

## PREFACE TO THE SECOND EDITION.

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A NEW issue of this work having been called for in a little over four months from the date of its publication, the author has endeavored to render the second edition more worthy than the first. This has been done by the addition of valuable matter in the appendix and foot-notes, and the recasting of a few pages, on which original has been substituted for compiled matter.

Critics have complained that in Book I the line between the mythical, or legendary, and the historic period has not been clearly drawn. A writer in *The Japan Mail* of November 25th, 1876, says:

“After an introductory chapter on the physical features of the country, the author plunges into the dense mists of the historic and the prehistoric ages, where he completely loses his way for about a millennium and a half, until he at length strikes into the true path, under the guidance of the *Nihon Guai Shi*.”

Did the critic read Chapter III.? The author, before essaying the task, knew only too well the difficulties of the work before him. He made no attempt to do the work of a Niebuhr for Japan. His object was not to give an infallible record of absolute facts, nor has he pretended to do so. He merely sketched in outline a picture of what thirty-three millions of Japanese believe to be their ancient history. He relied on the intelligence of his readers, and even on that of the critics (who should not skip Chapter III.), to appreciate the value of the narratives of the *Kojiki* and the *Nihongi*—the oldest extant books in the Japanese language, and on which all other accounts of the ancient period are based. He was not even afraid that any school-boy who had been graduated beyond his fairy tales would think the dragon-born Jimmu a character of equal historic reality with that of Cæsar or Charlemagne.

On the other hand, the author believes that history begins before writing, and that he who would brand the whole of Japanese tradi-

to the editor of *The Japan Mail*. This scholarly paper, published in Yokohama, is a most valuable mirror of contemporaneous Japanese history, and a rich store-house of facts, especially the papers of the Asiatic Society of Japan. *The Japan Herald* and *The Japan Gazette* have also been of great service to me, for which I here thank the proprietors. The constant embarrassment in treating many subjects has been from wealth of material. I have been obliged to leave out several chapters on important subjects, and to treat others with mere passing allusions.

In the early summer of 1868, two Higo students, Isé and Numagawa, arrived in the United States. They were followed by retainers of the daimiōs of Satsuma and Echizen, and other feudal princes. I was surprised and delighted to find these earnest youth equals of American students in good-breeding, courtesy, and mental acumen. Some of them remained under my instruction two years, others for a shorter time. Among my friends or pupils in New Brunswick, New Jersey, are Mr. Yoshida Kiyonari, H. I. J. M. Minister Plenipotentiary at Washington; Mr. Takagi Samro, H. I. J. M. Vice-consul at San Francisco; Mr. Tomita Tetsunosūké, H. I. J. M. Consul at New York; Mr. Hatakéyama Yoshinari, President of the Imperial University of Japan; Captain Matsūmura Junzo, of the Japanese navy. Among others were the two sons of Iwakura Tomomi, Junior Prime Minister of Japan; and two young nobles of the Shimadzū family of Satsuma. I also met Prince Adzuma, nephew of the mikado, and many of the prominent men, ex-daimiōs, Tokugawa retainers, soldiers in the war of 1868, and representatives of every department of service under the old shōgunate and new National Government. Six white marble shafts in the cemetery at New Brunswick, New Jersey, mark the resting-place of Kusakabé Tarō, of Fukui, and his fellow-countrymen, whose devotion to study cost them their lives. I was invited by the Prince of Echizen, while Regent of the University, through the American superintendent, Rev. G. F. Verbeck, to go out to organize a scientific school on the American principle in Fukui, Echizen, and give instruction in the physical sciences. I arrived in Japan, December 29th, 1870, and remained until July 25th, 1874. During all my residence I enjoyed the society of cultivated scholars, artists, priests, antiquaries, and students, both in the provincial and national capitals. From the living I bore letters of introduction to the prominent men in the Japanese Government, and thus were given to me opportunities for research and observation not often afforded to foreigners. My facilities for regular and

extended travel were limited only by my duties. Nothing Japanese was foreign to me, from palace to beggar's hut. I lived in Dai Nippon during four of the most pregnant years of the nation's history. Nearly one year was spent alone in a daimiō's capital far in the interior, away from Western influence, when feudalism was in its full bloom, and the old life in vogue. In the national capital, in the time well called "the flowering of the nation," as one of the instructors in the Imperial University, having picked students from all parts of the empire, I was a witness of the marvelous development, reforms, dangers, pageants, and changes of the epochal years 1872, 1873, and 1874. With pride I may say truly that I have felt the pulse and heart of New Japan.

I have studied economy in the matter of Japanese names and titles, risking the charge of monotony for the sake of clearness. The scholar will, I trust, pardon me for apparent anachronisms and omissions. For lack of space or literary skill, I have had, in some cases, to condense with a brevity painful to a lover of fairness and candor. The title justifies the emphasis of one idea that pervades the book.

In the department of illustrations, I claim no originality, except in their selection. Many are from photographs taken for me by natives in Japan. Those of my artist-friend, Ōzawa, were nearly all made from life at my suggestion. I have borrowed many fine sketches from native books, through Aimé Humbert, whose marvelously beautiful and painstaking work, "Japon Illustré," is a mine of illustration. Few artists have excelled in spirit and truth Mr. A. Wirgman, the artist of *The London Illustrated News*, a painter of real genius, whose works in oil now adorn many home parlors of ex-residents in Japan, and whose gems, fine gold, and dross fill the sprightly pages of *The Japan Punch*. Many of his sketches adorn Sir Rutherford Alcock's book on the vicissitudes of diplomatists, commonly called "The Capital of the Tycoon," or "Three Years in Japan." I am indebted both to this gentleman and to Mr. Laurence Oliphant, who wrote the charming volume, "Lord Elgin's Mission to China and Japan," for many illustrations, chiefly from native sketches. Through the liberality of my publishers, I am permitted to use these from their stores of plates. I believe I have in no case reproduced old cuts without new or correct information that will assist the general reader or those who wish to study the various styles of the native artists, five of which are herein presented. Hokusai, the Dickens, and Kano, the Audubon of Japanese art, are well represented. The photographs of the living

tion before the sixth century A.D. as "all but valueless" must demonstrate, and not merely affirm. The author preferred to introduce Jingu and Yamato Daké to Occidental readers, and let them take their chances before the light of research. Will this century see the scholar and historian capable of reeling off the thread of pure history, clear and without fracture, from the cocoon of Japanese myth, legend, and language? The author, even with his profound reverence for Anglo-Japanese scholarship, hopes for, yet doubts it.

In one point the author has been misapprehended. He nowhere attempts to explain whence came the dominant (Yamato) tribe or tribes to Japan. He believes the Japanese people are a mixed race, as stated on page 86; but where the original seats of that conquering people may have been on whom the light of written, undoubted history dawns in the seventh century, he has not stated. That these were in Manchuria is probable, since their mythology is in some points but a transfiguration of Mantchu life. The writer left the question an open one. He is glad to add, without comment, the words of the *Mail* critic, who is, if he mistakes not, one of the most accomplished linguists in Japan, and the author of standard grammars of the written and spoken language of Japan:

"As regards the position of the Japanese language, it gives no dubious response. Japanese has all the structural and syntactical peculiarities common to the Alatian or Ural-Altai group; and the evidence of the physiognomical tests points unmistakably to the same origin for the people. The short, round skull, the oblique eyes, the prominent cheek-bones, the dark-brown hair, and the scant beard, all proclaim the Mantchus and Coreans as their nearest congeners. In fact, it is no longer rash to assert as certain that the Japanese are a Tungusic race, and their own traditions and the whole course of their history are incompatible with any other conclusion than that Corea is the route by which the immigrant tribes made their passage into Kiushiu from their ancestral Mantchurian seats."

The brevity of the chapter on the Ashikaga period, which has been complained of, arose, not from any lack of materials, but because the writer believed that this epoch deserved a special historian. Another reason that explains many omissions, notably, that of any detailed reference to Japanese art, is, that this volume is not an encyclopaedia.

The author returns his hearty thanks to his Japanese friends, and to the critics whose scrutiny has enabled him in any way to improve the work.

W. E. G.