The editors welcome preliminary inquiries about manuscripts for publication in Early Modern Japan. Please send queries to Philip Brown, Early Modern Japan, Department of History, 230 West 17th Avenue, Columbus, OH 43210 USA or, via e-mail to brown.113@osu.edu. All scholarly articles are sent to referees for review.

Books for review and inquiries regarding book reviews should be sent to Glynne Walley, Review Editor, Early Modern Japan, 2661 Portland St. #6, Eugene, OR 97405. E-mail correspondence may be sent to tgwalley@gmail.com. Readers wishing to review books are encouraged to specify their interests in an e-mail to the Book Review Editor, Glynne Walley.
From the Editor:  
編纂者のメッセージ

1) A Call for Manuscripts: Early Modern Japan, The State of the Field 2010. In Spring, 2000, *EMJ*, with support from the East Asian Studies Center and the Center for Japanese Studies at The Ohio State University, sponsored a conference on the state of the field of Early Modern Japanese Studies. Participants assembled in Columbus, Ohio, to explore developments in the field, primarily since it began to occupy considerable interest in the 1970s and 1980s. Essays and bibliographies from that conference were published in *EMJ* over three issues in the Spring and Fall 2002 and Spring 2003 issues. At the time, *EMJ* was a strictly print journal, but each of these issues sold very well – about 700 copies each. (Digital copies of the essays and bibliographies are available on-line along with all *EMJ* back issues at [https://kb.osu.edu/dspace/handle/1811/583](https://kb.osu.edu/dspace/handle/1811/583)) Ten years have elapsed since that time, and a number of colleagues have expressed interest in seeing updates to those essays. *EMJ* would be pleased to receive proposals for essays to review the State of the Field from interested authors. While broadly conceived essays on the order of the original collection would be ideal (religion and thought, art history, literature and the performing arts, socio-economic history, political history, and foreign affairs), proposals for somewhat more narrowly focused essays are also welcome. Interested authors, please contact *EMJ* editor Philip Brown at brown.113@osu.edu.  

2) Some reminders for other potential submissions:  
   a) *EMJ* has a long-standing interest in proposals for thematically linked essays and welcomes thematically linked submissions of multiple manuscripts. Note, however, that each manuscript will be individually evaluated by referees.  
   b) As always, we welcome submission of individual scholarly articles, but in addition, we are also interested in translations, discussions of teaching, and other professionally oriented materials that do not normally appear in scholarly journals. Authors should feel free to contact the editor at brown.113@osu.edu with inquiries.  

**EMJNet at the AAS.** The Early Modern Japan Network was first formed to support the presence of panels and papers on early modern Japan at the Association for Asian Studies. To that end, we act as sponsors for panel proposals submitted to the AAS Annual Meeting Program Committee as well as sponsoring our own meeting in conjunction with the AAS Annual Meeting. People interested in having EMJNet support for proposals submitted to the AAS or proposing panels at the EMJnet meeting held in conjunction with the AAS should contact Philip Brown (brown.113@osu.edu) early in the process of developing the panel proposal. For our own meeting we have typically sponsored one or two panels, but we have had as many as four or five in the past.  

This year’s three programs focus on status in Tokugawa society, explorations of Edo-period literature and the blurring of genres, and case studies of information networking in the realm of Western Science (rangaku). Panels will be held on Thursday afternoon (March 25) and Friday evening (March 26, details noted below, including panel and paper abstracts).  

**PLEASE MAKE A NOTE OF THE DATE, TIME AND PLACE.** Like all "meetings in conjunction" this panel will not be listed in the formal AAS Program (announcements listing the panel will be available at registration).  

**Panel I: Rethinking Status and Society in Tokugawa Japan: Executioners, Firefighters, and Outcaste Soldiers in the Bakumatsu Period**  
**Organizer:** Steven Wills, East Asian Languages and Cultures, Columbia University  
**Chair:** Scott Lineberger, Modern Languages and Literatures, Beloit College  
**Place/Time:** Thursday, March 25, 1:30 p.m., Marriott Hotel Rm. #501, 13:30  

This panel presents a new view of early modern Japanese society by examining the strategies marginal groups used in their attempts to manipulate the Tokugawa status system to their own benefit. The three papers show how low-status groups struggled to improve their social standing, both their successes and failures shedding light...
on the degree to which early modern society allowed for innovation and flexibility. While the social history of Japanese outcastes has often been relegated to its own historiographical niche, this panel juxtaposes the experience of outcastes with that of the day laborers who fought fire in Edo in an effort to engage in a more inclusive discussion of marginality and discrimination. Ma- ren Ehlers examines the complex arrangements between officials in the domain of Ōno and the hinin they employed as torturers and executioners, demonstrating how the hinin negotiated the terms of their service. Steven Wills picks up the theme of frustrated aspirations in his discussion of disputes between firefighters and Tokugawa officials in Edo, where the firefighters’ desire for greater social recognition conflicted with officials’ interest in maintaining the status quo. Colin Jaundrill looks at military reforms in Chōshū in the mid-1860s, when the domain organized infantry companies of outcastes who joined the fight against the shogunate in hopes of achieving their own emancipation. During this short window of opportunity, outcastes pursued social mobility by taking on military duties, yet domain authorities found ways to impose limits on the social consequences of their military reforms. Changes also occurred over time: even as late as the Bakumatsu period new elements were added to the set of duties assigned to individual groups of hinin.

This paper explores the local negotiation of hinin duty by highlighting both its flexibility and limitations. The example of the hinin association of Ōno domain in Echizen province, known collectively as the “Koshirō,” is particularly instructive. During the 1840s and 1850s, the Koshirō renegotiated their duty as torturers and were employed as executioners for the first time. The domain also implemented a scheme to increase the membership of the Koshirō group to enable them to cope with their expanded burden. But the means by which the domain achieved these objectives were anything but straightforward. Domain employment of the Koshirō came to require a complex set of arrangements involving generous incentives and trade-offs with other status groups. These transactions reveal the extent to which even a reform-minded and innovative domain of the Bakumatsu period was bound by the principles of status rule in its local administration.

A Line in the Ashes: Negotiating the Boundaries of Firefighter Status in Nineteenth-Century Edo, Steven Wills, East Asian Languages and Cultures, Columbia University

Edo’s townsmen firefighting brigade, the machibikeshi kumiai, was established in 1718 as one of the reforms of the Kyōhō period (1716-1736), and by the end of the eighteenth century these commoners were primarily responsible for protecting the shogun’s capital from fire. Day laborers of humble origins and limited skills, the firemen belonged to the lower stratum of Edo society, but they learned to use the city’s reliance on their services for leverage as they fought for material benefits and greater social recognition. Their story provides new insight into the nature of Tokugawa society, highlighting the malleability of status boundaries and the ways that marginal groups attempted to exploit the flexibility of the early modern status system.

Townsmen firefighters were notorious for fighting in the streets, but their non-violent methods for addressing grievances and negotiating settlements have drawn little attention. This paper examines two cases from the mid-nineteenth century involving disputes between representatives from the townsmen brigade, officials from the
neighborhoods they served, and bakufu administrators. Showing a sophisticated understanding of Edo bureaucracy, the firemen struggled to define the privileges to which their work entitled them, but both incidents demonstrate that the limited gains they won for themselves could be contested or renegotiated at any time.

Three Bushels of Rice: Outcaste Status and Soldiering in Bakumatsu Chōshū, D. Colin Jaundrill, History, Providence College

In the mid-1860s, Japan’s samurai lost their centuries-long monopoly on the profession of arms, as men of non-warrior status began serving in the ranks of shogunal and domainal armies. A combination of foreign pressure and impending domestic political crisis drove far-reaching military reforms on both the central and regional levels. One domain that experimented with new kinds of military organizations was Chōshū, which famously employed volunteer units composed of a mix of samurai and commoners. Although peasants had occasionally served as military auxiliaries and menials in the past, their use on the front lines transgressed prevailing notions on the proper social status of fighting men. But Chōshū’s reforms went further: in 1864, the domain’s political leadership organized volunteer infantry companies composed of outcastes (eta and hinin). Hundreds of outcaste men fought in Chōshū’s rebellion against the Tokugawa shogunate, with the hope that battlefield service might earn them emancipation. Their enlistments marked the only major military use of outcastes until the Meiji government’s 1873 Conscription Ordinance. By that time, military service was no longer seen as a path to advancement, but rather as an obligation for all male subjects of the young nation.

This paper uses outcaste soldiers as a window into a moment of illusory social mobility in the mid-1860s. The impending collapse of the Tokugawa status system, combined with a pervasive sense of emergency, authorized political authorities to stretch the boundaries of the profession of arms in order to recruit men from the margins, be they commoners or outcastes. But the same authorities found ways to mitigate the consequences of reform, whether by assuming more direct control over their fighting men or inscribing old status distinctions in new terms. Like other non-samurai who took up arms in the mid-1860s, Chōshū’s outcaste soldiers pursued a mobility that was made possible—then made superfluous—by the disintegration of the Tokugawa status system and the Meiji state’s efforts to produce national subjects.

Discussant: Amy Stanley, History, Northwestern University

Reading Between the Lines: Tokugawa Texts as Performance
Organizer: Satoko Shimazaki, Asian Languages and Civilizations, University of Colorado, Boulder
Chair: Scott Lineberger, Modern Languages and Literatures, Beloit College
Place/Time: Thursday, March 25, 3:30 p.m., Marriott Hotel Rm. #501

The Tokugawa period witnessed a sudden explosion of literary production in various forms and genres: kanazoshi, collections of waka and haikai, yomihon, kibyoshi, gokan, kokkeibon, as well as a variety of texts connected to performance and the theater, from joruri shoson to narratives based on the kabuki stage. Many of these do not fit comfortably within the parameters of the modern notions of bungaku or literature, and can be interpreted only inadequately through approaches based on the practice of “reading” as it is generally understood. Tokugawa-period texts often seem bewilderingly allusive by contemporary standards, for instance, precisely because they emerged in a cultural field with unstable boundaries between art, ritual, theater, literature, history and other cultural discourses. The three papers in this panel set out different methods of analyzing and discussing Tokugawa-period texts that participate in and draw on various genres and practices. Moving beyond notions such as “literature,” “poetry,” and “drama,” we attempt to situate Tokugawa-period texts in contexts more firmly grounded in ways of seeing characteristic of the particular times and places that produced them. Scott Lineberger will show how notions of ritual can augment our understanding of Matsunaga Teitoku’s haikai; Janice S. Kanemitsu will explore the intersection of text, print, and history.
in a period piece by Chikamatsu Monzaemon; and Satoko Shimazaki will interrogate the boundary between “literature” and “drama,” reading and viewing, in early nineteenth-century Japan.

Haikai as Ritual: Matsunaga Teitoku and Kyoto Artistic Salons at the Dawn of the Edo Period, Scott Lineberger, Modern Languages & Literatures, Beloit College

Modern scholarship on Matsunaga Teitoku (1571-1654) is rife with contradictions and paradoxes. Literary histories extol Teitoku’s seminal role in creating haikai poetry, however this praise is predictably tempered by a caveat that little, if any, of his poetry—much less his other writings—is worthy of scholarly attention. He is lauded as an enlightened thinker for his efforts at educating the merchants and artisans of Kyoto, but conversely he is maligned for his role in propagating elitist medieval secret poetry transmissions. Furthermore, he is depicted as an innovator for experimenting with comic kyōka poems, but belittled for his hackneyed and uninspired waka. By exploring these incongruities this paper will uncover the combination of false assumptions that have distorted our understanding of Teitoku, his era, and by extension the evolution of haikai poetry. In particular, starting from Masaoka Shiki’s provocative suggestion that while “hokku is literature, linked verse (renga) is not,” I will discuss the advantages of viewing the kinds of linked verse Teitoku composed as ritual rather than as “literature.” By delving into the sometimes murky social-historical conditions of Kyoto’s cultural salons during the late-Momoyama and early-Tokugawa periods, this paper provides a vivid picture of Teitoku’s eventful life and colorful character and a richer hermeneutic model for understanding Teitoku’s writings.

Courtesans, Christians, and Catastrophe: The Shimabara Uprising Retold, Janice S. Kanemitsu, Asian Languages and Civilizations, University of Colorado, Boulder

Every narrative provides a journey. Written by Chikamatsu Monzaemon for the puppet theatre, Keisei Shimabara kairu kassen (Courtesans at the Shimabara Toad War, 1719) offers both spectators and readers fresh delights and surprising insights as they travel through a landscape of changing social expectations. This period piece is a satirical revisit of the Shimabara Uprising quelled in 1638, set within the fictional universe of the Soga Brothers. While introducing the newly literate urbanite to theatrical and literary allusions, historical legend, and urban hearsay, it simultaneously tickles the savvy bone of even the most knowing connoisseur. Benefiting from the availability of historical narratives, theatrical scripts, and other printed texts, Keisei Shimabara frazzles — with an innovative intensity — the boundaries of text, theatricality, and historical veracity.

This paper begins by examining Chikamatsu’s construction of a Soga-based fictional universe during a time predating the established notion of sekai. After exploring the playwright’s approach to spectacle and narrative in his post-kabuki years as exemplified by the characterization of the youthful Christian martyr Amakusa Shirō, I hope to demonstrate the tremendous extent to which Chikamatsu’s period pieces served to both entertain and educate their audiences — plays for the puppet theatre, such as this one, formed a most powerful socializing force.

All the Text is a Stage: Literature and Theater in the Tokugawa Period, Satoko Shimazaki, Asian Languages and Civilizations, University of Colorado, Boulder

In the late Tokugawa period, kabuki productions, both real and imagined, were routinely used as material for illustrated booklets (gōkan) in the form of shōhon utsushi (literally “transcribed scripts”); in the Kamigata region, meanwhile, a type of publication in the style of a reading book (yomihon) developed that allowed readers to feel as though they were actually reading a kabuki script. These works, written by playwrights and gesaku writers, might reproduce or describe stage settings and depict actors in illustrations using the technique of the likeness (nigaoe), striving in a variety of ways to create an aura of theatricality on the page. Seemingly literary in nature, such works are meant to be read as though they belong to the world of the theater.

This paper considers the position of texts and writing in the theater, on the one hand, and the presence of the theatre in books, on the other. Focusing specifically on kabuki productions, scripts, and textual reworkings of Tsuruya Nan-
boku’s (1755-1829) Tōkaidō Yotsuya kaidan (Tōkaidō Ghost Stories at Yotsuya, 1825) in gōkan and yomihon formats, I demonstrate that in the Tokugawa period the boundary between the theatrical and the literary was by no means clear and propose a more fluid model for thinking about early 19th century theater and literature as mutually implicated fields of cultural production.

**Discussant:** Scott Lineberger, Modern Languages and Literatures, Beloit College

**Networks of Knowledge: The Dissemination of Western Science in Early Modern Japan**

**Organizer:** Martha Chaiklin, History, University of Pittsburgh

**Place/Time:** Friday, March 26, 7-9 p.m., Marriott Hotel Rm. #401

Today scholars no longer regard early modern Japan as closed, despite the fact that their counterparts in the Edo period could not travel abroad, and had only the limited and variously talented Dutch East India Company servants to serve as teachers. The intellectually curious had to rely on other methods to learn and transmit knowledge. This panel examines the spheres of exchange employed by rangakusha to learn about and practice western science and convey that knowledge to others. Terence Jackson offers an in-depth look at one text, Ōtsuki Gentaku’s Rikubutsu shinshi (New treatise on six things, 1786), to understand how incorporation of western knowledge was transmitted through publication. Anne Jannetta examines the significance of Japan’s first medical journal, Taisei mei-i ikō, as a vehicle in the creation of new scientific community based on western knowledge. Federico Marcon looks at the dissemination of knowledge across social lines through personal contacts; and finally, Martha Chaiklin examines transmission of via analysis of the material culture of knowledge. As a whole, these papers offer concrete analysis of the amorphous concept of intellectual influence and enhance our understanding Japan’s active engagement with the outside world during the early modern period.

**Monstrous Medicine: Ōtsuki Gentaku’s “Rikubutsu shinshi”** Terence Jackson, History, Adrian College

Ōtsuki Gentaku’s Rikubutsu shinshi (New treatise on six things, 1786) was instrumental in establishing his school of Dutch Scholarship (rangakusha) in Japan. It combined his knowledge of Japanese and Chinese-style medicines with information from newly imported European medical texts. While his treatise addressed six different medicines, the most celebrated sections discuss the uses of mermaid flesh (ningyo) and a debate about the origins of the Dutch-imported medicine, ikkaku: did it come from a unicorn or a sea creature? While modern observers would not view his approach to materia medica as scientific, and while Gentaku may not have fully understood what we refer to as the Scientific Revolution, he was applying new understandings of natural history learned from Western books. Historians have criticized Dutch studies scholars for never fully grasping the importance of the Western science; however, a comparative analysis of Gentaku’s treatise with medical works by European contemporaries reveals significant similarities and indicates that he respected key elements of the Scientific Revolution. In Rikubutsu shinshi he utilized both the data and argumentation from Western works to explain the medical efficacy of unicorn horns (ikkaku), saffron, nutmeg, mumia, mushrooms (epuriko), and mermaid bones/flesh (ningyo). In Rikubutsu shinshi, Gentaku argues that European medical knowledge was essential to the future well-being of Japan and should be considered authoritative.

**Translation and the Transmission of Medical Knowledge in Nineteenth Century Japan,** Ann Jannetta, History, University of Pittsburgh

Medical knowledge had well-recognized routes of transmission in early modern Japan. These routes included an apprenticeship system, a medical lineage system, domain and private medical schools, plus the medical texts that were produced by and circulated through these institutions. The importance of Chinese language texts in the formal transmission of medical knowledge in Japan meant that translation was an integral part of medical learning. The great majority of Japanese medical texts were written in Chinese
kanbun style. This insured that the information contained in both native and foreign medical texts was limited to Japan’s medical elite. With the arrival of and interest in Dutch medical texts in 18th century, Dutch texts also were translated into kanbun. This paper looks at the introduction of new translation practices with the publication of Taisei mei-i ikō, Japan’s first medical journal, edited by Mitsukuri Genpō and published between 1836 and 1842. It explores the rationale for introducing new conventions in medical writing in the 19th century; compares the content and format of Taisei mei-i ikō to early European medical journals; and evaluates the significance of the publication of a medical journal as a conduit for medical knowledge.

Exchanging Goods, Trading Ideas: Commerce and Knowledge in Kimura Kenkadō’s Salon

Federico Marcon, History, University of Virginia

Kimura Kenkadō (1736-1802), wealthy sake merchant and investor in the Osaka housing market, was also a respected amateur scholar and quite a gifted composer of poetry in Chinese. He was the generous host of the best minds of his time, most of whom he also maintained as patron. Painters like Yosa Buson, Uragami Gyokudō and Maruyama Ōkyo, men of letters like Ueda Akinari and Motoori Norinaga, thinkers like Minagawa Kien, rangaku scholars like Ōtsuki Gentaku and Shiba Kōkan, and naturalists like Ono Ranzan and Ōdaka Motoyasu, in short the best minds of the period were all part of his large network who regularly attended discussion meetings and very educated convivial events in his salon. He was, so to say, the engine that kept alive a small-scale Japanese “Republic of Letters” where gifted individuals freely met and exchanged ideas without any concern of status and class distinction.

Kenkadō was also a collector of exotic plants and animals, his "fantastic stones and shell" still in display at the Osaka Museum of Natural History. His wunderkammer was an attraction for curious of all social standing. This paper focuses on Kenkadō’s passion for natural history (hon-zōgaku) and argues that his zeal for collecting and keenness for ordering his specimens in precise taxonomical charts was not at all disinterested and unrelated to his commercial activities, as it has often been claimed. On the contrary, the case of Kenkadō suggests how the development of natural history, in early modern Japan as in early modern Europe, was strictly connected with the expansion of trade and the emergence of merchant capitalist dynamics.

The Cutting Edge: Western Medical Instruments in the Rangaku Community

Martha Chaiklin, History, University of Pittsburgh

Material culture is the physical expression of the human mind. Every object contains implied knowledge. In early modern Japan, where contact with the West was limited to bureaucrats who had contact with the few Servants of the Dutch East India Company and the books they brought, articles of European material culture had a special impact. The study of Western science in Japan began through interest in medicine. To practice techniques learned from the doctors or the books required Western surgical instruments and other tools. Western scientific knowledge was therefore implicit in understanding how to correctly utilize these instruments. This paper will present a "cultural biography of things" to understand the commodification of knowledge. It will show how information was conveyed through the import, application and production of Western medical implements. Dutch trade documents and the writings of Western and Japanese doctors will be utilized to demonstrate that even though Japanese doctors could soon obtain high quality domestically produced instruments, demand for imported items continued because of the implied knowledge they embodied.

Discussant: Michael Laver, History, Rochester Institute of Technology

(The Early Modern Japan Network is a subcommittee of the Northeast Asia Council of the Association for Asian Studies. To promote the field of Early Modern Japanese Studies it sponsors panel proposals for the Annual Meeting of the Association for Asian Studies, holds its own independent panel sessions in conjunction with the Association, and publishes a refereed journal, Early Modern Japan: An Interdisciplinary Journal. For further information on any of these activities, contact Philip Brown, brown.113@osu.edu.)