

we presume he paid his adorations to it every day. Any thing else he had he seemed ready to part with; but when sometimes we intimated that this would be a fine curiosity to send to America, he would clasp his hands to his breast, shake his head, and say, "By my me die." He was the owner of the junk; and had, it was said, one or two more vessels in his own country, and one on the stocks, and was probably wealthy. He had a wife and five children. When first received on board the whale ship, he paid to the other six men all that was due them. In doing this, a dispute arose among them, whether they should receive pay up to the time when they left the junk, or only to the time when it was disabled in the gale, and driven from their own coast. The matter was referred to Capt. Cathcart for decision.

The second of the three, was probably about twenty-five or thirty years of age; for I do not recollect how old he called himself. He was a man of middling stature, but exceedingly muscular, as may be judged by the fact, that he has more than once of his own accord been down to the beach, and taken a barrel of flour on his shoulders, brought it up with perfect ease, and set it down upon the floor, with as much steadiness as any man could set down a pound's weight. He was employed probably as clerk of the junk; was pretty well versed in writing, and had some skill in drawing. His name was *Izero*. In some respects he was more intelligent than the old man; and being much more ready in catching up both the Hawaiian and English languages, it was from him that most of my information was obtained.

The third, named *Kinsiu*, about 16 or 17 years of age, was generally silent and sedate in his appearance for a boy; but was, in every respect, a boy seemingly disposed to nothing but to spend his time in idleness.

When these Japanese were first landed here they went to live with a chinaman; but becoming dissatisfied, they came to our house, in a day or two, with all their effects, consisting of an iron bound box or two, several basket trunks, a pretty good supply of clothing and a bag of money, which belonged to the old man. From the first, from the necessity of the case or from some other cause, they showed the most entire confidence in us, leaving their money or other effects with us, apparently without the least fear of being defrauded.

During the few weeks they spent at our house their great object was to obtain a passage to Oahu; hoping some vessel would take them to Canton, whence they thought they could make their way by land to Japan. Their desires on this subject were intense. Whenever a vessel of any description anchored in our roads, they would come to me saying, "schooner," or *feni* (vessel) go Oahu. The earnestness of the old man, on such occasions, was beyond all description. As he bowed down humbly before us, he would point to our children and say, *kudono* (Jap. boy) and at the same time hold up five fingers, meaning that he had five children in Japan; with the other hand, he would point to his eye, saying, "me no see," with an eloquence of expression to be fully understood by no one but the tender hearted parent. After a few weeks they obtained passage to Oahu; where, I am sorry to add, in two or three days after their arrival, the old man, after a sick and painful night, was found dead in the morning. He was buried at Honolulu.

After a short time, no vessel offering for China, *Izero* returned to this place, accompanied by the three who had been originally landed at Oahu, named respectively *Roqf*, (Jap. six) *Shetz*, (seven) and *Hach*, (eight.) As *Izero* and one of the three now spent a still longer time in our family, I occasionally improved the opportunity to learn more respecting them, their language, their religion and their country. Communications were, as already stated, at first, very limited and difficult; but as they gradually came to understand some English and Hawaiian words, and I learned some Japanese terms, we found it easy to make each other understood, on any except abstract subjects.

The following are important items of information respecting this unfortunate company. The name of their vessel or junk, was *Chojamur*. Both the vessel and the owner, as well as all the crew, belonged to a place called *Iko*; or, as *Izero* sometimes spoke of it, *Iko no quinye*. What the addition of the last part signifies I am unable to say. This place is on the island of Nipon, the largest of the Japan islands; is situated on some part of the bay on the west side of the island

which is laid down about half way between the northern and southern extremities. It is nearly opposite from Jedo, the capital, and probably about in a north west direction from it. They say that *Iko* is one hundred miles from Jedo, and it takes them ten days to travel it on foot. Its situation may be known by that of the island of Sodo, which is north of the above mentioned bay, and is seventy miles, or one day's sail from *Iko*. The island of Sodo abounds in gold and silver.

The *Chojamur* was engaged, it seems, in the coasting trade. They had on board rice, an intoxicating liquor made of rice, and dried fish. They had proceeded up the western coast of Nipon, and passed through the straits on the north of the island, i. e. between Nipon and the island of Iesso, or *Matsmai*. Here they were overtaken by a violent gale from the west, which drove them into the Pacific, out of sight of land, and dismantled their vessel, leaving them but a wreck. The hull of their vessel does not, however, seem to have been greatly injured, or at least, was not very leaky afterwards. They must have known pretty well the direction of the land after the gale, as the old man had a small compass, which he ordered to be brought to me after his death. They had also contrived to erect something like a jury-mast in order to manage the vessel. But owing, probably to the insufficiency of their spars and rigging, to the unfavorable winds, and frequent western blows which prevail in that part of the ocean, during winter, they were unable to make the island again; but continued to be driven farther and farther east. It must have been about the first of January, 1839, that they met with their first disaster; as they were floating in this sad condition for five long and weary months, until they fell in with the *James Loper*, on the sixth of June following, about half way from Nipon to the Sandwich Islands. A short time before they fell in with this ship, their supply of water failed; and six days they were without any thing to drink, watching the heavens for signs of rain. Their rice was gone, and nothing but their fish remained. All their number, which was ten at the commencement of their voyage, had survived all hardships, till this overtook them. Their sufferings, during this period of thirst, were intense. They speak of putting pieces of silver into their mouths to cool their parched tongues. Three of the ten died during this period; and the remaining seven were reduced to such weakness, that not one of them, no not even the sturdy *Izero*, could stand alone, or do any thing but crawl about the deck. At the end of six days, they were relieved by a fall of rain which they caught, at first in their hands; and afterwards in such containers as they had. This furnished them a supply till they were taken from the wreck. These are the most important particulars which occur now to me respecting their disaster.

There are many interesting items which I gathered respecting their country. One is, that they themselves know nothing of the name Japan, by which we designate their islands. Their largest island they call Nipon, accenting the last syllable. The island north they usually call *Matsmai*, but are acquainted with the name of *Iesso*. The place on *Kiusiu* at the south, where the Dutch are allowed to trade, which is called on all our maps, *Nangasaki*, they call only by name of *Nanasig*, accenting the second syllable. There is a place, probably in *Corea*, where many of the Niponese junks go to trade, which they call *Chusing*, and which is two day's sail from Nipon.

Another item of information I learned is, that a very great proportion of the people of these islands are given to excessive intemperance. They say, they do business in the forenoon, and lie drunk the rest of the day. The liquor they use is made by the fermentation of rice, in immense cisterns made for the purpose. The process for making it, I believe, is generally, if not always, by fermentation only, without distillation.

On being asked what their food was in Nipon, they replied, "All the people eat rice for breakfast, rice for dinner, rice for supper, rice to day, rice to morrow, rice next day, and rice every day." Fish is generally used, animals though plenty, are not eaten.

The most interesting item to me of all which I learned from these men was their system of numerals, an abstract of which I might, hereafter give for your paper, if desired. I copied their numerals up to eighty one places of decimals as expressed by our figures; and yet, what is truly wonderful, this immense number is expressed, by them,

by the combination of only eighteen different words.

Of their system of idolatry I learned but little. They had some books with them, which treated of their religion. They said, they had five principal gods in Nipon, and a multitude of inferior ones. While they were with us, I tried every expedient to interest them in the Christian religion, but probably without much success. They often attended our meetings, at which they appeared attentive and thoughtful but after a conversation on the subject, *Izero*, would generally say, "the God of Americans is good for Americans; and our gods are good for us."

The six surviving Niponese are now at Oahu, waiting anxiously for some opportunity that shall convey them towards their home. Some of them have wives and children there, and all of them friends whose looks are as fresh in their minds as though they had left them but yesterday; and they long to meet them again. They might possibly reach Nipon by way of Canton; and perhaps by way of *Kamschatka*. Any merchant vessel, or vessel of war, which can aid them in their return, will not only confer a favor on them, but on all who love the cause of humanity.

Yours truly,
D. BALDWIN.

To the above letter we add the following items, collected from *Izero*, while in this town. The list of prices of their domestic manufactures, taken mostly from samples, was given in Japanese coin, and is now reduced to the American standard. They are the retail prices in Japan, and may be of some service to any enterprising merchant who may make the attempt to open a traffic with that country hereafter.

Cottons, blue, brown, striped, &c.,	
14 in. wide, by the piece of five fathoms, according to quality,	from 16 cts. to 56 cts.
White Grass Cloth, same width and length, from 64 cts. to 80 cts.	
White Cotton, do. do. 16 to 48 cts.	
Silks, do. do. 48 to 96 cts.	
Best, one yard wide, heavy silk, 5 fathoms,	\$ 4 80
Figured Crape, 12 in. wide, 5 fath.	80
Do. made of silk and linen, 5 fath.	1 12
do. 1 yard wide,	1 76
Velvet silk, 14 in. wide, 5 fathoms,	1 28
Calicoes, 5 fathoms, 48 to 64 cts.	
Raw silk, per 100 lbs.	64 00
Foreign Broadcloth, imported from	
Chusin-Corea, fine per fathom,	25 60
Coarse do.	19 48
Blankets, each,	32 00

Silver bears a much greater relative value than gold. One ounce being equal to five of silver.

America is called *Augusto*.

Izero says he has read in the books of his country, "*Kiriston shunam padere*," "that Christians are very bad men." He has as strong an antipathy to the name of christian as the aboriginals of America had after the bloody attempts to proselyte them to that faith. He was much astonished to learn that those who had rescued him from shipwreck, and had protected him since, called themselves christians. Said it was impossible, "Christians no good—these men very, very good."

He also states that a teacher of that religion, whom he calls "*padere*," probably *padre*, came to reside at *Ktusin*, *Amasaka*. That he was at first poor, but having made many converts, obtained great possessions. The king hearing of it, ordered every vestige of the religion to be destroyed, and compelled the people to trample upon a certain sign they had. He does not know what it was. The priest then encouraged them to keep it in their hearts.

Japanese books represent tropical climates as insupportable. *Izero* has seen the heat represented by a man standing and pouring water over himself.

Tinshuakoati (the divine sun) name of the present king, or *dairi*, now in the eleventh year of his reign, lives at *Kiuto* near *Osaka*. Like the sun he cannot be looked at. *Iasko Oo*, is *Diquon* or high officer, lives at *Jedo* (*Asma*) and rules the realm.

Tinsh is the name of present dynasty. Several dialects are used in the country. Written language is uniform throughout the islands.

Murder, theft, arson, kidnapping are punished by beheading. Adultery by 3 months imprisonment. Polygamy is unlawful, four to six months imprisonment. Deception and same other crimes by flogging. Marriage

is contracted by the parents and solemnized by the priest. Divorce, by the priest. Wars are uncommon. *Osaka* was burnt five or six years ago in a civil commotion. Slavery is unknown; also, counterfeit money. *Izero* has handled coin eighteen years and never saw any that was bad.

The public will be gratified to learn that through the liberality of Mr. H. A. Peirce, of the firm of Peirce & Brewer, the Japanese have been offered a passage to *Kamschatka* in a vessel upon the eve of sailing. Upon arrival there, Mr. Peirce will afford them every possible facility for reaching their native land, and it is to be hoped that a few months more will see them restored to their families and country. They are themselves sanguine of success in being allowed to enter, but it must be confessed that after the hostile reception of those who went in the *Morrison*, there is but little chance of a friendly welcome for this party.

Two months have now elapsed since we first endeavored to coax the little Polynesian into existence, a very difficult job, as all brother excisorizers can bear us witness, with a lean subscription list. However, better times are in store for us, if we may judge from a substantial proof (our first,) of support received to day in the form of an enormous potatoe. It is of pure Irish extraction, raised at *Maui*, weighs 27 ozs., measures eight and a half inches in length and ten and a half in circumference. We are not at all particular. If wedding-cake is too good for editors, send us more "sich tatars." The smallest favors gratefully received, &c.

His Majesty, *Kauikeaouli* and suite arrived on Tuesday, from *Lahaina*.

By oversight our last number was dated the 28th instead of the 25th.

Press of copy obliges us to crowd our columns, and defer many communications to future numbers.

MARINE NEWS.



PORT OF HONOLULU

ARRIVED.

July 28, sch. *Clarion*, from *Maui*.
" 28, sch. *Paalua*, from *Lahaina, Maui*.

SAILED.

July 29, S. I. brig *Rosa*, Metcalf, *Hawaii* and *Sydney*.
" 31, sch. *Paalua*, for *Lahaina*.

PASSENGERS.

Sch. *Clarion*, Rev. R. Armstrong and family. Mr. Armstrong supplies Rev. Mr. *Bingham's* pulpit during his absence.
Br. *Rosa*, Messrs. W. W. Wood, *Michellini*, and J. Howard.

HOUSE TO LET.

The Dwelling House of the late *Thomas Crowell*. For terms apply to
P. A. BRINSMADE.
August 1. 3w.

For New York.

The Bark *Flora*, SPRING, Master, will sail for the above port, the first of August.
For freight or passage apply to
LADD & Co.
July 11. at.

For Sale.

The good Schooner *CLARION*, 33 tons burthen, well found in tackle and apparel; good sea-boat and fair sailer.
Apply to
PEIRCE & BREWER.
July 11. at.