

The Collected Works of
Bronisław Piłsudski
Volume 3



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The Collected Works of Bronisław Piłsudski

Volume 3

Materials for the Study of the Ainu Language
and Folklore 2

reconstructed, translated, and edited by

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*This volume is dedicated to those who
started with us,
worked with us,
supported us with their knowledge,
wisdom, friendliness, and experience
but did not live long enough to see the results:
Professor Shin'ichirō Kuroda († 1991)
Professor Robert Austerlitz († 1994)
Professor Galina Aleksandrovna Otaina († 1995)
Professor Shōzō Yoshigami († 1996)
Dr. Mikhail Dmitryevich Simonov († 2000)
Professor Kan Wada († 2004)*



Bronisław Piłsudski in Hakodate in 1903

Preface

Well behind the schedule, but much larger in volume and much richer in contents than planned, the third volume of The Collected Works of Bronisław Piłsudski is finally released. Fortunate discoveries of numerous Piłsudski's manuscripts with abundant material previously unknown to scholars made a rearrangement of the plan of the entire edition necessary: contrary to what has been announced in Volume One (CWBP 1, 6), the present volume contains Ainu materials initially planned for Volumes Three and Four, leaving the Oroch and Ulcha (Olcha) materials for a separate Tungusic volume of The Collected Works which will include also a Nanaian (Gold)-language glossary with over 1,000 entries and a collection of Nanaian riddles, all collected by Piłsudski in the vicinity of the village of Troitskoye in Lower Amur Region in the autumn of 1905. Piłsudski's so far unpublished Nivhgu (Gilyak) materials will also constitute a separate volume in the edition, as planned. Besides, it is possible that sufficient amount of new Ainu-related material will be recovered to add still one more volume devoted exclusively to the Ainu and their language.

In the Preface to Volume One of The Collected Works we fulfilled the sorrowful obligation of reporting on the passing away of three of our colleagues cooperating in the Piłsudski Research Project (ICRAP), Professors Shin'ichirō Kuroda, Robert Austerlitz, and Galina Aleksandrovna Otaina. Now, with equally deep sorrow we have to add two more names to this list of irreplaceable losses for ICRAP, these of Shōzō Yoshigami, Japan's leading specialist on Poland, and Mikhail Dmitryevich Simonov, a noted specialist in Manchu-Tungusic languages. Before his sudden and unexpected death on May 21, 2000, at the age of only 52, Mikhail, this wonderful friend of many of us with his childlike nature, and so beloved by all, managed to participate in the Third International Conference on Bronisław Piłsudski in Cracow and Zakopane in August-September of 1999 (and thus managed to visit Poland, which was one of his dreams) and to prepare for ICRAP Piłsudski's Nanaian-language material mentioned above. This time, however, the Gods of the peoples investigated by Bronisław Piłsudski must have taken pity on ICRAP and intervened to compensate our shocking losses, for we succeeded in securing the cooperation of the leading representatives of the new generation of researchers in such unique fields like the Nivhgu or Tungusic languages: among ICRAP contributors we welcome Dr. Ekaterina Gruzdeva of Hel-

sinki, Lyudmila Borisovna Gashilova of St. Petersburg, and Elena Sergeyevna Nitkuk of Yuzhno-Sakhalinsk, all working with Pilsudski's Nivghu texts, and Larisa Viktorovna Ozoliņa of Novosibirsk, preparing for us Orok and Ulcha (Olcha) materials. Assistance in the field of Nivghu studies has been extended by the prominent Nivghu writer of international reputation, Vladimir Mikhailovich Sangi, and by Mrs. Galina Demyanovna Lok of the Nogliki Branch of the Sakhalin Regional Museum, and Philippe Dallais of Neuchâtel joined us to help with Pilsudski's photographic legacy. Valuable contributions of many other persons will be reflected in the Proceedings of the 1999 Cracow Conference, mentioned above, published by the Adam Mickiewicz University Press in Poznań as Majewicz & Wicherkiewicz (eds.) 2001, cf. this volume, p. 68.

Stęszew, at IIEOS.

afm

Table of contents

Preface	vii
Introduction	1
Acknowledgments	8
Chronology of Bronisław Piłsudski's stay in the Far East	13
Bibliographies	48
1. Works consulted	48
2. Bibliography of biographical material concerning and related to Bronisław Piłsudski (Addenda to CWBP 1, 36–52)	54
3. Bibliography of works by Bronisław Piłsudski (Addenda to CWBP 1, 53–69)	106
4. Selected bibliography of works on peoples investigated by Bronisław Piłsudski and on related problems (Addenda to CWBP 1, 70–95)	115
a. General	115
b. Ainu	122
c. Nivhgu (Gilyak)	139
d. Orok / Uilta	143
e. Ulcha / Olcha (Mangun)	145
f. Nanai (Golds)	146
5. Abbreviations	148
Plates	153
I. Research reports and results	211
A preliminary report on the expedition to the Ainu of Sakhalin in 1902–1903	213
Traditions of the Sakhalin aborigines on their first encounters with the white man	222
The story of a Russified baptized Ainu (named Ivan Grigoryevich) from the settlement of Galkino-Vrasskoye (Siyantsy) on the island of Sakhalin on how he was cured of love	229

A draft of rules for the organization of life of and the establishment of authority over the Ainu of Sakhalin with short explanations on particular points	231
II. Ainu texts	251
Introduction	253
1. Ainu folklore collection (as listed by Bronisław Piłsudski for Franz Boas)	261
2. Ućaškoma – tales of tradition	264
3. Tuita (~ tuytah) – fairy tales	277
4. Inon ita – prayers	332
Plates	419
Color photos	515
III. Phonographic records of Ainu language and folklore on wax cylinders	575
1. Foreword	577
2. Bronisław Piłsudski’s phonographic records	577
3. The ICRAP reproduction/recovery attempt – acoustic and technological aspects	589
4. The ICRAP reproduction/recovery attempt – linguistic, ethno-musicological, and anthropological aspects	599
5. The contents of the recordings	609
Plates	643
Appendices	659
1. <i>Wacław Sieroszewski</i> Among hairy people . A 1926 account on Wacław Sieroszewski and Bronisław Piłsudski’s expedition to the Ainu of Hokkaido in the summer of 1903	661
2. <i>Sentoku Tarōji</i> ’s letters from Sakhalin to Bronisław Piłsudski (1906)	700
3. <i>Aleksander Jantac-Polczyński</i> Shirahama and Shiraura . A 1936 account on a visit to the Poles and Ainu of Sakhalin in the winter of 1933	731
Notes	745
List of illustrations	808

Indices	823
Personal names	823
Place names	837
Subjects	845
Ainu words and loans in Ainu	860
Words in other languages.	902
Nivhgu	902
Japanese	902
Russian	903
Latin	904
Polish	904
French	905
Nanaian	905
Uilta (Orok)	905
Tungusic	905
Eskimo.	905
Italian	905
Japanese, Chinese, and Korean characters	906

Introduction

Bronisław Piłsudski (1866–1918), an elder brother of Marshal Józef Piłsudski, was an exile to Sakhalin sent there as a political convict after his sentence to capital punishment for a questionable participation in an attempt at the life of Russia's Tsar Alexander the Third had been replaced with a long-term (fifteen years) *katorga* (hard labor) sentence. He spent there, and in the neighboring areas, nineteen years between 1887 and 1906, getting involved in the study and collecting of data concerning the languages as well as the spiritual and material cultures of the aboriginal peoples there: the Nivhgu (old ethnonym *Gilyaks*), Uilta (*Oroks*), Ulcha (*Olchas* or *Manguns*), Nanais (*Golds*), but above all the Sakhalin Ainu.

He researched also the Ainu of Hokkaido: he visited Japan probably five times spending there altogether about one year, doing also field-work among the Hokkaido Ainu, especially during his summer (June 20 – September 24) 1903 expedition together with the noted ethnographer and author of a fundamental monograph of the Yakuts, Waław Sieroszewski, but also studying them in Tokyo (among his acquaintances there were such prominent scholars involved in the study of the Ainu as Ryūzō Torii, the author of a classical work on the Ainu of the Kuril Islands¹, and the anthropologist Shōgorō Tsuboi²) and in ... London, during a Japanese-British exhibition there in 1910.

Piłsudski himself did manage during his life to publish only a fraction of what he had collected in a number of articles in languages ranging from Japanese (his *first* work *ever* concerning the Ainu to appear in print was one of 1906 in Japanese), through Russian, Polish, French, English, and German³,

1 Published in 1903 in Japanese and in 1921, in a much larger volume, in French (cf. CWBP 1, 86). Torii (1870–1953), a self-taught anthropologist, undertook extensive field-work expeditions to Okinawa, Sakhalin, Kurile Islands, Manchuria, Mongolia, China (Liaodong Peninsula, Yalu Basin, Taiwan), and, above all, Korea; since 1921 professor of anthropology at Tokyo University and later Head of the Anthropological Department of that University, he was also professor at other prestigious Tokyo universities – Kokugakuin and Sophia, and in 1939–1951 at Yanjing (Yenching) University in Beijing. Irimoto's 1992 *Ainu bibliography* (see CWBP 1, 79) lists 24 works on the Ainu by Torii.

2 (1863–1913), the first professor of anthropology at Tokyo University (since 1893), and the discoverer of the first Yayoi pottery in 1884 (it was this discovery that gave the name to the Yayoi period, so important in the history of Japan); Irimoto's 1992 *Ainu bibliography* (see CWBP 1, 79) lists 34 works on the Ainu by Tsuboi.

3 See CWBP 1.

and the time factor verified his so-far best-known work, the 1912 unimpressive-looking book *Materials for the study of the Ainu language and folklore* as an academic result in the field of Sakhalin Ainu studies inferior to none⁴.

The rediscovery of the famous phonographic records of Ainu songs, stories, shamanic performances, etc., on Edison-system wax cylinders made by Piłsudski in 1902 and 1903 on Sakhalin and Hokkaido triggered an unexpectedly enormous boom of interest in his scholarly legacy, reinforced by the fact that this rediscovery coincided with the trends, that started dominating in many disciplines, of looking for the ethnic roots and rushing toward the salvation of the endangered languages and cultures.

All of a sudden, Piłsudski himself as well as his heritage, seemingly long since neglected and doomed to oblivion, became a hot issue both medially and academically. Three international conferences devoted exclusively to him and his work were convened in 1985 (Hokkaido University, Sapporo), 1991 (Sakhalin Regional Museum, Yuzhno-Sakhalinsk), and 1999 (Center of Japanese Art and Technology in Cracow and the Tatra Museum in Zakopane), the Bronisław Piłsudski Heritage Institute which publishes its own academic journal (IINBP, so far six volumes published) was founded in Yuzhno-Sakhalinsk, a solid gabrodiorite monument of Piłsudski was unveiled in front of the Sakhalin Regional Museum in the center of Yuzhno-Sakhalinsk on the occasion of the 125th anniversary of his birth in 1991⁵, a nineteen-page reading passage on Piłsudski's cylinders and attempts at recovering their contents appeared in the "language and culture" section of a Japanese high-school handbook of the "national" (i.e. Japanese) language⁶, the first two volumes of another publication series devoted to Piłsudski, *Piłsudskiana de Sapporo*, were released in 1999 and 2002, at least ten documentary films were produced, a number of catalogues of Piłsudski impressive ethnographical collections were published⁷, and a number of exhibitions of these collections, or rather their fragments⁸, took place, his name was given to a mountain in southern

4 The book, published at the beginning of September 1912 in Cracow and republished in CWBP 2, 1–272, constitutes one of extremely rare cases in the history of scholarship of works of everlasting – and growing – value that cannot be improved or surpassed.

5 And that was the time when thousands of monuments of Lenin, Dzerzhinsky, and other communist idols were being overthrown all over the then still-existing Soviet Union. A color photo of the monument opens Volume One of the present edition of *The Collected Works of Bronisław Piłsudski*.

6 Yamagishi 1990, see this volume, p. 77.

7 e.g. Latyšev & Prokof'ev 1988, Šubina 1991, Kobko 1999, Ogihara et al. 1998 (see CWBP 1, 39, and this volume, pp. 59, 69 and 75).

8 The collections in their majority are too big to be exhibited completely.

Sakhalin and thus firmly introduced on the maps⁹, and the tunes of Ainu songs emerging from the technological noise of the miraculously surviving phonographic cylinders¹⁰ inspired even a musical for children staged in Japan, a song from which, praising “splendid stories coming out from the wax cylinders of uncle Piusutsuki”¹¹, was at one time sung by school children all over Hokkaido. The number of scholarly and other publications related to the “Piłsudski Research Project” may until now have well surpassed one thousand. In the autumn of 1998 the first two volumes of *The Collected Works of Bronisław Piłsudski*¹² with 1,700 pages of print were published.

The “Piłsudski Research Project”¹³ was born in 1981 as an international scholarly enterprise after a description of Piłsudski’s phonographic collection in form of a short article¹⁴ succeeded in attracting the interest of Japanese scholars in undertaking a technological attempt at checking what Piłsudski had in fact recorded on the cylinders made of Carnauba wax and rubber. First labeled CRAP (an acronym for “Committee for Restoration and Assessment of B. Piłsudski’s Life and Work”), later “internationalized” (with an initial “I” for “international”) and relabeled ICRAP, it soon turned into a large-scale international research project with three aims specified: (1) recovering the contents of the cylinders, (2) organizing an international conference on the results of the recovery attempt, and (3) publishing the *Collected Works* of Bronisław Piłsudski.

The recovery of the contents recorded on cylinders was, of course, of prime importance to ICRAP, but since the prognosis of success was estimated at 2% only, the two remaining points were added to secure *any* positive result of the then prospective project to increase the chances of the petition for financial support of the proposal¹⁵.

The *Collected Works* at that time seemed to be of but a minor importance and the edition was planned to be concluded by a collective effort in five volumes, some 1,000 ÷ 1,500 pages altogether, by the year 1986~1987. It was long believed that probably most, if not all, of Piłsudski’s materials remaining unpublished had perished in the turmoil of World Wars I and II. Soon, it

9 See color photos. 17 and 18 in this volume, p. 528.

10 See this volume, pp. 575 ff., 517.

11 See this volume, pp. 789–790.

12 Referred to in this volume as respectively CWBP 1 and CWBP 2.

13 See CWBP 1, 1 ff., and this volume, pp. 111, 108–109.

14 Marred by misprints.

15 The strategy, fortunately, seems to have worked well: indeed, the support extended by IBM-Japan was impressive and generous.

turned out, however, that the amount of material collected by Piłsudski which proved recoverable after painstaking search was much larger than expected and absolutely unexpected discoveries of such material that no one could to the slightest degree have dreamed to exist soon followed; besides, it also turned out that the task of translating and editing it, working in eleven languages, often drastically different in every aspect (genetic, typological, and ethnocultural included), rose to tremendous proportions. The undertaking became thus a one-man task and the time needed for it had to be expanded indefinitely.

Volume One of *The Collected Works* released first in several consecutive preprint versions and circulated in very limited editions within the ICRAP project (the most important being the preprint editions of 1992 and 1994) and later, more than twelve years behind schedule, in its ultimate Mouton de Gruyter edition, still reflects the initial plan of the publication with its diversity of contents: included were materials pertaining to Ainu studies but also to Nivhgu and Orok studies: at the time of working on the volume in 1988–1989 the later unexpected discoveries¹⁶ remained beyond the imagination not only of the editor of the *Works*.

Volumes One and Two included material in fact already published before, although they were by no means mere reprints of the existing publications or their simple translations. Piłsudski usually wrote several versions of the same work in several languages and the information included in particular versions was in part complementary to each other, in part at discrepancy, hence complicated comparison procedures had to be developed and applied. In addition, Volume Two included the result of an attempt at a partial reconstruction of Piłsudski's dictionary of the Ainu language considered lost and remaining unrecovered till now.

Volume Three of *The Collected Works* is the first in the edition that includes exclusively material recovered and reconstructed from Piłsudski's manuscripts preserved in various places throughout the world, from Sakhalin, through Vladivostok, Tomsk, Moscow, St.Petersburg, Cracow, to Philadelphia. Apart from the introductory part including addenda to the bibliographies published in Volume One and the chronology of Piłsudski's stay in the Far East, it has been designed to comprise only material pertaining to the Ainu and to Piłsudski's stay among the Ainu on Sakhalin and on Hokkaido.

It contains the Ainu texts of one *učas̄koma* ('traditions') and eleven *tuita* ('fairytale') with Piłsudski's own translations into Russian, and the texts of

16 Several hundred handwritten pages with Nivhgu texts, for example, were included.

fifty Ainu prayers with Piłsudski's own translations into Polish, together with their translation into English and commentaries. Besides, it contains also two *učas̄koma* texts in Russian with English translations, a number of *učas̄koma* in English translation only, a "preliminary report" on Piłsudski's expedition to the Ainu of Sakhalin in 1902–1903¹⁷, a considerable amount of addenda to the "Draft of rules for the establishment of authority over the Sakhalin Ainu"¹⁸ recovered from the manuscript of an earlier, previously unknown, version of the work recently discovered in Tomsk, and the contents of the phonographic records of Ainu folklore on wax cylinders, made by Piłsudski in 1902–1903 on Sakhalin and Hokkaido, as recovered and interpreted by Japanese specialists (presented are results of the technological, ethno-linguistic, and ethnomusicological processing of the phonographic wax-cylinder recordings, initially the principal, if not the sole, objective of the ICRAP Project, with the history of the collection itself as well as the history of attempts at recovering the contents of the recordings outlined).

In addition, three appendices well integrated with the remaining contents of Volume Three are for the first time to this extent introduced to wider English-reading audience:

- (1) a 1926 account on Waław Sieroszewski and Bronisław Piłsudski's expedition to the Ainu of Hokkaido in the summer of 1903 by Sieroszewski,
- (2) three letters to Bronisław Piłsudski written in the Ainu language with Russian characters by an Ainu named Tutekośe Taronci (Japanese name Tarōji Sentoku) whom Piłsudski had taught to read and write Russian characters and made a teacher in a school for Ainu children Piłsudski himself had founded in Naibuchi on Sakhalin; Taronci took part as an interpreter in Sieroszewski and Piłsudski's expedition to Hokkaido mentioned above,
- (3) a Polish journalist and writer Aleksander Janta-Połczyński's 1936 account on his 1933 visit to the Poles still living at that time in the Japanese-administered Sakhalin and his encounters with the Ainu and the Ainu family of Bronisław Piłsudski.

The texts of all the three appendices ultimately clarify a number of controversial issues concerning Piłsudski, such as his command of the Ainu language (Sieroszewski witnessed reactions of the Ainu following his orations at festivities), his way of conducting field research, the actual contents of his collections, details concerning his Ainu family, the closeness of his personal relations with the Ainu and their confidence in him, etc., etc. New light is

17 In fact, constituting the first part of the 1903–1905 report published in CWBP 1, 192–221.

18 Published in its English translation in CWBP 1, 296–310.

shed also on different aspects of the Ainu spiritual and material culture at the most crucial moment of their modern history.

One of the most important features of Volume Three is an abundance of illustrative material, particularly unique photos coming from Bronisław Piłsudski's own collections and for their major part taken by Piłsudski himself, and in their absolute majority published for the first time ever. It has been decided to present the priceless documentary material embodied in Bronisław Piłsudski's photo-collections throughout the subsequent volumes of the entire edition of *The Collected Works* as completely as only possible. Not only the people presented on these photos, and such people, no longer exist, but also the places, buildings, interiors, objects, etc., photographed irrevocably belong to the past. It has also been decided to enrich this original illustrative material with contemporary photographs specially taken during field expeditions to create for potential readers an opportunity to have a better representation and better understanding of terms, notions, and ideas, frequently appearing in the texts, as no description can replace a visual picture of objects and situations so unique and so characteristic of the Ainu culture and at the same time so alien to Western reality. The function of some of such photos is to help the reader to reconstruct the atmosphere of the events described¹⁹

Extensive (but highly selective, relevant only to Piłsudski's research and further developments in respective domains he got involved in) bibliographic addenda printed in Volume Three reflect beyond any doubt the impressive increase of interest in Bronisław Piłsudski himself and in his scholarly output as well as in the peoples, languages, and cultures investigated by him. The addenda to the bibliography of Piłsudski's own texts lists at least 83 works, among them seven only recently recovered which had been published by Piłsudski himself during his lifetime (they are newspaper articles coming from the years 1906–1909), one political text co-authored by Piłsudski and published posthumously only in 1936 in Lithuania, possibly one extensive work entitled "Lituanie et Ruthénie" also co-authored and released in 1919, and over 70 titles published between 1990 and 2000, for their major part only very recently recovered from manuscripts and previously completely unknown. It is believed that Volume Three of *The Collected Works of Bronisław Piłsudski*, with its new material presented for the first time outside the ICRAP Project framework, will be met with equal interest and will inspire both further re-

¹⁹ Such is e.g. the role of the photo showing the railway route along the southern coast of Hokkaido and the shore of the Pacific Ocean so vividly described by Sieroszewski (see this volume, pp. 668 and 566.).

search on Piłsudski's data so far recovered as well as further search for texts still remaining unrecovered: for the first time it is known quite precisely what to look for (because of the recently found list of Piłsudski's Ainu texts written by Piłsudski himself and sent to Franz Boas²⁰) and where to look for it (because of the hints detected in a previously unknown letter written by Piłsudski to Jan Rozwadowski, his close cooperater and editor of his *Materials for the study of the Ainu language and folklore* of 1912²¹).

Alfred F. Majewicz

20 See this volume, pp. 261–263.

21 See this volume, pp. 254–255.

Acknowledgments

The work on a book like this, involving archive and field-work material scattered all over the world, from Japan (Hokkaido, Tokyo, Nagasaki), through the vast territory of Russia (Sakhalin, Vladivostok, Tomsk, Novosibirsk, Moscow, St.Petersburg), Lithuania (Vilnius, Zalavas, Pabradė, Pavoverė, Pajieslys, Pilsūdai, Kaunas), Poland (Cracow, Warsaw, Wrocław, Sęszew), Germany (Köln, Leipzig), Austria (Vienna), Switzerland (Neuchâtel, Rapperswil, Lausanne), France (Paris, Le Puy), England (London), to the USA (Washington, New York, Philadelphia), cannot even be conceived without the assistance, support, friendliness, and sometimes utmost generosity and good will, from numerous people and institutions, too many to be even listed completely.

The Japan Foundation (*Kokusai kōryū kikin*) of Tokyo generously supported the research project backing the present volume thrice: in 1991–1992 and 2002–2003 with research grants (RC 182–803 and 14 RC – 8023) and in 1995 with its prestigious Fellowship supporting my stay in Japan in January–December 1996. The Japan Foundation substantially supported also the Third International Conference on Bronisław Piłsudski which took place in Cracow and Zakopane in Poland on August 29 – September 7, 1999, under the heading “Bronisław Piłsudski and Futabatei Shimei – an excellent chapter in the history of Polish-Japanese relations”.

The Japan Society for the Promotion of Science (JSPS, *Nihon gakujutsu shinkōkai*) of Tokyo supported my stay and research in the Institute of Northern Cultures (*Hoppō bunka kenkyū shisetsu*) at Hokkaido University in 1984–1985. It was at that time that the idea of compiling and publishing the *Collected Works of Bronisław Piłsudski* was born and a considerable portion of the material presented in this volume was collected in manuscript and preliminarily deciphered and preprinted (this concerns above all the prayer texts). IBM-Japan at that time supported the work on the decipherment of both Piłsudski’s written texts (especially inscriptions on the boxes of Piłsudski’s phonographic records on wax cylinders, but also the prayers and other manuscripts) as well as the contents of his wax cylinder records.

The Alexander von Humboldt Foundation (*Alexander von Humboldt-Stiftung*) of Bonn-Bad Godesberg, Germany, supported the work on Bronisław Piłsudski’s Sakhalin, Hokkaido, and Lower Amur Region materials also thrice, with its equally prestigious Fellowship enabling me to stay and work for one year in 1988–1989 and again for three months in 2000–2001 in the Institute of Japanese Studies (*Japanologisches Seminar*) at Rheinische Friedrich-Wilhelms-Universität in Bonn, and with financial support for the publication of color photos in the present volume.

It is with special gratitude and satisfaction – if the reader happens to take into consideration bitter remarks from the “Preface” to Volume one – that for the first time in the two decades of the duration of the Piłsudski Project significant financial support for the research leading to the publication of consecutive volumes of *The Collected Works* from a Polish institution can be acknowledged: a three-year research grant for

1999–2002 from the State Committee for Scientific Research (*Komitet Badań Naukowych*) of Warsaw made a decisive advancement in the preparation of Volumes Three, Four, and Five possible.

The possibly warmest words of utmost gratitude and assurance of lifelong obligation go to the institutions and persons that offered to me their hospitality and friendliness and assistance beyond any expectations.

Bronisław Piłsudski's results of his research in the Far East are being reconstructed only now, almost a century after they had been achieved, because particularly unfavorable vicissitudes of his unhappy life made it impossible for him to prepare and publish them himself. The awful anathema seems to continue, and working on the reconstruction of Piłsudski's works this editor had to survive (and barely survived) the toughest moments in his life. Hence, the friendliness and hospitality just mentioned played such an enormous role and deserve words of special gratitude.

The entire staff of the Otaru University of Commerce and particularly Professor Kan Wada, a long-time friend and researcher of Piłsudski's heritage and cooperator of the Piłsudski Project, hosted me for the entire 1996 year on their picturesquely situated campus in Midori-chō in Otaru and created for me probably the best working conditions I ever had – and this in spite of Professor Wada's sudden devastating and rapidly developing illness that disabled the movement of this formerly so energetic and robust sportsman. I was also pleased with the company and friendship of Professor Jin Matsuka of Otaru University of Commerce while killing the idleness following days of particularly intensive work.

In 1988–1989 I stayed in the Japanologisches Seminar of Bonn University and it was there that thanks to an excellent friendly atmosphere created by the staff of the Seminar I was in the position to translate into English of what later constituted Volume One of *The Collected Works* and start translating texts for Volume Three. The stay in Bonn at that time proved to be so productive and successful and the Japanologisches Seminar so hospitable to me and so positively disposed to Piłsudski and the Ainu in general that I decided to complete the translations and add final editorial touches for the contents of Volume Three also at Bonn University in November 2000 – January 2001. I feel very much indebted to Professor Josef Kreiner, Director of the Japanologisches Seminar and Director of the Research Centre for Contemporary Japan (*Forschungsstelle Modernes Japan*) at Bonn, and to his entire staff, with Professor Peter Pantzer and Dr. Hans Dieter Ölschleger deserving special thanks, the former as Acting Director of the Seminar when I was there in 1988–1989, the latter for his unending patience and utmost tolerance with me. Vielen Dank!

The compilation of *The Collected Works* would be impossible without the constant support and assistance, and readiness to accept me whenever necessary offered by the Sakhalin Regional Museum (*Сахалинский областной краеведческий музей*) and its Director, simultaneously founder and Director of the Bronisław Piłsudski Heritage Institute (*Институт наследия Бронислава Пилсудского*) in Yuzhno-Sakhalinsk and one of the most active researchers of this heritage, Vladislav Mikhailovich Latyshev. He, his former Deputy Marina Ivanovna Ishchenko and his current Deputy Tatyana Petrovna Roon, and all the other people of his team who in so many ways and as-

pects made my numerous visits to Sakhalin and extensive field-work expeditions there fruitful, safe, and comfortable under Sakhalin conditions, still very harsh, but evidently changing for the better in the eyes and feeling of a visitor and observer from the outside, deserve praise and everlasting obligation.

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I am thankful to my home Chair of Oriental and Baltic Studies, Adam Mickiewicz University in Poznań, Poland, and its Director in 1996–1999 and my critical but true friend Professor Henryk Jankowski for realizing the importance of my research project and therefore accepting it and listing it officially among the Chair's own research programs, and supporting it also financially in spite of meager resources at their disposal.

Excellent proved to be cooperation with such institutions as the Center of Japanese Art and Technology (*Centrum Sztuki i Techniki Japońskiej*) manggha in Cracow and its Director Bogna Dziechciaruk-Maj and her entire staff, the Tatra Museum in Zakopane (where Piłsudski worked founding its Ethnographic Section) and its Director Dr. Teresa Jabłońska and Dr. Jerzy M. Roszkowski, the Library of the Polish Academy of Sciences and the Polish Academy of Sciences and Letters (*Biblioteka Polskiej Akademii Nauk i Polskiej Akademii Umiejętności*) in Cracow and its superb Director Dr. Karolina Grodziska and the archivist Jan Staszal, the Archives of the Polish Academy of Sciences in Cracow (*Archiwum Polskiej Akademii Nauk, Oddział w Krakowie*) and its Director Dr. Rita Majkowska, the Institute of Eastern Studies (*Instytut Studiów Wschodnich*) and its Director and Bronisław Piłsudski's leading biographer Dr. Antoni Kuczyński, the Orientalists' Archives of the Institute of the Peoples of Asia of the Russian [formerly USSR] Academy of Sciences (*Архив Востоковедов ИНА АН СССР*), St. Petersburg Archives of the USSR/Russian Academy of Sciences, the Library of the Jagiellonian University and its Deputy Director Professor Zdzisław Pietrzyk, the Central Archives of Modern Records (*Archiwum Akt Nowych*) in Warsaw and its Director Dr. Tadeusz Krawczak and the archivist Adam Grzegorz Dąbrowski.

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Branch of the Sakhalin Regional Museum, now of the Yuzhno-Sakhalinsk center of the Museum), Vladislav M. Latyshev and Aleksandr Ivanovich Kostanov (Director of the Sakhalin Oblast State Archives) in our expedition to Lake Nevskoye (Taraika in Piłsudski's times), Marina I. Ishchenko and Shibotsu (today Zelyoniy in the Malaya Kuril'skaya Gryada) island-born Dr. Mikhail Mikhailovich Prokofyev of the Sakhalin Regional Museum in my expeditions to northern Sakhalin respectively in 1993 and 2000 as was Temur Georgiyevich Miromanov in Aleksandrovsk Sakhalinskiy (Director of the Chekhov Museum there), Due, and the Zhonkiyer Lighthouse and their vicinity in 1991 and 1993. Tomasz Wicherkiewicz of Poznań and Philippe Dallais of Neuchâtel were my companions in trips to northern Sakhalin in 1991 and 1993, respectively.

Cold blood, courage, and readiness to sacrifice during hard times of my unlawful arrest upon my arrival to Sakhalin, and later hospitality under "house arrest" imposed by the Russian border military servicemen and Moscow's order of immediate deportation and after my trial by the military court from Korsakov offered by Marina Ivanovna Ishchenko and Professor Mikhail Stanislavovich Vysokov, currently of the Sakhalin Oblast State University in Yuzhno-Sakhalinsk, saved my 1997 Sakhalin expedition and most probably the entire Piłsudski research project.

Tremendous effort and sacrifice beyond the possibilities of Galina Demyanovna Lok of Nogliki in the organization of my trip with Mikhail M. Prokofyev in 2000 along the Tym river to the Nivhgu of Nyivo cannot remain either forgotten or unacknowledged.

Twice during my north Sakhalin expeditions, in 1993 and 2000, I enjoyed the unquestionable privilege of being hosted and treated with traditional Nivhgu cuisine by the prominent Nivhgu artist and culture animator Lidya Demyanovna Kimova (known as Tevik) in Nogliki. In 2000 in Tymovskoye we met with help and hospitality of the famous Sakhalin archaeologist and vagabond Sergei Vyacheslavovich Gorbunov and Ms. Valentina Georgiyevna Semenkova, the head of Tymovskoye Region Culture Department, and Vice-Mayor of Tymovskoye Vladimir Petrovich Bida generously put at our disposal his off-road vehicle, while the long-time resident of Kirovskoye, formerly Rykovskoye – the place of Piłsudski's *katorga*, Mr. Vladimir Fedorovich Sharabarin, provided me with an excellent guidance through the entire village, vividly and imaginatively reconstructing the past localization of all the objects mentioned by Piłsudski or related to him, and allowing me to rephotograph his own last-minute photos of the Rykovskoye Orthodox Church (in the construction of which Bronisław Piłsudski had taken part) and other buildings before demolition in the early 1960s.

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Last but by no means least, I express my gratitude and my affection to my wife Elżbieta Majewicz who often without hesitation and in spite of her other duties undertook the most unrewarding and painstaking, usually – as it turned out – unpaid, task of preliminary manuscript decipherment, missing-text reconstruction, typing and retyping, and endless proofreading, data sorting, etc., etc. My son Mikołaj Majewicz and my friend Vilenin (Viktor) Alekseyevich Morozov of the Sakhalin Regional Museum proved to be my excellent drivers under extreme conditions.

Due acknowledgments for individual particular services and assistance have been inserted in appropriate places in the text of the book or in the notes following it.

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Bonn, December 2000 – January 2001

Stęszew, at IIEOS, December – January 2001, March 2003

Alfred F. Majewicz

Chronology of Bronisław Piłsudski's stay in the Far East

The material in this section has been compiled in the first place on the basis of results from the inspection of archive documents by V. M. Latyshev (BCM 3, 403–406, Piłsudski 1992, Latyšev 1986, Latyšev & Prokof'ev 1988, cf. CWBP 1, 64, and 39, Latyšev 1991, 1994, 1994a, 1994b, 1996, 1996a, 1996b, 1997, 1998, 1999, Łatyszew & Wójcik 1996, cf. this volume pp. 64–65), L. V. Popelkova (Piłsudski 1996d: 331–335, cf. this volume pp. 110 and 70), Koichi Inoue (Inoue 1999, 1999a, 1999b, Piłsudski 1995b, 1996a), Kazuhiko Sawada (Sawada 1993, 1996, 1997, cf. this volume p. 58, 109, 110, 72–73), Boleslav Shostakovich (Šostakovič 1999, Piłsudski 1998e, cf. this volume p. 74, 111), Tatyana Roon (BCM 4 (1997), 44–51, Piłsudski 1998d, 1998g), Ryohei Yasui and Małgorzata Ciesielska (Piłsudski 1970–1971, cf. CWBP 1, 61, Ciesielska 1994, cf. this volume p. 55), Amir Khisamutdinov (Xisamutdinov 1991, cf. this volume p. 77), Magdalena Rotter (Rotter 1995, cf. this volume p. 72), Agnieszka Danielewska, Edyta Zbrońska and Jolanta Olejniczak (Danielewska 1992, Zbrońska 1993, Olejniczak 1992, cf. this volume pp. 56, 78, 69–70), and the present author, and confronted with B. Piłsudski's own reports (see CWBP 1, 185, 186–191, 192–218, 618–677; CWBP 2, 16; this volume, pp. 213–218) and the accounts by Waclaw Sieroszewski (Sieroszewski 1914–1921, 1926, 1961:201–218, cf. CWBP 1, 42) and those scattered in the Japanese press and memoirs of many Japanese and Russian authors (for bibliographical information see Sawada 1984, CWBP 1, 41, Łatyszew 1994b, cf. this volume, p. 64). The reader is also referred to the map in CWBP 1, 221, 219–220).

Sources are indicated in square brackets, and the following abbreviations are used:

- d. = Rus. д. = дело 'file'
- F. = Rus. Ф. = фонд 'archive'
- l(l). = Rus. л. = лист 'sheet(s)'
- op. = Rus. оп. = опись 'inventory'
- RGADV – Russian State Archives of the Far East
- ver. = Rus. об. = *verso*

1887–1888

April 30

B. Piłsudski's sentence for fifteen years of *katorga* came into force [RGADV, *Статейный список*, F. 1133, op. 1, d. 1985, ll. 25–26].

July 8

Sent to Sakhalin from Odessa on board the steamship «Nizhniy Novgorod» in a party of 525 prisoners [RGADV, report of main prison administration, F. 1133, op. 1, d. 129, ll. 31–32 ver].

August 3

Arrived in Post Aleksandrovskiy on the Western Coast of Sakhalin [RGADV, report of the Head of the Aleksandrovsk District, F. 1133, op. 1, d. 172, l. 93 ver.; d. 129, l. 40].

August 4

Sent to Tymovskoye District to be put into prison in the village of Rykovskoye (present-day Kirovskoye) in central Sakhalin [RGADV, report of the Head of the Aleksandrovsk region, F. 1133, op. 1, d. 172, l. 93 ver.; d. 129, l. 40].

August 1887–December 1888

Imprisoned in the Rykovskoye prison, used for general prison labor, among others as carpenter and locksmith apprentice [RGADV, monthly reports of the Head of the Tymovskoye District, F. 1133, op. 1, d. 129, ll. 35–35 ver., 86, 108, 113, 123, 128, 132, 137, 147, 149, 153]; in this capacity he took part in the construction of the wooden Orthodox prison church (*тюремная церковь*) to honor the Kazan Mother of God there – open on Easter 1888 and consecrated June 26, 1893, the beautiful church building survived till the early 1960s when it was demolished and turned into a horribly looking “house of culture” (cf. plates CLV and CLVI, and color photos 9 and 10).

1889–1891

January

Sent to the prison cattle yard for work (accommodated in the prison) [RGADV, monthly reports of the Head of the Tymovskoye District, F. 1133, op. 1, d. 129, l. 158].

February (till May 1891)

Employed for work in the office of the police administration of the Tymovskoye District (accommodated in the prison) [RGADV, monthly reports of the Head of the Tymovskoye District, F. 1133, op. 1, d. 392, ll. 6, 9, 10, 11, 23, 37, 39, 52, 57, 65, 80, 85 ver.; op. 1, d. 569, ll. 1, 19; F. 702, op. 4, d. 93, l. 60 ver.].

June 1891 (till December 1893)

Employed on general prisoners' works [RGADV, monthly reports of the Head of the Tymovskoye District and the Head of Sakhalin administration, F. 1133, op. 1, d. 569, ll. 32, 36, 46, 48, 69, 94; op. 1, d. 952, ll. 2, 4, 6, 8, 33, 48, 70, 78, 85, 93, 104; F. 702, op. 4, d. 93, ll. 66 ver., 85, 87 ver., 90 ver., 95, 101 ver., 105 ver., 109].

1892

January

Excluded from the list of the exiles coming within the Tsar's decree of April 17, 1891, reducing the period of imprisonment [RGADV, telegram from the General-Governor of Priamurye (= Amur Region), F. 1133, op. 1, d. 892, l. 2].

1893

Employed on general prisoners' works.

October

Probably recorded his first Nivhgu text [cf. Piłsudski 1996a:xvi, 325 ff. (cf. this volume, p. 110)].

November 28

For sure completed recording a Nivhgu *tylgund*-genre story (preserved without its beginning part, with the date at the end of the text, in the Shternberg files [cf. Piłsudski 1991d:33 footnote 47, *ibid.*, 33–34 (cf. CWBP 1, 64), Piłsudski 1996a:xiv, 169–171 (cf. this volume, p. 110)]

1894

January (till December 1896)

Worked at the Rykovskoye meteorological station, resided in the station [RGADV, documentation of the Military Governor of Sakhalin and reports of the Head of the Tymovskoye District, F. 702, op. 4, d. 93, ll. 114, 120 ver., 135, 142; F. 1133, op. 1, d. 1440, ll. 24 ver., 27; d. 1262, l. 106; d. 1616, ll. 16, 75].

1895

September 6

Excluded from the list of the exiles coming within the Tsar's decree of November 14, 1894, reducing the period of imprisonment [RGADV, decree of the Military Governor of Sakhalin, F. 1133, op. 1, d. 1441, l. 18 ver.]

In the “Sakhalin calendar and materials for the study of the island” for 1896 Piłsudski's first ever publication appeared – it was his Rykovskoye weather report for 1895 (Piłsudski 1896, cf. CWBP 1, 54).

1896

May 14

Liberated from *katorga*, his status being changed from *katorga* convict into exile settler [RGADV, instruction from the office of the Military Governor of Sakhalin, F. 1133, op. 1, d. 1885, ll. 25–26].

End June

Left Rykovskoye for Post Korsakovskiy in order to build a meteorological station there (a new meteorological station stands now on the same spot overlooking today's Korsakov); there, for the first time he met the Ainu.

November 1

Discharged from his duties in the capacity of assistant to the teacher (female) in the Rykovskoye school on his own request [RGADV, order of the Military Governor of Sakhalin dated March 24, 1897, F. 1133, op. 1, d. 1441, l. 40].

Autumn

A meteorological station in the settlement of Galkino-Vrasskoye constructed by Piłsudski started operation.

End 1896

Came within the Tsar's decree of May 14, 1896, on the force of which his sentence was reduced by one third [RGADV, note of the office of the Military Governor of Sakhalin, F. 1133, op. 1, d. 1441, l. 40].

In the "Sakhalin calendar" for 1897 Piłsudski's second publication appeared – it was his Rykovskoye weather report for 1896 (Piłsudski 1897, cf. CWBP 1, 54).

1897

February 16

Freed from *katorga* labor having served out his sentence, enlisted as a settler in Rykovskoye and deprived of an allowance; the decision was ratified by the Governor General on **April 4**, 1897 [RGADV, decision № 6 of the Military Governor of Sakhalin, F. 1133, op. 1, d. 1441, ll. 45–46 ver.].

February–August

Lived in Rykovskoye, his occupation unknown [RGADV, quarterly reports of the head of the Tymovskoye District, F. 1133, op. 1, d. 1772, ll. 38, 48].

April 30

Petitioned for permission to go to Annenskiye Mineralniye Vody (Анненские минеральные воды, a health resort on the Amur river about 130 kms. from Nikolayevsk-on-Amur in Khabarovsk Region), giving the lack of paid work on the island as reason [RGADV, petition, F. 702, op. 4, d. 461, ll. 49–50].

May 23

The Society for the Study of the Amur Region requested that Piłsudski be permitted to move to Vladivostok to take care there of the library of the Museum belonging to the Society [RGADV, petition, F. 702, op. 4, d. 461, ll. 49–50].

September 10

Refused the requested permission to go to Annenskiye Mineralniye Vody on the grounds of not having completed his term as an exile settler [RGADV, information, F. 1133, op. 1, d. 1771, ll. 73–74].

September 1897–April 1898

Lived in Post Aleksandrovskiy with his identity pass issued by the police administration of the Tymovskoye District (*okrug*), worked as secretary to the head of medical department of Sakhalin [RGADV, reports of the Heads of the Tymovskoye and Aleksandrovsk Districts, F. 1133, op. 1, d. 1887, l. 28–28 ver.; F. 702, op. 4, d. 483, ll. 19 ver.–23 ver.].

1898

April 16

Received a permit to assume a post of the librarian for the Society for the Study of the Amur Region [thus Xisamutdinov 1991, cf. this volume p. 77].

May–August

Worked at the Rykovskoye meteorological station [RGADV, quarterly reports of the Head of the Tymovskoye District, F. 1133, op. 1, d. 1883, ll. 52, 60 ver.].

May 23

The Society for the Study of the Amur Region again requested that Piłsudski be permitted to be moved to Vladivostok to work in the Museum of the Society as curator and conservator [RGADV, petition, F. 702, op. 4. D. 461, ll. 55–56 ver.].

September–November

Lived in Rykovskoye, teaching (“no permanent occupation”, according to the Military Governor’s report for September 1898) [quarterly reports, F. 1133, op. 1, d. 1887, l. 90].

November 5

The Executive Committee of the Society for the Study of the Amur Region decided to allocate for Piłsudski the sum of 140 roubles “for entering into contacts with the aborigines” in view of “the insufficiency of ethnographical collections” [Xisamutdinov 1991, cf. this volume p. 77].

November 28

Amur Region (Priamurye) Governor General permitted Piłsudski to be moved to Vladivostok to work in the Museum of the Society for the Study of the Amur Region (today, the V. K. Arsenyev Museum of the Maritime Region) [RGADV, decision N° 107, F. 107, op. 4, d. 492, ll. 436 ver., 437].

December 3

The Executive Committee of the Society for the Study of the Amur Region informed Piłsudski about the decision of his departure from Sakhalin “with the annual salary of 600 roubles” [thus Xhisamutdinov 1991, cf. this volume p. 77].

December 22

Asked the Society for the Study of the Amur Region by telegram “for additional 40 roubles for the purchase of collections” [Xisamutdinov 1991, cf. this volume p. 77].

Piłsudski’s first work related to the aborigines of Sakhalin (the Nivhgu in this case) appeared in Khabarovsk in 1898 (Piłsudski 1898, cf. CWBP 1, 55).

1899–1901

February 1899

Received “one year permit № 28” (*годовой билет № 28*) for residing in Vladivostok in the capacity of conservator in the Museum of the Society for the Study of the Amur Region [Xisamutdinov 1991, cf. this volume p. 77].

March 9, 1899

Arrived in Vladivostok and lived in the house of Mr. Cimmerman in Korean (Корейская) Street; elected acting member of the Society for the Study of the Amur Region [thus Xisamutdinov 1991, cf. this volume p. 77]. According to Xisamutdinov, *ibid.*, it was at that time that he brought along a young Nivhgu boy (cf. below November 1905) [RGADV, report of the Vladivostok police headmaster dated April 12, 1899, F. 1, op. 7, d. 444, l. 5].

March 1899–May 1901

Lived in Vladivostok, worked for the Society for the Study of the Amur Region and, as a free-lancer, in the Maritime Region (Primorye Oblast) Statistical Committee [RGADV, quarterly reports, replies to inquiries, F. 702, op. 4, d. 492, ll. 426 ver., 432 ver.; F. 1133, op. 1, d. 1989, ll. 26, 55; F. 1, op. 7, d. 444; l. 20].

Having arrived in Vladivostok, Piłsudski donated an ethnographical collection of over 200 objects of Nivhgu material culture to the Museum of the Society for the Study of the Amur Region; almost all of these objects were sent to the World Expo 1900 in Paris and allegedly sold there (cf. Prokof'ev & Kobko 1991:127 footnote 1, cf. this volume, p. 71; cf. also below, October 28, 1899).

March 18, 1899

Participated for the first time in the meeting of the Executive Committee of the Society for the Study of the Amur Region during which he “declined to accept the lodging on the lower floor of the Museum in view of its inconvenience” and declined the post of conservator in view of his “inadaptability and nervous exhaustion” [thus Xisamutdinov 1991, cf. this volume p. 77].

April 1, 1899

Presented at the Executive Committee meeting his work with the systematization of the Museum collections “in accordance with the system elaborated in the museum in Minusinsk” [thus Xisamutdinov 1991, cf. this volume p. 77].

July 6, 1899

Went to take photographs along the Ussuri railway; these photographs were planned to be sent to the Paris Expo in 1900 [Xisamutdinov 1991, cf. this volume p. 77].

October 28, 1899

Sent on board of the Voluntary Fleet S/S «Kherson» exhibits for the Paris Expo: herbaria, coal samples, photographs, books and ethnographical collections (150 Nivhgu objects, 128 Orochi objects, 63 Ainu objects, 100 Chukchee objects, the total value of all estimated at 1,150 roubles [Xisamutdinov 1991, cf. this volume p. 77 (cf. also above, March 1899 – May 1901)]).

November 11, 1899

Went to the settlement of Kamen-Rybolov to build a meteorological station there [Xisamutdinov 1991, cf. this volume p. 77].

1899–1900

Made several short study tours along the Ussuri river together with the Vice-President of the Society for the Study of the Amur Region N. A. Palchevskiy [Xisamutdinov 1991, cf. this volume p. 77].

1900–1901

Organized a net of 116 meteorological observation points in the Maritime Region [Xisamutdinov 1991, cf. this volume p. 77].

Served, with some intervals, as Secretary and Treasurer to the Society for the Study of the Amur Region among others actualizing the list of the members of the Society. Served also as Head of the Society's Library; in this capacity he helped acquire many new books and thus enlarge the collection.

1901

Together with P. P. Mikhailov, N. A. Palchevskiy and N. P. Matveyev analyzed data on agriculture, meteorology and botany in order to formulate replies to inquiries from various persons [Xisamutdinov 1991, cf. this volume p. 77].

February 23, 1901

Wrote, together with N. A. Palchevskiy, a letter to Anton P. Chekhov asking for a copy of Chekhov's book *Ostrov Sakhalin* (*The Island* in English, cf. CWBP 1, 70) [Xisamutdinov 1991, cf. this volume p. 77]; the book was subsequently obtained by the Society's Library.

March 8, 1901

Successfully recommended brothers Khudyakov as “members for merits” (*член-соревнователь*) of the Society for the Study of the Amur Region [Xisamutdinov 1991, cf. this volume p. 77].

March 15, 1901

Elected by the general assembly in a secret ballot (21 “for”, 1 “against”) “member for merits” (*член-соревнователь*) of the Society for the Study of the Amur Region; the Executive Committee stressed that “in this service for the Society Piłsudski turns out to be a person who with full devotion and love executes all that constitutes the goal of the Society” [Xisamutdinov 1991, cf. this volume p. 77].

May 5, 1901

Petitioned for permission to resettle to Blagoveshchensk, giving harsh climate in the place of his stay as reason [RGADV, petition, F. 1, op. 7, d. 444, l. 12].

May 28, 1901

The Society for the Study of the Amur Region informed the Military Governor of the Maritime (Primorye) Oblast about the acceptance of Piłsudski's petition to discontinue his work in the Museum of the Society [RGADV, information for the Military Governor of Maritime Region (Primorskaya oblast), F. 1, op. 7, d. 444, l. 18–18 ver.].

October 18, 1901

The Governor-General of the Maritime (Primorye) Oblast granted Piłsudski permission to resettle to Blagoveshchensk [RGADV, General-Governor's decision, F. 702, op. 4, d. 461, l. 68–68 ver.; F. 1, op. 7, d. 444, l. 25].

1902

May

Worked in the administration of the Maritime (Primorye) Oblast [RGADV, notice from Military Governor of the Maritime Region, F. 1133, op. 1, d. 1985, l. 31].

May 15

Telegram from Vice-President of the Imperial Academy of Sciences asking that Piłsudski be sent on an expedition to Southern Sakhalin to purchase ethnographical collections there [RGADV, statement of the Military Governor of Maritime Region, F. 702, op. 4, d. 461, l. 69–69 ver.].

May 31

The Governor-General of Priamurye granted permission for Piłsudski to go for an expedition to Southern Sakhalin [RGADV, notice from the General-Governor's office, F. 1, op. 7, d. 444, l. 43–43 ver.; F. 702, op. 4, d. 461, ll. 70–71].

June 5

Petitioned for permission to go in company of Baron Bugsgveden, secretary of the Society for Taking Care of the Families of Exiles, to Khabarovsk for discussions concerning the problem of child education on Sakhalin [RGADV, petition, F. 1, op. 7, d. 444, l. 34].

June 7–11

Stayed in Khabarovsk [RGADV, report from the Khaborovsk police head-master, F. 1, op. 7, d. 444, l. 38].

July 8

Left Vladivostok for Sakhalin on board S/S «Zeya» belonging to the East China Railway Company [RGADV, report-notice of the Vladivostok city police administration, F. 1, op. 7, d. 444, l. 47; F. 515, op. 2, d. 4, l. 11].

July 11

Arrived in Post Korsakovskiy.

July 13

Visited Siyantsy, purchased first ethnographical objects.

July 15

Left Post Korsakovskiy on board a Japanese steamship for Mauka (~ Jap. Maoka ~ Ainu Endunkomo ~ Entunkomo; present-day Kholmsk) around Cape Crillon (Krilyon, мыс Крильон) and the Stone of Danger (Kamen Opasnosti, Камень Опасности).

July 16

Arrived in Mauka, purchased ethnographical collections, collected folklore material and population census data from seventeen settlements of Mauka District, recorded on phonograph Ainu songs (cf. this volume, pp. 577 ff.).

August 6

Left Mauka on board a steamship, visited Hakodate where he stayed three weeks (cf. CWBP 1, 194).

August 30

Returned to Post Korsakovskiy.

September 10–13

Met and talked with the Military Governor of Sakhalin Mikhail Nikolayevich Lyapunov.

September 13

Left for Ootosan and Seraroko to participate in bear festivals; recorded his first Ainu fairy tales (*tuita*) (cf. this volume, pp.).

October 8

Granted the status of a peasant (*krestyanin*, *крестьянин*) registered in Ty-movskoye District [RGADV, decision N° 58 of the Military Governor of Sakhalin, F. 1133, op. 1, d. 1985, l. 35–35 ver.]; returned to Post Korsakovskiy; on the way back in Siyantsy prepared the collections he had ordered for dispatching.

End October

Sent his collections together with the “Preliminary report” on his expedition (see this volume, pp. 213–220) on board the Voluntary Fleet steamship «Yaroslavl» to St.Petersburg.

November 14–24

Visited Takoye and Siyantsy, founded a school for Ainu children, recorded Ainu texts.

November 24–December 10

Visited Rure, noted down abundant ethnographical data, recorded about twenty fairy tales and the first *hauki* ‘heroic songs’ in his collection.

December 10

Returned to Siyantsy.

December 14

Moved to Ai-kotan and established his headquarters there in the house of an Ainu elder, his friend Bafunke-ainu; it is there that he met his Ainu wife and mother of his two children Chuhsamma ~ Ćuxsamma ~ Cuhsanmah (cf. CWBP 1, 27–28, also this volume, pp. 203, 204, 700–730).

December 14–31

Studied the Ainu language with the help of M. M. Dobrotvorskiy's Ainu-Russian dictionary of 1875 (cf. CWBP 1, 197).

[CWBP 1, 192ff; this volume, pp. 216–218; RGADV, appendix (*приложение*) to a report of the head of Korsakovsk District, F. 1133, op. 1, d. 2241].

1903

January 2

Made a trip to the settlement of Seraroko, visiting also the settlements of Manuye and Ogakotan and recording folkloristic and ethnographical material.

January

Made trips to Post Korsakovskiy related to Ainu schools and personal matters.

February 1–15

Returned to Ai-kotan, learned the Ainu language.

February 1–March 1

Made a trip to the settlement of Rure, made translations of Ainu fairy tales and heroic poems from texts he had collected.

March 1–April 23

Returned to Ai-kotan, completed his ethnographical collections, training in the Ainu language.

April 30

Made a boat trip along the sea coast to the southern settlements of Obusaki, Ocephoka, Tunaichi, Airupo. In Tunaichi some of the most interesting Ainu texts of his were recorded on that occasion.

May 16–June 6

Returned from the trip, settling in the village of Naibuchi in the village inspector's house there; made visits to the settlements of Sakayama, Takoye, Siyantsy, Ai and Rure.

May 29

The Russian Imperial Geographical Society petitioned the Governor-General of Priamurye Mr. Subbotich for a decision to allow Piłsudski to participate in Waław Sieroszewski's expedition to the island of Hokkaido for four months. The Governor supported the petition asking the Russian Minister of Internal Affairs for consent in a telegram dated May 29 [RGADV, telegram from the Vice-President of the Russian Geographical Society, F. 702, op. 4, d. 461, l. 72].

June 6

Moved to Post Korsakovskiy, prepared himself for a trip to the Bay of Patience on board of a steamship.

June

Received an invitation from Waław Sieroszewski to take part in an ethnographical expedition to the island of Hokkaido; went to the Eastern Coast to order further ethnographical collections and to persuade an Ainu interpreter named Taronci (~ Tarondzi ~ Sentoku Tarōji) who spoke Japanese to join the Hokkaido expedition (cf. this volume, pp. 796 (note 396), 661–699).

June 11

Decision of the Minister of Internal Affairs (after consultation with the Ministry of Justice) allowing Piłsudski's participation in the Hokkaido expedition [RGADV, telegram from the Ministry of Internal Affairs, F. 702, op. 4, d. 461, l. 75].

June 20

Left for Hokkaido.

June 20–September 24

The Hokkaido expedition, described by Sieroszewski in his 1926 novelized report “Among the hairy Ainu” (cf. this volume, pp. 661–699, plates CCLXXIX, CCLXXX, and CCXCI–CCCI.).

September 24

Returned from Japan to Post Korsakovskiy.

September

A newspaper article on Sieroszewski and Piłsudski's expedition to the Ainu of Hokkaido appeared in N° 107 of *Amurskiy kray* (*Амурский край*).

September 29

Left for the settlement of Ai in order to take possession of the ethnographical collections he had ordered and to meet his wife Chuhsamma and their son born not much earlier whose later Japanese name was Kimura Sukezō (cf. CWBP 1, 27–28).

October 14–end October

Returned to Post Korsakovskiy, packed his collections into boxes and dispatched them on board the Voluntary Fleet S/S «Yaroslavl».

Piłsudski stayed in Post Korsakovskiy till **November 29**, translating Ainu texts recorded on Hokkaido. V. M. Latyshev is of the opinion that it was at that time that Piłsudski noted down his Ulchan “2000-word glossary and a couple of riddles” from Ulcha visitors there (BCM 3, 404) but Piłsudski himself dated the event in 1904: “In 1904 I met in Sakhalin two Ulchas from the village of Mongol [on lower Amur] and one half-breed, a son of a Chinese and an Ulcha woman, who came to buy sable furs. With their help I compiled a small glossary [...]” (Piłsudski's archives preserved in the Cracow Library of the Polish Academy of Sciences, call number 7939, cf. also Piłsudski 1984–1985b;[6–7] (cf. CWBP 1, 62); the material will be published in CWBP 4; the actual number of entries in the said Ulchan glossary is 1,665).

November 29

Left for the Eastern Coast to the village of Naibuchi where he founded a school for Ainu children (cf. CWBP 1, 681–684).

December 7

Moved to the settlement of Takoye.

December 8–9

Participated in a bear festival in Takoye.

December 10

Left for the settlement of Ai to organize a “fox-killing festival” (cf. CWBP 1, 200).

December 18–20

Participated in the “fox-killing festival” in Ai.

December 21

Returned to Naibuchi with pupils who had observed the fox-killing festival.

In 1903 the book *In the uttermost East* by Charles H. Hawes appeared (cf. CWBP 1, 71; the date erroneously indicated there and in CWBP 1, 55 and 699 note 67as 1904) in which its author mentioned his meeting with Piłsudski on Sakhalin (pp. 229 and 263 ff.) and printed a Nivhgu song and a summary of another, both obtained from Piłsudski (for the text of the song see CWBP 1, 175–177).

In 1903 Piłsudski was “for works for the sake of scholarship” awarded the small silver medal of the Russian Imperial Geographical Society [Xisamutdinov 1991, cf. this volume p. 77].

Between **1903** and **1905** Piłsudski was deeply involved in the organization of education for Ainu children in the south of Sakhalin while continuing his field-work research among the aborigines of the island [cf. his reports in CWBP 1, 197ff, 681–690 and in RGADV, F. 1133, op. 1, d. 2031, ll. 82–83 ver., 219–226].

1904

January 7

Went to the settlement of Otosan to participate in the preparations for the festival of erecting *inau* devoted to various gods in mid winter.

January 9

Returned to Naibuchi.

February 5

Left for Siyantsy; declined to accept the post of supervisor or head inspector of a planned military hospital in the Korsakovskiy District (cf. CWBP 1, 201).

March–April

Visited the settlements of Siyantsy, Naibuchi, Otosan; resettled to Ai-kotan.

March 31

Set on a sled journey to the north in company of a forest inspector from Khabarovsk named Shreder (I. D. Shreders? – cf. CWBP 1, 684).

April 2

From Vari industrial site continued his trip to the north in two Ainu boats (cf. CWBP 1, 202).

April 3

Arrived in Hunup, hired there new boats and oarsmen.

April 5

Arrived in Nayero.

April 6

Reached Post Tikhmenevskiy (today's Poronaysk) by sled.

April 22

Returned to Nayero where he participated in a festival of offering a dog to the mountain deities (cf. CWBP 1, 204); he stayed there till **May 4**

May 9

Went by boat from the mouth of the Poronay river to the settlement of Taraika (cf. CWBP 1, 204–205).

May 14

Went to visit an Orok shaman in Valzy.

May 15

Visited the Orok village of Mugaichi.

May 20

Went on foot up to the mixed Nivhgu-Orok village of Socigare where he witnessed a shamaness's performance and preparations for a seal festival.

May 21

Participated in the seal festival in Socigare (cf. CWBP 1, 206, 668f.).

May 22

Went on foot back to Nayero.

May 22–June 1

Stayed in Nayero, participated in several rituals (cf. CWBP 1, 206), collected folkloristic and ethnographical material.

June 1

Returned to Socigare. Started here compiling his Orok-language glossary (cf. Piłsudski 1987 in CWBP 1, 63; the material will enter CWBP 4).

June 13–24

Went in a Nivhgu company by boat upstream the Poronay river; in another boat five Oroks went along – it was from them that Piłsudski recorded his Orok texts and ethnographical information on the Oroks (cf. CWBP 1, 208, also Piłsudski 1985, 1987:13–14, 45–82 (cf. CWBP 1, 62–63); the material will also be included in CWBP 4).

June 24

Walked from the village of Uyutnoye to the village of Onor.

June 24–July 8

Stayed in Onor, resting and arranging his field notes.

July 13

Arrived in Usk(o)vo and went on by boat downstream the Tym river to the Nivhgu settlements of Haziłvo and Slavo; in Slavo he stayed in a Nivhgu house till **August 9**, visiting by boat downstream the Tym river the Nivhgu villages of Komrvo, Chirivo, Plovo, and Yrnkyrvo (~ Yrkyrnvo); collected petrified shells between the settlements of Slavo and Ado-Tymovo and donated them to the Sakhalin Museum in Aleksandrovsk (cf. CWBP 1, 208).

August 10–September 1

Stayed in the village of Rykovskoye (where he had been conscribed at the beginning of his stay on Sakhalin, cf. above).

August

Compiled the “short preliminary report on the Ainu school in the Korsakovsk Region in 1903–1904” (see CWBP 1, 681–684).

September 2

Left for Onor where he stopped preparing himself for returning to the south.

September 25

Set out on a return trip to the south in company of two Ainu and a detachment of sailors from the sunk ship «Novik» (cf. this volume, p. 800 note 466).

September 26–28

Made a stopover in the village of Abramovka forced by a strong typhoon.

September 29

Continued his trip southward downstream the Poronay river (cf. CWBP 1, 210).

September 30–October 2

Stayed in the village of Grodekovo, drying books, notes and clothes (cf. *ibid.*).

October 7

Arrived in Post Tikhmenevskiy, established himself in the house of a local officer in Nayero, visiting local Ainu and receiving Ainu visiting him.

November 1

Left by boat in company of five Ainu and went by sea to Kotankesh.

November 2–3

Stayed in the settlement of Kotankesh in the house of an Ainu named Sitoriki.

November 4

Continued his trip to the south.

November 5

Made an overnight stay by the Yankenay river and took part in a morning seal hunt.

November 6–8

Made a stopover forced by stormy waves in Hunup, with visits to the settlements of Furechish, Akara and Motomari.

November 11

Arrived in Sieraroko and rested in a Russian house.

November 12

Arrived in Otosan.

November 13

Arrived in Ai-kotan.

November 16

Went to Post Korsakovskiy where he stayed till **November 28**.

November 28

Went to participate in bear festivals in the settlements of Otosan and Sieraroko (cf. CWBP 1, 438–561).

December 21

Returned to Post Korsakovskiy, agreed to stay one more year on Sakhalin soon to find out that “under the developing circumstances” his “continued stay on Sakhalin became purposeless” (CWBP 1, 212). In Korsakovsk he worked on text translations and the completion of statistical data collected on the request from the Military Governor M. I. Lyapunov (cf. CWBP 1, 708–709, 331–345).

1905

January 27

Left Post Korsakovskiy to visit the settlements of Siyantsy, Naibuchi, Ai and Otosan.

February 10

Returned to Post Korsakovskiy.

February 23

Left Post Korsakovskiy forever.

February 23–26

Stayed in the village of Vladimirovka (today's Yuzhno-Sakhalinsk, the capital city of the entire Sakhalin Oblast) dispatching mail and acquiring provisions for further trip (cf. CWBP 1, 215).

February 27–March 1

Stayed in Siyantsy, “carrying on everyday conversations with [...] an old wise woman”, a healer “eager to provide” him “with explanations on many aspects of the internal life of the Ainu” (CWBP 1, 215).

March 1–5

Stopped in Ai-kotan, packing his belongings for further journey and for safe-keeping in the village.

March 6

Arrived in Otosan and participated in a special farewell ritual performed on his behalf by a shaman friend of his.

March 7

Arrived in Mogunkotan to wait for sled transportation.

March 10

Resumed his trip northward.

March 11

Arrived in Nayero.

March 12

Arrived in Post Tikhmenevskiy, suffered from influenza.

March 23

Resumed his trip on reindeer in a Nivhgu company leaving behind for safe-keeping Orok collections he had commissioned.

March 28–April 13

Stayed in Onor.

“March 1905, Sakhalin” is the date of the completion of Piłsudski’s “outline of the economic life of the Ainu on the island of Sakhalin” (CWBP 1, 271–295).

April 13–May 12

Stayed in Rykovskoye, prepared here his census report for the Military Governor (see CWBP 1, 708–709, 331–345, 311–330), his article on the economic situation of the Sakhalin Ainu (CWBP 1, 271–295), and his “draft of rules for the establishment of authority over the Sakhalin Ainu” dated ultimately **April 12, 1905**.

April 28

Marked with this date his short report on the Ainu elementary school in the Korsakovsk region for the years 1904–1905 (CWBP 1, 684–690).

April 30

On the strength of Decree N° 99 issued by the Military Governor of Sakhalin, Piłsudski's term of exile ended and he was allowed to choose himself his place of residence except for the capitals and capital *guberniyas* and live there under police surveillance [RGADV, Military Governor's decree N° 99, F. 1133, op. 1, d. 2528, l. 136].

May 12

Left for the village of Derbinskoye (today's Tymovskoye).

May 12–30

Stayed in Derbinskoye, worked with the Sakhalin flora specialist K. Bezais (cf. CWBP 1, 703 note 106) on the identification of the plants for which he had recorded aboriginal names.

May 30

Left for Aleksandrovsk.

June 11

Left Sakhalin on board the small launch «Vladivostok».

June 12

Arrived in Nikolayevsk-on-Amur and stopped there for ten days trying in vain to contact the Nivhgu and succeeding in summoning to the town an Ainu immigrant living in the vicinity of Nikolayevsk.

Piłsudski also stopped for a few days in Mariinsk and visited the Ulchan village of Ugdyn in order to check his Ulchan glossary (cf. above) and to meet an Ainu lady living in Mongol, 40 versts from Mariinsk. He met another Ainu lady living on the Amur.

July 27

Wrote a letter to the Chairman of the Russian Committee for the Exploration of Central and East Asia, V. V. Radlov in Khabarovsk; in the letter he stated that it was already the second week of his stay in Khabarovsk.

August 5 and 12

Presented results of his study tours in Sakhalin at the general assembly of the Society for the Study of the Amur Region [Xisamutdinov 1991, cf. this volume p. 77].

August 26

Participated in and spoke for the last time at the meeting of the Executive Committee of the Society for the Study of the Amur Region, getting acquainted with current problems of the Society and submitting concrete proposals for the future activity of the Society in thirteen points; he donated to the Society “religious literature in the Nanaian and Tungus [Ewenk?] languages” [thus Xisamutdinov 1991, cf. this volume p. 77].

Autumn 1905

Accepted the proposal from the Society for the Study of the Amur Region in Vladivostok for an expedition to the Ulchas and set out on the journey but being afraid for the possibility to be forced to stay there till mid-winter (the Amur was expected to get frozen earlier that year), he decided to abandon the idea of reaching the villages of the Ulchas and, instead, he collected abundant ethnographical material pertaining to the material culture of the Nanais (500 objects according to Piłsudski himself, cf. CWBP 1, 218; 376 “units” are now preserved in the Arsenyev Museum in Vladivostok, cf. Kobko 1999:7 in IINBP 2), and a glossary of the Nanaian language (over 1,000 entry words) and texts of 26 riddles (Piłsudski 1984–1985b:[6–7] (cf. CWBP 1, 62), 1995c (cf. this volume, p. 109), IINBP 2) in the vicinity of the Russian village of Troitskoye. The material will appear in CWBP 4.

Beginning October

Arrived in Kobe in Japan.

Soon after moved to Karafuto (= Southern Sakhalin under Japanese rule); his report from there appeared in the journal *Priroda i lyudi Dalnyago Vostoka* in Vladivostok in two installments – of February 19 and 26, 1906.

November

Returned to Vladivostok and left it around the **end of November**; he took to Vladivostok a fourteen-year old Nivhgu boy named Endyn (~ Indyn ~ Yndin) to enable him to obtain education and become a teacher for Nivhgu children; Endyn, however, died (probably of tuberculosis) and this death fell heavily on Piłsudski's psyche – he blamed himself for the untimely decease of the boy; the story was reflected in a poem by Nikolai P. Matveyev-Amurskiy (cf. CWBP 1, 26 footnote and Majewicz & Wicherkiewicz (eds.) 2001: xxxiii–xxxiv, cf. this volume, p. 68). Piłsudski stayed with Endyn at Matveyev's home in Vladivostok at that time (cf. an interesting note on Endyn, and on Piłsudski's Ainu wife Chuhsamma, in Kantorovič 1965:346 (see this volume, p. 140).

November 4

Recommended the Polish zoologist Benedykt Dybowski as an honorary member of the Society for the Study of the Amur Region; Dybowski did become honorary member of the Society in 1908 [Xisamutdinov 1991, cf. this volume p. 77].

November 26

Met in Vladivostok M. N. Trigoni, a *katorga* convict on Sakhalin since 1902, who served in 1902 as librarian in the Library in Rykovskoye which had about 200 regular readers from among the settlers and *katorga* convicts.

According to Sieroszewski 1914–1921:xxi (cf. CWBP 1, 42), Piłsudski went to Vladivostok at that time in order to return to his native country, Lithuania, via Siberia but he was caught by the turmoil of the 1905 revolution and after an active engagement in the events (he took part in several meetings of the intelligentsia and made an attempt at preventing the authorities from violent attacks on the people) he had to escape from the city.

December 18

Daughter Kiyō was born to Piłsudski and his Ainu wife Chuhsamma; suggestions that Kiyō had been born in September seem to be far less likely and most probably Piłsudski never saw his daughter.

1906

Beginning of January

Arrived in Hakodate together with Nikolai Matveyev-Amurskiy (“Amurskiy” was Matveyev’s pen-name, he was a poet, author of the above-mentioned poem devoted to Piłsudski, and a journalist and publisher of the journal *Priroda i lyudi Dalnyago Vostoka* to which Piłsudski contributed many times (cf. items 1906b, 1906c in CWBP 1, 55); besides, Matveyev had been born in the Russian Consulate in Hakodate and hence became famous as “the first Russian born on Japanese soil”). Their arrival was mentioned in the newspaper *Hokkai taimuzu* on **January 10**.

Soon after his arrival in Japan Piłsudski met the prominent Japanese writer, “the father of the modern Japanese literary language” Futabatei Shimei (pen-name; his actual name was Hasegawa Tatsunosuke) (cf. CWBP 1, 31).

End January

Established himself in central Tokyo (Kyōbashi-ku, Owari-chō, 2-chōme 9) on the first floor of a building over a shop named «Hakodateya» which was a meeting place for artists and intellectuals and later became the first Western-style bar in Japan. A telegram has been preserved from Futabatei Shimei dated **January 27** and addressed to Piłsudski in «Hakodateya» stating that Futabatei “could not come”. He lived in «Hakodateya» till **July**.

February 6

Participated in a meeting in a restaurant («Yoshidaya») in Kanda, central Tokyo, honoring Katayama Sen, a Japanese socialist returning from America, and gave a speech in Russian there; the event was described in the socialist journal of one of two socialist factions then in existence *Hikari* (‘the beam’) of **February 20**.

February 25

Participated as guest in a banquet of the other socialist faction *Shinkigensha* (‘new era’) in a restaurant («Iroha») in Kanda Ogawa-chō, Tokyo; a report on the event and a photograph of the participants appeared in the group’s journal *Shinkigen* on **April 10**.

In February Piłsudski introduced to Futabatei Shimei a leading Japanese feminist Fukuda Hideko; later Futabatei in her journal *Fujin sekai* ('the woman's world') published translations of two Polish short stories provided by Piłsudski (Andrzej Niemojewski's "Kocham" as *Ai* and Bolesław Prus's "Michałko" as *Muku-no Mihairo*).

February–March (or March–April)

Met one day Professor Tsuboi Shōgorō, a noted anthropologist, in the Anthropological Department of Tokyo Imperial University and on that day in the evening in company of Futabatei Shimei he visited the Japanese writer Yokoyama Gennosuke who later showed Piłsudski the sites where Japan's outcasts (*burakumin* or *eta*) lived and introduced the problem to him.

He was also introduced to another prominent anthropologist, Torii Ryūzō, and his wife and Torii guided Piłsudski to the Tokyo Nishigahara *kaizuka* ('shell mount') excavation site.

March 10

Met Song Jiaoren, a Chinese revolutionary, the founder of Guomindang / Kuomintang party and a close associate of Sun Yat-sen (= Sun Yixian, the founder and the first president of the Republic of China) in Tokyo. Piłsudski is said to have known Sun Yat-sen personally.

Before (?) March 13 (?)

Visited the office of *Mimpōsha*, a Chinese revolutionary group, and met Huang Xing (co-founder – with Sun Yat-sen – of a revolutionary organization *Tongmenhui* 'united league'), Song Jiaoren, and other Chinese revolutionaries as well as their Japanese protectors, the well-known Pan-Asianist Miyazaki Tōten and his brother Miyazaki Tamizō, and they also had a group photo taken. Piłsudski provided the Chinese with information on a new Russian-language revolutionary journal *Volya* published in Japan (cf. below) and on the basis of this information an article appeared in the group's journal *Mimpō*.

March 15

A certain Sōmiya Kōko sent a letter in a strange mixture of Japanese and Russian, all in Cyrillic characters, to Piłsudski [preserved in CLPAN].

March 20

The newspaper *Hokkai taimuzu* published an article “Gaijin-no Nihon fujin kenkyū” (‘a foreigner studies Japanese women’) implying that studying the situation of Japanese women was B. Piłsudski’s purpose for coming to Tokyo.

March 21

Another lady named Mitsuzawa Fusao (or perhaps Fusayo, ‘Fusao’ sounds masculine) sent a photo of herself to Piłsudski with a dedication to him on its verso [preserved in CLPAN].

April

Yokoyama Gennosuke’s article on a Russian revolutionary, Lyudmila Volken-shteyn was published in the 4th issue of the feminist monthly *Jogaku sekai* (‘world of school girls’, 6, 131–137) and in May or June his article on Nikolai Russel (Sudzilovskiy, cf. CWBP 1, 30–32, also below) appeared in another journal entitled *Shōgyōkai* (‘the world of commerce’, 4, 231–234 and 5, 308–314); Piłsudski provided material for both. The former was written by Yokoyama on **March 15**, the latter – on **March 18**; later these works, respectively entitled “Rokoku kakumei fujin” (‘a Russian woman revolutionary’) and “Rokoku kakumeitō-no kinshu – raiyūchū-no Hawai satō ō (‘Hawaiian sugar king visiting Russian revolutionaries’), were republished under different titles (respectively, “Hōdan-ni taoreta fujin” ‘a lady killed by a bullet’, and “Rokoku-no bōmeikyaku” ‘a guest – exile from Russia’ in the third volume of Yokoyama’s ‘collected works’ (Yokoyama 1974:194–200, 180–193, cf. CWBP 1, 42).

April 4

Met a Chinese revolutionary, Wu Ruonan.

April 5

Sent a letter with this date from Tokyo to Futabatei Shimei.

April 27

Nikolai Russel's (cf. CWBP 1, 30–32) started publishing a Russian-language revolutionary newspaper *Volya* (Волья) in Nagasaki which Piłsudski promoted (cf. above, March 13, 1906) and looked for subscribers in Tokyo (Russel himself was in Hawaii between March and September).

April 28

The journal *Tongmenhui* ('united league', simultaneously the name of the organization that put an end to Imperial China) published by Sun Yat-sen in its fourth issue printed an information provided by Piłsudski on the appearance of the paper *Volya*.

June 4

Sentoku Tarōji (~ Taronci ~ Tarodzi), the Ainu interpreter into Japanese during the summer 1903 Sieroszewski-Piłsudski Hokkaido expedition (cf. CWBP 1, 26–27 and 199, and this volume, pp. 796 note 396, and 661–699) and a teacher in an Ainu school founded by Piłsudski (CWBP1, 666, 681 ff., 690, 727 note 516) wrote from Naibuchi a personal letter in the Ainu language (cf. this volume, pp. 700 ff.).

June 10

The first part of Piłsudski's first ever publication on the Ainu appeared in the June issue of the journal *Sekai* (Piłsudski 1906a, cf. CWBP 1, 55); it was an inexact translation by Ueda Susumu (? ~ Shō ~ Masashi ~ Susumi) of Piłsudski's "outline of the economic life of the Ainu on the island of Sakhalin" (CWBP 1, 271–295) completed in Russian in **March 1905** and is said to have been commissioned by the Japanese government interested in the colonization of the newly acquired Karafuto (Southern Sakhalin); Piłsudski's intention, on the other hand, is said to have been to help thus to improve the situation of the Ainu.

June 15

Sentoku Tarōji (cf. above, June 4) wrote the second of his three personal letters from Naibuchi to Piłsudski in the Ainu language preserved in Cracow (cf. this volume, pp. 700–702, 706, 716–717, 724–725).

June 17

Sent a postcard from Tokyo to Futabatei Shimei (see Piłsudski 1970–1971: 82–83, cf. CWBP 1, 61; Ciesielska 1994:97–104, cf. this volume p. 55).

June 20

Planned to take part in a reception at the house of Katō Tokijirō, director of a hospital («Heimin byōin») in Yokohama.

June (date unspecified)

A relative (or relatives) of Piłsudski is said to have sent to him by telegraph via Paris a sum of about 500 ÷ 600 roubles to the address of the newspaper *Volya* but as it remained undelivered, the money was allegedly sent back [Sawada 1984:4, cf. this volume p. 72].

July

Moved to and stayed in Nagasaki.

July 11

Katō Tokijirō sent a letter from Shinjuku in Tokyo addressed to Piłsudski in Inasa, Nagasaki.

June 16

Received a mail from Dr. Nikolai Kirilov.

July 17

Sent a postcard mentioning the situation of Dr. Kirilov and an issue of the newspaper *Znaniye* (*Знание*) to Futabatei Shimei [see Piłsudski 1970–1971:83, cf. CWBP 1, 61; Ciesielska 1994:97–104, cf. this volume p. 55)].

July 19

Mr. Ueda (cf. above, June 10) sent a letter in Russian to Piłsudski.

July 20

In a letter to the Executive Committee of the Society for the Study of the Amur Region Piłsudski wrote: “Losing all hopes that Russia will quickly change into a lawful state and that it will be possible to live in it peacefully, I decide to move to other countries” [Xisamutdinov 1991, cf. this volume p. 77].

July 29

Left Nagasaki for Yokohama on board S/S «Dakota» belonging to the Great Northern Steamship Company and bound for Seattle in the USA (his departure was mentioned in the Nagasaki newspaper *Tōyō hinode* of **July 31**; on the postcard of July 17 sent to Futabatei Shimei he revealed his plans in the following way: “I am leaving [Nagasaki] on 23 [of July] on board S/S «Monteagle» and will leave Yokohama on [July] 28. If I have time, perhaps I will come to Tokyo to bid farewell”; as far as we know, he did not have the time.

August 1

Futabatei Shimei sent a letter in Russian to Piłsudski stating that Futabatei was waiting “every minute” for Piłsudski’s telegram and that he would come to Yokohama to see him if Piłsudski could not come to Tokyo. He concludes his letter with the wish that God allow him to meet Piłsudski again. Piłsudski was in mail contact with Futabatei writing at least sixteen letters, the last of them dated June 1, 1909, in Lwów (today’s Lviv in the Ukraine); Futabatei Shimei passed away on his way back from St. Petersburg (where he served as the *Asahi shimbun* newspaper correspondent) to Japan in the Bay of Bengal on May 10, 1909, and his body was buried in Singapore.

August 3

Left Japan and the Far East forever from Yokohama on board S/S «Dakota»; there is a possibility that he had been proposed the post of a teacher of Russian in the Tokyo School of Foreign Languages (to replace the Russian piano and Russian-language teacher and philosopher of German extraction R. Keber) but Piłsudski probably declined the proposal (cf. below, October 24, 1907).

August 10

The second part of his article on the situation of the Sakhalin Ainu appeared in the journal *Sekai* (cf. above, June 10).

August 11

Sentoku Tarōji (~ Taronci) on Sakhalin wrote his third known personal letter in Ainu to Piłsudski (cf. above, June 4 and June 15, and this volume, pp. 700ff.).

[September 12

Sent a picture-postcard from Chicago to Futabatei Shimei, indicating as return address “c/o Dr. Ch. Rayevsky, 233 Henry St., New York” (see Piłsudski 1970–1971:84, cf. CWBP 1, 61; Ciesielska 1994:105–108, cf. this volume p. 55)].

November 7

On the strength of the decree N° 41 of the Military Governor of Sakhalin dated **April 13, 1907**, based on the Tsar's decree of **October 21, 1905**, Piłsudski was pronounced a free person, liberated from obligatory police surveillance, with the right to freely choose his place of residence without limitations, and all his civil rights were restored [RGADV, decree N° 41 of the Military Governor of Sakhalin, F. 1133, op. 1, d. 2545, l. 136 ver.].

1907

October 24 (November 6)

In a letter to Futabatei Shimei Piłsudski expressed his nostalgia for Japan and regret that he had not accepted a teaching position proposal in Japan; there is a possibility that he had been proposed the post of a teacher of Russian in the Tokyo School of Foreign Languages to replace the retiring (?) R. Keber [cf. above, August 3, Piłsudski 1970–1971 (cf. CWBP 1, 61), see also Sawada 1996:216–217 and Ciesielska 1994:200–219 cf. this volume, pp. resp. 72–73 and 55].

1909

Franz Boas proposed to Piłsudski an expedition to Sakhalin Ainu “having made steps to secure the sum of 6,000 US\$” for it. In a letter to Boas, dated **May 10, 1909**, Piłsudski expressed his preference to go rather to Hokkaido but also assured of his “readiness to agree” to go to Sakhalin if Boas would “think that scientific value will have only the journey to Saghalin” [see Inoue 1999:123–124, cf. this volume p. 58, Inoue 1999:85 in IINBP 3].

Piłsudski more than once hinted that he would wish to go back to the Ainu to continue his studies, giving, however, also “other, and more personal motives” (Piłsudski 1912a:xiv, see in CWBP 2, 16) as reason for his wish; these “other personal motives” can only be related to his wish for a reunion with his Ainu family.

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- Żytek, Józef 1992a. "Wystawa <Bronisław Piłsudski – badacz ludów Dalekiego Wschodu> (Muzeum Azji i Pacyfiku w Warszawie)" (an exhibition on B. Piłsudski as explorer of peoples of the Far East in the Museum of Asia and the Pacific in Warsaw). *Lud* 75, 324–328.

Appendix 1. TV documentaries on Bronisław Piłsudski (addenda)

NHK ETV Special *Sekai-ga mitsumeta ainu bunka shiriizu 2. Ryūkeishū-no isan (Roshia)* (NHK Educational TV three-film series 'the world looking at the Ainu culture', part ("evening") 2, "'Heritage of an exile (Russia)"). Authors: Shinko Ogihara, Yoshinobu Kotani, Toshimitsu Asakura, and Toshihiro Kohara; producer Yūji Ujihashi. 45 minutes. 1996.

Stefan Szlachtycz's *Piłsudski B Majewicz A czyli Ajnowie a sprawa polska* (Piłsudski B Majewicz A, or the Ainu as a Polish affair). Polish State Television 2. 45 minutes. 1999.

NHK Sunday Special (*nichiyō supesharu*) *Kizuna-wa hyakunen-o koete – kazoku-ga musubu Nihon-to Pōrando* (bonds that endured one hundred years – Japanese-Polish family ties). Co-production by: NHK entapuraizu 21 & Furiī eizō purodakushon. Producer Tomoko Fujiwara. 59 minutes. 2000.

Appendix 2. The tables of contents of:

(cf. this volume, pp. 80–105)

- A. Latyšev & Iščenko 1991, vols. 1 – 2
- B. Murasaki (ed.) 1992
- C. IINBP, vols. 1–5
- D. LLBP
- E. KB 3 (1991)