A SHIPWRECK (KOREAN) IN 1636 A. D.

Translated from the Korean by J. S. GALE.

Yi Chi-haing (李志恒), a scholar of Yung-chin County had come to live in Tong-nai near Fusan. In the year 1615 he passed a special examination and was made guardian of the Palace gate. Before he had a chance, however, to prove his worth, he fell ill and was retired from service—a man of the 6th degree. On the death of his father he returned to Tong-nai to live out his three years of mourning.

In the spring of the year pyung-ja (1636 A. D.) he had occasion to make a trip to Yung-hai by boat. On inquiry he learned that a man named Kong Chul of Fusan engaged in the fish trade made frequent journeys to Kang-wun Province touching at various ports along the way including Yung-hai. Yi therefore made arrangements to go by his ship; sent his servants back to Tongnai and taking three measures of rice and two of money set out with a favourable wind on the 13th of the 4th Month. Yi’s narrative reads :

The skipper, Kim Cha-bok, had three sailors with him, all practised hands. We were, in all, eight aboard. Touching at ports, we passed along, and all went well till the evening of the 28th day when a violent east wind arose with, little by little, waves mounting high. Finally by the force of the sea our rudder was broken, and the men hastened to splice an oar to take its place. This served in a measure, otherwise we should surely have been driven on to the rocks. By the increasing wind we were forced into the open sea and all night long were driven at the mercy of the boiling deep. By morning of next day we were out of sight of every trace of land ; clouds alone marked the limits of the sky. Driven by the fury of the storm we passed another night and still another day. We each tied a cross-bar to our bodies to keep us afloat in case of capsizing. All hope of life departed and nothing was left in the way of sense or sensation. In heaps we lay already dead. [page 4]

The fourth day came by with a feeling of utter misery. I got up, loosened my waist string and took a look around. Nothing was to be seen but clouds and miat. The east had lightened up giving us our first idea of direction, though whither the boat was drifting we knew not I encouraged the captain at the steering bar to keep up heart, “for”, said I, “sooner or later we must surely strike land.”

We had no food prepared, so the best we could do was to take a handful or two of dry rice with a little water to wash it down; but by the seventh day our supply was exhausted. I thought of a plan which was to put salt water into the kettle and catch the steam on the overhanging lid. This as it trickled down gave us half a bowl or so which we divided up. The fires were kept going all the time, by turns, and so we managed to pull through.

On the evening of the eighth day we saw a seal show its head just in front of the boat It looked at us two or three times when Kim Pook-sil attempted to strike it but I held his hand saying. “No! In the Book of Changes we read that the Seal accompanying the Boat means good luck. We shall not die. This particular day happened also to be marked “blessing and virtue” in the calendar. I told my companions of this and assured them that all wad well. At once we joined in saying in concert, “Kwan-se eum Po-sal, Kwan-se-eum Po- sal.”

On the ninth day, at the first streak of dawn, a great wind arose that blew us here and there toward all points of the compass. We were at our wits’ end and cast lots as to our fate. The “Wind and Thunder” combination fell to me, which, according to the Book of Changes means a safe and prosperous journey. In casting also again I drew the Chai (才爻) form which reads, “Your children will be many and your wife wise and good.” I told my companions of this lucky throw and they seemed somewhat relieved. About the third watch of the night the wind ceased with only a light breeze bearing from the west I said to the men on board, “As I think of the map of Japan, I remember that it shuts out everything on the east side of the sea. If we keep on in this direction we [page 5] will finally strike the mainland. This west wind is surely by God’s good mercy.” The boatmen said, “Ye! But there is no sign of land whatever and it looks as though we were for good and all out into the limitless sea.” They then called on God to save them. They prayed also to their fathers’ and mothers’ spirits and wept and cried.

Again in the second watch of the following night a great wind arose and the waves beat upon us with such violence that it was like reverberating thunder. All knelt again and prayed for life. About the fifth watch the wind fell somewhat though still blowing strongly toward the east.

On the twelfth day about the Mi hour (2 P. M.) we suddenly discovered, right ahead of us, a snow-capped mountain. The boatmen seeing it, shouted for joy. Nearer and nearer we drew till the day darkened down upon us. We were hungry, thirsty, and nearly dead while the waves beat upon us in such a way that we took in water and were in danger of sinking. The sailors turned to, however, and baled for life. With our clothes wet through and shivering from the cold we finally drew into a quiet corner under lee of the land and found shelter. Here we covered ourselves with what matting we had, and spent the night.

In the morning we eagerly looked out at the great mountain that stood up before us. There was snow on the top and thick forests round its base. Nowhere could we see any signs of human habitation except at the mouth of a stream where there seemed to be a few straw huts. We went ashore to examine them and found a great many fish hung up to dry; cod fish, herrings, and other varieties that I did not know. The boatmen, being famished, took of these and ate ravenously. They were thirsty too and drank till their stomachs stood out round and tight as a drum-head. Then they drove in a post, made fast the boat, and, covering themselves with mats, lay down, worn out, and slept as dead.

On the morning of the next day we climbed a hill to see if there were any signs of smoke. We looked and looked till finally we discovered what seemed to be fires arising from the breakfast meal. We moved our boat in its direction and [page 6] there found seven or eight houses such as Japanese fisher- folk build. Before our boat touched the shore five or six people came out and stood on the bank watching us. Their appearance was most unusual, for they were dressed in yellow coats and had their hair done up in an odd shaped knot Their beards too, were long and their faces black. Our people were greatly alarmed and wondering exclaimed, “Are these really human beings ?”

Though we dropped anchor they made no sign to approach us. I ordered our boatmen to beckon, but there was no response. It was evident that they saw our kind for the first time and were equally filled with wonder. We looked at them carefully and found that they were not Japanese. Really what they were we could not make out. We were afraid that we might be attacked by them and were very much alarmed. Just then two or three old men wearing bear-skin coats pushed out in a little boat and came to us. The language they spoke was evidently not Japanese for we could not understand a single word One old man brought us some boiled fish on a leaf. He then pointed towards a house and said something. We gathered from this that it was his home and that he was asking us to come. More alarmed than ever we wished to fly but knew not where to go. There seemed nothing for it but to follow him and take the consequences, so we made fast our boat and left.

I took note first as to the weapons these strange people might carry but they had no sword, dagger or spear, only a little knife such as fishermen use. Their houses were like salt-vat huts with no lurking places about or prison cells. The only things we saw were dried fish and clams, fish-oil and skins for clothing. A few implements there were, sickles, axes and a short wooden bow with arrows not a foot long, tipped with deer horn. Were they a simple or a warlike people? Very terrible they were in appearance and yet they did not seem dangerous; on the contrary they were respectful and kind in manner.

Before their houses poles were erected on which fish were hung to dry. These long rows were like the leaves of [page 7] the forest. Whale flesh too, was piled up in great quantities.

We had no way of communicating our thoughts, as they were wholly unacquainted with the character but by pointing to our mouths and stomachs we made them know that we were hungry. In response they brought us each a small dish of soup. There was no rice or grain food of any kind, fish only. Some of them were dressed in yellow clothes that had evidently been woven from the bark of a tree ; some again were wrapped about in bear skin or the skins of foxes and seal. They wore their hair long with enormous beards that came down over the breast a yard or more. Their bodies, too, were covered with hair, every whit black, while the whites of their eyes shone glistening. They wore large silver rings in the ears, but had neither shoes nor socks on the feet The men and women were distinguishable by this difference only that the women had no beards.

Among them was an old man about sixty years of age who wore a blue bag at his chin. We had him unfasten it to let us see what it contained when lo, we Found it was a pocket to hold his overplus beard. As we drew it out and measured it we found it came almost down to his feet.

When evening came they again brought us a bowl of fish-soup and two or three pieces of dried whale flesh. This was their food. I had thought heretofore that all nations used cereals but these folk, though otherwise human, ate no grain. What a peculiar people. At first we supposed they feared the expense of treating us to rice but as we went from house to house we found only fish and oil. We knew by this they were not rice eaters. We ourselves had none left and so there was no help for it but to dine as they ained. We found our rice-dish and made signs, but they could not understand. I then showed them a grain of rice but they only shook their heads. It seemed as though they did not know what rice or beans were. We all slept that night on empty stomachs.

When morning came we decided to move on, but whither to go, knew not. We climbed a hill to look about us. Away to the south-east there seemed to be land. I said to the boatmen, “We have nothing left in the way of supplies and [page 8] shall assuredly die. If we go yonder we may find other people who can show us the way home.” They thought favourably of this and at once made ready to sail.

Crossing an arm of the sea we anchored and again were met by a similar group of people. Pointing to the ground we asked what place this was and they answered “Churn-mo- kok!” We pointed to our mouths and stomachs to let them know that we were hungry and they gave us just as we were given before, a small bowl of fish soup. Going on ten li further by a fair wind we found the same kind of people. Again we asked the name of the place and they said “Chum- mo-kok.” Indicating a desire to have some of their fish and herrings they gave us a great quantity. Much birch-bark lay along the shore which they use for torches. It gives a very clear bright light.

We climbed a hill and looked off again in all directions. Away to the south was a long stretch of land with high hills in the distance. ‘‘Where is that?” we asked, pointing, and they said “Chi-yak.”It looked about thirty li from where we were. Taking advantage of a fair wind we set sail but even the long day was not sufficient to bring us to our destination. Miles of sea are very different from miles of land. We finally came to anchor at night and found just the same kind of people. Not a word of their speech could we understand.Fish-soup was again our fare. I found I had with me half a measure of a tonic called to-sa ja-Whan that I bad quite forgotten. This. I had steeped and divided among our company. We each had a drink and felt greatly refreshed.

The next morning I had about decided to make a new rudder, take in a supply of dried fish and water, and start for Korea. If we got safely home well and good ; if not, we could only die. I took my servant and cut down from a neighbouring hill a tall pine tree from which we made a rudder, but I forgot about the handle. This they carried down to the boat while I followed along behind. I was really so weak and starved that I could hardly walk.

By the side of the road there was a little hut from which a great deal of smoke was emanating. Going in to see the [page 9] cause of it I found a kettle with a huge fire underneath. Looking at the contents they seemed to be vermicelli. I pointed to my mouth and made signs, so they gave me a bowl of it. It tasted a little like maize and was quite refreshing. On asking for the material from which it was made they brought me a root that was about the size of a baby’s fist. Its colour was white and the leaves green like cabbage leaves, a plant I had never seen before. I asked the name, and they said “Yo-na Wha-na.” I then called the boatmen and showed it to them and also to Kong Chul and asked if they had ever seen the like, but they said no. Each of the sailors had a bowl and smacking his lips remarked, “That’s good. It goes to the right place.” The rest of the men hearing this. also asked for some. I suggested that we get something from the boat in the way of payment and at once the sailors brought Kim Han-nam’s rice dish. The people seemed greatly delighted but just what they meant by their motions and gestures I could not tell. On a little hilt about a bow-shot from the village we found many of these plants. Some we had dug up so that all the company fed freely and were satisfied.

Having finished the ship’s rudder and made ready to sail we felt a new return of life. With plenty of tubers aboard and a supply of dried fish, how rich we were. As a final step we climbed to the top of the neighbouring hill and looked out again. As far as I could see it was a wide fertile plain crossed by streams and dotted with hillocks, a country most excellent for rice-land farming. Not a sign, however, could we see of any agriculture. Great quantities there were of fine bamboos, long stretches of wild grass, and woods on woods, with any quantity of game, wild cats, sables, squirrels, rabbits, foxes and bears. There were no roads and no sign of graves. It was the 5tb Moon and yet the face of the hills was dotted with snow. As we climbed higher I felt how cold it was. Here four men with a long net in hand sat by the mouth of a stream fishing. One wore a bear-skin coat, one a fox-skin and two others squirrel skin. Their net was not made of silk thread as ours, but was twisted from the fibre of the bark of a tree. They caught salmon skilfully and other [page 10] fish, the names of which I did not know. I looked at them with a longing eye and touched them, and at once they brought twenty of the best catch and tossed them down before me. One man who wore a squirrel skin coat came to me and pointing to my blue silk slipped off his and motioned that we exchange. At once I took off my coat and gave it to him. He was very much delighted. On the next day a great crowd came, each wanting to exchange his fur for our silk. The boatmen made exchanges by dishes and other things. I changed all my clothes for fur garments. For my hat-string alone of crystal beads I got any number, sometimes a beautiful garment for a single bead. In all I had about sixty pieces.

During our stay in this place we got very well acquainted with the people, for while we could not speak, the fact that we had exchanged clothes made us good friends. They brought us dried fish which they gave us as presents until we had five bags and more in store.

I took one of the most intelligent of their number to the boat with me and pointing in all directions inquired whither we should go. He faced south and raising his hand said, “Matsumae ! Matsumae!” While in this uncertainty a north wind sprang up and, having no thought but to get away, we set sail. By keeping the land on our left I felt that in the end we would get somewhere. Wherever we landed, however, we found just the same condition of things and the same race cf people. For ten days or so we kept on. It seemed as though we had gone hundreds of miles and yet we met with no one who could tell us where we were or understand whence we came. Each time I made inquiry I was pointed toward the south with the word “Matsumae!” (which was really the old name of Fukuyama, the south port of Yezo). Again we set forward determined to go on to the very end. Hunger urged us. We had eaten nothing but dried fish till our teeth were sore.

Some days later still bearing south past a point of land, we saw a man standing on a cliff waving to us. A little closer view assured us that he was not one of these people but a Japanese. We therefore lowered our sail and pulled into the [page 11]shore where not one but two Japanese met us. One of our boatmen, Kim Paik-sun, who had lived at Fusan, could speak a little and was able to communicate a few ideas. We found that these Japanese were from the southern island and that they had come here for gold mining. With some fifty men in their employ they lived in a large house two days distant Their master had learned of a foreign ship being driven ashore, somewhere north, and had sent them to the rescue with three measure of rice, five bundles of tobacco, soy, salt and other things. They had brought a letter as well but as it was written in the Japanese character I could not make it out At the end, however, was a Chinese signature Sin-kok Sip-nang-pyung. This was good news indeed, like a dream, so unreal. They came aboard with us and we at once prepared rice, and made soup seasoned with soy and salt. We filled our dishes to overflowing and all dined well. Then we turned over and went to sleep.

On awaking we went some fifty li further and then as the day began to darken we drew into a harbour where were a number of dwellings near the shore. Alighting we went ashore with the two Japanese where we spent the night in their huts. I had Kim ask them what place it was. Their answer was not clear so I wrote in Chinese on a piece of paper, “What is the name of your country ?” They replied, “The country of the Ainu, Ke-soo-oo.

We had not tasted rice since the 9th day of the 5th Moon and now it was the 29th. We had really starved for all those twenty days.

On the day following when it was sufficiently light we hoisted sail and were off, making some seventy or eighty li. By evening time we dropped anchor at a little port not unlike Ke-su-oo where we went ashore. At once we noted the change. Here were clothes, household goods, bedding, all quite as we had seen in the settlement in Fusan. The headman of the town, a Japanese, was waiting to receive us. He treated me with great liberality to fish and wine. We were indeed very happy for we now realized that we were saved. This Japanese then wrote a sentence in the Chinese character [page 12] which read, “I am from Matsumae and my name is Sin-kok Pyung-un (Kamiya). At command of the Lord of Yezo I am here with workmen to dig for gold, and have been in this place ten years and more. Every three years I return to Fukuyama to make my report.” He wrote again, “Where did you land with your boat ?” I wrote in answer, ‘ Where the hills touch high heaven.” Here Kim interpreted a word of two and said that the people called it Chum-mo-kok. The Japanese nodded his head and said, “Yes, that is the Ainu name. “This district,” he continued,” “is wholly surrounded by the sea. It is an island, the extreme north of our country. The land you have just passed through has no king, no governor and no chief ; is without education and understands but little of agriculture. They are a fishing people and make their living thus. In hunting too, they are quite expert and take foxes, bears, otters, making clothes from the skin to protect them from the cold. Their summer dress is woven from the fibre of a tree. They are a part of Japan, it is true, but they really pay no taxes or tribute and their only contribution is several thousand strings of dried clams and fish.

‘‘On the 1st of the 1st Moon the chief of each district comes up to Matsumae to appear before the Lord of Yezo. Without an interpreter, of course, it would be impossible to understand them, for their speech is like the barking of wild dogs. Each year an inspector is sent to visit their districts and see how matters go. He appoints the headman of each village and tries any case of wrong-doing that may arise. In case of capital punishment the evil doer is sent to Fukuyama and there beheaded. As a people,” said he “they are tough and long-enduring, for they travel barefoot over the hardest ground and through the roughest woods. Thorns and thistles are as nothing to them. They chase the fox and bear to the top of the highest hills, and shoot them with their arrows. In small boats too, they venture out into the most tempestuous sea. Regardless, as well, of snow and ice they lie down on the damp ground and sleep safe and warm. In fact they are as tough as the denizens of the forest, and as rude. Some years ago a boat from the south was driven ashore when the [page 13] Ainus murdered all the crew and stole their goods. The murderers were taken to Matsumae, fathers, mothers, children, relations, and burned with fire. From that time on there has been no murdering. Your escape from them, however, may he regarded, none the less, as great good luck.

“There is beyond the place where you were first driven an island called Karrak-to (Saghalien). I do not know what nation it really belongs to, but the people are very tall, some eight or nine feet high, I am told. In form and feature they much resemble the Ainus, though their colour is red and they are not long-haired. Spears are their chief weapons of war- fierce and dreadful people they truly seem to be. Japanese and Ainus who happen to be carried there are all killed and their flesh eaten. We have often heard of their fate from those who have escaped. A day or two more of wind and weather would have landed you in certain death. Your escape is surely by the good providence of God ana is proof that you are intended for a long life.”

We were entertained at the guest-house with abundance of rice and good wine to drink. On the sixth day boats were made and with a soldier guard and an Ainu interpreter we set sail south toward the county seat of Matsumae. During the journey I attempted to learn something of the language of the Ainu. For example: ang-keu-rap-e Are you well? pil-geui-eui pretty, aki water, abi fire. It is wholly different from Japanese.

This too, was a long weary voyage. Already we had been aboard our exiled ship so long, had endured heat and cold and had been so famished that we were thin and poor. We had been devoured too, by mosquitos and other insects at night, and been bitten by fleas all the day so that our strength had well nigh departed. At night we would draw a little out from the shore so as to sleep better, while by day with every favouring breeze we pushed south. When winds were contrary all we could do was to drop anchor and wait. Thus passed our days among the Ainu.

We continued on for four days more and then meeting contrary winds anchored. Here we found a number of trading boats. Among some thirty Japanese present in this place [page 14] there was one to whom all others paid special honour. Our Captain, Niitani, however, went up and bowed to him as an equal, sitting down by his side. I wrote asking his name, and they answered Captain Suzuki.

Captain Niitani thinking my knowledge of the character very wonderful, asked that I write a poem for his friend. I wrote a short one of seven characters to the line and gave it to him. He took it and bowed his thanks over and over again. He read it once, twice, thrice and praised it exceedingly. This was not due to any special skill on my part, but to his own inadequate knowledge of literary forms.

Head winds blew and blew and we were held fast prisoners three days more. One night I had a dream when I thought I was home and in company once more with my dead father and mother. I endeavoured to comfort them by burning incense and offering sacrifice. It was as real as though I saw them, and the time itself was remarkable for it was my birthday.

The day following, a favourable wind awoke and again we set sail. For three days we crossed a great stretch of water and arrived at a place called Suk-jang-po—the boundary line of the Ainu.

On the 10th day of the 7th Moon we were met by a heavy wind from the south with a tremendous downpour of rain, such a rain as I felt would make all the gathered grain to sprout The streams were full to overflowing. In fact all the world was under water. Still we kept on, of course greatly distressed by the weather. No news was possible from home. There seemed no hope of return, and sleep and food were without flavour. Captain Niitani seeing my depression took out a gold coin and bought a bottle of the best wine with desire to detach me from my woes. I drank three glasses of it and felt better. My worries were quieted for the time being, but home and its cares soon came back upon me. Many Japanese came and talked to me but I was like a deaf-mute and could not understand a word. Kim Paik-sun, who understood a little Japanese, was aboard another boat, sometimes ahead, [page 15] sometimes behind me. Hence I had no way of readily communicating my thoughts and was most distressed.

On the 23rd of the Moon we reached a place about a hundred li from Matsumae called Ye-sa-chi. Here the chief of the guard lived in a large house and was looked upon as a person of great importance. There were about 500 houses in the place altogether with extensive markets of fish and other things, dress goods of specially rare fabric. The men looked intelligent and the women pretty. Crowds came to see us, all most interested. The captain of the guard sent me a special invitation, bowed and had me seated in the place of honour, The finest fare was brought in many kinds of lacquer dishes ; drink, too, poured from a cup ornamented with flowers. I drank without stint. The host had Kim Paik-sun and the others entertained in the outer room where he supplied them with abundance of food. He then called for pens, ink and paper, and wrote asking me many questions- I stated my an swers fully which he folded up and sent to the Lord of Matsumae. We waited here for three days and were most liberally entertained. The Lord of Matsumae had sent word asking that we be brought, not by boat but overland, so the Captain made ready horses while Japanese sailors looked after the boat I alone went by chair.

On the 26th day at about the yoo hour (6 o’clock) we arrived at an inn 70 li from Matsumae. Here we put up for the night and on the 27th day started at early dawn and reached a place three miles from our destination. As we passed along, the Japanese at my side was given letter after letter but what the meaning of it was I could not make out. We had gone some five li when a great crowd met us with lanterns. The Japanese who accompanied me now walked one on each side. They greeted each other in a very dignified and formal way. Thus we finally reached the official quarters where a feast was already spread. Kim Paik-sun was called upon to say that the Governor had prepared a welcome for us, to comfort us after our many trials. I was given a letter as well which, read: [page 16]

“ Whither were you journeying and what was the occasion of your trip?

“How many days were you on the way and did you meet any Japanese ships ?

“What time did you leave your home and how many days were you driving about on the deep? These things we would like to know.”

A second question :

“Where do you two gentlemen, Yi Sun-tal and Kim Chum-ji make your home? Your full names please, your rank, office, and place in society?”

A third question :

“Do you in Chosen believe in the Buddha? Or do you offer sacrifice to heaven and earth as confucianists ? Are any of you Christians and do you preach this religion? Did the Ainus treat you kindly ? Have you request to make ; if so please do not hesitate to make it.”

My reply was:

“Am from Chosen, Kyung-sang province, and live at Tongnai, near Fusan. I am of the sunpai, or scholar class, and have passed my first literary examination.

“On my way to Wun-joo, the capital of the northern province, I left Fusan in a small trading boat toward the last of the 4th moon. Before we reached our destination on the 28th we were suddenly struck by a very terrible typhoon which broke our rudder and left us helpless. The night closed down and we drove out into the great sea, where we lost all idea of direction and went whither the wind carried us. Thus were we driven for several days till our supplies gave out and we were ready to die of hunger and thirst by the good help of heaven we were saved and on the 12th of the 5th moon landed at a port in the far north. We had escaped from the great sea but the people among whom we were thrown were a serious question. They were not of your honourable country for not a word could we exchange of any kind. They knew nothing of writing nor did they eat grain of any kind but fish-soup only. This they kindly shared with us and so [page 17] saved our lives. We were in the greatest need possible and knew not what to do when suddenly Captain Niitani appeared. He supplied our wants liberally and really saved our lives. By his kind help we have come thus far and now we meet Your Excellency. Great offenders against Heaven and Earth, we make humble request that since our two countries are neighbours and friends, you will kindly help us back home. If you but favour us in this way, your acts will be impossible to speak thanks for in any human tongue.”

“In our country we have no state Buddhism, but we have Buddhist priests who make religion their vocation. We have temples too, among the hills where the sutras are diligently read. Our worship of spirits is confined to birthdays and anniversaries of death, when fastings and prayers accompany the offering of wine and meat as sacrifice. We all honour Confucius and regard him and Mencius as great saints. The Ten Disciples and the Thirteen Superior Men are represented by tablets and are all worshipped every spring and autumn on the 1st “chung” day. Every three years examinations are held both for the pen and for the bow at which the winners rated 1st, 2nd and 3rd As for Christianity 1 am not acquainted with it In regard to the Ainus they treated us with all kindness. Here where we have such abundance of food and drink nothing remains to be requested. Captain Niitani has been with us ever since we first met and has spent much on our behalf. We deeply regret that we have no means of making payment for his many favours. Little by little the cold weather will be on and we are out of clothes, what we had were damaged by the wind and weather and these we exchanged for furs of the Ainus. Our condition in this respect is a source of deep anxiety. Ninth day, Yi Sun-tal of Chosen.”

An attendant took this letter and went in with it to the Lord of Matsumae while a great crowd of people gathered about our inn and formed a wall. Three men were allowed us as an inner guard while two kept the outer gate. Abundance of wine and food were constantly in store. [page 18]

On the 1st day of the 6th Moon we left the gold mine by boat and on the 25th day reached Matsumae, a two thousand li journey I should think. On the day following the Lord of Matsumae sent a messenger inquiring for us and expressing his sympathy. He said, “I have read your letter with much interest Your desire for a safe return home is most natural. Have no anxiety about it I pray. Neither do you need fear the cold of winter for I shall see that you have food and raiment Your inability to pay need give you no concern whatever. Any kindness we Japanese may show you needs no return. My hope is that you may feel at home among us and be comfortable, that no illness may befall you. As for your journey to your native land I shall do every thing I can to forward it. I am only sorry for your mother and your dear wife.”

This was the answer to my letter. The bearer who brought it was a Mr. Takahashi He was acquainted with the character and so we conversed freely together. Sometimes again we spoke through Kim Paik-sun.

Later the Lord of Matsumae sent a special messenger with an invitation for me to join him. I dressed carefully and, following the guide, reached the Governor’s Headquarters. He arose to greet me and I bowed before him. He also bowed and then we sat down facing each other. Here I found an abundant spread of all kinds of food with tea and wine.

As I came away he gave me a slip of paper with a written message which I opened and read, “We meet for the first time ; I am very glad indeed. Please return to your inn and rest in peace.”

On our return we found many people out to see us but there was no noise or confusion. We saw also great quantities of goods for sale in the market, greater than anything I had ever seen at home.

The next day about noon the Governor sent Takahashi with nine rolls of silk and ten sheets of specially fine paper. For Paik-sun and his companion two rolls of white grass cloth, one Japanese suit each, three packages of special paper and three of common paper. To each of the boatmen he gave [page 19] two rolls of cotton goods, one suit of Japanese clothing and three packages of paper.

I sent my thanks thus:

“Your kind gifts are received with appreciative hearts. In fact, I am overwhelmed with gratitude. The two rolls of green silk and the cotton cloth can be made into clothing that will protect us perfectly from the cold. I am returning the dark silk as something we do not use (But he did not take it back). I then sent this as a gift to Captain Niitani but he declined to accept of it. Then I wrote, ‘I trust you have been well since I saw you. I think gratefully of you every moment, since I owe to you all I am and have. My very life I hold by your favour. Such gifts are high as heaven. When I return home I shall remember you constantly till the day of my death. A great supply of beautiful things has been given us by your governor. We have enough and to spare. I am sending you therefore three rolls of dark silk to express some little of my gratitude. Please do not send them back but show me your love by accepting of them.’”

While in Matsumae we were treated most bountifully to three meals a day, soup and wine. Those who had starved for many moons were now well fed. The Governor sent messages every day to inquire as to our welfare. He also sent ten sheets of large Chinese paper with request that I write a poem about my journey hither. I could not but accede and wrote him a poem of six verses. The governor, I learned, was very fond of poetry and art; he himself, in fact, being quite an artist In company with a priest who had come from Kang-ho, he had made the character his chief delight. He and the priest studied very carefully what I wrote for them and taking the same rhyme character made me a reply.

Again he sent Tang paper with a further request. In reply I wrote three lines of a verse in a running hand. He could not make out the script when written thus but was greatly interested in the strokes and flourishes of the pen.

The people saw the Governor’s delight and so they also came in crowds asking me to write for them. I did my best [page 20] to meet all wishes. The Governor, learning of this, had special pens made from white rabbit hair which he presented to me- While in Matsumae, some fifty days in all, the poems I wrote would have filled a volume.

My hosts conferred together as to what to give me in return. Their inland custom’s tax prevented their giving me goods that might get me into trouble. Finally it was found that all they could do was to give me the best of food and drink.

Word came on the 26th day of the 8th Moon from the Shogun in Yeddo ordering our being sent overland. The Governor therefore sent the men with gifts and a farewell message—two rolls of green silk, two rolls of white grass- cloth, five bundles of silk wool, one quilt of jade-coloured fabric, one tail of kite feathers, two pounds of gold, vermicelli, fish, wine, etc. He sent a letter as well which read, “The silk and grass cloth are for your clothes on the way to Tokyo. The kite tail and gold are for your belt as you are a knight of the bow. Let each of them remind you of my love. The wine and vermicelli you may divide with the others.”

I received the feathers and gold and thanked him very much. The goods I wished to return but the servant would not take them. Later another messenger came saying, “My gifts to you are according to the required form. You are a guest from another country ; please do not refuse.”

In answer I said, ‘‘You speak of is at a gift ; I will therefore receive it accordingly.” The servant was very happy and took his departure.

The day following the Governor again sent the man Chun-oo with seven suits of Japanese clothing and seven green quilts, saying in his letter, am afraid you will find it cold on the way, share these with your companions.”

I then divided them with those who journeyed with me. An old priest named Su-ryu sent me several poems though we had never met At last he came and congratulating me said, “This is our first meeting, but being a friend of the Governor I have seen your writings and already know you well. I am a man from Yeddo though I have been here for [page 21] many years in exile just as you are. You were driven about on the sea for many days and had thought of home in vain, but now the way opens and I take this occasion to call on you before you go. I hope you may be greatly blessed and have a safe return. We have no likelihood of ever meeting again for which I am very sad.” I bowed my thanks and we drank together and parted.

On the next day the Governor sent Chun-oo with fish and wine and his wish for a bon voyage.

After breakfast on the 30th day we made ready to go aboard ship when the Governor sent a special servant saying, “Please come for a moment.” He met me at the outer garden quarters, led me in and treated me to a specially prepared table where he poured out the glass. He then touched his brow and bade me go in peace.

We at once hoisted sail and set out across the sea to Tsugara. Here we spent the night, and after a chair had been made ready I was asked to ride. The bearers took it upon their shoulders and we went merrily along. At each halting piece there were guards stationed to show us the way. People came in great number to greet us. It was indeed like the journey of a Minister of State passing on his way. I said to those who attended me, “When at home I never ride in a chain Here I am but a poor castaway putting you all to this extravagant outlay. I am distressed at the thought of it If I might ride a horse I could see the country better and it would be more to my mind. But the attendant said, “The Shogun has commanded us to show you every honour, and the Governor as well ; we dare not make a change.”

Thus we passed many towns, Tsugara, Nambu, Sendai, Wulchoo, Sinoo. The crowds of people and the display of merchandise were greater than anything I had ever seen in my home land.

It took six or seven days to pass each district and twenty-six days in all to make the journey. We entered Yeddo on the 27th of the 9th Moon and were at once put up at the headquarters of the Lord of Tsushima. I was feasted [page 22] specially every few days, and had a guard and three special constables to accompany me.

On a certain day orders were given that we start for Tsushima. As before, I rode in a chair while the others rode on horses The bearers and horses were changed at every halting place and we made a hundred li or more a day. It was evident that news had been sent ahead and special ac” commodation prepared, though they said nothing of this or of the cost

We arrived on the 17th day of the 10th Moon at Osaka and three days later went aboard a boat for Tsushima and set sail. We passed on the way many islands and towns and finally, on 16th of the 12th Moon reached Tsushima. Heref after a month and more of delay we set sail on the 2nd day of the 2nd Moon of the year chung-chook (1637 AD) but the wind being contrary it was not till the 5th of the 3rd Moon that we reached Fusaru

It was late at night when we landed and so my case could not be looked into, but next morning we were inspected and passed. I took my bundles and sent them aboard a boat for Oolsan while I made my way to Poosan-jin. The magistrate hearing of my adventure called me and made a full inquiry Here word reached my home and my two sons and servant came out to meet me. I learned that my brother had died the year before in the 6th Moon. The day following I hurried home and wrote out an account of my most unusual adventure.