

Otani Kozui's 1910 visit to London

Next to the material acquired by Aurel Stein during his expeditions to Central Asia during the early 20th century, perhaps the second largest collection was recovered by members of the three Otani expeditions. These expeditions into Western China between 1902 and 1914 were organized and sponsored by Count Otani Kozui, the 22nd Abbot of the Nishi Honganji branch of the Jodo Shinshu sect, the largest religious organization in Japan at the time. Prior to inheriting the abbotship from his father in 1903, the young Otani had spent two years (1900-1902) in England and other parts of Europe with the aim of learning about Western theology and religious practices.

It was during these two years in London, frequently interrupted by trips to other European cities, that he decided to return home via an overland route through Central Asia. This decision in a great degree was influenced by the success of recent European explorations into Central Asia, especially those carried out by Aurel Stein and Sven Hedin.¹ Before embarking on the trip, Otani traveled in Europe to visit a number of well-known explorers and scholars, including Sven Hedin in Sweden and Édouard Chavannes in France.

Little is known, however, of the interaction between Stein and Otani. In Stein's copious letters, diaries, notes and publications there are only few references to Japanese explorations in China and almost nothing to Otani himself. At the same time, Otani often acknowledged Stein's contribution to science in both print and private correspondence. A rare example of direct correspondence between the two explorers is a small batch of Otani-related material in the Stein collection at the Library of the Hungarian Academy of Sciences (LHAS), catalogued under ff. 200-210. This material includes the following items:²

- Letter 1. (ff. 200, 201). Handwritten letter from Otani to Stein, dated 21 January, 1906.
- Letter 2. (ff. 202, 203). Typed letter from J. S. Keltie, dated 11 May, 1910. The unused parts of the paper are covered with Stein's handwritten pencil notes.

¹ Although not a trained archaeologist himself, Otani felt that, being a Buddhist priest, his knowledge of Buddhism and classical Chinese literature would give him and his followers an advantage over European explorers. For the same reason he also understood his exploration as a spiritual quest, trying to learn as much as possible about the early transmission of the dharma to Central Asia and China. Later on, looking back at his motives for organizing the expeditions, he wrote:

Buddhism once flourished in the Western Regions and today it is the land where the remains of the Three Treasures (the Buddha, the dharma, and the sangha) are found. Especially the territory of Xinjiang, located along the pathway between India and China, at the intersection of the two cultures, occupied a strategic position in the transmission of Buddhism to China. However, Buddhism declined in this area centuries ago and we cannot know what happened here in the past. For many years, I have understood the need for a scientific exploration into Xinjiang and the whole of Central Asia, but never had the opportunity to realize these aspirations. (Otani Kozui, ed., *Saiiki koko zufu* 西域考古図譜, Tokyo: Kokkasha, 1915, p. 1.)

² The transcription of letters appears in the Appendix of this paper.

- Letter 3. (ff. 204, 207). Handwritten letter from Otani to Stein, dated 18 August, 1910. Stein's pencil note says, "Received 22/8/10." Ff. 205, 206 are two pieces of the envelope used to mail the letter, torn in half. The envelope is addressed to Dr Stein, c/o British Museum, Russel Street, W.C., and is postmarked S.W. London, Aug 22 10, 12 15 AM.
- Letter 4. (ff. 208, 210). Handwritten letter from Otani to Stein, dated 15 August, 1910. Fol 209 is Otani's business card with the words "Comte Kozui Otani" and his handwritten note "Introduce Mr. Z. Tachibana" on the top.

Based on the dates, the above material can be divided into three groups, each of these referring to a particular event or subject.

1. January 1906. (ff. 200-201)
2. May 1910. (ff. 202-203)
3. August 1910. (ff. 204-210)

Group 1.

The first group comprises a single letter written by Otani in Kyoto in 21 January, 1906, in which he thanks Stein for sending him a book. Judging from the date, this book had to be *Sand-buried ruins of Khotan*,³ Stein's popular account of his first expedition that came out the year before. The letter also refers to an earlier meeting when Stein received Otani, which had to have been in London around 1902.

At the time of writing this letter, it has already been three years since Otani succeeded (in 1903) his late father in becoming the 22nd abbot of the Nishi Honganji Temple and was thus the top leader of the largest and wealthiest religious organization in Japan. Although in 1902 he had led his party to Turkestan himself, by this time he could only direct the expeditions remotely, sending a handful of carefully chosen followers to various parts of Asia.⁴ In January 1906, when this letter to Stein was written, Otani was occupied with the funeral of his father-in-law Baron Kujo Michitaka. During the following months, he was busy raising funds through the network of branch temples, traveling from Osaka and Kagoshima all the way to Hokkaido and Sakhalin.⁵

At the same time Otani also maintained connections with Europe and America. In the spring of 1906, for example, not long after this letter was written, he sent a letter to President Theodore Roosevelt with 500 dollars as a support for the victims of the San Francisco earthquake. Meanwhile, he also found the time to publish: in October of the

³ M. Aurel Stein, *Sand-buried ruins of Khotan: A personal narrative of a journey of archaeological and geographical exploration in Chinese Turkestan*, London: Unwin, 1903.

⁴ Although Otani Kozui is mostly known in the West on account of his Central Asian expeditions, he was also actively involved in conducting and financing expeditions to other parts of the world, such as India, Sri Lanka and China, including Tibet.

⁵ A record of this and other trips appears in the temple's internal journal called *Kyokai Ichiran* 教海一瀾, which kept followers updated regarding the activities of their Abbot. Thus the journal is an indispensable source for documenting Otani Kozui's life between his first trips to China and India in 1899 and the time of his resignation in 1914.

same year, *The Century Illustrated Magazine* ran an English language article attributed to Count Kosui (*sic*) Otani under the title of "The Japanese Pilgrimage to the Buddhist Holy Land: A Personal Narrative of the Hongwanji Expedition of 1902-03."⁶

Group 2.

The second group contains only one item, a typed letter from J. S. Keltie to Stein with Stein's handwritten notes on it. Sir John Scott Keltie, with whom Stein corresponded for many years on a regular basis, was the secretary and editor of the Royal Geographical Society since 1892 until his resignation in 1915. In this particular letter, which carries the letterhead of the RGS and is dated 11 May 1910, Keltie is asking Stein's help to edit a paper submitted by Count Otani on Tachibana's expedition through Central Asia. Keltie is complaining that he "gave up in despair" cutting down the paper and is now asking Stein to see if anything can be used from it to publish in *The Geographical Journal*. As he often did, Stein used the letter for jotting down notes related to its subject matter. It is clear that he read through the paper submitted by Otani carefully because the letter is covered in handwritten pencil notes which detail Tachibana's route through Turkestan.

Stein's pencil notes on Keltie's letter provide an outline of the paper and the general route followed by Tachibana within Xinjiang. From this we can see that its content was somewhat similar, though perhaps more detailed, to the article published in the February 3 issue of *The Times* under the title of "Exploration in Chinese Turkestan."⁷ There are some discrepancies, such as the number of camels (13 in *The Times* vs. 15 in Stein's notes), spellings (Endere vs. Andere), but the general flow of the narrative is analogous. According to *The Times*, the article was submitted by a correspondent in Calcutta on 13 January 1910, which is when Tachibana, having arrived there after his first trip to Turkestan, was preparing his travel reports and studying Uighur language with Sir Edward Denison Ross, the Principal of the famous Calcutta Madrasah. He also showed the manuscripts he brought back with him to Ross, including the so-called "Li Bo letters" 李柏文書 he discovered in Loulan and which almost immediately made his name known in Europe.⁸

Tachibana left Xinjiang in October 1909, crossed into Leh and then proceeded to Srinagar where he was met by Otani and other fellow priests from his temple. Otani and his wife Kazuko had arrived in India somewhat earlier and had been waiting for him and Nomura Eizaburo. For the following month and half Tachibana, along with Nomura and

⁶ *Century Illustrated Magazine*, 1906 October, pp. 866-878. Throughout his life, Otani seldom published in English. Professor Katayama has studied his English-language articles, including the one in the *Century Illustrated Magazine* and an early one titled "The Buddhist Movement" (*The Independent*, New York, December 27, 1900). (See Katayama Akio 片山章雄, "Otani Kozui no eibun chosaku" 大谷光瑞の英文著作, *Tokaigaku*, No. 36., 2002, pp. 13-27.) In addition to these, I managed to locate another publication titled "Where are the Kuen-Lun Mountains?" which was presented at a conference and then appeared in the proceedings titled *Report of the Eighth International Geographic Congress, held in the United States, 1904* (Washington, DC: Government Printing Office, 1905, pp. 741-51).

⁷ *The Times*, 3 February 1910. The correspondent mixed up Tachibana's surname and personal name and is mistakenly calling him "Mr. Zuicho" throughout the article.

⁸ This manuscript is currently located in the Omiya Library of Ryukoku University.

Aoki Bunkyo, accompanied Otani to a number of Buddhist sites throughout India.⁹ At the end of January 1910, Tachibana accompanied Otani and his wife when they left Bombay on a boat bound for Europe. Nomura was to reenter Xinjiang in March but was denied passage through the border by the Indian government, accordingly Otani instructed him to return to Japan and wait there. At the end of March, after having visited Jerusalem, Cairo, Athens and Naples, the Otani party landed in Italy and shortly afterwards reached London. His arrival in England was also reported by the March 24 issue of *The Times*, saying that he arrived in London on a private visit.¹⁰

At the stacks of the Omiya Library of Ryukoku University I was fortunate to locate a set of guidebooks used by the Otani party during this 1900-1910 trip from India to London. According to a stamp on the inside cover, these books were donated to the library in 1921 by Ashikaga Zuigi 足利瑞義, one of the people accompanying Otani and his wife at the time.¹¹ The marginalia in some of these guidebooks provides additional details regarding the voyage. *Cook's India, Burma, and Ceylon*,¹² for example, reveals that this was the source for the map of India in *Indo Tanken* (see note #9) and all of routes of the Otani party overlap with those on the Cook map. Not only that, the route of their subsequent trip to Europe on a P & O Liner via Egypt, Palestine, and Greece is listed as one of the options in the guidebook. Thus it is fairly obvious that Otani's travels in India and the Near East were heavily influenced by this little booklet.

Among the books donated by Ashikaga is *A Satchel Guide to Europe*,¹³ since the map of Europe stored in the little pocket attached to the inside cover shows the route of the Otani party after their arrival in Europe. According to the red pencil line drawn over the guidebook's map, they landed in Naples and then proceeded to Rome where they split into two. One party followed the route of Pisa-Genoa-Milan-Lucerne-Zurich-Constance-Strassburg-Mayence-Cologne-Aix la Chapelle, where they joined the other party which traveled along the route of Florence-Bologna-Venice-Bruck-Vienna-Prague-Dresden-Berlin-Hanover-Dusseldorf-Aix la Chapelle. The parties traveled together to Liege and Brussels where they divided again, one proceeding to Lille and Calais before taking the ferry to England, the other going up north on the Antwerp-Rotterdam-Amsterdam route and eventually taking the ferry to England from Flushing.¹⁴ Unfortunately, there is no

⁹ Otani's 1909-1910 visit to India is described in detail in a book titled *The Indian Expedition of Count Otani* (Seki Roko 関露香, *Indo Tanken: Honpa Honganji hoshu Otani Kozui haku* 印度探検: 本派本願寺法主大谷光瑞伯, Tokyo: Hakubunkan, 1913).

¹⁰ *The Times*, 25 March 1919, p. 11.

¹¹ Ashikaga Zuigi (1871-1944), one of Otani's most trusted men, subsequently had served twice as rector of Ryukoku University, once between 1912-1915 (at this time the university was still called *Bukkyo daigaku* 仏教大学 or Buddhist University), and once between 1939-1944.

¹² *India, Burma, and Ceylon: Information for travellers and residents*, London: Thos. Cook & Son, 1909.

¹³ W. J. Rolfe, *A Satchel guide for the vacation tourist in Europe: a compact itinerary of the British isle, Belgium and Holland, Germany and the Rhine, Switzerland, France, Austria, and Italy*, London: Gay and Hancock, 1909.

¹⁴ A hand using the same red pencil also drew a small table with the days of the week and month on the inside back cover of *Cook's Southern Italy*, forming a small calendar from the 19th to the 2nd of the next month. Although the year or month are missing, the days of the week help one to ascertain that the dates refer to March/April 1910.

information as to who and when was travelling with which party but it seems that these were but two routes of the many traveled by members of the Otani group at this time.

Accordingly, at the time of Keltie's letter to Stein, dating 11 May 1910, Otani himself has already been in London for at least a month and a half. Presumably he submitted the paper on Tachibana's expedition shortly after their arrival and was hoping that it would get published in the next issue of the journal. On May 23, at the Anniversary Meeting of the RGS, Tachibana was elected a member.¹⁵ In Paris, the *Bulletin de l'Ecole française d'Extrême-Orient* carried a positive and lengthy review of some of the manuscripts acquired during the trip, also informing the readers that Tachibana and Otani were already in Europe.¹⁶

Thus after his first trip, which today is known as the second Otani expedition, Tachibana suddenly became a celebrated explorer. He was only twenty years old and his young age was often contrasted in contemporary accounts with the roughness of the conditions under which he had to travel. A 1912 report of his second expedition, for example, wrote, "Tachibana is only 21 years of age, lightly built and almost feminine in appearance: yet since September, 1910, he traveled in regions hitherto unexplored and passed through marvelous experiences, bringing back with him invaluable information and many treasures."¹⁷ In his own account of his second trip, he wrote that when at the age of twenty he traveled through Siberia with his seventeen-year old Russian servant and his eighteen-year old English assistant (A. O. Hobbs¹⁸), they looked like kids on a school trip, and everyone was surprised to learn that he was to lead this party all the way to the deserts of Central Asia.¹⁹

As for the paper Otani submitted to Keltie in the Spring of 1910, the *Geographical Journal* did not publish it; instead, the new issue included a note titled "Japanese expedition to Chinese Turkestan and Mongolia," foretelling Tachibana's next archaeological trip to China.²⁰ Albeit short, this note on the proposed next expedition to

¹⁵ *The Geographical Journal*, Vol. 36, No. 1 (July, 1910), p. 111. Watanabe Tesshin, a member of the first Otani expedition, was elected a few months later in November 1910, with his name spelled in the journal as Rev. Tetsushin Watanabe (*The Geographical Journal*, Vol. 37, No. 1., p. 110.).

¹⁶ *BEFEO*, 1910, pp. 651-4. The journal had published a shorter note during the previous year (*BEFEO* 1909, pp. 626-7) on Tachibana's expedition, while it was in progress. In this first report Nomura Eizaburo's personal name was erroneously written as Sosaburo 宗三郎, a mistake that was corrected in the 1910 account.

¹⁷ *Nevada State Journal*, July 14, 1912.

¹⁸ Not much is known of A. O. Hobbs who was hired by Tachibana to accompany him to Turkestan in 1910, other than that he was from Swindon, west of London, and he had died during the expedition at the age of nineteen. After separating from Tachibana in Turfan to accompany the bulk of the luggage to Kucha, he contracted smallpox and died. By the time Tachibana arrived in Kucha to meet him, his body had already been sent to Kashgar to George McCartney, the British Consul-General. Tachibana immediately proceeded to Kashgar and arrived there just in time for the funeral. Tachibana had also hired a seventeen-year old Russian boy while in St. Petersburg on the recommendation of a Japanese shopkeeper on Nevsky Prospect, but he had to let him go while still in Siberia because neither himself nor Hobbs could communicate with the boy who only spoke Russian.

¹⁹ Tachibana Zuicho, *Chua tanken* 中亜探検, Tokyo: Hakubunkan, 1912., p. 6.

²⁰ "Japanese expedition to Chinese Turkestan and Mongolia," *The Geographical Journal*, 1910, p. 448. The journal published a longer report on Tachibana's next expedition four years later, in the January of 1914,

Central Asia is important because it gave a plan that was quite different from what was accomplished in reality later. Beside Tachibana it identified A[oki] Bunkyo and [Zuijun] Hashiramoto, two other priests from the Nishi Honganji, both of whom followed Otani to Europe this time. However, despite the plan published in the *Geographical Journal*, neither Aoki nor Hashiramoto ended up participating in the exploration of Tachibana in 1910. Instead, Aoki went to Tibet on Otani's orders two years later, whereas Hashiramoto did not go to China at all. Another important detail in the plan was that one of the main reasons for going to Xinjiang was to retrieve the material acquired during the previous expedition, which was left behind in Kashgar and which was not accessible earlier because the Indian government denied the explorers transit to Xinjiang. In other words, Tachibana came to Europe in order to enter Xinjiang from a different side, namely, through the Russian border.

Unfortunately, the original of this English language paper submitted by Otani to Keltie was not published.

Group 3.

The third group of Otani material in the LHAS consists of two letters written by Otani to Stein, plus Otani's business card. In the first letter, dated 15 August 1910, Otani is asking for an interview within the next five days before he would leave England to return to Japan. Included along with the letter is Otani's business card saying "Comte Kozui Otani" and Otani's handwritten note on top saying, "Introduce Mr. Tachibana." However, since Tachibana left London on the night of 16 August (i.e. the very next day from the date of the letter), he could not have been able to meet Stein.²¹ Consequently, Stein had received this card at an earlier occasion and simply filed it together with this letter.

Years later, in his *Serindia*²² Stein wrote that Tachibana found the Li Bo manuscript "on his rapid visit" to Loulan in 1910 and they met and talked about it in person in the autumn of the same year. In reality, however, according to Stein's own notes on Keltie's letters, Tachibana found the manuscript around March 27-28 of 1909. As for the time of their meeting, they could not have met in the autumn of 1909 as Tachibana was still in Xinjiang; nor in the autumn of 1910 because Tachibana already left London for his next trip on 16 August of that year. Instead, the meeting must have taken place sometime between March and August of 1910.

In the second letter, dated August 18, Otani writes about the photographs of the manuscripts brought back by Tachibana, which he promised to show to Stein, presumably

after receiving a brief narrative from him accompanied by a map. See "Mr. Tachibana's Second Expedition to Central Asia," *The Geographical Journal*, Vol. 43, No. 1., 1914, pp. 80-81.

²¹ Moreover, visiting Stein a day before his departure would have been quite rude on the part of the young explorer. (I am grateful for Professor Katayama for drawing my attention, among others, to this nuance.) In his account of this second trip, Tachibana also mentioned that before his departure he had met with Stein in London and Hedin in Stockholm, but these meetings could not have taken place immediately before his departure.

²² A. M. Stein, *Serindia: Detailed Report of Explorations in Central Asia and Westernmost China, etc*, Oxford: Clarendon Press, 1921, Vol. 1, p. 377.

sending those along with this very letter. He is asking Stein to return the photos to his brother-in-law Baron Kujo who at the time lived in Barnes.²³ Stein's note at the top left corner states that he received the letter on 22 August, which was already after Otani left England. The letter indicates that they had spoken since the previous letter of 15 August, thus we can be reasonably sure that Otani was able to meet Stein in person.

Tachibana's leaving London marks the beginning of the third, and last, Otani expedition. On 20 August Otani left for Japan. His wife Kazuko and his sister Takeko, accompanied by Watanabe Tesshin who had been a member of the first Otani expedition of 1902-04, traveled on a different route visiting Holland, Belgium, France, Germany and Russia, then proceeding through Siberia to Vladivostok before arriving home in early October. Immediately before leaving London, the three of them also visited the Milne family at Shide, Isle of Wight, as evidenced by the visitor's log of John Milne's Observatory.²⁴ The same log also shows Otani, Tachibana and Hashiramoto as having been there on a different date.²⁵

As for the photographs given to Stein by Otani along with the first letter, Stein refers to the event in *Serindia* where he introduces Chavannes's translation of the Chinese manuscripts found by Tachibana in Loulan. He says, "Transcript, translation, and notes [...] prepared from a photograph of the originals which Count Otani had presented to me

²³ Baron Kujo was the husband of Otani's younger sister Takeko. Their marriage was reportedly the first case in 300 years that a woman from the Otani clan of the Nishi Honganji temple had married into a lay family. The newlyweds spent a few months together in England as part of their honeymoon, before Takeko returned to Japan in October 1910 and her husband went to study to Cambridge as one of the Japanese government students. (See Noboru Koyama, *Japanese Students at Cambridge University in the Meiji Era, 1862-1912: Pioneers for the Modernization of Japan*, Lulu Press, 2004.) Alone and back in Japan, Takeko Kujo gradually became an accomplished poet and an active humanitarian. The couple lived apart for ten years and their relationship was romanticized at the time in media and other public forums as an example of longing and separation, to a great extent because of Takeko's poetry on the subject. She founded the Buddhist Women's Association and became engaged in charity work. She died young in 1928, at the age of forty-two. The house at 3 Kitson Road, Barnes in Southwest London, where the Kujos lived is still standing, although today there is no remembrance of them having spent the first months of their marriage there.

²⁴ Lovell, J. H., "Scientific Visitors to John Milne's Observatory at Shide, Isle of Wight," British Geological Survey, Global Seismology Series, Technical Report WL/99/17. Professor Katayama also pointed out to me that a photograph dated 7 August showing Mr and Mrs Milne, Kazuko, Takeko and Watanabe Tesshin appeared in Mrs Milne's biography. See Morimoto Teiko 森本貞子, *Onna no kaiko: Tone Mirun no seishun 女の海溝: トネ・ミルンの青春*, Tokyo: Bungei shunju, 1981.

²⁵ The published visitor's log shows them as having been there on 1 March, 1910, which is obviously a mistake because at that time Otani had not yet arrived in Europe. Considering that Otani's name is also misspelled at Olanio Kozui and that these entries appear in the otherwise chronological list between July and August, I am of the opinion that the correct date should be 7 August. Naturally, a look at the original log book would be necessary to resolve the issue conclusively. According to the same visitor's log, Otani had been at the observatory eight years earlier, on 2 May, 1902. At that time he went there with Fujii Sensho, Watanabe Tesshin and Inoue Koen.

Otani's connection with the Milne family goes back to their years in Japan. Mrs Tone Milne was born Horikawa Tone, daughter of a priest belonging to the Hakodate branch of the Nishi Honganji. After the death of her husband in 1913, Mrs Milne moved back to Hakodate in the north of Japan. When years later she died in 1925, Otani and Baron Kujo were among those present at her funeral (British Association for the Advancement of Science, *Report of the Annual Meeting*, London: Murray, 1926, p. 216.)

on behalf of the discoverer."²⁶ Considering the small amount of communication between the Stein and Otani, it is very likely that this note refers to the meeting mentioned in this letter, which took place in August 1910.

Beside the photographs of manuscripts, in the second letter Otani also wrote about selecting a judge capable of evaluating high quality silk for the Japan-British Exhibition. The exhibition was held at Shepherd's Bush, London from May to October 1910, in a place called the Great White City which had been the site of the extremely successful Franco-British Exhibition in 1908.²⁷ Although Japan had already participated in many international exhibitions (Barcelona 1888, Paris 1889, Hamburg 1889, St. Petersburg 1890, Chicago 1895, Paris 1900, St. Louis 1903), the London event was the largest in both scale and expenses.²⁸ Prince Arthur of Connaught accepted the post of Honorary President for the entire exhibition, whereas for the Japanese delegation the same post was occupied by Prince Sadanaru Fushimi. Mr. Wada mentioned in Otani's letter was Mr. Hikojiro Wada, Commissioner-General of the Imperial Japanese Government to the Japan-British Exhibition.²⁹

Undoubtedly, the exhibition was one of the main reasons for Otani's visit to London, especially since he was also among the participants, exhibiting a number of textiles, such as Noh drama robes or embroidered clothes,³⁰ and a large painting of a big waterfall by the celebrated 18th-century Japanese artist Maruyama Okyo 円山応挙 and Only two days after the May 14 opening of the exhibition, in an article about the Japanese pictures exhibited there, *The Times* correspondent introduced Otani's Maruyama painting the following way:

Again, there is a large painting of a waterfall by Okio, the most famous master of the 18th century, in which the waterfall itself is only a sheet of white with faint streaks upon it; but below are drawn with extraordinary simplicity and power the forms of the furious waters breaking upon a rock; and against the white mass of the fall trembles a branch of maple with its leaves so poised, and coloured with such a delicate glimmering green, that by sheer force of contrast they enhance the smooth, deadly force of the cascade.³¹

²⁶ *Serindia*, Vol. 3, p. 1329.

²⁷ Great White City is known today as White City and it derived its name from the white Indian-style constructions built specifically for the Franco-British Exhibition.

²⁸ The Japanese Government allocated a sum of ¥1,800,000, equalling at the time to about £180,000, which was far the largest budget for any exhibition to date (*The Times*, October 8, 1909).

²⁹ *The Morning Advertiser* (November 12, 1909) wrote about him that he "is an able and energetic official, and a great expert on all matters connected with exhibitions. In 1897 he was appointed Director of the Agricultural Bureau, and in 1903 was transferred to the Bureau of Commerce and Industry, and afterwards became Vice-Minister of Agriculture and Commerce. He has sat in the House of Representatives since 1898."

³⁰ *An Illustrated Catalogue of Japanese Old Fine Arts Displayed at the Japan-British Exhibition, London 1910*, Tokyo: The Shimbi Shoin, 1910, p. 13-14, 76-74. Black and white photographs of the garments exhibited by Otani are shown in the official catalogue published by the Japanese secretariat of the exhibition: Nichi-Ei Hakurankai jimukyoku 日英博覽會事務局, ed., *Nichi-Ei Hakurankai kobijutsu shuppin zuroku* 日英博覽會古美術出品圖錄, Tokyo: Nichi-Ei Hakurankai jimukyoku, 1910.

³¹ "Japanese pictures at the Japan-British Exhibition," *The Times*, May 16, 1910. Contemporary newspaper articles related to the exhibition were gathered after the event by the Imperial Japanese Commission and

This painting dates to 1787 and is known by the name of "Waterfall with green maple leaves" 青楓瀑布図. It was later sold during the financial difficulties and the following scandal that brought about Otani's resignation and is today in the collection of the Santory Museum of Art.³²

In addition, Otani is also listed as a prize winner for the exhibition,³³ revealing his commitment to this particular event.³⁴ Otani's temple, the Nishi Honganji contributed to the exhibition a four-fifth size model of their Karamon 唐門 (Chinese Gate), also known as the Chokushimon 勅使門 (Imperial Messenger Gate). After the exhibition, the gate was presented to King George V and was re-erected at Kew Gardens where it is still seen today.³⁵

On the letters, Otani's address in London appears as "295 St. James Court, Buckingham Gate S.W." Now the Crowne Plaza St. James Hotel & Suites at 41-54 Buckingham Gate, this hotel was first established in 1902 to provide exclusive serviced accommodation for visiting aristocrats and nobles. It is within a few minutes walk to both Buckingham Palace and Victoria Station. It attracted residents from members of the highest class, including foreign dignitaries and celebrities, as well as many politicians. From 1907 the War Office occupied 5 rooms. In 1910, when Otani stayed here, he was already the abbot of the largest Buddhist institution in Japan and thus his status was quite different from that during his first visit to London eight years earlier when he stayed at the relatively modest house at 33 Warwick Square.³⁶

The above material shows that Otani's agenda behind visiting Europe in 1910 was to attend the Japan-British Exhibition and to promote his Central Asian expeditions. Tachibana did not go back to Japan between his two trips to Xinjiang but visited British India and Europe. Immediately after his first trip, he went to Calcutta where he became engaged in working with scholars on the new manuscripts he recovered – this is the moment when the initial reports of his expedition appear in the media and his name is

published in four small volumes (The Imperial Japanese Commission, *The British press and the Japan-British Exhibition*, London, 1910). These volumes were recently republished with an introduction as a single book (Hirokichi Mutsu, ed., *The British press and the Japan-British Exhibition of 1910*, Richmond: Curzon, c2001.)

³² The painting appears in the catalogue of the October 1913 Honganji auction, which was one of the series of such events where the art pieces in the collection of the Otani family were sold. (*Nishi Honganji Otanike gozoki* 西本願寺大谷家御蔵器, Kyoto: Nishi Honganji, 1913.)

³³ *Meiji bankoku hakurankai bijutsuhin chutsubin mokuroku* 明治期万国博覧会美術品出品目録, Tokyo: Chuo koron bijutsu, 1997.

³⁴ *The Times* (July 7, 1910) reported him attending, together with his brother-in-law Baron Kujo and a number of other Japanese guests, the closing ceremony of the summer flower show of the Royal Horticultural Society in Holland Park, when the society gave a complimentary luncheon in honor of the Japanese horticulturalists visiting London.

³⁵ Ayako Hotta-Lister, *The Japan-British Exhibition of 1910: Gateway to the Island Empire of the East*, Richmond, Surrey: Curzon Press, 1999, pp. 124-5.

³⁶ This address of Otani was published the *Quarterly Journal of the Royal Meteorological Society*, Vol. XXVII., 1901, p. 98.

becoming known in Europe. After this, he traveled with Otani to London, only to return to Central Asia for the next expedition after a period of a few months. Although one might be tempted to assume that the idea of the second expedition was conceived after arriving in London in March 1910 as the result of the overall positive reaction to the first one, the fact that his upcoming trip was announced in the April issue of *The Geographical Journal* shows that the journal received this information while the Otani party was still in Calcutta. In other words, Tachibana's second trip was planned while still in India.

One of the main objectives of the new expedition was to retrieve the material from the previous trip but Nomura and Tachibana were denied re-entry into Xinjiang by the Indian government. Nomura stayed behind to try his luck later but having failed was ordered by Otani to return to Japan. Tachibana, on the other hand, traveled with Otani to Europe in order to enter Xinjiang via the overland route through the Russian border.

Although according to the original plan Tachibana would have returned to China after meeting with Otani in India, his going along to England was undoubtedly useful from the point of view of publicizing the expeditions in the West. In a way, we can think of the young and 'PR-friendly' explorer as one of the exhibits of the Japan-British Exhibition. During these few months in Europe, Otani actively promoted the cause of the expeditions and, along with that, his sect and temple. The letters to Keltie and Stein preserved at the LHAS are but fragmentary examples of this lively public relations activity, as were the meetings with explorers, news reports and his participation in the exhibition.

APPENDIX

Letter 1. (ff. 200, 201), Otani to Stein³⁷

21st Jan. 1906.
Kyoto, Japan

My Dear Stein,

Since I last saw you and received your hearty welcome, I have been, to my great shame, neglecting to write to you; for which I ask your pardon.

I am now in receipt of your important work kindly sent forwards me, by reading over whole the pages of which I am quite interested to find that only your report serves me in solving my question held for a long time concerning the Archaeological investigation of the region you have already surveyed for the sake of the facilities of the world's devotees in Archaeology. With many a thanks both for your exertion for the work and for your kind present of it to me. I take it a honor to enable me to enjoy the perusal of such a valuable book in the world.

Please let me know at any time if there is anything I can do for you here in Japan, as I shall always be very happy to execute any commissions.

With kindest regards to yourself.

Believe me to remain Yours Sincerely,

K. Otani

Letter 2. (ff. 202, 203), Keltie to Stein

1, Savile Row,
Burlington Gardens,
London, W.

May 11th, 1910.

Dear Stein,

I am sending you the paper which Count Otani has sent me on the expedition of Mr Tachibana through Central Asia. You will see that I began to cut down the typed paper, but I gave it up in despair. Would you mind looking through the material and telling me whether you think there is anything in it that might be published in the Journal? I should be much obliged,

Yours Very Truly,

³⁷ The letters are published here with the kind permission of the Library of the Hungarian Academy of Sciences.

J. S. Keltie

Stein's pencil notes on Letter 2.

Tachibana

Archaeol. note xxxx,³⁸ on Turfan
silk weaving different at different periods.

Gu-chen, 90 li to Fu-yuen-hsien where a grey tile with monogram was excavated 20 li to S Chinese temple with Buddha in Nirvana 20ft. long

Turfan: astonished as to its being below sea level.
Extract from Annals
Medley of European information

Find of Uighur roll, 15ft., at Yarkhoto.

3000 MSS. (recte frgts) from Toyuk

At Murtuk paintings on silk below floor

Stay near Turfan Nov. 29th, 1908-Jan. 5.

Korla	Febr. 1 st .
Tikelik	Febr. 28 th
Lop	March 8 th .

March 16th Miran "Old armour made of iron & leather and some MSS. inscribed on wood."

15 camels, 10 men

March	21	crossed river at Abdal
	23	passed lakes
	24	old fortress not discovered before
		Han coins

25-26 to "Lulan"

27-28 Stayed two days & excavating found an official letter from High Commissioner of

~~An-hsi~~ (W. dominion to Native King (200-300 A.D.
Terracotta, coins, vase & dish for ceremonial purposes.

Returned to Abdal W of route previously followed. Dunes & dead forest. Dunes NE to SW. "The records of old Chinese travellers compare these dunes to a dragon the tail of which is on the NE. side.

On April 1 came across ruin of old fort due W of one previously seen. Excav. without result.

³⁸ Unfortunately this word is not legible in the original.

Return to Abdal April 7th.

Mountains seen from Lou-lan to N. "Black Mts" of ancient Chinese history.

April 10th N. along Tarim to Merdek-Shahr

April 16 left Charklik for Charchan

28 left Charchan via Acchan Kapa for Niya.

After 8 days reached gold mines at Inwat, 140 li S of Niya.

Tried to get across Takla °, but only reached Imam Jafar S°.

Returned to Niya & went to Endere

excavated & found nothing. 113° F in shade

Returned to Niya June 6th

Keriya June 8th

By cart to Khotan

July 7th Kashgar

One month at Kashgar then to Yarkand via Maral-bashi

Locates Chukupo at Yurarik which he reached via Murmuk & Kugiar. Ret^d to

Yarkand & left Oct 2 for Karakorum

Leh Oct. 29th

Nov 5 met Otani at Sonamarg.

Letter 3. (ff. 208, 210), Otani to Stein

St. James Court

Mansions Estate

Victoria St. S.W.

Aug. 15, 1910.

Dear Dr. Stein,

I shall be obliged if you would kindly give me an interview at your convenient time before the 20th when I will sail for Japan. I feel very sorry that I have failed to meet you before & beg your pardon for my fault.

Yours very truly,

Kozui Otani

Letter 4. (ff. 204, 207), Otani to Stein

295 St. James' Court,

Buckingham Gate S.W.

August 18th 1910

Dear Dr. Stein,

As I promised with you I should like to show you some photographs of the manuscripts which Mr. Tachibana has collected before. I wrote to Mr. H. Wada, the High Commissioner General of Japan-British Exhibition, to select a judge of silk in the high class. I expect to be informed whether he succeed in selecting a judge or not. If you have seen the photographs, please return to Baron Kujo, a brother inlaw of mine who lives in 3 Kitson Road Barns.

Yours Very Truly,

K. Otani