which are in the attitude of prayer, 1 holding the part of the woman 1 holding a fire, 1 a spear and 1 a measure (maßstab); it also has the teeth of a dog; on its left is a man with a turban like the Pharaoh, with a long beard, all painted in various colours; on his [7] right is an armed warrior with bare feet and a bare head. On the right wall the statues are exactly the same except for the man with horns who is painted blue here and has 8 arms; in one hand he holds a seal, in the other an iron instrument, in the other fire, in the other a vase, in the other a bell, in the other a small globe and 2 hands are in the pose of prayer.

A lot of gilded and silvered paper suitable for saving souls from the devil hangs in this temple. After finishing the inspection of the temple I enjoyed it for ½h. the magnificent panorama which is offered of this hill; in front of me the vast valley covered with rice fields rising in terraces on slopes of the hills and bordered in the south by rocks 800 to 1000 feet high, in the north by the city of Chee Foo which extends to the seashore; To the right of the port is a vast promontory on its ridge a "watchtower", to the left of the port are rocks which extend 3 miles into the sea and only joined to *terra firma* by a narrow, low stretch of land or rather sand which seems to have been newly laid out by nature. Beyond this peninsula, beyond said promontory, and beyond the vast port which is closed off from it, you can see the immense sea whipped up by a foaming, fierce storm.

As soon as I reached the sea shore to return to the pyroscaphe I was met by Captain William Stocks, a native of Devonshire, who, shaking his handkerchief in the air, signalled that he would provide a boat to fetch me, which he soon did. He is without doubt the kindest and friendliest captain I have ever met on the pyroscaphes in the Indies or anywhere else.

[8] March 25 April 1865.

Yesterday morning at 7 I went ashore in a boat to see the parish priest Robert-Jermain Thomas<sup>54</sup>, who enjoys a great reputation here because of his profound knowledge of languages. He preaches here at the Reformed Church and is also employed as an interpreter at the Customs House, where he lives. He is 25 years old and a native of London. On learning that I was from Petersburg, he spoke Russian to me with extraordinary fluency and with the accent of a German born in Petersburg, yet he had never been to the country and had learnt the language in London. He spoke to me with equal ease in Swedish, German, French, Italian, Portuguese and Spanish; I read with him Plato's defence of Socrates in ancient Greek and I soon realised that he is a scholar of this idiom; he also knows Hebrew and writes and speaks to perfection the Chinese language known as Mandarin, i.e. that of Peking as well as Japanese, which he learnt on board a Japanese ship which was anchored for a few weeks in the port of Cheefoo.

He seems to be very fond of our language in which he calls himself Романъ Романовъ Томасъ<sup>55</sup>. He claims to have learned all these languages by making compositions, having them corrected by a master and learning them by court.

He is the most extraordinary man I have ever seen.

He is very happy with his release and never wants to leave China. He was brought here as a missionary by the English government but left this career to become a vicar and customs officer at Cheefoo. He tells me that the way of complimenting each other in China is very different from what is practised in Europe.

For example: how is your honourable name?

response: my poor and side name is such.

question: how old are you?

response: of my few years are as many.

question: where is your honourable palace?

response: my poor dwelling is here and there.

question: what is your illustrious family like?

response: my poor and humble family is doing well

question: how is your illustrious wife?

response: my miserable thorn is doing well.

[9] question: how is your illustrious son?

answer: my poor dog is fine.

What I particularly like about the Chinese is their reverence for their parents, their attachment and love for their family relations and their general esteem for all elderly people. For anyone born jaundiced, it is strictly forbidden to grow a beard before the age of 50.

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54 Robert Jermain Thomas (1839–1866), a Welsh Protestant missionary, was inspired to serve in China by fellow London Missionary Society members J.R. Carmichael and Robert Wilson. After graduating and marrying in 1863, Thomas and his wife Caroline reached Shanghai, though tragically she passed away within three months. By late 1864, he shifted his mission base to Chefoo (Yantai), a strategic port near Korea, where his interactions with a Korean exile, Kim Ja-pyeong, sparked his intense interest in Korean ministry. See Kang, J.Y. (2023). Who was Robert Jermain Thomas? Ligonier. <https://www.ligonier.org/learn/articles/missionary-robert-jermain-thomas?srltid=AfmBOopNfWJ9kyM5URunOr1b2AhCqe7D5XvFxGPcjZucduXwlR77NyVp>

55 Roman Romanov Thomas.

The Chinese never walk or move except on business, and when they see us walking around they express their astonishment by their words and gestures at how reasonable people can subject themselves to such useless fatigue as that of walking without being forced to do so by necessity. We have 67 of these pallid creatures in steerage. In the morning, as soon as they get up, they come on deck to say their prayers, putting their flat hands together and waving their hands in the direction of the sun and then in all directions, but especially in the direction of the North West, while praying. They then continue to recite prayers on the beads of their rosaries, which are exactly the same as those used by Catholics.

The main products exported from Cheefoo are bean cakes, i.e. the residue of the beans from which the oil has been extracted and used as manure.

Since leaving Cheefoo we have only crossed the Gulf of Pee-Chili<sup>56</sup>. The sea was very rough with a strong north-easterly wind. Late this morning at 11 we came in sight of the Taku forts which defend the entrance to the Peiho river<sup>57</sup>.

We dropt anchor to wait until the rising tide had brought the water to a depth of 11 feet. It was only around 1 ¼ o'clock that this depth was indicated to us by 2 boats stationed on the shallows, and so we decided to leave and soon passed the said Taku forts. The 2 forts are built [10] of mud and appear to be so weak that a single cannon shot could destroy them. The fort on the left (or southern side), which is 3 times larger than the other, is guarded by a garrison of 90 English soldiers and the one on the right (or southern side) is guarded by a small garrison of around 40 French soldiers. The 1858 treaty stipulated that the 2 nations would guard the forts at the entrance to the River Peho. Very close to the forts on the left bank of the river is the large town of Taku, which has between 40 and 60 inhabitants; all the houses are single-storey, built of river mud, with mud-covered grass roofs, which makes them quite warm. Instead of glass, the windows here are also covered with very thin white paper; there are always huge wide ditches near the houses, which end in the river and which are used as a sort of dock either to repair the junks or to keep them there during the winter. As soon as a ship has been dragged into such a ditch, the exit from the river side is blocked by a dike which is only removed when the ship is withdrawn from the ditch. This protects the junks from the ice and the risk of being ruined by other boats crossing the river. Everywhere we passed villages and crowds of people formed on the banks of the river to watch us. Because of the very low and flat land, there are very often floods caused by the high tides, which is why the Chinese tombs you see everywhere in the open country do not have the shape they have elsewhere; they are huge conical mounds 10, 20 and sometimes even 40 feet high; everywhere you see an enormous mass of these tombs in the fields; sometimes they are isolated sepulchres, sometimes there are a large number of them together. There are an immense number of villages on the 2 banks of the Peiho, [11] the inhabitants of which live on agriculture; everywhere the rice fields are irrigated; this operation is usually carried out by two women sitting on small bamboo chairs on both sides of a well dug on the bank of the river so that the height of the water there is the same as in the river; They hold in both hands a rope in the middle of which is a bamboo basket so tight that water does not penetrate through its mesh; they let go of the rope so that the basket falls into the water and fills up; they then pull the rope towards themselves and by giving it a slight push they pour its contents into a small canal that feeds the fields; they do this

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56 Bohai (渤海).

57 Also known as Haihe (海河).

work with great speed and it does not seem to cause them the slightest trouble. Sometimes it is a man and a woman who draw the water, but in all cases the woman is always seated because her crippled legs make it impossible for her to stand while working.

6 weeks ago there was still ice and snow here and now the work in the fields has only just begun. As far as the eye can see, there are nothing but rice fields and vegetable gardens dotted with fruit trees. There are many cherry, apple, pear and plum trees, but most of the trees are peachier and apricot, which are now all in blossom and their beautiful reddish flowers give the garden a marvellous appearance. All the fruit trees as well as the poplars planted on the banks are young trees, because firewood is scarce here and as soon as a tree becomes too big it is cut down and used as firewood; its place filled by a young tree. The river has many bends which, at 250 feet wide, are often not passable without danger. We arrived at Tien Tsin at seven o'clock in the evening. We moored at the European settlement, which is a good two and a half miles from the Chinese town.

TienTsin 26 April 1865.

I asked Mr. Hagestange of Messrs Alish & Co<sup>58</sup>, to whom I was recommended by Mr Trautmann & Co [12] in Shanghai, to bring 2 carts down for me so that I can leave for Peking tomorrow at half past five in the morning with a servant and a Mr. Morris, whose acquaintance I made here, promised to provide me with a servant who speaks English.

I made purchases of cigars, anchovies, sugar, 3 dozen half flasks of beer, etc., for travelling purposes. I went to town this morning; the road led me through several suburbs and I must confess that I have never seen anything in my life more nasty, dirty and stinky than these suburbs and their wretched ragged inhabitants; everywhere one sinks into dung up to the ankles and unfortunately I cannot give a better description of the city itself, which is surrounded by a wall 30 feet high and 35 to 40 feet thick at the bottom and 25 to 30 feet thick at the top; but this actually consists only of a large earth wall, which is walled up on both sides and flattened on top and furnished with temples. The wall is now very dilapidated. Both in the suburbs and in the city itself, all the houses are single-storey and the windows are made of fine paper instead of glass. Wherever there are shops, the windows face the street, in all other houses they face the courtyard. The paper of the windows is mostly painted with landscapes. The houses are part mud, part brick. I found only one street, which seems to be the main street, paved but even in this street the faeces was tremendous.

The shops here are even more miserable than in Amoy. Number of inhabitants about 300,000. As the people don't wear chemises and keep their clothes on their bodies until they fall off, they also scarcely wash their bodies, so everyone is full of lice, and at every step you see people searching for lice on their bodies and killing it.

I turned to the local Russian consular agency Евгений Карлович Бюцовъ<sup>59</sup> for permission from the Chinese [13] authorities to travel to Beijing. I found him a very unfriendly and rude person, whereas until then I had only ever met very well-educated Russian consuls and consular agents abroad. This man makes a regrettably worthy exception to the rule, for nowhere does one appreciate some cordial courtesy more than in

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58 Alish & Co.

59 Evgeny Karlovich Butsov, Russian Consul in Tien Tsin.

the uncivilised countries of the Far East. After many empty objections, he finally promised to have the passport ready by the evening.

On the other hand, I found many pleasant company here from the English and Germans, for I met and would like to express my special thanks to Mr L. Moore of Philips Moore & Co and Mr Morris.

Choschibu 27 April 1865. (halfway to Peking)

Last night I bought 3 dozen ½ fl. English beer, 4 boxes of anchovies, 1 jar of plum jam, etc., Mr. Hagelstange got me 2 carts, one for me and one for the servant named Atschön, who had been assigned to me by Mr Bevers for this journey into the interior, and so I left this morning at half past six. The carts have only 2 wheels and consist of a 2-foot-high yellow box covered with blue cotton tarpaulin. There is no bench or backrest inside. Each cart is harnessed with 2 horses, only one of which walks in a single harness, the other pulls ahead with long ropes. Both because of the poor and often unpaved roads in the city and because of the narrowness of the same, we could only drive slowly at first and had to keep still every moment to give the oncoming loaded wheelbarrows time to approach the houses or to go back to make room for us. The coachmen always shout [14] Tschíá Tschíá<sup>60</sup>, which means “out of the way”. It would take us over an hour to get out of the city. We pass through several streets which, although very dirty, are decorated with splendid magazines and numberless signs in the same way as in Canton. Shoes, embroidery and porcelain figurines seem to stand out in particular. According to Chinese custom, the coachman sat on the left and I on the right between the wheel and the horse so that the legs hung dangling down by the wheel.

The road, which meandered almost continuously along or close to the banks of the Nanping River, was bad everywhere, but easy to drive on as it was dry. The bridges, especially the wooden ones, had large holes everywhere and were dangerous to pass.

Near the city you pass 2 pontoon bridges, which are not connected by fixed planks as in Europe. Everywhere you look you see peculiarities; for example, the wheelbarrows do not have the wheel at the back but in the centre and furthermore there are no railing at the back; the wheel is high and enclosed on both sides and from above. The objects to be transported are placed on both sides of the cart and if they are bulky, they are secured with bamboo and ropes so that 4 large cupboards can be transported on one cart.

Small wild ducks, which are barely half the size of an ordinary duck, are shot in large numbers on the rivers.

Oddly enough, the Chinese still use the same agronomic tools that were in use in Italy and Greece 2000 years ago. For example, one sees harrows and ploughs pulled by men instead of animals, the plough is usually pulled by two men and a third leads the way out, followed [15] by a fourth who treads the ground between the furrows with his feet; for the more wealthy, this latter service is performed by a man with a donkey from which an iron ball is attached for smoothing. The Chinese are masters in fertilising the fields and even human urine is collected to be fermented and used as manure; no horse dropping is wasted here. The product of the fields here is nothing but rice, the growth of which depends only on the rain, because apart from the river banks there is nowhere the necessary water for irrigation. Everywhere you turn your eye, you will see a smaller or larger number of graves in every field, which are not made in any other form than round, oven-like houses,

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60 jia, jia! (驾, 驾!) is a common expression to spur the horse.

and this is done in a patriarchal order; the owner and father of the house has a very high grave mound, his wife a somewhat smaller one and the children therefore only about 6 feet high. Both in the town of Tien Sin and here in the countryside you see everywhere cake and pear merchants with a tall jug made of wood and covered at the bottom with a slit; in it 31 sticks with dice points from 0 to 6; they shake this jug incessantly to attract customers who draw 2 sticks for 1 Cash, which, if they have a certain number of points, give them the right to 1 cake or pear if they have a certain number of points.

Around noon we stopped at an inn similar to an Arab chane<sup>61</sup> to give the horses water and food; the courtyard of the inn is surrounded by chambers with stone elevations<sup>62</sup>, in the shape of beds, covered [16] with mats. Saw 2 opium smokers in a room, who were burning thick opium on a small iron dagger and smoking through the opening of the pipes; they lay on the stone bedstead with their heads on bamboo pillows and had small tins of prepared opium burning on small but open lanterns next to them. One of the smokers was very fat but looked very pale from the use of the poison; the other still seemed strong. In the absence of other combustibles, the cobs of turkish wheats are very much needed as firewood. It was very hot today in the sun, but this heat only seems to have come suddenly; only apricot and peach trees are in blossom; poplars are beginning to turn green; apple and pear trees are still completely bare. Everywhere along the road you can see the new grass, yellow northern flowers and violets. We spent the night in Choschibu, the halfway house; for dinner we had quite good fish but in a thick sauce unknown to Europeans, and beefsteak swimming in lard, luckily I had a knife with me; used a stick instead of a fork. Couldn't get a towel; slept on the stone floor. My tallow candle is thin at the bottom and 2 inches wide at the top.

[17] Peking 28 April 1865.

I had instructed my servant to keep the carts in order for 5 or 6 o'clock this morning, he woke me up at midnight and assured me that it was high time to leave. I reassured him, but he came back at 1 ½ o'clock and became so urgent that I had to get up. We left at 2 ½ o'clock. The starry sky was in all its splendour. It was not daylight until around 4 ½ o'clock. We passed almost continuously through sandy areas where rice cultivation is difficult and not very rewarding. Chickens, which are so abundant everywhere, are extremely scarce in the whole country road from Tin Sin, and there is nowhere to get chicken meat. Milk is an unknown thing in China, the cows are aged; likewise no potatoes are grown at all and rice is the only product and the only food. In China there is neither business nor personal post so if you want to send a letter you have to send an express.

I have the greatest difficulty in travelling on the cart because I have to sit between the horse and the wheel with my legs swinging around. I can make myself understood by my servant in the so-called pigeon English, which is broken English mixed with Chinese and Portuguese words; for example, when I ask: where do we eat breakfast, it became: sabe where we tschau tschau eat?<sup>63</sup>

The countryside is densely populated everywhere and one large village of thousands of inhabitants follows another; but there are no towns from Tin Sin to here.

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61 Caravanserai, also referred as "ساح" in arabic.

62 A heatable brick bed, also referred as kang (炕) in Chinese.

63 A form of pidgin English for understandable communication between people with different languages.

When we stop to eat, I always have to avoid looking at the cows, because when I concern myself with the ubiquitous faeces [18] and the filthy water and the stinky rag with which the dishes were dried, all appetite is lost. The road here is about the same as it must have been 1000 years ago in northern Europe. Finally at 2 o'clock in the afternoon we came out of Peking Gate, from which you can see nothing before reaching the 30 foot high 12 foot thick city wall. The gates of Beijing are really colossal edifices and still rise 4 storeys high above the wall; they are about 300 feet wide and over 100 feet high. After passing 2 gates, one followed by the other, I still had to pass several large fields, gardens and villages before reaching the city proper, which, as I deduce from the location in dugouts here there, used to extend right up to the gate; but now it has shrunk down in this direction; in 2 other directions here I found that the city extends as far as the wall today. The streets are mostly unpaved and the dust is terrible, even suffocating. In the paved streets, the pavement consists of 3 to 5 foot long and 1 ½ to 2 foot wide granite blocks, which have partly shifted and partly sunken over time, thus forming bumps and pits everywhere. As a result, driving here is only possible with 2-wheeled iron carts, as any European vehicle would be wrecked here in 1 day. Around every 30 feet in the streets are large openings that lead to cesspits spreading a pestilential stench. Some of these openings are covered with a board, but many others are open and very dangerous for pedestrians, especially at night. [19] In a gruesome way one is pursued here in the streets by beggars of both sexes, some of whom have scabies, leprosy or other terrible diseases; others never washed or combed; I saw many who walk completely naked and do not even wear a rag around their private parts. In general, however, I find the people here much stronger and healthier than in the cities on the coast. Most of the women here have augmented feet and their faces are different and much more beautiful, so I think they are tartarians. The streets here are from 20 to 100 feet wide; some of the goods for sale in the shop are usually painted on the signs. The houses are only 1 storey high but have a 2-storey-high front and also 3 and even 6 4-storey-high wooden columns. The outside of the shops is elegantly decorated and often completely gilded.

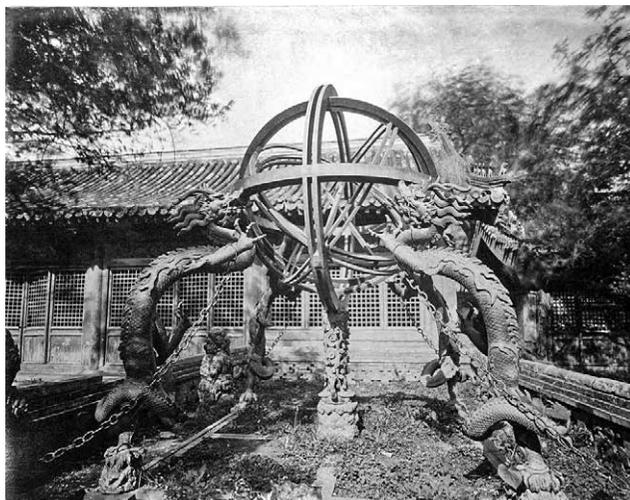
You can see the dogs eating their own faeces from hunger. All streets are crowded with people. I was stopped by the police 3 times today because of my Chinese passport and was held up for a long time. I took lodging in a temple near a gate called the Temple of Rau Tsing Miao<sup>64</sup>, where, after much bargaining, I found a nice room, by local standards, for \$1 a day; a 2 ½ foot high, 10 foot long and 7 foot wide stone bed with a hard reed mat. One [20] roof, 4 tables and 2 wooden chairs, 10 tablets 2 feet wide and 7 feet long Tables (of which 4 are white and 6 are red) inscribed with sayings from the Confucius constitute all the furnishing in my room, which has 9 windows covered with fine white papers instead of glass, the floor is of marble. There are 10 monks in this temple, all with shaved heads. Mr F. Kleinwächter<sup>65</sup>, who is employed by the Chinese government as a customs officer, but is now busy learning the Chinese language with a few other young people who are in the same position, to whom I was recommended by Mr Hagelstange, had the good fortune to find me indigenous riding horses and his servant to visit Peking.

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64 The temple should be located in Dongcheng District (东城区), likely to be near Chaoyang Gate (朝阳门).

65 Also known as Kang Fada (康发达) by the Chinese people, the taxation director of Ningbo Customs.

The Ancient Observatory in Peking. Afong Lai. (ca. 1879). No. 851, *The Observatory Peking* [Photograph]. Album of photographs of Peking and its environs.



Peking 29 April 1865.

I rode out of the town this morning at 6 o'clock with Mr Kleinwächter's servant and passed through a labyrinth of dirty, unpaved streets; everywhere only one-storey stone houses. Arrived at 7 at the Kwan-eing tai observatory, which was built by French missionaries under Emperor Kangei. In front of it is a large courtyard with a temple and adjoining buildings and in the centre of the courtyard are 2 magnificent copper astronomical instruments resting on dragons to determine the meridians. The observatory itself stands on the marble itself and is 80 feet square. There are 8 very large astronomical instruments, including a brass globe with a diameter of 8 feet, which shows the celestial sphere in both hemispheres; the Chinese name is written next to each star; the Milky Way is also very artfully marked on it; this globe is a masterpiece. The other 7 instruments, the use of which I do not quite understand, are all of excellent workmanship, marvellously decorated with dragons and monsters, and some are up to 20 feet high. Telescope is missing, [21] although it had been invented by the time this observatory was built. Now the latter is no longer used here because the German missionary Schall<sup>66</sup> in the 17th century determined the lunar eclipse at 4 ½ centuries in advance. Around each instrument is a granite border 4 feet high 14 inches thick on the inside with 15 inch high steps or fences.

From there I climbed the city wall, which is 60 feet wide at the bottom and 50 to 70 feet high at the top; every 100 steps there are towers protruding by 60 feet and 60 feet wide but level with the wall (believed to be called buttresses). From the wall there is a magnificent panorama of Peking, which, however, is unmissable; everywhere one sees only the same 1-storey houses covered with grey tile and hollow roof tiles, and in the background many trees and sometimes gardens. The wall itself is a sublime sight as it stretches as far as the eye can see in its colossal size with its 200 foot high and equally wide and long gates and watchtowers. At least 8 large European wagons would be able to drive comfortably side by side around the city; it is paved with large flat granite stones, but otherwise consists of an

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66 Johann Adam Schall von Bell, also known as Tang Ruowang (汤若望) (1591–1666), a Astronomer and missionary in China and later became an official to the Chongzhen Emperor of the Ming dynasty and Shunzhi Emperor of the Qing Dynasty.

inner wall of dried bricks built up on both sides with fired bricks 2 feet long and 6 inches thick. Granite-paved paths 14 feet wide lead upwards at an angle of 15°, so that one can go up comfortably. The wall is at least 30 miles in circumference and encompasses both the Tartar and Chinese cities, while a parallel wall separates the two cities.

From there we rode — always travelling in the Tatar city — to the other end of it. [22] The narrowest streets in Beijing are probably 20 feet wide, but most are 60 and many 100, to some 150 and even 200 feet wide; The narrowest streets in Peking are probably 20 feet wide, but most are 60 and many 100, to some 150 and even 200 feet wide; everywhere the same terrible dust eclipsing the sun, the same boundless dirt, the same beggars clad in tatters and chasing me and crying for alms and constantly circling back, everywhere naked lepers who often plead from afar for a gift, unable to approach because of pain; everywhere the same barbers who, striking their long tongs with an iron, make a chirping sound that can be heard from afar, the knife grinders who produce a loud noise with a kind of metal flap, the travelling blacksmiths who constantly strike their miniature forges and instruments on their backs on a small gong, everywhere in dozens the horse dung collectors who pick up the product with a small rake and throw it into their baskets, everywhere the collectors of other rubbish with their baskets and picks and hoes, with which they rummage through the rubbish and ashes everywhere, collecting every and the smallest piece of paper, the smallest piece of wood, the smallest piece of cloth, the smallest piece of straw etc., everywhere the same hundreds of emaciated dogs, half-dead from hunger, greedily devouring horse dung and their own faeces, everywhere the same dirty 2-wheeled drudge carts as hackney carts, everywhere the same pushcarts carrying 6 buckets of water at a time, everywhere the bellowing of camels carrying loads and travelling in long rows through the city, everywhere the braying of donkeys and the barking of dogs, and in between the shouting of the swarming crowd in the streets, the men wearing black silk or velvet or cotton shoes with thick white soles, stockings and caps of white cotton fabric, blue or black trousers tight-fitting to the ankles and blue cotton overgarment. The women are dressed in the same way, only they wear shoes with 2 to 3 inch thick soles. [23] Here comes a criminal walking along with a 4 foot □ board horizontally locked or wedged around his neck, on which his crimes are written there comes; another criminal with 1 arm locked around a heavy weight, which he cannot carry in any other way than with his hand held up in the air, here comes 1 troop of queue-wearing soldiers with a white or red circle on their chest and back in which their regiment and rank are inscribed in hieroglyphics, in their hands they hold a small rifle resembling a bamboo stick with a crutch, here comes the red and blue sedan chair of a mandarin, who also has his rank inscribed on his chest; from which ride 4, followed by 8 or 10 servants with guns and whips. The marvellous Chinese writing can be seen everywhere above the doors, on the long hanging signs, on the long tablets nailed to posts in the streets and on the thousands of posters pasted on fences and houses; everywhere the nasty vendors of rice cakes churning out their ware for 1 Cash, the dirty open air and in houses cookshops, everywhere the poorest shops alternating with really splendid warehouses, whose fronts protrude 14 feet above the roof and are often painted in masterpieces of woodcarving, sometimes gilded and sometimes with the most vibrant colours; here the priests in the temples summon people to worship by beating gongs and trumpets, there the priest of a smaller temple calls for alms by continuously beating said instruments and at the same time another chant to the passers-by with a basket containing a god [24] in paradise

costume to demand gift. Add to this the goose-stepping small-footed women, the pigs rummaging around in the streets, the thousands of people who can be seen walking in the open street or at the corners of the houses, busy with the very unpoetic work of turning the rags in which they are covered and killing the lice in them, the images of the two main gods with bows, quivers with arrows and lances and painted in the brightest colours, pasted on all the doors and gateways; here ladies with shining headdress, gold replacing bronze, jewel and glass, men on horseback or on donkey or mule, there soldiers with a square on breast and back in which is written to which regiment they belong; here with 2, 4 and often 5 horses harnessed 2-wheeled carts with flour or rice sacks with Chinese hieroglyphics; here a cart with ice there vendors of yellow cakes 3 feet in diameter, baked from plain manna<sup>67</sup> and with a kind of berry instead of raisins, shout out their goods; here a funeral procession comes towards me: 120 ordinary labourers walking 2 by 2 and holding long red poles with white and sky-blue flags and white flags with depictions from stories of gods; followed by 2 by 2-12 musicians with gongs, drums, who make a terrible music; then come a string of 2 coolies carrying stuff on various armchairs, then 72 coolies 2 by 2 carrying red poles with gilded ornaments; then comes the enormous 25 foot long, 12 foot wide blood-red bier carried by 40 Coolies, on which singularly stands a huge black coffin covered with a red silk blanket and the whole bier is covered with a huge blanket of sky-blue silk, which is full of marvellous golden embroidery representing dragons and monsters; on and around the coffin is strewn gilded and silvered paper to catch the devil. Shortly afterwards a marriage procession follows. [25] After an hour's ride, we arrived at the temple of Lama<sup>68</sup>, the most famous in Beijing. We passed through a 35-foot-high gate followed by a beautiful wooden triumphal arch, both sides of which are decorated with marvellously carved sculptures depicting fights between dragons and birds. Crossing this 1st courtyard, you enter through a similar wooden triumphal arch on the left the 2nd courtyard, on which there are 4 rows of cypress trees. Crossing this, you enter the 3rd courtyard, which is paved with large flat stones and decorated with 2 colossal iron lions standing on marble pedestals. On the left and right there are 2 two-storey pavilions, the lower floor of which is used as a kind of armoury for the instruments needed for religious ceremonies, while in the upper floor hang large drums and gongs, the sound of which is similar to that of a bell and with which priests call people to prayer. In the two remaining corners are 2 tombs, over which pavilions are built 2 storeys high. These buildings are open and in the centre of the pavilions there is a marble pillar of a reclining lion on which stands a 4-cornered pillar with an inscription. In the 4th courtyard there is a prayer house on the right; 80 monks with shaved heads and yellow robes sit on 10 benches; each has his large yellow cap lying on the table in front of him, which has a kind of horse mane of yellow silk on top. None of the monks is over 30 years old and there are several of them aged 12 to 13. They sing Sanskrit chants without looking into a book, because they know them by heart. Their chants sound like those of the monks in the Catholic monasteries. None of them look as if they understand what they are singing.

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67 Manna, sometimes spelled as "mana" in older texts, is depicted in both the Bible and the Quran as a miraculous food provided by God to the Israelites after the Exodus.

68 Also known as Yonghe Palace (雍和宫).

The walls are hung with splendid silk tapestries in various colours on which gods are embroidered.

[26] Opposite the main gate in a shrine is a 4-foot-high statue of a goddess and on either side of it are shrines with smaller idols of gold. In the centre of the courtyard, in a large pavilion, there is a tomb on which there is a 22 feet high granite pillar on which there are 4 large black slabs with inscriptions, one of the latter is in Mongolian, another in Tatar-Manchurian, a third in Chinese and a fourth in Chihua-Chinese; in the background of this courtyard there is a large temple with many embroideries in silk depicting gods and decorated with statues of gods (idols). On the 5th courtyard right and left temples in each of them I counted over 70 on long wooden benches chanting in Sanskrit. On the 6th courtyard is a large temple with a marvellously painted ceiling and walls. Thousands of immense, excellent and very precious embroideries on silk and depicting scenes from the history of the gods hang down from the ceiling as if they were flags; you can also see many shrines with goddesses gilded in silver. But what is particularly striking in this temple is a 12-foot high altar carved out of wood, which depicts landscapes and especially rocks and trees in an excellent way; mountains and meadows are all covered with a myriad of gods. On the altar are 5 shrines of artfully carved wood, each of which contains more than 1000 small gods carved from the same wood; in front of the altar is an enamel table with 5 enamel vases; both the table and the vases are of enormous value.

On each side of the altar stands 1 bronze elephant on the 7th courtyard, a very large temple with a 70 feet high female idol of wood, which is called Lonna. The goddess is depicted in all the earthly finery; from her arms grow palm trees and beautiful flowers. The ceiling of this temple is richly painted and the huge walls have embroidery on silk as wallpaper depicting scenes from the history of the Chinese gods; the embroideries [27] are divided into squares and in the centre of each of them you can see the image of the goddess to whom the temple is dedicated and around this image the said scenes from the history of the gods. I climbed to the upper floor of this temple where 4 pyramids were placed, each with 60 pieces of 8 inch high bronze idols of the same goddess. There are also many altars with wooden gilded idols of the same goddess and 25 bronze statuettes of her in yellow silk monk robes. On the upper floor there are 2 more pavilions, each with 16 large wooden but gilded idols of the same goddess. In front of the large lama idol described above is an altar with vases of gilded brass which deserve to be called masterpieces of Chinese art; also on said altar are 4 idols of the same goddess made of bronze, gilded, with monks' robes of embroidered gold.

We rode from there to the nearby temple of Confucius. The temple also consists of several courtyards; in the first courtyard, which is planted with cypress trees and paved with large flat granite stones, there is a 25-foot-high granite column with inscriptions on the right and left, and 300 tombs of mandarins decorated with 15-foot-high marble tombstones. In the second courtyard, which is also planted with cypress trees, there are 11 pavilions, each of which contains the tomb of an important mandarin; on each tomb lies a marble or granite statue of a giant lion, from which a column with an inscription rises. At the back of this courtyard, a large staircase of white marble leads to a 150-foot long and wide chobootra<sup>69</sup>, on which the actual Shen-amiao, or Confucius Temple, rises; it is a 2-storey building and is painted inside out with the most vibrant colours. Inside, opposite the gate,

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69 Chabutra. Schliemann used this term loosely to refer to any kind of raised platform.

is the sanctuary, in which Confucius' name is inscribed on a large gilded [28] plaque; to the right and left are shrines with the names of Confucius' grandchildren and his disciples on similar but smaller plaques. There are also several large gilded panels with inscriptions on the pillars.

We rode up to the famous building called *Kuo Sze Keen*; came through the gateway into a large courtyard surrounded by colonnades, among which are tombs of mandarins with large tombstones of marble or whitish granite. In the middle of the courtyard, on a chobootra, stands a large building painted inside and out with the brightest colours, which is surrounded by a 20-foot-wide canal over which 4 graceful bridges of white marble cross. In the centre of the great hall in this building stands a wooden chobootra and on it a splendidly carved gilded divan with a beautiful very elaborately carved ebony table; in the courtyard are 6 pavilions, burial places of mandarins, in each of which lies a colossus of a lion and in the same stands a large marble or granite stone with an inscription. In the same courtyard there is also a triumphal arch overwhelmed with the most colourful colours; the lower part of it is made of white marble and covered with sculptures.

We then rode out of the town to the Russian churchyard, where I saw about 25 graves of clergymen belonging to the Russian mission; the gravestone of a young man read:

Увяль какъ селькый цветъ  
Засохъ какъ злакъ полей.<sup>70</sup>

There are also the graves of 5 English officials and 2 Sheik soldiers who were murdered by the Chinese government in 1860, even though they had come with a peace flag.

[29] We then rode further away from the city and came to *He-hwan-sze*<sup>71</sup>; it is an 80 feet high monument of white marble, which stands on a marble chobootra; one reaches it through a triumphal arch decorated with sculptures of dragons and birds; there is a similar triumphal arch on the other side; on both sides there are 2 lions of marble in front of the monument. The monument has no entrance and is covered with truly excellent sculptures from the life of the gods. The upper part of it forms a cupola with a pointed tower, above which is a 20-foot-high copper-gilt cap in the shape of a turban. At each corner of the Chobootra, next to the great monument, stands a 35-foot marble tower, almost in the form of pagodas; on each of them are 24 goddesses in bas relief and long inscriptions.

By now it was 1 o'clock, I hadn't eaten anything in the morning and during all my sightseeing. We therefore rode to a cookshop; it consisted of a single large hall with many wall paintings, in which the perspective is always missing, and long hanging panels with inscriptions; the benches stood in rows next to each other like in schoolhouses and were occupied by tea-drinkers with long tails. We were brought 12 rice buns, which are twice

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70 Translated as "Withereth like a flower of the field; fadeth like grass". See also Psalm 90:5 Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up; 90:6 In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth; 103:15 As for man, his days are as grass: as a flower of the field, so he flourisheth.

Isaiah 40:6 The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field; 40:7 The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass; 40:8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

71 The Five Pagoda Temple or Zhenjue Temple (真觉寺), also known as the "Temple of the Great Righteous Awakening", built in Ming dynasty and located in nowadays Haidian District in Beijing.

the size of a pfeffernusse and sprinkled with seeds; we were also brought several so-called manto bread, which are made from wheat flour but look no different from raw dough. Because the Chinese do not bake bread in the oven, but on [30] iron plates with water vapour; they also bring beefsteak cut into small pieces and dito pore, macaroni made from rice flour with sauce and tea without sugar. So far I have only seen the Chinese drink green tea; it is said that they also drink black tea with sugar. Instead of knives and forks, they brought 1-foot-long square sticks, which I don't know how to use, especially when eating meat, so I asked for a knife; but there was only one large kitchen knife in the whole house.

We rode on to the temple of Fa Shung Sze<sup>72</sup>, encountering immeasurably long, large earth ramparts on the way, which were no doubt intended to serve as city walls in the past. The temple consists of several courtyards and buildings. In the 1st is a small temple and 4 fir trees, the 2nd courtyard is paved and also planted with fir trees, on a 6 foot long granite turtle with a large gravestone. In the 3rd courtyard various kinds of trees and several small temples; it is the same in the 4th courtyard; in the 5th courtyard of this large temple is suspended a giant bell which is 20 feet high and 12 feet thick<sup>73</sup>; suspended by 2 foot thick rings on beams 3 foot wide and thick resting on stone columns. Not only the whole outside but also the inside of the rim and all sides of the rings, are densely filled with Chinese characters, which are said to fill 8 thick volumes, or 599,000 hieroglyphs<sup>74</sup>. We then rode to the small temple of Kava Miao<sup>75</sup>, whose priests received us very warmly, clenching their fists in front of their chests and saying Chin Chin and Cha Cha. In this temple, which has 3 courts, the priests showed us the room where H.S. Parkes and H.B. Loch, secretaries of the Consul of English Legation in Shanghai, were imprisoned on 29th Sept 1860, [31] as can be seen from an inscription on the wall. Only by a kind of miracle did they escape certain death.

Then rode to the temple Kwang Ming Tie (Temple of Light)<sup>76</sup>. The first courtyard of the temple is not paved and planted with acacia trees, the second courtyard is paved; in the background is a large temple whose exterior is decorated with yellow and green dragons and flowers of artful splendour. In the paved 3rd courtyard to the right and left are 2 pavilions, like bell towers, where devotees are invited to pray by beating drums and gongs. There are many cypress trees in this courtyard. In the background is a magnificent round temple with 2 roofs, one towering over the other and decorated with magnificent sculptural work painted in all the colours of the rainbow. This temple stands on a chobootra of whitish granite and on an even larger chobootra of the same material. 4 immense magnificent staircases, decorated with sculptural work and balustrades, all of white marble, lead to the temple whose interior is magnificently painted. On the floor of the temple first 12 red painted wooden columns and then, just in the centre of the temple, but in the inner circle, 4 even larger columns around which ferocious dragons wrap, the fire and flame consecrate. In the background opposite to the door is the altar; on it stands a small table and on it is a

72 The Big Bell Temple or Dazhong Temple (大钟寺), built in 1733 of the Qing dynasty and located in nowadays Haidian District in Beijing.

73 Recorded dimensions: height of 6.75 m and opening width of 3.3 m.

74 In fact there are 230,000 characters, of which around 225,000 are in Chinese and the rest are in Sanskrit.

75 Rebuilt in the 14th year of the Ming Zhengde reign (1519), it is colloquially known as the "High Temple" or "Guan Di High Temple" due to its elevated location. It is also referred to as the "Hua Tuo Temple" or "Puji Temple" (普济寺).

76 Da-guangming-dian (大光明殿) or the Great Hall of the Brightness, destroyed in 1900 by the Eight-Nation Coalition.

Temple of Light. Afong Lai. (ca. 1879). No. 859, *Temple of Light Peking* [Photograph]. Album of photographs of Peking and its environs.



god in a kneeling position; he has a long beard and a turban like the pharaohs have on the sculptures in Thebes. On each side of this god there are 2 rows of female and male idols in a semicircle, in the back row there are 32 in the front row 12 male and female idols in life size and fully [32] clothed; the goddesses' narrow feet have not been forgotten. The females are in a praying position and most of the gods have swords and other weapons. On the altar are vases of brass made from drawn design. But in the midst of the overall splendour one notices the decadence everywhere, here a goddess is missing a piece of her skirt, there a god is missing a finger — one might say that even gods are transient. The windows of this temple are filled with paper instead of glass. In the centre of the 4 staircases mentioned above are two 24 foot long and 3 foot wide flat stones with sculptures of dragons on top of the upper of the 2 already described, there is a 10 foot high, 6 foot thick gilded knob. While I visit this temple, there is always a countless crowd of curious Chinese people gathered around me, looking at my short-cropped hair and colours with great interest.

Returning from this temple to the houses, I saw a lot of girls with pale painted faces, and it seems that the habit of applying make-up robs the ladies of their natural complexion.

The streets, despite their size and width, have no names here and are named after the neighbourhood and the surrounding area, so it is very difficult to find your way here<sup>77</sup>. Returning home, we passed a huge bridge of white marble called *Yü Hoa Chiao*<sup>78</sup> and then rode for nearly 2 miles on the 30-foot wide road along the stonewall enclosure, which encloses the imperial palaces, gardens and pavilions, with a circumference of 8 miles; nothing of the palaces can be seen because of the high wall, I only saw the garden where it forms artificial hills; I also saw in these gardens several marble bridges and an 80-foot high temple or pavilion in the shape of [33] a bishop's cap.

We came to a road 200 feet wide and saw a marble monument with inscriptions in Chinese, Persian, Tartar and Mongolian. At a short distance from the imperial circuit, which

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77 As a matter of fact, streets and neighbourhoods in Beijing do have names, as Schliemann mentioned later in the text.

78 Imperial River Bridge also known as “Yuhe Bridge” (御河桥). Three bridges carried the water flowing out of the Imperial City into the Imperial River: the North Imperial River Bridge, the Middle Imperial River Bridge, and the South Imperial River Bridge. It is likely that Schliemann visited the southern bridge, which connected to the Legation Quarter.

is 7 miles in circumference, and very close to the aforementioned road, one sees the palaces of the great mandarins, 2-storey buildings with pointed roofs and gardens. Continuing along Quest Street, I met several mandarins in palanquins red on top and blue at bottom; in front of the palanquin rode sometimes 2, sometimes 4 and behind it 10 servants with sabres and clamps of whips tied to long sticks. Through the unpaved, dusty streets I finally found my way to the temple where I lodged.

#### Peking 30 April.

After I had paid \$2 for my two days' lodging in the temple, this morning, accompanied by the servant I had taken with me from Tin Sin, I travelled in two carts, carrying all my provisions, to the imperial summer palace, which had been destroyed by the English and French called: Yuen Min Yuen. Going there and travelling for another hour through the miserable streets of Peking, I admired anew the near-naked manure collectors roaming the streets, who with a kind of three-toothed curved fork in their hands, throw every piece of horse dropping they find on the street into a basket they carry on their chest, while in another basket, which they carry on their back, they collect the human excrement they find around the houses. I was no less interested in the chiffoniers who, with a single tooth in their hand, rummage through all the rubble and collect every last piece of paper, every last bit of coal and every stalk of straw or reed. The lepers always made a terrible impression on me, either walking around completely naked or wrapped in a few dirty rags; [34] they are covered with poisonous boils, look as dirty as if they had never washed themselves and their hair is full of lice; you can see them lifting the latter from their heads in the open street and crushing them. The clothing of the lower class is: blue lined trousers tied to stockings of white canvas, black cloth or silk shoes with white soles more than an inch thick and a blue cotton lined jacket. Undershirt is quite unknown here. Middle-class people wear the same kind of garments but of silk or cloth. Over the head in the south of China they hold one of the usual bamboo umbrellas (4 for 1\$) or a huge bamboo hat, under which the pigtail hangs down long at the back reaching to the heel; in the north the head with the long tail is either left alone or a small black cap is worn.

Women walk around according to their status just as men do; they only pay attention to their feet, which are compressed together and form a lump, because this is their main ornament, their hope, their life. They therefore bound them wrapped in colourful canvas or silk in small pointed doll shoes and the more the small lump of feet forces them to walk around like a goose, the greater their beauty, because women are not judged by the appearance of their face but by the smallness of their feet and a pockmarked, ugly girl with very small feet finds a man much more quickly than the most beautiful girl with larger feet, because it is believed that the smaller the foot the greater the voluptuousness.

Driving through the streets I admired the marvellous 2-storey carved storefronts of the 1-storey shops with their 3 to 6 wooden pillars. Came to an isolated gateway or sort of fortress [35] 200 feet high and just as wide and thick. Everywhere in and outside the city we passed small poor temples, the priests rang the gong and one of them came to the cart with a basket containing a small idol, on which nothing was forgotten, to collect the charitable gift.

It's spring here now; poplars already have leaves; apricots are in bloom; everywhere you can see yellow buttercups. Only the apple, pear and plum trees are still without leaves.

In all directions 20 miles from Peking there is a lazzaroni at every bridge, who, as soon as he sees someone coming with a cart, kicks the ground a little with his feet and then comes to the cart with a basket to collect the reward.

We arrived at Yuen Ming Yuen in 2 hours. In front of the entrance are 2 black marble lions of colossal size; the whole area of buildings and gardens of this summer palace is surrounded by 18 feet high walls. In the first courtyard stand 42 cypresses; the second courtyard is planted with the same trees; to the left in the background lies a palace in ruins and behind it the remains of several other buildings burnt by the English and French; further on you can see 2 magnificent lakes in front of you; behind them rises a smaller and then a larger mountain range; on the smaller range you can see 3 pagodas 8 to 10 storeys high; to the right, at a short distance, a bridge of 18 arches crosses a river at the edge of the first lake; a little beyond this bridge on a peninsula in the lake the ruins of a palace destroyed by the allies; in the second lake you can see a large castle that was spared by these barbarians [36] and forms an island; the path leads to the right, instead of a door, through a 7-foot opening in a wall; on both sides of this you see spruce trees. On the left, at the edge of the lake, one finds the ruins of a large pavilion destroyed by the brutes; in front of it is a very large but fire damaged vase of white marble decorated with beautiful sculptures; to the right and left of it are marvellously shaped pieces of rock placed on pedestals of marble; on these are long inscriptions. In a temple on the opposite side of the path you can see some furniture that was saved from the fire but damaged, as well as some iron furnaces. The path we are walking on is made of flat granite stones and leads around the two lakes. There are cypress trees on both sides of the path. We pass several more ruined pavilions and arrive at the world-famous Yuen Ming Yuen Palace, now in ruins, with its marble pavilions, marble-walled courtyards, marble-lined ponds and marble bridges, statues of men, gods and animals, and 2 marble pagodas 35 feet high. Part of this enormous palace was built on the lake to the left of the path, the rest is terraced on the right side on the slope of the cliff. In the first courtyard is an area enclosed by an 8-foot-high wall, in which 2 rows of 30 large metal idols stood on the right and left, but these are now disfigured and spoilt by the fire. I climbed over 3 marble-framed hills to the 4th courtyard, where mature flowering trees stood, now scorched; I saw there the ruins of 5 burnt buildings, the remains of which sufficiently attest to their splendour; to the left of the courtyard a large temple with a collapsed roof, on each of the 4 sides of which are 36 niches, with silver goddesses, [37] made of yellow and green pottery. Up to the 4th courtyard, each one is 6 feet above the other. Wide marble steps with railings of green and yellow glaze lead 260 feet up to a large platform; on this is an 8-foot high marble chobootra surrounded by splendidly worked railings of the same material; on this stood a marble palace, which now lies in ashes and ruins. From there, one climbs by tunnels and stairs in the rock 60 feet higher to the highest palace, which seems to be only plundered and otherwise undamaged. The 4 sides of it are made of white marble and yellow and green pottery; on each side are more than 800 niches with female idols. In front of this palace stands a triumphal arch of marble and yellow and green glazed tiles, in which dragons etc. are depicted.

The panorama from here is indescribably beautiful; in front of me the 2 lakes already mentioned; in the 2nd of them a multitude of foot-wide roofs with grass and flowers formed Chinese characters; around the lakes wooded hills and green rice fields, some of them with pagodas, in the background in front of me the high mountains, behind me the immense city of Peking with its huge walls and many colossal gates, its temples and forts. I climbed with

my guide from there left through a rocky path into the imperial temple, where I counted more than 200 female, and no male, idols. In the centre of the temple stands an 18-foot-high pillar with a long inscription; on its pedestal are depicted a number of monsters.

Tsan-Ping-Szo<sup>79</sup> 1 May.

I arrived here yesterday evening at 7 o'clock with my servant and my two [38] carts and put up for the night in a dirty inn where neither rice nor bread was available. I had to make do with small loaves of bread with mutton that the servant brought from the town, which were unpleasant and nasty. This town is one of the most miserable I have ever seen in China and yet sculptures of lions in granite and marble, half destroyed by time, lying in front of dirty cottages, and here and there sculptures lying around as doorposts, testify that there was a time when this town also flaunted glory and wealth. We continue this morning at 5 o'clock to the Ming-tombs (Shie-Sang-Ling); arrived at 6 ½ o'clock at a triumphal arch of granite<sup>80</sup> with sculptures depicting fights of lions; the same is 105 feet long and 50 feet high and has 5 porticos and 6 columns; on each of the latter are depicted 2 lions devouring dragons and lotus flowers; one sees that in former times everything was coloured.

It was cold this morning and the thermometer showed only 51°. About 1 mile further on we came to a 105 foot long 37 foot wide gate with 8 foot thick walls; then ¾ mile further on to an 80 foot □ and 85 foot high tomb; in the same on 16 foot longer and 9 foot wide turtle of granite a 25 ft high 2 ½ ft thick plaque with the inscription<sup>81</sup>. From here the path is paved with flat stones. At a distance of 250 feet from each corner of the aforementioned monument stands an octagonal column of white marble on an octagonal pedestal and a marble lion on the round capital of the same; under the capital 2 wing-like 1 foot thick 6 foot long lion heads<sup>82</sup>.

½ mile further on are 2 octagonal pillars of white granite<sup>83</sup>, followed at intervals of 140 feet:

[39]

- 2 sitting lions of marble
- 2 standing lions of marble
- 2 sitting lions of marble
- 2 standing lions of marble
- 2 lying dromedaries of granite
- 2 standing dromedaries of granite
- 2 lying elephants of granite with 6 foot long tusks
- 2 standing elephants of granite with 6 foot long tusks
- 2 sitting lions of marble with armour
- 2 standing lions of marble with armour
- 2 lying horses of granite

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79 Changping District (昌平), located in the suburbs of north and northwest Beijing.

80 Stone memorial arches (石牌坊) were built in feudal society to honor meritorious service, academic achievement, good governance, loyalty, filial piety, chastity and righteousness.

81 Stele of Divine Merit and Virtue (神功圣德碑).

82 Huabiao (华表), a ceremonial column usually erected in front of palaces and tombs.

83 Baluster or Wangzhu in Chinese (望柱), referring to short railing columns between the balustrades of traditional Chinese buildings and bridges. The cross section of the column body was mostly octagonal in the Song Dynasty, while the cross section of the column body of the Qing Dynasty was mostly square.

- 2 sitting horses of granite
- 2 colossal statues of emperors<sup>84</sup> 12 foot high of marble with a sceptre and in full armour
- 2 colossal statues of emperors 12 foot high of marble in praying position
- 2 colossal statues of emperors 12 foot high of marble in priestly garb and praying
- 2 colossal statues of emperors 12 foot high of marble
- 2 colossal statues of emperors 12 foot high of marble
- 2 colossal statues of emperors 12 foot high of marble

All these sculptures are said to have been made around 200 years ago<sup>85</sup>. This is followed by a triumphal arch with 3 gates<sup>86</sup>. The aforementioned 20-foot wide path paved with flat stones, with 2¾ foot wide, 5-foot long stones, but often destroyed over long stretches by time, leads 4 miles further up a mountain, planted with fruit trees. Came to a large imperial tomb, surrounded by a 20 foot high wall. Entering the spacious courtyard, on the right is a tomb with 10-foot-thick walls in which a 2 ½-foot-thick, 12-foot-high tombstone with Mongol-Tartar and Chinese inscriptions stands on an 11-foot-long lion made of marble. [40] A 110-foot-long hall stands straight on a marble chobootra<sup>87</sup>. The second courtyard is planted with fir trees; to the right and left are two 12 foot high, 10 foot wide yellow tiled stoves for burning paper with Chinese characters<sup>88</sup>. In front is a magnificent 300-foot-long building<sup>89</sup>, in front of which are 3 richly carved railings of white marble; 5 marble staircases lead into the building. The inner hall is 180 feet long, 80 feet wide and is supported by 30 columns of wood, 50 feet high, 4 ½ feet thick and of one trunk, painted red<sup>90</sup>. The sanctuary of this temple is also painted red and richly gilded; in front of it is an altar with a sacrificial basin. On the other side of the temple there are also 3 marble balustrades and 5 marble staircases; the 3rd courtyard is planted with oaks. In the 4th courtyard there is a triumphal arch<sup>91</sup>, then a 22-foot-long, 7-foot-wide stone altar with enormous stone offering vessels on top<sup>92</sup>; in the altar is a spring. This is followed by the actual tomb structure with walls 7 ½ feet thick<sup>93</sup>; the causeway ascends at an angle of 20° and leads straight to the wall through which there is a walled passage into the mountain behind the structure, which reaches almost to its upper gallery. In this passage the emperor to whom the tomb is built calls. I walked up two more ascending paths which led me into a hall where a large marble tombstone inscribed with the name of Emperor Chang Su Win Chuang Ti Shilin is located<sup>94</sup>. On top of the structure is a magnificent colourfully painted tower.

Apart from this tomb, [41] 12 similar but less splendid imperial tombs are all visible from here. I only went into one of them; in the first courtyard there is a marble column

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84 They were likely to be officials instead.

85 The Yongle Emperor, personal name Zhu Di (朱棣) died in 1424.

86 The Dragon and Phoenix Gate, or “Longfeng Gate” (龙凤门).

87 Ling'en Gate (稜恩门).

88 Shenbo Furnace (神帛炉).

89 Ling'en Hall (稜恩殿).

90 It is actually supported by 60 columns of wood, but not painted red.

91 Lingxing Gate (稜星门) or the “Spiritual Star Gate” in its literal meaning, referring to the Tiantian star (天田) at dawn, symbolising the start of a new agricultural year.

92 Shijiyan (石几筵) is the five stone offerings placed in front of the Ming Tower in the tombs of emperors of the Ming and Qing dynasties.

93 Baocheng (宝城).

94 Shenghaobei (圣号碑).

with an epitaph on a giant marble turtle. In the 2nd courtyard is a paper burner. In the background, a temple made entirely of wood; the sanctuary is painted red and gilded. The 3rd courtyard is small; the 4th is planted with fir trees; there is a miserable triumphal arch; on it a stone altar with colossal stone sacrificial vessels; in the background another ascending path leads to the walled passage where the emperor to whom the tomb is erected is buried. In the upper hall is a marble funerary monument with an inscription behind the temple, and thus encircling the passage in which the emperor lies buried is a tremendous enclosure of 12-foot high wall.

I bought some bad bread here, which I downed with anchovies and half a bottle of ale.

#### Chutchao 2nd May.

On my return to Peking yesterday evening I arrived at Mr Kleinwächter's, who did everything he could to make my stay with him comfortable and interesting. At my request he had already hired 1 pony and 1 cart for this morning to take me to Ku Pa Ku and so I left at 7 ½ in the morning on the pony; my servant was sitting in the cart with my things. In and outside the city we passed several granite bridges [42] whose construction would do honour even to engineers in Europe; but everything beautiful in this country dates from earlier centuries, now everything including the magnificent bridges are neglected and one sees no bridge that is not partly in ruins, although often the repair costs would amount to little or nothing. In front of each gate is a police station, whose officers are generals or soldiers. The only thing that still seems to be well made and very cheap here is porcelain and my cart driver has, for example, as a grease pot<sup>95</sup>, a small vase with painted decoration that could decorate a room in Europe.

The road was deep sand all day today, because it's all alluvial soil here and it hasn't rained for a long time. Nevertheless, the Chinese know how to fertilise their rice fields with artificial irrigation. The further I went from Peking, the more trees I saw, and from midday onwards there were constantly smaller and larger groves of a kind of poplar which, apart from the fruit trees, is the only tree that one encounters here. This poplar has very small leaves. Everywhere I see here in the north and especially since I left Peking a very healthy, strong population with blooming cheeks, my pony is miserable and I always lagged behind against the cart, beating my good walking stick to the animal. As we could go no further, we stopped for the night in a miserable cottage and I slept on the large stone bed that took up half the [43] room, which usually served as a bed for the landlord, his wife and 4 children; but everything here is perfectly clean despite the poverty of the family. They boil water on a stove for my tea.

Justice is administered in China by the mandarin on whom the employment as judge is conferred; he judges all cases in a summary way and his sentence is without appeal.

Schools are in general very good in China; everyone learns to read and write and has to learn by heart the 4 books of Confucius with the comments and the 5 classics.

The Emperor has 6 mandarins as ministers.

The rank is marked here by buttons on the cap; there are 9 degrees of rank and 9 different buttons. Peking's circumference is 25 miles with 1 ½ millions of inhabitants

Gold and silver is not coined here because the people won't have confidence in the coin

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95 Typically referring to small, lipped bottles designed to hold lubricating oil for carriage wheels, these bottles feature stoppers at their mouths, with slender tubes inserted through the stoppers.

There is a good post here but it forwards letters only to the provinces.

The army may contain about 600,000 men

Yesterday was at Peking a horrible whirlwind and a man who at the English legation stood close to the awning when he saw that the latter was lifted up by the wind caught hold of the matting and was carried away with it over the house and broke his thigh.

[44] The 1<sup>st</sup> book of Confucius<sup>96</sup> is the school of adults it teaches, that, as you govern yourself, so govern your family and as the family so the state. This book is written by Confucius himself and the remaining 3 books under his name are written by his disciples.

One of these 3 books<sup>97</sup> teaches the infallible medicine to be honourable and to govern oneself and divides men into those that are a/ naturally good; b/ good by study and application; c/ neither good by practice nor by study

The whole amount of indemnity to be paid by China to England and France amounts to 16 millions Taels, of which each got ½. ⅓ of the revenue of the Customhouses was set at the service of this indemnity.

#### Ku Pao Kou 3rd May.

Saw this day several vast but dilapidated forts, of which the first must have more than 1 ½ miles in circumference. Saw on a mountain a fine pagoda of 8 stories. Today I had less sand but more stones; I could not ride the pony longer than until 10 o'clock and gave him to my servant to ride. Got today at 6 ¼ am the first sight of the Great Wall on the top of the high mountains.

The third book of Confucius is a record of all his sayings<sup>98</sup>; the 4<sup>th</sup> is the philosophy of Mencius and advocates government on the patriarchal principle<sup>99</sup>. The 5 classics were written before Confucius but compiled and mended by him. It is generally asserted that by this to everyone incomprehensible book the future may be predicted for 10,000 years<sup>100</sup>; the [45] Chinese scholars pretend to understand it but do not comprehend it; in this book is amongst other good things, the sentence: "what people devise Heaven must grant." The 3<sup>rd</sup> volume of these classics is a book of poetry for state-festivals<sup>101</sup>. The 4<sup>th</sup> is called Spring Commenced and Autumn Finished<sup>102</sup> and is the history of the time 200 years before Confucius and written by himself. The 5<sup>th</sup> is the book of rules and conducts<sup>103</sup>.

In learning by heart all these books, people here train their memory to a much greater extent than any other nation in the world.

#### Kou Pa Kou 4 May.

If an orangutan or an ape of the gorilla species suddenly appeared in St. Petersburg, and, if while strolling along the Neosky Prospect with a piece of paper and a pencil in his hand, he took note of the remarkable things he saw, this animal would certainly not be surrounded and pursued by a crowd more dense than that which besieges me everywhere in the

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96 <Great Learning> (《礼记·大学》).

97 <Doctrine of the Mean> (《中庸》).

98 <The Analects> (《论语》).

99 <The Mencius> (《孟子》).

100 The Book of Changes, also translated as I Ching or Yijing (《易经》).

101 The Classic of Poetry or The Book of Odes, also translated as Shijing (《诗经》).

102 <Spring and Autumn Annals> (《春秋》).

103 The Book of Rites, also referred to as the Liji (《礼记》).

interior of China and especially here in Kou Pa Kou where the visit of a foreigner is a very rare event among these mountain dwellers. No one can understand why I wear my hair short instead of shaving my head to the middle and wearing the rest of my hair plaited into a long tail that reaches down to the ground, and why I substitute this sublime ornament with a miserable 2 foot long tail of blue silk attached to my turban<sup>104</sup>. With this proof of my bad taste, one could still get used to it, but what particularly arouses everyone's attention is to see me writing from left to right with a steel pen (something unknown and for which we have no name in Chinese) instead of writing with a brush from top to bottom and from right to left. That's why, as I'm writing these lines, my room is invaded by a small crowd, while all the window panes have been torn out from outside (I say torn out because in China they don't have any glass panes and use white paper instead). They look from all [46] sides and touch and turn over my clothes to see the lining. This curiosity bothers me a lot but I have no way of getting rid of these inopportune people, because if I used force to chase them away they would play a nasty trick on me. When I walk through the streets of the towns and take notes of what catches my eye, the curious crowd around me is even greater and I often have the greatest difficulty pushing through. The purpose of my trip to Kou Pa Kou was to visit the Great Wall of China. I set off with Ashton, my servant, this morning at half past six. Despite the early hour I was followed by a multitude of curious onlookers who followed me even on the Wall and only left when the slope became too steep.

The Wall passed through the town itself<sup>105</sup>; I climbed it without difficulty in a place where the teeth of time had improvised a staircase. A few steps from there is a large cemetery in which a separate place is assigned to each family<sup>106</sup>; according to the patriarchal customs of this people, the father's tomb is at the head or in the middle and the largest of all; then comes the mother's tomb, which is smaller, and then the even smaller tombs of the children; the tombs here, as in all of northern China, are simple mounds, on top of which white paper is placed and on top of which is placed a stone; white paper — like the colour white in general — is in China the sign of mourning, as in other countries the colour black. The dead are lavished with golden paper, a mass of which is placed in the coffin and wrapped around the deceased and fresh graves so that the devil attaches himself to the gold and gives the soul time to reach paradise. Very close to said cemetery is on a brick pedestal a kind of brick urn 30 feet high; in a niche in this urn is the statue of Budha.

[47] The Great Wall is built of bricks baked by smoke and of great solidity; they are made of mud mixed with rice straw cut into thin pieces. These bricks are 2 ft long, 9 inches wide and 6 inches thick; I took 2 with me.

At the top, the Wall is lined with bricks 2 feet square and 6 inches thick. It is 19 to 28 feet high, not counting the parapets which are 6 feet high, so the total height is 25 to 34 feet; the height is naturally greater in all places where it has not been possible to build on an equal surface. The Wall is 14 to 12 feet thick at the top, including the parapets, and I estimate it to be 19 to 24 feet thick at the base. In the interior of the Wall there is also a lot of granite, but no earth as was used in the interior of the Peking wall.

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104 It might be the same clothing Schliemann wore in Mecca.

105 Possibly in Tiemanguan (铁门关) of the Wohushan Great Wall (卧虎山) which is the western section of the Gubeikou (古北口) Great Wall system. It is named because the shape of the top of the mountain resembles two tigers, one lying down and one lying up.

106 Possibly referring to Fenyinggou (坟莹沟).

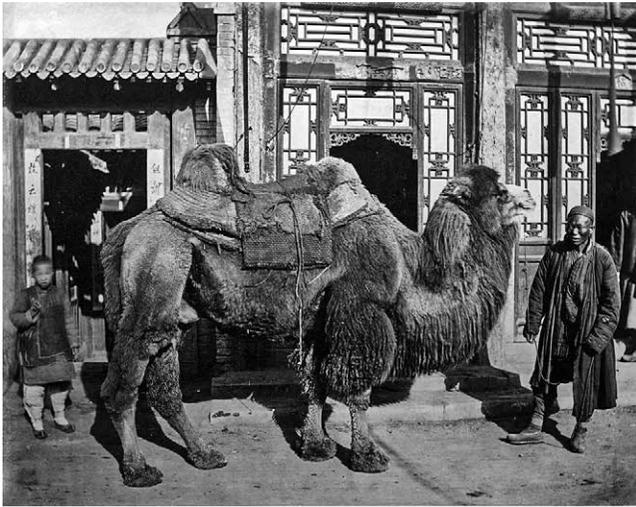
From distance to distance there are towers on the Wall but this distance is not always equal and varies according to the locality from 300 to 600 feet; these towers are 2 storeys high, 40 to 50 feet high and 36 feet long and wide with doors opening onto the Wall; on the first floor they have 12 "loopholes" 7 feet high; the towers have granite stone foundations 4 feet long and 2 feet wide. The 2 floors of the towers are vaulted and feature the arch, thought to have been invented by the Arabs in the 7th century.

The vegetation on the Wall is reduced to grass and tiny shrubs; cold winter prevents the vegetation, which is so destructive to these monuments, from spreading. The only animals I saw on the Wall were lizards and pigeons. Just as the railways that cross the mountains always seek out the lowest points, this wall always seeks out the crests of the highest rocks. The ravages of time are beginning to take their toll on the Wall; the parapets have fallen almost everywhere except on the steep slopes, and in several places the Wall and even some of the towers have half collapsed.

I was determined to cover a great [48] distance on the Wall, but soon I came to a place and then to another where I could pass only with great danger, because on 2 sides abysses more than 1000 feet deep and the Wall had collapsed so that of the upper part there remained only a small rampart one foot wide; I could not go back without depriving myself of the pleasure of visiting the great heights. If I had wanted to walk along these small ramparts on foot, I would have been overcome by vertigo; I therefore began to crawl along all four limbs, almost closing my eyes. I came to several places where the Wall, running over very steep rocks, rose at an angle of 36, 38 and even 40 degrees. In all these places, both the Wall and the parapets were admirably well preserved. These parapets are between 2 and 6 feet high and are covered with roof-shaped bricks; these steep slopes are everywhere formed into steps but littered everywhere with debris from the tower above, although in general the towers on the rocky peaks are better preserved than those elsewhere. Except on the steep slopes, the surface of the Wall is always paved with large bricks 17 inches long, 15 wide and 6 wide. Later, I saw doors in 2 places carved in exterior walls of the towers, but always in where a small path leads into the valley on both sides. Where the slopes are very steep, the parapets are built as a sort of terrace. These parapets are always equipped with openings for sights. There are pigeon nests in all the towers.

I finally came to a point where the wall was interrupted for a mile by the ridge of a rock that was about the width of the wall and 2000 feet deep on both sides. I continued my way on this rock and I arrived, by force of climbing, on a new height which there is a small plateau about 20 feet long and wide.

[49] This is the last point I can reach, because nearby there is a steep peak that is impossible to climb over. I stop here to enjoy the magnificent panorama that unfolds before me wherever I turn my eyes. At a depth of 2500 feet from my feet I see a beautiful river which comes from the north and meanders in many curves through the valley from north to south, it passes through the town of Kou Pa Kou, which is at my feet, cutting it in two and giving part of it the shape of a peninsula, and it sends a branch from its neck into the valley to the east where, as in the first valley, it gives fertility to the rice fields. I see the inhabitants as small dots in the tumultuous streets, the gardens covered with the first greenery of spring, the poplars in leaf, the apricot trees in bloom, the other fruit trees still without foliage. On the outskirts of the town, several hundred soldiers are practising marching and shooting with their rifles to the sound of military music. Then they also practise firing the cannon and the sound of the detonations is repeated twice by the echo of the mountains.



Transport camel in Peking. Afong Lai. (ca. 1879). No. 923, *Pekin* [Photograph]. Album of photographs of Peking and its environs.

Along the way I see carts loaded and harnessed with 6 horses moving painfully across the sand, there comes a caravan of 60 Mongolian camels with long, magnificent wool, which providence in its wisdom has granted them in these northern countries to equip them against the rigours of the cold; they are tied together with ropes pulled through their nostrils; they are loaded with goods from China that they are carrying to Mongolia.

On this side and beyond the valley, thousands and thousands of hills form chains which, rising higher and higher, culminate in a formidable chain of rocks which, in the shape of a saw, stretches as far as the eye can see and seems to lose itself in the clouds in an easterly direction. After passing [50] the valley the Wall zigzags over the crests of the highest small mountains until it reaches the high range and can be seen there with the unarmed eye as far as it is enveloped by the clouds; the distance is such that the space between the towers is not visible at the end and only the latter can be seen. The peak I mentioned prevents me from seeing the wall begin again to the west, but soon I see it turn to the left, then to the right and continuing in a zigzag pattern I see it reach the crests of the highest mountains which block my view to the west; thus I can only see it to the west for a distance of about 20 miles, while to the east I can contemplate it for a distance of 40 miles. To the south I can look over hundreds of small mountains into the plain of Peking. To the north I can see over 3 high mountain ranges and can recognise the high plateau beyond them. Taking into account thousands of bends and turns in the Wall, it covers at least twice the distance of the direct line. Wherever on the slopes of the rocks or in the valleys formed by them there is a small area of land that can be cultivated and is accessible, it shines with greenery. I have seen magnificent panoramas on the island of Java, in Singapore and in Tuscany, but I have never seen anything that can be compared to the splendid panorama unfolding before me here. Stunned and amazed, full of admiration and enthusiasm, I can't get used to seeing so many wonders; the Great Wall of China, of which from my earliest childhood I could never hear without feeling a lively curiosity, I now see it before me a hundred times grander than I had pictured it in my mind, and the more I look at this immense barrier with its formidable towers always seeking out the ridges of the highest rocks and snaking its way in a zigzag, the more it seems to me a work of fable and a work of a race of antediluvian giants. But knowing from history that this Wall was built about 220 years before Christ, it

remains an enigma to me how mortal hands managed to build it, how they were able to transport and establish on these immense craggy rocks the materials, the granite blocks and the millions of bricks that they could never make anywhere else but in the valleys. They could not, however, transport them by the 2 small paths I have mentioned, because these are even steeper than the Wall itself and it is difficult to climb up or down them without a load; it is therefore clear that this section of the Wall was started in the valley and that all the materials were transported to the Wall itself as it was being built. But, I ask myself, did this generation of giants who were able to complete such a monstrous and extraordinary barrier need it and were they themselves not the most formidable barrier they could have put up against the invasion of the enemy from the north.

There are openings 22 inches wide in the parapets at the height of 4 feet at intervals of 8 to 8 feet, but although these seem to be intended for cannons I doubt that cannons were known in [52] China at the time the Wall was built. There are holes in all the openings in the towers which indicate that hinges were once turned through them and that they were fitted with doors and windows. Wherever the parapets remain, they are 6 to 7 feet high.

In places where the ridges are too narrow, there is sometimes even a distance of 500 to 600 feet from one tower to another. Between the regular openings in the parapets there are always 2 sight holes of one foot square.

Looking from here at the 4-mile path that I have travelled on the Wall, I am amazed at how I managed to traverse its rapid slopes strewn with debris; but I am grateful to be once alone and free of this crowd of onlookers who surround me everywhere and bother me at the highest level. The height at which I find myself is such that a rock I'm holding needs 60 seconds to reach the bottom of the abyss below. Both to the west and to the east the wall seems to disappear from view behind a rock that prevents me from seeing its continuation, but as I look into the surrounding area I see it reappear to the right and left behind other rocks. In addition to the one that crosses the city, the Great Wall also branches off in front and behind it, both to the right and to the left, that seem to have formed a circle around the city to protect it and to make the great barrier more effective in the valley<sup>107</sup>. I cannot imagine how millions of workers could have been employed to make the bricks and cement, to cut the granite and to build them on these heights. Nor can I imagine how so many soldiers could have been employed to garrison the entire length of the Wall [53] which, according to some, is no less than 1250 miles long and, according to others, 1900 miles long. I picked a mass of violets and yellow flowers from the Wall to tell my friends about the inhabitants of the Great Wall. I stayed on the Wall until midday and only descended it as far as the first path I took to return to the hostel because I didn't want to risk going back down all the steep slopes and crossing the very dangerous straight sections of the Wall again. The path zigzagged along the slopes of the rocks below and in several places it is so steep that I had to lie on my stomach and let myself slide; nevertheless I had found a way of carrying a brick with me. As soon as I made my appearance in the town

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107 The "Wengcheng" (瓮城), also known as the "Yongcheng" (甕城), refers to the crescent-shaped outer enclosure of ancient city gates, built to protect the gates and enhance their defense. The Wengcheng was constructed following the natural terrain, with its walls built in a curved shape. If an enemy army attacked, the city gate would be opened to lure the enemy into the Wengcheng, after which the inner gate would be closed. Soldiers, hidden on the battlements of the Great Wall, would then take advantage of their elevated position to attack. This tactic inspired the Chinese idiom "catching a turtle in a jar" (瓮中捉鳖), symbolizing a situation where escape is impossible.

with this brick I was immediately surrounded by a crowd of curious men and children who — as well as the women who were rushing out of the houses — made it sufficiently clear by their exclamations and gestures how mad they thought I was to have subjected myself to the immense fatigue of coming here from Peking for the sole purpose of seeing the Wall (which they had learnt from Atshton) and spending 5 hours there under a scorching sun and to bring back even one more piece weighing 20 pounds. Me saying the word “shuaiat” (water) and expressing by signs that I was dying of thirst, they hastened to bring me water in a basket of such solidity that the water would not penetrate the mesh and they refused to accept any payment, such generosity I have seen in China only here. The inhabitants of Kou-Pa-Kou also stand out for their friendliness, although their curiosity still outweighs that of the other [54] Chinese. All the inhabitants of this town seem to be well off, and I have not seen any poor beggars there. The town is also the cleanest I have seen in China, and the clothes of the inhabitants, although very simple, do not lack an air of elegance through their cleanliness.

Like everywhere else, the women here only pay attention to the grooming of their feet and head, but nowhere have I seen feet as cute as here; in fact I have not seen any that appear to be more than 4 inches long; I have not seen in China either a headdress more coquettish nor a physiognomy more irritating and more resplendent with rose stitching than here; they combine these advantages with a simplicity of manners which strikes the stranger at first sight and gives him a most favourable opinion of these mountain children. The men are strong and robust and their red cheeks preach both the non-use of Opium and the healthiness of the climate. The passion for this narcotic seems to have degenerated into a mania only in the southern and middle provinces, because already in Peking I only see the ravages of this poison in the features of a small portion of the population, and both in this capital and all the way from Tien Tsin to it I see many men, women and children resplendent with health, while further south all I see are livid faces.

I returned home at 1½ o'clock and set off again immediately to explore the northern part of the town and to take a tour of the eastern part of the Great Wall.

As the most direct road from Peking to the eastern part [55] of Mongolia passes through this town, there is a lot of traffic here and a large number of good inns, i.e. good for China. These are on one floor with 2 large doors but no windows on the street; on each of the doors is a colossal, brightly coloured portrait of a god; the same paintings are found on all the other doors and their size is always in proportion to the size of the door. The house facing the street contains the kitchen and serves as a canteen for the valets and the lower class in general. Then comes the courtyard, in which on the left and right there are sheds with stables for carriages and horses; at the back is still another house containing a large 3-room apartment in the middle and two small rooms of 12 feet square; half of each room is occupied by a stone bunk covered with a bamboo mat. The astonishing thing is that these dormitories are perfectly free of vermin; I have never found vermin of any kind in my room, not even in the most miserable huts. On each berth there is a small table 1 foot high and 3 □ wide for the use of the Chinese who are accustomed to eating half lying down; they also use these tables when they smoke opium because they place there the small lantern and the other utensils necessary for smoking this poison. I went to examine the eastern part of the Great Wall; it is built perfectly in the same way as on the other [56] side, but at 1000 paces from the town it is so crumbled that I could not continue to walk any further. It seems to be better preserved.

When I came back I asked for soap; they brought me Chinese soap, a kind of brown, greasy water with a sort of salt in large pieces, which I could not use without scratching my hands<sup>108</sup>.

Here, as throughout the North, we use as fuel a kind of cane similar to the European cane but stronger than this one.

The camels in China are of the Mongol breed, with long, magnificent wool.

#### Lusáu 5 May.

We left this morning at 4 o'clock from Kou Pa Kou; I walked for the first 2 hours and then sat at the front of the cart, letting my servant ride the horse, which is very lame. It was a magnificent morning, with birdsong everywhere and the monotonous tinkling of camel bells as they passed us and caravans of 60 and more loaded with large ballots bearing Chinese characters. I saw wild geese in a ditch beside the road that let me pass without being frightened. A disease that seems to claim many victims here in northern China is "Kroff", which is incurable.

As China is called the Celestial Empire so the language is celestial too and the characters are considered sacred too which is why everywhere in the streets stoves for [57] burning pieces of paper bearing characters. Instead of buckets, baskets are used everywhere, which are both lighter and stronger.

The only food given to cattle in the north is a kind of grass similar to ordinary cane but much softer. In addition to the very small breads that are prepared (like the small spice nuts (Pfeiffernüße) and the other kind called manto bread that is prepared by the action of steam, another kind is made in the shape of an omelette that is rubbed with a little oil and cooked by putting it on a sort of iron pan.

#### Peking 6 May.

Exhausted with fatigue I arrived this evening at 4 o'clock at the gate of this capital and it took me an hour and a quarter to reach the house of the 6 young men of the Customs, whose names are: E. de Champs a Frenchman<sup>109</sup>, F. Kleinwächter from Silesia (Oels) in Germany, A. Hamilton & William Cartwright<sup>110</sup> & I. H. Boughty<sup>111</sup> and E. Bowra<sup>112</sup> from England, who is undoubtedly the best educated of all.

They have been recruited by the Chinese government to become customs officers and are now here learning Chinese with the government paying for their upkeep.

As in the treaty after the last war it was stipulated that 2/3 of the revenues of the Customs were to be paid to the allies until the extinction of the sum fixed as an indemnity English and [58] French agents were to assist in the collection of duties and as it was not long before it was realised that under the supervision of the Europeans the revenues were increasing in an enormous manner. Mr Lay, English, was made Director General of Customs with a salary of £20,000 per year.

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108 Usually made from pig pancreas.

109 Known as Deshan (德善) in China, worked at the Department of Legal Affairs and Taxation.

110 Also known as Ge deli (葛德立) in China, the secretary to the Inspector General of the Qing Imperial Maritime Customs in 1863, as well as the assistant at Takow Customs in 1872 after Robert Hart's appointment.

111 T. H. Doughty.

112 Edward Charles Bowra (1841-1874), British, also known as Baola (包腊) in China.

Some time ago the above English consular agent, Mr Hart, was appointed in his place. He is considered a genius in the art of administration and by his wise measures has succeeded in raising Customs revenues to four times what they were before the last war. Thus within a year he obtained the 3rd button, which is as important here as the rank of Privy Councillor or as Viscount in England. There are now European officers in all customs.

The said young men live in a beautiful house built in the Chinese style in Kolan Street<sup>113</sup>: it consists of 6 one-storey maisonettes overlooking as many courtyards and each maisonette contains one or at most 2 bedrooms; the roofs are sloped as everywhere in China. They gave me a room that looked as if it had never been cleaned and I soon regretted having accepted their self-serving hospitality, because I soon realised that they had only invited me in the expectation that I would pay them with a few cases of wine or beer, but unfortunately I didn't even have enough for my own use.

Here in China, soldiers are commanded (drilled) in Mongolian, because the Chinese language, in which the same word often has 3 or 5 different meanings [59] depending on the high or low tone it is given, is not suitable for command, which must always be pronounced aloud.

Chronology in China is based not only on dynasties but also on cycles of 60 revolving years.

Property in China, as elsewhere, is divided according to the graces of fortune; villagers who have none rent the fields of the owners.

#### Peking 7 May.

I went out this morning at 10 o'clock on horseback in company with Mr Kleinwächter and a servant. First of all we met in the street a wedding procession; the bride was being carried to the home of her groom; she was seated in a red litter covered with crimson silk so that the tenant could not be seen, but the coquettish air of the "Sedan" and the many gilded ornaments attached to it with magnificent paintings seemed to indicate sufficiently both the beauty of her cute feet and the luxury of her hairstyle. We also met many men armed with bows and arrows, most of them Mongolian, as archery is still very much in vogue in both Mongolia and China.

The tombs of ancestors are considered sacred in China, and to tamper with them would be considered sacrilege; it is for this reason alone that no railways have yet been built in China, nor will they ever be, because the fields are dotted with groups of sepulchres, which cannot be spared in the construction of railways.

Otherwise there would be no shortage of foreign capital, as the population must exceed 400 million (it was 362 million in 1812) and as it is a trading nation by [60] nature, traffic on the roads would be immense.

We passed the place where the heads of decapitated criminals are displayed<sup>114</sup>; 2 livid heads were exposed in large cages suspended from beams, and above each of them is written in large Chinese characters the crime for which the execution took place.

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113 Goulun Hutong (勾栏胡同), its name derived from the singing and dancing of prostitutes and artists leaning on the railings. During the Ming and Qing Dynasties, officials and wealthy people would ask prostitutes to accompany them with wine, play music, and sing at banquets.

114 Located in Caishikou (菜市口).

Despite the heat of the season, masses of bunches of grapes, pears and apples from last year are sold everywhere in the streets; it is said that the Chinese know how to preserve fruit in chopped straw.

Still going at a fast trot, we soon reached the Imperial City, in which is the forbidden enclosure with the gardens and the imperial palaces; there is a vast, high hill which is said to consist entirely of earthen coals; on this hill there are magnificent pavilions, in one of which the last emperor of the Ming hanged himself.

We went a good distance outside the city to the large Catholic cemetery, divided into 2 parts joined by two stone gates. The first part is a beautiful garden temple of vines and flowers. The second part has until now been sufficient for the cemetery; it is filled with large tombs that look very much like the tombs of the Mohammedans and as many magnificent sepulchral stones sculpted in the Chinese style, i.e. with bas-reliefs of dragons; many of them rest on turtles and are 7 to 25 feet high. The distance between the tomb and the sepulchral stone that belongs to it is always regulated by the esteem that the deceased inspired during his life; thus there is 10 feet between the tomb and the sepulchral stone of the Italian missionary Ricci who died here in 1610 and who was the first European missionary to come to China, and there is a good 25 feet between the tomb and the sepulchral stone of the most famous missionary and astronomer Jean Adam Schal, a native of Cologne [61] in Germany, who built here the great observatory already described and who composed a Chinese Calendar for 420 years with all the eclipses of moon and sun; this calendar has already been used for 219 years and it will still be used for 201 years because all the calculations are made there with the ultimate accuracy; He died here in 1666 aged 75 his tomb is the only one built in an underground vault and covered with large flat granite stones and it occupies a place 5 times larger than any other tomb — sufficient proof that the great scholars are esteemed even in the celestial empire.

From here we returned through the Imperial City to the Tartar City, which we passed through until we reached the Chinese City.

It's funny that you never see a good beard in China because it's forbidden to grow a beard before the age of 50.

I found the Chinese city much more beautiful than the other 2 cities and it seems that all the trade is concentrated here; the shops here resemble those in Canton and nothing surpasses the beauty of their carved wooden facades painted red and partly gilded.

We enter a restaurant, the best I have yet seen in China; we are served a starter of some kind of vegetable cut into small pieces and salted and smoked, salad, cucumbers, a kind of cake prepared from bean paste with oil and very strong brandy called maiqualou (rose water spirit), which is given in trumpet-shaped pewter cups.

We were then served poultry in a bowl with a rich and abundant sauce, but without being given anything to eat other than 2 red chopsticks [62] and no plates, as we do not know how to use them here. But not knowing how to handle the 2 chopsticks, which we take in one hand, I would not have succeeded in putting the slightest thing in my mouth if by chance the host had not had the idea of bringing us 2 toothpicks which we used as one-tooth forks and thus managed to eat the poultry and fish which we were then served. The last dish was soup; it was bad and was nothing more than macaroni in hot water; we managed to eat it without any trouble by putting the cups to our mouths and helping ourselves with one of the 2 chopsticks.

We then went to the theatre; there were 3 in the same street; they are recognizable by the paintings of monsters which occupy the doors of the place of the gods. We sent the servant to ask for seats; by the hatred which one nourishes for the foreigners or by the fear which those inspire one refused us, alleging that all the places were taken. So, despite ourselves, we entered and found seats on the 2nd floor. At the back of the hall is the stage on a platform 23 feet square with no canvas or decoration. The spectators' benches, instead of being placed parallel to the stage, are arranged in opposite directions and between the 2 benches is a table 2 feet wide and the same length as the benches. There are galleries on both sides where the benches and tables are arranged in opposite directions. The hall and the galleries are full, all the seats are occupied by spectators who seem to be good consumers at the same time, because in front of each of them there is a teapot with a cup, bread, preserves (which are very bad here), vegetables, grains of melons, bunches of grapes, apples and pears, from time to time you see a mass of Cash on the table and always in front of each individual [63] the 2 chopsticks with which they eat and drink and without which they would not know how to live. There are only men, because it is considered indecent for a woman to go to the show; the box or platform which serves as the stage is supported by 4 wooden columns bearing inscriptions in gilded characters; it is covered with a blue carpet embroidered with wool.

Since actors are greatly despised in China, women are forbidden to become actors because they are considered too good for this ignoble profession. All the women's roles are filled by men disguised as women, and they know how to imitate the fair sex so well, both in their language and in all their body movements, that it would be impossible to distinguish them from real women. All the costumes, both the men's and the women's, are made of yellow, red, blue, green or white silk covered with real treasures of silk and gold thread embroidery; the women's headdresses are always embellished with crowns, which from a distance appear to be made of pure gold, or with diamond ornaments replaced by glass shards; the banners carried around the stage are also made of silk of all colours and richly embroidered with dragons with dark or gold thread. The women wear black or pink silk shoes with white leather soles 6 inches thick. One quarter of an hour a tragic scene is performed and recited in verse, the next quarter of an hour a dramatic play is sung and then a burlesque play is performed, starting again and changing all the time. The gesticulations and pantomimes in the burlesque plays are very good and generate a lot of laughter. The orchestra consists of several very flat drums, gongs and violins; it is real cat music and the songs are nothing but shouts that offend [64] the ear; also the declamation of the tragic plays is tactless and dreadful, but nevertheless the audience never ceases to show its keen satisfaction by exclamations from the mouth and detonations from the stomach, by what in China is not known as applause with the hands.

As there are no backstage decorations, changes of location and many other things have to be imagined; a man who enters the stage pretending not to be able to walk well must have just ridden a horse, a woman who is led away holding a large piece of red silk on either side of her must be driven in a litter. The spectators who do not eat smoke and holding in one hand the pipe they hold in the other the fan which they move unceasingly to refresh themselves, because the heat is suffocating there are more than 1000 people in the room; much contributes to the heat the burning pipes, the smoke and the burning "jossticks" of which it has beside almost every individual. The filth of almost all the spectators, the shabbiness of their food, the tobacco smoke, the smells of the continual stomach-growling

of the multitude — all these things which offend the senses form an immense contrast with the costumes of incomparable beauty of the actors and actresses, and it seems as if they are forced to cover themselves with them to make their enormous defects disappear or lessen.

There are 30 theatres in Beijing.

#### TungTschau 8 May.

I walked this morning from 5 to 8 o'clock with my servant through the Tartar city into the Chinese city, which is intersected in all its length by a lane 80 feet wide [65] paved with large and ill-jointed blocks of whitish granite this lane is 1½ miles long and continues to an immense square on 2 sides of which are vast enclosures: in the one on the left is the Temple of Heaven whose entrance is forbidden; I only entered the first enclosure.

In Peking, all rubbish from the houses and all sweepings are thrown into the streets, where they form small hills and valleys, and you always have to watch out for the holes when riding, as there are some at every step; the cinder in particular contributes to increasing the dust.

There are deserted or ruined houses on every street in Peking and these places are always used as public toilets. But all this is not as offensive to the senses as the thousand beggars who, dressed in heavenly garb and covered in the most terrible sores and vermin, pursue me everywhere, kneeling all the time and doing so even in front of my horse at the risk of being run over, and yet I don't know what to give because I can't give them anything. I don't know what to give because I can't continually soil my hands and clothes with these wretched zinc and lead coins with their square holes, and there is no other means of exchange here. Moreover, I wouldn't know how to get ahead by distributing alms to all the beggars who ask me for them.

Messrs Kleinwächter and Bowra having assured me that I would infallibly reach Tienszin by boat in much less time than by cart, I left today at 4 o'clock with my servant and 2 one-horse carts for Toungtschau in order to hire a [66] boat for Tienszin. On the way I stopped at the Russian embassy to claim my passport and there I met Дм: Ал: Пещеровъ<sup>115</sup> first dragoon who has been here for 7 years and Поповъ<sup>116</sup> who is a писарь<sup>117</sup> and seems to know Chinese well. There seems to be some enmity between these 2 in that while Поповъ had assured me that he was just arriving from Petersburg with his young wife to have a long stay here пещеревъ told me that Поповъ would soon be returning. I had already made the acquaintance yesterday of the Russian Minister Plenipotentiary A. Vlangaly, who was in the Corps of Engineers at Sevastopol and appears to be 40 years old. Yesterday I also met Sinibaldo de Mas, minister plenipotentiary of Spain, who is sickly and disgusted with Peking and who would like nothing better than to return to his country as soon as the treaty he has just concluded is ratified.

They had told me that it would only take 2 hours to reach Toungtschau but they had deceived me miserably in that we did not arrive until 8 o'clock in the evening and it took us more than half an hour to go through this large town which has high walls and may have 100,000 souls. It has a much cleaner imprint than Peking and a mass of marble shops. We stopped near the river Peiho in an inn of good appearance and by the lies of my friends

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115 Dmitri Alexander Perschrev.

116 Попов.

117 Translated as clerk.

who had lied to get rid of the duty to offer me something to eat I did not receive my 2nd rest until 10 o'clock in the evening having been all day in the air and having taken nothing but a meagre breakfast at 8 o'clock in the morning.

But my hunger in the evening was such that I swallowed almost a whole tin of sardines with rice. My [67] servant had hired a large boat for \$3 as far as Tienszin, but the narrow passage was blocked by other boats, so we did not leave until midnight.

#### On the river Peiho 10 May in the evening.

My so-called friends had deceived me again by assuring me that I would be in Tienszin by this evening, because despite all the efforts of my 8 sailors we are still only halfway between Peking and Tienszin. The wind is still against us and what's more, even if it were favourable, the boats coming down would not be able to take advantage of it because of the 1000 bends in the river and the thousand shallows that clutter up the narrow passage. My indefatigable sailors are working well, continually pulling the boat and pushing it with the poles, but we run aground at every moment on the shallows and it takes us a perfect 1 hour to get out. In addition, it rains almost incessantly and I am forced to stay in my room, which is 4 feet high and has no chairs; a table 14 inches high by 3 long and 2 wide and a bed that my servant made for me on the floor from my blankets are all my furnishings; my flat is 7 ft wide and opens onto the kitchen, from which I enjoy all the aromas. My food consists of rice, sardines and some liver; my beer and cigars are finished and my patience has long since run out. In vain did I look yesterday with my servant for carts in the vicinity [68] we made 7 Li without finding anything and returned on donkeys.

#### Tien sin 11 May.

After a most boring journey of 3 days I arrived here at 4 o'clock in the afternoon and stopped at Messrs Alisch & Co (i.e. Messrs Hagelstange). It was a rainy day so that I could not move from my prison aboard the small boat, which was so low that I had to lie down or sit on the ground all the time. To make matters worse, the tiller was right over the opening of the hole I was living in so I couldn't look out without risking having my head smashed in.

½h after my arrival here also arrived Mr Michael Moss<sup>118</sup>, whom I met the other day at Kou Pa Ko in company with Mr R. McKay from South Australia. They were returning from a long excursion in Mongolia. It was the same Moss who, having gone to Japan to hunt, was attacked unexpectedly by the Japanese and killed one of them. The English Governor General fined him £4,000 for this and expelled him; he then started proceedings against the latter in Shanghai, claiming that he had acted against the law by expelling him or fining him at the same time; but he only incurred great expense and won nothing. He says that he had a magnificent business in Japan and that he is now ruined.

There is a strange law in Peking which, out of respect for the Emperor and high officials, forbids ordinary mortals to be carried in a palanquin.

The Chinese make their magnificent embroideries in this way; first they cut the objects they want to embroider out of paper, glue them onto the silk and then cover them with embroidery.

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118 A British merchant in Japan, see: Seizure by the Japanese of Mr. Moss, and His Treatment by the Consul-general (1863). A.H.Baily & Co. Cornhill.

[69] Tien Tsin 12 May Friday.

Having for several weeks been accustomed to the frugal meals prepared for me by my servant I was last night by the abundance of the food seduced into eating too much and I consequently spent a restless night.

I went this morning by sedan chair to Алексей Дмитриевич Старцев<sup>119</sup> who lives in Селенгинск<sup>120</sup> in Siberia, but who is in Tiensin agent for Сабашниковъ<sup>121</sup> of Moscow; he tells me that in case I am thinking of returning via Siberia he can provide me with a bill of exchange on Кяхта<sup>122</sup> taking my dollars at the rate of 1 Rouble 34 kopecks in silver per 1\$; that I must provide myself with a mattress, pillows, musketeers, a самоваръ<sup>123</sup>, beer, some bamboo “pith-helmets”, a map of Siberia, a tent, cooking utensils, and that I can make the journey through the great desert in Mongolia in 21 to 30 days (from Kalgan to Kiachta there are 1200 verstes<sup>124</sup>) and from Kiachta to Moscow in 30 days.

Tien Tsin 13 May.

On board the pyroscaphe Yesso belonging to Dent & Co. Having engaged yesterday my passage on board this ship I embarked yesterday evening because the departure was fixed for this morning at 6 o'clock but we did not leave until 8 o'clock because there was a mass of Chinese junks in the river while the tide was falling rapidly we stopped a few hundred paces downstream from the city to leave only tomorrow morning at the time of high tide. It is a large and magnificent pyroscaphe; it is built for freight and has only 4 cabins, each of which is arranged for a single passenger; the food is excellent, the company is good and so I find myself once again well settled after the great fatigue of travelling by land in China.

Among the passengers is Aug Treve, Commander of the northern fort of Takou, a kind man who has been with Mon: Chabrier in Japan.

[70] 14 May Sunday.

On board the Yesso in the Gulf of Pecheli. We only left Tientsin this morning at 9 a.m. and despite all the curves which our big boat could only pass with difficulty and by skilful manoeuvres of our officers we covered in 6 hours the 72 miles which separate Tientsin from the Takou forts and we dropt anchor at 3 p.m. near the latter. As the Captain only wanted to stay there for an hour to take on coal, I could not accept the Commander's invitation to dine with him at the fort. Under the terms of the treaty of November 1860, the occupation of these forts was only to last until the indemnity had been paid, and as this is now almost paid and will undoubtedly be next year — 64,000,000 francs each for France and England, respectively — the French and English troops will evacuate these forts within 2 months. The French officers are paid very well here, the Commandant receives \$350, the director and commissioner \$220 and the officers \$220 per month. The other passengers are A. Huber, an interpreter at the French Embassy, who held a similar position at the French Consulate in Shanghai; Julius Möller (Schabert & Möller of Hamburg), Charles Spinola, officer of Takou

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119 Alexey Dmitriyevich Startev.

120 Selenginsk.

121 Sabashnikov.

122 Khyagt.

123 Samovar.

124 A verst is an obsolete Russian unit of length. One verst equals 1.0668 kilometres, or 3,500 feet.

fort, and C. F. R. Allen English consular agent of Peking. The Captain of the Yesso was Robert Hannah Cairns of Kirkcudbright in Scotland.

At the North Fort we took on board the aforementioned officer who is going to France and 4 French soldiers, 2 of whom are going to Shanghai to join a warship and 2 to Yokohama for health reasons.

#### 15 May Monday aboard the Yesso.

Yesterday evening we passed the Takou bar without the slightest difficulty, although we were dragging 11 feet of water, and since then we have been making great speed, making 13 knots per hour, so that this morning at 11 o'clock we were already leaving the Gulf of Pecheli, in the Yellow Sea; at 3 o'clock p.m. we passed the promontory of Shantung. We spent the whole day among a mass of fishermen's boats and Chinese junks, whose sails are mounted with an immense number of horizontal bamboo poles [71] — I sometimes count up to 70 on a single sail. These sails are enormous in height and some are 100 feet long. It's very cold today and there are only 50° in the air and 46° in the water.

The allies would have done well if, instead of destroying the summer palace of Yuen Ming Yuen, they had razed to the ground the great palace of Peking, because nothing could have humiliated Chinese pride any more and they certainly would not have demanded that the ambassadors prostrate themselves before their emperor.

#### 16 May aboard the Yesso(Tuesday).

The weather is magnificent and we're making good speed, doing 13 knots an hour. Yesterday and today I took 2 baths. Coal is abundant in China and there are immense layers of it near the coast in the vicinity of Peking of a superior quality, but although labour here is 4 times cheaper than in England and despite the enormous price of £5 that we pay for English coal in Shanghai, we can transport the latter from Shanghai to Tientsin and from there by cart to Peking considerably cheaper than Chinese coal costs. This is because extraction costs are enormous, and the Chinese, who have a great aversion to any kind of innovation, are opposed to the use of machines. As for the railways and pyroscaphes in China, it is not only the tombs of the ancestors that prevent them from being built, but also the lack of authorisation and guarantees from the government, which believes that it can govern its people better by dumbing them down and opposing any innovation that might contribute to extending the intelligence of the people, and therefore never gives authorisation or guarantees to protect innovations.

The population of China is colossal and must exceed 460 million, [72] as it was 372 million according to the census of 1812, and it must have increased enormously since then; one village follows another and one rarely sees one that does not have a few thousand inhabitants; the village of Tien Tsi Kou on the Peiho, halfway between Tientsin and Takou, has more than a 100,000 inhabitants and Takou has 60,000 to 80,000.

We have excellent milk on board, from which all the water has been extracted and the residue mixed with sugar can be kept for years; half a teaspoon of this extract is enough for a large cup of coffee. The water is extracted by condensing it.

#### 17 May at Shanghai(Wednesday).

We arrived this morning at 6 a.m. at the mouth of the Yangtze Kiang Hwang Po and by 7 we were anchored in the port of Shanghai. I took a boat and was taken to the Hôtel des Colonies,

which is very dirty but the service is good and I have no complaints about the food; there is a gallery around the 2nd floor where I walk when the weather is rainy. I only proved here one letter from Mr. Chs Busch & another from Messrs J.H. Schroder but none from my wife or Baron Fehleisen, which annoys me enormously. The police are administered here by French and English Constables because the Chinese agents would be incapable of maintaining order among the vast number of foreign sailors. The French Constables watch the French quarter and the English Constables the English quarter. Having syringed my 2 ears on board the pyroscaphe only to clean them and having then taken a cold bath of 45° and having left the window open for 2 nights I got a cold on the right ear in which I had never suffered until then and I became perfectly deaf on it. In vain, I have tried to cure myself by syringing the ear with water and soap, it is becoming more and more inflamed and I have reached such a point that I can only eat with great difficulty.

[73] Shanghai 25 May.

As my ear always remained in the same state and nothing helped, I bought yesterday the medicine prescribed by the famous professor Troeltsch in Würzburg, namely 4 grams of zinc sulphate and 20 drops of glycerine in 2 ounces of distilled water. I apply a few drops 3 times per day in the ear and as soon as I applied this medicine I began to hear and today I already hear perfectly well. However, I will continue to use this method for a few more days. For the last 7 days I have been very busy writing a description of my trip to Peking and the Great Wall for the Petersburg newspaper.

Today I fetched a 15-year-old girl from a brothel to examine her foot. She took off her little yellow embroidered silk shoe with thick blue soles, peeled off her white cotton stocking and untied the bandage with which her foot was bound. I then saw that the woman was in no condition to walk without this bandage, with which she tied her forefoot to her ankle, because she leaned on her heel and toe, which she would not be able to do without a bandage.

When the mother squeezes the 4 toes of the child's foot with strong bandages under the sole, the strong compression causes the upper bone of the foot below the ankle to curve and remain in that position, while the foot sinks so far into the heel that it looks like a high boot heel and is exactly 2 inches high. The foot has certainly grown [74] out of proportion in the heel area up to 1 inch above the ankle and seems to be swelling, but the compression seems to have diminished the natural size of the foot very little in that if I stretch it out with my hands it measures 7 inches, whereas if I tighten the bandage on the heel it is only 4¾ inches long; the toe is perfectly in its normal state; the 4 other fingers compressed under the sole have in no way joined it; on the contrary they are longer than in the normal state and I can even put them back for a moment in their natural position, but as soon as I let go of them they return to the curved position under the sole that they received by the compression; they are as if paralysed and the woman has not the slightest strength in them. When the bandage is applied to the foot, the curve of the upper bone becomes even more pronounced, so that the upper part of the lower part of the foot looks like a mountain. I paid the girl \$1 (one piaster) for the trouble she had taken to come. Witnessing my examination of the foot was Sergeant Bartotti, my old travelling companion on the Alphée from Singapore to Hong Kong. Afterwards, I went out with him to see the Chinese city, where we did a lot of small purchases of pipes etc. I went to see how manto bread is made. On a large pot of boiling water you put a sieve which fits exactly into it and you put the buns in it (i.e. the dough for

the buns) and on this sieve you put yet another sieve in which you also put the dough and you cover it with a lid and the bread is ready in a few minutes by the heat of the steam; but it remains white as if it had not been cooked at all and it is hardly European in taste.

To see how bad the French are as colonisers, you don't need to look at their [75] procedures in Algeria and Cochinchina; you only need to look at what they are doing here in Shanghai. The Chinese government had given the French government a huge plot of land in 1860, situated on the banks of the river between the Chinese city and the land granted to the English government. This land was worth over a hundred billion francs, but as soon as the Consul received it he gave about  $\frac{1}{4}$  of it to his son-in-law Remy Schmidt here and gave all the rest to the Jesuits, so that he did not even reserve for France the space to build a Consulate, and when a short time ago the present French Consul received the order to build a Consulate he had to pay Remy Schmidt \$40,000 for the necessary land. Both the latter and the Jesuits exploit the inhabitants horribly and e.g. the little hotel where I stay has to pay the Jesuits \$1800 a year in rent for the land it occupies. As the French Quarter is very large, the Jesuits and Remy Schmidt must make a fabulous income from it.

#### Shanghai 28 May 1865.

Last night I went with the Hotel keeper Mr Michael to the theatre; he took with him 3 servants and I had to pay \$3.50, the seats being reckoned at 1\$ for Europeans and 50c for Chinamen. The saloon of the theatre appeared to measure 80 feet square and was lighted by 80 lanterns of horn or glass and suspended candlesticks — all of them contained red tallow candles which were very thick at the top and diminished in size towards the lower end where they were very thin; around each glass-lantern were suspended 6 tails (glands) of red silk 75 Centimetres long. In the midst of the saloon were placed 6 tables each with 10 wooden chairs and on each side [76] of the middle division was a row of 12 chairs; then followed on each side 2 galleries each containing 36 chairs; in the background were 2 lines containing together 44 chairs and behind them were banks and sitters for 22 persons; farther back was another gallery with 22 chairs whilst the wall in the background was lined with couchettes for Opium-smokers: — thus the saloon could contain at least 320 spectators, but there were hardly 200. As soon as everyone takes a seat the waiters place before him on the table tea, bibous or bebous (a yellow fruit without taste), budji (sort of “chataignes de terre” with a black shell but under same perfectly white as snow; they are eaten without being boiled), small biscuit, sugar-candy, melon grains, cakes. Every now and then the waiters distribute wet, warm woollen towels 85 cm long and 33 cm broad for drying the faces off the sweat.

We entered at 10 $\frac{1}{4}$  and the performance did not commence before 11 $\frac{1}{4}$  and all that time one did not hear anything but the cracking of the melon grains and nuts in the mouths of the multitude. Every  $\frac{1}{4}$  hour the waiters go round with a tea kettle and pour hot water into the emptied tea pots; also the disks with fruit; melon grains etc are filled up again in proportion as their contents diminish. A man who seemed to belong to the troupe of actors presented to each spectator a piece of ivory 90cm long on which were written with a brush the plays that were to be performed; at the same time he presented a book of blue silk paper in which were indicated all the plays that the actors knew — and there were hundreds of them — and each spectator had for 1\$ the right to choose the one he wanted and [77] to let it be performed immediately. The memory of the actors must be very strong because there was no prompter. The women had to pay 1 $\frac{1}{2}$ \$ for the entrance and nevertheless little by little after the beginning of the performance there came about 30 young girls, each of

whom was accompanied by an old woman. All the young women had a wobbly gait which must have indicated the smallness of their feet; all were richly dressed and some wore their hair in long tails adorned with red ribbons, others wore it like married women in the shape of a ship and embellished with ornaments of all kinds. The burlesque plays of the heroic age were almost continually performed in verse, in a singing voice, and performed admirably; I almost believe that no other people excel the Chinese in the art of performing buffoonery; Without doubt the richness of the magnificent costumes of silk embroidered in gold or other silks of various colours, with which the actors are dressed even in the shortest plays, contributes greatly to the brilliance of their performances; but what deserves the admiration of everyone is the apparent enormous strength of their memory which enables them to perform hundreds of plays without any further preparation. Both the staging and the costumes pleased me much better here than in Peking, where the extreme dirtiness of the auditorium diminished the value of the performance. Here in Shanghai the auditorium was quite clean. There was also a dramatic play with song and music, but [78] both in this one and in that one the Chinese are very backward, the songs consisted of a sort of shouting and the orchestra — which consisted of a gong, a sort of violin, a flute, a drum and a bamboo instrument with a mass of small pipes — played some dreadful tunes. Men dressed as women performed the roles of the fairer sex with admirable skill.

The performances lasted without interruption until 5½ or 6 o'clock in the morning, the 3 servants stayed; Mr. Michel and I left around 2 o'clock. What I did not like at the show was the smell of opium that people lying on the back bunks were smoking.

The condition of my right ear soon improved as soon as I applied injections of a zinc solution to it, and I feel perfectly well now, so that I never touch my ear again.

#### Shanghai 29 May 1865.

All day today Mr. König and I were busy packing all the curiosities I have bought since arriving in China into a large crate that I had had specially made, and what gave us the most trouble was a crate containing a woman's work table that I had bought this morning for \$30; I also had a crate made for the bricks of the Great Wall and I sent the 2 crates to Trautmann & Co so that they could send them by 1st ship to London. I then went to their counter and gave them an order for 1 Chop Morning Tea at 25 to 27 Taels per Picol to Hankow provided the goods were of extra fine quality.

[79] They had already taken for me a ticket for the Peking pyroscaphe for 100 Taels or 150\$ or about 250 Roubles, for Yokohama and I went at 11 o'clock in the evening on board this steamer which belongs to the Company Péninsulaire Orientale; but it is from every point of view inferior to the pyroscaphes of this company which I have seen up to now.

#### 1 June aboard the pyroscaphe Peking.

After a most agreeable voyage we arrived today at 6 a.m. in sight of the first small Japanese island, and from 10 to noon we passed several other rocky islands and the vulcano Iwogasima which is 2500 feet high and in full eruption. Its cone was enveloped by the smoke it exhaled and a torrent of burning lava was visible on its eastern flank. From noon until 7 the temperature is getting hotter and hotter and whereas it was only 72° the day we left it was 82½° yesterday and today and this morning there was 68° in the water. Today we were surrounded all day by flying fish, which — frightened by the sound of pyroscaphe — rise to the surface, fly a distance of 100 to 500 paces and fall back into the water. Today

we saw the first Japanese fishermen, whose sails are made of canvas rather than bamboo mats like the Chinese. Today during lunch [80] and dinner we pulled the 2 pankas in the cabin, each 20 feet long. From this morning we found ourselves in the equatorial current, which comes from west-southwest and goes east-northeast.

#### Friday 2 June.

We had a rainy day with a favourable wind so that we could spread all the sails; but nevertheless we were only making 10 knots per hour, because it's a bad pyroscaphe. We were always surrounded by flying fish. The ship's crew is made up of all nations; there are Malay sailors, Chinese, Lascars (Hindus from around Bombay) natives of Manila, English Arabs from Mocha and Africans from the countries below Abyssinia; but it seems that the last are only for the service the furnaces. We had about 18 1st class and 4 or 5 2nd class passengers; most of those in 1st class went to Japan only to see it and to return via the same ship. There is however 1 general, 1 Colonel and 2 officers who go to Yokohama to join their regiment. In 2nd class, an Austrian watchmaker who is going to set up a watchmaking business in Yokohama and who has just got married in Shanghai to a nice Italian girl from Turin, who has been a courtesan in Shanghai for 3 years, had only just arrived from Europe for this purpose.

In speaking of China I omitted to describe the marvellous way in which Chinese fishermen go about catching fish. With great aplomb they stand on 4 to 6 bamboo poles 6 feet long and pulled with ropes of the same material; on this [81] raft there is a tank half filled with water, a curved pole to which is attached a net in the shape of a half ball with the opening towards the water and another of the same shape with the opening towards the water; The man who is standing lowers the latter quickly into the water and closes it with a rope as soon as it is at the bottom so that the fish caught by the net are trapped in it; he also lowers the other net to the bottom of the water for a few minutes and then raises it quickly, thus carrying the fish that the net has caught above the water. The fisherman unties them and throws them into the water as soon as he comes to a place where he sees fish; the birds try to pull them out of the water and as soon as the man sees that a hawk is struggling with a fish he quickly catches it using a small bag-shaped net attached to a pole. To encourage the falcons he then feeds them on the raft after freeing their throats from the string<sup>125</sup>.

#### Yokohama of Japan Sunday 4 June 1865.

Yesterday about 4 o'clock in the afternoon we entered the Gulf of Yeddo, but it was raining so hard and the sky was so cloudy that we could see very little of the magnificent islands which we passed until 10 o'clock in the evening when we dropt anchor on the Yokohama roadstead. When I saw this town this morning from the harbour I was very disappointed because it seemed to me that on one side there were nothing but isolated European houses and on the other bad Japanese huts. I took a Japanese boat to go ashore; this boat was almost flat at the bottom; the stern was 3 feet wide, the other end was pointed; there were no 2 eyes which are never missing from Chinese ships or boats; 2 oarsmen, whose only clothing was a long shirt in the form of a blouse [82] which went down to their hips and a belt of cotton cloth, rowed me using very long oars fitted on small pivots which were fixed to the ends of

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125 This is questionable, as cormorant fishing is traditionally observed in inland river regions of southern China rather than in coastal sea areas.

cross-beams; the oars were also attached with ropes to the bottom of the boat and the 2 men moved them longitudinally and forcefully so that they did not need a rudder. They took me to the pier where 2 coolies hurried to fix my belongings on bamboo poles and take them away. But when I looked at these men I saw the numerous sores on their bodies, and especially their hands and feet, were covered that they had the highest degree of scabies; I therefore chased them away and took 2 others who had clean bodies. They put my heavy luggage bravely on a bamboo pole and carried it into the foreign colony or land ceded to foreign powers on which the foreign city is situated. Some streets were macadamised, others were not, and in the latter the mud was awful because it had rained for several days. Our feet were wet and after a lot of effort we finally found the Hôtel des Colonies, where I took a room. In front of the hotel there is a small garden planted with magnificent double *Camellias*, which are found in all the gardens here. This beautiful flower is originally from Japan, where it is found everywhere in the forests and hedges beside the roads; but in this wild state the *Camellia* is only single and bears fruit from which a very fine oil is pressed and used for hair care, whereas double *Camellias*, like all double flowers, do not bear fruit.

The single *Camellias* reach a height of 25 to 35 and even 40 feet, and some can be seen with a stem 12 inches thick, whereas the double *Camellias* only reach a height of [83] 10 to 20 feet. The single *Camellias* flower in December and January, while the double *Camellias* flower in March and April.

After settling into my new home I set out to wander the city in all directions. While I was searching with difficulty in the muddy streets for places where I could pass without getting my feet wet, the Japanese men and women wearing a kind of sandal — consisting of planks in the shape of the soles of the feet and a little longer than the latter — and having at the bottom two small transverse planks 4 to 5 Centimetres high, walked through the deep mud without touching their feet. On the upper planks there were two small bamboo ropes which were attached at one point and which diverged at the back so that these shoes were put on by putting the joint of the ropes between the big toe and the next digit. From time to time we see men wearing these sandals half covered with leather in the shape of slippers; we see others wearing sandals plaited with straw; for example all the coolies are shod in this way. Strangely enough, the horses' feet are not shod here, but they are also shod with a kind of round straw sandal that is tied very well with strips of the same material; but it is understood that in this way the animals are hardly in a condition to gallop.

The labourers wear nothing but a sort of dark blue knee-length shirt or blouse and the sandals I have already described; the other men wear very wide dark trousers, generally blue, & a sort of blue shirt over which the trousers are tied with a large scarf [84] and over this they wear a very wide black blouse — besides sandals of wood or straw. In the working class, at least a quarter wear on the back of the dark blouse a white tile or circle containing large characters indicating the occupation of the individual; there are also white paintings but without meaning on all the rest of these clothes. The soldiers sometimes wear very wide trousers, sometimes very narrow; in the latter case they also wear blue cloth stockings which are shaped like the winter mittens worn by peasants in Europe, in that the toe has a separate pouch; they put the toe on separately so that they can put on sandals. They shave the head from the forehead to the middle over a distance of 3 inches and bind the rest of the hair abundantly and well braided in a tail just on the top of the head with white string; They bend this tail back 2 ½ inches and then curl it again by tying it again with the same string on the top of the head so that this tail remains in the shape

of a pipe right in the middle of the shaved head and ends 1 inch away from the forehead; if it is longer, it is cut to give it exactly this proportion. In addition to the stockings and very narrow trousers mentioned above, the soldiers wear a black shirt-like garment over their naked bodies, with the trousers fastened with a large belt; they wear their uniform, consisting of a long, wide blouse, generally green in colour, on the back and sleeves of which are Japanese characters that undoubtedly indicate the regiment to which they belong. Both men and women generally have more interesting features than the Chinese; the bones of the face are less prominent and an aquiline nose gives them an aristocratic air; the men shave the little beard they have. [85] The women do not wear trousers as in China; they wear long blouses or shirts of a dark colour which reach to the ankles and have a blouse of a lighter colour over them; they gird themselves with a large belt of dark cloth which is fastened in some cases above the upper blouse and in others above it; They always wear a large piece of cloth on their back, which is of silk for rich women and of cotton for poor women; their feet are shod with sandals made of wood or straw like the men's, but women are also often seen wearing stockings made of blue cotton in the shape of a mitt so that the toe is shod separately. The heads of children of the sex are shaved over a space 3 inches wide and 3 inches long between the forehead and the top of the head, but in such a way that the shaving does not begin until 1 ½ inches from the forehead. Most women let their hair grow when they reach marriageable age, but many others continue to have the place indicated shaved even when they are married. On the wedding day, however, every woman carefully pulls out all the hair from her eyebrows and dyes her teeth black with a kind of varnish; she then wears her teeth black for the rest of her life, even when widowed. In their hairstyles they are very lavish with pomade and know how to give their hair a magnificent shape without braiding it; the pomade they use is so strong that both men and women only need to arrange their hair once or twice a week even though they have their hair done every day; But to achieve this they lie on straw-braided mattresses covered with cotton or silk cloth, resting their necks on cradle-shaped wooden pillows which are 8 inches high at the top and 12 inches long at the bottom, 6 inches high at the top and 4 inches at the bottom, 7 inches [86] thick; at the top there is a one-inch hollow where a small silk or cotton cushion filled with cotton is placed. When the woman wears the piece of cloth, which hangs down from behind, above the blouse it forms a hump, so that at first I thought I saw hunchbacked women everywhere. However poor the woman, she always wears more or less some ornaments in her hair.

Nowhere here is there a trace of Chinese dirt, both the men and the women go to the public baths every day, and their extreme cleanliness gives them an air of elegance; The interiors of their houses shine with cleanliness and without doubt there is no nation in the world that is cleaner than the Japanese nation and in spite of all this there are more skin diseases in Japan than in any other country in the world and I am not exaggerating if I say that a third of the entire population is affected by scabies; but this dreadful disease only attacks the skin and we generally see that people with scabies shine with health and are stronger than those who do not have scabies. It is believed that this disease is due to the fact that they feed almost exclusively on pork and rice, as there are no sheep, oxen or cows here. When you go for a walk in the town, you have to be careful not to be touched by scabies. There are enough ponies and a few mules here, but they are only used for riding or carrying loads. I have not yet seen any teams of horses or mules and everywhere. I see burdens put on 2-wheel carts which are pulled and pushed according to their weight by 3,

4 or 6 workmen who, as they move the vehicle, continually exclaim to make their work easier by pulling and pushing in this way. The people seem [87] to be very peaceful and wherever the stranger goes he is accosted from right to left by the exclamation “ohio” (good morning); when pronouncing this greeting one bends one’s head almost between the knees and holds it thus for ½ minute. When one has stopped somewhere and is going away, one says “*Sainara*” (*farewell*) , accompanying this word again with a deep bend. Most of the streets are macademised and at the end of each street there are large wooden gates to be closed in case of an emergency. All the houses are wooden and of one or two storeys; some are painted but most are not; the windows have very thin paper instead of glass.

The shops are completely open and have no walls overlooking the street. Near every door there is a mass of buckets filled with water in case of fire. In almost every street there is a large well with good water. Near each well there are one or 2 troughs in which the women wash their clothes. Everyone goes on foot and only rarely do you see a bamboo palanquin carried by 2 men; these palanquins are shaped like small sledges; the 2 sides are open and there are bamboo trellises; there is also a small roof; you sit on the chair with your legs hanging down.

There are wooden pissoirs everywhere in the streets, which are kept very clean. Everywhere in the streets you can see open-air diner consisting of a wooden box in which there is a small iron stove and underneath a pan with 6 round shapes in which cakes are made. There are many shops selling dwarf trees whose branches have been given a [88] curious shape. At each town gate there is a guard of about 12 soldiers armed with sabres and daggers; in front of each gate there are 2 bronze cannons.

There are many tattooed men here, but most of them are grooms who follow their riders in the course of the day and who, on this occasion, take off all their clothes except for the belt that they wear around their loins. In order not to appear naked, they tattoo their whole body so that, seen from a distance, they appear to be clothed. In almost every street in the Japanese city there are one or more public buildings whose doors remain open and are only replaced by a curtain that curious foreigners are free to lift in order to look for as long as they like. They can see how people bathe in the large baths. From morning until night, a mass of men and women enter, undressing completely next to each other and placing their clothes in the niches on the walls. In the simplicity of our first ancestors Adam and Eve, before they had eaten the fatal apple, they go into the open cabinet in the corner of the room and return with a bucket of hot water and then begin to wash their whole bodies, talking together and pretending not to know that they are naked. So they find it quite natural for strangers to observe them, and the presence of strangers does not cause them the slightest discomfort or provoke the slightest observation on their part. Thus, contrary to the customs of the rest of the East, the young man not only sees his fiancée before the wedding but can also examine her whole body and satisfy himself, if he likes it, in all [89] aspects. The bathing room resembles those in Russian baths, only it is a thousand times cleaner and there are no benches or seats; everyone washes sitting with their thighs under their hips or standing up.

In the rooms of Japanese houses there is no furniture except for a small portable kitchen, 2 feet 9 inches long and 16 inches wide, containing 2 small pans on which rice is cooked and water boiled for tea. Almost all the rooms are of the same size, and at least all those I saw contained 8 bamboo mats, each 3½ feet wide and 6 feet long; everywhere in the houses is extremely clean; all the paper doors and windows are open all day long, but the

climate is so healthy that no one gets cold. The streets here are between 20 and 60 feet wide. There is a certain ease in all classes so that you hardly see any beggars in the streets. On rainy days, the coolies put on large bamboo hats and tie 2 ft long straw collars around their necks and bellies, so that the rainwater runs off them without wetting them. Mr. Gruart from here, to whom I am accredited by Messrs Trautmann & Co of Shanghai, invited me to go for a walk in the vicinity of the town; we left on foot at 3 ½ p.m. and did not return until 7½ p.m.. Passing through the town we stopped for ¼ of an hour at the door of a public bath to admire the simple manners of these people; No sooner had we left the town than we saw the immense vulcano [90] Fusi-yama, which seems to be very near although it is 80 miles away; you can see high above the clouds its immense snow-covered summit, which is 14177 feet high, its crater is 3300 feet long and 1800 wide and 1050 feet deep. The word Fusi-yama means the cross.

The surroundings of the town are magnificent and the view is everywhere very beautiful; the soil everywhere consists of the most fertile excellent black earth; The most cultivated product is of course rice, which is first sown very tightly in nurseries and as soon as the new plants reach 3 or 4 inches in height they are transplanted in rows a foot apart and they are always kept under water almost until the rice matures. For lack of manure, the rice fields here are fertilised with bean and pea pods. There is also a lot of rapeseed and grain grown here, which is not sown as in Europe but in rows 18 inches apart; as soon as — as at present — the grain approaches maturity, broad beans are planted in the space between the rows, so that when the first crop is harvested, the second crop is on the ground, making it easy to harvest 3 or 4 crops a year. The fields are interspersed with magnificent groves of trees, many of which are native to Japan; in particular, there is a mass of different types of pine and fir; among the former are the species known as Hinokki and Kiakki; we saw a fir tree that was erected in such a way that it was only 3 feet high, while its branches covered an area of 20 square feet like a fan. Camellias can be seen everywhere, often reaching heights of 30 and even 40 feet; Mr. Gruart even assures me that he once saw a [91] Camellia tree with a trunk 1 foot in diameter. Bamboo, rattan cane, areca or betel palm, orange trees and chestnut trees all grow here en masse. Countless masses of “Farnkräuter”<sup>126</sup>, which bear their seeds under their leaves as if they were little worms, are everywhere to be seen, as are many magnificent roses whose shrubs have no thorns. Just as birch branches are used in Europe as a symbol of good wishes at Pentecost, so here bamboo branches and Fernkräuter are placed in rooms, in front of doors and along streets as symbols of congratulations at the start of the New Year.

On both sides of the path we saw many ripe strawberries, but these were not very tasty. We passed many stone idols set on pedestals with inscriptions in Chinese, or at least in Chinese characters. In every well-situated grove of trees you are always sure to find one or two temples; these are small, made of wood and decorated with beautiful carvings representing monsters. Next to the path is the famous monument on all 4 sides of which there are inscriptions in Chinese characters in which the government orders all foreigners to be killed; it is a pedestal 6 feet high and 2½ feet square on which is a capital 3 ½ feet in diameter in the shape of a rose, surmounted by the statue of a deity. This monument appears to have been erected 2 centuries ago at the time of the massacre and expulsion of the Christians.

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126 Fern.

It's not true that birds don't sing here; we saw a lark singing very well.

Both in the town and in the country, all the houses are made of wood, but all the roofs are made of magnificent bluish-coloured baked tiles, which give the roofs the appearance of masterpieces of art; these tiles [92] are half-round and are joined by smaller, rounder ones so that each line of tiles forms a sort of gutter; the tiles at the bottom have ornaments on them.

The Japanese are obviously, like the Chinese, of Mongolian race, and their eyes are small but less slanting than the Chinese. They claim to be the descendants of poor fishermen and often include small dried fish in the letters they send each other as a reminder of their origins and as an exhortation to modesty. The women are seen spinning cotton as in India; they always sit at this work with their thighs under their hips so that the bottom of their foot protrudes at an angle of 90°.

The Japanese have easy morals and you can get as many women as you want without the slightest difficulty. Prostitution is not considered a vice or an infamy here, and poor parents sell their daughters to brothels for a certain number of years without the slightest qualms, when they have not yet reached puberty, so that the formation of their bodies is arrested and they remain weak and deformed. The parents get a certain sum not only from the sale price but also from the share they take of their daughter's earnings at the brothel, and very often they renew the transfer contract for 2 or 3 years at the end of the first pact. As the men consider this way of acting to be quite natural, they very often take their legitimate wives from the brothels. Europeans here are obliged to take their concubines from brothels by paying a stipulated sum to a sort of customs office set up for this purpose by the government; no woman can give herself to a foreigner without having obtained [93] a permit from this office; but this is very easy and a woman can be hired there for a day or a month or a year as one wishes. If you wish to have another wife, she must first formally enter a brothel before she can be taken out by paying the Customs. The concubines of foreigners are called "Rasherman" here, and this word is no doubt a corruption of Russian-men, given that the Russians were one of the first nations to set foot on Japanese soil.

We passed a Japanese forge where we saw a bellows of singular construction; It is a box 3 ½ feet long and 14 inches wide in which there is a hole on the front and back boards for the wind to enter and by sitting on a stepladder you can easily handle a handle on the box and by pulling it towards you and pushing it back the air always comes out with force through a small underground channel to animate the fire which is on the ground in a hole at the end of the channel.

The roads are good everywhere and it's clear that the government takes good care of them. At 7 o'clock in the evening we reached the large village of Hadingaia situated on the main road linking Yokohama to Yeddo; it is rather uneven but nevertheless sublime in comparison with the roads in China. However, there are no carriages here; everyone rides a horse or goes on foot.

Even in the countryside you see a lot of scabby people.

[94] Yokohama Tuesday 6 June.

Since I've been here we've had heavy rain every day, and they say it rains 365 times a year in Japan. Yesterday and today I went out in spite of the rain to shop for lacquerware, which is nowhere better made than in Japan. I bought most of them this morning and not wanting to carry them myself, I called a cooli to take care of them; a dozen immediately presented

themselves but I was horrified to see that they were infected with scabies and it was only with great difficulty that I finally found a boy who did not have it. Even all the shopkeepers I bought from suffered from it and so I am now pretty sure that at least  $\frac{3}{4}$  of the entire Japanese population is infected with it. I had each item put separately in a crate and I will put all these small crates in a large one that I will take with me to Europe.

Because of the heavy rain all the streets are muddy to the highest degree and to my great annoyance my feet are always wet.

This evening I went with Mr Gruart and a Swedish gentleman to the Japanese theatre, which is a wooden house of 60 square feet. I paid for the 3 of us a piastre for admission, even though 3 itzebous were charged. This theatre is very different from the Chinese theatres, because here there is a stage 20 feet long and 60 feet wide, in addition to canvas, backstage and decorations as in Europe but of much lower quality; instead of the beautiful paintings which are found on canvases in Europe there are here in the middle of the canvas Japanese inscriptions in Chinese characters of a size of 3 feet and around the hieroglyphs of lesser dimensions interspersed with paintings of flowers. There are no benches or chairs in the whole theatre and both the parterre and the galleries below and above [95] are covered with bamboo mats 6 feet long and 3 wide on which the spectators sit with their thighs under their hips and in this way they are more comfortable than in the best armchairs. Whereas immediately in front of the stage and parallel to it, 24 partitions have been set up with slats 18 inches above the floor, each of which can hold 4 people seated in Japanese style; the **bénoir** contains 20 of these partitions on each side, and in the 2 galleries and the upper amphitheatre there are 35 in all, each with 4 places; so I reckon that the theatre can hold almost 500 people in all. Not being able to sit down like the Japanese, we sat down on one of these slats. The canvas was not lifted but an individual easily removed it by pushing it from one side of the room to the other. Only burlesque plays were performed and first there were 3 coolies playing dice on a mat in the street and as it is forbidden to play in the street a police officer came to arrest them; but he soon allowed himself to be seduced into taking part in the game and soon lost not only all the money he had on him but also his clothes; after having robbed him completely the coolies left him naked in the street and fled. Then a senior police officer arrived and told him that he had been robbed and beaten etc. The actors knew their parts perfectly and I was very pleased with their performance; they certainly did not need a prompter, a character unknown to the Japanese and Chinese; their pantomimes were superb; there was nothing affected. There was no trace of princely Chinese costume [96] everyone was dressed as in ordinary life, nor was there any affectation in language as in China. At the end of each act there was an interval of half an hour. During these intermissions the auditorium had the appearance of a small republic; a good number of men went to the stage to chat with the spectators; children ran here and there shouting. Tea and very good preserves were peddled, but you had to pay extra for these refreshments. The orchestra downstairs at 60 degrees from the stage consisted of a violin, a kind of small drum and a flute, and an equal number of instruments played in a veiled box to the right of the stage. There were 2 boxes on the other side, probably intended for higher-ranking officials. There were a good number of women among the spectators because sex is perfectly emancipated in Japan; but the women's roles were filled by men in drag. Egg sellers approached us from time to time to offer us their goods and when we refused to buy any they often made offers accompanied by gestures that would make the devil blush.

Yokohama Wednesday 7 June.

Mr. Sternes American, Mr. Lind English and I went this evening to the prostitutes' quarter called Yankiro, which consists of several streets, the principal one in the middle of which is a very beautiful and long flower-garden, which is, however, only 20 feet wide; at the exits from this quarter there are severe gates, guarded by a mass of police officers who are stationed in adjoining guard-houses in which they have offices; They keep a catalogue of all the whores, none of whom may leave [97] without having obtained a permit, for which she is obliged to pay \$1 if it is for one night, \$5 if it is for one week or \$12 if it is for one month. She has to pay the same amount to the owner of the brothels, who has taken over the monopoly of this prostitution business and who pays the government fees amounting to no less than \$20,000 per year; he keeps 900 girls in the many brothels and thus pays about \$6 per head to the government. He has brothels of 1st rank in which one pays 1 itzibou, of 2nd rank where one pays 8 tempos and the 3rd where, according to the appearance of the visitor, one pays from 2 to 4 tempos or from 27 to 54 Cents. Like all the other houses in the city, the brothels are made of wood; those of the 1st and 2nd classes are two storeys high, those of the 3rd class are one storey high. The former are 80 feet square and have in the middle a pond 30 feet wide and 40 feet long or a flower garden of the same dimensions; around this sort of courtyard there are a large number of tiny rooms, furnished with bamboo mats and a bunk covered with a mattress and a small pillow. In addition, there are several dining rooms and 2 dance halls in each of these large houses, where there is not a vestige of furniture other than the mats, because in Japan people sit on the ground. The walls of the rooms are magnificently painted and there is one room where the 4 walls and the ceiling seem to be covered with fans; in front of this room there is a chest, 25 feet long and 8 high, made of wood on which various species of birds are carved with admirable skill; it is a real masterpiece and I would gladly give 200 Roubles for it [98] in Petersburg, but the great difficulty is transporting this mass of wood. The girls from these best houses walk around the pond or sit on its banks; there are only 30 to 40 in each house, because these establishments provide them for all the foreign residents here and for all those who, even only staying in Japan for a few weeks, want to have a woman of their own for that short time. People rent a bungalow here for a month, or let their woman come to the hotel each evening to be their companion for the night. They are dressed in a kind of shirt of coloured cotton cloth over which they wear an open dress in the shape of a brightly coloured nightgown, which they tighten with a long, wide scarf so tightly around the body that, unlike the fashion in Europe, the part of the dress above the waist is so tightly bound to the body that it seems to stick to it, so that the women can hardly walk; their abundant black hair is never braided and always adjusted with a mass of ornaments, often with 4 or 6 golden sticks that look like arrows and are 14 to 16 inches long. The 2nd class brothels on the street side have on the 1st floor only paper stretched windows, which are always opened in the evening by pushing them to one side or the other; in front of the houses and 2 steps from the windows, the 1st floor facade often consists of a simple trellis with hardly any frames, and wooden trellises have been erected near the windows, which are covered with paper. In the rooms thus opened one sees seated 2 paces from the frames long lines of young girls less beautiful and annoying and more withered but much better dressed and more ornate than their comrades in the houses of 1st rank; they sit there [99] like automatons and seem insensitive to everything around them and pretend not to observe the crowd

that contemplates them through the trellis. In the lounges inside these houses we found a mass of other girls seated and like their comrades in front of the windows each of them had in front of her a small box magnificently lacquered and containing a sort of small boiler and a large pewter cup as well as a small wooden pipe with a pewter tip; some rose to caress the visitors, the others smoked or remained seated motionless. There are only a small number of 1st rank houses, but there are many 2nd and even more 3rd rank. The latter consist without exception of long buildings containing 2 parallel corridors on each of which there are 16 rooms and in each of these rooms are seated from 3 to 6 or 7 girls of ordinary quality, who seemed to me to be almost all syphilitic; they wore sandals like those of 1st and 2nd rank but blue dresses with red collars. Their hair was less ornate; the doors of these rooms were open and closing them by pushing them aside, like window frames; above each part a paper lantern with Japanese characters; an immense crowd of coolies and a good number of sailors constantly crowded these corridors and entered the rooms where they were the object of the girls' caresses. On the walls of the rooms there were often inscriptions: "Omanko Number one", "osanko long" etc. In the rooms of all the brothels there are small shrines with 2 idols in the shape of a man and 1 or 2 idols in the shape of a "penis", because [100] this last God is much venerated in Japan (Nipon) and especially by prostitutes; this God is often represented in the shape of a seated man and it is only by looking at him attentively that one notices that he is also in the shape of a penis.

#### Yokohama Saturday 10 June 1865.

The currency in Japan is the silver Itzibou, equivalent to 16 tempes, each of which is worth 100 "Cash" iron coins; although the intrinsic value of the Mexican piaster is 3 11/100 Itzibous, and only 2 Itzibous to 2 Itzibous 5 tempes are given per piaster, so that the government gains 35% on the exchange, to the detriment of traffic in export goods, which must be paid for in piasters. But as by virtue of the treaties the exchange of piastres for Itzibous must take place according to the real value of the 2 currencies the Japanese government — to prevent foreign ambassadors and consuls from complaining — allowed each ambassador to exchange 2000\$ per month, each Consul General 1500 per month and each vice consul 1000\$ per month at 3 1/10 Itzibous per \$, so that each ambassador earns in this way an extra 8000\$, each Consul General 6000\$ and each vice consul 4000\$ per year. The Japanese government in its wisdom has invented this fine means of corruption to impose the most glaring injustices on foreign trade.

Yesterday near dinner I visited the new theatre which was full; I obtained a place in the gallery for 1 Itzibou; vaudeville was performed again and I had to admire once more the immense lead and memory of the actors who seem to have been born for comedy and recite long plays without ever being at a loss for words. The Japanese are very natural and always so; I do not think [101] that they can perform dramatic plays with the same success. What is very curious about the Japanese theatre is that on both sides of the stage there are men with long poles at the end of which is fixed a candle, and when you want to give more relief to a character they hold the candles in front of him. On the outside wall of the theatre there are about ten tablets with inscriptions. At this theatre I felt for the first time a pain in my leg which seemed to me to be the bite of a flea.

Yesterday I went to the Customs House, a vast 1-storey wooden building; all the windows are covered with white paper; nothing is more curious than to see the mass of employees all sitting on the floor on mats, writing on tables that are barely 12 inches high.

The monotony of the streets is interrupted here by the exclamations of the Coolies who, pushing and pulling heavy loads, shout continuously in cadence to let the air out of their lungs; also by the police officers who, being on duty, are constantly going through the streets pushing their large and heavy iron sticks on the ground, which produce a great noise by the large iron rings attached to them.

#### Yokohama 10 June.

Today I went with 2 Frenchmen and an Irishman to Kanagava to see the passage of the Taicoun which goes from Yédo to Osaca with a large procession. We went on foot even though we had to travel 8 miles both ways. The road led us almost continuously along small dikes through rice fields interspersed with beautiful groves; everywhere we enjoyed the most beautiful panorama. The flowers here are much more beautiful than in other countries, but they are perfectly fragranceless; also all [102] the fruits of Japan are perfectly tasteless; Japanese rice is the best in the world. It is said that Japan is the home of the stork, but I have not yet seen one, and it seems that this bird emigrates from here to the north in the spring and returns in the autumn.

After an hour's walk we came to a small grove which, through the good offices of the British consul, had been made available to foreigners who wanted to see the passage of the Taicoun. This grove is next to the taikado (the great causeway); more than a hundred curious foreigners gathered here. The chief's retinue was quite large, numbering up to 1,300 officers and soldiers. First came the coolies carrying the luggage on bamboo poles, then a battalion of soldiers, dressed in long white or blue blouses, black or dark blue trousers tied at the ankles; dark blue stockings, straw sandals, hats lacquered with bamboo, rifles, sabres and tornustre on the back; the officers wore a kind of white shirt, over it a yellow calico suit, then a sky-blue cotton dress reaching to the knees; blue trousers tied at the ankles, dark blue stockings and sandals of straw; they had in the belt with 1 or 2 sabres and a long dagger; on the top suit one saw small white or yellow ornaments; they wore a large hat of almost flat and lacquered bamboo attached bar of the bands fixed at the chin. Then came coolies again with baggage; after them came senior officers on horseback dressed in long white robes with red lettering on their backs; then 2 battalions of lancers on foot, some cannon, again two battalions of infantrymen; coolies carrying large lacquered boxes [103] again lancers on foot dressed in black, blue, red etc., again dignitaries on horseback in white robes with red hieroglyphs on their backs; then a battalion of soldiers in large white coats; then 4 beautiful saddle horses covered with black blankets; then a battalion of soldiers in black clothes; then 4 magnificent lacquered palanquins and then a standard in the shape of a gilded metal fleur-de-lis with red silk "Trottelu" floating above it.

Next came the Taikoun mounted on a beautiful brown horse; he appeared to be about 20 years old and had a slightly dark figure. He wore a white robe embroidered with gold, with red crosses on his head and a round lacquered hat of the same colour.

The "bettos" or grooms always run behind the horses; as they run, they throw off all their clothes and keep only a narrow belt around their loins; their whole bodies are tattooed with dragons and images of divinities in blue and red; these tattoos are executed with great art and finesse.

#### 13 June.

All travellers returning from Yeddo tell of seeing 3 corpses of murdered men beside the road. These murders took place during the Taicoun procession. An officer saw a Coolie

crossing the road in front of his horse and immediately ordered one of his servants to shoot him. The servant remonstrated and the officer, exasperated [104], killed him with a sabre and then shot the coolie. A few minutes later, a senior officer appeared and, on seeing the 2 corpses, enquired about them. Having learned that they had been the victims of the fury of the junior officer, he ordered his men to lance the latter through the neck, which was done immediately. These 3 corpses are covered with mats and are still awaiting burial.

Contrary to the belief spread throughout the rest of the world, the Japanese are convinced that colour, especially today's colour, compromises the solidity of their boats, and so no Japanese ship or boat is ever seen painted; if they buy a steamer, it is their first concern to erase all traces of colour.

In addition to the chairs I have already described, Japan has another type of palanquin, much heavier, all covered and carried by 4 men; these palanquins called "norimons" are like the "palkis" of Calcutta, but lacquered and much prettier.

In Japanese stables, the horses are always placed so that their heads are invariably where the tails of horses are in Europe; they are given their food in a basket which is lowered from the roof and as soon as they have eaten enough, their heads are tied in such a way that they cannot lie down.

#### Yokohama 14 June.

There is another type of palanquin in Japan called "norimon"<sup>127</sup>, shaped like a "kibitka"<sup>128</sup> and woven of bamboo, 6 feet long, 4 ½ high and 4 wide, with a wooden roof and 2 windows made of black lacquered paper. There are sliding doors [105] on each side, in front of which is a bamboo curtain that can be pulled up. There is also a paper window in front of which is a bamboo curtain, and in front of this is a black oiled paper curtain.

On the rear side there are only 2 small openings in the bamboo mesh for the air to pass through. The inside is furnished only with a mat on which to sit Japanese-style, a small velvet cushion attached to the wall against which to lean your back, and 2 small pieces of velvet-covered wood fixed to 2 sides on which to rest your arms.

Mons. Grauart, his friend the Swede, Mr. La touche, a Belgian from Antwerp who has only just arrived, and I made a long excursion this afternoon; first we went aboard the boat "Queen of Avon" where I engaged my passage to San Francisco for the good sum of \$200 Mexican piastre and then we left by boat for Kanagava, a large village situated on the other side of the small gulf which forms part of the large gulf of Yeddo. It was on the site of this village that, according to the treaties, the city of Yokohama was to be built, but the cunning Japanese government, which did not want the Europeans to be established at Kanagava where the great causeway of Yeddo passes, had hastily had houses and piers or breakwaters of great solidity built in the sea on the present site of the city of Yokohama, so that everything was prepared for the arrival of foreigners here, whereas nothing had been done at Kanagava. Once the Europeans had settled in, they stayed where they were.

Japanese sails are quite different from those of the Chinese, and consist of long pieces of canvas tied together with string; these boats go with great speed. Arriving on the other side, we made our way through lush countryside covered with fields sown with wheat, rapeseed and rice. Looking more closely at the wheat fields I see that not only is the wheat

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127 It can be translated as "vehicle" or 乗り物 in Japanese.

128 A kind of Central Asian sledge or cart with a folding top.

planted in rows separated by furrows 18 inches wide [106] in which broad beans are grown, but the rows themselves are interspersed with empty spaces 9 inches long which are at regular distances and in such a way that after a 9-inch space sown with wheat there always follows an empty space of 9 inches. Rape is threshed on the fields, even by trampling it underfoot, and then the stalk is burnt. This is always done with the roots, which is an easy job given the excellent quality of the soil and its constant humidity. Removing the straw with the roots saves all the time it would take to clear the fields of it after the harvest. The ashes from the grass are used as manure. Potatoes grow in abundance in Japan. This country is teeming with storks, which are sacred birds here and so loved by the people that they paint them on all their porcelain and lacquered objects, and as they paint almost nothing but this bird, they know how to represent it marvellously in different positions. We entered the magnificent temple of Bockensio situated in a beautiful grove on a high hill near the sea. It is made of wood with a thatched roof 3 feet thick and, like all Japanese buildings in the countryside, it has a plantation of lilies all along its ridge. On entering the vast courtyard in front of this temple, I was pleasantly struck by the extreme order and cleanliness that reigned everywhere. Whereas the Chinese temples, which abounded in marble and riches, inspired only disgust and horror by their decadence and extreme dirtiness, I could not contemplate without enthusiasm these Japanese temples, which shine with the brilliance of order and cleanliness, even though they are built with a truly rural simplicity. The priests, dressed in white robes, with bare feet and shaven heads, hastened to open the doors of the building to us, which had a polished floor and a ceiling of chiselled, unpainted wood; 5 lanterns, 6 feet in diameter, of white and red paper with large black letters; [107] on the altar, made of black lacquered wood, are large, richly gilded Lotus flowers; behind the altar is the Sanctuary, also made of lacquered wood, containing a large number of gilded statuettes of deities and sacred animals and a mass of tablets bearing inscriptions in gilded characters and artificial flowers. To the left of the Sanctuary is a niche containing more than a hundred tablets in the form of funeral monuments bearing the names of deceased people who have bequeathed money to this temple, and in the middle of these tablets is a golden statuette of Budha. On a small table in front of this niche, in lacquered wooden and porcelain bowls, are offerings consisting of 7 different kinds of vegetables, rice and biscuits; to the right of the Sanctuary there is another niche in which 3 images of deities are stuck to the wall and in front of each of them are placed 2 meals of 7 different kinds of vegetables, rice and cakes, all in small lacquered or porcelain bowls. There was also an offering of an entire woman's hair. Nowhere could I find a trace of dust. All the frames are stretched with perfectly clean paper without a tear. The priests, too — among whom are old men and boys — stand out for their friendliness and extreme cleanliness, presenting an enormous contrast to the insolent, foul Chinese Bonzes. Next to the temple there are 5 houses, true models of cleanliness, inhabited by the Bonzes and — like all the houses in Japan — perfectly devoid of furniture apart from a small portable kitchen containing an iron stove on which the frugal meal is prepared. The absence of furniture, which takes up so much space and which, as objects of rivalry, costs capital in Europe, makes life easier here and encourages marriage in that the newlyweds need nothing more than a few mats, a small portable kitchen fuelled by charcoal, from which, in the absence of a chimney which there is none in the country [108], the smoke escapes through the window, and 2 changes of cotton cloth which can be bought for a few francs.

The grove which surrounds the above-mentioned temple consists of many different kinds of magnificent pines, double and single Camellia trees and this beautiful tree called "maple" here, whose leaves, now green, take on the colour of blood in November and retain it for several months.

The Japanese are very fond of raw fish and it is believed that this food gives rise to pox, the existence of which in this cleanest people in the universe is otherwise completely inexplicable.

Rice replaces bread, which is unknown to the Japanese.

The temperature here varies from 75 to 84° in the shade; for the last few days the thermometer has been showing 80 to 84.

Mr. Grauert had a nosebleed and not wanting to waste time he asked his friend to pull out 3 hairs from the back of his neck one after the other and no sooner had he done this than the nose stopped bleeding.

Only Japanese officers wear trousers. Civilians never wear trousers, but wear a cotton tunic, which is the coolies' only garment, while the better-off wear a second and often a third robe.

#### Yokohama 17 June.

This morning on my way back from sea bathing I bought 2 flying fish and having cut off their wings to dry them and preserve them I had them prepared for my lunch. They tasted excellent. When I came back this evening I saw in the darkness that the wings were giving off a phosphoric light.

#### [109] Hara Madjeda 18 June Sunday.

Today is the anniversary of the birth of the Taïcoon and all the warships in the port as well as the "Magstaffs" of the consulates are decked out with all the banners having the Japanese flag (which is white and has a red moon in the middle) at the top next to the national flag.

It rained all day today and the streets were very muddy but nevertheless I joined an excursion party to Hagiogi which is about 30 miles away and situated in the Silk district. The party included Messrs Crane, Woods, Scott, Dowson, Banbus, a boy called Frank Hansard and myself. I hired a "pony" at the rate of \$6 a day and we set off about 3¼, my betto carrying my overnight bag in which I had a precautionary exchange of clothes and shirt.

The rain had subsided a lot and we were going so fast that we didn't notice it was raining and wouldn't have known it was raining except for the large bamboo umbrellas (with white oiled paper bearing the owner's name in large letters) that we saw in the hands of passers-by. We soon crossed the Tokaido, which joins Kanagava to Yeddo, and from then on we crossed the countryside on narrow roads that were mostly mere footpaths. We did not wait to enter the Silk Cultivation district, and from then on all the fields were divided, as in Italy, into squares bordered by mulberry trees, The branches of these trees are cut so that they only reach a height of 5 to 8 feet, and as soon as they are 4 or 5 years old they are uprooted and replaced by young trees, because here, as in China and India, people seem to be convinced that the younger the tree [110] the more suitable its leaves are as food for silkworms. The fields are cultivated with art everywhere; abundant rains and a great number of springs and streams facilitate cultivation; in the absence of livestock whose manure could be used, the fields are fertilised by the grasses

themselves, which are pulled or cut and left to rot, as well as by man's urine, which is carefully collected and sprinkled on the land.

As it would be impossible to cultivate all the fields with equal care or to give those with sandy or less fertile soil time to rest, the countryside in the higher places is interspersed with beautiful groves of an immense variety of pines, most of which are native to this country, "maple", camellias, and other magnificent trees; when one sees a grove of remarkable beauty one can always be sure of finding a temple there, in the fields among the groves rapeseed, wheat and many different kinds of vegetables are grown, while not only all the valleys but also most of the terraced hillsides consist of rice fields, which everywhere present an admirable aspect.

We almost always galloped and at 6  $\frac{1}{4}$  arrived at the large village of Hara Madjeda where we stopped at a Tea house to spend the night. There were no stables, but they were improvised on the spot using bamboo poles covered with mats or planks, and within an hour all the ponies were housed and tied, in the manner of the Far East, with the head where the tail should be according to European rules. The Tea House is 48 feet high, 2 storeys high, roofed and thatched with a bed of lilies all along its ridge. In the veranda, whose entire side facing [111] the street consists of sliding doors, you have to take off your boots and shoes because you can see in front of you, 2 feet high, the floor of the vast living room made of oil-polished wood and covered with extremely clean bamboo mats; you can see 2 braziers in chests 3 feet long and 2 wide on which tea is made; in the middle of the living room an oil-polished wooden staircase leads to the 2nd floor; To the left, sliding doors or paper stretchers have been used to create a division, the opposite wall of which consists of sliding doors giving access to a large number of cupboards where blankets, pillows and wooden trays are stored; Beyond these are shelves with a large number of bamboo mats covered with silk cocoons which are placed in boiling water to kill the worm and to remove the silk, because if the worm is not killed it destroys the silk and emerges from the cocoon as a butterfly. This 2 foot high room occupies  $\frac{3}{4}$  of the ground floor; the other  $\frac{1}{4}$  is flush with the ground and is occupied by the kitchen and the utensils belonging to it; by the barrels of "Saki" (a kind of brandy of which there is a very sweet and a very bitter type). Behind the cocoon division is the pissoir, in front of the door of which there are always 3 or 4 pairs of sandals 4 inches high; one puts on a pair when entering the pissoir so as not to dirty one's feet; on the side there are 2 rooms containing latrines consisting of openings 2 feet 8 inches long and 15 inches wide which are simply cut into the floor; an open corridor leads into a flat two rooms behind; next to the corridor is a tank with pure water and a bambou Kello [112] with which water is drawn from a copper wash tub placed in a sort of box 6 feet long and 22 inches wide with edges 5 inches high and placed at an angle so that the water poured or scattered over it flows out; above this box hangs a small basket containing Japanese salt used to clean teeth. Lastly, there is a small bathing chamber equipped with a basin into which pure water flows through a pipe; there is another basin in which you stand, drawing water from the large basin and pouring it over your body.

We were put up in a sitting room on the 2nd floor, where we had supper, Mr Crane having sent the Coolies a great abundance of different kinds of roast meat and red wine. Each of us was then given a wooden pillow with a small cushion of cotton material, but it was impossible to sleep because of the midges and the Saki. Towards midnight we were invited into the large room above the kitchen where 2 large mosquito nets had been set up

to protect us all; we were also given some blankets which we used as mattresses and soon fell into a deep sleep.

Hara Madjeda 19 June.

It had rained all night and it rained all day today too; nevertheless we left after breakfast at 10½ for Hagiogi. To protect ourselves a little against the torrential rain we [113] bought straw coats like the women workers wear when ploughing the fields during the rains, but these coats gave us little protection and we were soon wet to the skin. There was deep mud everywhere on the paths, but nevertheless we almost always made good speed. By misfortune it happened that I was almost always behind Mr Crane, who was riding a mare, whereas my pony was a stallion, which is why the stallion always wanted to make love to the mare, so that I was unable to hold back my pony, which, in its ardour, galloped down the fast slopes of the high hills, so that I always had to expect, at any moment, that the horse would tumble over with me and break my bones. But thank God all was well, and despite the long detours we made, we arrived at Hagiogi at about 1pm. Everywhere the countryside offered the most cheerful aspect and the panorama was particularly magnificent when we reached the top of a fairly high mountain and saw before us the vast valley, which was bordered about 10 miles away by high mountains. We stopped at Hagiogi at a large teahouse, in the courtyard of which were vast stables; after tying up our horses we entered the house which was 2 storeys high, and all the walls of the 1st floor consisted of sliding windows stretched with paper. There were about thirty whores in the house and most of them were real beauties. No sooner had we entered than we were surrounded by these women [114] who lavished their caresses on us; but soon a “yacooinin” (police officer) appeared who urged us to leave and ordered the women, with threats, to close all the doors on us and to leave, which they did with regret. We then set off to explore the town, which is fairly large and may have 20,000 inhabitants. The main street is about 1 mile long and 80 feet wide; it is macadamised and kept very clean; from distance to distance there are wells with a small roof under which is fixed a small wheel; on this wheel is placed a rope to each half of which is attached a bucket so that, when the rope is pulled down, one bucket always fills up while the other is full of water on the surface of the well. But there are also wells where the water is removed by means of a bamboo pole to which a bucket is attached. From distance to distance there are public urinals, from which the urine is collected to fertilise the fields. The houses are made of wood and have one or two storeys, but there are also a good number of houses. The fire is prepared as follows. First, a house is built of laths and roofed with small pieces of wood in the shape of tiles, then the whole house is covered inside and out with mud mixed with chopped straw; as this first layer dries, it becomes very cracked; A second, third and fourth layer is then applied until the walls are several feet thick and the roof a foot thick; the roof is then covered with very solid hollow tiles and the walls with a layer of paper and glue mixed with black so that the walls appear to be lacquered. In exactly the same way the shutters and doors are prepared and the edges modelled like those of vault doors and bank vaults [115] There is no example of such a house catching fire even in the midst of the blaze of all the wooden houses surrounding it. I cannot understand why, instead of having such fireproof houses built, we run the risk of storing precious goods in wooden houses, since fires are very common in Japan. But the reason is that because of the extreme cheapness of wood, wooden houses can be ordered for almost nothing, whereas mud houses (25 feet wide and 40 feet wide)

cost around a hundred thousand francs, and wooden houses are much more convenient. All the ground floors of the houses in Hagiogio are shops, spinning mills or hand-weaving silk; nowhere can you see anything but the utmost cleanliness. I tasted a few sweets in a jam shop, whereas I have never been able to touch such things in China because of the dreadful dirt there. We wanted to buy some swords in a weapon shop but we were told that the yacoonins had ordered us not to purchase any. After inspecting all the shops, we went through the town in a line, arm in arm, singing to the hilarity of the people, a hundred of whom followed us all the way.

All wet to the skin we returned about 5 o'clock. Scott, proprietor of the Japan Herald, Banbow, an officer on a British warship in the harbour, and I formed the advance guard, arriving at Hara Madjeda at 7, while Crane, controller of the Bank of Japan, Woods, an officer on a British warship, Dowsen, an architect, and the boy Frank Hansard formed [116] the rear guard, arriving  $\frac{1}{4}$  hour later. Dowsen delighted us very much with his jokes and pranks and he never ceased to excite the hilarity of the Japanese for example he would walk along the street wearing for all clothing only a woollen camisole holding suspended over his chest and back 2 huge signs with large Japanese characters which he had detached from the house. After taking a cold bath we had supper and then went to bed under the mosquito nets.

#### Yokohama 20 June.

It had rained all night and we set off in the rain this morning at 9 am. Scott and I formed the vanguard and arrived at 11 $\frac{3}{4}$  h; the others an hour later. I had to pay \$12 for my pony. I went to see Fisher the American Consul, whose flag was half up because of the death of the assassinated President Lincoln. He was very despondent but promised to take me to Yeddo this week if only for a day.

#### Yokohama 21 June.

This morning I took my usual bath in the sea with Dowson. It's raining non-stop today and you can't go out without getting your feet wet.

#### 23 June.

Yesterday evening on my way back from Mr. Black's I had the misfortune to fall into the ditch which runs through the whole town and passes by the hotel, but thank God I fell while standing so that I only hurt my elbow. The darkness was such that you couldn't see your hand in front of your eyes, and what's more I was blinded by the lights in the hotel, so I couldn't see the ditch. It's sad that this ditch is left without a guard rail because a lot of misfortunes are bound to happen there and it's a real miracle if you don't fall in and seriously injure yourself. As the tide was rising [117] there was a lot of water in the ditch and perhaps I owe my salvation to this circumstance. Since yesterday evening there has been a dreadful storm with torrential rain coming in through the window slots and cracks in the walls and flooding my room. Yet Dowson and I went to the sea for a swim this morning; to keep our clothes out of the rain we de'shabelled in the little customs officers' hut by the bridge, which was empty because of the dreadful weather.

In describing my trip to Hagiogi I forgot to mention the qualities of the Japanese ponies; they are a breed of horse the likes of which I have never seen before; they are much bigger and stronger than the English ponies and look very much like good Swedish horses. Only

the stallions are used as mounts, and they are very fiery and so hostile to each other that they are always looking for an opportunity to get close to each other to hit each other with their hind legs, and they often cripple themselves in this way; but not only do they hit each other, but they are also always ready to hit any living creature that comes near them, and so you must always avoid the horses you see when riding or walking along the street.

Both vegetables and fruit are completely tasteless in Japan; it is believed that the former are tasteless because the earth is smoked too heavily with manure and the latter because they are never given time to ripen.

The arrival in a new country is always — even for the oldest traveller — a moment of great interest, because there is something very pleasant about new sensations, there is novelty in almost every form. Travels in Europe, America, Africa and the English Indies can never deprive Japan of its right to the traveller's admiration in this respect, for the thousand and one things we see here [118] resemble nothing we see in other parts of the world, and even a long familiarity with the population of neighbouring China in no way prepares us for the appearance of these Japanese people, It's not that the working class men here are content with the narrowest of belts as their only item of clothing, because that's how it is found throughout the East from Alexandria to Peking, but as for the women, in spite of everything we've seen, we remain bewildered. You have to be used to seeing their mouths full of black teeth and their lips overloaded with red colour from childhood not to look away in disgust.

The Japanese live in the streets; I say they live in the streets because all the shops have open fronts and you can always look through the whole house to the inevitable little garden at the back, and so every house is converted into a microcosm where you can study the Japanese in every respect. In Southern Europe and in the East, as in the time of the Greeks and Romans, houses are and were only places where people ate and slept, where women and goods were kept if trade was the vocation.

In the countries of the North — where there is little sunshine and little fine weather, but plenty of fog, cold and damp — most of life's main pleasures are to be found within the walls of large houses, which can be heated and made pleasant.

#### Yeddo 25 June.

Yesterday afternoon the U. S. marshal came to announce to me that Mr. Fisher, the Consul, had got for me from Mr. Portman the Chargé d'affaires, an invitation to visit him at Yeddo. He brought this written invitation to the Customhouse in order to get ready for me today by 8 a.m, the usual [119] escort of yagoonins. In spite of the heavy rain I was at the appointed time at the Customhouse, having put on a paletot of oiled paper and covers for head and legs of same material. The yagoonins not being ready we started only around 8¼ o'clock. 5 of them accompanied me on horseback and each of the horses having a betto, in all 6 bettos ran before and behind us. All the yagoonins wore a white undergown resembling a shirt and over it an overcoat of colored cotton, a pair of very wide loose trousers dark blue stockings that reached only to the ankles, sandals of straw and a large black lacquered hat fixed by means of bandages round the chin the trousers were fastened by means of a girdle over the overgown; amongst them were 2 officers of somewhat higher rank who wore still over all that a short coat in the form of a blouse or jacket they had besides 2 swords whilst the others had only 1 and a long knife or broad dagger. All had put on rain mantles of oiled paper like myself, or of straw and each was besides armed with the inevitable fan & pipe.

By riding quickly we reached in  $\frac{1}{4}$  h the great “Tocaïdo” or chief turnpike road that runs through all the Country from Nagasaki to Yeddo and Hakodade. This road is no doubt the best in the world. It is 30 ft broad and kept in order with the utmost care. The Tocaïdo is from Kanagava to Yeddo — a distance of 20 miles — almost without intermission lined on both sides with buildings nearly all of which contain shops with goods of all descriptions, but I observed particularly many shops [120] with cheap toys, paper umbrellas, and unripe fruit such as plums and peaches, which — wonderful to relate — are taken off here when they are still green because the Japanese admire the sour taste in the fruit. No doubt most of the shops on both sides of the road are occupied by tea-houses and cookshops; we stopped at one of them and had some 16 small half-cups of tea for which I had to pay 1 Itziboo, stopped afterwards near Yeddo to take dinner consisting of rice and boiled and raw fish and “saki”, for which I had to pay 4 Itzi; they asked for 5. There are a great many police officers on the road, in each of which 5 or 6 officers with 2 swords are sitting on their heels and watching. All these police officers made according to their rank more or less low bows to my yacoonins and those of the lower order were prostrating themselves entirely as they passed; we passed also near a river we had to cross in a ferryboat, large barracks full of soldiers; the road was encumbered by coolies carrying baggage and principally trunks covered with black oiled paper; pack-horses carrying goods, coolies carrying norimons or sedan-chairs of bambou of the small kind and by many hundreds of soldiers going along the road in one or the other direction; all of them wore rifles whose bayonets was inevitably always secured in a separate case in the girdle; all of them wore bambou-hats that can be folded, a dark garment on which the trousers were fastened by a girdle [121] The trousers were fastened at the ankles; the majority wore short stockings and sandals whilst the rest went barefooted. We went nearly continually close to the beach. It was low tide and no water for a long distance in the port of Yeddo; already this circumstance is a great protection to Yeddo, which is besides defended by 6 mighty forts situated about 2 m. in the sea; there were 5 large Japanese steamers with 2 funnels on the roadsteads of Yeddo and besides a great many junks and small craft. By 12  $\frac{3}{4}$  p.m. we passed by a small gateway from the 20 miles long suburbs into Yeddo proper. Change was perceptible by the somewhat more substantial framed buildings and by the vaster fireproof mud houses that intersected them here as everywhere in Japan one could see everywhere right through the shops and dwellings and observe the miniature garden behind, in which there is unavoidably always an “aquarium” with goldfish which abounds in Japan. We soon passed the English embassy, which is close to a temple, and came by 1  $\frac{3}{4}$  p.m. to the American legation, which is equally close to a large temple and protected by treble defenses and by a multitude of yacoonins, whose number exceeds 300 by night time and does not fall short of 150 by day. A password is fixed every evening and he who attempts to pass without being able to exclaim the pass-word, is cut down instantaneously. So was the mot d’ordre for this night as follows: the question put was “dare” and the answer to [122] be given: “kaatze”. There is only one entrance by the 2 large gates that lead up to the temple and that are carefully shut during the night. There are watch houses at the gates, many more in the courtyards of the temple and in fact all around the house of the legation; each watchhouse is provided with many lanterns; many watchmen are besides continually making the rounds by day and particularly by night. The house of the legation which burnt down some time since has now been rebuilt by the Japons on a vast scale, but it is only 1 story high and all of frame. Mr. Portman the Chargé d’Affaires *ad interim* received me very kindly and showed me into the

room assigned to me, which is 20 ft square and 12 ft high; the 4 walls of the room consist of windows or sliding doors covered with paper so that one can make disappear the 4 walls in a moment; there is a splendid bed with a large mosquito-curtain.

At 3 ½ p.m., I took a second ride in the city. We went to the hill “Alango-yama” (the latter word meaning hill); an 82 ft high fine staircase leads up; there are on the top tea gardens with fine girls; from there one enjoys an extensive panorama of Yeddo, though one hardly sees ¼ part of it because the city has fully 25 miles in every direction. It was a splendid sight on the vast gulf with its 6 large forts and its shipping and on the immense city with its numberless gardens because, the Japanese being amateur gardeners each house is invariably provided with a garden however small; all the houses are covered with beautiful tiles of bluish hue; there is nowhere a chimney. Particularly interested me the numberless Daimyo-palaces which occupy squares of 1000 and 2000 ft long and large surrounded by one uninterrupted [123] 2 storied building of wood but after plastered over and provide with vast gates, which serve as barracks to the Daimios retainers; in the square surrounded by those barracks are many other houses and gardens and in the midst is always the Daimios palace which consists of a large 1 storied frame building. Some Daimios’ palaces are on an elevated position surrounded by broad and deep moats and walled up with granite and must have some 3 m. in circumference. There is a shrine with idols at the foot of Atango-yama and I saw the pious throw some Cash into the box and then pray by holding the flathands together and leaning the head on them. In this 2nd ride I had only 4 yacoonins with me, of whom 2 rode before me and 2 followed me; we drove round the Castle of the Tycoon, built on elevated ground and surrounded by a vast moat, which is in a considerable part full of Lotus. The steep sides of the elevation are not walled up and simply covered with “gazons”. In passing one sees only trees and it would appear to be a vast park; only now and then one sees an insignificant building, but nothing can be seen of the Imperial palaces, which are said to be in the middle and again surrounded by moats and fences. The tour around the Tycoons castle must be more than 5 m. The streets of Yeddo which I have hitherto seen are 25 to 40 ft broad and all well macadamised and kept in perfect order. As the public baths which I passed were all open on the street and crowded with men and women in paradize costumes who seemed to delight in the ostentation of their gifts of nature.

Cats in Japan have a tail of hardly 2 inches.

[124] I met here at the legation Mr. Robinson of Boston, Igen of Ireland and Mr. Portman and myself; we are the 4 sole Europeans in the capital of Japan at present.

#### Yeddo 26th June.

I went this morning at 9 o'clock with 4 yacoonins on horseback to the French legation which is in the temple of Sackaiji. There is a large gateway, but a very small court; the house of the legation is to the left of the temple; it is a frame building surrounded by a fence and situated on the brink of an abyss. One enjoys thence a splendid view of the bay with about 6 forts. The house has about 16 rooms all with sliding doors covered with paper but totally unfurnished, the house being uninhabited; before the house was a stable for 4 horses. We went thence to the dutch legation which is in the temple of Tshootji. The entrance is through a large gateway on a fine path through a beautiful garden; then one amounts 60 ft high stone stairs and comes to the temple; the houses of the legation lie in the extreme corner of the garden to the right and is surrounded on the garden side by 2 fences

of bamboustangs; it lies at the foot of a hill provided with only one fence and it appears to be most easy to attack the house from this side. A fountain in the hill fills a pond close to the house with water. The pond is full of Lotus-plants. The garden has a fine collection of Camellia trees, pines, etc. The house is completely furnished. We went thence to the English legation at the temple of Toosenji, whose premises are the largest of all. There is a large gateway on the street which gives entrance to a vast courtyard planted with large pine trees; The court is 1500 to 1600 ft long by 2000 broad and has in its midst a further fence for the protection of the legation and a vast 2 storied propylaeum with columns of wood; before the temple [125] are 2 ponds with lotus; to the left is the dwelling house of the Boozes or priests and to the right the house of the legation, much neglected and in decay; it is a large building of something like 20 or 25 rooms all with sliding walls and there being besides several corridors it is next to impossible to find there one's way by night time unless one has dwelt some time in the house and is perfectly acquainted with the locality; thus it is but quite natural that the murderers who in July 1862 attempted to kill the members of the legation, failed. The watchmen showed me still spots of human blood of that occasion on the paperwalls. They showed me also the place on the other side of the house where two English corporals were killed by an assassin who krept along the bridge across the pond. That bridge is now broken off and a high fence of planks and bamboo now defends the ingress from the park; I can't conceive how they could be so reckless as not to make that fence at once. The house is completely without furniture; it is all surrounded by watchhouses near the house of the legation the watchmen showed me a large bell belonging to the temple it is 7 ft high & 4 ft broad and struck by a wooden beam suspended by 4 chains in a horizontal position; the beam is 10 inches thick In the same way all the bells are rung in Japan. Mr. Robinson, Sint Igen, and myself started at 2 ¼ o'clock and after a furious ride of 1 hour arrived at 3 ¼ p.m. at the vast temple of Asakusa Kwanon, which is about 7 miles away from the American legation.

All the streets we passed were from 30 to 35 ft. broad and only one street we met which might have 80 to 100 ft. We passed [126] many bridges and amongst the rest that, from which all the distances in Japan are calculated and computed. The houses are all 2 stories high and in each of them is a shop open to the street. The features of the female class were perhaps still more pretty than those one sees at Yokohama but we saw a good many girls that ought to be called beauties even in Europe. In every house we passed was invariably a shop, and we met some very vast magazines of merchants-taylors, in which more than 100 persons seemed to be employed. We came at last to the large gate-way as προπύλαιον of the temple of Asakusa Kwanon, whence a road of large granite tones leads to the temple. We stopped at a cemetery on the left of the temple where we fastened our horses and went into the temple, which is entirely of wood (except the roof which is of tiles) and projecting about 20 ft; it is of colossal size and far exceeds in architectural beauty anything I saw in China. To secure the presence of the stork, which is a sacred bird here a spot all 3 ft square has been encompassed by an iron-railing on one corner of the roof and 2 storks have been built therein their nest. I saw this bird have for the first time in Japan. I saw on the roof of the temple a white bird of perfectly the size of a stork. Speaking of sacred animals I may mention here that in a stable in front of the temple are kept two sacred ponies, covered with red blankets, which are fastened by girdles round the body; in each girdle is again fastened perpendicularly a stick with a bundle of white paper, which [127] contains the exvotos of the people to the gods; the favors which the people wishes to enjoy from the

gods are written on pieces of paper which they hand over to the priests and by means of a small fee these are thought to confer them with their prayers to the horses' back. But others again pretend that these horses are for the expressive use of the gods, who ride on them, as the priests pretend, every night. Close to this stable is a smaller one containing a wooden horse which is lacquered over and very beautiful; it is equally dedicated to the gods before it stands on offering 11 beans in a cup. The whole road of large granite stones from the large gateway to the temple is on both sides lined with beautiful shops in most of which are sold toys. The interior of the temple is very rich and beautiful; the first object that struck me were 2 priests who were standing before a small altar in the midst of the temple and each of them was continually striking with a hammer on a piece of metal in order to summon us to throw alms into the large box, covered with a wooden railing, that was standing before him. There were a great many paper lanterns suspended from the ceiling and some of them were 12, 14 & 16 ft high and 6 ft thick — all covered with inscriptions. The walls as well as the columns were adorned with painting and pictures in frames, which were very good though they certainly did not denote any great workmanship. There were besides suspended in frames many pictures on which the figures were represented in bas-relief of cloth and numberless statuettes of divinities in full dress; the vast gilt sanctuary which extended from one side of the temple to the other contained many shrines full of gilt idols [128] gilt lotus flowers, gilt vases and other objects of great value; there are also some splendid embroideries on silk, of which particularly one, representing the full moon, attracted my attention. There are suspended or put in cups offerings of various sorts and I noticed particularly cocoons of silk, I noticed also everywhere on the walls and on the columns "spitballs" of papers on which people have written the favors they solicit from the gods. In the midst of the temple is in an open shrine a wooden statue of Buddha who is represented as sitting on his heels and no pious visitor every enter the temple without making with the hand one rub over the face of the idol and rubbing afterwards his own face, and from the continual touch of human hands the face of the idol is so much rubbed off that it has lost its nose, mouth, eyes and part of his chin and front. There are in the temple many splendid carvings on wood representing cocks, storks, dragons. There are some 4 brass "gongs", which widely differ from the Chinese, for they are smaller but much deeper and resemble schüssel; the sound is much like that of a bell; there are besides some drums much like the Chinese drums. There are some stalls with small religious books in the temple, where one can acquire a book for 1 tempo.

Halfway betwixt the large gateway and the temple is another προπύλαιον containing on each side a colossal idol of crimson red. All around the temple are cemeteries, shops, Tea-houses, splendid nursery gardens, theaters, exhibitions of human figures, animals etc perfectly resembling nature, at least 10 shops for shooting with the bow and arrow etc. We went into one of the nursery [129] gardens in which were several tea houses (called teagardens) and took Tea, which was brought and presented with a deep bow by a beautiful "hoory"; we ordered also Tea being given to all our yacoonins who watched us at every step and did not leave us a moment alone. The nursery is full of masterpieces of Japanese horticultural skill in dwarfing trees and would be worth great treasures in Europe.

The apricots we tasted there were almost tasteless.

We went thence to the exhibition of wooden figures in full dress of life and perfect imitation of panto-mime; there was a man riding on a cow, 2 women and a boy with naked feet, a tree with leaves, and an old fellow sitting on a bundle of straw and around

him 13 rats; he was looking like a devil; a Daimio with wife and child; again 2 women, 2 dogs with small tails, 2 chickens a snake, several men, a man mounted on a dragon, another on horseback, a goat and children, a boar etc and finally a large scene, 5 men with bows & arrows in quivers many women in full dress, a monkey riding on a boar, a hare etc; all excellent.

We went thence to one of the shops to shoot with the bow, but either the bows were too weak or we had no idea of arquebuzing for we could not bring the arrows even near the aim (dise). We were surrounded by a multitude of people stimulated by curiosity to look at us.

We returned at a furious rate of speed so that I was in constant danger, because I rode a powerful but weak legged horse which stumbled continuously so that I had to hold him stiff with 2 hands in order to prevent him from falling. [130] We passed some immense merchant-tailors' shops in which a great many men and women were sitting on their heels and sowing on the matted floor; here and there we saw some pieces of manufactured goods lying in piles but on the whole we discovered no goods in proportion to the vastness of the shops. There are lots of dogs in the streets, but, wonderful to relate, they are not afraid of being trodden to death and one must always make a detour to avoid killing them, because they remain lying motionless before the horse's feet.

Everywhere reigns the greatest order and property and one sees nothing that could offend the senses.

Mr. Portman my host, is one of the most amiable and nicest men it has ever been my good fortune to meet, and he does everything in his power to render the stay agreeable to his guests, whose number has now increased to 4 by the arrival of Mr. Whitfield.

#### Yeddo 27 June.

I got up this morning at 4 ½ and after having taken my bath I went to the horse stable and stirred up the "betto" to get ready the shoe which my horse had lost and by spending an itziboo I encouraged him and a police constable to use speed. I went 4 times for this purpose to the stable and each time I was accompanied by at least 2 yacoonins and 1 ometzky who observed attentively what I did. At last by 9 ¼ a.m. the shoe was ready and fixed and at 9 ½ we started (I'm writing this at 7 ½ in the evening. I have difficulty seeing though it is the time when the days are longest). We passed first through a number of streets and public places bordered by the Daimios palaces; passed also the Tycoons' [131] cemetery which is on an elevated plateau covered with a splendid park and surrounded by a large moat and a high wall. A monument in the shape of a pagoda erected near the border of the plateau or park and visible from without gives variety to the scene which is grand and noble in the extreme. So on afterwards we passed the Tycoon's palace, or rather the large park in which his palace is situated and which is surrounded by a huge moat and a high earthen rampart topped by a wall with a wooden railing. It is said that in these islets you still have to pass 2 moats and 2 large ramparts and walls before reaching the palace of the Taicoon. Along the **shining** path we met several processions of Daimios or members of daughters or sons of Daimios carried in black lacquered norimons and preceded and followed by a large number of servants armed with 2 sabres on foot and on horseback — all wearing lacquered and gilded bamboo hats and light blue tunics with the master's name printed in large letters on the back; they wore narrow dark-coloured trousers, blue stockings and sandals; their saddles — like all Japanese saddles — were made of wood and the stirrups were made of very heavy pieces of wood ingeniously worked into the shape of huge lacquered hooks on

which they put the soles of their feet so that they could never be embarrassed in the event of an accident behind the armed people — who looked good and made up an imposing entourage — always came 10 or 12 workers carrying 2 by 2 pieces of luggage covered in black oiled paper.

[132] From the northern end of the Tycoon's palace I had a superb view of Yeddo, whose blue-tiled houses, surrounded by gardens and here and there by small wooden watchtowers, gave it a truly fairytale appearance. From there, the route descended to the lower part of the town, through the most commercial district; the streets were crowded with people, so that we had to proceed at a snail's pace to avoid causing any misfortune; I was thus able to observe at my leisure the beautiful shops selling lacquered objects, carvings, and bronze; the shops selling pictures, books, and papers; the countless gargoytes, etc. We then passed through the neighbourhood of the official quarter, consisting of an immense number of daimios' palaces, each of which occupied an area of 1000 to 2000 feet square. Among these palaces stands out that of the Daímio of Kanga, Maida Kaga no Kami, who has an annual income of 1,202,700 kokous of rice or £769,728 — we passed through this district in a hurry and finally arrived in a consisting of country houses, each with a fine nursery of trees and plants of all kinds. The road was lined with hedges. After 1h. 20 minutes we arrived at Dangozaca, a large nursery on the slope of a hill with a beautiful granite stone staircase and many imitations of rocks; there is a huge mass of dwarf trees of all kinds artfully raised in pots and made dwarf by tying. There are also large umbrella-shaped pines 20 feet in diameter and 4 to 5 feet tall; they are raised in this shape with the help of bamboo poles attached to the branches. In a little house on the hill plants and especially flowers are raised in pots filled according to the [133] nature of plants — sand, yellow or black earth or aquatic grass of various species. I saw a pine tree that was shaped like a frog and had 12 leaves. The part of Yeddo that can be seen from Dangasaca consists only of country houses, gardens and parks and looks like several large villages in a vast forest.

There I saw an orange tree in a flowerpot, the stem of which had been given a thickness of 5 inches by continuously cutting the branches; the whole tree was barely 2 feet high. We continued on our way through magnificent gardens and parks to Ogé, a town famous for its Tea Gardens on the banks of a river that forms a beautiful waterfall. On the other side of this river rises a hill 100 feet high with a magnificent and vast park with gigantic trees! A granite staircase leads up to a beautiful temple in the middle of the park, adorned with framed paintings of birds and courtesans who have distinguished themselves by their piety and the bequests they have made to the temple. The temple also features beautiful wood carvings of animals and trees. The sanctuary consists of 2 rooms decorated with many bronze and lacquered wood vases; there are, among others, 4 bronze lanterns 6 feet high in the form of fantastic towers of admirable workmanship. In front of the door there is a large bronze drum and a *προπύλαιον* containing 2 red idols of colossal size.

[134] Beautiful avenues intersect the park. Going down the hill I entered a nursery of dwarf trees and Camalias and there I found a small house a few feet high serving as a sanctuary or small temple but containing nothing but 2 bad paintings representing 2 dogs watching over a fire. This garden seems to be situated at the far end of the vast town because all you can see from there on the plain are rice fields. Still accompanied by the indefatigable yacoonins or mounted police officers, 5 of whom I had with me this morning, I entered a teahouse where we had already ordered dinner on the way up to the park. There are a good number of tea gardens there, all 2 stories high and resplendent with cleanliness;

the polished floors are covered with magnificent mats edged with hardened silk there is no furniture everyone sits on their heels and invariably has in front of them a small lacquered wooden box containing a small bronze stove filled with ashes and burning coals for lighting the pipe; large numbers of young girls of dazzling beauty and dressed coquettishly in long tight dresses fastened by belts so that the lower part of the dress is the opposite extreme of the crinoline and is so tight that the women can hardly walk; They go barefoot and wear sandals; their hair is always a true masterpiece of the wigmaker's art — these young girls continually carry on lacquered trays small porcelain cups half-filled with tea without milk or sugar, which they present to the guests. Beside [135] each tea-house there is a small garden of flowers and trees made dwarf by art. Each tea-house has beautiful open pavilions on the very edge of the river; on the other side is the park of colossal trees interspersed with bamboo. The kitchen is at the opposite end of the house to the street, from which it is separated by a wooden balustrade; in front of the balustrade is the fireplace, which is only 2 feet wide but 10 feet long; it has large holes filled with coals on which the pots are placed. We were taken to one of the pavilions on the banks of the river and as I am not in a position to sit Japanese-style I ate my dinner horizontally on the mats; I was served hard-boiled eggs, rice, fish prepared with a very appetising sauce, a kind of lobster cake and cold saki which I drank with water because I was terribly thirsty. The yacoonins had rice, preserved fish and at least 6 teapots full of hot saki. They brought me the bill and asked for 6 Itzibous in total; I thought it was too much and only paid 5½.

My yacoonins, who had initially refused to go to Asaxa or Asakusa or the temple of Quanonas, consented after making copious libations of Saki, and we almost always covered at a fast trot [136] the great distance (at least 10 miles) which separated us from Asaxa; We passed a school where about sixty little boys were busy tracing Chinese characters with a pineu on paper because they are taught this script before they switch to Japanese. Around 4 p.m. we arrived at the large outer gate of the temple, from where a long, beautiful avenue leads to the inner gate and the temple; on both sides there are a huge number of shops forming a large bazar, selling mainly toys, idols, women's ornaments and especially hair-pins with hollow, ball-shaped glass heads containing water in which are small pieces of gold-plated metal, or coloured liquids. This avenue was filled with women, children, idlers, buyers, sellers etc. We went down to the side of the temple, and the cemetery we had gone down to yesterday was before us; a yacoonin stayed with the horses, and the others accompanied me; wherever we went there was a crowd of more than 100 curious onlookers around us. The stork's nest is an ornament for the temple. I entered the latter; in the middle of the large sanctuary on a kind of lacquered chobootra is the altar [137] of black lacquered wood and on the altar a "shrine" in the shape of a house, at each corner of which is a gilded idol 2 feet high; the walls and roof of this house are richly gilded; in front of it are gilded bronze Lotus flowers 3 feet high; to the right and left of the "shrines" each with a score of female idols. In the sanctuary were a number of shaven-headed priests and sword-wielding acolytes with Japanese hairstyles. Both the priests and their religious ceremonies, their burning of incense, their God altars, their images, their celibacy, their divine service in a dead language unknown to the people, all resemble Catholicism so closely that either the Catholics must have borrowed their rites from the Buddhists at the beginning of Christianity, or the Buddhists copied their rites from the Catholics at a later date. In the temple, offerings of all kinds can be seen, including bamboo string, paper rags, etc. attached to the poles of the railings. The wooden idol whose face and hands are rubbed,

rubbing the same parts afterwards — but always after having first thrown some Cash into the box in front of him — today wore a white woollen collar and over it a collar [138] of red fabric; the yacoonins told me that this idol — which I believe represents Budha — is called Mosang. Among the lanterns there are several which may be 20 to 22 feet high and 10 wide. Many portraits of famous courtesans hang there in their honour. Social evil is a national institution in Japan, and so it too has its honours’.

The ceiling is covered with paintings of women flying through the air. People kneel and pray here, placing their flat hands together. In front of each of the 3 parts of the great sanctuary, as well as in front of each of the many deities in the temple’s vast hall, there is a box with a horizontal balustrade into which Cash is thrown before praying.

We left the temple, which has a tiled roof, and went into a shop to see the “top spinning”; the man tied a string to a spinning top, threw it into the air, caught it on his hand, took it from the pipe, threw it on the ground, picked it up again with the pipe, then made it run back and forth across his back, picking it up again with his hand; He then threw a spinning top which turned into a large lantern; from another spinning top came 5 cups as it spun. The man didn’t want to show anything more and demanded 1 Itz; I only paid him ¼. We went to another house where arrows 1 foot long were thrown and blown through long bamboo pipes.

[139] We then visited another shop where they fired 8-foot harquebuses, and I saw how uncertain and inferior this shot is to that of the rifle. In another shop, we practised shooting by throwing at paper objects placed on small crates. The mistress of this singular shooting house was apparently not afraid of projectiles and was sitting in front of the boxes. I then wanted to enter a small theatre next door, but the yacoonins tried to stop me in any way they could, among other things whispering to me that there were lonins<sup>129</sup> in the theatre who were going to kill me. I nevertheless went in by paying a ½ Itz.; it was a bad one-storey theatre, the spectators’ benches 3½ feet wide are parallel with the stage so the representation was inferior to that of Yokohama; the audience was of the lowest class and we did not eat as in Yokohama and China. I again visited the sacred horses, whose stable is decorated with numerous paintings with ex votos in Chinese characters; in front of the stable is a seller of baked beans; the devotees buy them for 2 or 4 Cash of irons, 100 of which make 1 tempo, and give them to the horses. They also put offerings of beans in small bowls in front of the lacquered wooden horse.

From there I went straight back to the Senfkudji temple at the American embassy house.

[140] Senfkudji means ‘eternal bliss’. The watchword this evening was; question: “Tare” answer “Tai”. The chief officer of the 300 yacoonins stationed at the temple came this evening to Mr Portman to complain that I had deducted ½ Itz from the teahouse; that I had given the theatre ½ Itz instead of 1 Itz and finally that I had paid ¼ Itz to the spinning top man instead of 1 Itz; Certainly I had made these deductions because I saw that I was being cheated, but there was nothing I could do I had to return the difference to the yacoonin, who took it upon himself to distribute it to those entitled.

↔ people also complained that I had hit one of the yacoonins, but I don’t remember anything about it. They count it as a terrible offence if you even touch them with the whip, even if only by accident↔

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129 A rōnin (浪人) in feudal Japan (1185–1868) can be translated as a “drifter”, usually referring to a samurai without a master.

Yeddo 28 June.

The ringing of the bell this morning summoned — as always - the priests of our temple at 4¾ to sing the morning mass. A senior preacher in a long (fire-red) purple robe officiated before the great altar of God, on which many candles were lit; he burned incense and performed various ceremonies by beating with a small hammer from time to time on a small bell; the other priests sang. I left this morning at 7½ o'clock with 6 yacoonins, one of whom left me later. Every Japanese person takes a bath and has his or her hair “shampooed” (washed) and straightened by a wigmaker, and this morning I met a huge number of them who were going through this treatment in the street. The dogs here are very phlegmatic; they lie still in the street and do not move when they see the horse coming towards them, so that you always have to make detours to avoid them [141]. I went directly to the temple of Scangava Hatsiman, going through the part of the town I had not yet seen, but which was hardly different from what I had seen up to then in Yeddo. We almost always passed in the vicinity of the port through streets lined with the immense buildings of the Daímios; we then passed through several large commercial districts and crossed the long wooden bridge, which may be 1200 feet long and which crosses the river very close to the port.

In 1¾ h we arrived at the temple of Scangava Hatsiman, which is one of the most beautiful in Yeddo. We entered by the great gate, whence a broad path paved with granite blocks leads directly through the vast courtyard to the temple, passing various προπύλαια of granite in the form of gallows. The temple is made of wood and stands on a kind of stone chobootra; on the right and left in front of the building there is a granite lion and a magnificent granite lantern with paper windows; these lanterns are 7 feet high and are placed on granite pedestals 6 feet high. A few steps further on there are 2 bronze lanterns 8 feet high on granite pedestals 2 feet high; they are decorated with sculptures of dragons and inscriptions. On the right there is a bell 6 feet high that is rung by a beam suspended horizontally by [142] ropes. Immediately in front of the temple are 2 large iron vats, each with 3 iron buckets on top, and 2 large wooden vats, 5 feet high and 6 feet wide, filled with water, each with 15 buckets on top. The temple is 1 storey high and adorned with magnificent wooden sculptures; the walls and ceiling are painted with storks and monster birds. The sanctuary consists of 3 rooms; in the one on the left there is a black female deity with 4 hands, an altar with lacquered bowls and 2 bronze lanterns; in the one on the right another black deity with a sword on either side; small idols, 2 bronze lanterns, an altar and lacquered bowls. In the middle sanctuary there is a large hall with a lacquered floor; the walls are gilded and decorated with beautiful landscapes; at the back there are 2 large gilded idols and 2 gilded lions; 2 altars with silver bowls and vases, gilded lotus flowers and a large round mirror; in front of the sanctuary there is a large box 18 feet long and 4 feet wide with a balustrade as a lid through which the priests throw Cash. A huge crowd followed me into the temple.

Behind the temple on the crest of the trunk of a tree is a stork's nest; the 2 owners and their numerous offspring could be seen there.

From there we went to the temple of [143] Sakee-Benten, a small unpainted temple.

In the sanctuary there are 4 bronze lanterns and a good number of idols. To the right of this temple is on a round pedestal 3½ feet high a daíboots or idol of a man in bronze 10 feet high in a seated position; the ears are 18 inches long and are not in proportion to the body. Next to the temple on the very shore of the sea there is a tea house and we took this liquid in a small pavilion, from where we enjoyed a superb view of the sea and the neighbouring

gardens filled with trees (pines) all the branches of which had been driven horizontally. In this teahouse there was even a telescope of Japanese manufacture, placed in a long wooden box from which it could not be removed; it was adjusted once and for all but I could see better with my unarmed eye than with this machine. I returned by another route and stopped at a vast silk cloth shop in which there were more than 60 men and women on duty; they were all seated here and there in the immense bazaar on mats next to piles of cloth. Goods were not in cupboards or on shelves as in China, but scattered in small heaps on the floor or in paper boxes [144] on the upper floor. I was shown a good many pieces of red crepe, but as I could not make myself understood there was no way of haggling.

#### Yokohama 28 June.

After a hearty breakfast I took leave of my noble host the chargé d'affaires Mr. Portman and I set off for Yokohama at 3 p.m. in the Company of 5 yacoonins; a coolie carried my belongings. Although my pony had already travelled about twenty miles in the morning we almost always went at a great trot as far as Yokohama, the distance of which is 20 miles from Yeddo, and although we stopped for 1 hour on the way we arrived at 6¼ h. here. The yacoonins left me at Customs shouting "sainara".

The master of the stable from which I took the pony is from Jamaica and is called Clark; he was first a carpenter, then a sailor, then a butler, then a baker and is now a horse-renter to become a baker again in a few days.

#### Yokohama 29 June.

Today I saw an automatic archer in a booth who, like the women and 1 boy standing next to him, was set in motion by clockwork. The figures stand on a 2 ft 16 inch high lacquered wooden box; the archer moves with great grace, turns, [145] takes an arrow, places it on the bow, draws and shoots 4 arrows in succession at a target 6 feet away.

The word typhoon comes from the Chinese tai (big and fierce) and phoon (wind).

The stork is greatly revered here as an emblem of good fortune and long life, and all birds are held in awe. Killing one of the wild geese or ducks is punishable by death, thus they fearlessly swim around in flocks in the Yeddo moat, making it difficult to hunt them down.

In Japan, everything is in duplicate and never does a servant of the government go out without an Ometzky (literally an inspecting eye or spy).

The absence of gender in nouns and personal pronouns only to express the difference between the masculine and the feminine seems to strangely come into practice in public baths for both genders and in everyday life. But whether such a contrast of all our views on decency has such consequences as would inevitably be brought about by such habits in Europe, I do not believe. It is difficult to express an opinion about the morality of one person in relation to the customs of another. Arab women veil their faces and show their breasts, [146] the Chinese show their faces and paint them to be admired, but cover their necks carefully up to the chin, while they certainly regard the costume of the European lady and her dancing with men as the greatest deviations from all rules of decency.

Pork and tough chicken and rice and eggs, except for milk (milk and butter are unknown luxuries here), can be tolerated for a while even under the barbaric preparation of Japanese and Chinese cooks — twins in capacity and instinct, but in the long run it is boring.

Skin diseases here come from eating raw fish and pickles.

Nothing is stranger than the Bettos with the narrowest belts, their whole bodies covered with marvellous blue dragons, lions, tigers and figures of men and women tattooed into their skin with great artistry; scantily clad but decently painted, as Julius Caesar says of the inhabitants of Great Britain<sup>130</sup>.

If the Japanese wants to blow his nose, he produces a piece of paper and blows in it, and when he has company he folds it up carefully and puts it in his pocket or gives it to the servant to throw away, and he certainly thinks this is more decent than carrying our fashionable handkerchiefs with him for days on end.

Where there is no sense of indecency [147] and no consciousness of carnal act, often there is not, or at least can be, an equal absence of sinful or vicious feelings. Fathers, brothers, and men folk — all approve of it and from childhood it becomes a habit that saves people from shame and self-trouble.

The woman here worships the man as her lord and master despite the marital covenant and serves him as a slave like Sarah in the tent<sup>131</sup>.

Japan is the land of paradoxes and opposites. Except that here one does not walk upside down Everything is in opposite; writing from top to bottom and left to right; the locks always close from left to right; old people fly kites and spin humming tops; you mount a horse on the right; the horses stand with their heads where we have tails; the bells on horses are behind instead of in front; ladies blacken the teeth instead of keeping them white and their anti-crinoline tendencies go so far that they seriously impair not only the particular grace of their movement but also all locomotion, the lower part of the body is girded so tightly with the clothes.

The female sex is the conservation of the state, for a woman may well exercise revenge, but world history provides no example of a conspiracy of women [148] or a mixed society of women and men to exercise scenes of violence and political convulsion.

Long experience and deep insight into human nature must have given the jealous rulers of Japan full assurance of this, and they have thus given free rein in the public baths to the popular voice, as it were, a safety-valve without any danger, and if so they have made a discovery from which the European nations may profit by such modifications in dress as our more refined habits may dictate.

Here in Japan is in outward form feudalism without chivalry — a Venetian oligarchy of nobility which makes even the double monarchical power a shadow, where the feudal lord is everything and the labouring class nothing at all. Yet we see peace, abundance, contentment and a country cultivated with much more perfection than any country in Europe. The laws are draconically strict and are executed in the most prompt and direct manner without the aid of advocates.

Paper here is obtained exclusively from tree bark and is thicker and better than anything in Europe. The same bark is used to make [149] various imitations of leather. In China, paper is almost exclusively made from Bambou.

There is not much ebb and flow in the lives of the Japanese, and no rapid current ever takes them to new shores or experiences. The peasant and the king, the fisherman and the philosopher can be equally satisfied with their lot but not equally happy, if it is true that

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130 In *De bello Gallico* Book 5 chapter 14, Caesar wrote: "All the Britons dye themselves with woad, which produces a blue colour, and makes their appearance in battle more terrible."

131 Referring to Genesis 18:9.

happiness consists of the multiplicity of pleasant impressions or the vividness and intensity of a conscious sense of being and enjoyment.

The soil everywhere is black garden soil, probably the detritus (scoria) of burnt rocks, made fertile over centuries by the liquid fertiliser from cities. But despite the rich soil and careful cultivation, there is a sad lack of flavour and delicacy in everything the earth produces, except rice, which is excellent and the best in the world.

Norimons are the big sedan-chairs; Congos the small ones. Time is not considered an expensive commodity here and therefore whatever is to happen here, be it a trip, a purchase or the conclusion of a business deal, is terribly tedious. There is no way the present generation can ever hope to see express trains in this country. [150] I was particularly amused on the journey to and from Yeddo by companies of wandering musicians who try to make up for the lack of music and melody with noise and discord — as big professors often do.

Chimneys are unknown here and their existence impossible due to the constant earthquakes.

I was very pleased with my short stay in Yeddo, not caring that I was walking on volcanic ashes both literally and metaphorically. My Yacoonins had to accompany me — without expecting any gratification — in the perpetual rain, but they submitted to their fate with a stoic philosophy and resignation that takes half the bitterness out of the saddest lot.

Of all the agricultural occupations, rice cultivation is the least enviable; with their backs bent almost to their knees in a foetid field of mud, men and women pull out young rice plants, tie them into small bundles to fill their baskets and plant them in a less wet field using no other instruments than their hands.

Oh sancta simplicitas I cried out involuntarily as I rode past the bathhouses opening onto the street and saw naked women and men gazing at me with curiosity, oh holy simplicity, [151] who felt no fear of a world of criticism, censored by no arbitrary code, conventional peculiarities and no shame for absence of covering. They were washed and clean, and with this awareness alone that they had fulfilled a duty they apparently saw no reason why all the world should not know.

It is a rule to suppose that the expensiveness or cheapness of subsistence in a country may be calculated by the smallness of the smallest circulating coin, and if so, then subsistence in Japan must be extremely cheap, as a Japanese iron Cash is only  $\frac{1}{24}$  Kopeck; and this Cash is not of nominal value but a real iron coin.

I would have liked it even better in Japan if everyone who came here hadn't spoken of it with such enthusiasm; but, as Napoleon said: other people's enthusiasm cools down mine. Moreover, it is certain that the impressions which natural beauties make on us are always very much modified by the mood in which we find ourselves. The state of health and the more or less agreeable company — everything more or less contributes to clouding or to cancelling the circle of air through which we look at everything. Those who travel for health and pleasure would do well to take something of both from home. In any case, it seems to be ordained by the wisdom of Providence that pleasure is as difficult to attain as when one makes its attainment the foremost or sole object of one's endeavours.

It seems to the traveller in Japan as if the great barrier between vice and virtue had been shattered, and in vain [152] does he conjecture as to the influence which such social habits (customs) may exert in the internal life of the nation. Polygamy and slavery have existed in the Orient from the time of the Patriarchs until now, but are apparently not accompanied by the consequences that might have been expected. What is the real result of institutions

that allow parents to sell their young children to whorehouses so that they can be brought up there and, when they reach maturity, give up the trade to return to domestic life after years of being a whore — this is a question that can only be answered if one knows the life of the Japanese most intimately; foreigners are so far prevented from achieving this due to unfamiliarity of the language.

The performances in Japanese theatres are generally good, but the curtain always falls much too late when the Japanese spectators were prone to being offended by vulgarities. They are willing to be lenient and show great consideration for the difference in national character and application as well as for the hard-to-define boundary. The conventional business that appear innocent in one country is considered highly immoral and indecent in another, I cannot understand how any purity and sublimity can arise from the life of a people where not only both sexes of all ages attend the same public bathhouses together, but also where young and old ladies as spectators take great pleasure in the utmost indecent theatre plays.

I did not think it worth the trouble to visit many of the smaller temples in Yeddo, [153] for after seeing a few it is just as if one wanted to look at a lot of Negroes successively, for only familiar acquaintance, which is never preferable, makes it possible to find any difference between them.

Neither China nor Japan has the slightest concept of harmony or melody. The cat music both nations make when they play what they call music is beyond all and any description. Yet despite this, music is an art for them and there are professional teachers who study the craft with the same attention and diligence as in Europe. I had been told so much of the dangers that threaten the stranger in Yeddo; but I thought of Shakespeare's words:

Cowards die many times before their death,  
The valiant never taste of death but once<sup>132</sup>.

Japan is ruled on a feudal basis by 2 hereditary monarchs, one of whom is the Micado, by divine right; the other, the Tycoon, through usurpation supported by force, fashioned himself into a Shah<sup>133</sup> and controls partly through traditional respect for ancient customs and laws and partly, to a greater degree, by the hereditary Daimios, who profess nominal subordination but uphold actual antagonism. The whole country is divided into larger and smaller estates, over which feudal princes rule absolutely, although they are ostensibly the subjects of a monarch and subject to the laws of the state, [154] but resist the authority of the Tycoon and the Micado and limit it as the opportunity presents itself or as their interests and passions dictate. There is therefore a dual system of monarchs, each with his particular court, his high dignitaries and nobles; then a class of nominal feudal lords who are bona fide rulers of the land individually (in detail) under a feudal system. Threaded and twined around each individual member of this triple dominion of 2 monarchs of their courts of high dignitaries, and a class of sovereigns each of whom has a small and semi-permitted independent sovereignty, is laid, like a spell, an artfully woven web of espionage, which seeks to control those who cannot be subdued by open force through treachery and slyness, and to bring all under a government system.

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132 From Julius Caesar, Act 2, Scene 2.

133 King of Kings.

Here, as once upon a time in Europe, the majority of the serving population are *adscripti glebae*<sup>134</sup>. In addition, the fact that a feudal system is itself of a repressive tendency by limiting and curtailing the exercise of all free energies, a government founded on secret and confessed espionage, and relying on delation as its chief instrument, reinforces distrust among the people, undermines all confidence among each and every man, and makes truth and respectability equally impossible in the mass subjected to such influences. All lies decivilize. It is not wonderful if lying has become more than a bad habit among the Japanese, for it is an institution [155] and part of the necessary machinery of their government system and administration. In every nation there are people who lie; some out of habit, others vanity, others to promote their interests, but such a total lack of truth as here is probably nowhere to be found in the world.

Among the discouraging ‘agencies’ which work to prevent the realisation of all sanguine hopes of progress and improvement are, firstly, the feudal system; secondly, the very artificial and unhealthy government system based on espionage inevitably fostering distrust and encouraging lies. The rulers have enough sense to realise that intellectual and moral enlightenment of the people must inevitably lead to fundamental changes, the first of which would be the destruction of their jealous, restrictive and feudal power. Hence the constant hostility with which the more powerful Daimios regard the establishment of foreign relations and the extension of trade, despite the manufacturers’ interest cannot but be promoted by foreign trade.

In a country where the father can sell or hire out his daughter to prostitution for a certain period not only without any penal consequences but with its approval and intervention and without reproach or reprimand from neighbours or under no circumstance with more censure than in Europe if the father gives his daughter into service instead of keeping her at home — there can be [156] no sound moral feeling.

The Japanese can only marry one wife but can keep as many concubines as he wishes; the children of the latter, however, do not inherit with the lawful heirs. For the general development and improvement of the human faculties, freedom of thought and individual action are indispensable, and it would be difficult to devise a system which would suppress more freedom of thought, word and deed than that of the Japanese government.

The Japanese have intellectual education to a not inconsiderable degree, and there is more general education here than in most European nations. The frequency of suicide by abdominal cutting (*hara kiru*) in certain cases, as a popular custom with all the protection of the law, is proof that they hold honour dearer than life, and that they are far from the common estimation which regards the preservation of life as the highest good.

The original religion is Sintoo, which still exists today; 1000 or 1500 years ago came the doctrines of Confucius — a moral and dogmatic codex and not a real religion — and finally in the 7th century came the Buddhist religion.

In a country like Japan, the difficulty of judging well and impartially what we know so imperfectly is so great that one should not be surprised if some travellers describe it as a paradise and others as pandemonium.

As far as civilisation is concerned, we must, before deciding what claims an Oriental people can make to be regarded as civilised and [157] to what extent it conforms to the somewhat vague Protean standard of development and progress, first seek to determine

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134 Translated as tenants or serfs bound to the land.

what we mean by civilisation. It is necessary to determine the scope and no less the method of enquiry. If, to name and prove what is vital in religion — in religion as the Christians understand it — and thus to stimulate the highest aspirations of the heart and the noblest concepts of the intellect; not only to demolish superstition and instil tolerance — if this is civilisation then the Japanese do not possess it.

Though religion and civilisation are two distinct entities, each with its own particular domain, nevertheless they are so identical to each other (as the Soul and the Body), so much so, that only the lower forms of civilisation can exist as an element of grandeur and progress.

True liberty is that subordination of all will to a universal law of justice which secures to each his own unlimited sphere of action; and equality in the highest sense is the equality of men as free intelligences which achieves such subordination. Well understood, therefore, liberty is not in opposition to the law; the law is never the opposite but an essential condition of liberty.

[158] Although feudalism has not kept the Japanese nation free as we understand freedom, it has nevertheless kept it in indulgence of many blessings which all the ostentatious freedom and civilisation of the Western states of Europe once afforded their people. National prosperity, independence, freedom from war and material progress in crafts — all possession of the Japanese people and the heritage of many generations.

It is said that the artificial communication resources and the size and value of private and public buildings, exclusive fortifications and other military structures provide a reliable criterion of the state of civilisation in a foreign country.

The Japanese have a passion for pictures and paintings, and especially for those of men and animals, and those of the former in their daily life and activities are on many occasions too faithfully represented to be always overly delicate and fine. Of course, where the customs and habits of the nation everywhere present to the eye quasi-naked or nude figures in the streets and houses without any consciousness of insensitivity because of such lack of clothing, the painter of folk habits and customs necessarily produces what he continually sees and in attitudes they correspond little to European 'notions'.

Japanese civilisation is a material civilisation of a high order, in which all industrial [159] crafts are brought to as high a degree of perfection as can be attained without the aid of steam power and machinery. An almost unlimited free disposition of cheap labour and material apparently replacing many counterbalancing advantages. Their intellectual and moral pretensions, however, compared to what has been achieved in the more civilised nations of the West during the last three centuries, must be considered very low; while their ability to acquire a higher and better civilisation than that hitherto attained must be classified above that of any other nation of the East, and even above that of the Chinese.

From all I saw of religion in Japan, I became convinced that religion does not enter into the life of the people and that all the higher and civilised classes of society in Japan are more or less sceptical and indifferent. The peculiar manner in which their religious ceremonies and temples are amalgamated with and serve popular entertainments is one of the evidences on which my conviction is founded. Theatrical comedies are performed in the temple gardens, which also contain many galleries for archery practice, bazaars, tea-houses, pleasure gardens, humming-top exhibitions, and exhibitions of life-size figures, like Madame Tussaud in Baker Street, London. Such a *mélange* can hardly be compatible with reverent feelings or genuine religious convictions.

[160] Here is an abundance of silver and copper coins that facilitate trade and I cannot understand how, without national coinage other than Cash, trade can flourish in China, for money is the exalted and driving force of trade and in my view trade can only flourish after the circulation of money facilitates, accelerates and, in the long run, secures the multitude of the various channels of exchange.

The feudal classes in Japan see the progress of friendly relations and the development of trade as corrosion of their privileges and subversion of their power. They see that we only bring goods for sale, the purchase of which, in their opinion, makes the people poor, but also new religions, new ideas of social order, freedom, political justice, new customs and habits, all of which have a devastating effect on the existing ones and are hostile to them, the feudal lords, and their form of government.

If the most barbarous and least advanced nations in intellectual education and refinement have but few wants and desires, the desire to satisfy them is all the more imperious and vehement in exact proportion to the small number of them. Desires, on the contrary, multiply with education and civilisation; they flourish from which they sprout and feed, and are therefore best friends of commerce. But numerous as they are — and their name is a legion — they are more or less artificial in their origin, and are only built into necessities in a very conventional way.

[161]

Among the 24 more or less independent Daimios, 20 have an annual income of £28,000 or more from their estates. The richest of these are:

The prince lord of Kanga-Maida Kaga-no-Kami	£769.728 — 1202,700 Kokous Rice
The prince lord of Satsouma-Matsudaira Satsouma-no-Kami	£486.912 — 760.800 Kokous Rice
The prince lord of Owari-Tokungawa Owari Dono	£402.880 — 629500 Kokous Rice
The prince lord of Moutsen or Xendai-Matsudaira Moutsen-no-Kami, or Xendai	£400640 — 626000 Kokous

This is calculated according to the public lists and the Kokou rice at 13/10<sup>d</sup>.

# Supplementary Materials

## Incoming Schliemann Correspondence

(Box 60) [52(a)-(b)]

St Petersburg 7/19 April 1865

Werter Herr Schliemann!

Ich schrieb Ihnen zuletzt unterm 4/16ten März & habe seitdem keine Ihrer geschätzten Briefe erhalten, auch waren in der letzten Zeit keine Nachrichten von Ihnen bei Ihrer von Fehleisen eingegangen, bei dem ich mich stets nach Ihnen erkundige, so oft ich ihn besuche– Hoffentlich befinden Sie sich im besten Wohlsein & steuern gegenwärtig? vielleicht nach Cuba, wohin Sie, nach Ihren früheren Äußerungen, zu gehen gedachten. - Wenn Sie nach Havana kommen sollten, so bitte ich Sie recht sehr, meine lieben Freunde, die Herren Ramona Maartsch? zu besuchen, an die ich Aufenthalt geschrieben u Ihnen den besten Empfang vorbereitet habe.- In Havana sind sehr billige Güterpreise u Maartsch? unter Aussicht No 20 zu \$ 8 u selbst etwas ...kaufen zu können, in welchem Falle ich den Artikel Ihrer Aufmerksamkeit empfehle, da er zu jenem Satz sich sicher auf Ce 6¼ durch 10 ms Zeit anlaufen würde, indem unser Platz jetzt fast ganz entblößt von ...gürten und sonstigen Kolonialgütern ist.- zu 7½\$ habe einige Anders aus dem Hr Maartsch eingesandt. -Ante Pera Juden? sind hier zuletzt zu 6¼ RS 10 ms ...in alten Waren vom Jahr 1863, ... No 18/20 zum selben Preis u...zu 7 RS, alles 1863 ziger-Importation des ...Jahre, keine Güter ...angebracht wurden.-

Bei ich eures festes ein Briefe ...bei keinen... setze ein gedtelich um diese Tahrnsätze, letzte mit 8¼ als für Malaga u ähnliche Sekten; für Galliserli 8.85 bis 9 ms 6ms gut bezahlt. In ... ist seit meinen letzten nicht entgegen, da auch am Platze der Vorrat sehr beschränkt ist u ...meine Waaren erachtet. -Mein Halt über fast auch die jüngst ...Preise u glaube ich, daß solche sich auch fernerhin behaupten werden.

Ogleich die Baumwolle-spinnereien jetzt habt nur keinen Vorrat an Saale haben, so mir denen nichts bestellt, weil man noch niedrigere Preise ..., solche sehre nach der Einnahme Hrr Richmond auf 13d für Amerikanische, auch 12 ½ für Egyptische u auf 9 für ... zurück gegangen wären. - Hoffentlich macht sich nun der...Bürgerkrieg in America seinem baldigen Ende, dadurch die Artikelpreise auf ihren vorigen... zurückkommen u sich dann insgesamt alle Geschäfts... bessern dürften.-

Sonst habe ich Ihnen von hieraus nichts von weiterem Interesse zu melden & sind auch glücklicherweise keine weiteren ... heraus vorgekommen.

Im Ausland, namentlich aber in England, finden bedeutende Suspensionen statt, in Folge der Unruhen in der Baumwolle-branche, die mahlen anderer froh.... melden ihrer diesen der Hand von Rob. Preha... für ist eingegangen u liquidiert zum vollen ihrer Rob. Preha? wird Makler! - Man erzählt sich augenblicklich hier, daß Ihr Rechter, der Pilot sich vom Geschäft zurück-gezogen u Herr Oesterreich, der Makler, in seine ... wird; dagegen ...Giscko u Rob Preha als Maklern zusammenarbeiten. -der sind aber nur Berichte, für die ich nicht bürgen will-

[Eng]

St Petersburg 7/19 April 1865

Dear Mr Schliemann!

I last wrote to you on 4/16 March and have not received any of your valued letters since then, nor have I received any news from you recently from yours, von Fehleisen, whom I always ask about you whenever I visit him. I hope you are in the best of health and are currently heading? perhaps to Cuba, where you were planning to go according to your earlier statements. - If you should come to Havana, I would ask you very much, my dear friends, to visit Mr Ramona Maartsch?, to whom I have written a stay and prepared the best reception for you. - Goods are very cheap in Havana and Maartsch? with the prospect of being able to buy something for yourself, No. 20 at \$8, in which case I recommend the article to your attention, as at that rate it would certainly run to Ce 6¼ by €10 ms, as our place is now almost completely devoid of ... goods and other colonial goods.- I have sent in some other ones from Mr. Maartsch at 7½\$. -Ante Pera Jews? are here at last at 6¼ RS €10 ms ...in old goods from 1863, ... No. 18/20 at the same price and ... at 7 RS, all 1863 imports from the ... year, no goods ...were brought in-

With your firm letter ...with none... I set a price for these rates, the last at 8¼ as for Malaga and similar sects; for Galliserli 8.85 to 9 ms €6ms well paid. In ... has not been contrary to my last, as the stock is very limited in the area and ... my goods. -I am also very pleased with the recent ... prices and I believe that they will continue to hold.

Although the cotton mills have no stock in Saale at the moment, they have not ordered anything from them because they have even lower prices ..., such as after the capture of Mr. Richmond, which would have fallen to 13d for American, 12 ½ for Egyptian and 9 for .... - Hopefully the ... civil war in America will soon come to an end, so that the prices of goods will return to their previous ... and then all business ... will improve.-

Otherwise I have nothing of further interest to report to you from here and fortunately no further ... have come to light.

Abroad, but particularly in England, significant suspensions are taking place as a result of the unrest in the cotton industry, which others are happy about...report this to Rob. Preha... for it has been received and liquidated in full by Rob. Preha? becomes a broker! - The story is going around here at the moment that your right-hand man, the pilot, has retired from the business and Mr. Oesterreich, the broker, is going into his ...; on the other hand ... Gisko and Rob Preha are working together as brokers. - but these are only reports for which I do not want to vouch -

Es sind gestern u heute sehr schlechte Nachrichten aus Nisza über den Zustand unseres Thronfolgers eingetroffen; der ganz, hoffnungslos damit erklären soll– In Folge dessen ist Sr. M.? der Kaiser heute plötzlich nach Nisza abgereist,–

Den Stand Ihrer letzten Briefe u Fonds beleiben Sie aus dem ... Ordurszettel zu er–sehen u indem ich Ihnen fernerhin alles Zutun–. Sehr u hoffen, daß diese Zeilen Sie wiederum im besten Wohlsein erreichen mögen, versichere ich mit bekannter Hochachtung u Freundschaft der ...

Garldomd?

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[53(a)-(b)]

St. Petersburg, 18/30 Mai 1865.

Werter Herr Schliemann!

Seitdem ich zuletzt an Sie unterm 7/19 April schrieb, habe ich gar keine Nachrichten von Ihnen erhalten, auch waren keine Briefe bei Sr.Fehleisen eingegangen, so daß wir den Faden Ihrer Reise...ganz verloren haben. Das russische Sprichwort aber sagt: “keine Nachrichten, gute Nachrichten” – und so hoffe ich denn daß letztere mir bald zukommen & melden werden, daß Sie sich im besten Wohlsein befinden–

Unter Geschäfte hier habe ich Ihnen heute gar keine Verlautbarungen zu melden, da die Notierungen der Warenpreise, welche ich Ihnen zuletzt meldete, dieselben geblieben sind & die erst am 2/14 Mai eröffneten Schiff-Fahrt noch nicht das Leben im Verkehr hervorgebracht hatte. Nur für Export, namentlich für Hopfen u Roggen, war dieser Tage mehr Fragen in Folge des anhaltenden trockenen Wetters im Auslande, jedoch wäre heute damit wieder flauer, weil man Holland u Hamburg nachste Witterung meldete.

Unsere Kurse haben sich während der letzten Zeit recht stabil erhalten u wurden heute man folgt gewechselt: London 31  $\frac{7}{8}$ – $\frac{3}{4}$  Amsterdam 137 $\frac{3}{4}$  - Hamburg 28 $\frac{1}{2}$ ; London 317 $\frac{1}{2}$  a  $\frac{9}{16}$  Paris 333 $\frac{1}{2}$  - 332 $\frac{1}{2}$ .

Die neue Prämien-Arlei? ist fast auf 106 $\frac{1}{4}$ – $\frac{1}{2}$ , der... etwas höher 6-6 $\frac{1}{2}$ ; dagegen können Bank Billete sich von ihrem Fall nicht erholen u bleiben klar auf 93%-. Über die letzten großartigen Ereignisse in Amerika werden Sie hinlänglich durch die Zeitungen unterrichtet sein, doch wollte ich hiermit nur die Bemerkung kundtun, wir trotz dem, daß der Krieg so gut wie beendet ist, die Baumwoll-Reise dennoch nicht so stark gewesen sind, wie man Ursache zu erwarten hatte- Gleich nach der Einnahme von Richmond war der billigste Moment; man konnte damals amerikanische ...zu 13, Egyptische u Panoms fort zu 12 1/2 kaufen, jetzt sind diese torten? wieder auf 14  $\frac{1}{2}$  bei 15 großen -- für unsere ...Hosen? ist länger von Baumwolle ab ... gemacht worden, doch geht man sehr vorsichtig zu Werken–

*Very bad news arrived yesterday and today from Nisza about the condition of our heir to the throne; which is to explain completely, hopelessly - As a result, His Majesty the Emperor suddenly left for Nisza today --*

*You can see the status of your last letters and funds from the ... order sheet and I will do everything I can for you in the future -. I very much hope that these lines will reach you again in the best of health, I assure you with my well-known respect and friendship of the ...*

*Garldomd?*

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[Eng]

*St. Petersburg, 18/30 May 1865.*

*Dear Mr. Schliemann!*

*Since I last wrote to you on 7/19 April, I have received no news from you, nor have any letters been received by Mr. Fehleisen, so we have completely lost track of your journey. But the Russian proverb says: "no news, good news" – and so I hope that the latter will soon reach me and report that you are in the best of health.*

*I have no announcements to report to you today regarding business here, as the quotes for the prices of goods that I last reported to you have remained the same and the shipping that only opened on 2/14 May has not yet brought life to trade. Only for export, especially for hops and rye, has there been more demand these days as a result of the persistent dry weather abroad, although today would be a bit calmer again, as the weather has been reported for Holland and Hamburg.*

*Our rates have remained fairly stable over the last period and today they changed as follows: London 31  $\frac{7}{8}$ – $\frac{3}{4}$  Amsterdam 137 $\frac{3}{4}$  - Hamburg 28 $\frac{1}{2}$ ; London 317 $\frac{1}{2}$  and  $\frac{9}{16}$  Paris 333 $\frac{1}{2}$  - 332 $\frac{1}{2}$ .*

*The new premium rate is almost at 106 $\frac{1}{4}$ – $\frac{1}{2}$ , the... somewhat higher 6–6 $\frac{1}{2}$ ; on the other hand, bank tickets cannot recover from their fall and remain clearly at 93%-. You will have been sufficiently informed about the recent great events in America through the newspapers, but I just wanted to make the observation that, despite the fact that the war is as good as over, the cotton trade has not been as strong as one might have expected. Immediately after the capture of Richmond was the cheapest moment; at that time you could buy American... for 13, Egyptian and panoms for 12 1/2, now they are torrential. again at 14  $\frac{1}{2}$  at 15 large – for our ... trousers? have been made from cotton for a long time, but they are working very carefully -*

*Only some of the new arrivals have not yet been sold; Bengals, however, have the preference and were paid for according to quality from 126 and 132 RS €10 mt. A few ... sales were sold these days at 127 and 135 RS at half ... for good to very average goods.*

Nur ledige der neuen Anfahrt ist bis jetzt noch nicht mal verkauft; Bengals haben indessen den Vorzug u wurden von 126 u 132 RS €10 mt. ge- nach Qualität bezahlt. Eine paar ... Verkäufe wurden dieser Tage zu 127 u 135 RS auf halben ...für gute bis sehr mittlere Ware verkauft.

Unser zu Nisza verstorbener Thronfolger trifft dieser Tage hier ein Schrift wird werden zu dessen Beilegung in der Festungskirche große Vorkehrungen für diese Trauerprozession getroffen. Sonst habe ich Ihnen derzeit nichts von Interesse zu melden & mit dem Wunsche von Ihnen bald erfreuliche Berichte zu erhalten, mehre mit bekannter Ergebenheit der Ihrige

Garldomd?

den 19 Mai diesen Briefe ist bis heute zurückgeblieben u kann ich Ihnen noch mitteilen, daß in der vorigen Nacht bis... .. solch wie großen Sturm aus der See war, dass das Wasser bis zu einer so großen Höhe stieg, wie ich es noch nicht hier gesehen habe. Ganz Petrowsky & Lochta waren ganz unter Wasser, viele Bäume aus der Wurzel gerissen, mehrere Schiffe u Leichter teils zu sinken, teils zertrümmert u lässt sich über andere zu-

gerichteten Schäden noch nicht berichten.- ...

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[142 (a)—(b)]

via Trieste of Overland Mail

St Petersburg 20/1 April 1865

From H. Schliemann

for Adr. ...Trautman & Co

Shanghai

Ich bekenne mich zum...Ihren Geehrten vom 21 g 23 Januar aus Calcutta g vom 4 Febr. aus Singapore und bestätige Ihnen dagegen mein...vom 10 Febr. nach Shanghai, womit ich Ihnen anzeigte, daß ich - damals noch ohne Nachrichten von Ihnen-Ihr ungefähres Guthaben mit £2000 — c

31 5/8 =R15177.87 an ... J. Henry Schröder & Co. 6 in London remittirte.

Mit Ihrem Letzten empfang ich Factura g Calculation über 50 Kisten Indigo und habe von Ihren Instructionen bezüglich deren Landung, Lagerung & Verkauf beste Notiz genommen; einstweilen habe ich Ihren Beischluß an Tutochenko.

ablaufen lassen und von ihm einliegende Antwort für Sie erhalten; aus seinem Schreiben geht ...daßer

dieses Jahr nicht ohnehin den Nischny Jahrmarkt besuchen wird, und da es gewiß nicht in Ihrer ...,

wegen 15 Kisten Indigo allein eine Ambarre in Nischny zu ...

habe ich ihm geantwortet, er solle bis auf meine Ordre weder eine Ambarre... noch irgend fälligen

Ausgaben für Sie machen.... sind gegenwärtig Preise von Bengal von R 130- 1358 ... Pud auf Zeit.

*Our heir to the throne, who died in Nisza, is arriving here these days and great preparations are being made for this funeral procession for his burial in the fortress church. Otherwise I have nothing of interest to report to you at the moment and hope to receive pleasant reports from you soon, more with your well-known devotion, yours,*

*Garldomd?*

*May 19th, this letter has not yet been reported and I can tell you that last night until... ..there was such a big storm from the sea that the water rose to a height I have never seen before. The whole of Petrowsky & Lochta were completely under water, many trees were torn up by their roots, several ships and lighthouses partly sank, partly destroyed and there is no report of any other damage.- ...*

---

[Eng]

*I confess to...your honored from 21 to 23 January from Calcutta g of 4 Feb. from Singapore and on the other hand confirm to you my...from 10 Feb. to Shanghai, by which I indicated to you that I - at*

*that time still without news from you - remitted your approximate balance with £2000 - c 31 5/8 =R15177.87 to ... J. Henry Schröder & Co. 6 in London.*

*With your last I received Factura g Calculation over 50 boxes of Indigo and have taken best note of*

*your instructions regarding their landing, storage & sale;*

*In the meantime I have let your order to Tutochenko.*

*and received from him a reply for you; from his letter it is clear ...that he will not visit the Nizhny*

*Jahrmarkt this year anyway and since it is certainly not in your ..., because of 15 crates of Indigo alone an Ambarre in Nizhny to ...*

*I have answered him that he should neither make an embargo... nor any due expenses for you until my*

*order... are at present prices of Bengal from R 130- 1358 ...shop for time. As soon as the goods are*

Sobald die Waaren find ist, werde ich ... beim Verkaufe...jedenfalls sehen, Alles find zu platzieren?,

wenn dies ebenso vorteilhaft als in Moskau geschehen kann.

Am 15 März sind für Sie... eingegangen und Ihnen creditint. gegen Wechsel mit Blanco von J. Loderi

Co.

R6000. — La. S. Rastenaageff

. 10000— “ Tarerva? Manufaktur

. 1999.48 “ G.N. Barifo?

.10000— “ T. N. Glasoff ...

R27999.48

Langsichtiges Papier wird gegenwärtig zu 5 ½–6%0 Discanto offerirt, während Sie mir 6/2— 7%0

limitiren, um indeßen Ihr baares? Capital nicht,

unfähig? zulassen, werde ich, sobald mir passendes Peima? Papier offerirt, best möglichst für Sie

openieren, vermittiren wonach...keinesfalls

Am Fsse dieses verzeichne? ich Ihnen unsere Course z Begleite Ihnen einliegend Copie meines

Letzten, einen Beischluß von Ihrer Frau... sowie den von...

Meine Briefe werde ich bis auch Weiteres nach Shanghai adressieren und in Erwartung...

günstigen Nachrichten zeichne ich

Hochachtungsvoll

*[omitted calculation tables]*

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[173(a)-(b)]

Werter Herr Schliemann

Die Reifen sind fertig Sie können also..., wenn es Ihnen conveniert - aber eilen sich nicht - ich habe

brauchen Sie auch noch verschiedene Sachen mit demselben ... zu ver- senden - ... Sie deshalb ganz

ruhig-

der M.S. Marshall habe ich diesen Morgen gesehen: es ist Antwort da, zwar, so mit...

der Chargé d'

Affairs sonst er habe zu viel zu tun für die Moul? - Nach der Mail werde er wahrscheinlich eine Einladung erlassen können - also geben Sie die Hoffnung nicht auf-

Wegen der Passage ... of ...werde aufragen

Am Besten W. Grauert 11 Juni-

1865 W.Grauert Yokohama 11 Juni

*found, I will...at the sale...in any case see to place everything find if this can be done just as advantageously as in Moscow.*  
*On March 15 are for you.. received and you creditint. against bill of exchange with Blanco of J. Loderi Co.*  
*R6000. - La. S. Rastenegeff*  
*. 10000- " Tarerva? Manufacture*  
*. 1999.48 " G. N. Barifo?*  
*.10000- " T. N. Glasoff ...*  
*R27999.48*  
*Long-sighted paper is currently offered at 5 ½-6%0 Discanto, while you can offer me 6/2- 7%0 limitinen, however, your cash? Capital not,*  
*I will, as soon as I have suitable paper, offer you the best Paper offerirt, best possible for you open,*  
*mediate whereupon...under no circumstances*  
*At the foot of this I record our Course z Accompanying you enclosed copy of my last, an enclosure*  
*from your wife... as well as that from...*  
*I will address my letters to Shanghai until further notice and in expectation of...*  
*of favourable news I sign*  
*Yours faithfully*  
*[omitted calculation tables]*

---

[Eng]

*Dear Mr Schliemann*

*The tires are ready, so you can... if it suits you - but don't rush - I have a few things you need to send*

*with the same... - ... so take it easy -*

*I saw M.S. Marshall this morning: there is an answer, yes, with...the Chargé d' Affairs, otherwise he*

*has too much to do for the Moul? - After the email he will probably be able to issue an invitation - so*

*don't give up hope -*

*Regarding the passage... of... I will be in touch*

*Best Mr. Grauert 11 June-*

*1865 W.Grauert Yokohama 11 June*

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[174 (a)]

My dear Mr Schlieman

I can ...Commercial Bank Bills an San Francisco at the rate of \$90. here for \$100- in San Francisco-

Kindly let me know how much you want me to buy for you yrs truly

30 June 1865 Mr. Grauert

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[192(a)]

Hongkong 5. April 1865

(stamped mark: JN EURD & Co, HONG KONG)

My dear Sir

The Steamer "Dumbarton", which I mentioned to you yesterday as being under despatch for Amoy

Shanghai, will leave today at 2: clock Pek. If you are descious to avail of this oppportunity for procuton? to Shanghai I shall be happy to procure you a passage ticket this fare? noon

Yours very truly

George J. Helland

Henry Schliemann Esq

Hotel d' Europe

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[268(a)-(b)]

Herr H. Schliemann

...

Beifolgend habe das Morgen ... .... die gewünschten 100 St. Cigaren zu schicken. Sie wurden mich

zugleich sehr verpflichten wenn sie nur durch unterbringen gefäll mittheilen wollten um welche Zeit

...Word des Kampfers zu gehen zu denken es ich neu nicht in irgend Etwas behilflich sein könnte Es

empfiehlt sis Ihnen mit gewohnter Achtung

Ihr ergebener MoKönig

oder (Kapaneks?)

29/5/65

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[Eng] *Mr. H. Schliemann*

...

*I have enclosed the requested 100 cigars for you tomorrow... ...I would be very obliged if you would*

*just let me know what time...Word of advice: I think I could not be of any help in any way. I recommend it to you with my usual respect,*

*Your devoted MoKönig*

*or (Kapaneks?)*

*29/5/65*

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[270 (a)-(b)]

My dear Mr. Schliemann,

It is now 9 o'clock and I am afraid, that I have to give up the pleasure of your company for tonight and only hope you may have put up in the temple, I added you to comfortably. The leaver of this one of our Ling chae? has a pony for you to ride and is at your service with instructions to take you round to the different places worthy of a visit and which are noted down on the enclosed list, which you may give ↓ to the leapher ↓, when you start, as follows:

Kwan ming tai = Observatory erected under Kangei  
by French missionaries

Yung hou hung = Lama temple  
1 big idol

Kwo sze keen = once examination hall, library  
Shen miao = Confucius temple  
Che hwo fen ti = Russian cemetery

He-hwan sze = large marble monument

Ta chung sze = large bell

Kaoa miao = temple where Parkes was  
prisoned

Kwan ming tie = temple of light

Yü hoa chiao = marble bridge

Tien Tang = temple of heaven

and I hope you will be able to do them tomorrow, if not do not go to the Temple of Heaven, which I

put as the last and is rather far out of the way inside the chinese city. I beg you, to excuse me, if I pray,

to take particular care at the different places, as to not using force if entrance should be prohibited.

There has been a disturbance only a short time since, which fortunately was put down before growing

to disagree[e]able but a recurrence of an act like the former, which took place in the Lama temple

where the big idol is, would not so easy be settled. Unfortunately last time one of my guests was the

offender. Chinese want to be treated here with greater patience, than in the Souther[n] ports. In the

different places do not give more than 2 tease if much to different individuals three in all. I thought it

advisable to furnish you with some of the money for the purpose and send you enclosed

40 teavs viz to 20. — single }

& 10. — double ones } as written on  
the same

as for small cash for holding horses etc the lingchae will be in possession of smaller coins.  
I wish you  
would do me the favour: then to-morrow after your days trip and give me the pleasure of your  
company at dinner at 7 o'clock and we may make a plan what next there is to be seen. The  
best plan I  
think it would be for you after ↓all↓ to come up to my place after you have visited  
everything except  
the temple of Heaven; the horses might have some food and rest, while you do the same.  
I am sorry  
that my time does not allow me, to accompany you to all the places, but I trust the  
servant, who has  
done trips with visitors before, will do his duty as before. After you have seen everything  
and are in  
need of some explanations I shall be most happy to bring the picture of everything  
again before  
you as good as possible.

In the mean time I remain

my dear Mr. Schliemann

yours faithfully,

fKleinwächter

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[354(a)]

Ankershagen 24 Mai

1865

Sehr geehrter Herr und Freund!

Sie werden sich gewiss noch meiner erinnern können, aus Ihrer Jugendzeit. Ich war Ihres seligen Vaters Freund, bis auf den letzten Augenblick, daß er hier in Ankershagen gewesen ist; er hatte, wie er abreisen wollte, keinen Kutscher, weil derselbe mit den Kühen fortgetrieben war, ich bat mir, ihm und seiner Familie for tzu führen, welches er dankbar annahm, ich habe ihn so weit gefahren, bis sein Kutscher zurück kam, und bis meinen Posten übernahm, unsere Trennung war schmerzlich, doch sie mußte geschehen, und ihres braven Vaters, und braven Schwester, letzte Worte waren, beim Abschied mein lieber Vormann, Sollten Sie einmal in Verlegenheit, oder in Wohl kommen, so wenden Sie sich an mich, und wenn ich nicht mehr leben sollte, an meine Kinder, Sie werden es gewiss erkenntlich sein, was Sie an uns getan haben.

Jetzt lieber Freund, ist der Zeitpunkt eingetroffen, daß ich von Wohl umgeben bin, ich muß den Tagarbeit für 8 R:?, wo von ich nur alles halten soll, und muß, denn wenn man alt ist, so machen die Herrschaften es so, als es ihnen gut dünkt, ob einer Kummer, und Sorgen überlassen ist nicht ihre Sorge.

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[559(a)—(c)]

via Marseilles

London 26 January 1865

Henry Schliemann ...

care of Mrs Trautmann Co

Shanghai

Dear sir

We addressed you last on the 10th wish...copy, and have since then had the pleasure to receive your welcome ...from Calcutta, ...from which we were glad to know that you had arrived safely ...so far. ...is taken of the .....you when in favour of Muf Gillanger & Co? there fore the ...of 20 Chests Indigo, against BIC ...to follow on accompany drafts at their...Their ..what shall he duly ...to your debit ...advice.

We have accepted our drafts from Calcutta

£ 8352/54 £3000. ...

8363 1000... 26

and Mef? Schöne Vulbura? have permitted us BIC for 15 Cases Indigo for “Shannon” ...to order London, which we shall receive on ...and hold ...to your orders.

Mufi Patten? & Co have transmitted your receipt for (unrecognised currency symbol)1110.- at the ...21- and we therefore debit you £ 111.- .... for late...

Your dividends on you Bay of Ariana? and Egyptian ...shall he...when due...

In our letter of 19...to Calcutta we adviced? £693. to your ...for...

450. from M.Gillanger & Co.

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[Eng]

*Ankershagen May 24th  
1865*

*Dear Sir and Friend!*

*You will certainly still remember me from your youth. I was your late father's friend until the last moment he was here in Ankershagen; when he wanted to leave, he had no coachman because he had been driven away with the cows. I asked him to drive him and his family away, which he gratefully accepted. I drove him until his coachman came back and took over my post. Our separation was painful, but it had to happen, and the last words of your good father and good sister were, as we said goodbye, my dear foreman, If you ever find yourself in trouble or in a good state, turn to me, and if I am no longer alive, to my children. They will certainly be grateful for what you have done for us.*

*Now, dear friend, the time has come when I am surrounded by wealth; I must do a day's work for 8 R:?, which I should and must keep everything for, because when one is old, the masters do things as they see fit, whether one is left with sorrow or care is not their concern.*

---

Their letter we take to the against your Tunisican? ...and therefore have not forwarded your letter to the Paris? friends.

We do not forget that on the 13th of February the Societe' Franscience d' Egypte ...for you ...to us the equivalence of 68992 Piastres?.

We take occasion today to hand you an ... of your ...with us...for 31 Ace as follows  
£25399. 17. 3 Pr 31 Ace \$ to your Credit

5100. — forward

and £22,000 — forward to you Debit, which we hope will be ...

We cordially thank you for your kind succession in connection with the business we have had the honour of doing for you to our mutual satisfaction. ..., and we...to see a... through many years of the same pleasant relations.

In Indigo , there is a fair business doing and 10/m?...we declare? for the ...

The ...is easiest again had the Bank ...has been ...to 5%.

Russian exchanges are ...30 1/8 to 3/16.

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[560 (a)-(b)]

Miscellaneous

London 10 Feb 1865

Henry Schliemann

care of Mef Trautmann Eng

Shanghai

Dear Sir

Since we wrote you on the 26th. ..., as for ...copy ...we have not had the ...of hearing from you The last mail from Calcutta brought us a letter from Mef? Schoene Vulbura & Co ... advising that madam Ducchion? from you... ... in the ...of Indigo...had drawn on us £1000.- c 6 weight against Bill of Ludwig for 10 chests of Indigo for shannon. This draft comes to us today from Glasgow without BIC, which of course we shall...before accepting, and when receipt thereof ...propose... signature...responsibility...from instruction come to us to accept the ...for your account. We doubt not this will be put order by your last letter , which we hope to receive by last mail. We heard you...which will intrust you then in noting...in Indigo owing to the proximity of the sale for which ¼00 chests are...Russians in general is...quiet... Cotton continues to...under the influence of... ... for which however, no sufficient grounds are ...money is plentiful at the Bank minimum. From... ... the Lottery? Loan continues in good form and is now...102, 102 ½ Cash 103 sums. Exchange ...on ...from at 30 ¼.

...

Yours faithfully

Henry Schliemann

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1865  
F.W.König  
29 May Shanghai

[565(a)—(b)]  
Via Marselles  
Henry Schliemann ..  
Shanghai

London 10 April 1865

Since our respects of the 10th with, to Shanghai, we have come into receipt of your much esteemed lines of the 4th February from Singapore and have taken best note of the contents. We are much obliged to you for the kind explanation afforded us relative to the interest of account, as we felt sure there has no real misunderstanding and are glad with you that we go in accord on all points. We hear from our friends M<sup>c</sup>. Buscay Schroder of your projected journey to Java which we hope may be proportion to that you may ...in safety and with good health. We look for your instructing advices in concise.

We have but little to advice from hence. Enclosed is a printed report on Indigo, which will interest you we have sent you similar ones by previous mails.

Your instructions for the shipment of your Indigo to the order of Baron Const Fehleisen instead of to your order has our best attention, and we shall ship them if possible in a stamen at to the Java.

In colonial produce, there is a want of animation generally, notwithstanding the great improvements in the money market. The Bank of England minimum has been reduced to 4% and will doubtless reduce still more later on during the great limitation put upon trash of the consignment of much from the capital from commercial ...

Cotton continues to fall, and mid: Orleans is not worth more than 14½. East Indian ...from 4-9 according to quality. China & Japan 7-9. Petersburg exchange very dull 30% - 31%

We have debited your account by order of our Hamburg house £148. 1.6 pr2 aput which please note.

From the Société Financière d' Egypte we have heard that their agent had not yet returned from the interior, so they could say nothing until he had whether your bond had been paid. We trusted

[566(a)-(c)]

London 3 May 185

Henry Schliemann by  
care of Mes. Volkart Brothers  
Bombay

Dear Sir

Since I wrote to you at Shanghai ...the 10th... we have... is to...of your checklist. I have of the 21 and 22 March...at Singapore, are...at once comply with your request for a credit on Mef. Volkart

Brother for your travelling expenses, enclosing herein the receipt, ...to there ...We are sorry to hear

of your investment ...your return from Java, but hope that it may have been only passing. We await

your... before addressing you again, but now beg to inform you that expense... of a Mef... .... To

hear that the present price of ...Northern of France? Railway starts ...Fes 1055-1059 in ...of the ...Countess. Th opinion for the ...is very good, and it is also showing ... .. shall to act at your... more at Fes1000-...not think there is a chance of operating them ...the 3 months you gave us.

We have received against your Paris Lyons and Mediterranean...

£78.5/- pr 15 ...., for which we credit you on the other hand we debit you the amount of your draft in as to the order of ship. Busing ... & Co. £53.16.3 for 51 6ct.

In consequence of the .... of a prospect of the crop of Indigo not being good last season there is more

inquiry, particularly for export, which would have led to business if ...had not ...this ...8500 Chests

are discounts? for the ... Exchange on S. Schradig? has ...steady at 30%-31. withstand much business.

Money is in good demand at...in track...them in a good form and on fair business...the markets have

momentum the shock? of the late ... from.... ...

We can advice the amount of the ...from Calcutta with ...25¢. Indigo, which are ...by ...

...Petersburg; ...are to ...10\$ inst. The way ... ..

[569(a)—(b)]

London 19 August 1865

Hy Schliemann,  
care of mpn tanpem?, Ichmid , Rupert  
New York

Dear Sir,

One ...of our ...of the 20 May, ...to Bombay, we have to thank you for your ...favour of 18th april, n

18th to 20th May, the highly interesting contents of which have been made with due attention.

In compliance with your request we beg to hand your hereins two letters of credit for your experience,

an ...tampen, Ichmid, Rupert, New York and mpn..., Havana.

We have forwarded with every care, in accordance with your instructions to St Petersburg. The two

cases, continuing Curiosities, sent to us by mpn.

Trautmann & Co. of Shanghai, will be shipped as directed, to your address , St Petersburg/ The payment of these, ...£156. 6. Z. is ...to your debit (unrecognisable sign) 21<sup>15</sup> ...

On the other hand we placed to yours,

credit £446.9/— (unrecognisable sign)11/14 May, remittance of mp. ...

“ 693 — 15 home? dividend of Malay? Hahamills Brand

“ 168.2/2 15 holy, sundry Railway dividends, at ...fr 4242.85 25720

“ 350—” 15 ang. Bay of Havana coups

Which please note in conformity.

Your 25 chests Indigo of Shannon and 25 chests of Conflict have safely assured and were shipped to

the St. Petersburg without delay, ...12 man ...of change have been sent to M.C. von Fehleisen.

We have also received a box Curiositié, from Calcutta, which is now in... of our ... friends, who are

interested to keep it dry, — will you dispose of it.

We note with pleasure the order for Tea you gave to Messrs Trautmann & Co., with reimbursement on us, which however, we are sorry to say, these friends, according to their last advises, are not likely to execute, on account of somewhat higher prices in China. In our

market Tea continues deprifud; there is very little doing and prices are almost nominal, but unchanged.

Indigo is well maintained; thus is a good demand for America, more for low qualities.

Rouble have been steady and close to  $\frac{3}{4}$  -  $\frac{7}{8}$  d

Money is in fair demand, the Bankrate which has been down to 3%, is gradually raised to 4%

We hope, soon to learn that you safely arrived in america,

Dear Sir,

Yours very faithfully

Henry Schröder Co.

[674]

26 May 65

My dear Schliemann Beaner is the Carpenter who will take the measure for your Boxes-plane give

him all particulars. I give the Beaner also one Basket with... for packing and take these will be suffice; cient for your requirements

Yours truly

Augi Coieter?

---

[698 (a)]

1865

У. Цельвегеръ и Ко

Париж 9 Мая

П 19 Окм

Vou di Marseille

Monsieur Hy. Schliemann

aux soins eu Messieurs Schoene Hilbeurm

Calcutta

Paris et 9 Mai 1865

Monsieur

Nous vous confirmons notre lettre du 13 Fan qui voys portait l'extrait de votre compte & avons l'honneur eu vous annoncer qui nous avons encaissé pour votre compte I4560- 432 coupons d'Obligations sunisiennes ait 17.50

3500- obligations dunis iennes sorties au Liraye

N. 1968.14768. 148; 0 17069. 188 99. 213 11.21335

I 11060-moins commission ½% I 11004.70 dont vous êtes reconnue valeur 6 Mai Suivant vos ordres nous remettons à Messieurs

Henry Schroder à Londres

£146.9.- á vui

200-

100-au 16 Mai

7 jr

7 Nr

£446.9- sur Londres

~1.9. Escomple 4½%

£4467.7.3

a 25.19

I 11243

---

[Eng]

1865

W. Zellweger and Co.

Paris 9 May

P 19 Okm

Voudi Marseille

Mr. Hy. Schliemann

in care of Messrs Schoene Hilbeurm

Calcutta

Paris and May 9, 1865

Sir

We confirm our letter of 13 Fan which bore the extract from your account & have the honor  
to announce to you that we have cashed for your account 14560 – 432 coupons of Sunisian  
Bonds worth 17.50

3500- Tunisian bonds issued in Liraye

No. 1968.14768. 148; 0 17069. 188 99. 213 11.21335

I 11060-less commission  $\frac{1}{2}\%$  I 11004.70 of which you are recognized value May 6 Following  
your orders we hand over to Gentlemen

Henry Schroder? in London

£146.9.- seen

200-

100-to May 16,

7 days

7 Nr

-----  
£446.9- on London

~1.9. Discount  $4\frac{1}{2}\%$

-----  
£4467.7.3 to 25.19 I 11243

## Schliemann copybook

This copybook (BBB 25 Pt 2) contains numerous smudged texts, rendering much of its content illegible and challenging to transcribe.

[148] In Peking and thereon to the great wall of China and afterwards? to Yokohama and Yeddo in Japan. If I find in Japan a ship ready to go to California, which however is...where I shall go back to Europe by way of San Francisco..., otherwise by way of Bombay, Bagdad.. in Passia? by way of Suez; ...I shall... .. which goes...find me in New York, I .... .. you have sent me two letters...to Bombay except...for my expense, because it is quite something? I... and may go back good...by way of ... forward... the... I give you here... of my... 100 pc ...of .. .. you affect a sale to keep the process with your...receiving it to..... .. I long now to return home and hope to pay you a visit ...home... I shall to ask to give...

---

[149]

Shanghai 18th April 1865

... ..of 22<sup>5</sup>...from Singapore and received on the arrival ... ..bay of ... .. Strautmann and Co. Since as you state ... 50 ...paid... .. Order for 50 more..... ..credits ...222- ..... .. opinion of ...

---

[150] Bin ich gewißermaßen in auf ...ich miße ...was bin im...der Bildungen ... ..größigen Bedingungen... 5 Wagen vom Yokohama ...zerschiffen im Tehran in Persia, im..... .. anderem im Ägypten finden, der... ..Schiffslagenfait Änderungen auf Peking... ..und Yeddo

---

[150(a)]

mit 2 und...3 ½ Pud? ...ist indem Sie Lam? ... suschenko ...mit gleisen ...auf die vom mir ... daß alles Indigo vom der fairstem.....und ...daß Sie mit 130R auf 10 mt vom ..... mit 3 ½ R Pud vom .....dem Laden Sie ...gegen .....Indigo ...piffen? ...fünf ...Kotost ...Nishni Novgorod ab indem sind ihm mein .....Fracht ...2 ½... sängen sind, ...lassen... mit 3 R Pud? vorläuft .....alles ... mit einigem ...zu ...lassenden ...bis R30/m auf 12 .....vom ...anders.....Tamin gibst.....für gut füllen ... ..ihrem meinem.....im anders auf äußere ... 2% breite ich liber zu nisigers?..... verkaufte als ein glastoffe. ...50 Kast...gebraucht gegen müßten; als ...daß Lautere .....25 aleuten im Mosco verkaufte. ...Instructionen vom Baron der ...Petersburg ... ..curvesteigung... viel größten ...zu verkaufen...gegeben.....wird offnen. ...Sieves zu.....zu vergüten...

---

[150 (b)] From Baron... ..Petersburg (mostly illegible)

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[Eng] *I to a certain extent...I miss...what's in...the instructions... ..great conditions... 5 cars from Yokohama ...shipped in Tehran in Persia, in.... ..other things in Egypt, the.....ship situation changes on Peking... ..and Yeddo*

---

[Eng] *with 2 and...3 ½ poods? ...is by you... Sushchenko ...with tracks...on the ones from me... that all indigo comes from the fairest...and ...that you can drive 130R to 10 mt from... with 3 ½ R poods of  
.....the store you ...against.....Indigo ...whistled?...five...Kotost...Nizhny Novgorod from where are  
him my ...cargo...2 ½... songs are, ...let... with 3 poods? advances.....everything ...with some... too...allowing...up to R30/m to 12.....from ...different.....Tamin gives...for good filling.....her mine.....in contrast to external... 2% Do I prefer to spread to nisigers?..... sold as a glass fabric.....50 boxes...used against would have to; than...that pure ones.....25 ... sold at Mosco.... Instructions from the Baron the ...Petersburg.....slope...much greatest...for sale...given..... will open.....Sieves to.....to be compensated...*

---

---

[150 (c)] shop von bis 800 Kisten extra fein Moning Congo Thee, ... und 25 12 Tael 8 Pied in Hangkow kaufbar, deponiert. Es einig Chance für die Ausführung obwohl Limit...0% unter den Preisen des v. h. Der Thee oft ...gemeinschaftlichen Londoner Freund zu verschaffen, ...meine Instructionen ...Verschiffung auf Petersberg l. Zt erteile. Sie haben nichts Lagegen zu emittiert

---

[150 (d)]

Shanghai

London

...  
I had a ...on the 18th ...if 10th.....thanks .....10th to 16th.....nothing.....oil.....losses..is hardly 1...some of form...for you and his attention I...146.....from Santiago travels...that ... Santiago for £5800 ...with ships...100 ...for 500.....Canyon ....for ¼ to ½ at which 1 pounce ...with ...I give the..  
... In the...to Petersburg ...description of journey to the Great Wall to be ...in the...  
4 ...for the.....priest? ...and it all have.....do not sustain it longer than 2 days and see it be ...you...it. put the boats ...to the ..."seated" ...takes it to.....too old....morning Japan...

---

[151]

Yokohama 14<sup>th</sup> June

1865

Messrs Trautmann & Co

Shanghai

Dear Sirs

Confirming my respects of 29<sup>th</sup> which I beg you will not buy the Chop of Tea of more than 750 Chests at the very utmost.

I think to leave in abt 8 days hence by the small engl barque Queen of Avon for San Francisco and beg you will send me care of Messrs I. W. Schmidt & Co New York the letters which may still drop in with you for me.

I am

Dear Sirs

Yours most old servant

Schliemann

---

[152]

in Yokohama dem Hafen von Yeddo 14 Juni 1865

S. Herrn Baron Const von Fehleisen

St Petersburg

Mein Ergeben vom 29ten Mes ab Shanghai bestätigend komme ich heute blast die zu bitten Sie Führung ein kommenden Gelder nach London zu remittieren selbstwenn Sie nur 33 pounce pr Silberrubel erhalten können; solle dies nicht erreichter sein dann bitte ich mit dem Dissentier

---

[Eng] shop from up to 800 boxes of extra fine Moning Congo Tea, ...and 25 12 Tael 8 Pied can be purchased in Hangkow, deposited. It some chance for execution although limit...0% below the prices of v. h. the tea often...to create a common London friend,...my instructions...shipping on Petersberg l. Currently grant. You have nothing to do with it emitted

---

---

[Eng]

*in Yokohama the port of Yeddo June 14, 1865*

*S. Baron Const von Fehleisen*

*St. Petersburg*

*My surrender from Shanghai on the 29th of March Confirming this, I'm coming today to ask you for guidance a coming funds to London to remit itself if you can only get 33 pounce per silver ruble; should If this cannot be achieved then I ask you to dissent fortes years as soon as my limits of 6 ½ and 7 ½ for long premium Papin can arrive. I think in 3 days with the little*

fortes Jahren sobald zu meinen Limiten von 6 ½ u 7 ½ für langer prämier Papin ankommen können.

Ich denke in er 3 Tagen mit dem kleine, kaum 80 ...großen, engl ... Schiffe Queen of Avon über Weltmeer nach San Francisco über reihen , vonwo ich Ihnen über die Wunder Japan berührte, denn so lange ich noch hier bin werde ich schwerlich dau kommen da der Stoff hier so abundant ist daß ich

ihn im Stande bin mit ans Tagesbuhe fertig zu werden. Auf dem Segelschiffe aber ist zeit genug die Erhaltung? machen. Ich hoffe Anfang Septem u St. in Havana zu sein; leide gerade in der Sache wo das gelbe Fieber am Stärksten ...Ich empfehle mich Ihnen mit vorzüglicher Hochachtung

---

[152(a)]

Shanghai 29 Mai 1865

S.Herrn Baron Const von Fehleisen

St Petersburg

...von 12h 10...ich die ...20/r ...ein ...vergnügten Verkauf ...Indigos...wovon Sie...Institutionen vom ...grüß jedenfalls keinen...Teil von...Moses gefundt haben werden, dem ich wiegte diese ...alten Traum .....Sie notion den Discente auf 5½ à 6%...mir mit 5½ %, u bemerken daß Sie für much dass...

tac bestmögliche Discente ...formst würde, während ich Sie day wird fest aus...gold unter 6½ à 7½ fortzugeben. Ich sollte Sie für...Differenzen verantwortlich u heiße ...wirklich gut ...wovon Sie zu 5½ % für mich Discente oder gehoben was müssen dann Limiten...März April ist...nur kurzes Papier u auf dies nur zu niedrigen Disento erhältlich u hatte ich mein ...dabei als .....unter 6½ à 7½ zu discente, dem ...dass gold auf einige Monate zu 4% gelegen...Mai darf höhen Disento u längeres Papie aushändigt werden. Aber, wie gesagt,...alles .....wie...meinem Interesse fürgut gegeben haben. Ich bitte Sie rechtsher zur gütige ...Einlage für ein Redaction des Journal de...deren... Sie sich wohl ...Morgen bei Tagesanbruch hole ich ...king auf Japan auszuweisen. Ich hoffte auf ihnen mit vorzüglicher Hochachtung Bitte rechtsher mir in Verkaufrehnung über Indigo nicht mehr als 1½ % Camm? u Berechnung, dann selbst im glücklichsten Fable ist mein Vertantz bei allem Rosies nur haste zu.. ...dies bei Herr Trautmann als

H.Schliemann

---

[153]

Yokohama in Japan, 14th June 1865

Messrs J. H. Schröder & Co: London

Dear Sirs!

I beg to confirm my last respects dated Shanghai 30th with?; by which I opened a credit in favor of Messrs Trautmann & Co of... place for the Invoice and of 1 Chop of extra fine morning Congou Tea (if to be bought at from 25 to 27 Taels per picol at Hankow on tra? of shipping documents and policy of Insurance, in d? at 6 mnths' sight. I am almost sure they will not be able to operate at these limits, which however I feel no encouragement to extend the stock with you being too large.

one, barely 80...large, English... ships Queen of Avon across the ocean to San Francisco above, from where I tell you about the wonders of Japan touched, because as long as I'm still here I'll hardly be Because the material here is so abundant that I am able to cope with him on a day-to-day basis. But on the sailing ship there is enough time to do the maintenance. I hope to be in Havana at the beginning of September and St.; suffer especially in the matter where the yellow fever is strongest...I commend myself to you with the utmost respect

---

[Eng]

Shanghai May 29, 1865

S. Baron Const von Fehleisen

St. Petersburg

...from 12h 10...I the ...20/r...a...happy sale...indigos...what you..institutions from...In any case, don't greet any...part of...Moses will have found, to whom I cradled these...old dream... They notion the discount to 5½ à 6%...me with 5½%, and notice that you for much that...tac best possible discount...would form while I day you get tight...to give away gold under 6½ to 7½. I should take you for...Differences responsible and calls...really good...Of which you can choose 5½% for me discount or upscale then what must be the limits...March is April...just a short paper and on this only at low discount available and I had my ... with me as.....under 6½ à 7½ to discount, the ...that gold for a few months at 4%...May higer discount and longer Papie be handed out. But, as I said,...everything.....like...have taken care of my interest. I ask you to kindly...Insert for an editorial of the Journal of...whose... you are comfortable...Tomorrow at daybreak I'll get...king on Japan. I hoped for them with exquisite respect Please send me the sales invoice to the right Indigo no more than 1½% comb? and calculation, then even in the happiest fable I'm just in a hurry to dance with all of Rosie's...this with Mr. Trautmann as H. Schliemann

---

Through Messrs W. Grauert & Co. of this city I am going to ship to you per british barque Eleanor Capt Silk a chest with Japanese curiosities, which please insure with 25 £. On arrival, pray, forward it unto my name per direct steamer to St. Petersburg-city.

I am waiting here to see Yeddo, which alas can only be visited by ambassadors or those who hold an ambassadors' invitation? as Yeddo is said to contain more wonders than all America? and modern wonders of other countries together I must see it and am working hard through 2<sup>nd</sup> or 3<sup>rd</sup> hand to get an invitation which would cost a great deal of money.

I expect to leave here in about 9 to 10 days by the small engl barque Queen of Avon (of 161 Tons) for San Francisco and to go there by way of Havana to New York and England. Since I shall visit Havana first and then N. York I shall not be able to make use of the latter of Credit I begged you to send me to New York on Messrs. Fesser & Co. of Havana; th?? write to the latter that they may, in case I should stand in need, give me some money on your acct even without said letter of Credit.

I think you have not executed my order for American friends since I made the condition that this investment must have your approval (of course not your guaranty) and if you have not bought it is just as well, because if I live I shall soon be able to judge with my own eyes whether it is advisable or not to take of American stock for permanent investment.

Please consider my order, to remit to Petersburg at 10%, as cancelled. I should thank you if you would take particular care that both the Cases with Chinese and Japanese curiosities.

---

[154]

in Yokohama dem Japan von Yeddo oder Jeddo  
in Japan 26 Juni 1865

S.Herrn Baron Const. von Fehleisen

St. Petersburg

.....Letters ab für ...14ten .....Cotton ...bis zu meiner ...in rummenden? ...in gutem 3 Monats Papier? ... London zu remittieren?,...3...fragen u...Dreissig ... zu... Sie werden in Bevorstehende Wirte vorteilhafte ...die Abfahrt 20 ft Schiffs Queen of ...San Francisco zu gegen beabsichtigt, ist auf 1 ...Ich ...in den... August danst....15ten August mit der Diligance die Reise zur durch den...Continent via Saltlake City einzutreten, von dort ...St. Louis in Mississippi u darauf Steamer den Mississippi hinunter durch New Orleans zu ...u am 18ten Septbr in Havana & am 10 Octbr in New York ...Ich darf? zur die Wasserfälle von Niagara, Canada... Maryland. Washington.....5... auf Liverpool auszureihen u bei erster Schiff, ... in Petersburg einzutreffen. ...alle...dauern. Bleibe ich bis zu meiner Ankunft im New York .....von Europe bereist, dem den auf den Zeitungsberichten, .....für... ...auf California zu finden, daß ich in Shanghai ...Sie an kommenden? Correspondenten ... .. u neuße Beiden von .....zusenden ...Zeit unsere... den Queen fahren ..zu ...Ich Bitte sie ...zur bis 15ten Sept. a St. ....zubereiten u von den ... ..  
...fertigem, Copien ...& Co. ....gegen ...bis zu meiner Ankunft in ... ..bitte ich Sie.....zu lassen u ...mit ...

---

[Eng]

*in Yokohama the Japan of Yeddo or Jeddo  
in Japan June 26, 1865*

*S.Mr. Baron Const. from Fehleisen*

*St. Petersburg*

*.....Letters off for...14th .....Cotton ...up to my ...in rumbling? ...in good...3 months of paper?  
... ..London to remit?...3...questions and...thirty... .. to... .. you will in Upcoming hosts  
beneficial...*

*the departure 20 ft ship Queen of ...San Francisco to counter intended is on 1...I...in...August  
then....August 15th with the diligence the journey through the...continent to enter via Saltlake  
City, from there...St. Louis in Mississippi and then steamer down the Mississippi through New  
Orleans to... and on September 18th in Havana & on October 10th in New York...I can? to  
the Niagara Falls,*

*Canada...Maryland. Washington.....5... to be deployed to Liverpool and on the first ship,...to  
arrive in Petersburg. ...all...last. Will I stay in New York until I arrive...traveled from Europe,  
the one in the newspaper reports, ...for... ..on California to find that I in Shanghai...are you  
coming? Correspondents..... .. and the latest two from .....send...time our...drive the Queen...  
to...I ask you..by September 15th a St...*

*...prepare and from the... ..finished, copies...& Co...towards ...until my arrival in.....I ask  
you.....to leave and ...with...*

---

[155]

Yokohama 26 June 1865  
Messrs. J.H. Schroder & Co.

London

Dear Sirs!

I ... respects of 14th ... by which I begged you to ... 1st July; ..., by steamer... Mississippi to N. Orleans and to ... on the 18th Septbr in America, ... the 10th Octbr at N. York and to arrive abt the 8th Novbr by steamer either at Hasre?, Liverpool or Hamburg.

I begged you already in my above letter to ... may pay me what I require for my ... even in case I might come ... the letter... to New York. Pray, send me ... letters of ... for ... I shall then be better able to gather ...

... I ... to be ... approximately ... I left at Shanghai ... and ... I was ... here ... on to N. York because there is no time left to get ... the departure of the Queen of Avon.

I have as of not been able to see Yeddo but am still in hopes

I wrote Mr. Fehlsn? to ... for the ... from ... I ... forward ...

---

[155 (a)]

Yokohama in Japan 3 July 1865

S.Herrn Baron Const von Fehleisen

St Petersburg

Am 27ten v. mes hatte ich Sie Herrn zu schreiben u rat? so die bis ...meiner ...für mich ein kommenden golden in form J. R. Schröder...indem zu remittieren fast halbes mich über 3l ...zu machen sein sollte; -formen das mit ... kilos? im ...für mich erneuern zu..., was ich ... bestätigen. Sollte aber ...niedrige ...mich grammgute zu bedingen sein den bitte ich Sie mit den Discontion erstem Papiere zu frühere Limiten fortzufahren. ...Shangai fandet ich Herr J. R. Schröder ab..... kistenbar...1 ...von der Chinesischen... Sorte 1große Kisten auf Curiositäten, die ich wahrend meiner ...Reis im formen Osten ...; die aber ...verschiedner Gegenständ deren ...so ist es mir ...denselben zu ... u ...Freude daher sie Kiste auf meinen names auf Petersburg ... zu ihrem Cart zuhanden. Ich

bitte sie heute sehr diese Kiste aufzukaufen im Zolle bis ...meiner Ankunft langem zu laßen u ...

...dabei zu follow? Recht sehr würden Sie mich...wollte Sie, sobald Sie vom der Ankunft der Kisten

landes hören, zur Vermeidung etwaiger schwer Stoll strafe wagen nichtangebe des Inhalts, im Zoll...

...Bittschrif ein reisbar, worin Sie...daß ich die keinen Curiositäten u Kunstsachen von... Zustand? auch u auch auf Ausreise ...oder außer Starende ...Sie Const. zuzugeben u daß es mir dafür gestattet sein mögen sein bei meiner... im ... ..zugreifen u dein Zollgebühren dafür zu ...von den meisten Gegenständen kamen ...im irgend nimmer ..., deren ausfinde... gesehen ...Schiff Queen

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[Eng]

Yokohama in Japan July 3, 1865

S. Baron Const von Fehleisen

St. Petersburg

*On the last 2 months I had to write to you Mr and advice? so the ones up to...my...for me a coming golden in the form of J. R. Schröder...by remitting almost half me over 3l ...should be done; - shape that ... kilos? in...renew for me to... what I... confirm. But should...low...to give me good conditions I ask you with the discount first Papers to proceed to previous limits. ...I found Mr. J. R. Schröder in Shanghai..... box bar...1 ...from the Chinese... variety 1 large boxes on curiosities that I during my travels in the East...; but...different objects their...that's how it is for me...the same... and...I'm happy to have the box in my name on Petersburg... at your cart. Please ask you to buy this box in customs today until...my arrival and.....to follow? You would really like me...wanted you as soon as you heard about the arrival of the boxes listen to the country, to avoid any serious stoll fine for not disclosing the contents in customs.....a petition in which you..that I don't have any curiosities and art objects from... condition? also and also on departure...or except starting...You Const. to admit and that it's me for it may be permitted with my... in...access and your customs fees for it...most items came from... im never... to find out...seen...Ship Queen*

[155 (b)]

...womit ich auf San Francisco zugegeben herrliche ...sofort morgen früher gehe ich heute  
...an Bank? Ich hoffte ihnen

mit vorzüglicher Hochachtung

H Schliemann

---

[155(c)] Shanghai 29 May 1865

Messrs Trautmann & Co.

present

Dear sirs!

I herewith beg leave to give you an order for one chop of extra fine Morning Congou Tea if to be load at 25 Taels per Picol or 27 Taels per Picol at Hankow first cost; shipment direct to London if at £6 per Tael, or by way of Shangai to London if freights are here cheaper; to be packed in strong double mats, rattened and marked.

H.S. Reimbursement in drafts at 6 mths Sight

T. & Co on transmission of shipping documents and policy of Insure on Messr J. Harvy Schoder of London; Insure to be counted with 15 per imaginary profit on Invaiscest. This order is understood for the first crop and to be considered in force for five weeks from date.

If you execute this small order to my entire satisfaction I shall but be too happy to give you an order for a cargo next year.

I am                    Yours respectfully  
   Schliemann

I have this day dedicated to you 1 large carton containing Chinese curiosities and 1 box carry a brick. Pray get both marked H.S.N ½ and shipped by the very first sailing vessel to Messrs J.H.Schroder & Co of London covering the insurance on them with £50 (say fifty pounds).

[Eng]...which brings me to San Francisco, which is admittedly wonderful...earlier tomorrow  
I'm going to the bank? today. I wish you  
with excellent respect  
H Schliemann

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## Schliemann Economics

[149 (a)-(b)]

Schliemann			
1865			
Januar	1	Pr. Saldo	R 8831.18
	26	“ Rimesse von L Jutrehencoff gegen Wechsel La Belousoff	“ 448.87
Febr	6	“ von S. ct. Schigaloff gegen Wechsel	“ 6500-
März	15	“ S. Rantenayeff “	“6000-
	“	“ Zarewa Manufs “	“10000-
	“	“ G. ct. Borissof “	“1999.48
	“	“ J. ct. Glaroff “	“10000-
	22	“ M. S. Bironkowa “	“1460.11
	23	“ M. Kolpacoff Provenn von Karesoff	“ 959.36
	25	“ Zarewa Manuf. gegen Wechsel	“ 10000-
	“	“ J. ct. Wlasroff “	“ 8138.70
	30	“ J. Tschetwerikawa “	“ 1500-
April	1	“ tct Burenin	“ 3000-
	3	“ Carl Spiegel 5 ¾ % Disconto auf R 38191.51	“1491.65
Mai	1	“ L. Knoop 6% Dist. auf R 15000-	“ 733.75
	22	“ do gegen seinen Revers	“ 1296.39
	28	“ do 6½ Dis ct. auf R 20000-	“ 1296.39
Juni	22	“ do gegen seinen Revers	“ 30000-

<b>Herr Henry</b>				
<b>1865</b>				
Januar	16	ct.Mme Schliemann		R 500
Febuar	11	" do		" 400
	9	" auf Rim. soll dato x 2o00	C 31 5/8	" 15177.87
März	3	" Mme Schliemann		" 200
	20	" do		" 100-
April	1	" do		" 500-
	"	Baron I. von Fehleisen Miethe		" 716-
	3	" Carl Spiegel gegen folg. Wechsel mit seinem Endorso		
		La. Gebr. Lepschkin	1/11 ct 00.65	R7500
		" A. A. Okorokoff	5/15	1258.52
		" Stolleschmidt	16/26	1196.78
		" A. B. Neocladroff	20/30	3107.40
		" P.C. Nemtschinoff	20/30	900
		" Patschenkog Träpkin	24/9 Dec	4966.61
		" P.E. Nemtschinoff	25/5	862.20
		" Gebr. Lepschkin	1/11 Januar 65	10000
		" J.P. Pligim	4/14 Decemb	900
		" Gebr. Lepschkin	1/11 Januar 66	7500
				38191.51
	15	" Mme Schliemann		200
	30	" do		700
Mai	1	"am L. Knoop gegen Wechsel La J. ct. Hanschin		
		mit s. Endorso z Revers	pr. 22 Februar	66 R 7500
			" 27 "	" " 7500
				15000.--
	20	Frachtan Kotoff auf 10 hict. Indigo Felloskan		55.35
	28	L. Knoop gegen Wechsel La. Twenskey		
		Manufactur mit Revers	27 Mai 66	20000.--
	29	" an Mme Schliemann		600-
Juni	9	" an's Börsen Comité Abgaben für Anbar No 238.		18.
	"	" Schliemann et Rechq		172.90
	10	Fracht auf 25 Kisten Indigo & Delta		81.4
	28	" do 25 " & Era		81
Juli	1	" an Mme Schliemann		500
			Transport	R9319...

[652]

Droforma Invoice of 10 boxes china Silk, shipped  
pr P.XO. sh. to Southampton.

10 boxes raw Silk, weighing not pic. 8- (1066½ 8 Engl.)	£400	£3200.-
Charges		
Shipping off Boat & Coolichin	£ 10.-	
Fire Insurance ¼%	8.-	
freighty 10 boxes C £11.- p box	110.-	
Inspecting commission 1%	32.-	
Insurance on £4000.c1½% +policy fee	67.-	223.-
		£3423.-
	Commission 2½%	85.58
		£3508.58
£3508.58,		
" 35.09	1% drawing Commissiong	
" 4.46	Bill Brokerage ½%	
£3548.13	drawn at eaclange 6	

[653]

Droforma Invoice of 600 chests Congon bought here & shipped pr  
Sailing Tessel to London by order & for account of the concerned  
TWC

600 Cheets Congon weigh Gr 76000 Fare " 17000 Nct 59000		
(1 Pic - 133 ½)Pic44250 27½ prpic incl: duty		1216875
Charges		
Shipping off Boat & Coolichin &c 4½ cpr chest sh	27	
Warehouse 5 pr chest.	30	
Fire Insurance ¼%	30	
Repairing ratanning, labels &c 3½ c	21	
Freight to London £2.15/ pr ton of 50 C: feet (pay, London)	—	
Inspecting Commission ½ %	6084	
Marine Insurance pr T 14500: 3½ with average polfee	510.50	
		679.34
	£	12848.09
Commision purchasing 2½%		321.20
	£	13169.29
Our draft		

Invoice amounts £13,169.29	
Billbrokerage ½% 16.46	
Commision drawing 1% 133.19	
£ 13,318.94c et exchange 6/5	£

EE

Shanghai 22 April 1865

[654]

Droforma Invoice of 600 chests Congon bought at Hankow, shipped pr Steamer to Shanghai & forwarded by Sailing Vessel to London by order & for account of the concerned-TWC

600 Cheets Congon weigh Groof 76000 Fare " 17000 Nct 59000 (1 Pic - 133 ½) Pic 44250: HTIs 25ppce		1106250
Hankow Charges		
Export dute on Pic 442.50 at HTIs2½ ppic HTIs 1106.25:1095.	1211.34	
Shipping off Boat & Coolichin &: 4½ cpr chest	27	
Warehouse Rent delivering 5 pr chest	30	
Fire Insurance ¼%	27.65	
Repairing, ratanning, labels &c 9cpr chest	54	
Tea Inspecting Commission ½%	5531	
Insurance to Shanghai HTIs 14000: 1% with average palfee	—	
Insurance on T 14800-ò 4½ with average pol:fee	142	
		1547.30
		12609.80
	Commission purchasing 2½%	31524
		1292504
	At exchange 2½% disc	13256.45
Shanghai Charges		
Landing, Boat & Coolichin &c 4½ cpr chest sh	27	
Warehouse Rent delivering 5 pr d	30	
Fire Insurance ¼%	33.40	
Repairing, preparing, ratanning, labels &c 3½cpr chest	21	
Shipping off, Boats& Coolichin &c 4½ cpr chest sh	27	
Freight from Hankow T3 pr ton of 40 Cubic feet=80 tons to London £2.15/pr ton of 50 cub.feet (payable London)	—	
Insurance T 16000 à 3½% with average pol:fee	563	941.40

	14.197.85
Commission forwarding 1%	141.98
	14339.83
Our drafts	
Invoice amounts T 14339.83	
Bill brokerage ¼% 17.92	
Commission drawing 1% 145.03 T14502.73 a exchange 6/3	£

Shanghai 27 May 1865

[655]

Driforma Invoice of 600 chests Congon bought at Hankow & shipped pr Sailing vessel to London to order & for account of the concerned  
TWC

600 Cheets Congon weigh Groof 76000 Fare " 17000 Nct 59000 (1 Pic - 133 ½) Pic44250: ....25ppce	
Hankow Charges	
Export dute on Pic 442.50 at 2½ ppic 1106.25.1095.	1211.34
Shipping off Boat & Coolichin &c 4½ cpr chest sh	27
Warehouse Rent delivering 5 pr d	30
Fire Insurance ¼%	27.65
Repairing, ratanning, labels &c 9cpr chest	54
Tea Inspecting Commission ½%	5531
Freight to London £2.15/ pr ton of 50 Cubic feet (payable London)	—
Insurance on T 14800~ð 4½ with average pal:fee	666
	2071.30
	13133.80
Commission purchasing 2.12%?	13.46214
Our aft: Invoice Amount	13462.14
Bill Brokerage ¼%	16.82
Commission drawing	136.14
	13615.10 et exchange 6/3£

EE

Shanghai 29th May 1865

[656]

Henry Schliemman ...

in Account with Frantmannof Shanghai

To Cash paid per our ...	at \$ 10.-	
" d " a	10.-	
	at \$ 20.-	
	...	14 ...
" ... ... to Tientsin		80.-
Cost at Tientsin ..... T.Tsin 152.- 5% disct		160-
" d paid Mr König	\$100.-	
" d " pay our order	" 45.-	
" d " mobil expenses	" 28.-	
" d " for cotton	~ 1,5	
" d " opium lamp	~ 50	
" d " for opium	~ 10	
" d " 200 coppercast	~ 20	
" d for 300 Cigars from ...& Borntig	3.25	
" d paid for coolichin 2 noon	~ 20	
" d paid for your passage to Yunnan p fr ...		100.-
" d paid Luo Ta Chong, Chmin? compente for 2 noon		4 50
	m\$ 177.90	
	...737	131 11
		T 490 21

Shanghai 29th May 1865

Trautmann Co

## Miscellaneous

Box 1 Miscellaneous 1845-1879 (Documents 1-302)

[267]

Rodolfo Querzoli, ristoratore a ? e Secondo Querzoli, filio di Mauro Querzoli, a San Mateo Decima, tanti saluti a tutti, tanti saluti e sono Secondo Querzoli'

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[13(a)]

...Cónsul de Francia Certifico que el dador de la presente Don Enrique Schliemann es natural de Rusia... de 1865

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[Eng]

*Rodolfo Querzoli, restaurateur in ? and Secondo Querzoli, phyllio of Mauro Querzoli, in San Mateo Decima, many greetings to all, many greetings and I am Secondo Querzoli'*

---

[Eng]

*...Consul of France I certify that the giver of the present Don Enrique Schliemann is a native of Russia... of 1865*

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## THE SCHLIEMANN EASTERN ODYSSEY IN 19TH-CENTURY CHINA AND JAPAN

Heinrich Schliemann, a successful trader and amateur archaeologist who excavated Troy and Mycenae, kept multilingual diaries during his many travels around the world. In 1864, he set aside his trading business and embarked upon a year-long trip around the globe. This volume contains the portion of this trip in China and Japan, from April 1st to June 30th, 1865. Schliemann's visit came at a curious time, when both China and Japan were going through tectonic shifts, very recently begun to open up to Western trade under the threats of cannonballs and gunboats.

Stepping onto the shores of China and Japan, Schliemann, an affluent European trader, enjoyed extraterritorial privileges but faced restricted freedom of movement – an experience he keenly noted. His stops in China comprised mainly of treaty ports with concession to European powers; in Japan, his movements were confined to Yokohama unless he applied for permits to venture further, always accompanied by mounted police. Under his pen, cannon fire from the Second Opium War still echoes over Taku, and in Kanagawa, the penultimate Shogun and his entourage strode past him.

China and Japan had left such an impression on him, that he published his very first book, *La Chine et le Japon au temps présent*, in 1867. Years later he still referred back to his sublime experience on the Great Wall. This volume provides a faithful transcription and annotated English translation of Schliemann's original diary, written in French, German, and English. An accompanying introduction contextualises his accounts within the landscape of 19th-century East Asia. This publication not only enriches our understanding of Schliemann's life prior to his archaeological fame, but also offers a snapshot of 1860s East Asia through the lens of a mercantile globe-trotter.

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