

## Encounters with Dutch

### Part 1: Read, Annotate, and Analyze

“Dialog” with your assigned visual and reading. Highlight key ideas. Write questions or insights you have in the margins.

**Visual Source:** Katsuhika Hokusai. *Ehon azumaasobi*. Japanese Looking in on Dutch at the Nagasakiya in Edo. Wikipedia. 1802.

[http://ja.wikipedia.org/wiki/%E6%97%A5%E8%98%AD%E9%96%A2%E4%BF%82#mediaviewer/File:Curious\\_Japanese\\_watching\\_Dutchmen\\_on\\_Dejima.jpg](http://ja.wikipedia.org/wiki/%E6%97%A5%E8%98%AD%E9%96%A2%E4%BF%82#mediaviewer/File:Curious_Japanese_watching_Dutchmen_on_Dejima.jpg)

**Written Source:** Excerpts from “The Situation of the Dutch,” by Engelbert Kaempfer, in *Kaempfer’s Japan: Tokugawa Culture Observed, Book 4*, Beatrice M. Bodart-Bailey, ed. and trans. (Honolulu: University of Hawaii Press, 1999), 187-191, 197-198. Reproduced with permission.

Kaempfer was a German scholar who served as a physician for the Dutch East India Company and resided at Dejima (or Deshima) in Nagasaki from September 1690 to October 1692. While there, he made detailed observations and sketches, which eventually were published in English in 1727 as a two-volume best-selling work.

\* \* \* \* \*

At the beginning of the present seventeenth century, very soon after their ships began to travel to Asia and the establishment of their East India Company, the Dutch, enticed by the fertile trade of the Portuguese, began making annual visits to this, the furthest empire of the world. They arrived at the city and island of Hirado and set up their warehouse and living quarters on a spit of land linked to the city by a bridge. . . . Even though the Portuguese still had a lot of influence with the greatest lords of the country, and did much to prevent the entry of the Dutch, they were finally unable to stop the shogun, Ieyasu . . . from giving the Dutch access to the country in the year of Christ 1611 with a special . . . shogunal permit or pass. . . . Meanwhile, from the time they settled in Hirado, the Dutch did what they could to profit from the progressive decline of the Portuguese. . . . The Dutch showed the utmost subservience in everything, even wrongful impositions, to stay in the good books of this nation and conduct profitable trade. Since they valued their lives, they could show no objection when in 1638 the shogun ordered them to tear down . . . their own newly built residence and warehouse on the island of Hirado . . . The reason was that the [stone] buildings were splendid beyond the custom of the country and had the year of the Christian era on the gable. Soon afterward, in the same year of 1638, this heathen court had no qualms in

inflicting upon them a cursed test to find out whether the orders of the shogun or the love for their fellow Christians had greater power over them. It was a matter of us serving the empire by helping to destroy the native Christians, of whom those remaining, some forty thousand people, in desperation over their martyrdom had moved into an old fortress in the province of Shimabara and made preparations to defend themselves. The head of the Dutch, Koekebecker, himself went to the location with the one remaining vessel . . . and in fourteen days treated the beleaguered Christians to 426 rough cannon salvos, both from land and sea. . . .

It is true that this show of total obedience was instrumental in keeping a foothold in the country when the court was considering completely closing it to all Christians. At the same time, however, they gained a bad reputation among the more high-minded at court and throughout the country, for they judged that people who so easily permitted themselves to be used in the destruction of those with whom they basically shared the same belief and the path of Christ—as they had been amply told by the padres from Portugal and Manila—could not be true of heart, honest, and loyal towards a foreign ruler. I was told this by the locals in these very same words. Thus far from earning the trust and deep friendship of this exceedingly suspicious nation by their compliance, the reputation of the Dutch was ruined unjustly, regardless of their merits. Shortly afterward, in 1641, the Dutch, having assisted in the confinement of the Portuguese by word and deed, were to undergo the same experience. . . .

This jail goes by the name of Deshima, that is, the *island* which lies *in front* of the city. . . . It has the shape of a fan without a handle, or a rounded square, following the curve of the city, to which it is linked by a bridge of hewn stones of a few steps long, and from which it is separated by a strong gate and sentry. . . .

. . . According to my measurements it is 82 ordinary steps in width and 236 in length through the middle . . . Only the street running the length of the island has houses on both sides. . . . They are miserable buildings and look like goat-pens: made of clay and pine boards roughly stuck together, two stories high, with the lower having to serve as store and the upper as living quarters. The occupant covers the latter at his own expense with colored wallpaper and padded floor mats in Japanese fashion and installs doors and windows. . . .

. . . During the two to three months of their stay, the annually arriving vessels are permitted to let their men visit the island to refresh themselves in turn after each has been searched and registered. When they have left, the chief must remain here, together with various other persons, about seven, more if desired. . . . The Japanese could hardly imagine that the nation could come to grief over the presence of the few remaining Dutch. Their small number and the fact that they are unarmed precludes an enemy attack. Neither is it possible for the Dutch to engage in smuggling since all goods and anything else that could be sold is registered and kept under lock and seal by the Japanese. . . . But in spite of all this, they are strictly and strongly guarded in this prison

from the inside and outside of the secluded island by various guards, companies, and guilds and their sworn members, who in turn contain vigilant outsiders among them, treating us not like honest men but like criminals, traitors, spies, prisoners, or to say the least, as *hito jichi*, hostages of the shogun, as the local always (thoughtfully) call us. . . .

Japanese orders addressed to our nation are transmitted to our directors partly by being read to us at the shogunal court [in Edo] by the councilors and partly by the governors of Nagasaki conveying them orally to us through their *bugyō* and our interpreters. . . .

Such are the conditions under which we live all year round, surrounded by sworn officers, confined and imprisoned. We are, however, permitted a few escapes from our prison quarters annually. . . .

The first takes place after the departure of the vessels when the captain with a few of his colleagues, makes the annual journey to court [in Edo] and delivers the official presents. This is the same demonstration of commitment all vassals of the empire have to pay annually, and the court considers it nothing less than homage from the Dutch nation. Therefore, on their dismissal, the laws governing their behavior in this country are read to them as they are to other vassals, and in general parlance we are referred to as *hito jichi*, that is, human pawn, in other words hostages furnished by the Dutch nation. Accordingly, we are granted no more liberties on our journey than those accorded to prisoners: we are not permitted to converse with other people, not even with the servants of our inn, unless special permission is granted. . . .

Once or twice annually the resident Dutch are given leave to stretch their legs outside the compound and to look at the temples. This liberty is granted to use under the name of gathering medicinal herbs. . . .

## Part 2: Discuss, Summarize, and Share

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## Encounters with Chinese

### Part 1: Read, Annotate, and Analyze

“Dialog” with your assigned visual and reading. Highlight key ideas. Write questions or insights you have in the margins.

**Visual Source:** Kawahara Keiga. *Scroll with Views of the Dutch Factory and Chinese Quarter in Nagasaki*. Nagasaki Museum of History and Culture. No date.

[http://www.nmhc.jp/keiga01/kawaharasite/target/kgdetail.php?id=3701&cfcid=166&search\\_div=kglis](http://www.nmhc.jp/keiga01/kawaharasite/target/kgdetail.php?id=3701&cfcid=166&search_div=kglis)

Click on “Next>>” to advance scroll through 11 images.

**Written Source:** “Table 1, The Number of Chinese and Southeast Asian Ships Entering Nagasaki, 1647-1692.” From Zhou Gang, *The Qing Opening to the Ocean: Chinese Maritime Policies, 1684-1757* (Honolulu: University of Hawai’i Press, 2013), 36-39. Reproduced with permission.

**Number of Chinese and Southeast Asian Ships Entering Nagasaki, 1647-1692**

Year	Port of Origin										
	Jiangsu	Zhejiang	Fujian	Guangdong	Chinese Ships from Unknown Ports	Total Chinese	Taiwan	Vietnam	Siam	Cambodia	Other Southeast Asian Ships from Unknown Ports
1647	5		17		1	23	1	4	1		
1648	2		6	2		10		5	1	1	
1649			12		32	44	1	3		1	1
1650		9	50			59		7		1	3
1651	4	6	11	2	9	32		9	1	3	
1652	3		18		16	37		8	1	4	

1653	5		29	1	2	37		9	2	5	3
1654	1		40			41		4	2	4	3
1655	3		35		2	40		2			3
1656	2		34		4	40		9	3	4	2
1657	1		29		2	32		3	3	11	2
1658	3	1	25		10	39		5	5	2	1
1659	4		36	2	5	47		2	6	4	1
1660	2		21		12	35		4	5	1	10
1661		1	22	5	4	32		1	5	2	1
1662	1		16		18	35	2	4	3	1	1
1663	1	2	14		16	33	3	4	3	3	
1664	2		4	18	1	25	5	5		4	
1665	2			3	5	10	8	11	1	3	2
1666				2		2	14	6	4	4	3
1667			2		2	4	11	4	3	3	2
1668			6		12	18	12	5	5	1	2
1669	1	2	1		11	15	10	5	3	1	4
1670	2	3	2		9	16	11	4	2	1	6
1671	4	1		1	1	7	20	3	2		6
1672	1			2		3	16	10	4	4	8
1673				3	3	6	1	3	1	2	7
1674	1		2	4		7	6	3	2		3
1675	1		2	4		7	11	3		2	6
1676	2		4	1		7	8	3	3		3
1677	2	2			3	7	13	6	2		1
1678	1	2	3	3		9	8	3	3		3
1679	1	3	6	3		13	8	7	2	1	1
1680		2	1	2		5	7	7	6	1	4
1681						0	5	2		1	1
1682	1		1	3		5	9	3	6	1	2
1683	1			1		2	13	3	6		3
1684	1			6		7		6	5		4
1685	14	12	43	3	5	77		1	3		4

1686	34	25	34	3		96		6	3	1	5
1687	28	26	51	8	17	130	2		1	1	3
1688	22	35	83	30	3	173	4	4	2	2	6
1689	15	18	23	10		66	1	6	2	2	2
1690	13	18	35	11		77	2	6	3	1	5
1691	17	30	23	5	1	76	2	5	3	2	2
1692	10	21	24	8		63	1	2	3	3	1

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## Encounters with Koreans

### Part 1: Read, Annotate, and Analyze

“Dialog” with your assigned visual and reading. Highlight key ideas. Write questions or insights you have in the margins.

**Visual Source:** *Edo Zu Byōbu*. Arrival of Korean Ambassador Im Kwang at Edo Castle. 1636. National Museum of Japanese History.

[https://www.rekihaku.ac.jp/education\\_research/gallery/webgallery/edozu/123.html](https://www.rekihaku.ac.jp/education_research/gallery/webgallery/edozu/123.html)

*See entourage entering castle in middle right pane. Use up, down, left, right arrow keys (bottom right of screen's nine blocks) to peruse more blocks of the screen painting.*

**Written Source:** Excerpts from James B. Lewis, “Beyond Sakoku: The Korean Envoy to Edo and the 1719 Diary of Shin Yu-han, Appendix: A Translation of a Selection from Shin Yu-han’s *Haeyurok*: The Entry into Edo, and Comments on the *Shōgun* and his Retainers.” *Korea Journal*, November 1985, 32-41. Used with permission.

Shin Yu-han was secretary and diarist for the 1719 Korean embassy to Edo and audience with the *kampaku* (Tokugawa leader or *shogun*).

\* \* \* \* \*

27<sup>th</sup> . . . After a little over ten *ri*, I was informed by the Japanese palanquin bearers that we had already arrived in Edo. . . .

The [Japanese] men and women were clogged to overflowing. Looking up at the decorated houses, I could see eyes had gathered in the spaces between the lentsils and the slats and there was not an inch of open space to be seen. . . . We continued another hundred paces and reached the [Korean] envoy’s guest hall. . . . Since olden times, our nation’s envoys have always lodged here. . . .

28<sup>th</sup> . . . It was late evening when the *kampaku* sent two senior councilors for an audience with the envoys. The Lord of Tsushima bent his knees in respect and led the councilors to the envoys. The envoys exited the building to stand outside and greet the councilors.

. . . After taking their seats, the senior councilor summoned the Tsushima lord, and he prostrated himself before them. The Lord of Tsushima, lying flat, listened to the *kampaku*’s message which was appreciative of the efforts of the envoys. Then he left his place and reported this to the envoys who stood up from their seats to listen. . . .

After tea was served, just as the ministers were about to leave, the envoys arose, stepped down from their seats and put forward an address of thanks with the words, "We congratulate the heavenly health and happiness of the king. The solicitude of the ruling house has been turned toward us and the senior councilors have been sent to enquire after our troubles. Thank you." Conducting them out of the building, the envoys bowed and sent the senior councilors off. When we were in Okazaki before, the envoys did not reply directly to the message of the *kampaku*, but only stated their feelings of appreciation to a representative. At that time, the Lord of Tsushima and the Japanese escorts all said, "When the *kampaku* asks after you, the envoy must reply; this is to show sincere respect." Therefore, this time, they dispatched a statement that was reported to the ruler via his senior councilors. Japanese protocol generally was conducted in this fashion.

. . . Moreover, superintendent Taira no Masaka also had an audience and related the following information. "On the first day of the coming month, you will present your communication; on the fifth, your equestrian skills. On the ninth, there will be a banquet at the mansion of the Lord of Tsushima and on the eleventh, you will receive a reply to your communication. On the thirteenth, you will be banqueted and on the fifteenth, you will begin your homeward journey. The *kampaku* has already issued the directives for your schedule, so you need not worry about any delay of arrangement."

The Rector of the University, Hayashi Nobuatsu brought his two sons . . . I and the three scribes donned our Confucian robes and appeared in the main hall. . . . We faced each other, exchanged bows and sat down. . . .

Nobuatsu, opened by writing the following on a piece of paper. "I have served four rulers and have met four Korean embassies. I am presently 76 years old." . . .

Generation after generation, the Hayashi house has presided over letters in Japan. Generally speaking, all those who practice literature with the state as their patron, come from this house. . . . However, when viewed, the (product) is clumsy and simple and does not succeed (in having) a style. Since all Japanese offices are hereditary, even if there is a scholar of high caliber and profound learning, without studying under Nobuatsu, he will not find a position. The situation is laughable. . . .

The following morning, the three came again and presented myself and the scribes with poems they had composed. . . . The father and sons each produced his own collection of poetry, offered them to the three envoys and requested an exchange of poems. The ambassadors received the requests and said, "We have not yet presented our official message. To engage in leisurely, uninhibited (poetry) recitation before having finished our official business would not be proper. When we have finished and are on the way home, we will then be ready to offer our poetry." The Japanese meekly withdrew.



First day of the 10<sup>th</sup> month. . . . Last night, the Tsushima lord and the two elders visited the envoys and said, “The rules of protocol for the presentation of the documents have been copied over.” . . . Unavoidably, myself and an interpreter presented ourselves in the outer hall, summoned the magistrate, and after minutely verifying the situation, translated the document. We then sent it to the assistant envoy who circulated it. According to the points recorded there, the etiquette of entering the palace of the *kampaku* and presenting the communication were precisely in accordance with the case of 1682.

After eating, we took up the Dragon Pavilion (which housed the communication), and the three envoys put on gold caps, court robes, and jade pendants for their girdles. In their hands, they grasped batons of state as they boarded Korean palanquins. Myself, the three senior interpreters, and the senior translator wore black official robes and boarded suspended palanquins. Both the scribes and the physician wore caps and girdles with black official robes. The military attachés wore plumed, bamboo rain hats, thin, brocade robes, waist swords, bow with quirers, a whip and cross-bow and rode atop noble horses on gold saddles. Two corps of drum, horn, flute, and string with bannermen and halberd carriers proceeded unit by unit while playing slow music.

Inside the first gate were [Japanese] men and women sightseers crowded together like silkworms, all dressed in brocades. . . .

Presently, the Inspector General of the *Wakan* appeared and stated to the lord of Tsushima that we had been given permission to enter the palace. When the Tsushima lord relayed this to the senior interpreter, he took the communication in both hands and went forward, followed by the three envoys. They entered the main hall and installed the communication on a table. This was the audience hall of the *kampaku*. In an area partitioned off by a wall, the various lords and high salaried officials were visible. Barefoot in official robes, they were crowded together like a forest. Hayashi, the Great Scholar, was also seated there.

The envoys sat to the east, facing the west, and the lord of Tsushima faced the south, all cross-legged. After a moment, when Minamoto no Masamine (Inoue Masamine) minister in the head seat, summoned the Tsushima lord and began speaking to him, the senior interpreter immediately took the communication in both hands, proceeded to the hall entrance, knelt and passed it to the lord of Tsushima. He knelt as well and accepted it, went into the hall and handed it to the minister. The minister then offered it up to the *kampaku*. Ceremonial presents were exhibited to the public outside the hall. Horses with saddles were among the presents and they stood just outside the audience chamber. . . .

The envoys entered, made obeisance to the *kampaku* and went out. They entered a second time, made a toast and went out. . . . The middle and lower officials made obeisance outside the audience hall. All made obeisance four times and withdrew.

When I paid my respects, I gazed at the *kampaku* from afar. He was wearing a pointed, black coronet on his head, a pale blue robe on his body, and sat atop a pile of cushions. There was no dias or chair. I and he were about three or four *ken* apart, but since his seat was far in the back and to his left and right were provided colorful screens with pearl embroidery, an unobstructed view of the interior of the hall was difficult to obtain. I was unable to examine his face very closely. Roughly speaking, he appeared very fierce, lean and muscular, and his seated appearance was towering. . . .

The [[Japanese] officials, high and low, apparently carry ineffectual swords. No-one boldly carries a sword. They carry wooden swords in [their] scabbards. The trousers of all those who were official clothes just reach the ankle, but even in wintertime, they do not wear socks and go about with exposed feet. Between the legs a strip of white calico, several feet in length hangs down from the back and drags across the ground. Those who wear those long trousers also have them extend past their legs for several feet, indistinguishable from the strip of cloth when they move and drag the ground. Such a style is said to be honorable, but all the clothing is weird.

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## Encounters with Ryūkyūans (Okinawans)

### Part 1: Read, Annotate, and Analyze

“Dialog” with your assigned visual and reading. Highlight key ideas. Write questions or insights you have in the margins.

**Visual Source:** *Ryūkyū Shisha Kin Oji Shusshi no Gyoretsu*. Procession of the Ryūkyū Kingdom’s Prince Kin to the Edo Castle. 1671. University of the Ryukyus Library, Ryukyu/Okinawa Special Collection Digital Archives.

<http://manwe.lib.u-ryukyu.ac.jp/d-archive/viewer/en?&cd=00064670>

Use the arrow buttons to view the seven images of the scroll and the 拡大 button to enlarge each image.

**Written Source:** Excerpt from Ronald P. Toby. *State and Diplomacy in Early Modern Japan: Asia in the Development of the Tokugawa Bakufu*. Copyright (c) 1991. Board of Trustees of the Leland Stanford Jr. University. pp. 48-49. All rights reserved. With the permission of Stanford University Press, [www.sup.org](http://www.sup.org).

### Ryūkyūan Embassies to the Tokugawa Bakufu

Year	Shogun	Ryūkyūan King	Ambassador	Purpose of Embassy
1610	Hidetada	Shō Nei	Shō Nei	Submission to Japan (Shō Nei brought as captive)
1634	Iemitsu	Shō Hō	Princes Sashiki, Tamagusuku, Kin	Congratulations on Iemitsu’s succession Gratitude for investiture of Shō Hō
1644	Iemitsu	Shō Ken	Prince Kin	Congratulations on birth of shogunal heir
1644	Iemitsu	Shō Ken	Prince Kunigami	Gratitude for investiture of Shō Ken
1649	Iemitsu	Shō Shitsu	Prince Gushikawa	Gratitude for investiture of Shō Shitsu
1653	Ietsuna	Shō Shitsu	Prince Kunigami	Congratulations on Ietsuna’s succession
1671	Ietsuna	Shō Tei	Prince Kin	Gratitude for investiture of Shō Tei
1682	Tsunayoshi	Shō Tei	Prince Nago	Congratulations on Tsunayoshi’s succession

1711	Ienobu	Shō Eki	Princes Miri, Tonigusuku	Congratulations on Ienobu's succession Gratitude for investiture of Shō Eki
1714	Ietsugu	Shō Kei	Prince Kin	Gratitude for investiture of Shō Kei
1714	Ietsugu	Shō Kei	Prince Yonagusuku	Congratulations on Ietsugu's succession
1718	Yoshimune	Shō Kei	Prince Goeku	Congratulations on Yoshimune's succession
1748	Ieshige	Shō Kei	Prince Gushikawa	Congratulations on Ieshige's succession
1753	Ieshige	Shō Boku	Prince Nakijin	Gratitude for investiture of Shō Boku
1764	Ieharu	Shō Boku	Prince Yomitanzan	Congratulations on Ieharu's succession
1791	Ienari	Shō Boku	Prince Ginowan	Congratulations on Ienari's succession
1797	Ienari	Shō On	Prince Ōgimi	Gratitude for investiture of Shō On
1806	Ienari	Shō Kō	Prince Yomitanzan	Gratitude for investiture of Shō Kō
1832	Ienari	Shō Iku	Prince Tomigusuku	Gratitude for investiture of Shō Iku
1842	Ieyoshi	Shō Iku	Prince Urasue	Congratulations on Ieyoshi's succession
1850	Ieyoshi	Shō Tai	Prince Tamakawa	Gratitude for investiture of Shō Tai

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## Encounters with *Ezojin* (Ainu)

### Part 1: Read, Annotate, and Analyze

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**Visual Source:** *Ezojin Omemie Zu*. Illustration of an Ainu Audience. Tokyo National Museum. <http://webarchives.tnm.jp/imgsearch/show/C0012825>

**Written Source:** “Table 1: List of Trade Goods in the Ezo Region as Seen from Old Documents.” From Kaoru Tezuka, “Long Distance Trade Networks and Shipping in the Ezo Region,” *Artic Anthropology*, vol. 35, no. 11, 1998, 356. ©1998 by the Board of Regents of the University of Wisconsin System. Reproduced courtesy of the University of Washington Press.

Period	From Ainu to Japanese	From Japanese to Ainu
1611	Fish, animal skin, etc.	cotton, etc.
1613	(silver), (gold dust), salmon, dried fish	rice, cotton cloths, iron, lead, tablewar
1618	dried salmon, herring, sea otter skin, <i>donki</i>	rice, <i>sake</i>
1620	high quality silk cloth, sea otter skin	rice, <i>koji</i> -ferment, <i>sake</i>
1621	dried salmon, herring, swan, living crane, dried crane, hawk, whale, sea lion skin, sea otter skin	rice, <i>kosode</i> -garment, cotton cloths
1717	dried salmon, dried herring, dried cod, dried abalone, dried sea cucumber, kelp, fur seal, fish oil, dried shark, salted salmon	rice, <i>koji</i> -ferment, used cloths, thread, <i>sake</i> , cotton, iron pot, cutlery, iron, cotton, ceramic bowl, lacquered cup, thread, pipe
1739	hawk, eagle, eagle tail feather, crane, <i>eburiko</i> -mushroom, bear skin, bear gall bladder, herring, kelp, salmon, deer skin, seal skin, sea lion skin, dried shellfish, dried sea cucumber, dried cod, whale, shark oil, <i>shiitake</i> -mushroom, dried abalone, sea otter skin, fur seal, <i>Ezo-nishiki</i> , glass ball	
1786	sea otter skin, eagle or hawk tail feather,	

	seal skin, bear gall bladder, bear skin, <i>soykarshi</i> , dried sea cucumber, fish oil, dried salmon, deer skins, <i>atsushi</i> -garment	
1792		<i>sake</i> , <i>koji</i> -ferment, tobacco, knife, wooden bowl, pipe, flint, earring, <i>oke</i> -tub, used cloths, needles, cotton thread, cotton
1854		rice, <i>koji</i> -ferment, <i>sake</i> , millet powder, cotton, silk, used clothes, paper lantern, scissors, wooden bowl, tobacco case, needle, lacquerware, comb, tub, saw, cloth, iron pot, sickle, tobacco, <i>tabi</i> -socks
1856	eagle tail feather, otter, fox, bear gall bladder, bear skin, seal skin, sturgeon, herring & trout fish manure, salmon, trout, trout oil, seal oil, whale oil, shark, shell, <i>shiitake</i> -mushroom, firewood, willow & birch fiber	

## Part 2: Discuss, Summarize, and Share

- Discuss with your group your conclusions about these sources. What is the story being told? What are key ideas within this encounter? What is unclear? What additional information would help you better understand the story/perspective? What questions do you have? Work together to deduce answers.
- Based upon your discussion, create a group summary of what you have learned. This summary should be no longer than four sentences. Record it on your **Tokugawa Encounters** handout.
- Decide together to what degree this particular group complicates the idea of Tokugawa isolation. In other words, does the interaction between this group and Tokugawa Japanese support or contradict the idea of Tokugawa Japan as a “closed door” society?
- Be prepared to share out. If instructed by the teacher, create a short digital presentation of the summary and the name of your assigned group.

## **Tokugawa Encounters Summary**

The Dutch in Nagasaki:

The Chinese in Nagasaki:

Korean (Joseon) diplomatic missions to Japan:

The Ryūkyū Kingdom:

Ezoichi and the Ezo peoples (Ainu):