

COLLECTION OF AUTOGRAPH LETTERS OF
THE MOST FAMOUS JAPANESE PHYSICIANS
OF THE OLD CHINESE SCHOOL (1600-1860)
AND THE DUTCH SCHOOL (1750-1860).
ORIGINALLY COLLECTED BY KOSEKI KURE.

Brief Biographies of the Physicians of Chinese School.
These Biographies appear in the order in which the
letters written by the some physicians are mounted on
the schroll.

MANASE, Masatsugu.

The second Dosan. Adapted heir of Seikei Manase.
Nom de plume: Tosei.

In the ninth year of Tensho (1581), because of his success
in curing the illness of Emperor Ogimachi, he was promoted to the
degree of Hogan (江干) from that of Hoin (江印), and was granted
the title of Emmyoin, which he altered afterwards to Enju. In the
second year of Keicho (1597), Emperor Gyozei fell so seriously
ill that no compound of medicine was found good. Masatsugu, on
being consulted, recommended moxacoutery, which had never before
been tried on the person of an emperor. After confused discussion
at court, his advice was adopted and was found effective.

A few years since, he went to Yedo in attendance on the
Shogun, and was allowed to live within the castle of Yedo. This
is the precedent that the court physicians of Kyoto were sent in
turn to Yedo to stay there for two years at a time.

Disciples, after being very well trained by Masatsugu, were
scattered all over Japan, and established several branches of his
medical school. The custom that his disciples were allowed to
attach the letter 'Gen' (彦) to their titles are retained to the
present days.

Masatsugu was born in the district of Yamashiro, and on being
left an orphan in his boyhood, was adopted by Ikkei as his foster-
son. On December 10th of the eighth year of Kanei (1631), he died
at Yedo, in his 83th age, and was buried in the Shounji of Asakusa.

IMAJI, Kikei

Descendant of Dosan Manase, Noted for his medical talent.
Title Genkan. Alias Kikei. In his childhood called Shinjun.
On growing into manhood, he took over his father's name Dosan.

His talent was already remarkable in his early age. He was
under the strict supervision of his father, who answered an admirer
of the child's cleverness that his son was far from being clever,
because he was like a boy who kept a pet animal or bird in a cage
and was annoyed by it without finding any pleasure in it. His

His learning greatly advanced with his age, and the popularity attended upon it. He was now a prosperous physician in whom Shogun Hidetada found particular favour out of many physicians. In the first year of Bunroku (1592), he was awarded the junior grade of the fifth class court rank, and was appointed the assistant court physician with the title of 'Hyobudaisuke.'

Afterwards he changed, by the Imperial order, his name of the clan from Minamoto into Tachibana and took the family name of Imaoji. Genkan is the title he chose after he became a bonze.

In the 15th year of Keicho, when Tofukumonin had a very difficult delivery, Genkan took an excellent measure, while other court physicians were seized with panic. Shogun Hidetada gave him a sword in reward for the feat.

In the third year of Kanei (1626), while Hidetada was staying in Kyoto, a messenger from Yedo brought the dispatch that matron Sogen was seriously ill, Genkan obeyed the Shogun's order in spite of his ill-health and hurriedly set out in a palanquin. This travel proved to be fatal for him. He died on the way to Yedo.

OKAMOTO, Ippo.

Familiar name Ichiku. Nom de plume Ittokusai. Family name Sugimori. He got the family name Okamoto by adoption.

His forefather Kyoen served Hideyoshi Toyotomi as a physician, and was advanced to the degree of Hoin (法印). His father Jukei worked under Daimyo Fukui, and was granted the degree of Hogan (法眼). For three generations including Ippo, they inherited the name Ichiku. Ippo moved to Kyoto and lectured 'Sonan' (素蘭) as a leading disciple of Ajioka Sampaku whose practice was very prosperous that many men sought to be his disciples. Ippo, however, had a free and easy air which so often offended Sampaku that at length he broke off the scholarly relations between them.

Ippo, thereupon, chose his own way by writing enlightening commentaries on various medical books which sold very well. He one day suggested to his elder brother Monzaemon Chikamatsu, famous dramatist of that time, that it was a grave regret that, excellent as his endowments were, they were wasted in producing dramatic works and literary miscellanies of little social significance. Monzaemon laughed at it saying that he too had a similar opinion about his brother; because the commentaries published by him, although they forced the author to pass laborious months and years, would lead the succeeding generations to make little of the original works and induce the practitioners' learnings to be superficial and loose, which might sometimes be fatal for their patients. Then, Monzaemon asked Ippo, if either could be free from being the source of social evil. Ippo found himself short-sighted and at once gave up his comment on 'Somon Genkai', (素問談解), which was near completion.

INO, Jakusui.

Name Nobuyoshi; alias Akinobu; nom de plume Jakusui. Son of

Koken. Born in Yedo. Inherited his father's learning and also followed Teikan Kinoshita as his teacher. He rendered service under Daimyo Kanazawa as a Confucian doctor.

Rososeki of Nagasaki made researches in herbs and wrote a book 'Yakusei Shuyo' (藥性集要), which he gave to Tokujun Fukuyama, his fellow townsman, who went to Osaka and propagated the learnings of this book there, and found Jakusui among his disciples.

Jakusui was excellent in sorting out; and studying old and new documents exhaustively, wrote a series of one thousand volumes called 'Shobutsu Ruisan' (魚物類纂). He made two copies of them and offered one of them to the shogunate government and the other to his clan government. His friend Hakuseki Arai praised him saying it was wonderful that a man not yet attained his fiftieth year had published one thousand volumes of his own writing. In the era of Shotoku (1711-1715) Jakusui revised the 'Honzo-Komoku' (本草綱目) correcting the errors and omissions. The 'Ketsumokyo Besshu' (結髦居別集), the by-product of this revision, contained exhaustive inquiries which were of much benefit to the juniors. He, moreover, proposed the Shogunate government to reprint the Manreki edition of the history of twenty-one dynasties; and completed the punctuation for the Japanized reading. While the part of the Sung Dynasty was in the press, he died at his house of Heian Kitakoji, on July 5th of the fifth year of Shotoku, at the age of 61. He was buried at Geishoji in the eastern part of Kyoto. His disciples, Gentatsu Matsuoka, Joran Tsushima and others, followed their master's dying wish in not composing the epitaph. In September of the forty-second year of Meiji, he was posthumously granted the junior grade of the fourth class court rank.

MURAI, Chinju.

Alias Ho or Dainen. Familiar name Chinju. Nom de Plume Chinzan. He was of a rough and liberal character and did not like to try to be precise and scrupulous in sundry jobs. He excelled in lecturing in his youth. He was beside his father Kenboku, whenever he instructed the disciples, and could be his assistant. Afterwards, as his father advanced in years, he was appointed the assistant instructor, but he did not accept it and went to Kyoto to study under Tamenori Yoshimitsu. Having remained there for several months he went home learning his teacher's prescriptions. After several years he was again in Kyoto. Tamenori admired the talents of this disciple and on his returning home, saw him off at Yodo-no-kuchi, saying that he would solely entrust Chinju with his learning in the provinces west to Kyoto.

The medical treatments of Chinju at the time of his settling in his province were so radical that people, feeling uneasy, hesitated to consult. Only in his mature ages, he found some patients who would trust him. Several Daimyos in the neighbouring provinces asked him to accept to serve them, but he did not; and afterwards became the physician for the Daimyo of his own province.

In his early days of medical practice, he was in such an extreme poverty owing to his antique prescriptions that he could

not provide daily food for his family, and at length all the members of his family fell ill. His kinsman blamed him and advised to modify his doctrine but he answered that he would rather chose to be starved to death there to go against his medical principles. On his 80th year, his health failed, and his son, Hei, secretly compounded a medicine after a prescription different from his father's. Chinju, on tasting it, at once found the change and got furious. He shouted that there were permanent rules of medicine, and a physician could not arbitrarily meddle with them without losing his fidelity.

EMI, Sanpaku.

Nom de plume Neiko. Born at Hiroshima. Served under 'Hompu' (孝村). He had a theory that the cause of all diseases was the tarrying of blood in the bowels; he, therefore, favoured vomiting and was very much pleased when he once found in a certain buddhistic book a sentence declaring that four hundreds and four kinds of illness were all caused primarily by the tarrying of food; and again he found in another book the fasting treatment recommended as the surest cure of diseases, its curation being stated to be three to five days. He quoted these remarks very often when he urged his theory. People all know, he said, that carnal desire is very harmful, but there are very few who have found that the appetite of eating and drinking is far more harmful than the former. He, therefore, lived a very simple life, eating barley and vegetables, and clothing himself with coarse materials. These two kinds of food he always recommended to the patients who consulted him.

When Sanpaku was advanced in age, his son being yet very young, he adopted Teifu Nagao his disciple as heir.

EMI, Sanpaku.

Alias Kuntatsu. Nom de plume Taisho. Born at Komatsu, Suo district. Original family name Nagao. Adopted heir of Sanpaku EMI senior. When he succeeded to his fast-father's profession, he too called himself Sanpaku. As his prescription proved wonderfully effective when a prince was ill, he was advanced to a court physician and had an increased stipend.

He attended without fail on his lord when the Daimyo went up to Yedo.

His character was noble, grave and reticent. He devoted himself to the medical treatment, having no taste for other accomplishments. At his succession to the vocation, he was already a distinguished man. In his advanced age, his skill was all the more excellent, so that there were hundreds of students from far and near who sought to be trained by him.

GOTŌ, Boan.

Name Bin. Alias Kyushi, Familiarly called Koshiro. Nome de plume Boan or Gogyu-dojin. Son of Chi-an.

Three years after his birth, he was left an orphan. His uncle looked after him and brought up into an excellent scholar with a simple and decent character. He had no ambition in the official service, his sole interest being directed to the compilation of his household learning. The scholarly works, therefore, of his deceased parents were steadily arranged into order. He had more than four hundreds disciples.

KAGAWA, Shuan.

Name Shutoku. Alias Taichu. Nom de plume Shuan or Ippondo. Born at Himeji, Harima district. Afterwards domiciled in Kyoto. Grandfather's alias Sukekuro. Grandmother's family name Azumi. Father's name Kagin, alias Kosaburo. Mother's family name Shimomura.

Shuan was clever by nature; under the discipline of Jinsai Ito for five years, and his studies having advanced very much, his fellow students nominated him the highest order. He studies medicine under Konzan Goto and was initiated in its secrets. He rejected his master's theory of 'Sorei' (素靈), and established his own view which considered the ways of the wise and those of medicine as one and inseparable. Hence his nom de plume 'Ippondo' (the only way). In his works such as 'Yakusen' (藥選) or 'Gyoyo Igen', he extended his medical outlook by developing his teacher's doctrine. He was above all excelled in the hot-spa cure and moxibustion.

Shuan had a religious and sincere temperament: he had lost his father in his childhood, and he continued till his old age to get up early and clean up the family shrine, in front of which he bowed reverently as if his father was in there alive. In the fifth year of Horeki (1755), he travelled to Harima district, and on his way back to Kyoto fell ill at Furuichi, Tamba district, and died there on 13 February, at the age of 73. He was buried at Ogura-yama, Saga.

YOSHIMASU, Tōdō.

Name Tamenori. Alias Kogen. Familiar name Shushuke. Nom de plume Todo. Descendant of Masanaga, governor-general of Hatakeyama clan. Greatgrandfather Masayoshi who died in Kii province, was overthrown by Toyotomi, and his family resorted to Hanshosai Yoshimasu, whose practice was hereditary surgery and obstetrics. Masayoshi assumed the surname of his protector and covered his trail as an apparent physician. When the 'daimyo' of Kii province, transferred the territory of Asano clan to Aki province, the whole Hatakeyama clan followed Asano. Doan, son of Masayoshi, moved to Hiroshima with his patron and recovered his original family name.

Tamenori, in his youth, had an ambition to recover his household; he, therefore, studied tactics, fencing and riding. Growing into manhood, he found the condition of the time unfavourable for his ambition; he, accordingly, decided to become a physician choosing his father's disciple Yujun Tsu as his instructor. He then changed his surname again into Yoshimasu, because he was afraid that his meagre abilities might disgrace his forefathers' name.

One day he sighed that the child-birth was woman's commonplace business, and the surgery dealt with mere wounds; those affairs,

therefore were not worth his abilities. A sage of old, he thought, had said that a man should aspire either to be an excellent minister of state or an able doctor, why should not he have endeavoured to be the so-called able doctor? Whereupon, he devoted himself to the collection and perusal of medical documents, and following in the steps of noted Chinese physicians, Henseki (扁鵲) and Chupei (仲景), he denied all theories published after Sung Dynasty. Every disease, he declared, was caused by one and the same origin, and medicine was sometimes poison just as poison sometimes worked as medicine. He recommended, accordingly, to use poison against poison. If poison is taken away from within the human body, good health is at once obtained. At this point the theory of 'supplement' (補) of the Sung Dynasty and after is beside the mark. If this proposition is right, it follows that, as almost all the contemporary physicians are in the wrong, those physicians must, in the first place, be cured of the fallacy. The man whose task it was to be the doctor of doctors he believed was himself. And Kyoto, to his belief, was the place where his task was most effectively and extensively carried out. He, therefore, moved to Kyoto with his parents. But there no patients chose to consult him who was already on the wrong side of forty, and he was obliged to make dolls for this livelihood. In this predicament he one day visited the temple of a medical deity at Gojo; on returning, he found that an acquaintance of his had come and left some money for him to live upon. When he called upon the benefactor to express his gratitude, it so happened that he was asked to see a sick person in the presence of Shotoku Yamawaki, who, approving his prescription, not only sought his acquaintance but also recommended this unknown physician to the world. By dint of this senior doctor, patients gradually increased who came to him to consult, and made him noted abroad.

His works, 'Susai Ruishu' (數歲類聚), 'Hoidan' (方醫斷) and 'Hokyoku Shosen' (方極諸選), came out in succession. His long hidden abilities now attracted many disciples, and noble families began to seek him with reverence to be their household doctor. His fame was established so firm that the junior physicians of his line claimed themselves to be the followers of Tamenori, no matter whether they had actually been his disciples or not.

While he was yet very poor, an old acquaintance of his who served under the Daimyo Sakura, met him in Kyoto and felt such pity that he introduced him to his lord, who appointed him to be one of the court physicians. The old acquaintance was much pleased and sent for him at once. Tamenori, however, declined the offer saying that it was a shame if he disgraced the honour of his forefathers by accepting the favour in order to get rid of starvation.

YOSHIMASU, Nangai.

Name Yu. Alias Shufu (修夫). Nom de plume Kensai. Familiar name Shusuke. In his childhood, was called Daisuke. Eldest son of Todo. With the intention of inheriting his father's profession, he, on one hand, dilligently studied the old theories of Chupei, and, on the other hand, he practised the medical treatment under the guidance of his father, who died when Daisuke was 24 years old. He inherited the profession and brought up his two younger brothers and trained many disciples.

At his 28th year, he wrote a book called 'Hoki' (方機), in which he demonstrated the practical use of Chukei's prescriptions. In the 8th year of Tenmei (1788), when he was 30 years old, there was a great fire which burned down his house in Kyoto, he, therefore, moved to Osaka (Fushimicho, Senba - in the west of Sakaisuji), where he had a large practice. As Osaka is to the south of Kyoto and lies along the seashore, he chose the nom de plume Nangai (South end). At his 38th year, he published the theory of three elements, that is, air, blood and water, and wrote a commentary of Shokanron (傷寒論), which attracted the attention of a number of physicians of those days. When he was 43 years of age, he gave the house in Osaka to his brother Shin and returned to Kyoto, and lived at the west of Sanjo-higashi-toin. He wrote books like 'Ihan' (醫範), 'Kiketsusuiyakucho' (氣血水藥徵), 'Kanshobengi' (觀症辨疑), 'Hoyo' (方備), etc.

He died on June 13, 10th year of Bunka (1813), at the age of 64, and was buried beside the grave of Todo, which is in the Sogenin, at the foot of Keijitsu hill.

HOMMA, Soken.

Name Gencho. Born at Mito (Ibaraki Prefecture). He learned surgery under Zuiken Hanaoka. His book 'Shoka Hiroku' (傷科抄録) develops Hanaoka's theory by means of his own experiences. It was by him that surgery was firmly established in this country. Hence he is called 'Eastern Hanaoka'. He for the first time cut off the aneurysm and invented a method of tying the veins and arteries.

TAKI, Shintei.

Name Motokata. Alias Sekiju. Nom de plume Sansho. The second son of Genkan. Established a household at Hongokucho, Yedo. He became a physician of Yedo government, and was granted the degree of Hogan (玄眼). Later he was advanced to the degree of Hoin (玄印), when he chose the nom de plume Rakushin-in. He held an additional office of the professor of 'Igakukan' (medical college). He died on February 14, the 4th year of Ansei (1857). Buried in Jokanji, Hiratsuka village.

Brief Biographies of the Physicians of the Dutch School

KURE, Kōseki. 1810-1879

Name Sadatane. Alias Koseki or Koseku. Nom de plume Kokujo. Born in Sept. 188, at Ishimiyacho, Hiroshima City. He called himself at first Taigen Yamada, and afterwards he changed his surname to Kure; Because his family had lived in Kure City for a long time. At Hiroshima he was taught the chinese medicine by Sankei Emi, but later, going to Yedo, was taught the Western medicine by Genboku Ito. He also studied the Dutch Language. A few years later, in 1837, he served the daimyo of Aki (now Yamaguchi Prefecture). Successively he got a position in the Yedo Medicall Office, the Shogun's Infantry Station, and the Hiroshima Medical Office. He often got prizes. He died Nov. 27, 1879, at 69 years old.

Works: Koseki's Poems; Kokujo's Short Poems; Baikatei's Prose and Poetry.

MIZUKURI, Genpo. (1798-1863)

Posthumours name, Kenju. Alias Yosei. Familiar name Genpo. Nom de plume Shisen. Descended from the Sasakis in Omi. Because his forefather lived once in Mizukuri-mura, which was to the east of the Biwa Lake, he changed his surname to Mizukuri. His father was named Teiko and had the nom de plume Joan. He served the Daimyo of Tsuyama as a physician.

Genpo was bereft of his father in his infancy and so was brought up by his mother. He was wise and deligent. When he was a youth, he went to Kyoto and studied the medical science. In 1822 he was selected for promotion to a court physician. Accompanying the daimyo, he came to Yedo to serve him. At this time Chinsai Utagawa was arguing for the Western Medicine. Genpo went to hear his argument, and admired at it.

He turned over a new leaf and studied the Dutch language. Within a few years he made a remarkable progress in it. He was appointed to the translation in the Shitendai Office by the Shogunate in 1839. In 1853 a Russian envoy came to Nagasaki. The shogunate despatched Tsutsui Hizeno-kami and Kawaji Seibo to wait on the envoy. Genpo was ordered to accompany them. The following year the envoy came again to Shimoda and concluded a treaty, in which he took part. He was rewarded with money by the shogunate. In Ansei, the Yedo government founded the Governmental School for Foreign Books, and became a professor. In 1862, he was promoted to be enlisted in the Shogunate Government, and ranked next to the Chinese scholars. He had no son, so adopted Shogo Sasaki, his pupil, to his son, who died young, and then he took Shuho, a son of the Kikuchis, to his successor. When he was enlisted in the Government, Teiichiro, Posthumous son of Shogo, asserted his rights as being the grandson. In 1863, he died in his house at Yushima at 65 years, and was buried at the Jodoji Temple in Hakusan.

He was stern of nature and strict in his conduct; so he showed a disagreeable feeling against a light-minded man without any reserve.

However, he was quite welcome for a woman and an old man and a little child. Therefore, every man respected and loved him. When he had any free time to spare, he took a walk and enjoyed himself. He once moralized to his pupils that those who study should not be impatient for their success, but keep his mind constantly on their study, and then they would gain a remarkable progress.

When he opened his office at Hatchobori, he had many patients every day. In 1834, his office was burnt down to ruin and he had so hard a time that he must of necessity write books for others; such as 'Iryo-seishi' (醫務正始) (Introduction to the medical science), and 'Kenyo-Shomon' (坤輿初問) (Primer for the Physics) under the name of Genboku Ito. As often as a friend called on him, he was writing a Roman script at his desk and said in his usual strict manner, "these are what is called European language. If we could have a good chance by means of these letters, we would be carried on 'Kago' (a sedan-chair) in stead of walking on foot."

His publications: 'Geka-hitsudoku' (Rudiments for Surgery. 'Sanka-Kammei' (Simplified Obstetrics). 'Taisei-mei-iko' (Lectures on the medical vocabulary of the Western celebrated physicians). 'Taisei-shiei' (History of the Western Civilization) 'Taisei-daijisaku' (Great Enterprises in the Western Countries). 'Seishi-Gaiden' (Survey of the History of the Western Countries). 'Hakko-tsushi' (Outline of the Universe). 'Hakko-Shoran' (Sceneries of the world). 'Sansai-chosei-seikyo' (Mirrors for the Universal History). 'Gengamchitsujo'.

MAENO, Ranka.

Name Ki; alias Shietsu; familiar name Ryotaku. Born in Yedo. His forefathers served the Daimyo of Nakatsu with medical services and was being granted 200 koku.

Ranka is the father of the "Europeaphilis" in Japan. His master always called him a Dutch Demon and never by his name, so that at last he named himself Ranka (Dutch Demon). He became an orphan in his childhood, and was brought up by his grandfather-in-law, named Zentaku Miyata, who was a medical man to the Daimyo of Yedo. When he grew up, he was of a gentle nature. He was small in structure and short of dignity. He was conspicuous in his conducts. He toyed with "Shakuhachi" (a sort of bamboo flute) every day. His grandfather-in-law said to him, "A man should be ashamed to live and do nothing. You must brace yourself up and become the best man of any enterprise." Ranka was enlightened by these words and put aside the flute and devoted himself to reading.

One day he passed by a book-store and saw a Dutch book which was quite out of his understanding. He said to himself, "This book is written by a human being such as I. Can't what is written by a human being be understood by me? If I can be the first beginner of the "Europeology", I shall have fulfilled my grandfather's intention." He made a great effort, and applied himself to the study. He was then 47 years of age. Before this, Konyo Aoki and Genjo Noro, being ordered by the Shogun, had lectured on the Dutch language, but bore no good fruit. At this time Konyo was still alive. Thereupon Ranka went to see Konyo and was taught by him.

He learned, however, only 500 words from Konyo. Then he thought that if he would study with the interpreters in Nagasaki, he might be able to understand the meanings of the sentences. He asked to be given a leave to go to Nagasaki. He was taught by Kosaku Yoshio for three months in Nagasaki. When he started from Yedo, he saw his master, who said, "Two hares should not be run after at one time. If you do not give up to medicine, you will be unable to succeed in what you intend to do." He thanked for his master's gracious words. He did not engage himself in the medical study any more. He could not finish his study, as his time was not sufficient.

After three years, he went to Nagasaki again, and got to a few Dutch books. Returning to Yedo, he shut his door to any one and was devoted in his study. One day some foreign books were brought to Yedo by an European. He wanted to have them but was obstructed from buying them. His master heard of his state of affairs and privately granted some money with which he could buy them. Getting the books he studied harder and harder, and did not pour his energy into writing books, lest he should teach and make mistakes. He wrote "Oranda-yakusen" (Translation of the Dutch language), "Kan-i-higen" (Secrets for mastering the flute), "Chigaku-tsu" (Authority on the geography), "Roshiya-hongi-ryaku" (Outline history of Russia), "Soko Rakusando-ki" (MSS of the writings of Rakusando), but he did not wish them to be seen by any man.

By nature he was not particular in what to eat. He ate nothing but boiled barley and squeezed bean with peppers sprinkled. After retiring from his position, he had his own house at Kaizuka, Negishi, and lived to end his life. He was ill in his old age, and removed to his son-in-law, Shun-an Kojima, and died there in 1803.

He had a son and two daughters. His only son and the elder daughter died young, and his second daughter was married to Shun-an Kojima. His adopted son Yoshitoshi had a short temper, and could not maintain his household. After him, he adopted Kiminori, the second son of a certain Tomoaki Fujitsuka as his heir.

Miss Saiko Ema made an additional note to his life:

Ransai, my father, told me that Ranka had confined himself in his house for a few years, so people thought he was dead. In the Kansei Era, my father was in the mansion of his master in Yedo. Hearing Ranka's fame, he wanted to see him, but people told him that Ranka was dead, as he had had no intercourse with the world. Only a book-seller knew that he was alive. My father sent a letter through the book-seller, saying that he was already 47 years old, and so deplored that he came near to the end of the life. Ranka, when seeing my father, replied with a smile "Your age corresponds to the age in which I made up my mind. Only study and study; don't mind whether you are old or young." Thereupon my father studied under Ranka, and was obedient to him. When Ranka built his own house, he consulted with my father, who was in need of money. My father sold his books and got 24 ryo and gave it to his master, who was grateful to him. My father used to say that he owed what he was to his master and he was very grateful that he could not reward him.

Ranka's grave is in the Keianji Temple, at Shichiken-cho, Shitaya, Tokyo, and has no engraving. On March 27, 1893, he was specially given the Fourth Class of the Senior Court Rank. According to the "Meijin-Kishiroku" (Memoirs of the Dead Masters), he died at 81 years old and there is a monument beside "Kanbyo" (the mausoleum of Sugawara Michizane) in Kameido-mura.

SUGITA, Isai.

Name Yoku; alias Shio; nom de plume Genpaku or Isai. In his later years he called himself Kyoko-o. His family have been a medical member of the Kohama clan successively generation after generation. He is the son of Hosen, surgeon of the Dutch school. (Hosen learned the Dutch surgery under Soshun Nishi, son of Genpo Nishi.) He was ambitious even in his childhood. He studied under Gentetsu Nishi, a medical man of the shogunate. Afterwards he learned the Chinese philosophy and history under Ryumon Miyase. At that time, Toyo Yamawaki was famous for the medicine in Kyoto. It happened that his friend Gentaki Kosugi who had finished his study under Toyo, came home and practised the medicine of the old school. Genpaku was spurred and made his determination.

He sat at the foot of Kosaku Nishi, who was then the official translator and was good at the Dutch surgery. He studied hard and mastered the surgery. He and his fellow scholars, Jun-an Nakagawa and Hoshu Katsurayama and others met at the above-mentioned Ryotaku's and were engaged in the translation for many years and at last made up "Kaitai-shinsho" (New Book on Anatomy). On 17, April, 1817, he died of illness at 85. His tomb is in Naikan-in in the precinct of Tentokuji Temple, Nishikubo-Tomoecho, Shiba, Tokyo.

OTSUKI, Gentaku.

Name Shigetada; alias Shikan; born in Mutsu (North-eastern end of Honshu). He called himself Bansui because his family lived on the banks of River Iwai from generation to generation. As his forefather Saburo Kasai descended from Prince Takamochi, he moved Mutsu. A branch of the family Taijo lived in Iwai County, and this is the ancestor of the Otsukis. Genryo (named Shigenori?), the sixth house-holder, for the first time served the Daimyo of Ichinoseki as a medical man.

Gentaku was distinguishably wise since his infancy. At 13 years old, he studied the medicine under Seian Tatebe of the same clan, and afterwards studied at Genpaku Sugita. He went to Nagasaki to learn the Dutch language. At that time Ryotaku means was most famous, so Gentaku went to study under him. He warmly discussed with Nakagawa, Katsuragawa, Utagawa and others, and made a remarkable progress in this language. When his "Rangaku-kaitei" (First step to the Dutch language) was published, those who were going to study the language got the book rather than any other.

In 1786 he became a medical man to the Daimyo of Sendai. In 1811 the Shogunate ordered him to translate the Dutch books, and then received him in audience. He was granted 20 ryo in silver every year. In 1814 his salary was increased to 300 koku including

the former amount of money. He died of illness at the end of 1827, at 70, and was buried at Tozenji Temple, Takanawa. In 1794 he took the initiative in celebrating the "Oranda Shogatsu" (the New Year Day of the Gregorian Calendar). At that banqueting, some scornfully attacked the Old School, and some conservatives accused Gentaku and his circle of their observance of the 'barbarian' New Year Day. The controversy between the Chinese and the Dutch Schools began from this.

His publications:

"Rangaku-Kaitei" 2 vols.

"Kaitai-shinsho" 14 vols.

"Yoi-shinsho" (New book on the anthrax)

"Ranen-tekiho" (Selected writings on the Dutch agriculture)

"Rokubutsu-shinsho"

"Senroku Kankai Ibun," etc.

TAKEUCHI, Gendo.

Born at Daishoji, Kaga. Name Kanpu; nom de plume Koseiha.

His uncle Genshu was a medical member of the Maruoka Clan. Gendo was adopted by his uncle and studied under Shinzan Fujibayashi and then under Siebolt. After finishing his study, he came to his native country and succeeded his father-in-law and became medical member. Then he went to Yedo. He and Genboku Ito and Seikai Totsuka were called the three masters of the Dutch medicine. In 1842, he was ordered to take part in the translation of the Dutch books. In 1853 he became a court physician to the Shogun. He named himself Isen-in Hoin, and was appointed the head of the Occidental Medical Office. In 1880, Jan. 12, he died at 76.

OTSUKI, Shunsai

Name Hajime; alias Chubin; nom de plume Koen. He was a retainer of the Katakuras who belonged to the Sendai clan. When young, he went to Yedo and studied under Choshun Adachi. Later he went to Nagasaki and came in close contact with Siebolt and learned the medicine of the occidental school. Coming to Yedo, he practised and became famous. In the beginning of the Ansai Era, he wrote "Juso-sagan" (On the bullet wounds). At that time any medical book of the Occidental school could not be published. Tarogaemon Egawa, a vassal of the Shogun, who was a master of gunnery, acted as an intermediary and got the permission for him to publish the book. Egawa himself wrote a preface to the book. As the result Shunsai became famous, and was appointed as a medical member of the Shogunate, and became an inspector of the Occidental Medical Office.

He made a great effort to popularize the vaccination. Before this time, Choei Takano was taken to the prison, which was set on fire by accident. Choei escaped from the fire and took refuge in Shunsai's. He was so shaggy of hair that he was not recognized; so he said, "Did you forget Choei Takano?" and told Shunsai how he escaped from the prison. Shunsai gave him a clothing and money and let him go away.

Shunsai died in Sept. 1862, at 57.

SUGITA, Rikkyo.

Son of Genpaku; name Yo; nome de plume Kincho. Genpaku had no

son, and adopted Hakugen as his heir. At 54 years old, he got a son and named him Rikkyo. Rikkyo held his own house and specialized in the Dutch ophthalmology. He served the Daimyo of Kohama. Perhaps he may be the first man who became an eye-specialist.

His publications:

"Genbyo Shinsho" (New book on the Medicine);

"Yoka Shinsen" (New outline on the Anthrax);

"Ganka Shinsho" (New book on the Ophthalmology);

"Baidoku Shinsho" (New book on Syphili)

Those were written in Chinese.

In 1822 he was promoted to a translator of the Shitendai (astronomical observatory) and within three years translated with Hokyo Aochi, "Nihon Soyaku-kiji" (Adventures in Japan) written by a certain Russian dignitary.

The Sugitas were a clan physician to the Wakasa clan. As Kincho was the youngest son, he established his own house in Yamabushi-cho, Yedo; and named himself Tenshin-ro. He was a gay drinker. He died in Nov. 2, 1845 at 60, and was buried in the Eikan-in, Nishikubo, Yedo.

TOTSUKA, Seikai.

Nom de plume Shunzan. Born in Kakegawa, Enshu (non Shizuoka Pref.). At first he studied under Chinsai Utagawa and then under Siebolt by the recommendation of Chinsai. He was imprisoned with Siebolt, but set at large after a few months. He came back to Yedo and practised. Many a patient came to him every day. Seiin Shimazu, Daimyo of Satsuma, made him his clan physician. After the death of the Daimyo, he served the Shogun in 1858. He was known for the surgery.

He died Jan. 29, 1876 at 78.

KOISHI, Genshun.

Name Michi; alias Yuso; nom de plume Taigu or Hekika. Genshun is his familiar name. He called his own mansion "Eiseikan" (Sanitary House). His original family name was Hayashino. His great-grandfather and grandfather served the Daimyo of Kohama and were granted 3000 koku. His father became the chief retainer. In 1710 he retired from his position and left his own country and changed his name into Rihaku Koishi and lived near Yamashiro or in Tango. Genshun was born in Katsura-mura, Yamashiro, on 16, Sept. 1743. His infant name was Takichi. In 1750, Rihaku removed to Osaka and lived at Senshubashi. Genshun studied under Hozan Niwa (popular name Gensen, celebrated pupil of Toyo Yamawaki) who was of the old school. He studied hard sitting up late in the night, he made a progress in his study, so he was called Genshun.

In 1784 (41 years old) he lived in Nishi-no-toin, Kyoto, and was married with a daughter of a certain Kozeki. He got a son in November 1784, whom he named Ryu.

Genshun read the 'Kaitai Shinsho' by Genpaku Sugita, and wished

to ask Genpaku whether the old school theory was right or not. He went to Yedo and asked the question to Ryotaku Maeno, Genpaku Sugita, Gentaku Otsuki and others. Since then he became the first man who promulgated the occidental medicine in Kyoto and Osaka. However, those who studied the European language were reading only the scientific books and did not concern themselves with literature. Therefore he thought that they could not understand the language. After he consulted with Gorobei (an astronomer), he sent Sokichi Hashimoto to Yedo in order to study under Gentaku Otsuki. The two men provided Sokichi with money. After Sokichi returned to Osaka, the two men were profitted by him. Genshun returned to Kyoto and lived with a friend of his, writing a book from morning till night. Thus he wrote "Gen-en" 60 vols. (Expatriation upon the Elements). In the next year (1788), a great fire broke out in Kyoto. He also was a sufferer. Some one condoled to him, but he replied, "The Heaven showed His displeasure against my incomplete researches of the "Genen", hoping to couse me write again the book."

His publications:

"Gen-en Ryakugi."

"Eiseido-iyaku" (Medical works by Eiseido.)

"Yuin-shingo" (New talks on the causes.)

"Haibu-juttai-zusetsu" (Illustrated anatomy of the back of the human body.)

"Eiseido Yakuchufu" (Apothecary of Eiseido)

"Royokoketsu" (Secrets for recovery)

"Kyusho" (On moxacautey)

"Baidoku Akukiketsu" (Secrets in the treatment of syphilis.)

"Sho-fushojin-ron" (Essay on the reason why the heat hurts no man)

"Taibyosago Yojo-ron" (Essay on convalescence of serious diseases)

"Ninshin Kyugen" (Inquiry into conception)

"Shokan Zatsubyo Ronshu." (Essays on the cold and other diseases)

KOISHI, Genzui

Son of Genshun. Name Ryu; nom de plume Tei-en or Ransai.

At 16 years old he went to Yedo and was in close contact with Bansui Otsuki. When he returned to Kyoto, many men came to be taught or to be cured by him.

At 50 years, he gave up his practice to his son Chuzo, and devotedly wrote books. He called himself Setsu-o. Genzui carried out his father's plan and devoted himself to the practice and established an independent coterie. He accorded with the Dutch medicine in the theory, while he practised in the mixed manner of the Chinese and the Dutch medicine. He applied even the triflest practice such as acupuncture in accordance with the Dutch theory. Later he wrote "Kyurido Biyohofu" (Theory and practice by Kyurido). His "Hofu-kibun" (Table-talks on the theory and practice) was a collection by his pupils. His coterie was popular and the physicians after the Chinese school were delighted that his theory could be easily applied, and many followed it. It may be called the eclecticism of the Chinese and the Dutch school. As there were many pupils, he divided them into 7 classes. It was the beginning

of the division of classes in the Dutch school.

His publications:

- "Tozai-isetsu-setsugi" (Compromise between the Western and Eastern Medicine)
- "Baidoku-hisetsu" (Secrets for the syphilis)
- "Yakusei-tekiyo" (Survey on the herbs)
- "Hakusai-roku" (Miscellanies)
- "Seien-zuihitsu" (Essays of seien)

KATSURAGAWA, Hoshu.

Son of Hozo. Name Kokuzui; alias Kokan; nom de plume Getchi. Familiar name Hoshu.

In Dec. 1777 he was appointed to a physician to the wife of the Shogun. In Dec. 1783 was ranked to Hogan; in 1786 became one of Yoriai. In 1794 he was ordered by the Shogunate to lecture on the surgery in the medical office. He always lectured on the Dutch school together with Ryotaku Maeno, Genpaku Sugita and others, and he extended his themes even to the herbs and the globe and many other things. In 1791, the Russians came with the ship-wrecked Kodaiyu and Isokichi, who had stayed in Russia for 12 years and knew the Russian customs very well. The Shogunate, hearing of them, sent to call them in audience. They told the Shogun of what they saw in Russia, and that Russians knew very well of Japan and that there was a Katsuragawa in Japan. Hoshu at that time sat with them before the Shogun. The vassals let the Shogun know who he was. Thereafter the Shogun held him in high esteem. He compiled what the castaways told, and named the book "Hokusa-bunryaku" (Description of what he heard from the castaways).

His publications:

- "Chirizenzu" (The world maps)
- "Chikyu-zusetsu" (Illustrated explanation of the globe)
- "Kaijo-biyoho" (On coast defense)
- "Oranda Yakusen" (On Dutch Medicine)
- "Geka Taisei" (Summary of surgery)
- "Hyomin Goranki" (Castaways in audience)
- "Roshiashi" (Geography of Russia)
- "Kyoso-shoki" (Essays written in a sedan-chair)

SUGITA, Bairi.

Name Shin; alias Seikei. Son of Rikkyo physician of the Wakasa clan. He was taught the Dutch grammar by Seiken Tsuboi, and the Chinese literature by Bankei Otsuki. He was appointed a translator of the astronomical observatory. He studied not only the Dutch language but also German. "Saisei sanpo" was not translated from the Dutch translation but from the original. In 1843 the King of Holland sent over a letter telling that every European country had troubled in the Far East. Abe, member of the Shogunate Cabinet, ordered the observatory members to translate the books on Dutch policy, the Dutch government, the Dutch criminal law, etc. Every time Bairi was selected one of the translators. He also translated the American and Russian books. In 1854 he resigned the post and devoted himself to the medicine. His kinsman Genzui translated

specially the military books. "Hojutsu-kunmo" (On the gunnery) and "Saisei-sanpo" (Complete prescriptions) made much good for those who studied in those lines. He became a professor of the "Kaiseiko" (Kaisei School). The more he knew of the foreign affairs, the more deeply he became uneasy of Japan. He gave up his success in the world and retired to Uzawa (宇沢). He died in his retirement on Feb. 19, 1859, at 43, and was buried in Tentoku-in Temple, Nishikubo, Yedo.

LETTERS OF THE PHYSICIANS OF OLD SCHOOLS.

-- Physicians of Chinese School --

1. From Tosei MANASE to DOMEI:

Recommendation of a physician to Chikuzen-no-kami Kuroda.

2. From Kikei IMAOJI to ---:

I Failed to Mention the other day --

Mr. Denroku O-- who is the son-in-law of 'Kitadono', after suffering a long disease, now complains of kidney trouble and pains in his waist.

As I prescribed the powder of Sanwa-san (san = powder) for Kei of Sobetsukan, I hope you would adequately administer it.

3. From Kikei IMAOJI to DOMEI:

Kikei asks Domei to become intimate with Hozaemon Terada as a court physician.

4. From Ippo OKAMOTO to Yoan. Oct.10.

Although it gets colder and colder, you will be, I suppose, in good health. While you called on me the other day, it was my regret that I couldnot spend a long time with you.

I here fulfil my engagement by sending you a not satisfactory picture of 'harvesting rice.'

And again I here write down the prescription of Gomeigan (gan = pills). Others are also expecting your good administration.

5. Sakusui INAU.

Althou I had expected to send you a copy of the 'Miscellany, Part of Herbs' this autumn, the fire of this spring burnt down my house, and moreover there was difficulties on the part of the copyist; I failed, therefore, to carry out my intention. But the copying of the part of the land herbs is now nearly accomplished. The copying of the parts of creepers and water herbs will not be finished within this year.

As you would come home soon, I should like to collect as many sheets as are copied by now to show you.

6. From Keiun NAKARAI to Shokusanjin (Nampo OTA)

I shall send you, if you like, my sedan-chair about two o'clock this afternoon, but there is no objection if you should drop in on your way home from the castle.

First, I should like to hear that you are in good health; second your talks are very welcome; third, I expect your latest

comic ~~books~~; and fifth and lastly, you might go home whenever you please. I will not detain you. My sedan-chair shall be at your service whenever you choose to go.

7. Kinzan MURAI. Nov. 1.

1. About his nephew Motokatsu Tanaka's going up to Yedo.

2. About the publication of his writings.

P.S. His second son is going up to Yedo, but he may not be able to visit the addressee.

8. Sansetsu EMI.

A letter of inquiry after illness.

9. Sanpaku EMI. Dec. 29.

An answering letter, directing the administration of pills for the 'Lord Junior.'

P.S. About the pills for the 'Lord Senior.'

10. Boan GOTO. Morning 4th.

Congratulations, thanks and report of a patient, asking a visit and a dose.

11. Shuan KAGAWA. March 25.

Compliments of the season.

12. From Todo YOSHIMASU to Sosetsu and Unrin KOJIMA.

A letter of thanks telling that the writer received 200 piki as the charge of medicine from the addressees.

13. From Shuan Kagawa to a TAKAGI. Nov. 11.

A letter of thanks on receiving the reward for curing an eye-disease.

14. From Nangai YOSHIMASU to Shuwan KANEKO.

Compliments of the season and something about copying a prescription.

15. From Soken HIRAI to Gentatsu TANAKA. Sept. 6.

Thank you very much for your letter. It is a great pleasure to hear that you are quite well in the autumnal cold. Please frankly tell me how much the charge of medicine has amounted to. I am now quite well again, so that I shall soon be able to attend my office.

Tei has safely come home, please make yourself easy about him.

We must be very careful as infectious diseases are growing prevalent. I ask you to inform me about the number, names, and

treatments of the patients.

16. From Shintei TAKI to --. 7th of mid-spring.

It was a regret that I was not at home when you called on me yesterday. Thank you very much for your gracious letter about the unsatisfactory copying of the prescriptions. I have not yet seen the copy of this time, but, to tell the truth, I had no intention to copy them. I will tell you my mind more fully when we shall see each other.

P.S. Tomorrow I shall be late to come home. It is very kind of you to give me flowers frequently. I here present you something; I hope you will accept it.

-- Physicians of Dutch School --

1. From Koseki KURE to Teichiro MIZUKURI. Dec. 12.

Asking about the researches made by the professors of the Shogunate Medical School, the writer wishes to get a written answer through his son Eiji Kure.

He mentions one Koemon OKADA as a messenger for a hurried business.

2. From Shisen MIZUKURI to Koseki KURE. Intercalary March 10.

According to your direction I used an astringent for the case of a patient Takeuchi; and I am very glad to tell you that the result was unexpectedly excellent. I will continue this prescription till the patient gets quite well.

I consulted Den Takatsubei about an eye-doctor whom Shudo asked me to recommend, and I chose Arisune Miura. This selection was justified by several others ~~to me~~. Your message that his treatment is very skilful was gratefully accepted.

3. From Shisen MIZUKURI to Koseki KURE. May 4.

I safely came home.

Shinichiro Tsuda of my clan lodged at Mizuno's mansion and found a case of corts (name of a disease). Today I went to visit the patient, but I should like to ask your advice.

On next 7th we shall have a meeting at the Vaccination Hall, if you are at leisure, please come by 9 o'clock on that day.

4. From Ranka MAENO to Shunrei EMA. Jan. 9.

Congratulation for the new year.

I am very glad to hear that you are working hard with a Dutch translation.

My house was burnt down last autumn, and it is my serious regret that I have lost my library. I live now with Shuan Kojima since early February in Kanda, Yedo. Letters should be addressed there. My lodging is next to the mansion of Shimofusanokami Ichihashi on the west side, and opens to the north.

5. From Isai SUGITA to Sodo HORIUCHI. May 12.

Compliments of the season, telling that his practice is quite all right.

6. From Bansui OTSUKI to Genzui KOISHI. Sept. 28.

Apology for the delay of the writer's preface to a book written by the addressee's father.

P.S. I mounted the writing of Jozan Ishikawa, and enjoying it every day. I showed it to the Daimyo Katata, and heard from Shutei Nakagawa the other day that the Daimyo longed to have Jozan's drawings engraved.

7. From Bansui OTSUKI to Tamiji OTSUKI. Jan. 5.

I letter telling how he is getting along.

P.S. 1. Charcoal arrived by cargo on 12th.

2. The writer wishes to express thanks for a present from a Nakamura who lives near the addressee, which was very gratefully accepted.

3. The writer forwarded the letter of Yamamoto; the answer will be due.

8. From Seiha TAKEUCHI to Churyo HORIUCHI. Jan. 28.

I understand that you will be engaged on 2nd next month. I will, therefore, put off the meeting to 4th, so that you may come by two o'clock p.m. to Baichatei, Kubocho.

9. From Shunsai OTSUKI to --

I send you a copy of my "Juso Sagen" (on bullet wounds), a book I lately published, to ask you to look over.

I remember that your deceased father wrote 2 volumes on upbringing of children. I am trying in vain to find them among my acquaintances. Would you kindly see about copying it for me, or lend me the original for a while?

10. From Kincho SUGITA to Genpo MIZUKURI. Evening 29.

I send you the promised MSS. of 'Calish' written by a Frenchman. It is from A to F severally written in four languages; there are missings here and there but they may be of some use for reprinting.

I enclose two copies of the 'London News', but these also are discontinued.

11. From Kincho SUGITA to Churyu HORIUCHI.

The writer refers to some trouble and asks the addressee to help him by calling on him to tell the complicated details.

12. From Seikai ISHIZUKA to Churyu HORIUCHI. Aug. 16.

About a certain Dutch book; the writer assents to look through it.

P.S. A student dependent of the addressee is requested to visit the writer to make his acquaintance.

13. From Hekika KOISHI to Yuchu YAMAMOTO. Oct. 16.

An answering letter.

The addressee is a patient of the writer, and is now getting better, but apt to suffer from a hot head; a different prescription is, therefore, given to him.

The writer thanks for the present of two fish and the letter of the patient's father.

~~A certain Takayama is coming to Yedo, and the patient wishes the writer to see the man. The writer assents to it.~~

This letter was written to the writer's dictation, because of his pain in the hand.

14. From Churyu HORIUCHI to Shunzan TOTSUKA. Jan. 15.

I am very glad to know by your letter that you will be present at the meeting held at Genbushi. Although I shall also be present, wine and tea are both forbidden for me, because of my ill-health. I am afraid that I shall be too weak to sit for a long time in the winter evening. But my absence will not be desirable both for the host and for myself.

I shall bring the portrait of Emaei after a long delay.

I am going to write very soon to Genbushi, so if there is anything to tell him, let me know it.

15. From Getchi KATSURAGAWA to Sei --. Nov. 10.

(undecipherable)

16. From Kincho SUGITA to Churyu HORIUCHI. Apr. 20.

It was very good of you to have given me an answering letter.

May I ask you to bring from your native place about ten needles for incised wounds? I prefer those of the size I draw here. I feel rather ashamed that they are all of the same size, but I can use them properly.

17. From Buri SUGITA to Komin KOMOTO. Feb. 7.

I have gratefully received from you
1. an album of herbs,
2. 'me-gusa' (? a sort of herb)