

**Sample Artifacts**



Picture of the Floating World in Edo.

*Source:* "The Floating World." Asian Topics. Asia for Educators. Columbia University.  
[http://www.columbia.edu/itc/eacp/asiasite/topics/index.html?topic=Tokugawa+mediatype=Video+subtopic=tc\\_world](http://www.columbia.edu/itc/eacp/asiasite/topics/index.html?topic=Tokugawa+mediatype=Video+subtopic=tc_world) (16 March 2007).

**The Meiji Constitution, 1889**

Preamble

Having, by virtue of the glories of Our Ancestors, ascended the Throne of a lineal succession unbroken for ages eternal; desiring to promote the welfare of, and to give development to the moral and intellectual faculties of Our beloved subjects, the very same that have been favored with the benevolent care and affectionate vigilance of Our Ancestors; and hoping to maintain the prosperity of the State, in concert with Our people and with their support, We hereby promulgate, in pursuance of Our Imperial Rescript of the 12th day of the 10th month of the 14th year of Meiji, a fundamental law of State, to exhibit the principles, by which We are to be guided in Our conduct, and to point out to what Our descendants and Our subjects and their descendants are forever to conform.

The rights of sovereignty of the State, We have inherited from Our Ancestors, and We shall bequeath them to Our descendants. Neither We nor they shall in future fail to wield them, in accordance with the provisions of the Constitution hereby granted.

We now declare to respect and protect the security of the rights and of the property of Our people, and to secure to them the complete enjoyment of the same, within the extent of the provisions of the present Constitution and of the law.

The Imperial Diet shall first be convoked for the 23rd year of Meiji and the time of its opening shall be the date when the present Constitution comes into force.

When in the future it may become necessary to amend any of the provisions of the present Constitution, We or Our successors shall assume the initiative right, and submit a project for the same to the Imperial Diet. The Imperial Diet shall pass its vote upon it, according to the conditions imposed by the present Constitution, and in no otherwise shall Our descendants or Our subjects be permitted to attempt any alteration thereof.

Our Ministers of State, on Our behalf, shall be held responsible for the carrying out of the present Constitution, and Our present and future subjects shall forever assume the duty of allegiance to the present Constitution.

"Constitution of the Empire of Japan." *Wikisource*.

[http://en.wikisource.org/wiki/Constitution\\_of\\_the\\_Empire\\_of\\_Japan](http://en.wikisource.org/wiki/Constitution_of_the_Empire_of_Japan) (16 March 2007).

## **Edict 5**

The following regulations, written in 1635, concern contact with foreigners. They were addressed to the officials at Nagasaki, a major trading port.

1. Japanese ships are strictly forbidden to leave for foreign countries.
2. No Japanese is permitted to go abroad. If there is anyone who attempts to do so secretly, he must be executed. The ship so involved must be impounded and its owner arrested, and the matter must be reported to the higher authority.
3. If any Japanese returns from overseas after residing there, he must be put to death.
4. If there is any place where the teachings of padres (Christianity) is practised, the two of you must order a thorough investigation ...
7. If there are any Southern Barbarians (Westerners) who propagate the teachings of padres, or otherwise commit crimes, they may be incarcerated in the prison maintained by the Omura domain, as was done previously ...
10. Samurai are not permitted to purchase any goods originating from foreign ships directly from Chinese merchants in Nagasaki.

"Edict 5." *Japan: A Documentary History*. Ed. David Lu. Armonk: M. E. Sharpe, 1997. 191–192, 196–197, 206–208 and 221–222.

## **Quotes on Japanese Confucianism in the Edo Period**

Basically Confucianism is concerned about the development of ethical behavior. Starting with individuals and then the individuals using this developed ethical behavior in the public arena serving as ministers of the state. So in the central thinking of Confucianism, it is not enough to develop your own ethical qualities. You then are duty bound to try to use these in the service of the state, and the state in Confucian terms is, ought to be a state that is run by ethical men.

Paul Varley. "Confucian Social Values." Asian Topics. Asia for Educators. Columbia University. [http://www.columbia.edu/itc/eacp/asiasite/topics/index.html?topic=Tokugawa+mediatype=Video+subtopic=so\\_values](http://www.columbia.edu/itc/eacp/asiasite/topics/index.html?topic=Tokugawa+mediatype=Video+subtopic=so_values) (16 March 2007).

Not only do all men at the outset come into being because of nature's law of life but from birth until the end of life they are kept in existence by the support of heaven and earth. Man surpasses all other created things in his indebtedness to the limitless bounty of nature. It will be seen therefore that man's duty is not only to do his best to serve his parents, which is a matter of course, but also to serve nature throughout his life in order to repay his immense debt...Among human obligations there is the first duty to love our relatives, then to show sympathy for all other human beings, and then not to mistreat birds and beasts or any other living things.

Kaibara Ekken (1630–1714). "Precepts for Children." *Sources of Japanese Tradition*. Comp. Ryusaka Tsunoda, William Theodore de Bary and Donald Keene. New York: Columbia UP, 1958. 367–368.

### **Ship's Oath**

Between heaven and earth beneath all peoples are brothers and things are the common property of all, everyone being equal in the light of Humanity. It must be the more so with one's fellow countrymen and still more so with men on the same ship. In trouble and tribulation, in sickness and hunger, relief should go to everyone equally.

Fujiwara Seika (1561–1619). "Ship's Oath." *Sources of Japanese Tradition*. Comp. Ryusaka Tsunoda, William Theodore de Bary and Donald Keene. New York: Columbia UP, 1958. 340.

### **Features of Confucianism That Influenced Japanese Thought in the Tokugawa Era**

Here are ideas from Confucian thinker Hayashi Razan (1583–1657):

1. The philosophy of reason or "ri," which stressed the object reason in all things as the basis of learning and conduct
2. The importance of human relationships, which include the five human relationships: father and son; ruler and subject; husband and wife; older and younger brother; friends—in all cases the emphasis was on loyalty and mutual obligations
3. The importance of knowing history to better understand the principles of human affairs
4. The importance of the nation which lead to an intense loyalty to all things Japanese, a fear and distaste for foreign things and a sense of self-sufficiency and cultural superiority

5. The importance of agriculture as the basis for livelihood, which lead to a distrust of commerce and in particular the profit motive.

Hayashi Razan (1583-1657). *Sources of Japanese Tradition*. Comp. Ryusaka Tsunoda, William Theodore de Bary and Donald Keene. New York: Columbia UP, 1958. 342–344.

## A Japanese Dinner Party, 1890

by Edwin Arnold

It was our good fortune lately to be invited to a typical native dinner at the Japanese Club in this capital, of which I will offer a sketch in the very lightest outline.

The club, situated in the heart of the city, is a building entirely of the indigenous style as to design and decoration, frequented chiefly by the higher officials and noblemen of Tokyo. Imagine, if you can, endless platforms of polished wood, stairway apartment ladders of shining cedar and pine, apartment after apartment carpeted with spotless matting, and walled by the delicate joinery of the *shoji*—everywhere a scrupulous neatness, an exquisite elegance, a dainty aesthetic reserve; nothing too much anywhere of ornament. Except the faultless carpentry of the framework and the tender color of the walls and paneled ceilings, you will see only a stork or two in silk embroidery here, a dream in sepia of Fuji-San there, a purple chrysanthemum plant yonder, in its pot of green and gray porcelain, and the snow-white floors with their little square cushions.

Our dinner was one of about twenty cushions, and we were received at the entrance by about as many *musumes*—the servants of the establishment—having their *okusama* at their head, who, upon our approach, prostrate themselves on the outer edge of the matted hall, uttering musical little murmurs of welcome and honour. Our footgear is laid aside below the dark polished margin of the hall, and we step upon the soft yielding *tatamis*, and are each then led by the hand of some graceful, small tripping *musume* to the broad ladder, up which we must ascend to the dining-room, enlarged for the occasion by the simple method of running back the shutters of papered framework. The guests comprise European ladies as well as gentlemen, and all are in their stocking-feet, for the loveliest satin slipper ever worn could not venture to pass from the street pavement to these immaculate mats. While you chat with friends, you turn suddenly to find one of the damsels in the flowered kimono and the dazzling obi kneeling at your feet with a cup of pale tea in her tiny hands. Each guest receives this preliminary attention; then the square cushions are ranged round three sides of the room, and we tuck our legs under us—hose, at least, who can manage it—and sit on our heels, the guest of honor occupying the center position at the top. To each convive then enters a pretty, bright, well-dressed Japanese waitress, with hair decked "to the nines," stuck full of flowers and jeweled pins, and shining like polished black marble. She never speaks or settles to any serious duty of the entertainment without falling on her little knees, smoothing her skirt over them, and knocking her nice little flat nose on the floor; and will either demurely watch you use your *hashi*—your chopsticks—in respectful silence, or prettily converse, and even offer her advice as to the most succulent morsels of the feast, and the best order in which to do them justice. Before each guest is first placed a cake of sugared confectionery and some gaily-colored leaf-biscuits, with a tiny transparent cup of hot tea. Then comes the first "honorable" table, a small lacquered tray with lacquered bowls upon it, containing a covered basin of *tsuyu*-soup—the "honorable dew"—a little pot of soy, a gilded platter

with various sweet and aromatic condiments upon it, and some wonderful vegetables, environing some fairy cutlets of salmon.

You disengage your chopsticks from their silken sheath and prepare for action—nor is it so very difficult to wield those simple knives and forks of Eastern Asia, if once the secret of the guiding fingers between them be learned. Otherwise you will drop the very first mouthful from the soup-bowl upon your shirt-front, to the gentle but never satirical laughter of your *musume*. Amid the talk which buzzes around, you will have inquired of her already in Japanese, "What is your honorable name?" and "How many are your honorable years?" and she will have informed you that she is *O Hoshi*, *O Shika*, *O Tsubaki*—that is to say, "Miss Star," "Miss Camellia," or "Miss Antelope"—and that she was eighteen years of age, or otherwise, on her last birthday. Respectfully you consult *O Shika San* as to what you should do with the fragrant and appetizing museum of delicacies before you. She counsels you to seize the tiny lump of yellow condiment with your chopsticks, to drop it in the soy, to stir up and flavor therewith the pink flakes of salmon; and you get on very famously, watched by her almond eyes with the warmest personal interest. Now and again she shuffles forward on her small knees to fill your *sake-cup*, or to rearrange the confusion into which your little bowls and platters have somehow fallen; always with a consummate grace, modesty, and good breeding. And now, while you were talking with your neighbor, she has glided off and reappeared with another tray, on which is disclosed a yet more miscellaneous second service.

Her brown, tiny, well-formed hands insinuate deftly within reach, as you kneel on your cushion, numerous saucers clustered round a fresh red lacquer basin of vegetable soup, wherein swim unknown but attractive comestibles. The combinations of these are startling, if you venture upon questioning the delighted *O Shika San*, but you must be possessed of a courageous appetite or you will subsequently disappoint the just expectations of "Miss Antelope." Here are shrimps, it seems, pickled with *ansu* (apricots), snipe subtly laid in beds of colored rice and *kuri* (chestnuts); wild goose with radish cakes, and hare (*usagi*), seasoned with preserved cherries amid little squares of perfumed almond paste, and biscuits of persimmon. The *piece de resistance* is a pretty slab of fluted glass, whereon repose artistic fragments of fish, mostly raw—so grouped that the hues and outlines of the collection charm like a water-colour drawing. You play with your chopstick points among shreds of *tako* (the cuttle-fish), *kani* (crab paste), *saba* and *hirame*, resembling our mackerel and soles; and are led by the earnest advice of your kneeling *musume* to try, perhaps, the uncooked trout *yamame*. With the condiments her little fingers have mixed, it is so good that you cease presently to feel like a voracious seal, and wonder if it be not wrong, after all, to boil and fry anything. Environed with all these in tiny dishes, and lightly fluttering from one to another—with no bread or biscuit, it is true, but the warm, strong *sake* to wash all down (for the glossy-haired *musume* keeps a little flask at her side for your especial use)—you are beginning at last to be conscious of having dined extraordinarily well, and also, perchance, of "pins and needles" in your legs. So you say *Mo yoroshii*—"It is enough!"—and now the service relapses a little for music and dancing.

Edwin Arnold. "A Japanese Dinner Party 1890." *China, Japan, and the Islands of the Pacific*. Vol. 1 of *The World's Story: A History of the World in Story, Song, and Art*. Ed. Eva March Tappan. Boston: Houghton

Mifflin, 1914. 391–398. Modernized by Jerome S. Arkenberg. Internet History Sourcebook Project. Fordham University. <http://www.fordham.edu/halsall/mod/1890japandinner.html> (16 March 2007).