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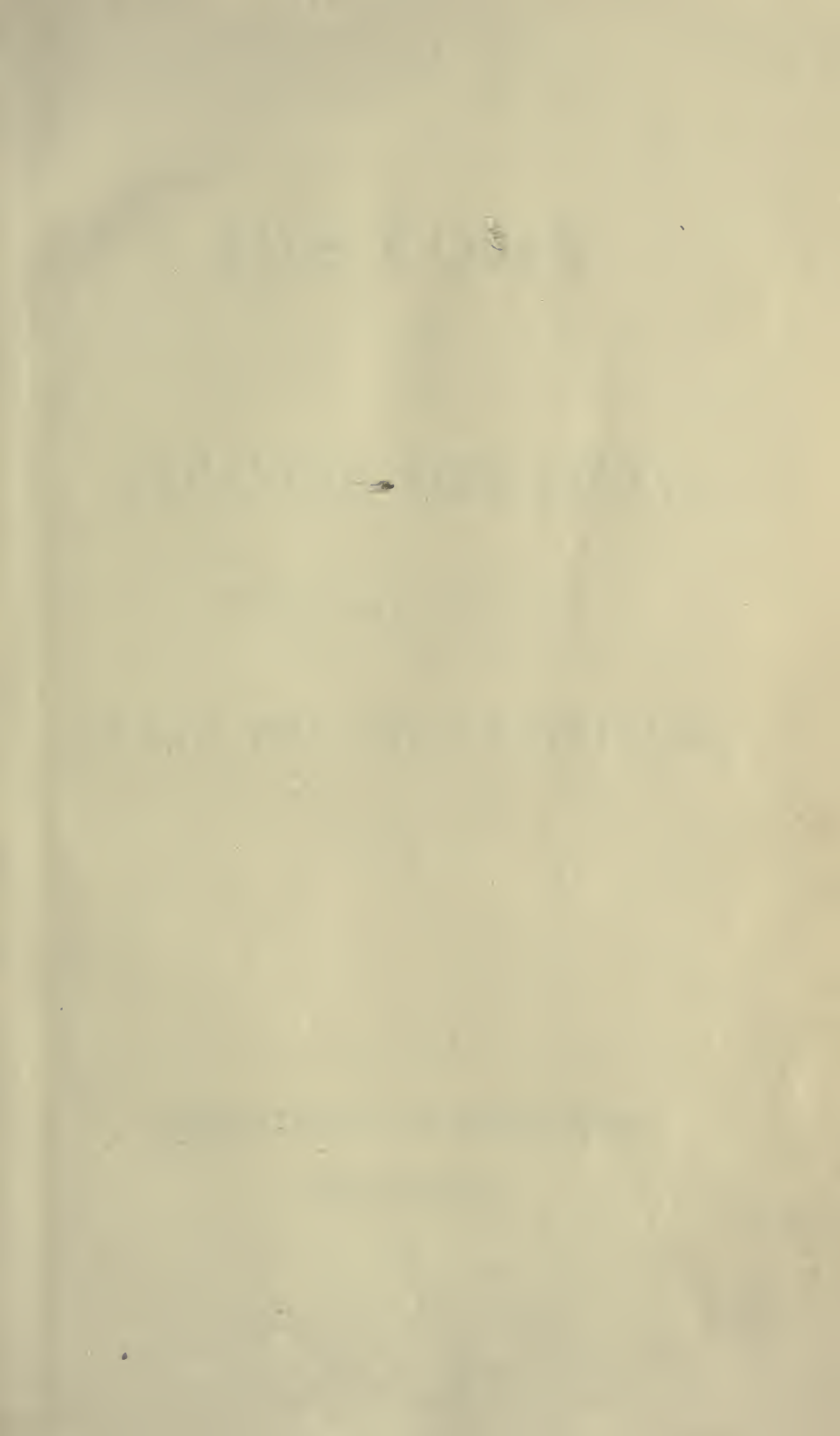


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HISTORY

OF

JAPANESE EDUCATION;

PREPARED FOR THE

JAPAN-BRITISH EXHIBITION,

1910.

BY THE

Japan.
DEPARTMENT OF EDUCATION,

TOKYO, JAPAN.

PREFACE.

Anyone who wishes to understand the source and foundation of the civilization of a nation, can not do better than examine the past history and the present condition of its educational system. Therefore in the international exhibitions held in various countries, a space has generally been allotted for educational exhibits alongside of the varied products of trade and industry. Special attention has been paid to this matter in the preparations for the forthcoming Japan-British Exhibition, where the exhibits relating to education will occupy a comparatively large space; and the pleasant duty of furnishing this section of exhibition was entrusted solely to our Department of Education. The Department accordingly directed several of the schools under its jurisdiction to send in exhibits that would illustrate the special character of the education peculiar to each. The Department furthermore decided to exhibit by itself such books, pictures, etc., as should give a general idea of the past history of education in Japan, as well as of the condition of education as a whole at the present time. This short work, the "History of Japanese Education," is also one of the exhibits of the Department.

Masakuni Shiraishi, one of the professors of the Peers' School, was specially appointed to prepare this compilation, but the limited time allowed him did not permit of his going much into details. Notwithstanding this, it is hoped that the clear and systematic presentation of the educational history of Japan to be found in these pages will leave on the mind of the reader at least a fair outline of the subject.

January, 1910.

Department of Education,
Tokyo, Japan.

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PART I.

THE GREAT ANTIQUITY, OR MYTHOLOGICAL AGE.

CHAPTER I.

The Source of our Education lies in the Mythological Age.

What we call the Great Antiquity is the period before the Emperor Jimmu ascended the throne at Kashiwabara, Yamato. It is what one would call the Mythological age.

As this period lies in the remote past, or at least 2,569 years ago, all conditions of society at that time, not to dwell on customs, habits, and manners, compare unfavourably with those of the present day. Moreover, the ideas which were common to all individuals of the nation can with difficulty be ascertained at the present stage of our learning. Hence it is out of the question to make a thorough investigation of the state of education obtaining in that period. But fortunately we have the "Dialogues of the gods" handed down to us; and these give us a clue by which we may grope along and find, at last, some light to shine upon this subject. These "Dialogues of the gods" are faithful mirrors of the phenomena in the spiritual, as well as in other, phases of society as it existed then.

But some will argue that in our mythological times there could not be such thing as education; because to begin with no letters and no books then existed; and this being the case, how could there be any learning? It

**Education of our Country
began at the Mythological
Age.**

was, to be short, an age of no education. I, however, claim that this idea is really absurd. If education is an impossible affair without books or letters, then they may be right in arguing "no education in the Mystic Ages;" but the wide sense of the term, education is surely at variance with such a narrow view. There are others who maintain that our education finds its origin in the visit of Achiki, who brought with him from Kudara valuable volumes of the Chinese classics. But this is an equally untenable hypothesis.

It is beyond question that our education began in the mythological era and was evolved gradually through the ages, changing and developing with the varying times and conditions.

CHAPTER II.

Education and Piety in the Mythological Age.

People were then very simple in their ideas, and all phenomena were regarded by them as miracles. When they came to any difficulty or had any undertakings in view, they would divine their fortune by roasting the shoulder-blades of a stag.

Innocence and Simplicity of Men. This was what they called "Futomani." At other times they would lift a stone, and according as it came up lightly or heavily, good fortune or the reverse was to be expected. There was also a method of divining fortune called "Kugadachi," that is, removal by the bare hand of objects placed in hot water. Sometimes they would bathe in the sea or in a river to purify their bodies, and this practice they called "Misogi." Besides, a custom of worship also called "Misogi" prevailed, which consisted of prayers and sacrifices. Its object was, as the term indicated, to ward off the evils that might come upon them. Prayers were continually offered to the gods on every behalf, for good and evil, fortune to oneself or misfortune to others. People believed in

charms and predestination. These show how devoted and religious our pre-fathers were.

In short, they fully relied upon their gods, believing that they could do nothing without their help. It was the gods alone who could alike drive away unwholesome thoughts from their minds and maintain them in good friendship with their neighbours, and it was still the gods, and none else, who could guide both their meditations and their actions. These are the facts testified in the "Nihonki," or the "Records of Japan," the "Kojiki," or the "Records of Old Japan" and in other works on Japanese mythology.

This religious feeling, universal in the Japanese world, created a kind of doctrine which was handed down from father to son, and spread from neighbour to neighbour, and from master to servant. Thus, they learned all of them to trust in the gods and were no less upright than blessed.

CHAPTER III.

Ceremony and Education in the Mythological Age.

In the preceding paragraph it was stated that the whole nation consisted of pious souls who both taught, and were taught, a doctrine which was no other than piety itself. Next to piety, ceremonial, or education in ceremonies, was most carefully fostered. From the dialogues between the gods, we learn that the greatest regard was bestowed upon etiquette in presence of others, and upon the four great ceremonies of "wearing the hat of adults," weddings, funerals and religious festivals. Next came the ceremonies of bowing, pregnancy, child-bed, giving breast, and so forth.

Doctrine relating to Ceremonies
and Forms of Etiquette.

CHAPTER IV.

Military Education in the Mythological Age.

Military education stood in esteem and importance next to the religious and ceremonial education already referred to. The tradition of Izanagi-no-mikoto and Izanami-no-mikoto, our first divine ancestors, taking the "spear of Heaven" and creating our country; the tradition of the "Goddess of Heaven" taking the sword which Susanō-no-mikoto dedicated to her, bestowing it on her grand-son, the imperial ancestor of our present emperor, and making it one of the Three Treasures of his household; and the tradition of the twenty-five clans of the warlike Mononobe (as well as Ame-no-oshihino-mikoto and Amatsukume-no-mikoto with their subjects joining the retinue of the "Grand Son of Heaven" [i. e. the Imperial Ancestor], when he arrived at Hyūga) all these show how our military spirit flourished in those ancient days.

That military education was not neglected at that time may be seen even by the old weapons of war reclaimed from the bosom of the earth: they are sharp and well-tempered.

**Superior Quality of the
Ancient Weapons of War.**

CHAPTER V.

Physical Education in the Mythological Age.

In the mythological age, our physical training was most remarkable. Hunting, fishing, as well as regular military training of all kinds, were practised for the sake of building up and

**Hunting, Fishing and
Military Training.**

strengthening the body. Fishing was done by means of hook and line, net and weir. Furthermore fishing with cormorants, which is now practised for amusement as well as for profit was well known in the time of the gods. Fishermen then consisted of all classes, from highest to lowest, and they cast nets or threw lines either from boats or from the shore. When hunting, they generally took to the mountains armed with bow and arrow. They also used a net which they spread on the ground or hung in the air, driving into it flocks of birds. These sports were, no doubt, practised also as a means of obtaining food; but as our forefathers already had rich harvests of rice, the staff of our life, we must attribute to their desire for physical perfection the origin of these exercises, which naturally constituted an essential kind of education.

There were also in those times songs and instruments of music by which the taste for beauty was cultivated. Manifestations of special and technical education exist in their medical practices, agriculture, sericulture, trade and industry. Although there may not have been special schools which taught these branches of education, it is perfectly clear from the survivals of antiquity that many arts and crafts were practised with an assiduity even which is rare in modern times.

**The Origin of Education
in Arts and Crafts.**

PART II.

ANCIENT HISTORY.

A.—THE PERIOD OF THE CLAN SYSTEM.

CHAPTER I.

General Remarks.

During this period, intercourse between our country and foreign lands extended gradually. In the 16th year of the Emperor Ōjin's reign (285 A. D.) Wani, noted as the "father of the civilizations of the East and the West" brought with him Chinese learning to our country.

He was a native of Kudara, one of the three kingdoms of Corea, and was descended from the family of "Ku" which in turn derived from the imperial founder of the Han dynasty in China. He was a man of parts, and a profound scholar. He presented to the Imperial Court ten volumes of the Confucian Analects and a volume of "The Essays of One Thousand Characters." Ujino-wakiiratsuko, the Crown Prince, patronized him and received his instruction. This was the beginning of the august relation between teacher and pupil in our country. This event, which took place in 285 A.D., may be called the beginning of our intellectual education in the narrow sense.

In our country the clan system prevailed from ancient times, and even the affairs of education came to be monopolized by the descendants of the Coreans. Persons outside the clan, however, highly placed in other respects, were not allowed to interfere in these affairs. Achinoomi came four years after Wani. The descendants

Arrival of Wani,
the Chinese Scholar.
The First Teacher
and the First Pupil.

Education and the Clan
System. The Fuhitobe, or
Educational Officers of
the East and the West.

of Wani were called the Fumi clan and those of Achiroomi who came after him, the Aya clan. The Fumi clan lived in Kawachi province while the Aya clan in Yamato province. They were called the Fuhitobe of Yamato and Kawachi, the word Fuhitobe meaning the group of scholars. Their numbers and influence spread and not only were they the sole depositories of learning, but they also took upon themselves the entire responsibility for education. But as education was confined to the higher circles, there were but a few persons who moved in the light of learning. The masses, and even the majority of the officials, remained ignorant.

In the fifth century, when the Emperor Richū was on the throne the office of "Kunino-fuhito" was established in each state. On examining the records, we find that the only people who had any education were members of the illustrious families and officials. But with the progress of the times, the need of universal education was felt, and in the sixth century, when the Emperor Keitai was reigning, a message was sent to Kudara for a "Doctor of the Five Classics." In accordance with the imperial command, Danyōni came. From this time down to the introduction of Buddhism in the reign of the Emperor Kimmei, a period of about thirty years, many learned doctors, such as Kōammo, Kotokubateian, Ōryūki, Ōshinni came over to Japan. They all exercised control over education, which the Imperial Court graciously encouraged. The result of this was the extension of knowledge widely through the upper circles, but that the depth of its influence was shallow can easily be inferred, for when Koma submitted a memorial to the reigning monarch, Kimmei, none of the learned men at the court could thoroughly understand its meaning.

But Buddhism, which introduced Hindoo ideas into our educational world, gave a great stimulus to affairs relating to education. In the reign of the Emperor Suiko many pupils were sent abroad for study; a constitution was drawn up; and a compilation of history was begun. Education flourished.

The Office of Kokushi, or State Historian. Danyōni, Doctor of the "Five Classics." Memoir of Koma and the Grade of the Education.

Emperor Suiko and Educational Measures.

Buddhism came into Japan 267 years after the Chinese classics were introduced into the Imperial Court. It was in the 13th year of the Emperor Kimmei, i. e. 552 A. D, more than 490 years after its entry into China. Here is a fact to be noted.

When was Buddhism introduced into our Country ?

The Hindoo doctrines caused great anarchy, the like of which is unknown in our history, while Chinese doctrines never caused the least trouble in our society. This was because the Confucian doctrine fully coincided with our native doctrine. It never preached about the future, but made the worship of ancestors its chief object. Its chief subjects of discussion consisted of *kō* (filial piety), *tei* (honouring of certain relative), *chū* (loyalty), *shin* (sincerity), *gi* (rectitude), *rei* (ceremony), and *chi* (knowledge). Thus the Chinese doctrine not only coincided with, but also helped, Shinto.

On the other hand, Buddhism brought with it Hindoo ideas diametrically opposed to Shintoism, and explained the principle of retribution, while enlarging on future pleasures and pains.

Hindoo Ideas and Japanese Ideas.

Furthermore, Buddhist doctrine discussed the laws of the universe and taught a "Treatise on Idols," together with numerous religious rituals. This elaboration of the idea of adoring idols, coming into collision with our original simplicity and childlike innocence, ended in fearful struggles and bloodshed.

From one point of view, these struggles may be looked upon as the result of one great conflict between new and old ideas. The rise or fall of either was bound to have a mighty effect upon our society; and as the victory lay on the side of Buddhism, new thoughts and ideas poured into our country. They not only permeated the spiritual world of our higher circles, but also exercised a commanding influence upon all classes of society.

Buddhism and Confucianism in the Reign of the Emperor Suiko. In the reign of the Emperor Suiko, there were forty-six Buddhist temples, while the number of priests was eight hundred and sixteen, and that of nuns, five hundred and sixty-nine. This was about half a century after Buddhism came into Japan.

The Constitution of Prince Shotoku.

As a result of this, our education, which had been pursued on the principles of Confucianism, became Buddhist in character, and its administration passed into the hands of the priests. Prince Shōtoku believed Buddhism to be the one foundation upon which a state should be built, and in the faith he drew up the seventeen articles of his Constitution, a most notable fact in our history. In the second article, he enjoined the honour of the "Three Treasures," by which was meant the Buddha, the doctrine and the priests. It was not by a mere chance that this commandment was given by the prince, nor was it fortuitous that Buddhism prevailed throughout Japan.

CHAPTER II.

Home and Home Education.

In what condition were the homes of our Yamato tribe? We regret that we cannot give a minute and satisfactory answer to this question. But there is no doubt that the thoughts and sentiments of the people were simple, and that the conditions of society at large were also simple. Hence frugality and frankness were their principles of life. The idea of caste was not very clear to them, consequently distinction between self and others was weak, while the distinction between state and home, state and community, could not be so great as it is with us now; hence the condition of homes and the condition of the community at large were very similar to each other.

The ideas which pervaded the general community, were the very ideas which ruled in each home. This gave rise to the fact that there was no distinction between home education or the education of the community at large; they were one and the same. Now, what were the most important elements of education in each home?

There can be no doubt that adoration of the gods, loyalty

and filial piety were the essential elements. We now proceed to give a few particulars :

1.—Adoration of the Gods. As the most important part of practical education in every home consisted of adoration of the gods, there is but little doubt that the order in each home as well as in the community at large was maintained by this principle of spiritual education. After the triumph of his eastern expedition, the Emperor Jimmu's first act was to offer sacrifice to his ancestor on Mount Tomi. Emperor Sujin, thinking that to have the imperial treasures in his own palace was to violate their sacredness, caused a shrine to be built at Kasanui, and removed the sword and the mirror. The Emperor Suinin afterwards built a "shrine of purification and fast" and enjoined the princesses to lodge there and await the advent of the Goddess.

At this time, officials were sent to all parts of the Empire to encourage the local natural productions or manufactures. Their part was simply to offer their specimens to gods, but it worked as a kind of education by increasing religious feeling and fostering the adoration of the gods. In short, our education finds its source in these festivals. It was our pride that we had so many gods everywhere in the country and the rituals and prayers continually offered to the three thousand one hundred and thirty two shrines of gods which were maintained by the government had a salutary effect upon the mass of people in the way of their education.

The custom of offering swords and other weapons to gods had other meanings than that of making them the sacred treasures of shrines. In time of war those very weapons which had been offered to gods, and upon which "the spirits of gods alighted" were to be taken out of the shrines and exhibited to stimulate the warlike spirit of soldiers, who fought under the canopy of their supernatural powers. From these facts the depth of the devotion in each household may easily be ascertained.

The Emperor Jimmu and Adoration of the Gods.
The Emperor Sujin and Adoration of the Gods.

Religious Festivals and Education.

The Special Custom of dedicating Military Weapons to the Shrines of Gods.

2.—Loyalty and filial piety. In these times, the practical education afforded by the adoration of gods was followed by the sentiments of loyalty and filial piety. In the time of the Emperor Suinin, there was a man whose name was Tajimamori. He went to the land of Tokoyo to find the wonderful fruits called Tokijiku-no-kagu-no-konomi (a kind of an orange whose juice bestowed immortality). After a journey of ten long years, the man came back, but alas! the Emperor was already dead and he could or would give them to nobody. Then he covered his face before the tomb and wept saying: "By the divine spirit of your gracious majesty, I succeeded in reaching the land of my destination, and by the guidance of the same spirit I have returned. The land of Tokoyo is the secret resort of gods and saints. Ten thousand *ri* of roaring waves divide it from our country, but to whom can I now report that I have accomplished your Majesty's errand. There is nothing for me but to die!" And thus this pious, loyal soul expired before the tomb in his love and disappointment!

This kind of innocence and simplicity of thought and disinterestedness was not anything uncommon among the Yamato tribe. Sincerity in discharging their trust was the rule on all occasions and especially in the matter of obedience to the Imperial command or those of parents. Such phrases as "pure, clear heart," which often appear in the Imperial proclamations, did not creep in by chance, but were the result of a long education.

Down to the reign of the Emperor Suinin, the death of an emperor or of any of his line had involved the death of courtiers. This custom was not the legacy of barbarism, but it was the choice fruit of love and sincerity as well as loyalty.

In the twenty-third year of the Emperor Kimmei, an expedition was sent to Shiragi, one of the three Corean Kingdoms. A Japanese soldier by Ikina, the Prisoner.

name Ikina was made a prisoner. The officers of the enemy ordered him to obey them; but he would not. They drew their swords and, stripping him of his clothes, made him turn his back towards Japan. Then they cried out! "Are you a Japanese general? Bite our hips and follow!" Ikina replied proudly "King of Corea! bite my hip!" He met a most cruel death with unflinching fortitude. His wife Ōbako composed a song upon the death of her lord and when she sang it, its pathos and sincerity deeply moved all the soldiers.

Examples like this are innumerable in our history, showing how far education in practical morality had gone. **To esteem One's Name was not Ambition.** The people esteemed their name and reputation not because they were vain or ambitious, but because of their sense of their own importance in the performance of their duty towards their sovereign and parents. Often the Emperors gave names to men of deeds to commemorate the deeds themselves.

In the time of the Emperor Nintoku a man named Tatehito-no-sukune shot through the iron shield held in front of an Imperial messenger. His name was changed at once to Matoda-no-sukune in reward of his rare skill. In those times, there were, among the Emperors, Empresses and Crown Princes, families having the names of "Mikoshiro" or "Minashi-ro" lest the names of their ancestors should be forgotten by the world. These show what importance or esteem was put upon names.

CHAPTER III.

Community and Education.

In these times there was not exactly what we should now term social education. **Tribute of the Bow and Tribute of the Hand.** But there were many attempts to improve and advance the welfare of the community. In the time of the Emperor Sujin, the "Law of

Tribute" was proclaimed. It required men to send in the skins of the wild animals they had shot with their bows and arrows: this was called Yuhazu-no-mitsugi. Women were required to send in kind of silk which they wove and this was called Tanasue-no-mitsugi. From a national point of view this was a custom of great moment, containing as it did the germ of taxation; but it was also of great consequence from the point of social education, because it taught the distinction between sovereign and subject and the duty of attending to one's vocation.

Proclamations were made throughout the empire inculcating the need of developing naval architecture and improving communications. Ponds of several kinds were dug to encourage agriculture.

Lessons relating to Industry.

It is said that the Emperor Suinin caused more than eight hundred of these ponds to be dug, while the Emperor Ōjin commanded the authorities of the province of Izu to build a ship larger than any hitherto known. His object was, no doubt, to encourage long voyages far into the ocean. Besides these, the Emperor Yūryaku was an ardent advocate of the cultivation of soil, while the Emperor Kinmei built twenty-six godowns for the storing up of provisions. In similar ways all our emperors took a self-sacrificing interest in the education of the general community.

B.—THE PERIOD OF THE IMPERIAL COURT.

593 A. D.—1185 A. D.

CHAPTER I.

General Remarks.

This period comprises many glorious pages of our history. A mighty change with numerous happy issues now took place, not only in education, but also in all social conditions. And there is evidence of a wonderful improvement and development. To account for this, we must examine the state of society, which had become complicated, and also that of the national resources, which had increased to a considerable degree. Here may be mentioned the custom, just introduced at this time, of sending Imperial messengers to China. With these messengers scholars were sent abroad for study. They helped to bring the two countries into close relation with each other and opened the way for communications of all sorts. The older and superior civilization of the continent was adopted by the islanders with avidity.

This gave rise to the great development and prosperity which marked the Emperor Kōtoku's reign. New laws as well as new institutions came into existence, and a revolution took place in the thoughts and sentiments of the people. Soon the reign of the Emperor Tenchi followed, and with it came the government school, a pioneer institution in our educational history. Kishitsu Shūshi, a scholar of Kudara, one of the Korean Kingdoms was invited over and made its president. In the time of the Emperor Mommu the "Code of Taihō" was issued and the educational system of our

The Great Change of National Ideas and the Development of National Power.

Government Schools first established. The Code of Taiho, and the System of Education. The Causes which hastened the Advancement of Education.

country was for the first time fully organised. The power of Buddhism arose, and with it the power of knowledge. Priests always followed the Imperial messenger to China and their number increased annually. As they had to read the square characters and master Chinese classics before they could thoroughly understand the object of their devotion, they naturally paid great attention to Chinese learning. But as priests mingled with the higher circles even if they were not of the higher circle themselves, the study of the Chinese classics began to prevail in these higher circles of society. This was a most fortunate development in our educational world.

Of course, many scholars who were not priests also went to China with the Imperial messengers. They were astonished at the civilization and knowledge they encountered, and when they returned it was with great learning and funds of fresh parables. They preached a new knowledge and a new refinement while the priests continued to preach their old old stories of Buddha. Thus science and art were exalted and worshipped with no less devotion than that with which they approached the "almighty Buddha" himself.

Great scholars were produced as the result of this, and female education took its rise almost spontaneously. Such brilliant stars of literature as Murasaki-shikibu, Izumi-shikibu, and Sei-shōnagon nojō in our world of letters. Their light still shines brightly: indeed they are an everlasting glory in our history.

In fine, the education which prevailed in the homes and in the community at large had Shintoism as its original basis, and Confucianism formed its pillars, while Buddhism was adopted merely as ornamentation. The great personages of the early part of this period who contributed much to our educational world were Prince Umayado, Shōan Minabuchi, Kuromaro Takamuku, Mahito Awada, to name a few. After the Imperial Court was removed to Nara, Yasumaro Ōno, Prince Toneri, Mifuna Ōmi, and Makibi Kibi were the most remarkable men. In the time of the Heian Court, i. e. when the Emperor

**The Influence of
the Students sent
abroad.
Famous Ladies of
Letters.**

**The Relation of
Shintoism, Confucianism,
and Buddhism.**

held his court at Kyoto, we find such names as Yoshika Miyako, Michizane Sugawara, Kiyoyuki Miyoshi, Takamura Ono, Natsuno Kiyowara, Haseo Ki, Masahira Ōye, and Masafusa Ōye. Besides these, Tsurayuki Ki, Kintō Fujiwara, Toshinari Fujiwara, Kiyosuke Fujiwara, and Tamenari Fujiwara, must be mentioned. Among the

**The Merit of the
Priests in regard to
Education.**

priests, Saichō, Kūkai, Enjin, Ensai, Enchin, Chishō, and Chōnen, besides many others, were the most conspicuous. They were heroes of Buddhism. They made journeys throughout the empire, preaching and founding temples, saving the aged and decrepit, giving medicine to the sick, and drying the tears of the distressed. They encouraged public undertakings, always ready to sacrifice self for the good of others and of the community at large. They were advisers and teachers to the Emperor, and at the same time servants of the meanest of beggars! The Emperor Saga exclaimed "Genius left the Court and the community: it has hidden itself in the shades of Buddha!" and his saying was the truth.

But Michizane Sugawara (he is widely worshipped nowadays as a God of Heaven) presented a memoir to the Emperor Uda, on the 14th of September, the 6th year of Kwampyo (894 A. D.) to the effect that Imperial messengers should no more be sent to China. As a result of this public communications were stopped with the mainland, and students were no longer sent abroad for study. This was a great blow to education, as the only gate through which new learning had come was closed. In the meantime, the Fujiwara family were at continual variance with other families. The state of finance declining, the working of all institutions became difficult. Discontent was rife, and some bore grudges against the court nobles. They began to collect their followers from all sides and to fortify themselves in earnest. The atmosphere was filled with the smell of blood. The court could no longer bestow any encouragement upon education, while the people had no power to promote it. The universities and local schools lost their patrons, and students were in dismay.

**Students no longer
sent abroad for
Study. The State
of the Community.**

CHAPTER II.

Home and Home Education.

The education practiced in the homes of the upper and middle classes, with the exception of those families which made special branches of learning their profession, inclined solely to moral culture. To intellectual education they devoted little attention.

**The Grade of
Intellectual
Education.**

In the time of the Emperor Kōken, every home in the empire was required to keep a copy of the Kōkyō, or the "Doctrine of Filial Piety." This was done not for the sake of improving the intellect, but to enforce the important maxim that "filial piety is the source of all virtues." It is true that in some homes of the highest class the Kōkyō together with the Confucian Analects were taught,—besides hand-writing—for intellectual as well as moral culture, but cases of this kind were the exception. The principal categories into which morality was divided, were (1) loyalty and filial piety, (2) adoration of gods, (3) military spirit and (4) devotion. Besides these, every body was to nourish the spirit of purity, candidness and sincerity.

As to physical education, at this time, certain customs in regard to the sleep and training and sports of children were clearly defined, and they seem to have arisen naturally: but there were hardly any signs of fixed general principle dominating these customs. In the Code of Taihō, we however find this phrase "shooting with bow and arrows is not prohibited." We may perhaps infer that this art was not only encouraged for the sake of moral education, but also as a means of strengthening the constitution and cultivating deportment.

Let us here state in detail all the categories into which our moral education was divided.

(1) *Loyalty and Filial Piety*:—The practice of a regulated scheme of morality in households where simplicity and innocence

had always reigned produced a wonderful effect. It created a strong spirit of disinterestedness, and self-sacrifice. We often come across instances where upon the death of a man his friend would willingly follow him to the grave, or bury his dearest treasures with the body, or suffer self-mutilation in sign of sorrow. It is true that these persons and specially students who had been abroad with the Imperial messengers brought back with them the worship of Chinese civilization and learning, while the priests were blindly devoted to their Hindoo idols, yet this very worship and bigotry only enhanced the prime virtues, the idea of loyalty and filial piety, upon which all our morality and nationality stand.

Hakama Ōtomobe was a native of Kamitsuma in the state of Tsukushi. He joined the Emperor Saimyō's expedition to rescue Kudara as an army coolie. Unfortunately he and four others fell into the hands of the Chinese regiments as prisoners of war. But being only coolies, they were at last set free. After leading ten years of hard life the four comrades complained to Hakama one day and said how much they wished to return home and report the condition of the enemy's country and all their affairs to their Emperor: but what could they do without money? These prisoners, it will be noted, had involuntarily become our scouts or spies! Hearing this, Hakama said: "Sell me as a slave and with the money pay your passage home to Japan. I had been wishing to do the very thing that you propose, but I am at your service."

Yielding to the importunity of his chivalrous spirit, they shortly left for Japan which they reached after a voyage of long duration. They reported to the Emperor all they had learnt during the last ten years. After this, Hakama stayed alone in the enemy's country continually reconnoitring. At last, in the fourth year of the reign of the Emperor Jitō, he was allowed to join the retinue of the Korean messenger from Shiragi and so returned home. Far in the alien land, leading the wretched life of an abandoned slave, penniless, friendless, and hopeless, this brave army coolie had spent his thirty long years! His example is

remarkable even in the eyes of us to whom self-sacrifice and disinterestedness are familiar and tame. The Emperor rewarded him graciously, and bestowed upon him high rank and an estate.

This is an example which shows how rich our people were in the spirit of sympathy and loyalty.

Yakamochi Otomo.

Although the character of our people is in ordinary cases reasonable and humane, they neglect their parents and children for the sake of the country in the time of necessity. This is due in great part to the practical education of this period. That famous poem of Yakamochi Ōtomo beginning "*Hisakatano amanoto hiraki*" sings this spirit of the Yamato tribe. He was a man who flourished in the time of the Emperor Kwammu who removed the court to Kyoto. Tamuramaro Sakanouye who led the expedition against the fierce Ezo tribes, and Watamaro Bunya who annihilated them, also belonged to this period. These generals show indisputable courage, fortitude, and this spirit of self-sacrifice for the sake of their master and country.

At the court of the Emperor Nimmyō there was a nobleman called Yoshino Fujiwara. One day his father asked the cook at dinner, whether there was

Yoshino Fujiwara.

any meat. The cook denied it because he evidently thought that the master would be wanting meat himself when he came back. Yoshino heard of it and he was grieved at heart and swore never to taste any meat for the rest of his life! When Junna, the retired Emperor, died, they at the court decided not to build a tomb for him as the usual custom was. Upon this Yoshino interfered at the risk of his life, sending in a memorial to the Imperial court in which he maintained that to have no tomb is the same thing as to have no ancestor hall; and without an ancestor hall what could his children and subjects do? This shows another phase of our spirit of loyalty and filial piety.

(2) *Adoration of Gods.*—From the very beginning of their

The most important Duty of the Head of a Family. The Tutelary Gods. Shinto Priests.

existence the Japanese people loved cleanliness and purity. They were afraid to touch any thing unclean and disliked to be in a dirty state.

The chief duty of the head of a house, as may be well imagined,

consisted in worship with a clean body and a cleaner heart. This adoration of gods was at once the foundation of our nationality and the basis of all our education. Every household had its gods, and the inmate reported to them all things, good or evil. This is the reason why the system of Taihō which though was modelled on this Chinese ordinance put the Shinto priests above cabinet officers.

Annual festivals of both the celestial and terrestrial gods and goddesses were strictly celebrated. Furthermore, the Emperor Temmu removed one of the "Tripartite Treasures" to the great shrine of Ise and sent with it one of his daughters, princess Ōku to serve there as the priestess. He also ordained that shrines should be rebuilt every twenty years, and installation ceremonies observed anew. This spirit of respect for the gods remained unchanged even in the midst of anarchy and bloodshed. It may serve to show the special characteristics of the Yamato tribe.

(3) *Military Spirit*.—As the result of the high esteem which all the emperors paid to the military spirit, our military education flourished in the "Imperial Court period". The Emperor Temmu ordered every individual, from the royal princes down to the nobles and gentlemen of the junior rank, to keep a certain number of soldiers and have them well educated and trained. He also ordered every officer, military as well as civil, to learn how to use arms and ride on horse-back. If any one failed in these duties, even though he were a prince of the blood, he would not be spared! But if among those who were true to the Imperial command and faithfully practiced these arts, anyone chanced to commit a felony, his punishment would be lessened by two degrees. The Emperor himself would often examine his subjects in their arts, which encouraged all who were in earnest, so that the military spirit became at last one of the characteristics of the people.

(4) *Religious Faith*.—At first, only five sects of Buddhism entered Japan, but soon three other sects came and they all flourished here. Their names were the Kegon, Sanron, Hossō, Gusha, and Jōjitsu: to them the Ritsu, Tendai, and Shingon were added. But at

**The Reconstruction
of the Two Shrines.**

**The Eight Sects of
Buddhism. The Slave
to the Tripartite
Treasures.**

this stage of our Buddhism, the faith was chiefly confined to the highest circle, while the rest of the nation did not bathe in its soothing influence. But the Emperor Shōmu who was a great devotee of this Hindooism, called himself the "slave to the Tripartite Treasures" or the priests virtually, while the Empress Kōmyō washed with her own hands the feet of a thousand beggars! Then the whole of Japan was moved.

In the reign of the Emperor Shōmu Kokubunji, the Buddhist temples for the priests and nuns, were erected in every state of Japan. In every Kokubunji a Kokushi (teacher of the state) was stationed. They found their counterpart in the Kuni-hakase (professors of the state), who were teaching in the local schools already referred to. Together they looked after the local education of all the states in the empire. But the object of Kokugaku, or the local schools, consisted in the education of the upper class or at least, they alone came to study, while the object of Kokubunji (or the distributed temples of the state) made the conversion or education of every body its object. Gradually throughout the empire the influence of Buddhism became paramount.

Henceforth the successive emperors all had a most ardent faith in Buddhism and governed the country by its aid. The result of this was the appearance of many learned priests of exalted character, who imparted their scriptures, built temples, and made pilgrimages, preaching the faith and helping the distressed and wretched. The people soon came to have but one wish, and that was to have Buddhist temples built. It soon became the case that those who did not believe in religion were looked down upon as outcasts.

To observe the ceremony of offering food to the spirits of the dead, to attend to funerals and religious services on the anniversary of the dead, to conduct prayer meetings and deliver sermons, were the duties of the priests when invited to the houses of the people. In fact, every event, good or bad, fortunate or unfortunate, involved the participation of the priests. And each vied with the other in the number of the round heads

The Priests invited in both Good and Bad Fortune.

which they counted! The Empress Kōken, a virgin empress who ruled alone over the Japanese Empire, left her purple for the black lawn. The Emperor Uda changed his crown for the hood. The Crown prince heir to the Emperor Shirakawa, became a priest and entered a temple. These examples found not a few followers. Powerful nobles and great ladies, not to speak of common people, poured into the temples in multitudes.

Every home being now a kind of monastery, children were taught the causes of birth, age, illness and death. They were also taught the sublime and incomprehensible principle of retribution of the present and the past lives, as well as of the transmigration of souls. Furthermore the present life is hopeless and unreliable, while the future is to be esteemed. The five commandments and ten virtues must be obeyed, the priests and nuns must be respected and their temples held as sacred. Thus it was impossible for a child not to hold the faith and be devout and religious. But this naturally led to bigotry and superstition. Children became a prey to cowardice; they grew emaciated, ceasing their activities and losing courage, while the principles of purity and uprightness were being drilled into their young minds.

The sports at home were refined and various. There were such indoor games as *Uta-awase*, or competition in extemporising Japanese poems; *Shi-awase*, or competition in extemporising Chinese poems. There were also *Kai-awase* which was played by ladies with 360 clam shells, *Sugoroku*, or a kind of back-gammon, *Gō*, or a kind of chequers, *Kō-awase*, or judging the names of aromatic perfumes by their scent, *Shōbuno-ne-awase*, or writing poems on the leaves of a sweet flag and diving for its longest root, *Nazo-awase*, or competition in the best riddles, *Ōgi-awase*, or competition of the best poems by writing them on folded fans. There were out-door games such as *Dakyū*, or ball match on horse-back, *Kemari*, or foot-ball and others.

CHAPTER III.

School Education.

A.—GOVERNMENT SCHOOLS.

Our oldest school was the Hōryūgakumonji. In the fifteenth year of the Emperor Suiko, there was an institution founded by the famous prince Shōtoku, but it was simply for the benefit of the priest-hood. The real beginning of the government schools, as already stated in the second chapter, was in the reign of the Emperor Tenchi. At that time Kishitsu-Shūshi, a people of Kudara, was appointed Gakushoku-no-kami, or the executive head of the government bureau of education. Learned doctors were employed for the instruction of students, but there was not as yet any settled form of educational system. In the time of the Emperor Temmu Gakushoku was called by the new name of Daigakuryō. Education in general was greatly encouraged. In the reign of the Emperor Mommu the Code of Taihō was issued and our educational system was clearly settled, to become the basis of all our later systems. This event took place in 701 A.D. Leaving aside all question as to the working of the Code, our education from this, acquired distinction and definiteness. The object of the system of government education of this period consisted in the training of government officials. Candidates for admission were confined to the sons of the higher circles, while those of other circles were simply by-standers. In the following lines a very brief summary of this system is given.

(1) *The University.*—The university was established in the Imperial metropolis. Its chief object was to train high officials. The maximum number of the students was four hundred and

The Aim of the University. The Class of the Candidates for Admission. The Curriculum.

thirty. Only the children of nobles whose parents were in the fifth rank or higher, and the children of the East and West Fuhitobe, or educational officers, alone were admitted. The children of those persons who enjoyed the eighth rank might be admitted, when they made earnest applications. There were several divisions such as classics, writing, mathematics, etc. But afterwards the curriculum was divided into the four courses, called *Meikyōdō*, or the "doctrine of Chinese bible, or classics," *Kidendō* or the "doctrine of history", *Meihōdō*, or the "doctrine of law" and *Sandō*, or the "doctrine of mathematics." The course of *Meikyōdō*, made the study of the Chinese bible or classics its principal aim. Students were to take up one of the books of the bible, but the Confucian Analects and *Kōkyō* (The Doctrine of Filial Piety) were essential through all the branches of the course.—The course of *Kidendō* taught history and literature. The course of *Meihōdō* treated of laws and systems of organizations, especially our laws. The *Sandō* taught mathematics, astronomy and the calendar as its principal subjects.

There were different ranks among the teachers such as
Teachers. *Hakase* (professors), *Jōtō*, *Chokkō*, etc. They must all be Japanese, and no foreigners could aspire to their rank. The *Hakase* of *Meikyō*, or doctors of the Chinese bible or classics, and the *Hakase* of *Sho*, or the doctors of writing, as well as the assistant doctors and lecturers of the same, were confined to the two families, Nakahara and Kiyowara; *Meihō-hakase*, or doctors of law, were confined to the families of Sakanouye and Nakahara. To be *San-hakase*, or doctors of mathematics was the sole prerogative of the Miyoshi and Otsuki families. The *Bunshō-hakase*, or doctors of history and literature were confined to the Sugawara and Ōye families, and the influence of all these families was great.

When a pupil is admitted, he brings with him a *tan* of
Control and Discipline. cloth as the entrance fees, so as to bind the relations between teacher and pupil. This relation was of an exalted character and was strictly observed. One who kills his teacher was looked upon as a criminal guilty of a felony, and he who struck his teacher received a punishment two degrees higher than in cases of assault elsewhere.

Special pains were taken to accustom students to the ceremonies either public or private. Examinations were of two kinds, one for reading and the other for explanation, according to the Code of Taihō.

Those who were recommended by the university went by the name of Kyojin, or the "elected person," while those who were taken from the local school were called Kōjin, or the "tribute person."

Students in those days had, all of them, government scholarships. The sources of the revenue for the support of these students were various. (1) Income from the "field for the encouragement of learning;" (2) the interest of the sheaves of rice lent to farmers; (3) the interest of the loan invested in the "Right and Left Capitals" whenever new coins were made; (4) the profit arising by lending bags of rice to farmers. The name of Kwangaku-den originated in 794 A.D., when one hundred and two *chō* of paddy fields was added to what had existed before, making a total of one hundred and thirty *chō*. The system had begun already in the time of the Emperor Shōmu (724 A.D.—749 A.D.), but after 824 A.D. this system gradually died out. The "field for the encouragement of learning" was devoted to paying the expense of mending the roads. In 914 A.D., Kiyotsura Miyoshi sent a sealed memorial to the Emperor and recovered for the time being the old institution of the school fund, but this success it was simply meteoric.

What has been described above is the school system of the university. Besides this, there was the Tengakuryō, or Bureau of Medicine, which took charge of the courses of medicine and acupuncture, the course of shampoo, the course of charms, the course of medicine-farming. The maximum number of students was 812. In the Bureau of Active and Passive Principles of Nature, the three courses of Onmyōdō,

Courses of Study under the Control of Tengakuryo, or the Bureau of Medicine.
The Onmyoryo or the Bureau of the Active and Passive Principles of Nature.
The Gagakuryo or the Bureau of Music.

(or, the course of the Active and Passive Elements), Temmondō, (or, the course of astronomy) and Rekidō, (or the course of the calendar) were regulated. The first of the three, Onmyōdō, taught divination, while the Rekidō taught the movement of the sun, moon, and stars, and also the art of forming the calendars. The number of pupils was 30. In the Gagakuryō, or the Bureau of Music, the authorities took charge of the "elegant music," and miscellaneous kinds of music. The distinction between military music and civil music consisted chiefly in the instruments which the dancer used while dancing. As to the kinds of music, there were Chinese music, Koma music, Kudara music, and Shiragi music, besides Japanese music. There were here two hundred and fifty-four persons who practiced Japanese music, and three hundred and ninety-one who practiced foreign music. It is very clear what importance was attached to music at that time.

(2) *The Kokugaku and the Fugaku.* In the local schools

**The Distinction between
the Kokugaku and the
Fugaku. The Number
of Pupils. Teachers.**

there were two kinds, viz: *Kokugaku* and *Fugaku*. The former was a school established in every state of the empire, while the latter was a big school established at the Dazaifu, Chikuzen. It

was sometimes called the Gakugyō-in, or the "Hall of Learning." This school had an additional service of the Kokugaku of the six states of Chikuzen, Chikugo, Buzen, Bungo, Hizen and Higo. Its site may be ascertained nowadays at the Kwanzeon temple in Chikuzen. The local schools were the places where the children of local officers studied, but if there were vacancies, the children of the ordinary people were also admitted. The number of the pupils varied according to the size of the state. The courses provided in the Kokugaku were similar to those of the university, but the teachers there were not so efficient as those in the university. Such is a brief summary of the school system of the old time.

We need not discuss here in any detail whether this system

**The Special Points in the
System worth Notice.**

was excellent when put into practice, or even whether it was as fully pursued as had been decreed. We

may rest content in saying, that as a theory originating in such a remote antiquity, it was beautiful and good. We may especially note the relation of teacher and pupil, the ceremony observed between high and low, and the great importance attached to the "education of beauty" or fine arts: these must be looked upon as its unparalleled excellencies. But the following points must be regarded as the defects of the system. For instance, in the Meihōdō, Japanese law was taught, and yet in the Kidendō, only Chinese history was studied: some of the lessons were too difficult for the students and pupils; corporal punishment was practised. In the Fugaku, the "Five Classics" were taught though history was not included among the subjects, showing the primitive stage of our education. But that in this primitive stage such a grand system of education should be originated and put into practice is worthy of notice in our educational history.

B.—PRIVATE SCHOOLS.

In the "Period of the Imperial Court," education flourished.

**Why the Private
Schools were
established.**

There were many distinguished private schools by the side of the government institutions. These took as their model the Chinese private schools, but the cause of their establishment was the necessity of education among the relatives and friends of the originators. The Kōbun-in was the oldest institution. This was followed by the Bunshō-in, Kangaku-in, Gakkwan-in, Shugeishuchi-in, and others and all of them prospered.

(1) The Kōbun-in was a school founded by Hiroyo Wake, who complied with his father Kiyomaro's wishes. Its aim was to educate the clans or families of Wake and their kindreds. As to the exact date of its foundation nothing definite can be ascertained, beyond the fact of its having come into existence in the age of Enryaku (782 A.D.-805 A.D.), the age when the Wake family greatly flourished. Hiroyo's house, turned into the school buildings, stood to the south of the university. It had for its fund,

**The Kobun-in, Kwangaku-in,
Bunsho-in, Shugeishuchi-in,
Gakkwan-in, and Shogaku-in.**

forty *chō* of paddy fields, and in it were preserved several thousand volumes of books.

(2) The Kwangaku-in.—The institution which gave origin to the well known saying, “*Kwangaku-in-no suzume-wa mōgyū-wo saezuru*” (The sparrows of Kwangaku-in sing the classics) was founded by the “Left Minister” Fuyutsugu Fujiwara in 821 A.D., by setting aside a part of his own dominion for the school fund.

This was set up for the benefit of those children of the same families of Fujiwara who had become too poor to teach their children. For its commissioner, those of the Fujiwara family who had the office of a *Benkwan* (minister of state or vice-minister) were chosen. The school stood to the north of Sanjō in the west of Mibu. Its influence was at one time great and received special government treatment.

(3) The Bunshō-in.—The Bunshō-in was founded by Seikō Fujiwara, *Bunshō-Hakase*, but more importance was given to literature. Its name was highly renowned at this time.

(4) The Shugeishuchi-in.—This was established in 828 A.D. by Kūkai (the famous priest now worshipped all over Japan as Kōbō, the Great Teacher) on the ground of Mitsumori Fujiwara which was in the west of Horikawa-dōri, Kujō, the “Left Capital.” It provided as the name indicated, two courses of Confucianism and Buddhism, but it goes without saying, more importance was attached to the latter. It was, however, different from other schools in the excellent idea of its being open, and admitting any plebeians, taking no notice of either high or low.

(5) Gakkwan-in.—This institution was founded by the Empress Tachibana, consort of Emperor Saga in 850. It had the two courses of the Chinese bible and history. A special commissioner looked after its affairs.

(6) The Shōgaku-in.—This school was founded by Yukihiro Ariwara in 881. It was situated to the north of Sanjō-dōri and at the west of Mibu. A commissioner was appointed to superintend it.

At first, persons belonging to the Gen clan of Saga held the office of the commissioner. In 1140 A.D., when the Emperor Sutoku was on the throne, Masasada Chūin, “Right Minister” was

appointed its commissioner by the retired Emperor Toba. He belonged to another branch of the Gen clan, called Murakami. After this the superintendence of it remained the special privilege of the Chūin family.

CHAPTER IV.

Social Education.

What is most worthy to be noted in this period of our history is the state of social education. This is especially the case in the time during which the Imperial Court was established at Nara, and in the epoch which followed. In the beginning of the Nara Court period, our civilization had reached the threshold of great advancement and development, and the customs and manners of the people improved and took on refinement. Moreover, the removal of the court or, in other words, the founding of a new court in a new location, caused a salutary revolution in the minds of the people and imparted many a fresh impulse to activity. But what exerted the greatest influence upon the community at large was the priest-hood and Chinese civilization. Let us here state a few particulars concerning new developments which affected the social education of this period.

(1) **Compilation of Histories.**—In the fourth year of Wadō, in the reign of the Emperor Gemmyō, (711) Yasumaro Ō compiled, by Imperial command, the three volumes of the *Kojiki*. The most wonderful thing about this work lies in the fact that all the events mentioned in it came out of the memory of an old man called Are Hieda: it is said that he dictated every thing orally to the historian. Then an Imperial order was given to prince Toneri to compile the *Nihongi*. Ever since this time works of historical compilation have been continued, with marked effect upon society.

(2) The Empress Kōmyō and the Seyakuin and the Hiden-

Founding of the Seyaku-in and the Hiden-in.

in.—This lady was the first woman in our history who rose from being a daughter of an ordinary subject to the rank of Empress. This fact indicates that she must have been a woman of brilliant parts. She was religious and kind and obliging in her disposition, as well as deeply versed in literature. She was also anxious for the advancement of civilization, and took special pains in works of charity, founding many institutions, among the rest the Seyaku-in, and the Hiden-in. The Seyaku-in was founded by the Empress in April, 730. It was what we should now call a charity hospital, and it was established for the benefit of foundlings and patients who were poor and helpless. At first, all the expenses seem to have been defrayed by Her Majesty's household and the families of ministers. The Hiden-in was an institution similar to a poor house of to-day. To it were admitted all, persons who were ill or starving. The date of its origin, we don't know exactly, but it must have been founded about the same time as the Seyaku-in which was in May, 730. These two institutions were looked upon as of great importance as the years went on. At last, they became the source of a pure system of charity. Besides this, the Empress had a pretty bathing-house built, to which every body was welcome. Thus the Empress showed taste and ideas on the subject of social education, and her gracious benevolent wish was to bring about improvements in society. These virtues were no doubt inherent in her heart before she had ascended the throne.

(3) Libraries:—Libraries flourished alongside the schools in those days, and the oldest of them was called Untei. Yakatsugu Isonokami turned his own mansion into a temple and in its grounds he had erected a building in which he stored many volumes. This took place in the years of Hōki (770 A.D.—780 A.D.). Visitors were freely admitted. The Kōbaiden was a library which Michizane Sugawara founded in his own residence at Gojō, the "Left Capital." His old essay written in Kwampyō (893 A.D.) has the following passage: "Scholars nearly one hundred in number were produced by this library; hence they

The Untei-Kobaiden and Michizane Sugawara.

bestowed upon it the name of the 'Dragon's Gate.' This shows what great benefit it must have given to the society at large.

Michizane Sugawara was the son of Koreyoshi Sugawara. He made Tatsuoto Taguchi his teacher. When he was eighteen years old he was a "Bunshōsei" and received the doctor's degree of "Bunshō-Hakase" in the first year of Genkei (877 A.D.) and was appointed the "Right Minister" in the second year of Shōtai (899 A.D.). He had a mild and candid disposition and was a practical educator full of simplicity as well as sincerity. He was a scholar of deep learning and an excellent writer. His ideas and sentiments were unparalleled in their depth and clearness. In the height of the worship of Chinese culture, there were many who forgot and even tried to forget their own customs and manners. Michizane saw the danger of this radicalism, and maintaining the idea of the "Japanese spirit in the Chinese genius" did his best to retain all that was good in our country, thus preserving as much as possible of our independent thought and nationality.

There is at least one thing in our country of which we may well be proud. Amidst all these changes there was one thing that did not change. Amidst the chaos and confusion there was one idea that was not lost sight of. In short, no real revolution ever took place in this "Land of the Rising Sun." One and the same dynasty remained sovereign in the people's heart. Michizane Sugawara was the only one man who aroused the terrors of revolution such as often occurred in China. That he is deified throughout the country in Shinto-shrines under the name of Temman Tenjin is due to his wonderful morality.

Besides these, there were other libraries of great benefit on the public. Among them may be mentioned the library attached to the Kōbun-in, and those of Masafusa Ōye and Yorinaga Fujiwara. The Ōye family founded a library in the time of Masafusa and it was situated at Takakura, Nijō. The library of Yorinaga stood next to the Kōbaiden in point of completeness. It had two rows of shelves on the opposite sides of the rooms

The Library belonging to the
Kobun-in. Masafusa Oye's
Library. Yorinaga Fujiwara's
Library. Princess Masako and
the Seiji-in. Minemori Ono
and the Zokumyo-in.

called the *in*-shelves and *yō*-shelves. The books consisted of works on several topics classified into four kinds of Chinese Scriptures or classics, history, miscellaneous and Japanese volumes. But in those times books were scarce, the most of them being copies written by hand. It is beyond question that this library contained collections which could not be found elsewhere.

(4) The Seiji-in.—The Seiji-in was a hospital founded by the princess Masako for priests and nuns. She was a woman of benevolent disposition, and being full of sympathy she made frequent and large contributions to public objects, and the nation admired and respected her virtues. Among her undertakings, the founding of the hospital for priests and nuns, the turning of her old palace at Saga into a monastery, and the building of another palace may be enumerated.

(5) The Zokumyō-in.—The aim of these charitable institutions was to succour travellers who were ill by providing them with lodging and free treatment. The one in Dazaifu, built by Minemori Ono was the most famous.

What should be particularly noticed in connection with the advancement of education at this time of our history is the progress of the art of printing. This art first came into existence in the reign of the Empress Kōken. She caused ten thousand small minarets to be built and distributed to all temples throughout Japan. They called them the “one million minarets.” Some of these still exist in the temple of Hōryūji, Yamato. When the steeple was removed from the body of a minaret a copy of the Mukujōkōkyō (the bible of Pure Light) was found incased there, because all minarets had a copy thus stored in them. This bible is the very first specimen of the Japanese art of printing. But social education did not yet so prosper as to encourage the art of printing. This event took place in 770 A.D.

Besides the education described above there were many special branches of education. The ceremony and etiquette practised in the household of nobles were a particular kind of art or science. So were hand-writing, painting and drawing, mathematics, medicine, the “principle of Onmyō,” fine arts, and the miscellaneous

mechanical arts. These made a progress unparalleled in our history, exerting the greatest influence upon our civilization and refinement.

CHAPTER V.

Special Education.

A.—“THE SPECIAL LEARNING OF A FAMILY.

There was a custom of making special branches of science the monopoly of certain families. The profession pursued in a certain family was not allowed to be taken up by others. Thus the monopoly, so to speak, of knowledge, was made hereditary in respective families, this monopolizing went by the name of *Kagaku*, or the special learning of a family. This was, no doubt, due to the influence of the clan system of government upon the world of learning. This particular privilege stifling as it did the desire for investigation, worked no small injury to the education of the nation. This is to be regretted but was not without its due compensations. This monopolizing of learning gave a certain kind of sacredness and importance to special branches of learning; and it helped in no small degree towards their preservation bestowing upon future generations abundance of blessing. We shall state in the following lines which particular families presided over particular branches of learning.

The Meaning of “The Special Learning of a Family.”

(1) The *Yūshikigaku* is the science that treats of ceremonies in the Imperial Court. This particular branch of science or art was almost monopolized by *Shinshin* (men of exalted rank), *Kuge* (court-nobles), *Geki* (secretaries of the *Dajōkwan* or councils of the State). In short, it was confined to the persons of high birth who frequented the court.

(2) The Chinese Bible or Classics:—According to the Code

Chinese Classics and the Two Families of Kiyowara and Nakahara.

of Taihō, the classics formed the principal subject of study in the course of Meikyōdō, and afterwards this course was monopolized by the two houses of Kiyowara and Nakahara. After these events, the Kiyowara and Nakahara families became the houses of the great secretary. They had powerful influence at Court and commanded the respect of the people. Pupils who wished to study the classics had inevitably to resort to either one of these families, and this in turn imparted increasing renown to these distinguished houses.

(3) **History and Literature:**—According to the Code of Taihō, history and literature came under the course of Kidendō, the doctrine of history. This branch of learning was the monopoly of the two houses of Sugawara and Ōye. That particular respect was paid to this branch above all others was due to the fact that the doctors of literature ranked above all other doctors, while many of these doctors rose to the rank of minister of state, or adviser of state. It is not at all to be wondered at that there arose many whose influence in the educational world was handed on to their posterity. In this branch of learning, Seikō of the Sugawara family and Otondō of the Ōye family were the most distinguished personages. In the time of Tokugawa, Takatsuji, the East-Bōjō, Gojō, Karahashi, Kuwabara and Kiyooka were the families of literature and history. All these families were the branches of the Sugawara family.

(4) **Law:**—In the system insured by the Code of Taihō, Law comes under the Meihōdō, or the doctrine of law. It was the sole property of the two families of Nakahara and Sakanouye. They not only served the educational world as professors of law, but also many of these acted as judges, and left good names behind them.

(5) **Mathematics:**—In the Code of Taihō, mathematics was one of the subjects taught in the course of Sandō, or the doctrine of mathematics. It was, as it were, a joint monopoly of the

family of Miyoshi; and that of Otsuki. In the former family, Kiyoyuki was the greatest, and he was immortalized in our history.

Besides this a science of the calendar became the profession of the Kamo family, ever since Yasunori Kamo mastered this branch of science. As to medicine the two families of Wake and Tamba had the sole possession, while astronomy was the speciality of only one family of Abe.

B.—MISCELLANEOUS LEARNING.

(1) Japanese Literature:—At this period, our literature made a rapid development. The cause of this may be attributed to the invention of *Katakana* and *Hiragana* which enabled every body to express thoughts and sentiments freely. The most remarkable of the authors in Japanese literature of this period was, no doubt, Tsurayuki Ki who wrote the *Tosanikki*. Among the ladies, Murasaki-shikibu who wrote the *Genji-monogatari*, and Seishō-nagon who wrote the *Makura-sōshi*, were the most renowned. With the development of Japanese literature, *Kadō*, or the art of versification followed. Among the masters of Japanese poetry may be mentioned Nagatō Fujiwara, Nōin the priest, Shunkwan the priest, Toshinari Fujiwara and also Tsurayuki Ki.

(2) Chinese Literature:—The development of Chinese literature was hindered by the principles of the clan system adopted in education, the courses of the *Kidendō* and *Meikyōdō* being confined to particular families, as above stated. But many priests had been sent abroad for study and they brought back with them Buddhism as well as Chinese learning and letters. Society soon acquired a great taste for Chinese literature. There were very many learned and distinguished men in Chinese literature. Above the rest stood such names as Yoshika Miyako, Michizane Sugawara,

Koreyoshi Sugawara, Kiyoyuki Miyoshi, Atsumitsu Fujiwara, and Kūkai, respected as the "Great Teacher of Missionary Works."

(3) Fine Arts:—The custom of paying great respect to fine penmanship had such universal influence that a bad hand-writing was thought to be a shame. However deeply learned one might be, if he were poor in hand-writing, he ranked below others. The specimens of hand-writing which have been preserved are all of them surprisingly good. But the hand-writing writers of distinction really astonishes us. The Emperor Saga, Kūkai, the "Great Teacher," and Hayanari Tachibana were called the "three pen men." Dōfū Ono, Sari Fujiwara, and Kōsei Fujiwara were called the "three hands of the master stroke." In the early part of this period Chinese characters were used for the purpose of teaching beginners in penmanship, but when the *Kana* letters were invented, Kanadehon, or Penmanship of *Kana* took the place of Chinese characters. As to painting there were many great masters of Buddhist painting. They painted Buddha and the disciples to life, and their Nirvana is a fearful reality. But the genius and talent which we had in ordinary painting, (that is portrait and landscape, painting) included such names as Kawanari Kudara, and Kanaoka Kose. The painting of Kanaoka Kose, the Chinese poems of Michizane Sugawara, another hand-writing of Toshiyuki Fujiwara were called the three prodigies.

C.—STUDENTS SENT ABROAD FOR STUDY.

There were two kinds of pupils who went abroad for study, priests and laymen. That the priests from olden times had undertaken to go abroad is certain, but the exact date when they first went is unknown. The first mention of them in history was in the Record of the Emperor Suiko (593 A.D.). From the time of the Emperor Suiko down to the end of the period of the

Two Kinds of Students,

Priests and Laymen.

**The Number of Students
sent abroad for Study.**

Imperial Court, there were, at least, sixty distinguished priests and twenty seven laymen. The sect which produced the greatest number of students who studied abroad was the Hossō; the Sanron, the Ritsu and the Tendai followed in order. Among the laymen, physicians were the greatest in number, next came students of literature, fine arts, and music. More than three-fourth of them were the priests. The students with their new ideas and knowledge as well as indomitable spirit acted as a leaven to society, showing what great influence Buddhism must have had in these days. In fact the old Buddhism of China brought back by the priests, the new civilization and ideas of China brought back by the secular students, came into collision with our old nations and sentiments, and their struggle for their mastery produced a state of thought and feeling which resulted in the educational ideas of the next generation.

PART III.

MIDDLE AGES.

A.—THE KAMAKURA PERIOD.

1186 A. D.—1332 A. D.

CHAPTER I.

General Remarks.

(1) **General Education**:—As far as the influence of general education on society was concerned, we must say that there was no education which controlled and united the ideas and sentiments of the whole nation. In other words, the education of this period, judged from the national point of view, was in a state of chaos. But judged from that of the clan system, there existed a particular kind of education, which trained and tempered character. The national education which flourished in the previous period was entirely overshadowed and replaced by this clan system of education. The two great currents of this system found their sources in Kyoto and Kamakura. The former was represented by the court nobles who formed the main stream, while the latter was composed of Samurai families. If we could trace these streams with certainty, we might thoroughly understand the clan system of education of this period.

(2) **Education of the Court Nobles**:—In point of home education and of moral education, we find conditions not much different from what they had been in previous times, but intellectual education was almost entirely arrested. The main cause of this lies in the fact that the educational system of universities

and local schools was then nothing but a mere name. Besides, by the great fire in the metropolis, which broke out in 1177 A.D., the University Bureau was burned, and could not be rebuilt. This was a great blow to education particularly affecting the children of nobles and officials. Furthermore, all the sources of the learning which flourished in the previous age and governed the refinement and civilization of communities, such as the Shugei-shuchiin, had been obliterated. Therefore, the children not

only of plebeians, but also of lower officials, could find no opportunity of obtaining intellectual education. In face of this, it was no wonder that, when Gotoba, the retired emperor, and the emperors Juntoku and Tsuchimikado, excellent masters in the art of versification, gave encouragement to Japanese poetry, all the court nobles flocked to the Court like long-checked waters suddenly set free.

(3) Education of the Samurai Class:—The education of the

The Education of the Samurai Class at Kamakura. The Kanto Character and Yoritomo Minamoto. The Intellectual Education of the Samurai.

Samurai class at Kamakura, differed, in point of culture of character from that of the nobles at Kyoto. It boasted a special method of education. From olden times, the inhabitants of Kantō had possessed

a characteristic spirit. They were generally simple, candid, intrepid, and, from the highest officer to the soldier of humblest rank, they were all filled with military spirit. They preferred honour to life, death to retreat. When Yoritomo Minamoto established his shogunate at Kamakura, he at once recognized this admirable spirit of the inhabitants, and did his best to encourage, rather than discourage it. He, moreover, took pains to annul severe laws and customs and by exercising a mild government and avoiding undue pressure of routine, tried to win the people's heart. He also encouraged Buddhist and Shinto piety. He persuaded the people to observe nothing in common

with the customs and manners of Kyoto. In these ways the old spirit of Kanto grew stronger and stronger, till a special disposition was developed, thereby ensuring the complete success of moral education.

On the other hand, intellectual education was in a primitive state. Even in the households of those of highest rank, there was hardly any other book than an old volume of the *Kōkyō*, or the Doctrine of Filial Piety. Such learned scholars as Hiromoto Ōye, who served under Yoritoma, were too busy with the duties of statesmanship to attend to education; but, in the time of Sanetoki Hōjō, the Kanazawa Library was established, like the opening of a pretty flower in the wilderness. And yet Kamakura was superior to Kyoto in its condition of intellectual education.

(4) **Woman's Education**:—Woman's education, in Kyoto, was, in some respects, more refined and elegant than that of Kamakura. Daughters of court nobles did not receive any school education and their home education was very imperfect, but, according to the custom which came down from the former period, they were taught the art of versification when they reached a certain age. They were also taught to read and write the Japanese language and the classics, and penmanship was encouraged. This custom often produced ladies very skillful in the composition of poems and essays. Nakano, a nun, who was sister to Teika Fujiwara, and Abutsu, a nun, who before taking the veil has been the wife of Tameiye Fujiwara, were the most remarkable persons of this class. In the former period, it had been customary to teach women Chinese Classics, composition and poetry, but in this period such learning was altogether discouraged. Their moral education was not specially encouraged, but its aim and principles may be seen from the books which they used for the purpose. For instance, the *Ubanofumi* (an Epistle to a Nurse) the *Ubanosōshi* (A Story-book for a Nurse), and others which they used, plainly show that the moral

The Intellectual Education of the Samurai.

Woman's Education and the Art of Versification. Nakano the Nun and Abutsu the Nun. Woman and Moral Education.

education they received, consisted in humility and modesty. Self-denial and self-restraint in every thing was the ideal of woman. She must suppress her emotions and talk in calm, mild tones, and be gentle, quiet and graceful in deportment. She must serve her lord with chastity, command her servants with sympathy and love, and be neither frolicsome nor slovenly.

The daughters of Samurai received no more school education than those of court nobles, but they all received a certain home education, essential and appropriate to their class. In the upper circle, girls, on reaching a certain age, were taught, like those of court nobles, reading, writing, and also the art of versification, but, in point of intellectual education, they were far behind the daughters of court nobles. In moral education they were, however, not to be classed with any at Kyoto. When we find such character as that of Masako, firm, intrepid and full of sound judgment, or such a wise and learned nun as Matsushitazenni, we may fairly well judge the contents and influence of their special system of moral tenets.

A woman at Kamakura, had the "principle of the three obediences" at heart. She was a personification of chastity. Besides, she was a model of modesty, mild, gentle and obedient, but, at the same time, she had an intrepid spirit, which nothing could conquer, neither death nor life, much less pain, hardship, trials, and tribulations. She was expected to look rather dull and stupid in outward appearance, but, in truth, to be clever, smart, and sagacious. In her deportment she must be humble. She must not talk loud; she must always have an air of ease and grace. Here is a passage from a letter which Kakuzan, a nun, wrote to Sadatoki Hōjō. Kakuzan was a wife of Tokimune Hōjō, the Regent. She became a nun after the death of her lord. She wrote as follows: "Though we belong to the priesthood, yet, being women, we have no intellectual education by which we may benefit society. We only practice the doctrine of the three obediences, and marry a husband. But I

Daughters of Court
Nobles and Daugh-
ters of Samurai.

Principles of Woman's
Practical Moral Culture
in Samurai Families.

Passage from a Letter of
Kakuzan, a Nun, to Sada-
toki Hojo.

have often heard that if the husband be cruel and tyrannous, and mutual affection is lost, the little heart of woman has made her to destroy herself." From this quotation we can see what a hard lot women at Kamakura had.

What a girl heard every day was the story of distinguished heroism, and exploits of brave deeds. What she saw daily were warriors of firm, indomitable courage, prompt decision and judgment, or priests who preached "retribution for the former life." In time of war, she had the great responsibility of acting in place of her husband in the household, or even on the field of battle. Hence, it was impossible for her to sing, play, compose poems, and lead an easy, elegant life, like that of the daughters of court nobles. In fact, she must have resolution and be well prepared to meet all emergencies. This was one of the reasons why mere intellectual education for girls was despised, and in its place, a practical sort of moral education was given. Physical education for women had to adapt them to become mothers, wives, and sisters of veterans and warriors. Women's sports were not very different from those of women at Kyoto.

(5) Education of Priests:—The influence of the priesthood was supreme both at Kyoto and at Kamakura. Distinguished priests were found in both places, who, besides propagating their respective faiths, earnestly applied themselves to educational affairs.

The methods which they used were various, but they did not formed either schools or libraries. They collected children and gave them wise advice, or they lectured and freely invited all classes. They preached by the road-side, and wrote many books. Especially those priests who belonged to the "five hills" of Kamakura gave immense assistance to the shogunate by their direct as well as indirect influence. Among these famous priests may be mentioned Myōye-shōnin, Eisai-zenshi, Dōgen-zenshi, Shinran-shōnin, Nichiren-shōnin, Eison-shōnin, besides such foreign priests as Funei, Sogen, Keigetsu and Ichinei.

CHAPTER II.

Home Education.

(1) Moral Education of the Samurai Class:—What is most worthy of note in the home-education of the Samurai family, consisted in practical moral culture. The aims of education pursued by Yoritomo Minamoto and his successors of the shogunate were practical morality and physical culture; intellectual education was rather despised. This was true in the homes, as well as in the community at large. It was no doubt the necessary outcome of the ages in which they lived, but there was still another reason and a most important one. When Yoritomo opened his shogunate at Kamakura, the court nobles were dressed in their long robes of black. They dyed their teeth black, idled their time away in composing poems, singing songs, or playing on instruments, and busied themselves in the observance of empty ceremonies or with the intricacies of artificial forms. These practices, along with the careless and foolish optimistic views which they held, were attributed by the Samurai of the eastern states to the effeminate effects of excessive intellectual culture. Or, at least, such was the idea of Yoritomo. He, therefore, when he founded his shogunate, devoted his energies to doing away with the customs and manners of the metropolis. Now this view of intellectual education acquired popularity with the prosperity of the shogunate, and his subjects became assured that intellectual culture was nothing but empty show, *frivolity*, vanity and effeminacy. Thus it came about that this kind of education was looked down upon, much in the same degree as practical morality—or spiritual education—and physical education were admired. Let us now see, what this morality was and how it was taught.

(a) Cultivation of the Spirit of Reverence towards the Emperor:—What we notice in the education of the Kamakura Shogunate was the spirit of reverence towards the Imperial

**Education of Samurai
Families. Respect
for the Imperial Line.**

Household. For instance, when the temple of Tōdaiji was built and completed, the chief priest Chōgen, wrote a letter to Yoritomo, asking for his contribution. In it, he addressed Yoritomo as "My lord master." Upon this, Yoritomo immediately despatched a letter of remonstrance to the priest, declaring that no one in Japan should be thus addressed, except the Emperor himself. He further bade the priest never again apply to him that title.

(b) The Cultivation of Piety:—What is to be noticed in the second place is the cultivation of piety by the Samurai. The spirit of reverence towards the Buddha and *Kami* (gods) of Japan was assiduously encouraged. The Code of Jōyei which stated the principle of the shogunate system of government, devotes its first article to matters of religion. "The benevolent power of the *Kami*," as the phrase ran, "increases with the devotion of man and his destiny is aggrandised by the virtue of the *Kami*. Hence, let no festival pass unobserved, nor any man neglect their worship. In all the states under the dominion of the shogunate, the governor and the priest should attend to their respective duties towards the shrines, and especially at shrines which enjoy a grant, they should conform with the annual instruction of the government. If there are repairs to be made, they must be attended to at once, provided the cost is small, but if it be great, a report should be forthwith to the authorities and instructions will be issued." In the second article, we find the following passage: "The shrine and the temple are different, but in respect of reverence they are the same. Hence, repairs should be made, and festivals should be observed, as stated in the previous article. He who willfully uses the revenue of temples for his own private ends, shall be dismissed." This code was proclaimed half a century after the time of Yoritomo, but as it was the result of customs and precedents which obtained since the shogunate was first founded, it should be looked upon as embodying the spirit of the Kamakura period.

**The Education of Samurai
Families. The Spirit of
Devotion. First Article
of the Code of Jōyei.**

(c) **The Highest Duty of Man** :—The idea of the Samurai, in the Kamakura period, was simple and clear as regards the highest duty of man. **The Samurai Family ; and the Highest Duty of Man.** To lay down his life for his master was his highest duty. In other words, the body and life of a Samurai, according to his idea, were not his own possession, but that of his master. He must be circumspect in word and deed ; because his shame was the shame of his master. If he were cowardly or effeminate in his behaviour, he thought he would thus put his master to shame, lower his dignity and tarnish his virtue. This idea of the Samurai was not the out-come of a day. Ever since Yoritomo established his shogunate, much pains had been taken to produce this salutary effect.

(d) **The Cultivation of the Power of Volition** :—If the highest duty of man was to lay down his life for his master, it would be quite essential to have an intrepid character, in order to accomplish his duty. It was, therefore, their custom to talk about the method of warfare, or discuss the use of weapons. This warlike training resulted in the production of many distinguished soldiers. This suggests the extent of their pride in their physical prowess and skill, but, as mere animal courage could do but little in accomplishing their highest aim of life ; they must have a strong will and indomitable courage. From this, we can easily infer what importance they attached to the training of the will. **Education of the Will and Character of the Samurai.**

(e) **Education in Deed** :—Unless commands and promises could be rigidly enforced, the idea of the highest duty of man could not be accomplished. The government of the Shogun, therefore, paid the greatest attention to such education. As the result of this, a Samurai never broke his word, and such an idea as that of eternal friendship, in life and death, prevailed. **Education in Deeds and Promises.**

(f) **The Education of the Emotions** :—In this period the Samurai generally cultivated the qualities of courage and intrepidity, as already explained. But as they believed that if courage alone were cultivated **Culture of the Emotions.**

barbarism would ensue, they also resorted to culture of the emotions. The abundance of such phrases as, "to have compassion," "gracefully delicate," "to be sympathetic," "fond of poetry," and so forth, indicate most plainly that the emotions were often appealed to and cultivated. Sanetomo entertained high respect for the style of the Manyōshū, and, at last, excelled in the art of versification. When Takanao Osaragi was besieging Masashige Kusunoki, at the castle of Chihaya, he called a poet into his camp, and, holding a *renkakwai*, i.e., a poem composing meeting, had a thousand poems produced in one night, before the very walls of his formidable enemy! When Yoritomo was passing the gate of Shirakawa, on his route in the Ōshū expedition, he asked Kagesuye Kajiwara if the scenery did not remind him of the poet Nōin. Upon this, the young general, stopping his horse for a moment, replied to his master by improvising a poem, which still lives in men's memory. In the battle of Shōkyū, Kyōgetsubō escaped from death by improvising a poem! These instances show to what extent the culture of the heart went, along with the training of the sterner virtues of the Samurai class.

(g) Economy and Contentment:—Yoritomo made simplicity and conciseness which were customary among the inhabitants of the eastern states, the principle of his shogunate, the seat of which was in Kamakura, one of the eastern states. He also settled the ranks, and accordingly, economy and contentment, which he cherished at heart, were realized in deed.

(h) The Culture of the Idea of Rank and Order:—What was most important for Samurai families, was to maintain their respective dignity. For the end in view, there must be (1) a clear distinction between high and low, old and young. Then (2) right and responsibilities must be made clear and enforced. But to do so the idea of rank and order must first be fostered and encouraged. In the Kamakura Shogunate, therefore, reverence for the Emperor and his household was made the foundation of

Development of the Idea of Rank and Order. Ceremony of Genbuku. Ceremony of the "Rice Dish."

the system of rank and order. There were, then, many ceremonies, such as the first wearing the hat, weddings, funerals and festivals, besides the general etiquette of the Samurai class. For instance, when a boy in a Samurai family reached his sixth or seventh year, he had to perform the ceremony of wearing armour. The ceremony of Genbuku, or wearing the hat, was next held, at the age of fourteen or fifteen. The hat was placed on the boy's head by the oldest person belonging to his family, or by the most worthy person in the family. On New Year's Day, there was a ceremony of the "rice dish" held at the court of the shogun, which all his subjects were ordered to attend, and presents were distributed among them all, according to their standing. This was for the sake of cultivating the idea of rank.

(i) Training of the Spirit of Self-Reliance:—As stated above, the Samurai's idea of the highest duty or end of life, was to lay down his life for the sake of his master. The training of a spirit of self-reliance, and the culture of character, were essential to accomplish this end. These were, indeed, the fundamental principles upon which the education of the Kamakura Shogunate was built. The means by which these two ends were to be pursued, consisted of (1) Zenjō (abstract religious contemplation) and athletic feats. The shogunate, therefore, favoured, on one hand, the sect of Buddhism called Zenshū, which made meditation one of its essential features, and, on the other hand, encouraged wrestling, shooting with bow and arrows, swimming, hunting, fishing, riding, driving and other exercises.

(2) Intellectual Education:—The intellectual education of the court nobles consisted of three parts, the study of Japanese poems, Japanese literature, and penmanship. In nobles' houses were often held contests, in which the members vied with each other, in composing the best poems. When the Emperor Gotoba abdicated, he founded the Bureau of Japanese Poetry, holding it at his

Self-help and Character.
Intellectual Education of the Court Nobles; Japanese Poems, Literature and Penmanship. Gotoba, the retired Emperor and the Imperial Bureau of Poetry. The Emperor Juntoku and the Yakumoshō.

principal palace, as well as at the palace of the Minasedono, and devoted much time to writing poems. The Emperor Juntoku discussed the art of composing poems, and wrote a book called the Yakumoshō. All this proves that the art of versification flourished in these ancient times.

“If any person should criticise the Japanese poems of Teika, he would be liable to the judgment of Heaven.”

Teika Fujiwara.

The Genji-danso.

Such was the authority, and reputation of his art of versification. In connection with him

may be mentioned the distinguished poet, Iyetaka Fujiwara, and many others. This adoration bestowed upon the poets must be looked upon as the result of the prosperity of the art and the esteem in which it was held. Next to Japanese poetry came Japanese literature. For instance, Murasaki Shikibu's Genji-mono-gatari was widely studied. The so-called “Genji-dansō” was a series of lectures on this Japanese classic; and it was everywhere popular. Besides this, much importance was attached to hand-writing, as a part of intellectual education. This has its reason in the fact that our hand-writing is very different from foreign penmanship. We learn by this, not only the art of writing (which is a particular science or art by itself), but we also may master the meaning and uses of many characters. Nor was this all. In the families of court nobles, there were but few branches of intellectual education, save the study of poetry, literature, and hand-writing; the last, being of every day use, naturally drew to itself much attention.

The study of poems and hand-writing was in fashion in the

Intellectual Education

in Samurai Families.

Japanese Poems and

Hand-writing.

families of the Samurai. In hand-writing, models were always given to the pupils.

When Yoritsune Fujiwara first began to practise hand-writing, he was only three years old. But a copy was given him,

and, what was still more surprising, this copy consisted of a famous Chinese poem generally inculcating some sublime ideas and moral doctrines. We may thus infer the importance they attached to the principles of Confucianism.

The study of Japanese poems no doubt led to the education

of emotion, among the Samurai class, as already stated, but, at the same time, it was a part of the intellectual discipline in the educational regime of Kamakura. Any poem which was weak, or effeminate, or, in any way out of harmony with the spirit of militarism, was disdained as something worse than useless.

CHAPTER III.

Social Education.

The Kamakura Shogunate endeavoured to adopt the moral ideas which exactly fitted this system of feudalism. Hence their particular morality, which was entirely practical, prevailed both in the home and in the community at large. But the authorities cared little for so-called intellectual culture, and they did not attempt to found any institution. In fact, intellectual education was disregarded and abandoned, as it had been at the end of the period of the former regime. But as religious ideas were pre-eminent, the government invited from the continent many wise and learned priests to come over to Japan and live. Among those who came, the most renowned were Funei, Sogen, Keigetsu and Ichinei. It was they who naturally undertook the pleasure and responsibilities of educating the mass of the people. In short, if there was any form of social education, it was they who were the most powerful educators, even the only educators. In Kyoto, the influence of the priests was equal to, if not greater than that of the court nobles. Their spirits ran high, and they were active workers throughout the two chief cities. They held lecture-meetings to which they invited Samurai as well as plebeians. They went out on missionary tours. They established meeting-houses for the purpose of preaching. They charmed men and women to conversion by their sonorous and musical intonation of their scriptures and canons. They purified their hearts by mass and prayers, or, by their own tears, melted the audience into sorrow

and resignation. They wrote books and comforted the distressed and afflicted. They preached their gospels to sinners and criminals. They led homeless wanderers to self-support. At one time, they were doctors, at another, they were philanthropists, distributing rice and money among the poor and destitute, while they were, at the same time, often authors and editors of books and pamphlets, as well as their own colporteurs, distributing their works to every corner of the empire. In short, their influence and merits in the domain of education were unbounded and beyond all praise.

But the only institution making for social education which appeared in concrete form, was the Kanazawa Library. Its building was situated in Kanazawa, Kuraki-gun, Musashi state, whence the library received its name. Its site may be seen today, in the temple grounds of Shōmyōji, in the village of Kanazawa. We do not know the exact date of its foundation, although it must have been sometime between 1264 A.D. and 1274 A.D. The object of this institution was simply, as its name indicated, the collection of books, but there is every reason to believe that lectures were often delivered there. The founder of the library is as obscure as the date of its foundation. Some say that it was founded by Sanetoki Hōjō; others say that it was not Sanetoki; but his grandson, Akitoki. There are also others who attribute the honour to Sadaaki, who was the great-grandson of Sanetoki, but it is beyond question that Sanetoki Hōjō was the person who laid the foundation of the noted institution.

Sanetoki was the eldest son of Saneyasu, who was younger brother to Yasutoki, the Regent. He was born in 1224. Though he was by birth a Samurai of exalted rank, he was, unlike his relatives and friends, devoted to knowledge and deeply read in all kinds of literature. He studied from morning till night. He would either read and meditate, or else busy himself in copying manuscripts and books. It is a very fortunate circumstance, to be particularly noticed in the history of education, that a Samurai like Sanetoki should take to dusty volumes, while, on all

sides, there were going on struggles and warfare for dominions and principalities. It was a still more fortunate circumstance that, through his efforts, very many valuable old books, on various subjects, were preserved. Nor was it less fortunate that the origin and history of many antique, yet precious, books and manuscripts, were handed down to posterity. His grandson, Akitoki and his great grandson, Sadaaki, who belonged to the line of Sanetoki's family, were strangely different from everybody else, in their disposition. They all, following their ancestor's wishes, contributed to the Kanazawa Library, and into this institution valuable old books and rare documents, which had been scattered throughout the empire, if not throughout the East, were gathered, and students flocked from every part of the empire to read the accumulated wisdom of the ages. But, unfortunately, Sadaaki and his son died together, in the war of Genkō (1331). Thus the library, at last, lost its patrons and benefactors.

The library no longer had any benefactors as earnest as its old patrons. The only patrons who took any interest in it, were the poor old priests of the temple of Shōmyōji, who could do only so much as to keep the books from being lost and destroyed. But even these priests soon ceased to receive its blessings; for the old temple itself was almost destroyed and most of the books of the library were scattered to the winds. But when Iyeyasu Tokugawa, who was fond of learning, rose to power, it was with sorrow that he saw the only source of our learning, in this deplorable condition. He therefore founded a library, called the Fujimitei Bunko, in Yedo (Tokyo), in 1602, and removed the remnants of the Kanazawa Library there, and preserved them with much care. In 1639 he removed the books to another library, called the "Library of the Maple Hill," and from there, these books were removed to the library of the Cabinet. But before the books were removed to the Fujimitei library and preserved, many volumes were no doubt lost. This can be inferred from the fact that in the Marquis Maeda's house, and in many other houses noted for their private libraries, several volumes,

Decline of the Kanazawa Library. Origin of the Fujimitei Library. The most Valuable Books of the Kanazawa Library.

which once belonged to the Kanazawa Library, may be found. Among the books now in existence, and counted as unique, are found the Shō-sho-Seigi (20 volumes), Shunjū-Seigi (36 volumes), Rongo-Seigi (10 volumes), and Gunsho-Chiyō (47 volumes; this book does not exist now even in China). Besides these there are Ruijū-Sandai-Kyaku, Saden, Hyakurenshō, Taihei-Gyoran, etc. All books which belonged to the Kanazawa library, have been called the "Kanazawa books," to distinguish them from other collections. We do not know when, nor by whom this designation of "Kanazawa books" was first employed; but all the books bear the impression of the four characters "Kana-zawa-bun-ko," that is, the Kanazawa Library. By this, we can distinguish them very easily from other books.

CHAPTER IV.

Special Education.

(1) Yūshikigaku, or the Science of Ceremonies:—This science had been studied since the previous period by the Shinshin (or men of exalted ranks), court nobles and secretaries of the Dajō-kwan. If we examine their daily records, which have been handed down to us, they are full of accounts of the ceremonies of the court.

Ceremonies and Records of Court Nobles.

(2) The Science of Law:—In this period, the specialists in law were the Nakahara and Sakanouye families, who brought their monopolies down into the present period. The Nakahara family moved to Kamakura and served Yoritomo as judicial magistrates, settled law cases and did much towards legislature, but they never collected pupils, nor taught them in the time of Yasutoki Hōjō. Yasutoshi Miyoshi, who drew up the Code of Jōyei, was no doubt as excellent a legal scholar as Morokazu Nakahara.

(3) Japanese Literature:—Japanese literature made great

progress at this time throughout the land. We have many facts which combine to prove it.

(4) Chinese Classics and Chinese Literature:—The Kamakura period is the period in our history, when Buddhist devotion was at a very high pitch in both metropolitan cities. There were great priests, who not only mastered their own religion, but thoroughly understood the Confucian Analects and other books of the Chinese Bible; they were also skilful authors of traditions, proverbs, novels, and tales, with which they did much good in educating the public by entertaining as well as admonishing. Thus the study of Chinese literature and classics became almost the sole property of the priesthood. It is true that there was the far sighted and deeply learned Hiromoto, in the family of Ōye, which monopolized Kidendō and also Tamenaga of the Sugawara family, a man of genius, who had a wonderful memory. But Hiromoto was in Kamakura, and was busy with politics and statesmanship,—too busy to pay any attention to educational affairs. Tamenaga regretted the fall of Confucianism, and wished to hold public debates to prove on which side lay the truth; but it was impossible for one man to turn the tide of the times.

(5) Fine Arts:—There were many skilful penmen among the clergy and laity, who either established or followed different schools. The most important of these were the Sesonji-School, whose originator was Yukinari Fujiwara, and the Seiren-in-School, whose founder was Prince Sonyen, son of the Emperor Fushimi (This is also known by the name of the “School of the Imperial Family”). In painting, Nobuzane Fujiwara, with his art of painting, from life, was most renowned, while in sculpture, we find such names as Unkei, Tankei, Jōkaku and Kwaikei, each of whom had many disciples, and all of whom flourished.

In Medicine, the families of Wake and Tamba still had their monopoly handed down from their ancestry in the previous period. But there were many skilful and learned physicians among the priests.

In this period, most of the priests who were studying abroad belonged to the Zen-sect, and those of Tendai came next. Since the custom of sending special messengers to China was abruptly stopped, no layman cared to cross the seas any more. This was a fatal blow to our general education. It is to be regretted that the educational system which had been built up with so much care and trouble, came to an end. But there were many priests who were not afraid to face the tempests and waves. They crossed the sea alone, and imported many new ideas and sentiments about Buddhism and other matters. In the mean time, the Kamakura Shogunate began its unique system of education, unknown in any other ages of our history, which chanced to conform, in many points, with the tenets and principles of the Zen-sect. Woman's education which had the colour of this profound sect, adorned the pages of our history with its austere but fragrant flowers. On the other hand, those priests who had seen the world and were superior to the time, in knowledge and refinement, found no room to realize their cherished ideas in this limited, rough society of feudal barons. So most of them took quietly to their books and learning, and made the education of the rising generation their particular pleasure and duty. They naturally came to conform to the spirit of the practical moral culture of the shogunate. This was one of the causes, if not the main cause, which gave rise to Terakoya, "the temple house of learning."

CHAPTER V.

Physical Education.

We hardly find any trace of the court nobles taking much care for physical education. Their exercises consisted of Wakanatsumi (hunting after edible wild greens on the hills, mountains and plains),

Exercise of Court Nobles.

mushroom gathering, field sports, and “momiji-gari” (excursions for viewing the autumnal leaves, especially maples), as well as playing with foot-balls and hand-balls, in which they engaged every day. It must be remembered, however, that none of these sports were practised with physical education in view, though they did much to improve health and constitution.

In the education of the Samurai, physical education was an important element. They had many sports, which Exercises of the Samurai required some skill and did much towards helping them in the art of fighting. The principal of these were as follows:—Yabusame (a shooting match, in which horsemen, while the animal was galloping at full speed shot at square targets); Kasagake (a similar exercise with round targets); Inu-ōmono (a similar exercise in which running dogs served as targets), and so forth. These were, in some respects, an essential part of military education, but, at the same time, they were sports, as well as means of physical education.

As to the kind of diet which Samuurai used, we find that they ate light, plain food, so far as possible. In manner and deportment they had to be correct and composed. They called tea the medicine of the saints and the tea ceremony prevailed among them. This shows that they had some idea of hygiene. But Tokimune died at the age of thirty four, and most of the Samurai of high rank, died very young. From this we may conclude that despite their idea of hygiene, they could not do much towards it, as they lived in the time of swords and strife. As to the hygienic condition of the people in general, we hardly know any thing; but it is certain that there were no institutions for physical education. Although the Kamakura Shogunate was earnest for the welfare of the people in general, yet it is out of the question that they could have touched on the proposition of national hygiene.

B.—THE PERIOD OF TEMPORARY RESTORATION OF THE IMPERIAL GOVERNMENT, AND THE PERIOD OF THE SHOGUNATE OF MUROMACHI.

1333 A.D.—1573 A.D.

CHAPTER I.

General Remarks.

In contemplating the general education which prevailed during this period of our history we find to our great astonishment that there was only one school existing in the empire. It was located not in the metropolis or in a centre of civilization, but it stood in a solitary corner of the state of Shimozuke. It was called the Ashikaga-School, and it had but a small number of devotees. Does not this show a most deplorable state of affairs as regards school education? But when we see that Yoshimitsu, the Shogun, commanded Hidenaga Sugawara (*kyō*) to give lectures on the Chinese classics in his palace, while Ujimitsu treated his teacher Toyonaga Sugawara (*kō*) with respect, it is easy to see how the house of Ashikaga set store upon intellectual education. But in other families of Samurai we could as little expect to find such education as we could among the Samurai class in the period of Kamakura Shogunate.

But among court nobles and priests we find extraordinary genius. Chikafusa Minamoto (*kyō*), Sanetaka West-Sanjō (*kō*), Kane-
Chikafusa and the Jinnoshoto-ki and Shokugensho.
Sanetaka the West Sanjo (ko), and the Copying of the Shiki
 ra Fujiwara (*kō*), Yoshimoto Nijō (*kō*), and Kinsada Tōin (*kō*) were deeply learned and wise, having wonderful memories. In the midst of war and bloodshed, Chikafusa

wrote books to make clear the great moral obligation between the sovereign and the subjects. He took up his pen in a castle called Seki, at Hitachi, while the arrows were whizzing through the air and swords clashing on swords. He had not even one book of reference, and every thing he wrote was from memory. But the treatises thus improvised were of enduring worth, one of them on philosophical history explaining the Emperor's right and prestige, and the other, Shokugenshō, which clearly defined the duties of all government officials, civil as well as military. These books are the bibles of the Japanese historians. Sanetaka the west Sanjō (*kō*) copied himself the Chinese history (Shiki) in the midst of wars and disturbances. He also enjoined his relations and subjects to carry out similar work, thus giving proof of his zeal for knowledge. Kaneyoshi Ichijō (*kō*) was a scholar who thoroughly mastered the science of ceremonies. He was a genius, especially in Japanese poetry, and he was also well versed in the doctrines of Shinto and Buddhism and went so far as to compare himself to Sugawara Michizane, the "God of Heaven." He was a man full of self-reliance.

Genye, a priest, was the man who at one time gave lessons to the Emperor Godaigo. He was also the teacher of Chikafusa (*kyō*). Among the priests of the "five temples of Kyoto" and other large temples, there were many priests of genius and learning. This was the reason why the children who wished to have knowledge, were all obliged to flock to temples. There were no buildings at this time which could be called schools, but innumerable temples studded the fair hills and vales of the two chief cities and abounded in other localities. They served well enough all the purposes of schools; and as the masters of those temples were mostly learned men, general education throughout the empire naturally flowed into the hands of the priests. Their influence in the direction of practical morality was by no means small. That education was never neglected in the house of the Shogun may be verified by many circumstances. When Yoshihisa, the son of Yoshimasa, the Shogun, was on his

Genye the Priest. Buddhist
Temples and Education.
Yoshihisa Ashikaga attended
the Lectures in his Camp.

expedition to punish Takayori Sasaki, he heard lectures on the Saden and Kōkyō in his camp: an incident which proves what value the Shogun's house put upon learning.

This period of our history is often designated "the dark ages," but it is a great mistake to suppose that there was no education whatever then. It is true that in those days books were very scarce in our country; moreover the punctuation had

The Designation of "the Dark Ages" was rather misapplied. An example of a hard-working Student.

to be marked before an ordinary pupil could attempt to read any such books as the Chinese books. Furthermore, for a thorough understanding of books one could not do very well without the help of a professional master; hence any person who would obtain some knowledge, must be a hard-working student. Once upon a time, during this period a scholar came from the country of Tsukushi to the country of Hitachi for the purpose of hearing lectures on "the four books and five sculptures." He brought with him three *to* of beans, of which he eat a handful every day. This lasted him for fifty days. He wanted to hear lectures on Eki, the book of divination, but he had no food to eat. So he went home to get something to eat and came back again to have his wishes accomplished. This is a well known story, proving how difficult it was to gain knowledge in those days. The rivalry between Samurai was now at its very height, producing a revolution in the thoughts and sentiments of the people at large. They could not look very well after the affairs of their neighbours, for they had to fortify themselves to avoid defeat and destruction. Education in practical morality, which was essential to self-help, made great development, but intellectual education which cultivated the arts of peace, was necessarily neglected.

As to special education, that of court ceremonies still rested in the hands of *Shinshin*, *Kuge*, and *Geki* (that is, men of exalted ranks); court nobles and the secretaries of *Dajōkwan*; and it was by them assiduously studied. As regards the ceremonies of the

Special Forms of Education.
The "Special Studies of a Family."

Samurai class they became the special study of the three families, Ogasawara, Imagawa, and Ise. Some profound intricacies of these ceremonies were secrets which none else could understand. Painting and other arts made great progress and took deep root. They were to bloom in the period of the "Peach Hill."

CHAPTER II.

Home and Home Education.

As previously stated, but a few in this period cared anything for intellectual education. But the practical morality considered so essential for Samurai was taught, as it had been in the previous period, though in degree and grade it was now far inferior to what it had been in the Kamakura period. The spirit of loyalty to the Emperor was almost entirely lost, although there were many who strictly observed the relation between master and servant, and thus paid loyalty to their own immediate lords. In the culture of spirit or will, the education which began in the previous period made more and more progress. Zenjō-Naikwan (or the practice of abstract religious meditation) made great progress and its salutary effects were felt in every circle. Takauji, the Shogun, although he had rebelled against the Emperor Godaigo after the Emperor's death built the temple of Tenryūji where he might pray for the soul of his departed master. He showed reverence to the head priest of that temple, Musō Kokushi, and often received his admonitions in all humility.

Sources of great influence upon the practical morality of this period were the tea ceremony, the "doctrine of incense" and the art of flower arrangement. The hereditary arts of sport

Ashikaga the Shogun, and Social Ideas.

Training of the Spirit of Self-reliance and "Zenjo," or Absolving Religious Meditations, etc.

The Tea Ceremony, the "Doctrine of Incense," and the Art of Flower Arrangement.

doubtless had also some influence on practical morality, not to mention their direct physical education.

We have two kinds of tea ceremonies, one characterised by the infusion of tea and the other by the powdering of tea-leaves. The former is called *sencha* and the latter *matsucha*. When the Emperor Saga (811—823) visited Karasaki in the country of Ōmi, the priest of Bonshakuji, Eichū by name, offered tea with an august ceremony, which shows that this practice had origin in an olden time. But the adoption of *sencha* into society as one of the usual ceremonies must have come during this period. The *matsucha* ceremony came much later, no doubt after the introduction of tea plants into our country in 1191, by the assiduity of the famous old priest, Eisai, as a ceremony it became fashionable during the period of the Ashikaga Shogunate. In the reign of the Shogun Yoshimasa a man called Shuko Murata was famous for his skill in the art of tea ceremonies, and he settled for the first time the rituals necessary for the ceremony of *matsucha*. Each of the two above-mentioned kinds of tea ceremony was divided into many schools, all rivalling each other in their art. All of them prospered, doing much good in more ways than one.

Sports:—The game of *Go* (checkers) continued to be in fashion since the former period. The game of *Shōgi* (chess) consists of three kinds, the great, the middle and the small *shōgi*. The “great game of *shōgi*” had prospered during the last period and continued down to the present; but the “middle *shōgi*” came into existence in this period for the first time, and became very popular. The “small game of *shōgi*” is what we now play and it is very interesting as well as amusing, but we know nothing exact about its origin and date.

CHAPTER III.

School Education.

In this period, all government and private schools were in ruin, and there was only one school—in a corner of a province in “The Kwanto” or “East of the Hakone Bar,” which flourished. The exact situation is unknown, though we find its supposed site in the town of Ashikaga in the country of Shimozuke. We are also in the dark about its originator, but what was most remarkable about it was the fact that this school had been maintained and supported not by the hands of clergy or men of letters, but by the rough hands of warriors. We here enumerate a few opinions concerning its originator. The suggestions bearing the greatest authority are as follows: (1) Takamura Ono established it by his own resources; (2) it was only but a remnant of the old local schools; (3) one of the Ashikaga families founded it for the sake of educating their children. Of course, we have not yet found the true clue to any satisfactory explanation; but if its supposed site be correct, we must give preference to the third hypothesis, because the temple of Banna, which still stands by the side of the Ashikaga School, was the private temple of the Ashikaga families, and some arrangements must have been made for the priests to conduct a school.

Be that as it may, the equipment of the school was, without doubt, completed in 1439. Norizane Uyesugi, the most renowned general of the period, resigning his position of the prime minister, went to Shirai village in Jōshū to lead a retired life. He was naturally fond of learning and his greatest pleasure proved to be the reorganization and completion of this almost abandoned school. He invited a priest called Kwaigen to take charge of education. He also drew up a set of school regulation. Besides, he caused many

Several Opinions on the Origin of the Ashikaga School.

The Equipment of the Ashikaga School and the Date of its Completion.

valuable old books and manuscripts to be collected in the school library. This once forgotten institution became now a regular hive in which the wisdom and learning of the whole nation was gathered. After the death of Norizane, his descendants fulfilled the wishes of their ancestor and the Ashikaga School, though alone, continued to stand serene and unchanged in the midst of wars and disturbances. Sometime during the years of Temmon (1532--1554) a benevolent old couple contributed an image of Confucius, which still stands there. The attached library already referred to, contain many valuable volumes. Among the rest, some dozens of the old books edited during the dynasty of Sung are preserved, and these rank with the treasures of the world.

CHAPTER IV.

Social Education.

As already stated in the previous chapter, it is certain that intellectual education was highly esteemed; but the time was against any social education, and that for three reasons. Firstly war, bloodshed, and famine ravaged the country, reducing it to a state of poverty, dismay, and consternation. Secondly the Imperial Household was so limited in circumstances that even the ceremony of the imperial wedding could not be held, nor could the repairs of the roof could be attended to much less could encouragement to social education be given. Thirdly the Muro-machi Shogunate was very little interested in the promotion of social education or the welfare of the nation. For instance, Yoshimitsu spent a million *kwan* of money in building the Kin-kakuji, while Yoshimasa, addicted to luxuries, bathing in a tub of precious wood and laying out artificial hills and flower beds, built at last the Ginkakuji which incurred enormous expense. His time was taken up by feasting, recreation, dancing, and singing. There was no time left for attention to the real duties

of a Shogun, or the public welfare of the nation. All these causes combined, utterly discouraged and threw into neglect social education of the empire.

This library belonged to Kaneyoshi Ichijo who lived at the Tōkwabō temple; hence the name of the **The Tokwabo Library and Kaneyoshi Ichijo.** Tōkwabō Library. Kaneyoshi was the second son of Tsunetsugu, the Imperial Prime Minister. He also became premier in 1447. He was supposed to be the foremost scholar in Japan in his days. He was thoroughly versed in the science of rituals and ceremonies, master of both Shintoism and Buddhism and also excelled in the art of versification. His genius and talent were as great as his renown.

CHAPTER V.

Special Education.

The condition of special education was not very much different from what it had been. Among court nobles, the science of court ceremonies was studied with assiduity. In the houses which had their monopolies, such as Nakahara, Sakanouye, Sugawara, Ōye, Kiyohara, Miyoshi, Otsuki and Kamo; special sciences were studied, but outsiders who wished to take up the sciences greatly diminished in number. As the result of this, the works completed in this period were generally short, though in quality some of them could rival with those of other periods. Among them, may be mentioned the **The Decline of Special Education. The Names of the Books published.** Taiheiki, the Tsurezuregusa, and the Masukagami.

C.—THE PERIOD OF CIVIL STRIFES.

1573 A.D.—1615 A.D.

CHAPTER I.

General Remarks.

When we consider the state of education at this period, we note that intellectual education was solely in the hands of the priests, with the exception of a few court nobles and Samurai. On the other hand, the cultivation of practical morality and physical education were entirely monopolized by the Samurai class. One period in these ages is worthy of special notice. That is "the period of Peach Hills," in which fine arts made wonderful development and many large collections of old specimens of arts were made, and that too by the hand of Samurai.

As the consequences of war, which had continued for many years, court nobles were too poor to have their children well educated, or to open schools for their relatives and vassals, and still less were they in a position to pay attention to the education of the community. The condition of farmers, mechanics manufacturers and business men was equally deficient or even worse. They found neither food nor shelter in safety, and they could not possibly turn their thoughts to education.

But it was necessary for a Samurai to have, at least, a practical moral education. For to fight for dominions or for honour or even in order to show his prowess, he must have, to begin with, courage.

He must also have a good constitution and strength of arm. But this was not all: he must be cool, prompt in judgment, full of patience and perseverance. Besides he must not break his promises. "A Samurai should not have two tongues" was the saying; and his deeds must follow his words. In short nothing

Why Practical Moral Culture was pursued in the Families of Samurai.

should be done which might injure his honour. Furthermore, he must be full of benevolent disposition and love, and at the same time he must be modest, ceremonious and courteous, even though he was vehement, strong and brave at heart. But above all he must cherish the idea of obedience or loyalty.

The virtues enumerated above can not be acquired by chance ; they are the result of deliberate thought and long education. But the schools were almost all destroyed, and the only place where this education in practical morality could be imparted, was the homes of the Samurai. To show how far this home education was carried out we give here the well known instance of the regent Ujiiyasu Hōjō. When Ujiiyasu saw his son Ujimasa eating three cups of rice with soup poured over it, he exclaimed with much sorrow that his house would soon come to an end ! The "rule of dishes" was very strict in the Samurai family and of course soup and rice should not be mixed. That Mototada Torii preferred instant death to surrender of Fushimi Castle must also be attributed to the practical moral culture of the home. In short, we derive the greatest pleasure from the evidences of practical home culture, while social education we regret that we find hardly any traces worthy of record.

CHAPTER II.

Home Education.

(1) The Training in Loyalty to the Emperor:—To revive and foster the spirit of loyalty among the people, Nobunaga Oda and Hideyoshi Toyotomi took the greatest pains. The Imperial treasury had been empty ever since the Wars of Ōnin, and the Household could not celebrate even the ceremonies of an Imperial wedding. Nobunaga saw with sorrow the ruinous state of the palace. He made a petition to the Emperor and made the necessary repairs and

Nobunaga and
his Loyalty.

at the same time he advanced to the people of Kyoto two hundred and fifty *roku* of rice at thirteen per cent interest and sent the sum thus acquired every month to the Emperor's Household. He also dedicated to the Emperor a certain area of rice fields at Wakasa. The result of this had a remarkable bearing upon the people in general, and it especially worked wonder in the minds of the heroes of the age. They at once became conscious of the dignity of the Imperial Household; and their sentiment of loyalty, which had been dormant for ages, was suddenly roused into activity.

The loyalty of Hideyoshi (Taikō) was by no means inferior to that of Nobunaga. When the Emperor was about to visit his detached palace called Juraku, Hideyoshi and his Loyalty. Nobunaga, wishing to show all the reverence in his power, commanded Gen-i Mayeda to examine all the old rules and precedents relating to such visits. But he went a step further and resorted in person to the Imperial Palace. Here he joined the Emperor's retinue, courted him back to his own mansion. The old records never showed such an example before. Nobunaga also commanded all the Daimyō (Barons) to send in memorials swearing fidelity to the Emperor, and his behest was obeyed. In order to show his thanks for this Imperial visit, Nobunaga settled the amount of expenditure in the Imperial Household [that plenty might replace the want which had been felt for many years]. This aroused anew an earnest sentiment of loyalty not only among the Samurai class, but also throughout the empire. When Hideyoshi was on his expedition to Corea, he wrote a letter to Toshiye Mayeda (1592 A.D.) to the effect that His Majesty's command were to be obeyed at Peking: preparation must be made for His Majesty's journey to their capital the year after the next, and so forth. It must be noticed that Hideyoshi who was virtually ruler, did not say that his own will or command was to be obeyed by the Chinese, but His Majesty's command. This spirit of Hideyoshi's loyalty made an everlasting impression upon the whole nation.

(2) The Fostering of Piety:—Nobunaga had little piety, at least, as regards Buddhism. [Some say that he was at heart a

The Piety of Nobunaga
and other Heroes.

Roman Catholic.] He even took steps hostile to the priests. He once laid siege to the strong-hold of Mt. Hiyei (Kyoto) and annihilated the hands of warlike priests. But all other heroes were full of piety: they revered both Buddhism and Shintoism.

Shingen and his Private Instruction. The First of Soun's "Twenty-One Articles." The First and Second of Chosokabe's "One Hundred Articles."

Singen Takeda, one of the best generals and a great master of strategy left a private code of moral instruction for his descendants, in which he provided the two articles, of which one had the heading "The tree sects of Zenshū should be adored," and the other, "Buddha and the *Kami* should be believed in." The first article of Sōun Hōjō's "instruction of twenty-one articles" taught piety towards Buddha and *Kami*; and in the fifth article he exhorted his descendants as follows:—"Devotion should be exercised as a duty. Let the heart be gentle and upright. Obedience is to be paid to the law in rectitude and with integrity; respect must be paid to superiors, and sympathy shown to inferiors. To confess what is as "is" and what is not as "is not," and to conceal nothing must be pleasing in the sight of Buddha. If we have such a true heart as to do this, the blessings of *Kami* shall come upon us, without prayers; but if otherwise, no amount of prayer avails anything: an abyss shall separate us from Heaven." Among the one hundred articles of Motechika Chōsokabe's, we find the following passages: we have, in the first article, "the festival ceremony of shrines which has been settled in the previous years should neither be altered nor neglected;" and in the second article we have "services in the temples should be performed as hitherto, and no negligence is allowable. The building and repairs of the temples should be provided for out of the income arising from their respective parishes."

Besides this, we have Kiyomasa Katō, the Corean's "Devil General" who had the words of invocation written on the white flag which he carried on his back—"Namu-myōhōrengeikyō!"

Some generals had the Buddhist Paradise pointed on their armour while many wore religious scarfs. Many distinguished heroes suffered themselves to be shaved like the priests, as a sign of piety, while others assuming the robe became priests in reality.

(3) The Education of Will Power:—The characteristic of this age was action: the thing spoken must be done, but the thing done, need not be spoken of. Promises should never be broken, and principles should never be altered. Purity and integrity reigned throughout the society of Samurai. Now what could this have been save the result of the education of will power? Here is an instance which may serve as illustration. One day Hideyoshi allowed the retainers of Iyeyasu to hold a horse race, and he saw it from the upper storey of the Sengwan-Rō. Soon a Samurai mounted on a black horse caught his sight. On enquiry Hideyoshi found that this knight was only receiving two thousand *koku* of rice a year, and his name was Masanari Naruse. Hideyoshi gave a sigh, and exclaimed: "A model of a Samurai, and yet only two thousand *koku*! If he would serve me, I would give him fifty thousand."

Iyeyasu heard of it, and closeted with Masanari, persuaded him to enter the service of Hideyoshi, adding: "I too wish to see you well off." When Masanari heard of this, he wept saying: "Is it possible that you could think so lightly of me? How could I forget you, my lord, for a certain amount of rice? Let me explain myself, if you please, by death." And he was ready to end his life on the spot.

When Terumasa Ikeda was a little boy of ten years old, his father happened one day, to be roasting some chestnuts in the oven. The father asked him whether he would have some. The boy answered, saying "Please give me some just as they are." Upon this, the gruff old general took a chestnut out of the fire with tongs which had become red hot, and presented it to the boy. The little boy instead of being frightened, quietly put out his little hand to receive it. Examples of disinterested

Hideyoshi and Masanari Naruse.

The Boy Terumasa and his Father.

heroism shown on the fields of battle, especially on the plain of Sekigahara and at the sieges of the castles of Fushimi and Ōsaka show very plainly the salutary result of this practical moral culture.

(4) The Spirit of Fidelity.—That which ensures ultimate triumph on the field of battle is neither the sharpness of the weapons nor number of soldiers. Neither does it consist in the advantage of ground and climate nor in any other accidental circumstances. Even superior generalship avails but little without the spirit of fidelity. Every Baron did his utmost to promote this kind of education.

In the first article of Shingen's private constitution, he distinctly wrote as follows:—"None should have the least idea of disobedience against the Household"; and in the second, "None should behave cowardly on the field of battle." In the letter which Mototada Torii sent to his son, we find the following passage: "I believe this undertaking may become your first lesson in promoting the spirit of fidelity among the Samurai class of all Japan. For it may bring all the retainers to understand that the custom of the house of their prince forbids any body either to show his weakness by cherishing his own life, or to escape from danger by the abandonment of a castle. A Samurai who has a sense of shame, will never sacrifice his honour by act of cowardice, at any moment. To lay down one's life for one's prince is the law of knighthood, and any one who has a chance of meeting such an honourable death will be envied by all brave men. Let this never be forgotten." The first article of Josui Kuroda's Law has this phrase: "Disobedience either to master or parents shall be punished."

In all the laws and instructions, both public and private, issued at this period, stress was laid upon the need of duty and fidelity. They heard at home these truths continually preached, while in public they willingly suffered

**Nazayoshi Doi dared
Hell Fire for the sake
of his Master.**

from trying restrictions, lest the brightness of these virtues might in any way be tarnished. When the priests rebelled against Iyeyasu at Mikawa, many hesitated to fight against the holy brotherhood, but Nagayoshi Doi, taking up his spear, rushed into the midst of the enemy's line crying aloud: "The benefaction of our lord is apparent and at hand, while the punishment of Buddha is in the dark and far away. If we were to be burnt by the lurid flames of Hell, how could we help saving our lord from the hands of the rebels? If we fail to serve our lord in this emergency, we break the duty of man and become brutes.—If ye understand me, ye rebels, surrender and sue for our lord's pardon."

CHAPTER III.

Special Education.

We regret to say that there was nothing in science either new or remarkable during this period. And so let us conclude this chapter by giving some account relating to the students who went abroad for study. In this period students who went to China for study decreased in number and the decrease was most remarkable among the laity. It may appear as if we lost the spirit of aspiration, but such was not the case. In the era of Temmon, the Ashikaga period, the Portuguese visited us, and this event caused a revolution in the minds of people. The attention which had been paid only to China was now turned to Europe. There were not a few who visited the new continent for various purposes, and especially for commerce. New ideas prevailed in the world of economics and the fresh stimulus given us produced many salutary effects. But we never lost aspiration at this period.

To love things new is human. Those who would have gone in a former period to China to advance the study of their religion, classics, or refinement went out boldly to Portugal and

other European countries, not to gain mere knowledge, but to gain something more concrete also: they were traders and not scholars who made now long voyages, and after their coming home to Japan, they worked for material amelioration, rather than for abstruse truth. This change apparently caused the decline of the pure educational systems.

PART IV.

MODERN HISTORY.

THE PERIOD OF THE YEDO SHOGUNATE.

1602 A.D.—1867 A.D.

CHAPTER I.

General Remarks.

Intellectual education, which after developing very rapidly had been suspended for the time being by the confusion of civil turmoil and war, revived in the period now under consideration. The flowers of mental culture bloomed anew, tinged with the prevailing sentiments and ideas of the time, and sent forth their fragrance to perfume the atmosphere not only of the new metropolis but also of that venerable city which has been blessed by the abiding presence of His Majesty, while their sweet influence was felt at once in the remotest corners of the empire. The result was a cry for general education of the people, and several branches of special education now arose. Schools which had disappeared from the face of the land were re-established. Social education began to flourish, while the old clan system of education was revived. Nobles, Samurai, farmers, mechanics, and merchants, they were all accorded a fitting education. In civic and rural education we find many points worthy of discussion. Religion, fine art, science and industry all possessed their proper equipment. The cause of these changes, which rival in romantic interest the tales of the thousand and one nights, lay in the encouragement given to popular advancement by the sagacious Iyeyasu and his illustrious line of Shoguns.

Development of Educational Ideas.

Iyeyasu Tokugawa and Education.

Iyeyasu was of just and impartial disposition and at the

same time, very cautious and subtle in mind. When he invaded Odawara under Hideyoshi Toyotomi and took the main castle by storm, other generals and soldiers pillaged it of its gold, silver, and other articles, but Iyeyasu went quietly to the library and selected deliberately many dusty volumes. At other times, he took pains to collect forgotten documents and manuscripts from the old book-shelves of private houses and temples and let the priests of the "Five Temples" take copies of them. One set of these copies he sent to the Emperor for his pleasure and for protection; another he kept at Yedo, and the third he sent to Suruga, a most important city at that time. This is a fact as famous as it was wise and praiseworthy. Some of these copies are still in existence and the wisdom and knowledge of bygone times are thus saved from oblivion.

What should be taken notice of in the next place was the art of printing. After the printing of the Nihonki in 1599, the art of printing with movable types drew great attention, and such books as the Teikin-ōrai, Setsuyō-shū and others now spread abroad freely by means of the new art, exercised a great influence on the thought of the people, and prepared them for the coming revolution. In 1601 Iyeyasu caused a school called Enkōji to be established at Fushimi, and encouragement to learning was given both to clergy and laity. Although Iyeyasu was born at a time of civil strife and commotion, his thoughts ran rather towards the arts of peace rather than to those of war. His earnest desire for the education of the people in general and his own thirst after knowledge form a memorable phase in our history of education.

All the Shogun who succeeded Iyeyasu encouraged education in obedience to the will of their great predecessor. There was wonderful development of intellectual education, especially in the time of Tsunayoshi, the Fifth Shogun. He instituted frequent lecture-meetings in his own palace or went in

Iyeyasu and old Manuscripts and Books.

Iyeyasu and the Art of Printing.

Iyeyasu and the Temple of Enko-ji.

The Shogun Tsunayoshi and his Love of Books.

The Shogun Yoshimune and the Propagation of Education.

person to the mansions of his barons to hold similar meetings. In such cases, it was customary for him to give lectures himself. At other times, he would command his courtiers to study books and explain their meanings. He extended the Shōheiko and reorganized it as the school of the shogunate, where a model education was to be given. The example set by the Shogun had a good effect upon the people in general. They now saw the importance of education and its value to the general prosperity. The Eighth Shogun was Yoshimune who was as earnest as his predecessor in the propagation of education. It is a famous fact in our history that he commanded one of the ten disciples of Junnan Kinoshita, a great scholar, to edit the Outline of Rikuyu-Engi, the Japanese Version of the Gojō, the Japanese Version of the Gorin and other books, and he bade all the teachers of handwriting in the capital adopt them as materials for their writing models. During the years of Kwansei (1789 A.D.—1800 A.D.) when Sadanobu Matsudaira, a man of wisdom and learning, endowed with delicate taste, rose to be prime minister of the shogunate, he appointed many such scholars as Ritsuzan Shibano, and Seiri Koga, to encourage the old system of practical moral culture. Many of the great barons followed his example and furthered the advancement of this kind of education.

But all forms of education before Yoshimune adopted Wakon-kansai, or the Japanese spirit in Chinese genius, as their principle. The needs of the times, however, could no longer be satisfied with this narrow view of education; and the Shogun's government commanded Konyō Aoki to study Dutch and to import all the branches of Western knowledge. This new current of learning produced such schools of Western learning as Ryōtaku Mayeno, Shūho Katsuragawa, Genpaku Sugita and others. This new development brought with it Western science and doctrine and resulted in the formation of two currents of education. The people were now at a loss which to choose, nor did they know which was the best and true one; but the Restoration of Meiji, which swept away many old thoughts and sentiments, stopped,

Konyō Aoki and the Learning of Holland. Two Currents of Educational Ideas.

at least for the time being, the old current, while the new current rolled on triumphantly.

The foregoing lines may show the rapid progress of intellectual education in the period of the Yedo Shogunate. The other two branches of education, moral and physical culture, progressed side by side with intellectual education. Now, what were the fundamental elements or the soul of this moral culture which, governing the moral thoughts and sentiments, brought about a most wonderful development in our education in spirit. They consist of (1) Shintoism and Buddhism. (2) Military arts: this may sound strange to foreigners, but the military arts were sacred, and were practiced to create courage, self-confidence, promptitude, and chivalrous sentiments. (3) The schools established by the shogunate and barons. (4) Military schools or denominations, Yamaga, Takeda and others. (5) Practical moral culture in the homes. (6) Ceremonies of the schools of Ise, Ogasawara, and other places, as well as old rituals and practices. (7) Theatres, "Jōruri," or singing dramas, and Japanese rhapsodies. (8) Practical moral doctrines of popular ethics. (9) The fine arts. In short, all these elements of education, which respectively excited an influence of their own, slightly or deeply directly or indirectly, combining, multiplying, interweaving, acting and reacting on each other, governed the spirit or mind of the nation. On one hand, they took form as Bushidō, on the other as Kugedō. The disposition of firm intrepidity and simplicity, the chastity of women, and loyalty of men, benevolence, chivalry and affection were no less the products of these elements. Here we find it in the form of love between father and son, there as the dignity of man and wife, here in the order of senior and junior, there in the sincerity between friends. So complicated and intermingled were these elements, each of which worked in more ways than one, that none could tell at a glance which element produced which effect. But to disentangle and examine this complicated web is a work of pleasure and interest in the study of Japanese education.

CHAPTER II.

Home Education.

(1) *Court Nobles*:—On examining the records of court nobles relating to the education in spirit at their own homes, we find that no remarkable changes took place corresponding to the changes of the Shogunate. When a boy grew to the fitting age, he was first taught the old rules and practices relating to the ceremonies of the Imperial Court, and then Japanese poems, Chinese poems, Chinese and Japanese literature, music, and the art of combining stanzas into long poems. His teacher in these studies was either his father or an instructor especially engaged. Besides this they generally had some special branch of learning of their own, which had become hereditary in the family as already mentioned; hence their children were comparatively better versed in science than those of any other class of people. But it must be remembered that this monopolising of particular science among court nobles was the result of chance rather than the effect of deliberate choice. After Iyeyasu established his Shogunate, he acknowledged the rules of the Imperial court and sent a memoir to the Emperor to the effect that learning must be practiced regularly in his household and encouraged. This resulted in a fresh revival and advancement of learning in the palace as well as at the homes of the court nobles.

We say at the homes of the court nobles, but their poverty, which at this period became proverbial, contracted in great measure their ardour for the education of their children. But what the shogunate encouraged, consisted chiefly of intellectual education, and to practical moral culture it seems that they did not pay any attention. And yet some nobles, full of the spirit of loyalty to their master and Emperor, devoted also to the adoration of Gods and Buddha and to the culture and maintenance of

The Court Nobles and the Special Learning of Families. Education in the Imperial Palace.

The Court Nobles and Practical Moral Culture.

character, earnestly inspired their children with their own knowledge and sentiments. Physical education was, however, utterly neglected by them; it was the sole property of the Samurai class. The nobles never studied the art of shooting, horse riding and exercises of arms. Their greatest exertion consisted of kicking light balls and rambling over hills.

(2) *The Home Education of the Samurai*: There was some

Home Education in the Household of the Shogun.

variety in the methods of education adopted by Samurai families in accordance with rank and location, and it may be divided into two kinds, the education in the Shogun's house and in the barons' houses, and the education of general Samurai. In the household of Shogun, particular attention was paid alike to intellectual and practical, moral culture, and the precepts of this culture were rigidly enforced. When a child was born, among the very first things to be done was the appointment of the nurse and of the preceptor who was to become the superintendent of the child's education. That the preceptor thus chosen was generally one of the most distinguished barons, an hereditary vassal to the Tokugawa house, showed the great importance the shogunate attached to the education of the rulers of the empire.

The every day life of a Shogun from his babyhood was under a most strict discipline, whereas freedom reigned among the children of court nobles. It is not at all to be wondered at that we find in the action of successive Shogun many facts which could be made the examples and models for future generations. The home education of barons was similar to that of the Shogun, the only difference being in degree and complexity.

The Intellectual Culture, and Practical Moral Culture of the Shogun's Household.
The Practical Moral Culture in the Homes of Samurai and their Idea of Loyalty.

Shogun as well as his barons were taught chiefly in the Chinese Scriptures, history, Chinese literature, Japanese poetry, Chinese

poetry and hand-writing. As regards practical moral culture, military arts and science, ceremonies, Buddhism and the doctrine of his household, were taught. Besides this they often heard and explained the actions and words of their predecessors as well as of the wise men. This was done for the purpose of training and fostering in the child the idea of the five cordial human relations i.e. the relation of father and son, of master and servant, of husband and wife, of brothers, and of friends, and at the same time such virtues as valour, rectitude, honour, benevolence, meekness, modesty, patience and perseverance, were taught from both sides, theoretical as well as practical. In the family of Samurai in general every thing was on a much smaller scale than in that of the barons, but in principle there was not much difference. The principal concern of a Shogun was the government and control of the barons and ordinary Samurai and the whole nation; therefore he must be instructed in such virtues and capacities as best fitted him to rule over others; but in the families of Samurai in general their chief duty was to obey and be ruled by their master. The Shogun must, therefore, be specially endowed with wisdom and benevolence, while the Samurai in general had to be rich in the spirit of loyalty. From this arises some difference in their respective education, but the most essential principle of education consisted in the fostering of the sentiments which made them respect and serve their superiors. In intellectual and physical education, the Shogun and his barons cultivated something very similar. Military arts such as fencing and horse-riding, they practiced with assiduity and eagerness. By their hereditary home education, the idea of ancestor worship was fostered, while Buddhism strengthened the spirit of benevolence and charity. By the science of war the active spirit of children was maintained. These are the facts most worthy to be recorded.

(3) *Men of Business* :—In the reign of the Tokugawa Shogunate the clan system prevailed, as in the periods of either Kamakura and Muromachi; and those who had the greatest privileges were, of course, the Samurai class; next came in

**The Centre of Civilization
and the Centre of Education.
Constitution of Merchants'
Houses.**

order farmers, mechanics, and business men. In fact, the Samurai class represented the state or nation, and the shogunate did not at all trouble itself about the education of the business men. But the great merchants and bankers had a special constitution of their own, and taught their children in a very praiseworthy manner. Their knowledge, however, was confined simply to business morality and the art of governing their own households and controlling business relations. They studied but little, and understood less in the way of intellectual education; while the business men in general did not possess much learning, and their homes were often in a most miserable condition of ignorance.

Wise and great scholars such as Yekken Kaibara, Tekisai Nakamura and Ransai Fujii saw the need of popular education and wrote many books in an easy style, so that all might read and enjoy benefit. Their works and letters furnished good materials for the home education of business men and mechanics. The system of popular ethics originated by Baigan Ishida became the law and bible at the home of the business men.

CHAPTER III.

School Education.

During the Tokugawa Shogunate, school education flourished, and the schools were several hundreds in number. They may be divided into three kinds, government schools, barons' schools, and private schools. But if we distinguish them according to the subjects of study they may be divided into many kinds: those which made Confucianism their chief aim, those which made Japanese learnings their principal subjects, those which taught nothing but Western learning, those which provided medical courses, those which taught military sciences or arts, and so

The Three Kinds of Schools.

forth. Besides these, there were many schools which had more than one particular subject; for instance, some schools had the two courses of Confucianism and Japanese learning, while others taught Confucianism, Japanese, and military science. The private schools were institutions mostly founded by the chief retainers of a baron or by some learned scholars. Some of these scholars were in the service of a baron or of the Shogun and conducted their private schools in their spare moments, while others had some particular views of exalted character and opened schools to which they gave all their thoughts and energy. In these schools there were neither regular system of classes nor proper distribution of hours, but in the order of instruction they were above all praise; this was especially the case with the Ansai-School of Shushi, in which the pupils had to observe strictly the order of the books they read.

The order and method of studying books were distinct and proper to the different schools or even to different scholars, and all of them were praiseworthy. The method of instruction consisted of lectures, reading, and discussion. In some cases, a method of dialogue was adopted. The method of instruction by object lessons was almost entirely unknown. When a pupil was admitted, he, as custom would have it, presented his master with the matriculation fee, the amount of which depended upon the will of the pupil or his guardian. As to the tuition fees, he presented his master with one or two *hiki* of money (fifty sen or one yen) twice in a year, once at summer and once in winter; at the Feast of Lanterns, and at the end of the year. There were more than twenty important institutions for learning, the most renowned of which was the Shōheikō.

This school was generally known by the name of Shōheikō. The Shoheizaka School. Iyemitsu, the third shogun of the Tokugawa line and a man devoted to learning, gave Razan Hayashi, a great scholar, a piece of land 5,353 *tsubo* in area at the Shinobugaoka (Sakuradai of Uyeno Park) for the purpose of erecting a school building. This took place

in 1630 and was the beginning of the Shōheikō. Hayashi at once started the building of his school dormitories. After nine years, Yoshinao Tokugawa, the Lord of Owari, caused a shrine of Confucius to be built near the school, adding not a little to its prosperity; but down to the time of the Shogun Tsunayoshi the institution was known simply as a private school owned by Hayashi. In 1662 the name of Kōbunkwan was given to this school; and the curriculum consisted of five courses, viz: Chinese classics or scriptures, history, reading, literature, and Japanese learning. Each course was divided into ten classes. The first three of them consisted of the most advanced and best pupils called the "particular pupils"; the next three classes consisted of pupils in second grade of attainments, and they were called the "budding pupils," while the remaining four classes consisted of pupils in the lowest grade, and had the rather unpleasant designation of the "inferior pupils." The school buildings were rebuilt and they now consisted of four massive piles called the East, West, South, and North schools. Still the whole institution was in the private possession of the Hayashi family.

In 1690 the Kōbunkwan was removed by the command of Shogun Tsunayoshi, to Shōheizaka, where the Tokyo Higher Normal School for Girls now stands, and its name was changed into the Shōheizaka Gakumonjo, or "the place of learning at Shōheizaka." The Taiseiden, or "the Palace of Great Success" built near the school was no other than the shrine dedicated to Confucius. The tablet put up at the gate which reads "Taiseiden" is the hand-writing of the Shogun himself. It still stands in the same place together with the building which contains a statue of the Great Sage. The School was, at last, made a government institution and the Hayashi family was appointed to provide the priest for the "sacred shrine." In 1691, when Nobuatsu Hayashi gave his lectures in the eastern hall of the sacred shrine, he had an audience of three hundred, consisting of the greatest and most learned of the time. After a few years, the old baron of Shirakawa who was a profound scholar himself, saw that the old system of the school was quite

**The Shogun Tsunayoshi
and the Reorganization
of Bushido.**

unfit to keep pace with the demands of the time; and he, by the command of the shogunate appointed Ritsuzan Shibano, and Seiri Koga his advisers and studying their ideas revised the school system, improved the discipline, and made extensions.

The teaching staff now consisted of a president from the Hayashi family under whose control there were a number of scholars directly concerned with education, who were chosen from among the "Hatamoto" class (directly feudatory of the Shogun). They attended to education directly as well as indirectly. Under them served "Kyōjukata" (professors), "Kyōjukata-deyaku" (persons who had the additional duty of a professor, "Kyōjukata-tetsudai" (assistant professors), "Sewa-kokoroye" (acting tutors), "Kyōjukata-nami" (persons receiving the treatment of a professor), and "Shirabekata-deyaku" (persons who had the additional duty of an examiner). The students, consisting of day pupils and boarders, were all supported by the government; and they paid neither tuition nor boarding fees. The dormitory was divided into two kinds; one called the kishiku-ryō (boarding quarter) was for the children of the direct feudatories of the Shogun; and the maximum number of the pupils was thirty, all of whom received special treatment; while the other, which admitted forty-four students, was called the shosei-ryō (the students' quarter).

The school curriculum was divided into the four courses of Chinese scriptures, history, law, poems and literature. In the course of Chinese bibles there were the "four books," "five scriptures" and "three books of ceremonies (Shūrai, Girai, Raiki)." The course of history was divided into the Chinese department and the Japanese department. In the Chinese department the pupils were taught from the chronicle the order and details of events of their history proper, while the Japanese department had the six histories (the Nihonshoki, Shoku-Nihongi, Nihon-Kōki, Shoku-Nihonkōki, Montoku-jitsuroku, Sandai-jitsuroku), the three Kagami, or the mirrors of historical facts (Masukagami, Mizukagami, Imakagami), and Dai-Nihonshi together with the Household Records of the Tokugawa Shogunate. In the course of law and politics the Code of Tang, the Code of Ming and the laws and fixed rules of Japan were taught. The method

of instruction consisted of reading, explanation and discussion. There were four kinds of examinations, entrance, monthly, and quarterly. In the entrance examination a "Hatamoto" was examined in the reading of the "four books and five scriptures," while ordinary Samurai were examined only in the "four books." The boarders were examined in their explanations, on every day of the month in which the numbers 3 or 8 occur; and this was called the month's examinations. In the spring and autumn the boarders as well as day-scholars received both oral and written examinations on explanation, while in the summer and winter examinations they were tested in the art of composing poems and discourses.

In fact, the aim of the education pursued at the Shōhei-kō consisted in training officials and not in educating the nation; but the perfection of its educational system and the fortunate appointment of really able teachers who practically enforced what they taught among the pupils, combined to raise the school to the zenith of its reputation as the source of learning in the whole empire. Other similar institutions, such as the Kitenkwan of Kōfu, the school of Nikko and the Meishinkwan of Sumpu and other government schools chose the graduates of this Shōheikō as their directors while all the schools of barons took this school as their model. All provincial schools took, in their turn, their model from the barons' schools, till the whole empire was, at length, studded with innumerable schools of similar pattern. As the Shōheikō, which served as a model for all the schools, had for its aim the training of government officials; so, all other schools, and especially those established by the barons, produced simply unproductive gentlemen; in other words, the schools were the schools of Samurai and not schools for farmers, mechanics, manufactures or merchants. This one-sidedness in the method of education was but the essential outcome of feudalism.

The beginning of Terakoya or the "Temple House" school was in the Kamakura period. Priests in this period divided a part of the temple into class rooms and collecting the children in the neighbourhood, gave them useful lessons. In later periods, writing

**The Beginning of Terakoya.
Terakoya and Elementary
School System.**

masters who were ordinary laymen rented houses and opened schools. These became confused in the thoughts of men with the institutions set up by the priests, and both went by the same name of Terakoya. Now, these teachers consisted of feudatories of the Shogun, retainers of the barons, *rōnin* (masterless Samurai), retired gentlemen, and masters of penmanship. They charged some tuition fees and often made a part of their living with them. The courses provided in a Terakoya consisted of reading, composition, morals, ceremony, and hand-writing. The text books were generally the *Shōbai-ōrai* (Commercial Letters), the *Kinshin-ōrai* (Letters on morals, or treatise on morality in the form of letters) and so forth. Any one of these text books served all the purposes of the whole curriculum. This was very simple and convenient, and although it showed but too glaringly the defects of the system, yet if we compare it with the troublesome complications of numerous subjects taught in our present elementary schools, we must think twice before condemning it altogether as prinistric and worthless. In fact, there is a wide field of investigation left between these two extremes.

CHAPTER IV.

Social Education.

Ceremonies.—In the period of the Tokugawa Shogunate there were many elements which had worthy influence upon the education of society. Among these we have the Ogasawara school and the Ise school of ceremonies, besides several other schools of ceremonies and the doctrines of tea ceremonies. All these being supported by every baron as well as by the Shogunate, not only formed a common bond throughout the nation, but also did much towards fostering public virtues. The hand-writings of the Sanbōin school and many other schools together with painting and sculpture did

The Elements which had
great Influence upon
Social Education.

much in elevating the character of people generally. The *Yuiitsu-Shintoism*, the *Ryōbu-Shintoism* and *Rinzai*, *Ōbaku* and *Sōtō*, the tripartite forms of the Zen sect which were propagated respectively by such illustrious champions as *Hakuin*, *Ingen* and *Shinyetsu* created a mysterious but sublime harmony in our spiritual world and permeated and controlled all grades of society. In the mean time, stratagists who had exalted their views and opinions maintained the *Shidō* (what they now erroneously call *Bushido*) by their influence, while in the middle and lower classes of society the *Heike-monogatari*, *Taihei-ki* and other *monogatari* together with singing dramas, *Nagauta*, *Shamisen* music, Japanese rhapsodists, fictions, theatres, dances and wrestlings, furnished a kind of object lesson if not a living manifestation or embodiment of social education. We may enlarge upon this subject with much interest and profit, but the limited space give us no room for further statements.

We must conclude this chapter with the enumeration of a few great names, whose bearers utilized the elements already mentioned for the improvement of knowledge and unification of natural sentiment, sowing the seeds of refinement, and gathering rich fruits of civilization and enlightenment. Among the nobles we had *Mitsukuni* of *Mito*, *Masayuki* of *Aizu*, *Mitsumasa* of *Okayama*, *Shigekata* of *Kumamoto*, *Harunori* of *Yonezawa*, *Sadanobu* of *Shirakawa*, *Nariakira* of *Kagoshima*, *Tsunanori* of *Kaga* and others; and among the people we had many more. But we find the two most distinguished champions of social education in *Baigan Ishida* and *Sontoku Ninomiya*; the former was the originator of the *Shingakukyō*, the doctrine of popular ethics, and the latter of the *Hōtoku-kyō* or the doctrine of gratitude. Those two great personages, each proposing a new doctrine, taught the rising generation by word of mouth as well as by example.

There are three kinds of *Shingaku*, one is that proposed by *Tōju Nakaye*, *Banzan Kumazawa*, and *Shissai Miwa* in order to explain freely their own school of *Ōyōmei*; the second is that advocated by some

The Three Kinds of the
Shingaku-kyo, or Doctrine
of Popular Ethics.

scholars of the Shushi school for similar purposes; while the third is the Sekimon Shingaku of the Ishida school to which we have already referred. But ordinary persons have often been misled by the name, and liable to confound one with the other.

The Sekimon Shingaku, that is, the doctrine of popular ethics of Ishida school, originated in 1729, and flourished throughout Japan. At one time it had more than two hundred organs, each of which earnestly worked for the education of the nation. But the society known by the name of Meirin was the heart and soul of them all. The believers in this pure doctrine of Baigan were mostly merchants and traders; proving that the aim of its tenets was essentially for the encouragement, if not adoration, of trade and industry.

Although the doctrine makes industry its aim yet it tried to improve the whole nation and that by means of personal deeds and examples; hence it was manifested in many forms of public as well as private virtues. Here it took the forms of perseverance, there it appeared in the form of public sentiment. It was the spirit of union, the spirit of independence and self-help. It would work for the improvement of the public morality, accomplish deeds of charity or make other achievements all beautiful in spirit and praise-worthy. In short, its practical and visible effects were really wonderful.

The Shingaku-kyō is "the doctrine of mind" in literal significance. The mind of man is at work even while the body is at rest. Now what is this mind? If we could only find what it really is; its essence and attributes, then and not till then, may we hope to make distinction between good and evil, right and wrong. The true doctrine of livelihood by which one could take care of self and his family, can only exist, when the mystery of the working and essence of the mind are unravelled and comprehended.

Every advocate of this doctrine performed "Seiza-kenshō." It was a kind of "Zazen" or abstract religious meditation,

**How Men were trained
in this Doctrine of the
Mind ?**

already referred to. It differed from Zazen in a few particulars. It was no doubt to catch the soul, so to speak, at the moment, when it is free from all thoughts and emotions. It also selected the truth from all the doctrines of ancient sages, including Buddha and Confucius; while our good old manners and customs were respected. Seen from one point this doctrine was nothing but a harmony of Shintoism, Confucianism, Buddhism, Rōshi and Sōshi, but its philosophical part was admirable as to its practical working; and for the immense good which it did, we can not be too grateful to its originator and his successors.

**The Number of Saintly Per-
sons who were the "Priests"
or Scholars of this System of
Ethics.**

From its foundation down to the Meiji era there were, at least, thirty-six thousand three hundred and eleven persons well versed in these doctrines and worthy to become the head of the society. All of them were worthy of our profound respect, while many of them left works behind them, which we cannot help admiring. But the persons who wrote the greatest number of books which still exist, were To-an Teshima, and Gidō Wakisaka. The latter was the pupil of the former and was in good friendship with Kyohakusai and Hōō Kamada.

**The Principle of the
Hotoku-kyo. Sontoku
Ninomiya.**

The Hōtokukyō was originated by Sontoku Ninomiya for the purpose of social education. The doctrine aims to conform economy with morality, love of money with love of benevolence or charity. It has five principles by which it intends to enforce its object, viz: (1) sincerity should be made the basis to work upon; (2) labour should be made the means; (3) one should not live above his means; (4) pecuniary matters should be properly managed; and (5) independence and self-help should form the true spirit. To accomplish the aim of this doctrine, they formed societies, to the number of six hundred and upwards, counting about twenty one thousand seven hundred members with every prospect of increasing.

CHAPTER V.

Woman's Education.

Although the policy of the Shogunate burdened poor woman with many cumbersome rules and trying restrictions, yet it did little in elevating her character and condition or improving her intellect. It established no schools for her, neither did it provide any means for her

The Idea of the Shogunate on Woman's Education. The Books for Women in the Household. Ladies in Higher Circles.

development. The general public was also apathetic as regards women's education. The best which an ordinary girl could do, was to have a few books taught at home or to go to the *tera-koya*. The books within her reach consisted of letter-writers, the woman's four books, *Jokai*, the woman's *Jitsugokyō*, the *Lives of Heroines*, *Women's Treasure*, *Women's Imagawa*, and others. A woman was generally excluded from studying Chinese literature, and seldom had the liberty of composing Chinese poems, because such studies were supposed to injure her materially by depriving her of the time which may be employed more usefully for her practical moral culture. But in higher circles, her accomplishment consisted of the art of writing Japanese poems, music, handwriting, many ceremonies such as those of incense and tea, and flower arrangement.

But as peace continued for so many years and all the people had a ready livelihood and little to do, their activity could not but escape in way of learning; and this brought about an Augustan age in our literature and art. Although women in general had but few privileges of higher education yet the tide of learning which flooded the whole community could not but reach and influence women as well as men. We must, however, rest content to give some of the most illustrious names. The lives of these women were exceedingly interesting, but we have no room here to do more than mention them. We refer to *Tasutejo*, the pupil of *Kigin Kitamura*, *Tōken*, wife of *Yekken Kaibara*,

our great scholar of Japanese literature and ethics, Inouye-tsū-jo, wife of Soju Mita, Shizuko, Yonoko, Shigeru, who were called "three learned women" under the instruction of Mabuchi Kamo together with such famous poetesses as Chiyo of Kaga, Akiko Sampō, and Urako Arakida.

The "doctrine of three obediences" which had been the principle of the preceding period was still in fashion, holding that, however firm and strong at heart, women should be mild and modest, meek and humble in her manners, and graceful in her deportment. Thus her sterner virtues being curbed and restrained in her every day life, would blossom in time of emergency as deeds of heroism which often astounded the world. Sometimes they would appear, as in the case of Ryōnen, a nun, in a strange manifestation of will power. Ryōnen was a woman of beauty and chastity. Though she never wore the magic girdle, her charms were irresistible. Young and beautiful as she was, she conceived a strange notion of pessimism, and sought out Hakuō-zenji, a virtuous old priest of the austere Zen sect. Even he was affected by her beauty, but he refused to take her as his disciple. When she discovered the real cause of her rejection, she took a red hot iron from the fire and with it disfigured her beautiful face for life. Thus she succeeded in becoming a nun. Sometimes these manifestations they would take an extraordinary form of filial piety as in the case of the Nuns jitei Taga and Riya Amagasaki who revenged their fathers' death by fighting with their inveterate enemy. In short, unparalleled heroism, as shown by the heroine Yenjo of Yonezawa, was not uncommon in this period. All these were the result of practical moral culture. As to the physical education of women there was nothing settled about it. Many took to the practice of halberd and horse-riding. There were, however, many individuals who applied their energy to the promotion of female education. Among these we have Ransai Fujii and Tekisai Nakamura.

CHAPTER VI.

Special Education.

As civilization progressed, physical activities decreased in proportion, and the struggle of animal courage was replaced by rivalry in intellectual attainments; hence arose the necessity of education. Of all forms of education special ones such as science of ceremonies made the greatest advance. These had been an uncared-for monopoly of indolent nobles, but were now taken up by such geniuses as Tōgai Itō and Hakuseki Arai. Yoshitomo Tsuboi was the master of the old code of ceremonies relating to the court nobles, Teijō Ise of those of Samurai families, including the Shogun's Household. Besides these, there were such masters of ceremonies as Ogasawara, Yamada, and Munenao Ki, each of whom originated a new school. They all had many followers and they all prospered. In Japanese literature, we are struck by the fame of Keichū the priest, Azumamaro Kada, Mabuchi Kamo, Norinaga Motoori, Teikan Fujii, Tomokiyo Oyamada, Nariakira Fujitani, Kigin Kitamura, and Kageki Kagawa. Each of whom had many pupils.

In hand-writing, we had Nobutada Konoye, Kōyetsu Honnami, Shōjo the priest, Kōtaku Hosoi and Ryōko Maki, each of whom was followed by crowds of pupils. In painting there arose such masters as Tanyū Kano, Kōrin Ogata, Ōkyo Maruyama, Matabei Yuasa, Moronobu Hishikawa, Itchō Hanabusa, Harunobu Suzuki, Toyokuni Utagawa, and Hokusai Katsushika. Their works still exist and are preserved as the fine specimens of art. In mathematics we find such names as Kōyu Yoshida, Kōwa Seki, Yasuakira Aida, Harumi Yasui and Joken Nishikawa, all of them being independent thinkers. In medicine, Kengi Furubayashi, Tsūan Yamamura, Dokushōan Nagatomi, Chōkei Seoka, Isai Matsuoka and Genyetsu Kagawa were among the most noted.

In the science of war, in Dutch learning, in the arts of shooting, riding, fencing, "jūjitsu," swimming, music, tea ceremonies, every branch of literature and art, we had appropriate specialists who were to a man highly gifted persons. But those who received greatest respect were the followers of Confucian doctrine. There were many great scholars of Chinese classics, but they may be divided into four schools as follows:—

(1) The School of Shushi represented by Seiga Fujiwara, Razan Hayashi, Ansai Yamazaki, Junnan Kinoshita, Kyūsō Muro, Ritsuzan Shibano, Yekken Kaibara, Seiri Koga, Heishū Hosoi and others.

(2) The School of Wang Yangming represented by Banzan Kumazawa, Shissai Miwa, Chūsai Ōshio, Issai Satō, Zōsai Okumiya, Shūyō Yoshimura, Sennan Kasuga, Hōkoku Yamada, and others.

(3) The Old School which did not believe in the schools of Teishu, and followed the explanation of olden times. This school was represented by Sokō Yamaga who was the first to advocate it, and followed by Jinsai Itō, Sorai Ogyū, Tōgai Itō, and others.

(4) The Eclectic School was the product of collision between the foregoing schools. Kenzan Katayama was the first to originate it and it was taken up by Kinga Inouye, Hokuzan Yamamoto, Hōsai Kameda, Keisai Hara, Hōshū Teshima, Kinjō Ōta, Kōton Yoshida, and others.

All of these four schools had great influence upon education and exerted no small amount of good upon the rising generation.

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文部大臣官房文書課

明治四十三年三月十日發行

明治四十三年三月五日印刷

民國二十三年三月五日
南京國民政府
國民政府
國民政府

南京國民政府

國民政府

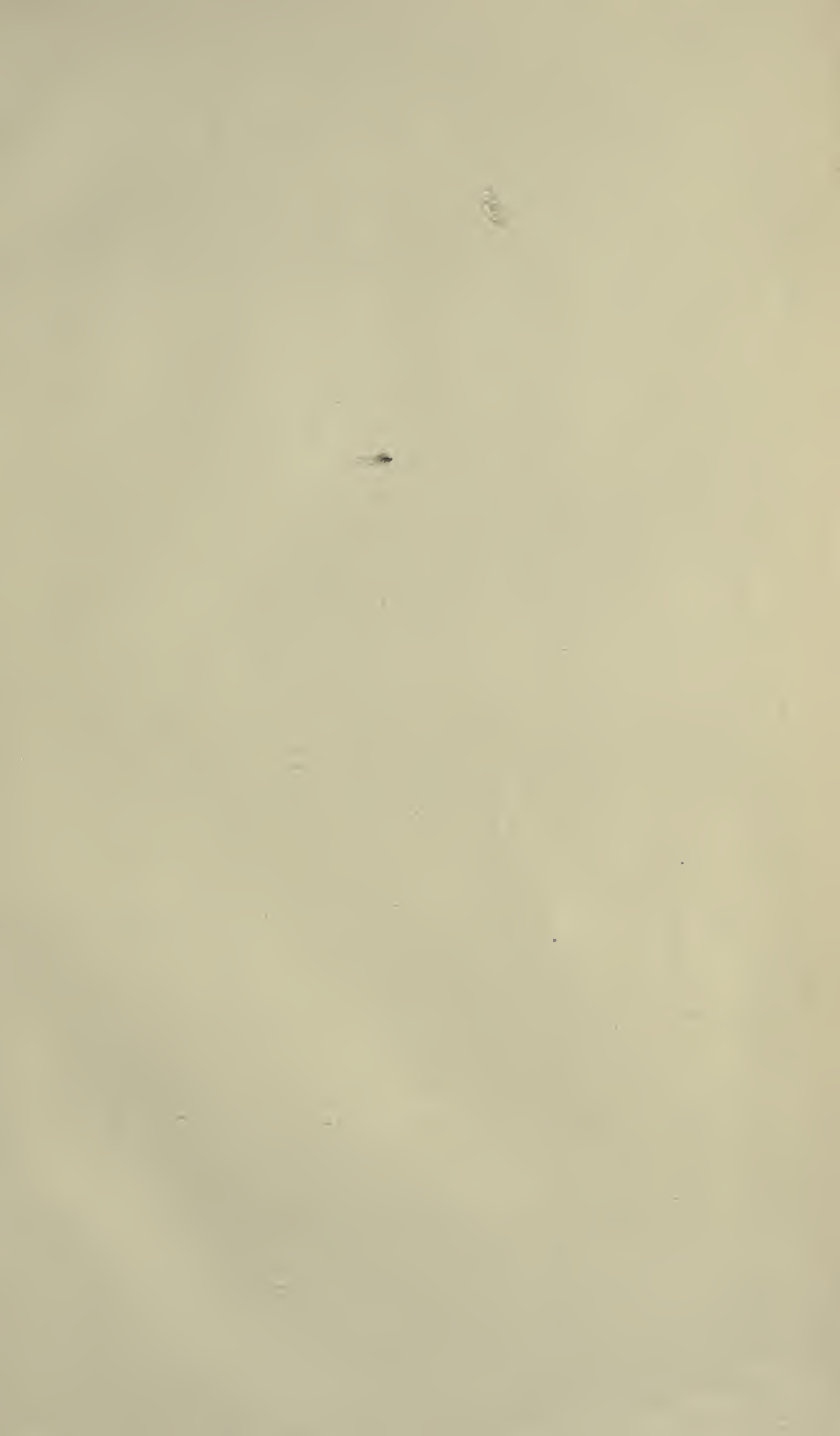
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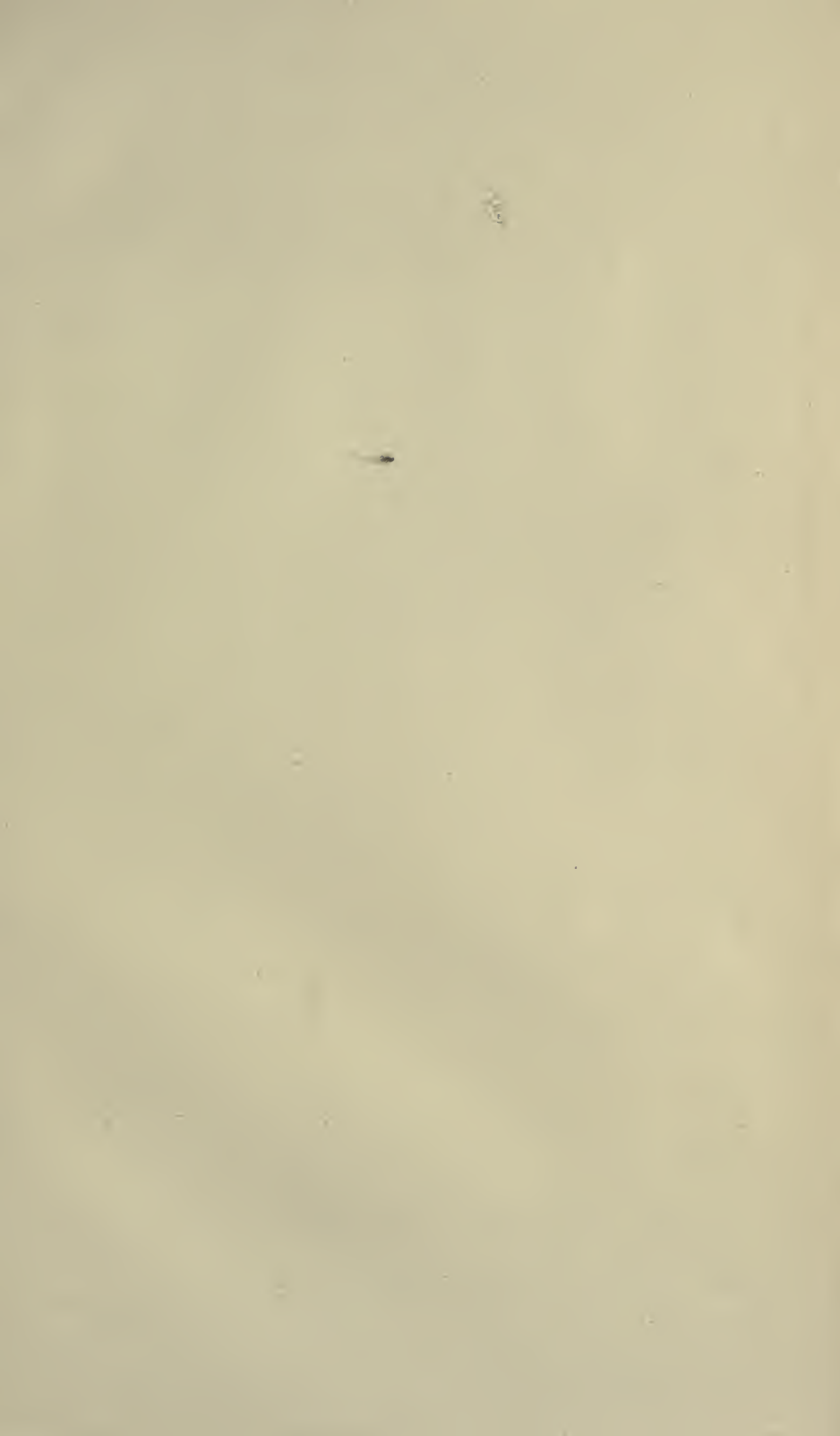
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