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The origin of the commercial relationship between Japan and the Ottoman Empire: the Tactics of young Torajirō YAMADA, as a “Student Merchant”

I. Introduction

It is said that the origin of the relationship between Japan and the Ottoman Empire is "the Tragedy of the Ottoman battleship Er투르울" (1890).

Before this tragedy, the new Japanese government under the Meiji Emperor had tried to contact with the Ottoman Empire. On the other hand, the Ottoman Empire also tried to contact with Japan for the first time, by sending her battleship Er투르울 with the ambassador. After her official visit to Japan, Er투르울 was sank at the near point of Ōshima belong to Wakayama Prefecture. After this tragedy, both countries tried to construct the official relationship with the amicable treaty.¹

Besides both countries started to construct the relationship at the diplomacy level, one of the private Japanese people tried to set up the commercial relationship through the trade business between Japan and the Ottoman Empire.

His name is Torajirō YAMADA, [山田寅次郎] who had no experience of the trade business before. It is possible to say that the tactics and activities of YAMADA to begin the trade business created the origin of the commercial relationship between Japan and the Ottoman Empire. Today, YAMADA is told legendarily as the pioneer of the relationship between Japan and Turkey. But the details of his trade business are not studied. Furthermore, there are many misunderstandings and exaggerations about his trade business.

Especially it is the largest question which side had intention to make the commercial relationship at the time of the establishment. Which country had the intention at the first?
There is an uncertain anecdote that the establishment of the commercial relationship between both countries was owing to the positive intention of the Ottoman Empire. It is said that the commercial relationship between both countries started by the Ottoman imperial order to establish the trade business for a Japanese citizen YAMADA, who carried the donation for Ertuğrul. In brief, the Ottoman Empire was so active, and Japan was so passive to establish the commercial relationship. But it can not be verified any policy of the Ottoman Empire to promote the commercial relationship with Japan on the mission of Ertuğrul, or after “the Tragedy of Ertuğrul”. How about the real fact?

Furthermore, it is possible to find such lack and complication of facts about not only the commercial relationship but also all kinds of relationship between Japan and Turkey. But the history of the relationship between this two countries continues to be told legendarily through the various media communication, without any sufficient research.²

It is necessary to recognize the real relationship between Japan and Turkey to promote the amicable relationship. Therefore, depending on the various source materials preserved in both Japan and Turkey, it requires to settle the true facts and correct various misunderstandings and exaggerations. For the first time, at the viewpoint to settle the true facts, I would like to try to inspect the origin of the commercial relationship between Japan and the Ottoman Empire, with focusing at young Torajirō YAMADA.

II. The Previous Studies

Generally speaking, there were few academic studies about the relationship between Japan and Turkey, such as not only the commercial relationship by private section but also the diplomatic relationship. As the hundredth anniversaries of “the Tragedy of Ertuğrul” in 1990, it attracted interests on the relationship between the both countries. The various mass communication media also took up this topic. In this circumstance, some academic studies began.

In Japan, the Ph.D. thesis of Chishū NAITÔ was the only study about this topic for a long time [NAITO 1931].³ Although his thesis is the full-scale study depended on various documents of both countries, it is very difficult to confirm the documents that he analyzed because he did not indicate any source materials in detail. And as a Japanese diplomat, he draw up the history of the diplomatic relationship between both countries. Therefore, the commercial relationship such as the private trade business is not treated in his thesis. Pass through a long blank afterwards, the full-scaled studies appeared such as the study of “the Tragedy of Ertuğrul” depended on various the Ottoman official documents by Kaori KOMATSU [KOMATSU 1989],
and the study of Torajirō YAMADA depended on the Japanese source materials by Hiroshi NAGABA [NAGABA 1996, 2000]. We can get some information about the commercial relationship through such studies. Recently, there are some studies about the later commercial relationship between Japan and Turkey (the Republic of Turkey, 1923—), such as [IKEI 1999] and [MISAWA 2006].

In Turkey, there are some studies about “the Tragedy of Ertuğrul”. But they do not mainly treat the relationship of both countries. Furthermore, they are depended on only the Ottoman source materials, not the Japanese source materials. For example, although the study by Şahin [ŞAHİN 2001] should be appraised as the high quality study of the full-scaled analysis of the Ottoman official documents, but unfortunately it includes many mistakes because it did not use any Japanese source materials. In Turkey, only Esenbel made some studies depended on the analysis of the Japanese source materials such as the autobiographies and biography of Torajirō YAMADA [ESENBEL 1994, 1996, 1999, 2002, 2003, 2005]. But we find some mistakes in her studies because she trusts the contents of the descriptions about the activities of YAMADA easily without sufficient criticism. Recently, there are some studies depended on the various Japanese source materials by young generation [ERDEMİR 2007].

When I inspected the previous studies in both countries in this way, I noticed that the source materials are not searched sufficiently (there are more source materials which are not analyzed in both countries), and not verified with sufficient criticism and comparison.

Unfortunately, there are many mistakes about the basic facts in not only popular mass media communication (such as TV programs, literary works and the private web-sites), but also descriptions of public institutions and the academic studies. So we must inspect and verify the source materials in the next turn.

III. The Source Materials
1) The Old Source Materials

As the main source materials, the previous studies about YAMADA has adopted the autobiographies of YAMADA himself [YAMADA 1911b, YAMADA 1939] and the biography written by one of his friends (and probably under YAMADA’s supervision) [SANSHÔTEI SHUJIN 1952]. For example, Sakamoto commented as follows; “There were many clues concerning him in the source materials, such as his book Toruko Gakan and the autobiography at the end of this book, “Souvenir de mes cinquante ans en Turquie”, and the biography Shingetsu Yamada Torajirō. Depending on these clues, there were many researches about the first half life of YAMADA until his return home to Japan when the World War I broke out at
the time of his 48 years old.” [SAKAMOTO 2005; 382] 5

I can not have such an optimistic idea. The problems of the previous studies just originated in such his autobiographies and biography. First, the other source materials were not searched sufficiently according to the existence of his autobiographies and biography. Second, many researchers recognized the descriptions of his autobiographies and biography as facts very easily without sufficient criticism.

As details verify afterwards, there are various problems in his autobiographies and biography. First, these descriptions have scare information. Second, we can admit they contain some intended concealment or deletion of information. We can also notice they contain the exaggerated information, the wrong information and the unreliable information. So there are contradictions among these descriptions. Especially, it is difficult to trust the biography which was written lastly under his own inspection. I can not admit these descriptions have high value as the previous researchers did. As admitted in the general scientific historical researches, autobiography and biography can not be the main source materials without sufficient criticism by the other source materials. 6

Sometimes the public memorial books about “the Tragedy of Ertuğrul” [ASSOCIATION COMMERCIALE TURCO-JAPONAISE 1930, TÜRKİYE CUMHURİYETİ TOKYO BÜYÜK ELÇİLİĞİ 1937] were quoted in the purivious studies to reinforce his autobiographies and biography. But it is impossible to rely on these books because they are so limited information and probably depended on testimonies of YAMADA himself.

2) The New Source Materials


The newspapers and magazines in the Meiji Era can be admitted as the most important source materials that verify the descriptions in the autobiographies and biography of YAMADA objectively.

I learned the value of such source materials through my studies about “the Tragedy of Ertuğrul” [MISAWA 2003]. Of course, there are some studies that used them as the source materials, but such studies used them as only limited usage for showing the date.

Recently in Japan, we are comparatively endowed circumstance about the research of the newspapers. For example, we can use 20 out of 21 newspapers that were published in the time of “the Tragedy of Ertuğrul” in September, 1890; 7 newspapers are reprinted as book, 1 newspaper is reprinted as CD-ROM edition, and 12 newspapers are preserved as microfilm 7

As for the magazines, we will be able to use as the newspapers in the future. However so
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many kinds of magazine were published in the Meiji Era, they require to take more time for the total research as the source materials. It needs the talents and efforts of the researchers to use the magazines as the source materials.

In this circumstance, we recently got a great study in the modern Japanese literature research field depended on various source materials about YAMADA. The study about Rohan KÔDA [幸田露伴][DEGUCHI 2006] showed the role of YAMADA for the debut of KÔDA to the literary world, and the details of his novel “Student Merchant [書生商人]” [KÔDA 1893], designated from YAMADA. Among the Japanese researchers about Turkey, it was well known that YAMADA and KÔDA were acquaintances from the biography of YAMADA. But it was not known that there was a novel which reveals the activities of YAMADA. As for me, even the imagination did not do the existence of such a novel until I red. In this way, according to this study, we can get new information that was not known so far, such as the life of YAMADA before “the Tragedy of Ertuğrul”, and the details of his shift to begin the trade business between Japan and the Ottoman Empire. Thanks to the study of DEGUCHI, we can also get various new source materils such as descriptions of YAMADA himself among the magazines published in the those days, as shown in the bibliography of my study. Probably we can get more new source materials when we research the magazines as DEGUCHI did.

On the other hand, the official and private documents are also important. Recently we can admit the progress of the arrangement and exhibition of Japanese official documents on web-sites. According to this circumstance, there are many important studies depended on the official document in the Japanese Diplomacy Archives [INABA 2003, 2006]. As for the private documets, for example, there are some mementos of YAMADA preserved in the YAMADA family*, YAMADA’s letters addressed to the famous Japanese journalist Sohô TOKUTOMI [徳富蘇峰], which were studied by Erdemír [ERDEMİR 2007], the hearing investigation of the NODA family by MISAWA [MISAWA 2004], the trial of the investigation of the NAKAMURA family by INABA [INABA 2006], and some materials preserved in the Turkish Museum in Ôshima, Japan. As some new materials are still donated to the the Turkish Museum even today, it is possible to find and get any new source materials in the furture.

2. The New Source Materials (in the Ottoman Turkish)

As we can find some new source materials in Japan, we can also find some new source materials in Turkey. As mentioned before, there were few studies to investigate about the trade business of YAMADA or the commercial relationship between Japan and the Ottoman
Empire, depended on the source materials of the Ottoman Empire preserved in Turkey.

As well as the new source materials in Japan, we can admit the newspapers and magazines published in the end of the 19th Century as the important source materials. According to my investigation of the two famous Ottoman newspapers, *Sabah* and *Tercüman-ı Hakikat*, issued from April to December 1892, I can not find any information about *YAMADA*. This fact does not mean that the newspapers in the Ottoman Empire had no attention to Japan. We can find various information about Japanese guests of the two battleship *HIEI* (比叡) and *KONGÔ* (金剛) in the Ottoman newspapers issued during January and February, 1891. So I can not believe the description of the autobiographies and biography of *YAMADA* as mentioned that he was welcomed by the Ottoman Empire with the great scale. I can find only short information about the letter from the Colonel *Tsunatsune TANAKA* (the Captain of *HIEI*), perhaps handled by *YAMADA*.

As for the Ottoman magazines, there are many kinds of the magazine published in those days and preserved now in Istanbul, Ankara, Izmir and so on. The future investigation on the Ottoman magazines will make it possible to get some information about the commercial relationship between the two countries.

On the other hand, we got some results of research depended on the official and private documents. The various Ottoman official documents are preserved in the Ottoman Archive of the Prime Minister in Istanbul. Recently we can take the benefit of the catalog on the web site in this archive. For the moment of 2007, we can find 10 documents related to *NODA* [MISAWA and AKÇADAĞ 2007] and 17 documents related to *YAMADA*, as shown in the bibliography of this article. Furthermore, there are some mementos of *YAMADA* at the display of the Maritime Museum in Istanbul. We can find very important private documents, such as the receipt of the donation that he brought to Istanbul and his passport. And we can not forget the documents of the Chamber of Commerce in Istanbul, that gave many supports to *YAMADA* when he began the trade business. We can find some source materials in the collection of the library belong to this chamber.

As above mentioned, we must search the more new source materials to investigate the commercial relationship between both countries such as the trade business of *YAMADA*, in both Japan and Turkey.

Although we need to find the new source materials, next I would like to verify the details about the origin of the commercial relationship between both countries, especially the trade business of *YAMADA*, depended on the source materials as possible as we can use at the present.
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IV. The Birth of a “Student Merchant”

1) The Student Life

It is said that the commercial relationship between Japan and the Ottoman Empire began when YAMADA arrived at Istanbul on the day of April 4, 1892.

However we have few details about his trade business such as when and how he began the business clearly. Actually we only knew that he engaged in the private campaign to collect the donation in Japan for “the Tragedy of Ertuğrul” before he came to Istanbul. We believed that there was no information about his career in the youth except the only short description of his biography.

As above mentioned, the recent great study [DEGUCHI 2006] suggests the various source materials about problems such as when and how he happened to begin the trade business between two countries. We can find the novel of Rohan KÔDA, “Student Merchant”, designated from the activities and mentality of YAMADA in his youth, as the most important source material. As most of the young men in the Meiji Era, he also had the many kinds of ambitious dreams on literature and political affairs in his student life. At last he chose to be a great merchant who engaged in the trade business between Japan and the Ottoman Empire, as ‘Student Merchant’ that KÔDA described. Actually the concept of this ‘Student Merchant’, that means the merchant who abandoned the dreams of the student, gives the important clues to understand his way of life.

As described in his biography, Torajirô YAMADA was born as the son of the NAKAMURA family in the town of Edo (Today’s Tokyo) on August 23, 1866. The NAKAMURA family was belonged to the Samurai class, especially as the senior retainer in the area of Jôsû Ueda (Today’s Tochigi area) [SANSHÔTEI SHUJIN 1952; 1]. Unfortunately we have no details of his childhood. In 1880 at the age of 16 years old, he became an adopted child to the YAMADA family, that has blood relation to his mother’s family, the MURAKAMI family. According to the recent study [DEGUCHI 2006; 81], in 1881 or 1882 he became the student of Tokyo Medical School. With six friends, he became one of the first graduates of this school in October 23, 1884. Then he went to Yokohama to continue his student life at Yokohama Eichi School and Salabelle School (Bay View House Academy ?) [SANSHÔTEI SHUJIN 1952; 2, DEGUCHI 2006; 81]. Unfortunately we have no information of his student life in Yokohama. Probably after the graduation, he came back to Tokyo.

2) The First Business as a Publisher : Yûyû-sha

It became clear that he begun the first business as a publisher after he finished his student
life. Later this publishing business connected to the idea of the trade business.

In October 1888, the magazine named “Magazine for Ladies and Gentlemen [君子と淑女]” (See Appendix 1) was started to publish by Yūyū-sha [喰々社], located at Higashi-Morishita-chō, Fukagawa-ku, Tokyo [深川区東森下町]. We can find YAMADA as the editor and publisher of this magazine, with Kisei SUGINO [杉野喜精]. Although there are no information such as the establishment of the company and the source of the capital, actually YAMADA was the central figure at the both management and editing. As DEGUCHI pointed out, he wrote various descriptions by pen name such as ‘Yūyū-shi [喰々氏]’ or ‘Fudō Jozan [不動堅山]’ as the chief writer with his friends ‘Josui [如水]’ and ‘Keison Sanshi [渋村散史]’ [DEGUCHI 2006: 81-82]. We can also find the information of Salabelle School in the first issue, without any author’s name (but it must be written by YAMADA).

This magazine regards promotion of the girl education as the principal objective. As the suggestion of DEGUCHI [DEGUCHI 2006: 81-82], this objective was the result of the influence of the MURAKAMI family that provided various supports to him, located at Yokozuna-chō, Honjo-ku [本所区横綱町]. His cousin Shiho MURAKAMI [村松志保子] established Ansei-dō Maternity Hospital [安生堂產院] in about 1882, and Shukjo-kan Girls’ School [淑女館] in 1887. We can find the advertisements and descriptions of both institutions in this magazine. His publishing business owed to the MURAKAMI family in both found and contents.

What we must pay attention to is that this magazine handled various fields such as not only the girl education but also literature or current political affairs. These contents were the reflections of the interests of the young editors including YAMADA. At the first issue of his magazine, we can also find the advertisement of Garakuta-Bunko [我楽多文庫] published by Kenyū-sha [碸友社], became the famous literary company later. In this circumstance, YAMADA became the acquaintance with KÔDA before he became the famous writer. If the description of KÔDA’s ‘Student Merchant’ is true, it was probably in October 1888 when YAMADA began to publish the magazine. At the literary circle of the students, named as Kisho-kai [奇書会] in KÔDA’s novel, YAMADA became the acquaintance with KÔDA. According to the literary studies [YANAGIDA 1942: 167-7, 1947: 89], YAMADA and his friend succeeded in the sale of the first novel of KÔDA to the publishing company named ‘Kinkō-dō [金港堂]’ on December 31, 1888. KÔDA, YAMADA and his friend did the celebration of the success with the traditional liquors and went for a trip to Jōshu Sano [上州佐野]. KÔDA wrote the traveling diary, named as ‘Suikyō-ki [醉興記]’ [KÔDA 1893]. This story agrees with the advertisement of the 4th issue of his magazine, that told the neighbor area trip of YAMADA and SUGINO in January 1889. Then as a friend of YAMADA, KÔDA wrote some
descriptions in his magazine. Unfortunately we can find the 2nd and 3rd issues of his magazine, we can read KÔDA’s articles in the 4th and the 5th issues at the time of his early literary career.

Furthermore, if the KÔDA’s novel reflected the truth, his magazine named as “Magazine for Ladies and Gentlemen” came to have a deficit in the 3rd issue and was discontinued in the 5th (or 6th) issue.

3) The Political Activities

Then YAMADA shifted to the political activist in very short period.

When the management of the publishing company, Yûyû-sha, fell into dullness, he was concerned with ‘Hoshu-tô Chûsei-ha [保守党中派]’, the centrist group of the Conservative Party, established in November 1888. It is unknown why he joined the political activity, but it is not strange that he was interested in the political affairs like the most young students in those days, as reflected in the political contents in his magazine “Magazine for Ladies and Gentlemen”. Furthermore, if the KÔDA’s novel reflected the truth, the party needed the publishing staff to launch Hoshu-Shinron [保守新論], the bulletin of their party, when the party was established. In this way, the expectation of the party accorded with that of YAMADA. Then he was concerned with the political activity rapidly. We can find the advertisement of Ansei-dô Maternity Hospital in the 3rd issue of the bulletin and the advertisement of the 6th issue of “Magazine for Ladies and Gentlemen” in the 4th issue. Of course it is impossible to judge from only these advertisements, but it is possible to imagine that he became a staff of the party very soon.

As the evidence about the heydays of his political activity, his first book was published in April 1889. This book entitled as Treaties Revision: The Loss and Gain of the Mixed Residence, vol. 1 [YAMADA 1889d, See Appendix 1]. The problem of the mixed residence related to the treaties revision was the extremely important political and social problem in those days. Many disputants preached the loss and gain about the mixed residence with foreigners in Japan. YAMADA took the negative viewpoint because he thought that it is impossible to compete with foreigners due to the low Japanese domestic production capacity. In the chapter 5 of this book, he insisted on danger of the extraterritoriality as showing the example of the capitulation system of the Ottoman Empire [YAMADA 1889d; 57–59].

This book has three interesting characteristics. First, although the Japanese people had few information about the Ottoman Empire before “the Tragedy of Ertugrul”, he had some knowledge. Second, he had a kind of thought as the ultra nationalism even before the
Sino-Japanese War and the Russo-Japanese War. Third, he knew the power of the commercial relationship due to the history of the economic policy of the European Great Powers. Such a his thought will be connected directly with the later his trade business between Japan and the Ottoman Empire.

After his first book was published, he wrote a short article in the bulletin of the party [YAMADA 1889e], and gave a lecture in the speech society [YAMADA 1889f]. But he was separated from the political activity. His political activity was less than one year. Even he gave up the political activities, he continued to give some lectures as a custom. Later at the time of “the Tragedy of Ertuğrul”, he planned 15 times of consecutive lectures of small scale in the small towns of Tokyo. It was the only profit for him to learn the effects of the lecture through his short political activities.

On the other hand, did his first book give any influence to the argument of the mixed residence? We find the advertisements of the book in the bulletin of the party only during June to November 1889. Because he left the party, we can not find any advertisement of his book, and the second volume was not published. There were various books about the mixed residence in those days. Today we can find these books in both the various public libraries and the shelves of the second-handed bookstores in Japan. But his book is possessed only in the National Diet Library, and it is impossible to purchase in the second-handedbookstores. Furthermore, it is impossible to find the name of his book among the studies of the mixed residence. Although it was announced the reprinting the book in the bulletins of the party, today his first book is completely forgotten as unimportant book.

4) The Second Business to be a “Student Merchant” : Sansan-Bunbô

The second shift of his life was the second publishing business.

If the KÔDA’s novel reflected the truth, on December 31, 1890, KÔDA visited YAMADA, who became a poor apart from the political activities. In KÔDA’s novel, YAMADA told the seacret plan to earn money, using the old student collegues [KÔDA 1892; 68: 44-46]. The plan was the establishment of the publishing company, named ‘Sansan-bunbô [三三文房]’. There is the great difference between the first publishing business and the second publishing business. This time his main purpose was to earn money in the opposing position of the first publishing business was to realize dreams as young students. As pointed by DEGUCHI [DEGUCHI 2006; 82], he made the strong decision to be a merchant. Then as the phrase of KÔDA, YAMADA chose to be ‘a Merchant from a Student’ [KÔDA 1892; 68 : 44-45]. We find the birth of a ‘Student Merchant’.
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In July 1890, he published the original full-scaled guide book of *Tokyo* which was never published by the other publishers. The title of this book is ‘*Tokyo Hyaku Ji Ben* [東京百事便]’ [NAGAI 1890]. KÔDA described the detail of his skillful editing and sale system of this book in his novel. He gathered the old student colleagues with low wage to collect the detailed data of all stores and institutions in *Tokyo*. The coverages became the purchase customers at the same time. So he could sell this book easily, and at last he profited from selling the dealership of the remaining books.

When this book appeared in the bookstores, the Ottoman battleship *Er tuoğ rul* has been mooring at the *Yokohama* Port. Then the two matters, the success of his second publishing business and “the Tragedy of *Er tuoğ rul*” on September 16, 1891, led YAMADA begin to the trade business between Japan and the Ottoman Empire.

V. The Departure of a “Student Merchant” to the Ottoman Empire

1) “The Tragedy of *Er tuoğ rul*”: The Campaign of the Donation

It is “the Tragedy of *Er tuoğ rul*” that led the successful ‘Student Merchant’ YAMADA to the trade business between Japan and the Ottoman Empire as his final shift of career.

From time before the Meiji Era in Japan, there is the social custom to donate in case of accident and disaster. After the Meiji Era, through with the newspapers and public education, the idea of donation was spreaded widely between not only the social leaders but also the lowest social class such as boys and girls in the elementary school.

Above all the newspaper companies was so positive to make the campaign of the donation with the intention of sale competion among companies. Although “the Tragedy of *Er tuoğ rul*” was the first big scale sea disaster of the foreign ship in Japan, the newspaper companies also made the campaign of the donation for the disaster. It was the the first case of the Japanese donation for foreign afflicted people [MISAWA 2002, 2003a-b]. In this circumstance, YAMADA did not send the donation to the newspaper companies as the politicians and the bureaucracies did, and began the private small scale campaign of collecting the donation by the announcement through the advertisements in newspapers. According to this campaign, he made the aforementioned 15 times of consecutive lectures of small scale in the small towns of *Tokyo*.16

We can not imagine the reason of his intention about this private campaign. Actually there is his sympathy and chivalrous spirit for the tragedy, we can also admit his media tactics for the advertisement of his company through his career of the publishing business.

In October 1890, the Japanese government sent two battleships, *HIEI* and *KONGÔ* to
Istanbul in order to send back 69 survivors, as the training voyage of the cadets.

At this moment, the only two newspapers, ‘Kōbe Yūsins Nippō [神户又新日報]’ in Kōbe and ‘Jichi Shinpō [時事新報]’ in Tokyo, succeeded to handle the donation. Especially the skilful way of Jichi Shinpō was so splendid. The company sent his own reporter, Shōtarō NODA [野田正太郎], on board in HIEI to Istanbul with the exchange certificate of the donation to handle for the Ottoman Foreign Minister [MISAWA 2002, 2003b]. Later, NODA helped YAMADA overall during his stay in Istanbul. The other newspaper companies and the private persons including YAMADA failed to handle the donation because it was the first case of the donation for foreigners. There is no description about this failure in the autobiographies and biography of YAMADA. He also did not present the amount of the donation in detail. But we can learn his failure of the handling the donation according to the fact that it was November 1890 that YAMADA wrote a English letter addressed to the Ottoman Foreign Minister, preserved in the Ottoman Archive in Istanbul [see Appendix 2 & 3]. This fact suggests that YAMADA tried to send the donation in November 1890 soon after HIEI and KONGÔ started on voyage.

On the other hand, the Japanese society rapidly lost the interests with “the Tragedy of Ertuğrul” and the Ottoman Empire [MISAWA 2003a]. After the departure of the two Japanese battleships, the Japanese society was devoted to the establishment of the National Diet in November 1890.

2) The Preparations for Departure

There is no argument about the activities of YAMADA in the period during the departure of two Japanese battleships in October 1890 to his departure on January 30, 1892. We have no information about him during this 14 months. Before his departure, his friends, Nobutami KOJIMA [小島信民] and Mochikazu DOI [土井用和], hold the farewell event at the Yūrakukan Theater [友楽館], which was so familiar with him, on October 2, 1891. We must find the reason why he decided to go to Istanbul after more than one year later of the disaster.

What would YAMADA do for more than one year after he failed to handle the donation?

We can find many clues to understand his activities during this period in KÔDA’s novel [KÔDA 1893; 32, 35–36]. In 1891, he began to publish the reprint series of the famous Japanese literature like Bunzaemon CHIKMATSU [近松文左衛門] and Saikaku IHARA [井原西鶴] depended on the success of the guide book of Tokyo [YAMADA 1891; 1-2] [CHUKAMATSU 1891 a-e, 1892] [IHARA 1891] [MIYAKO-NO-NISHIKI 1891]. As the well known story in the Japanese modern literature, the suggestion of the value of Saikaku by Kanetsu AWASHIMA.
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【浅草寒月】 to KÔDA enabled the rival of his novels in the Meiji Era. Probably YAMADA learned the value of Saikaku and CHIKAMATSU through the student colleagues, and decided to publish the reprint series. Although there is noted the name of Kôsaku YOSHIDA [吉田廣作] (later Kennosuke IWAGAKI [岩垣健之助]) as the editor and publisher in these reprint series, we can admit the management of YAMADA because there are the advertisements of Ansei-dō Maternity Hospital. Perhaps he engaged in the management of the company. According to KÔDA’s novel, he did not feel the importance of the publishing business, and deepened the interchange of the famous entertainors and influential persons, who he got the acknowledgment by the publication of the guide book of Tokyo.¹⁹ Later, these interchange gave him the chance of the next success.

On the other hand, we can find the relationship between Japan and the Ottoman Empire through only the reports of NODA, who decided to stay in Istanbul, issued in Jichi Shinpô [MISAWA 2003b]. In this report, Jichi Shinpô announced the success of their donation campaign. After the return of HIEI and KONGÔ in May 1891, the Japanese society regained the memory of the tragedy and the Ottoman Empire.²⁰ This is supported by the fact that Nippô-sha [日報社] and Mainichi Shinbu-sha [每日新聞社] sent the donation to the Ottoman Empire in June 1891. Furthermore, the colonel TANAKA (the Captain of HIEI) made some lectures about his duty in the Ottoman Empire in Tokyo. It is probably this lecture (or by some kind of method to approach the colonel TANAKA that YAMADA remembered the memory about his failure of handling the donation to the Ottoman Empire.

“…When I made efforts in preparation for departure, the colonel TANAKA, the captain of HIEI came back to Japan from that country. He praised my plan and gave some detailed advises. He said that the Sultan would like to welcome the Japanese people. He suggested that recently the maritime mission consisted over 170 staff under the colonel SAMEJIMA (later he would be the general) will depart for the port of Toulon, France, on the board of the English ship PASAN to accept the new battleship MATSUSHIMA [松島]. I asked him to give me the permission to ride the ship and get the permission. On January 30, 1892, I departed from the port Yokohama.”

「…即ち一意出發の準備に力むる折、比叡艦長田中大佐の同団より帰朝せらるゝあり、予が企図を詫し、訓誨示導せらるゝこと深く、且つ上のにれに前後すること切なる由を説かる。偶々新造軍艦松島回航の為め、同委員長佳島 [員規] 大佐（故海軍大将）の士官以下水兵百七十餘名を以て、英艦バサン號に搭じ仏艦ツローンに向ふり、予即ち請ふて便乗の栄を得、廿五年一月卅日を以て横櫛港を出發す。」 [YAMADA 1911b: 5-6]
There is no evidence that he had engaged in the preparation for the departure before May 1891. We must pay attention that he got the acquaintance with the colonel TANAKA, and with his mediation he got the permission from the Maritime Ministry to go to Istanbul and handle the donation to the Ottoman Empire, that he had failed once before. The colonel TANAKA helped YAMADA to ride on PASAN as he helped NODA to ride on HIEI in October 1890.

However it is so strange that the Foreign Minister Shuzo AOKI [青木周蔵] appeared as the key person in place of the colonel TANAKA in the later autobiography and the biography of YAMADA.

“... Then I went to the Foreign Ministry with the donation that I collected. I asked the Foreign Minister Shuzo AOKI for sending the donation to Turkey. He thought for a while and said to me that it was better that you would go to Turkey to handle the donation...”

「...かくて集めた慰問金を携へて外務省に赴き、外務大臣青木周蔵氏にこの意を傅へて、同省よりトルコへ送金して賀はうとすると、青木氏は暫く考へられたうへ、それより君がトルコへ持って行った方が良いといへれ、...」[YAMADA 1939: 154-5]

“... He went to the Foreign Ministry and met the Foreign Minister Shuzō AOKI. He told the his donation campaign and asked him for sending the donation to the Turkish government. The Foreign Minister thought for a while and said to him how about you will go to Turkey to handle the donation because this donation owed to your campaign. So he was affected by this words...”

「氏は外務省に至り、外務大臣青木周蔵氏に面会し、今度の一切を述べて携へて来る処の義捐金を土耳其政府へ送附の手続を請ひたり、外相熟考の末云へらく、之は君の義心に出でしものならば君自ら携へ土耳其に赴きては如何……氏はその言に動かされ……」[SANSHÔTEI SHUJIN 1952: 7]

Although this story about the Foreign Minister is accepted as the true fact in the many popular descriptions and academic studies, I can not accept it as the true fact. The reasons are as follows. First, it was impossible to verify the meeting of YAMADA with the Foreign Minister AOKI. Although we can not find any official documents about the daily activity records of the Foreign Minister AOKI, it is doubtful whether one of the ordinary people, like YAMADA, could meet the Foreign Minister or not. Actually it was possible he went to the Foreign Ministry to ask for the sending the donation in November 1891, due to the date of his English letter. Even if he went to the Foreign Ministry, it is difficult to believe that he could
meet the Foreign Minister. Second, it is well known that the Foreign Ministry was passive or negative to conclude any treaty with Ottoman Empire even after “the Tragedy of Ertuğrul”. This attitude was reflected by the policy of the Foreign Minister Shūzō AOKI. For example, the Foreign Ministry declined the request of Osaka Asahi Shinbun [大阪朝日新聞], one of the big newspaper companies, to send their donation to the Ottoman Empire because the ministry had no intention to send the money to any countries without the treaty with Japan. So the company gave up to handle the donation and used them to build the memorial monument by the governor of the Wakayama Prefecture ISHI. Actually it is natural to think that the Foreign Ministry did not meet YAMADA and declined his request in the same way. Third, as the cabinet system in the Meiji Era was quite different from the cabinet system of today, each ministers acted originally and did not cooperate with each other. In the case of “the Tragedy of Ertuğrul”, we can not find any cooperation of the ministries. Even if he met the Foreign Minister AOKI, it was difficult that the Foreign Minister asked the Maritime Minister to his boad on PASAN. So I judge that this story is not the true fact but the only creation in the later age. I think that the description of the first short autobiography reflected the true fact.

If the KÔDA’s novel reflected the truth, YAMADA visited KÔDA after his trip plan to Istanbul was fixed. He told to KÔDA about his plan to use the donation as the excuse to begin the trade business between Japan and the Ottoman Empire [KÔDA 1893; 37]. This visit was also one of his tactics. He asked KÔDA, not as the friend but the famous success writer, to introduce his acquaintances who had visited the Ottoman Empire before, or who can be interested in the trade business with the recognition of the later accounting, and who can be related to his plan. YAMADA had prepared such strategy tactics in the extent as KÔDA was surprised very much, which made him to write the novel about him.

On January 30, 1892, YAMADA departed from Yokohama to Istanbul with ‘some trade materials and the donation’ [KÔDA 1893; 37].

3) The Short Inspection in Istanbul

On April 4, 1892, YAMADA arrived at Istanbul via Egypt, with the assistance of the Maritime Ministry, especially the colonel TANAKA and the colonel SAMEJIMA.

YAMADA described that he was welcomed by the Ottoman Empire in his autobiographies and biography. But it is quite different from the true story. Although he visited the residence of the Foreign Minister Said Paşa, he was not understood because he could not speak French, the common foreign language in the Ottoman Empire, fluently. He could meet
Said Paşa with the full-scale assistance of NODA, who lived in Istanbul more than one year and served the Japanese teacher in the Ottoman Military Academy. We can easily learn the activities of YAMADA though the articles of NODA in Jichi Shinpō [MISAWA 2004]. As above mentioned, we can not find any information about YAMADA in the Ottoman newspapers. Therefore I can not believe the descriptions of his autobiographies and biography.

Then I would like to verify the main theme of this article. How about the origin of the commercial relationship between the Japan and the Ottoman Empire?

We can find the following description in his auto biography:

"After the dinner, Said Paşa invited me and told me that he reported my arrival to Sultan. Sultan ordered to him to arrange my stay for a while, according to the his wish with the pleasure. When I asked him what shall I do during the stay, he answered to me for some preparations of the tarde business between both countries in the future. . ."

「食後パシミは別室に私を招かれ、先刻貴所のことを奏上したところ、陛下御喜びでトルコに留下まるやうにとの御希望だから、暫く滞留して貢び度いとの言葉。私はここに留って何を致すべきかと尋ねたところ、パシミは夏、将来日本國とトルコ國との通商貿易を開き度い...」[YAMADA 1939; 156]

And we can find the following descriptions in his biography,

"...and owing to the Foreign Minister, recently Turkey would like to establish the diplomatic relationship and the trade business with Japan for a long time..."

「...且外相を経て、土耳古は日本との修交及び貿易をと将来希望しいつつあるも、...」[SANSHÔTEI SHUJIN 1952; 14]

"...during my stay, I was ordered to collect the Japanese rare materials by the Sultan. Some of my friends in Turkey also advised me to establish the trade business between Japan and the Ottoman Empire..."

「...滞在中皇帝より日本の珍しき品を取寄せよとの命あり、又彼地にて心安くなる友人よりも日土両国間の貿易をすめられしより...」[SANSHÔTEI SHUJIN 1952; 26]

According to these descriptions, it is said that the leaders of the Ottoman government such as the Foreign Minister Said Paşa (or sometimes the Sultan II. Abdürrhamid) had the storong positive intention to establish the commercial relationship between Japan and the
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Ottoman Empire. On the contrary, YAMADA was said that he did not idea to establish of the trade business between both countries, because he just came to Istanbul to bring the donation. And he also said as he finally accepted the Ottoman imperial order, abandoning his passive feeling.

However this story is apparently mistake or forgery. I can not admit this story is the true fact the prvious researchers did [TAKAHASHI 2007; 24]. As above mentioned verification of various source materials, it is impossible to believe all descriptions of his autobiographies and biography. We must verify them with sufficient criticism.

Actually YAMADA had the strong intention to establish the trade business between both countries as described in KÔDA’s novel. This figure agrees with the descriptions of following NODA’s articles,

“...The visitor is Mr. Torajirô YAMADA, the master of the Sansan-Bunbô Publishing Company in Tokyo. It seems he came here with a view to starting trade business between Japan and Turkey, bringing several commodities with him and also the donation he collected for Ertuğrul....”

「...客は東京三々文房主山田寅次郎氏にして今度日土貿易の端緒を開かんが為め若干の商品並に彼の頃より残りしエルドグロー号の義捐金を携え此地に到りしものと…。」[NODA 1892]

“...It passed some days to talk about the future trade business...”

「…今後の商方等の話に早くも日を過ごすうちに…」[NODA 1892]

Furthermore, we can find his own description to announce his real aim to establish the trade business between two countries in his first short autobiography, on the contrary to the descriptions of his later autobiography and biography.

“Although there are many countries in Asia, there are only three countries ; the Japanese Empire, China and the Turkey, which keep the position of the independent country and have enough power to oppose to the World Great Powers. Recently Turkey loses its power, but sends the ambassadors to each European country, and has some 10,000 of soldiers and horses. Turkey does not resemble the other poor countries. We, Japanese lives in the same Asia as Turkish lives in. It is regrettable that we do not know Turkey. Furthermore, Turkey tries to send her battleship to establish the diplomatic relationship with us! Although the battleship was sank unfortunately on the way to home, and lost her duty, we
must not forget her idea. It is not useless that now I would like to go to Turkey in order to
investigate her circumstances, and to try to establish the relationship between two coun-
tries. This is just my idea when I planned to go to Turkey.”

「亜細亜洲中華を立つもの少からずと難、亜細亜洲国の領土を保ち、世界列強と比肩し得べき
もののは、我が国の外、唯土耳其と清国もあるのみ。近者土耳其勢振はずというも、歐洲の各國に
大使を派し、兵馬數十万を備ふるが如き、決して他の貧弱国の比すべきに非ず。我が邦人地を同
洲に占めて、而して未至土耳其の情勢に通せざるは、殊に遺憾といふべし。況や彼遠く軍艦を派し
て我に修交を求めたるをや、不幸にして其艦は歸途沈没の厄に遭ひ、使命を全うすること能はざ
りしと難、其情義は永く没すべからす。今日土耳其に航し、其國情を尋ね、彼我交通の道を開かん
こと、決して無用の事にあらざる可し。是れ實に予が土耳其行を其當時に企てたる所以なり。」
[YAMADA 1911b; 5]

According to this idea, YAMADA handled his donation [HR.Mtv. 507/29], and the old
Japanese traditional armor and helmet as the gifts [Y.PRK.ASK. 80/107, Y. Mtv. 61/19, 62/19]
to get the acquaintance with the Ottoman leaders to establish the trade business. But these
tactics were not sufficient to begin the trade business. It was impossible to realize his idea
without NODA. Extensively NODA helped YAMADA, who suddenly arrived at Istanbul
without any introduction. It is quite strange that there is no description about such a great
benefactor NODA in his autobiographies and biography. According to the official document
of the Ottoman Empire preserved in the Ottoman Archive in Istanbul, NODA wrote an
application letter to assist YAMADA to establish the trade business in June Y.PRK.
AZJ. 21/116]. In this way, YAMADA succeeded in establishing some relationship with the
Ottoman Empire, and was gifted the 4th Mecidiye decoration in June 1892 [İ. DH. 100542].
Furthermore, NODA appointed him as the private assistant in his Japanese lectures at the
Ottoman Military Academy for a while. There is also the misunderstanding that YAMADA
was appointed the official Japanese teacher by the Ottoman Empire.

Furthermore, there is also the big misunderstanding about the donation that YAMADA
brought to Istanbul. As above mentioned, there is no description about the amount of the
donation in all of his autobiographies and biography. Although his English letter, preserved
in the Ottoman Archive in Istanbul, was dated November 1891, he handled the donation
during his first stay in Istanbul [HR.Mtv. 507/29, see Appendix 2 & 3]. Probably he did not
rewrite the letter after he failed the first trial to handle the donation through the Japanese
Foreign Ministry. In this letter he was ashamed the small amount of his donation.

Some previous studies suggested the amount of his donation as about 5,000 Yen in those
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days [MATSUTANI 1986: 44, ESENBEL 1999]. This is the clear mistake. This number is total amount of the Japanese donation, mainly collected by not the private persons like YAMADA but the newspaper companies. There is the receipt for the donation of YAMADA, dated on Mayis 26, R.1308 (= June 7, 1892), displayed at the Maritime Museum in Istanbul [see Appendix 4 & 5]. According to this receipt, he donated 1,823 kuruş (= about 96,91 Yen). It is only 2% of the amount of all Japanese donations. It is the reasonable number as the amount which the individual such as YAMADA could collect. Actually he had the sympathy and chivalrous spirit with the tragedy, he could collect only small amount of donation through his private campaign.

Furthermore, in the previous studies, there is also the big misunderstanding about the period of his first stay in Istanbul. Actually he stayed in Istanbul only a few months. But this misunderstanding is owed to not the previous studies but the descriptions of his autobiographies and biography. The descriptions are in quite a mess.

As reported in some Japanese newspapers, YAMADA returned to Tokyo on board of the new Japanese battleship MATSUSHIMA on October 25, 1892. Actually before his trip, he had the plan to come back home with MATSUSHIMA. Either his trial to establishment of the trade business between two counties ended in success or failure, he decided to get on MATSUSHIMA. From the beginning to the end, or for the round trip between Tokyo and Istanbul, he depended on the assistance of the Maritime Ministry.

There is no description about his return way to home in any source materials. According to the official documents of the Maritime Ministry, MATSUSHIMA departed from Toulon on July 23, 1892. This new battleship arrived at Napoli on July 28, 1892, and departed from there on August 3, 1892. Then it arrived at Alexandria on August 13, 1892, and arrived at Port Said on August 14, 1892. From Port Said it departed for Aden and the Indian Ocean [Kōbunbikō Besshū Shinkan Seizōbu: Matsushima & Hashidate, 1893]. Although we have no information where YAMADA joined MATSUSHIMA, he must leave Istanbul in July or August 1892, and joined it in France, Italy or Egypt. So it is possible to calculate his first stay for the inspection in Istanbul about 3–4 months. This fact agrees with the following description of his first short autobiography:

"... After a few months' stay, I grasped the general information of Turkey. I returned to Japan for the present. But a few months later, I made passage to Istanbul again, and stayed here for a few years..."
Furthermore it agrees with the fact that after July 1892, we can not find his activities in the articles of NODA in Jichi Shinpō as before.

On the contrary to this fact, we can find incredible confusion in the following descriptions of later autobiography and the biography;

"... In this way I was welcomed for a long time. The revolution happened in Turkey and the Sultan was removed to Thessaloniki. . . . I was advised about return to home, so I did."

「…かくのごくにして永い間眷顧をうけてゐたところ、たまたまトルコに革新派が起こり、皇帝をソロニカにお移して…。この際は一時日本へ帰へられた方がよくはないかといはれたので帰朝した。」[YAMADA 1939; 157-8]

This suggests as if he did not come back home to Japan until 1914. Otherwise, we find the other following description in his biography;

"... in this way, I gradually gathered information in this country (= Turkey), also was interested in this country. About two years passed before I noticed."

「…かくて日を経るにつれてこの国の事情も明かに判り、従て興味も湧き、不図二年餘の日子を送りぬ。」[SANSHÔTEI SHUJIN 1952; 14]

This suggests he came back home to Japan after two years' residence in Istanbul. Furthermore, we can find the following description in his biography without any indication of year.

"... When he returned to Tokyo, he was interviewed by some newspaper reporters immediately. In addition, he had some visits from his seniors and the officials of the Agriculture and Commerce Ministry. In particular, his great acquainted senior Mr. Takeaki ENOMOTO [桟本武揚], who became the Foreign Minister as the successor of Shûzô AOKI, held a seminar of the great businessmen in Tokyo for him. Later he was invited by Osaka Chamber of Commerce for the lecture about Turkey. In this way, he arranged with the traders of East and West Japan about the trade business between Japan and Turkey. After one year he went to Turkey again... ."

「…氏は一先づ東京へ歸着するや、直に新聞記者の来訪をうけ、又先輩よりも招かれ、農商務省よりも訪問を受けたり、わけて神木外相の後任にてかねて知遇を得たる大先輩桟本武揚氏は東京...」
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Through this description, we can learn at least he stayed in Japan in 1893. Because the seminar that he described is the ‘the Seminar of the Colonial Association [殖民協会]’ that was held at the Kösei-kan [厚生館] in Kobiki-chô, Ginza [銀座木挽町] on April 16, 1893.

VI. The Inducements to the Trade Business in Japan

As soon as YAMADA returned to Japan in October 1892, he positively developed the inducement activity to the trade business between Japan and Turkey.

Unfortunately, we can not verify that he was welcomed in the large scale as described in his biography. According to the newspapers, he made a lecture for the invited 50 audiences at Uehiro-tei [上廣亭] in Ueno on November 12, 1892. After this small seminar, the above mentioned bigger seminar was held. But we can find the exaggeration of the description in his biography. This seminar was not held for only him, but was held for the members of the Colonial Association, that was established under ENOMOTO as the chairman in January 31, 1893. According to the bulletin of the association, YAMADA became a member from the establishment of the association [The Reports of the Colonial Association, 1, 115–8]. As the merchant who had the great ambition to establish the trade business between Japan and the Ottoman Empire, he was very interested in this new association. We can not find any evidence that he had the acquaintance with ENOMOTO as described in his biography. He was only one of the over 400 members, and he was also selected as the councilor consisted by 30 core members. At this seminar, 10 members (12 member registered, but 2 of them canceled) made each lecture. YAMADA made a lecture entitled, ‘The real circumstances of Turkey and Egypt’ [The Reports of the Colonial Association, 2; 271–2]. Fortunately we can read the abstract of his lecture [YAMADA 1893]. It is very interesting that he called himself as the ‘the Agent of the Turkish Commercial Museum’. It is not clear whether he called this title under the permission of the Ottoman Empire or only his private tactics. This title suggested that he was so active to call any inducements for his trade business.

According to his private letter addressed to Kenzô IKEDA [池田謙三], who was related to the 100th Bank [第百銀行], on June 30, 1894, YAMADA departed from Kôbe to Istanbul in the summer of 1893. As the descriptions in his biography, he came back to Istanbul after his inducement activities in Tokyo, Osaka and Kôbe. Unfortunately we can not find the original
of this letter, it contains many information about his activities after he returned to Istanbul. First, he exhibited some Japanese commodities at 'the Commercial Meuseum in Istanbul' (perhaps 'Istanbul Chamber of Commerce' = 'İstanbul Ticaret ve Sanayi Odası') before he came back to Japan. Second, he established 'the Japanese Shop', as the attachment organization of 'the Commercial Meuseum in Istanbul'. Third, he contracted with Jogorō ASADA [浅田徐五郎] in Kōbe, as the agent of 'the Japanese Shop'. Actually we can not verify his various activities for the establishment of the trade business between countries, this letter suggests that YAMADA succeeded to begin the trade business in Istanbul for the time being in 1893.

VII. Conclusion

It was confirmed that the origin of the commercial relationship between Japan and the Ottoman Empire is one of the private Japanese merchants, named Torajirō YAMADA. Neither Japanese government nor the Ottoman government had any intention to promote the commercial relationship between two countries in the end of the 19th Century, even after "the Tragedy of Ertuğrul". It is the clear mistake that the Ottoman Empire had the positive intention to promote the trade business with Japan as the uncertain anecdote we believed. YAMADA was not the passive honest man, but the positive ambitious merchant with the various strategic tactics to establish his own trade business between two countries. The commercial relationship between Japan and the Ottoman Empire had opened up by a 'Student Merchant'.

In the next, it requires for YAMADA to set up the firm foothold of the trade business in Istanbul. It was very important for him to find any Japanese investors for his trade business because he himself lacked the enough fund. It is the NAKAMURA family who agreed to invest to his trade business in Istanbul. They established the 'NAKAMURA Store' in Istanbul, and sent one of the member, Kenjirō NAKAMURA [中村健次郎], as the owner of the store. As the employed manager of this store, YAMADA seeks to realize his dreams. Although we have few information about this store, we got recently the detailed study depended on the hearing investigation of the NAKAMURA family [INABA 2006, TAKAHASHI 2007]. It is the next subject of my study that I would like to verify the second stage of the commercial relationship between Japan and the Ottoman Empire, with more research of new source materials as possible.
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Notes

1）It is possible to know the details of this disaster depended on the official report [CHUÔ BÔSAI KAIGI SAIGAI KYÔKUN NO KEISHÔ NI KANSURU SENMON CHÔSA IINKAI 2005] which was published recently by the Central Disaster Prevention Council under the Japanese Cabinet.

2）Especially the influence of the television programs is so large to the spread of such erroneous information, or beautiful legend with no historical facts. In addition, the local favor also makes such beautiful legends with no historical source material criticism [JÔSHÛ FÛ 2003].

3）Later NAITÔ wrote the small booklet depended on his Ph.D.thesis [NAITO 1959]. MATSUTANI, who is also the diplomat at the post war period, wrote a book about the relationship between Japan and the Ottoman Empire [MATSUTANI 1986]. Although it has many precious information related his own duty, it has few new information about the relationship during the end of the 19th Century to the beginning of the 20th Century. He also wrote a popular book about the people related to Istanbul [MATSUTANI 1998]. We can find a typical sample of the legend of YAMADA in this book.

4）Although we can find some Japanese book in the bibliography of this book, there are many mistakes in the transcription of Japanese words, even the title of the most important book published by YAMADA.

5）This study describes the outline of YAMADA’s life, especially from the viewpoint of the tobacco industry. SAKAMOTO introduces some directories published in Japan as the new historical source materials. But it is difficult to designate these reference books as the historical source materials. But in this study we can find no new source materials except some new reference book published in Japan.

6）As for my investigation, it is only INABA who tried to verify the descriptions of his autobiographies and biography [INABA 2003, INABA 2006]. According to his study, we got the real fact about the monitor of the Bosphoras straits by YAMADA during the Russo-Japanese War It was confirmed the legend that Japan won the war due to the his heroic activities is mistake. The monitor of the straits is not planned by him but the Japanese Foreign Ministry. He was only an assistant. Furthermore the information from Istanbul was not important to investigate the status of Baltic Fleet.

7）According to the analysis of these Japanese Newspapers, the author made studies about the disaster of Ertuğrul [MISAWA 2002, 2003a, 2003b].

8）For example, some materials belong to YAMADA family were displayed at “The Exhibition about the History of the Friendship between Japan and Turkey (「日本トルコ友好史展」) at Wakô (Ginza, Tokyo) in September-October 2003.

9）Sôhen YAMADA, the son of Torajiroô, wrote his birthday as 21 August, 1866 [SADÔ SÔHEN-RYÛ HUSHIN-AN 1980, 131]. But Onur YÜKSEL, the Turkish researcher who investigated the private
archives belong to YAMADA family at Kamakura, KANAGAWA, made the verification about the accurate birthday as 23 August, 1866 depended on Torajirō’s career sheet.

10) DEGUCHI suggested the date of adoption as the year 1881 [DEGUCHI 2006, 81]. But according to the above-mentioned Torajirō’s career sheet, he was adopted by YAMADA family in the year 1880.

11) "The opening Ceremony of Tokyo Pharmacy School", Pharmacy Magazine, 33, 1884, 462-468.  tatto Japanese school" [東京薬学校開校式], "薬学雑誌", 33, 1884, 462-468 頁] The other 6 students are Yoshikazu YAMATO (山登義和), Genemon SAWAĐA (澤田源右衛門), Isotarō IWANAMI (岩波護太郎), Seijirō YASUKAWA (安川政太郎), Kamasaburō FUJITA (藤田榮三郎), Eijirō KOIZUMI (小泉栄次郎).

12) I wonder SUGINO is the same person who established Yamaichi Stock Company. If it is true, it is very interesting that YAMADA and SUGINO, who got the great success in later, worked together in youth.

13) We can read only the 1st, 4th and 5th issues of this magazine. As we can find the advertisement of the 6th issue, it is possible that the 6th issue was published [DEGUCHI 2006, 81-82]. The editor and publisher was changed from YAMADA by Kamekitsu MIZUNO [水野亀橋]. As YAMADA was still the editorial stuff, he probably gave up the management. However, this magazine was discontinued before long. In February 1889, there must be any circumstances driven into discontinuance of publication to this magazine.

14) There is the announcement that the address of YAMADA was changed as Torioe-chō, Asakusa [浅草西鳥越町] in the 4th issue of his magazine. It is thought that he began a single life, not depended on the MURAKAMI Family with some reason.

15) I suppose that it was SUGINO who tried to sell the first KÔDA’s novel and went to travel to Jōshū Sano YAMADA and KÔDA. According to the previous studies [YANAGIDA 1947, 89], the name of two persons as Risan Chôsui [李山張水] means YAMADA and HAYASHI. I wonder that Chôsui means Josui [如水] as addressed in his magazine. I suppose Risan Chôsui are Josan and Chôsui. DEGUCHI suggested that Jozan is YAMADA [DEGUCHI 2006, 81], I can not confirm who is Josui, but I suppose he is SUGINO.

16) According to the newspapers we can confirm only 6 or 7 out of 15 were carried out [MISAWA 2002]. In the later mention, at last he gave up lectures and promoted the entertainment show to collect the donation.

17) This farewell party was held as so large scale at the Yûraku-kan Theater, including the various entertainment show, such as Jôruri by Harimadayâ [播磨太夫の浄瑠璃], Kanjinchô by Shôsaburô KINeya [杵屋正三郎], and so on. As he had knowledge of the power of media, we can find the advertisement of this party in the newspapers [Yomiuri Shinbun [読売新聞], no. 5139, October 1, 1891; Tokyo Asahi Shinbun [東京朝日新聞], no. 2052, October 2, 1891].

18) As the a graduate of Tokyo Medical School, he published a book about medicine [HIRSCH 1891]. As we can not find any book after a book related to old Japanese songs [SHIKAMA 1891-92], the publishing company was closed soon after YAMADA departer for Istanbul in 1892.

19) In this way, YAMADA had the acquaintance with famous entertainers. They helped him at the donation campaign and farewell party.

20) However, according to the assassination attempt of the Russian Prince, the Japanese society lost the interests of the return of the two battleships.

21) The Foreign Ministry send no diplomat to the Ottoman Empire with HIEI and KONGÔ. The Foreign Minister AOKI had no idea to conclude any treaty with the Ottoman Empire. He only sent a diplomat Zenjirô HORIKOSHI [堀越善十郎] to research the economic circumstance of the Ottoman Empire. According to his reports, AOKI found no need to establish any commercial relationship with the Ottoman Empire.

22) There is the anecdote that YAMADA had an audience with the Sultan Abdurhamid II, and gave the Japanese armors as the gift. But we cannot find any evidence that he could have an audience in 1882.

23) NODA was gifted the 3rd Mecidiye decolation in 1891, and 2nd Mecidiye decolation in 1892 when he return to Japan [MISAWA and AKÇADAĞ 2007]. This fact suggests that the Ottoman Empire admitted him the most important Japanese guest in Istanbul.
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24) I would like to verify the first Japanese education in the Ottoman Empire in near future.
25) As for the donation from Japan, most of them are collected by the newspaper corporations (Kobe Yushin Nippō 53.75 Yen, Jichi Shinpō 4,248.976 Yen, Tokyo Nichi Nichi Shinbun, 608,346 Yen, Mainichi Shinbun, 128,534 Yen, Osaka Asahi Shinbun 152,040 Yen). As for the private person, Torajirō Yamada collected 1,823 kurus (96.91 Yen), so it is possible to count 5,288,556 Yen as the donation from Japan [CHUŌ BŌSAI KAIGI SAIGAI KYŌKUN NO KEISHO NI KANSURU SENMON CHÔSA JIN KAI 2005].
26) Tokyo Asahi Shinbun, no. 2387, on November 9, 1892
27) Tokyo Asahi Shinbun, no. 2387, on November 9, 1892, do, no. 2393, on November 16, 1892. According to this article, he planned the other lecture about the trade business between two countries.
28) According to the newspapers, the number of the audience was over 1000 people. [Yomiuri Shinbun, no. 5659, on April 18, 1893].
29) Among the councilars, we can find some people related to the Ottoman Empire, such as Kōki Watanabe, Shirō Shibuya, Ryō Koeduka, Jūkō Shiga [The Reports of the Colonial Association, 1, 108].
30) Yomiuri Shinbun, no. 6128, on August 24, 1894.

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Appendix 1: The First Publications of YAMADA [The Magazine for Ladies & Gentlemen (left) and Treaty Revision: Loss & Gain about Mixed Residence (right)]

Appendix 2: The Letter to Said Paşa (BOA: HR.MTV 507/29) [original photograph]
Appendix 3: The Letter to Said Paşa (BOA : HR.MTV 507/29) [transcription]

To Your Excellency Said Pasha,
Ministry of Foreign Affairs,
Nov. 2550 (1890)(1)

Sir,

We have the honor of forwarding this letter to Your Excellency.

His Imperial Majesty the Sultan sent Osman Pacha as Plenipotentiary Extraordinary to His Imperial Majesty the Emperor of Japan to convey to His Imperial Majesty the highest Turkish Order and also the friendship which your August Master feels towards our Imperial Master the Emperor, and this has caused great joy throughout our country.

If we compare the continent of Asia is the several other kingdoms of the world, we shall find out that the kingdoms of Asia are the most ancient, if is the largest of the four quarters of the Globe, the disposition of its people are mild, they are renowned for this literature and military art, and they were the first inhabitants of the world.

The fortunes and conditions of Asia have changed since the middle ages. Annam has been overrun and its monarchy overthrown within the last few years. Persia, Afghanistan, Siam, Corea, etc. are reduced and their ancient greatness disappeared; and now Turkey, Japan and China are the only three independent kingdoms which compare in power to the several other kingdoms of the civilized world, but we greatly feel dissatisfaction on communication between each other.

Turkey has been the first to send an ambassador to our country to cement a friendship which we trust will continue to all eternity and insure the return of the former great influence and power of Asia.

We are rejoicing about this where our joy was suddenly turned to sorrow by the news of the wreck and sinking of the Turkish man of war which contained your ambassador and the drowning of all except a few, which she was still in Japanese waters; our sorrow was so great that we immediately assembled all those who had the same feelings as ourselves and collected subscriptions which we now beg to forward to Your Excellency.

At the same time we feel very much ashamed on account of the smallness of the amount, but we hope you will kindly accept and add this sum towards the expenses as a monument in commemoration of this sad event.

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Nobuo MISAWA

We are Sir

Your Excellency's most obedient and humble sent.

Proposers : -

T. Yamada
M. Kawakami

Assistants : -

N. Kojima
Y. Doi
K. Shim
Y. Yaneya

【Notes on Appendix 3】

(1) 2550 is the year depended on the Japanese own calendar year according to the Imperial reign. It means the 2550th year from the throne of Emperor Jinmu, the first emperor. In Japan, the nationalists prefer to use this calendar year. It suggests YAMADA was also a nationalist.

(2) Makì KAWAKAMI and YAMADA promoted the event entitled “The entertainment show to collect donations for the Turkish Battleship at the famous popular theater “Yaraku-kan” located at Kakigara-chō, Nihon-bashi, Tokyo, on 11–12 October, 1890. Before this event, YAMADA promoted the series lecture about the Turkish Battleship at the downtown of Tokyo from 21 September to 5 October. We cannot find any evidence that KAWAKAMI related to the series lectures. On the other hand, in this letter we cannot find any persons who assisted the series lecture, such as Yasuzō YUBIHARA and Takichi YAMAZAKI. This fact suggests this letter (and therefore the donations that YAMADA brought to Istanbul) was only connected to the above mentioned the entertainment show. Unfortunately we have no detail information about four assistants.
Appendix 4: the Receipt of the donation belong to YAMADA (Deniz Müzesi, İstanbul)

Appendix 5: Transcription of the Receipt of the donation belong to YAMADA Turkish (Deniz Müzesi, İstanbul)

Numara 81

【Birinci ve ikinci satır】
Tecdi-i berat-ı mefahir-i hazret-i padisahiden olmak üzere Ertuğrul Fırkateyni hümâyununda vefat edenlerin ailesine iane için daire-i bahriyede tesekkül eden komisyona teslim edilen meblağa mahsus makbuz-ı seniyyedir.

Japonya tükccarından YAMADA Efendi’ye, ianeten ita olunan 1823 kuruş iane komisyon-ı alisi sandığına teslim olmuştur.

Fi 26 Mayıs, sene (1) 308

【Yan taraftaki yazı】
Ertuğrul Fırkateyni hümâyununda vefat edenlerin ailesine asûb-ı iane mekbuz-ı seniyyeleridir.
【日本語抄訳】

日本とオスマン朝との関係の起源
「書生商人」たる若き山田寅次郎の戦略

三沢伸生

日本とオスマン朝との関係史は、1890年の「エクトゥールル号事件」に始まると言われる。
この事件を契機に、民間においても貿易業創始して両国間の通商関係を構築しようという動きが
現れた。こうした通商関係の起源は、それまでに貿易事業の経験をもっていない民間人である山
田寅次郎に求めることができる。現在、日本とトルコとの関係史において伝説的に語られる山田で
あるが、しかし彼の活動をめぐる貿易事業の起源の詳細は必ずしも解明されておらず、加えて彼に
まつわる逸話をもとにする誇張も少なくない。とりわけ最大の疑問は、この通商関係の創設におい
て、どちら側に意図があったのかということである。従来まで、通商関係の構築はオスマン朝の
積極的な意図の結果であり、偶然エクトゥールル号の義援金を持参した山田が思いがけず命じられ
るままに任されたことに始まりと言われている。すなわち通商関係の構築においてオスマン朝が能
動的で、日本側は受動的であったという。

日本とトルコにおいて決して多くはない先行研究は、山田の短い自叙伝および本人の監修下に友
人によって執筆された評伝を主たる史料として用いてきた。しかしながら学術的な歴史学研究にお
いて日記・伝記の類は他の史料によって充分な検証が行われていてはならない。日本とトルコの双
方において、新聞・雑誌・公文書・私文書といった最近になって新規に発見された諸史料によっ
て、山田の自叙伝・評伝の記述内容を検証するならば、それらには数多くの混合・矛盾・誇張・情
報の混乱があることを容易に見えてくることができる。

とりわけ最近の日本近代文学研究によって指摘された、山田をモデルとした幸田露伴の小説『書
生商人』の記述、さらに様々な史料に基づいて若き山田の様々な活動を検証するならば、彼がはっ
きりとした貿易業起業の強い意志と戦略をもって、イスラムブラへと渡る事実が確認される。
こうして日本とオスマン朝との関における通商関係は、山田寅次郎といい民間人のもとで貿易事
業に対する積極的な意図と行動力によって創始されたことが確認されるのである。従来言われて
きたような、通商関係構築に積極的なオスマン朝主導のもとで、山田が受動的に貿易事業に着手せ
ざるを得なくなっただけではなかった。事実は全く反対である。実際、「エクトゥールル号事件」後
の19世紀末の段階において、日本とオスマン朝の双方において国家も社会も通商関係の構築にほ
とんど関心を有していなかった。山田という強い個性を持つ一人の若者ので、考え抜いた戦略と破天
荒な行動力によって、両国の通商関係は幕を開けるに至ったのである。