

On the Toyo Bunko Version of  
*The First Voyage of the English to the  
Islands of Japan* by John Saris, 1617:  
An Annotation Attached to the  
Photocopy of the Book, published for  
Toyo Bunko by Bensei Shuppan  
Publishers, Tokyo, 2016<sup>(\*\*)</sup>

Hirano Kenichiro<sup>(\*)</sup>

## Introduction

The author, full title and year of publication of the book under review are: John Saris, *The First Voyage of the English to the Islands of Japan*, 1617. The book is original, handwritten, and in one volume of a small folio. The dimensions are 31.4 x 21.4 cm and the total page number is 121. The book is bound by vellum, edged with gold ornament<sup>(1)</sup>. The paper used is European product. The original book is in Toyo Bunko's possession. On July 19, 1952, the book was designated as important Japanese cultural property in the category of old book (handwritten), and under the title of *John Saris' Record of Voyage to Japan* (1614, in holograph, designation No. 1537). At the Toyo Bunko, the book is classified into special precious books and the call number is PB-30.

## Title, Contents, and the Original Text

The title is *The First Voyage of the English to the Islands of Japan* (or *John Saris' Record of Voyage to Japan* in Japanese). The content is the record

of the voyage that Captain John Saris (1579/1580-1643), the commander of the British East India Company's eighth voyage to East India, made by a fleet of three ships, viz., the *Clove*, the *Hector*, and the *Thomas*, commanding 262 sailors. The voyage was from England to Bantam on the island of Java, and by the *Clove* alone from Bantam to Hirado, Japan, which constituted the destination, and the return. The record is not confined to the log of the voyage that started at the sailing from Downs, England on April 18, 1611 and ended with the return to Plymouth, England on September 27, 1614. While in Hirado, Saris took a round trip from there to Suruga and Edo to gain audience with Tokugawa Ieyasu and Hidetada, the first two Tokugawa Shoguns, and was given Ieyasu's reply letter to King James I as well as a special trade charter. With materials and information obtained during the voyage, like those given by Tokugawa Ieyasu, inserted at appropriate places, the record is more than a log, constituting something close to a travel record.

The original text on which this photocopy is based is the very manuscript that Toyo Bunko decided to purchase from Maggs Bros. Co., a seller of old and rare books in London, in 1924 and has had in its official possession since 1925<sup>(2)</sup>. As explained in the next section, what is generally called "John Saris' logbook" has several variant texts. However, the original manuscript Toyo Bunko possesses is distinctly the one and only text in the world, no less precious historical material than any other variant text, thus deserving to be called the "Toyo Bunko version."<sup>(3)</sup>

## Variant Texts

The so-called "John Saris' logbook" has four variant texts as follows:

1. The journal possessed by the India Office of the U.K. (Marine Records, no. xiv)

2. *The Voyage of Captain John Saris to Japan*, 1613, edited by Sir Ernest M. Satow, London, printed for the Hakluyt Society, 1900 (Hakluyt version)
3. “John Saris’ logbook” contained in Samuel Purchas, *Hakluytus Posthumus or Purchas His Pilgrimes, Containing a History of the World in Sea Voyages and Lande Travells by Englishmen and Others*, 1625, 1905 (Purchas version)
4. *The First Voyage of the English to the Islands of Japan*, by John Saris, 1617 (Toyo Bunko version)

Item No. 1 is a journal preserved at the India Office, which must have taken over the company records of the British East India Company. As it is given the number “Marine Records, no. xiv,” it may be natural to regard it as the source of all the original texts of “John Saris’ logbook.” Indeed, Item No. 2, the Hakluyt version, edited by Ernest Satow for the Hakluyt Society, has been considered to be the printed book that took Item No. 1 as its source. Satow himself wrote that, with his own eyes, he saw the log in the possession of the India Office and confirmed its handwriting to be of Saris’ own, but he said that once he took a glance at the journal, he had a woman transcribe it and had a specialist of Indian history at the India Office compare the copy with the original<sup>(3\*)</sup>. Another person who saw Saris’ journal at the India Office with his own eyes was Professor Iwao Seiichi, a distinguished scholar of the history of Japanese-European exchanges who took notice of Saris’ *Record of Voyage to Japan* for the first time in Japan and promoted studies on it. Professor Iwao visited Saris’ tomb in Fulham in the suburb of London in 1931, and in 1954 had the Library of the former India Office make a plate of the first page of Saris’ journal in its possession<sup>(4)</sup>.

However, we have reasons to hesitate to conclude that Item No. 1 is the original of all the variant texts of “John Saris’ logbook.” Satow himself wrote that for a number of reasons, the log he saw seemed not

to be the original (rough) log but a handwritten copy. It is certain from the book-plate pasted to it that the handwritten copy had been in the possession of Lieutenant-Colonel Thomas Best Jarvis until about the middle of the 19th century, when the War Office purchased it, and, in considering that it was historical material that should have been in the India Office, transferred it to the latter office in 1889<sup>(5)</sup>. A look at the plate from the material of the India Office, which Professor Iwao provided as reproduction to Murakawa, tr., *Seirisu Nihon Tokou-ki*, leads us to think that it is a page from a handwritten copy. All told, our question is whether, aside from the handwritten copy, the India Office possessed the original log or not. Another question is what the handwritten copy that once belonged to Colonel Jarvis was. For the moment, we have to leave these questions unanswered. In the first place, there is more than a little circumstantial evidence indicating the possibility of Saris' not submitting the log to the East India Company as required in the report of the return.

Item No. 2 is called the Hakluyt version of "John Saris' logbook" and, due to the course of events leading to its publication, also called the Ernest Satow version. It is called the Hakluyt version because it was commissioned by the Hakluyt Society. Satow used Item No. 1 as the source and had it transcribed and edited for the Society to publish. The Hakluyt Society is a book club established in England in 1846 to publish books on navigation and overseas travels in order to offer knowledge and to support research concerning foreign affairs and world geography. It was named after Richard Hakluyt (1552-1616), the pioneer collector and editor of books on sea voyages and overseas travels. This Hakluyt version is still published today. It is to be pointed out once more that it is not a handwritten version but a printed book based on some different handwritten text.

Item No. 3 is part of a series of navigation records edited and published by Samuel Purchas (possibly 1577-1626), a collection of records

of travels and voyages abroad by the English and other peoples before the 17<sup>th</sup> century. “John Saris’ logbook” is included on pages 355-519 of Volume 3 of the series and called the Purchas version of Saris’ record. Purchas, who had no personal experience of travel or voyages, collected records of sea voyages and overseas travels from sailors with whom he got acquainted in port towns at the mouth of the Thames and produced a good number of manuscripts. Richard Hakluyt’s work to some extent preceded that of Purchas. It is said that Purchas was once an assistant to Hakluyt in his collecting and editing of materials. Just before his death in 1616, Hakluyt bequeathed to Purchas materials yet to be published. It is possible to infer from its title that Item No. 3, which Purchas published in 1625, was a collection of navigation records including materials collected by Hakluyt. The Purchas version that we can take in our hands today is a printed book, leaving us unable to ascertain what happened to the manuscripts (original materials).

## The Features of the Toyo Bunko Version

Item No. 4, the Toyo Bunko version, that is, the original text of this photocopy, is a beautiful hand-written manuscript Saris himself produced. In the catalogue entering this item into the precious book market in London, Maggs Bros. Co. described the features of this manuscript as follows:

“THE MANUSCRIPT JOURNAL OF THE FIRST OFFICIAL VOYAGE FROM ENGLAND TO JAPAN, 1611-13<sub>(sic)</sub>. Written by Captain Saris, Chief-in-Command, and Presented by him to Sir Francis Bacon··· ORIGINAL MANUSCRIPT ACCOUNT OF THE VOYAGE, WRITTEN BY CAPTAIN SARIS HIMSELF··· It is a volume of 121 pages, -not the rough log, but most beautifully written, apparently at leisure when he returned home, and specially for presentation to Sir Francis Bacon, Lord High Chancellor of Great

Britain... The Manuscript is a small folio, in its original vellum binding with gold ornamentation of the sides.<sup>(6)</sup>”

In short, the catalogue put stress on the fact that it was the original version of a journal or a record that was “handwritten” by Saris himself, or the manuscript itself, of the voyage between England and Japan from 1611 to 1614 (to be correct). This is the most noteworthy feature of the Toyo Bunko version. In other words, of the three we can take in hand, Item No. 2, i.e., the Hakluyt version, Item No. 3, i.e., the Purchas version, and Item No. 4, i.e., the Toyo Bunko version, it is only the Toyo Bunko version that is a manuscript (this excludes Item No. 1, the existence of which we cannot be sure).

Another feature of the Toyo Bunko version is, as described in the catalogue of Maggs Bros., that it is the very manuscript produced by Saris himself to present to Sir Francis Bacon. The frontispiece next to the title page is none other than a dedication to Sir Francis, Lord High Chancellor. Taking a clue from this fact, Professor Otsuka Takanobu, who conducted a detailed bibliographical examination of the Toyo Bunko version in order to reproduce it, deduced the year of production of the Toyo Bunko version in the following manner in his book *The First Voyage of the English to Japan by John Saris, transcribed and collated by Takanobu Otsuka*, Toyo Bunko, 1941:<sup>(7)</sup> Upon returning home, Saris resigned from the East India Company, got married to a granddaughter of Sir Thomas Campbell, former mayor of London, in 1615 and spent the rest of the life in good financial standing. He must have, therefore, had sufficient connections, opportunity, and capacity to get his log handwritten and present it to Lord Bacon. Judging from the period when Sir Francis was Lord High Chancellor, it is safe to presume that the handwriting was completed between March 1617 and March 1618. Thus, taking into consideration that “1617” is written on the last line of the title page, the year of 1617 is indicated to be the year of production of the manuscript (that is, the Toyo Bunko version)<sup>(8)</sup>. If that is the

case, since Item No. 2 was published in 1900 and Item No. 3 in 1625, excluding Item No. 1, which remains unconfirmed, we come to the conclusion that the Toyo Bunko version is the oldest of all the Saris logs that we can hold in our hands today.

Saris returned to the port of Plymouth on September 27, 1614, but would not readily go on to London, contrary to the expectation of all concerned that he would immediately report to the East India Company and deliver the cargo to the investors. The auditors dispatched by the Company estimated that the investors' profits would be 200%, and in reality, Saris' voyage not only achieved the second-best result of the first twelve voyages by the East India Company but also greatly broadened the prospect of Asian trade. Despite this, Saris came close to being punished for being suspected of having been engaged in separate deals with his own funds and secretly unloading his own cargo. After such disputes with the Company, Saris resigned, got married and retired. He did present to the King the gifts from Ieyasu and the others to him, but it is said that he took for himself as many as possible of the gifts he had brought back from Japan and put them up for auction.

We have a plenty of reason to think that one such act by Saris was to raise the value of his own record of the voyage. In other words, it is possible to theorize that he himself participated in the publication boom of books on voyages, overseas travels, expeditions, and adventures that Hakluyt, Purchas and others were just starting to create at the time. As a matter of fact, the Purchas version of Saris' log book contains materials that are clearly stated to have been provided by Saris himself. Far more interesting than this is a fact to which we have not paid enough attention so far: that Hakluyt's name was clearly mentioned in the very dedication that Saris offered to Lord Bacon. We read through sentences of medieval English embellished with euphemistic expressions to discover that Hakluyt read the record of the voyage Saris had kept and judged that it should be published, but ultimately it was not published

because Hakluyt died untimely on November 23, 1616. It was stated that thanks to Hakluyt's last-minute consideration, the record was returned to Saris and was now dedicated to Lord Bacon. As this photocopy shows, the book for dedication to Lord Bacon was a handwritten copy that maintained a beautiful writing style from beginning to end. It must be the case that the best professional scribes took sufficient time and care under Saris' constant supervision to write it. It is safe to say that the publication boom created by Hakluyt, Purchas and so forth provided an environment that made such reproduction possible.

On the basis of such production processes and features of the four variant texts as described above, it is possible for us to gather the order of succession of the texts, that is, the genealogy of the different versions of Saris' logbook. In *The First Voyage of the English to Japan by John Saris, transcribed and collated by Takanobu Otsuka*, Professor Otsuka proposed four possible patterns of genealogy among the variant texts.

#### Legend

L: The original Log

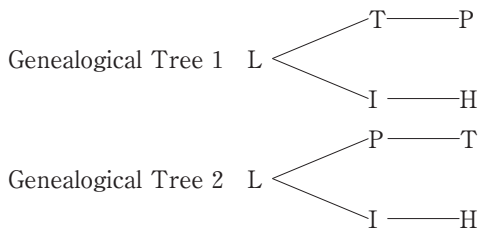
I: Manuscript in the possession of the India Office

P: Purchas version

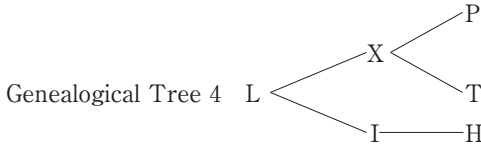
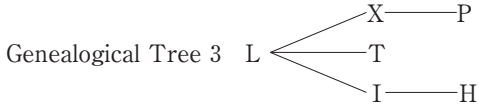
H: Hakluyt version

T: Toyo Bunko version

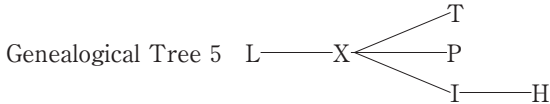
X: A handwritten text that is presumed to have existed







He then suggested that Genealogical Tree 3 or 4 were more likely. With X presumed to be a manuscript that had existed, it was his assumption that from the same original log, the India Office manuscript and another manuscript were produced, and from the latter one, the Toyo Bunko version and the Purchas version were produced separately<sup>(9)</sup>. Here, if we dare to add one more logical assumption, another possible pattern would be:



This pattern includes possibilities that either  $X=T$ ,  $X=P$ , or  $X=I$ . We should be able to get a clue as to the solution when we ascertain whether Saris' "log" in the possession of the India Office is L (and I) or not. Whichever the case may be, the acquaintances supposed to have existed between Saris, Hakluyt, Purchas and the like, and, more than anything else, the superb workmanship that produced the beautiful Toyo Bunko version would make it possible to suppose that Saris kept X (that is, another manuscript, and even if not  $X=L$ ) on hand for quite some time.

To sum up, first, we can establish that it was between 1614 and 1625 that all four variant versions of the so-called "John Saris' logbook" came out, although there remain some points not settled yet. This period was within the period of booming publication of navigation books

in England. Usually, we investigate into the order of appearance of variant texts and infer their genealogical trees in order to determine the original text (and give the original text the highest value). But we may say this is not the case as far as the so-called “John Saris’ log-book” goes. As new information was added in the midst of the publication boom of navigation books, variant texts published in succeeding order could have gained more value as historical materials. The Toyo Bunko version, which has the earliest year of production of all three variant versions except the original log and is the only manuscript, is the version Saris himself was most deeply involved in its production. It proves fortunate for following generations that Saris, playing a role in the publication boom of navigation books, spent more than three years completing the manuscript, thereby raising the value of the Toyo Bunko version from a prosaic company report to a fascinating record of the voyage to Japan.

## The Contents of the Toyo Bunko Version

As we can see in this photocopy, the Toyo Bunko version generally maintains the format of the original log throughout the text, which begins from the page next to the title page (page 3, or page 19 of this photocopy). In other words, in the left margin of each page, two columns are provided to enter the year, month, and day, like “1611, April and 18” for example, and following this in the same line within the main body, the day’s navigation matter is entered, such as “we set sail out of the Downes.” In the following lines, the ship’s course, the distance the ship moved, the depth of the water, the weather (especially the direction of the wind), the geographical features of coasts and the shapes of islands as seen from the ship are scrupulously entered. It is noticeable that in the last line of every day’s journal, “allowances” to the crew and food and drink given to them were recorded in detail,

although this part was ordinarily omitted in the Toyo Bunko version.

One of the characteristic outward forms of the Toyo Bunko version is that in the first line at the top of each page is entered a “heading” that indicates the contents of the page. These headings entitle places or moves from one place to another that are recorded in the respective pages, for example, “From England to Madagascar,” “Madagascar,” …, “Moluccas,” “From the Moluccas to Iapan,” …, “Firando in Iapan,” …, “The towne of Fuccate,” …, “Surunga,” …, “The cittie Edoe,” …, “Our returne to Firando,” …, “Our returne from Iapan”, and so on. Pages with such titles as “The Emperours letter,” “Priuiledges for trade in Iapan,” and “Later intelligence from Iapan” are also inserted. It is clear that these pages were not immediately added to the day’s journal but added later while editing, for the sake of the convenience of the readers, primarily Lord Bacon. One more feature of the Toyo Bunko version was in response to the demand from readers who would read it as the record of a voyage. That is a summary, in the form of marginal note, like “we arrived within half a league of firando,” for example, for the contents recorded in the corresponding passage over a number of lines, playing the role of an index that would lead readers through the record of the voyage to their points of interest.

Moreover, there were two additions that were later added in the main body in order to make it a more complete record of the voyage. One is explanatory notes inserted here and there with respective titles beginning with “nota.” In inserted paragraphs, we find explanations of places experienced while at anchor or visiting, introductions to persons met in the places, comments on rare customs there, observations and experiences that were specially recorded and so on. Similarly, there are records of documents collected at various places during the voyage. Documents exchanged with the rulers of the places visited were translated into English and copied in full text and by the hands of the same scribes into the appropriate sections. Good examples are the reply letter

to James I, the letter of trade license (with red seal) granted by Ieyasu, and the letter of thanks from Matsura Shigenobu, the previous lord of the Matsura clan of Hirado<sup>(10)</sup>. It is because the log was transformed into a record of a voyage by Saris himself that the Toyo Bunko version contains notes and documents that would not have been included in a navigation journal normally. We may say that, thanks to this transformation, the Toyo Bunko version remains an extraordinary record of history.

As will be later touched upon, “Saris’ log book” has a Japanese translation, namely, Murakawa Kengo, tr., *Seirisu Nihon Tokou-ki* (Saris’ Voyage to Japan), which is an almost perfect Japanese translation of the part of the voyage to Japan. This translation is very carefully completed by adopting from the four variant texts Item No. 2 as the original text and painstakingly referring to Items nos. 3 and 4. At the same time, for the reader’s convenience, it provides chapters that we do not have in the original texts items no. 2, 3 or 4, dividing the whole voyage according to the navigation periods. As these chapters, or the periodization of the voyage, are convenient to grasp the whole picture of Saris’ navigation journals and in particular to comprehend this photocopy, the contents of the Japanese translation are abstracted as follows.

Chapter 1 From the sailing from England to the end of the stay  
in Bantam (April 18, 1611-January 12, 1613)

Chapter 2 From the sailing from Bantam to the Island of Taually  
(January 14-March 11, 1613)

Chapter 3 From Taually to the Mollucca Islands  
(March 12-April 13, 1613)

Chapter 4 From the Mollucca Islands to Hirado  
(April 14-June 10, 1613)

- Chapter 5 Hirado  
(June 11-August 7, 1613)
- Chapter 6 From Hirado to Edo  
(August 7-September 12, 1613)
- Chapter 7 From Edo to Hirado  
(September 14-November 6, 1613)
- Chapter 8 Briefing by Master Richard Cocks, Cape Merchant, of  
what transpired in the General's absence going to the  
Emperor's Court  
(August 7-November 6, 1613)
- Chapter 9 Hirado  
(November 7-December 5, 1613)
- Chapter 10 Sailing from Hirado and Returning to England  
(December 6, 1613-September 27, 1614)<sup>(11)</sup>

Let us compare this table of contents with the “headings” at the top of each page of the Toyo Bunko version, which is one of its characteristics. While the Japanese translation substantially reduced the first chapter of the original, just as Ernest Satow did for the Hakluyt version, the first chapter of the Toyo Bunko version corresponds to the section from the opening, “From England to Madagascar” (p. 19 of the photocopy), to “Bantam” (p. 55). In other words, it is in the Toyo Bunko version that we can read the very important record of the first quarter of the voyage from England to Bantam, along the coasts of the African continent, through the Middle East and the Indian Ocean before reaching East India.

To examine the sections on the period from their arrival in Hirado through their stay in Japan, the record from “Firando in Iapan” (p. 84) to the middle of “The towne of Fuccate” (p. 93) corresponds to Chapter 5 of the Japanese translation and the record from the middle of “The towne of Fuccate” (p. 93) to “The Pilgrimage to Tencheday” (p. 100)

to Chapter 6 of the translation. The record of the audience of Saris' party with Ieyasu in Suruga is found in this section. The section corresponding to Chapter 7 of the translation extends from "The Cittie Edo" (p. 101) to "Our returne to Firando" (p. 107). Included in this section are Ieyasu's letter of reply and the English translation of the letter of trade license with red seal granted by Ieyasu, under the titles of "The Emperours letter" and "Priuilleges for trade in Iapan" (p. 102 and pp. 103-104). The Toyo Bunko version does not have a section that corresponds to Chapter 8 of the Japanese translation, because the whole chapter is material from a source that is different from Saris'. Chapter 9 of the translation corresponds to the section from "Our returne to Firando" (p. 107) to "Our Factories left in Iapan" (p. 108) and Chapter 10 to the section from "Our returne from Iapan" (p. 109) to the end. The letter of thanks from Matsura Shigenobu was translated to English in Bantam on their return voyage and included in the section on "Bantam" under the heading of "The King of Iapan's letter" (p. 114). It seems that there are more than a few materials waiting to be examined by new historical studies.

## How This Version Came to be Held by the Toyo Bunko

How did the original text (manuscript) of this photocopy get acquired by the Toyo Bunko and become the Toyo Bunko version? Toyo Bunko was established by Mr. Iwasaki Hisaya, the third president of the Mitsubishi Corporation, in 1924 with initial holdings composed of the Iwasaki family collections and the Morrison Collection that Iwasaki Hisaya purchased from George E. Morrison in Peking in 1917. Earlier it was held that at some time between 1917 and 1924 Iwasaki Hisaya purchased the manuscript for Toyo Bunko to own it as a rare old book. Indeed, 1917 to 1924 was the period of the "Temporary Office for the

Morrison Collection” of Toyo Bunko when the mission was to buy rare books in order to replenish the Morrison Collection that had just been purchased. However, on this point, in his general study of the Toyo Bunko version, Professor Otsuka asserted that when the manuscript was advertised in 1924 on the *Bibliotheca Asiatica* of Maggs Bros., London, Toyo Bunko promptly cabled an order to the store and succeeded in purchasing it<sup>(12)</sup>. The factors in his judgment were Maggs Bros.’ advertisement itself and the fact that when he was commissioned for the duplication and transcription of the Toyo Bunko version, Professor Otsuka was told the story by the person in charge at Toyo Bunko, most likely Mr. Iwai Taikei, in person. It seems safe to conclude that Toyo Bunko purchased *Saris’ Record of the Voyage* in 1924 and started its acquisition in the next year. That the advertisement said “the manuscript journal of the first official voyage from England to Japan” may have been the decisive factor for Toyo Bunko to decide to purchase it. It was a splendid decision indeed, seizing a rare chance.

## The Toyo Bunko Version’s Reprint and Transcription and the Japanese Translation of Saris’ Records of the Voyage

In 1940, Toyo Bunko reproduced the Toyo Bunko version of *Saris’ Record of the Voyage* as *The First Voyage of the English to Japan by John Saris, 1617* (facsimile edition), Volume 10 of the Toyo Bunko Series, Toyo Bunko, 1940, 121 pages. Therefore, the photocopy this time (2016) is actually the second duplication of the Toyo Bunko version. For some twenty years from its establishment to the end of the Second World War, Toyo Bunko, in its own duplication series, reprinted selected one of a kind rare books in its holdings to publish them with commentaries by specialists, either in limited numbers of copies or as volumes of the Toyo Bunko Series. The reprint of the Toyo Bunko version of *Saris’*

book was published as Volume 10 of the Toyo Bunko Series<sup>(13)</sup>. It was to Professor Otsuka Takanobu (1897-1979), then associate professor of English Philology at the Tokyo Bunrika Daigaku (Tokyo University of Literature and Science), that Toyo Bunko commissioned the duplication.

Professor Otsuka then proceeded to publish *The First Voyage of the English to Japan by John Saris, transcribed and collated by Takanobu Otsuka*, 1941, xxxii+266 pages, as Volume 3 of the *Toyo Bunko Research Series in Western Languages*. Professor Otsuka, a specialist of the English language of the Shakespearian period, was accumulating a good deal of achievements in his field. He carried out collation among the Toyo Bunko version, the Hakluyt version, and the Purchas version, the three variant versions mentioned earlier. This book was composed of the collation and a perfect transcription of the Toyo Bunko version from the beginning to the end, made possible by his scrupulous collation. With the reprint as Volume 10 of the *Toyo Bunko Series* and the collation and transcription in Volume 3 of the *Toyo Bunko Research Series in Western Languages*, both of Professor Otsuka's conscientious and laborious works combined, the Toyo Bunko was able to add another piece to the series of "facsimile edition with annotation or Japanese translation of rare books purchased or duplicated by the project for enlargement and expansion after the period of Temporary Office for the Morrison Collection<sup>(14)</sup>." Today, we are blessed to be able to read accurately the original English text of *Saris' Record of the Voyage to Japan* by reading this book that is the second reproduction, simultaneously consulting Professor Otsuka's 1941 transcription.

However, we have not yet exhausted Professor Otsuka's contribution. Had it not been for Professor Otsuka's selfless efforts, we might not have the Japanese translation of *Saris' Record of the Voyage to Japan* today. Today, we are endowed with an excellent (and the standard) Japanese translation, namely, Murakawa Kengo, tr., *Saris' Record of the*



*Voyage to Japan (Seirisu Nihon Tokou-ki)*, Yushodo Publishers, 1970, Shin-Ikoku Soshō, No. 6. Professor Murakawa, an authority on Western history in pre-war Japan, spent one summer in the 1930s roughly translating *Saris' Record of the Voyage*. But his busy life and the difficult medieval English forced him to leave his manuscripts incomplete for more than ten years. In 1940, Professor Murakawa was paid a visit by Professor Otsuka, who was about to finish his works for the duplication of the Toyo Bunko version. When Professor Murakawa showed his old manuscripts of translation, Professor Otsuka offered to complete the manuscripts and, what was more, promised to look for an appropriate publisher to publish it upon completion. In September 1944, Murakawa Kengo, tr., *Saris' Record of the Voyage to Japan (Seirisu Nihon Tokou-ki)*, was published by Juichikumi Publishers. Professor Murakawa expressed "his sincere thanks" to Professor Otsuka, saying that his translation was published "thanks to no one else's but Mr. Otsuka's great chivalrous help."<sup>(15)</sup> The main parts of Murakawa, tr., *Saris' Record of the Voyage to Japan (Seirisu Nihon Tokou-ki)*, published after the war in 1970 in the Shin-Ikoku Soshō series (the new series on foreign countries), are almost the same as the translation published in 1944. For his original attempt, Professor Murakawa had adopted the Hakluyt version as the text, but in the Murakawa's published translation, for all the points at which the Hakluyt version, the Purchas version and the Toyo Bunko version differ from one another, notes are given and the Japanese translations of differing sentences are provided. With Professor Otsuka's achievements of transcription and collation fully used in these painstaking works, the perfect trilogy of the reproduction and transcription of the Toyo Bunko version and Murakawa's translation was born in Japan. It is worthy of special mention that Japanese people's interests in and contributions to *Saris' Record of the Voyage* hand down accomplishments not available in English. By following the original text with this new reproduction, confirming with Professor Otsuka's transcription which uses the

modern alphabet, and reading the major text of Professor Murakawa's translation through translated sentences of the Toyo Bunko version, which are marked with "T" in notes, we can fully enjoy reading the Toyo Bunko version of *Saris' Record of the Voyage*<sup>(16)</sup>.

## Significance of the Publication of this Photocopy Book

This book is a reprint of the Toyo Bunko version, which is the only handwritten version in the world of John Saris' record of his voyage and has its own significance for world history. *Toyo Bunko 80 nen-shi, I: Enkaku to Meihin* (Toyo Bunko, 2007) maintains that there are two significant reasons that the original text of Toyo Bunko version is a precious book of history. One is that it relates the opening of diplomatic relations between Japan and Britain. The other is that, being the journal of sojourning by John Saris and his crew in Japan, expressing the contemporary images of Japan and the Japanese as seen through their eyes, it is valuable foreign material for premodern Japanese history.<sup>(17)</sup> Indeed, being a record by Westerners who witnessed Japanese society in the beginning of the seventeenth century, it is a historical document almost second to none. Most precious are their records of how they lived in Hirado, being mixed up with the local people, and how common Japanese people, of whom they also had glimpses during their trips to and from Suruga and Edo, were living in those days. We can obtain this kind of historical record from no other sources. On top of those, passing down as the handwritten manuscript<sup>(18)</sup>, the real thing, which was dedicated to Francis Bacon, the Toyo Bunko version will continue to demonstrate its significance in the history of books of the world.

In conclusion, this photocopy book is the second duplication of John Saris' *Record of the Voyage to Japan* in Toyo Bunko's holding. By making full use of the latest reproduction technology, it gives a clear reproduction of the Toyo Bunko version of Saris' journal of the voyage.

It is hoped that this will make it easier for the people of the world to refer to it. That the first duplication and transcription was carried out in Japan during the war years (1940-41) is a historic achievement that we may praise as a miracle, but seems not to have sufficiently reached England or other parts of the world. This duplication will give the Toyo Bunko version another chance to be known as important world class cultural property and to be referred to by other readers as well. Subsequently, those questions left unsolved by this annotation will be investigated internationally, and new studies on John Saris' journal of the voyage will certainly progress further, built upon the achievements of collection, collation, and studies of related materials that scholars have accumulated in Japan since even before World War II.

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translation of Timothy Brook, *Mr. Selden's Map of China: The Spice Trade, a Lost Chart and the South China Sea*, Profile Books Ltd., 2013], Ota Shuppan, 2015.

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### Notes

- \* ) Research Fellow, Toyo Bunko; Emeritus Professor of the University of Tokyo and of Waseda University.
- \* \* ) This is an English translation by the author himself. It is intended to be as identical as possible to his original annotation in Japanese.
- ( 1 ) These basic features of the book as listed here are taken from a catalogue of the Maggs Bros. Company, which will be touched upon below, except

for the size measurement, which is taken by the Toyo Bunko. As for the format, Professor Murakawa Kengo says “it is a small quarto” in his commentary on p. 395 of his Japanese translation, *Seirisu Nihon Tokou-ki* (*Saris’ Voyage to Japan*), Yushodo, 1970, the book to be touched upon later. Here, however, adopting the diagnoses of the English catalogue and Toyo Bunko’s *A Classified Catalogue of Books on the Section XVII . JAPAN in the Toyo Bunko, acquired during the years 1917-1956*, p. 100, we maintain it is a small folio.

- ( 2 ) The information in this sentence is as verified by Professor Otsuka Takanobu, whose bibliographical investigation will be touched upon later.
- ( 3 ) To be clear, the “Toyo Bunko version” is meant to indicate that the text is owned by Toyo Bunko, not that it is one of the *Toyo Bunko* series by Japanese publisher Heibon-sha, Co.
- ( 3 \* ) Sir Ernest M. Satow, ed., *The Voyage of Captain John Saris to Japan, 1613*, London, printed for the Hakluyt Society, 1900, preface, p. vii. The specialist of Indian history at the India Office was Mr. William Foster.
- ( 4 ) Iwao Seiichi, “Words from the Reviser”, Murakawa Kengo, tr., *Seirisu Nihon Tokou-ki* (*Saris’ Voyage to Japan*), Yushodo, 1970, pp. 3-4.
- ( 5 ) How the Hakluyt version (Item No. 2) came to be edited, that is, the relationship of Ernest Satow, the editor of the Hakluyt version, with Saris’ “journal” in the possession of the India Office, is described in detail in Satow’s preface and introduction to the Hakluyt version. See also the Japanese translation by Professor Kanai Madoka of the “Preface and Introduction to the Hakluyt Version,” Murakawa, tr., *Seirisu Nihon Tokou-ki*, Appendix 3, esp., pp. 281-285.
- ( 6 ) Maggs Bros, *Bibliotheca Asiatica*, No. 452, London, 1924, p. 55, entry no. 115, 1611-17 A.D. SARIS (Captain). Block letters appearing as in the catalogue. Professor Otsuka Takanobu copied almost all the sentences of the entry to this English catalogue on page 1 of the preface of *The First Voyage of the English to Japan by John Saris, transcribed and collated by Takanobu Otsuka*.
- ( 7 ) *The First Voyage of the English to Japan by John Saris, transcribed and collated by Takanobu Otsuka*, the Toyo Bunko Publication Series D, Volume III, 1941, xxxii+266 pages, p. xviii. Professor Otsuka’s tremendous contribution will be described in detail in the following sections.
- ( 8 ) The certificate of designation of the Toyo Bunko version as important Japanese cultural property recognized 1614 to be the year of its pro-

duction, while *Toyo Bunko 80 nen-shi, I: Enkaku to Meihin* (*The Eighty Year History of Toyo Bunko*, Vol. I, *the History and Gems*), Toyo Bunko, 2007, pp. 56-57 and *Toyo Bunko no Meihin* (*Gems in Toyo Bunko*), Toyo Bunko, 2007, pp. 56-57 both adopted 1614 as the year of its production, as well. However, these are now corrected to 1617.

- (9) *The First Voyage, transcribed by Otsuka*, preface, p. xviii. In Professor Otsuka's genealogical trees, the mark for the Toyo Bunko version was "B," but here it is changed to "T."
- (10) The letter of thanks from Matsura Shigenobu to Saris was originally written in Classical Chinese. While in Bantam on his return voyage, Saris had local people who had command of Chinese and Malay translate it from Classical Chinese to everyday Chinese, then to Malay, and finally to English. Additionally, the letter from James I to Ieyasu had the king's signature, but it was originally a letter with a generic layout asking for amity and trade, with the addressee's space left blank. It is said that the East India Company had provided Saris four such letter sets. There is evidence that Saris used one of them in Africa during the first half of the voyage before reaching Bantam. We can surmise that Saris sent a similar one to Ieyasu with the addressee filled in. Strictly speaking, therefore, it may not be correct to call the letter "James I's sovereign letter addressed to Ieyasu."
- (11) To avoid a possible misunderstanding, the calendar year is corrected at one point.
- (12) *The First Voyage, transcribed by Otsuka*, preface, p. 1. At the time of writing this annotation, I checked two volumes of a ledger for book purchases from 1921 to 1926, which Toyo Bunko still keeps. They are "The Original List of Books Purchased," from 1921 to 1924 and "European Books," from 1923 to 1934. My careful examinations of the records of the purchase and acquisition of books, which were entered with painstaking penmanship into these specially made, large, leather-bound ledgers, did not lead to finding "Saris" in "Author Names" or "The First Voyage" in "Titles." Possible reasons for this mishap are either that yet another ledger existed or that no record was entered because it was an extraordinary purchase. On the other hand, *A Classified Catalogue of Books on the Section XVII. JAPAN in the Toyo Bunko, acquired during the years 1917-1956* properly lists the bibliographical information on p. 100 but does not contain any information concerning the purchase and acquisition. Thus, as of the present we have no evidence to reject Professor

Otsuka's story of the birth of the Toyo Bunko version.

To complicate the story further, I would like to record here an episode that indicates that Toyo Bunko at the time had a definite intention to purchase "The Record of Saris' Voyage to Japan." If one opens the "Search by Classification" column of "No. I, Bibliographical" for "Search for Book Materials," which can be reached through the banner "Search for Library's Holdings" on Toyo Bunko's homepage, one will see the following data listed as No. 692:

"De reys van Kapitein Johan Saris, etc. van October 1605, tot October 1609

Saris, J.

1 volume / July 26, 1918 / (supplied by) Maruzen Bookstore

Probably Dutch version of Saris' Record of Voyage to Japan; need to inquire"

Judging from the period from October 1605 to October 1609 entered in the very title, it is clear that this was not related to Saris' voyage to Hirado. As a matter of fact, for Saris the voyage to Hirado was a part of his second voyage to East India; he had completed his first voyage to East India, participating in the East India Company's second voyage to the Orient from 1604 to 1610. This material in Dutch is related to his voyage during this earlier period. Toyo Bunko purchased this material, too (classified into precious books O-9-10, O-9-11). The note "need to inquire" tells us that Toyo Bunko had been hoping to acquire Saris' Record of the Voyage to Japan.

- (13) *Toyo Bunko 80 nen-shi, I*, p. 20 and *Toyo Bunko no Meihin*, p. 20.
- (14) *Ibid.*
- (15) Seirisu, Murakawa Kengo, tr., *Nihon Tokou-ki*, Juichikumi Publishers, September 1944, Translator's Preface, p. 2.
- (16) For more details of the history of the transcription, collation and translation of *Saris' Record of the Voyage to Japan*, please refer to Hirano Kenichiro, "Kiseki no Sho: Toyo Bunko zou Jon Seirisu 'Nihon Tokou-ki' no Shomotsugaku-teki Kosatsu" ("Books of Miracle: A Bibliographical Essay on John Saris' *Record of the Voyage to Japan* in Toyo Bunko Holdings"), in Toyo Bunko, *Ajia-gaku no Hoko, Toyo Bunko: Toyogaku no Shiryo to Kenkyu* (Toyo Bunko, a Treasure House for Oriental Studies: Materials and Research in Asian Studies), Bensei Shuppan Publishers, March 2015, pp. 107-127, esp., pp. 116-119, 124-126.
- (17) *Toyo Bunko 80 nen-shi, I: Enkaku to Meihin*, Toyo Bunko, 2007, pp. 56-57.



Similarly, see *Toyo Bunko no Meihin*, p. 57.

- (18) The certificate of designation of the book as important cultural property certifies that it is “written by own hands” (a literal translation), while *Toyo Bunko 80 nen-shi, I: Enkaku to Meihin* and *Toyo Bunko no Meihin* maintain that it is a “manuscript by own hands” (again a literal translation). However, Saris’ signature on the dedication to Lord Bacon that is found at the opening of the Toyo Bunko version is in a style clearly different from that of the signature that is usually believed to be Saris’ own. Based on this point alone, regardless of the advertisement by the London old book seller, we should not take “by own hands” in the strict sense of the words. It is appropriate to construe that it is a manuscript done by scribes or, in a broader sense, written “by human hands.”

