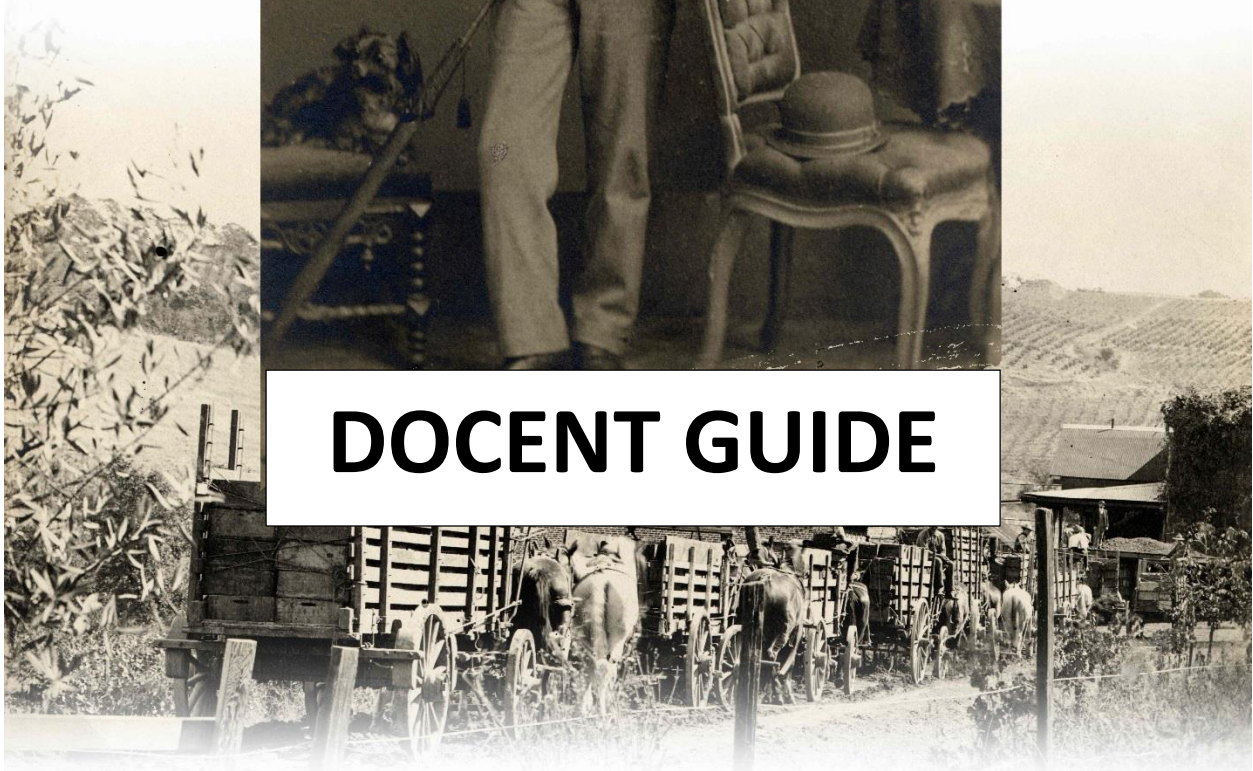


Journey to Fountaingrove

FROM FEUDAL JAPAN TO CALIFORNIA UTOPIA



DOCENT GUIDE



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HISTORY MUSEUM OF SONOMA COUNTY

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Journey to Fountaingrove:

From Feudal Japan to California Utopia

A hundred and fifty years ago, Japan was a feudal state operating a policy of political and cultural isolation called *sakoku* (closed country). Any attempt to leave was punishable by death. Despite that, on April 17, 1865, a thirteen-year-old boy boarded a ship along with fourteen other young Japanese students and set sail bound for Europe. The members of the group cut off their *chonmage* (topknots) and donned western style dress. The students, all from the Satsuma Clan, eventually arrived in England and would go on to study Western culture and technology.

The young boy was Kanaye Nagasawa and his departure from Japan was the first step on a remarkable journey that would lead him from the world of the Samurai to the California utopian community at Fountaingrove. Marking the 150th anniversary of the Satsuma students' departure from Japan, and the 140th anniversary of the establishment of Fountaingrove, the Museum presents the exhibition *Journey to Fountaingrove*, tracing Nagasawa's dramatic exit from his country of origin, his connection to Thomas Lake Harris, the Anglo-American spiritualist, prophet and poet, and his life in Sonoma County.

Joining elements of Japanese history with some of the essential stories of Sonoma County, *Journey to Fountaingrove* touches several important and sometimes under-recognized themes. These include utopian experimentation in California and the important legacy of Nagasawa as not only one of the earliest Japanese immigrants to the US, but an important vintner in the emergence of California's wine industry and supporter of Japanese immigrants.

This exhibition was supported in part by Medtronic, Paradise Ridge Winery, Lindsay and Kirsten Austen, the Sonoma County Chapter of the Japanese American Citizens League, Friends of Kagoshima and Community Foundation Sonoma County.

A Family of Samurai Scholars

Kanaye Nagasawa was born on February 20, 1852 in Arata-cho, Sampogiri near Kagoshima, Japan. Nagasawa's family was of Samurai class, with a long tradition of scholarly pursuits.

Nagasawa's original name was Hikosuke Isonaga until age thirteen when it was changed. His parents were Magoshiro and Fumi Isonaga. An ancestor, Shuei Magoshiro Isonaga, was an astronomer employed by the shogunate to revise the Japanese calendar in 1744.

As a boy of six, Kanaye was sent to the Goju School in Kagoshima, where he distinguished himself as a student. Even at age seven or eight, he was renowned for an incredible memory and surprised visitors with recitations of the classics and poetry. He was imbued with the tenets of Confucianism, which taught loyalty and filial piety as the foundation of Japan's political doctrine. As a member of the Samurai class, from age ten he learned swordsmanship and judo, and was taught to strive for martial skill, to be truthful and never to be mean or cowardly.

KAGOSHIMA:

Japan's Southern Coast and Contact with the West

Kagoshima is on the southern coast of Kyushu, the most southern and western of Japan's four main islands. Its position exposed the island to foreign influence over the centuries.

The first foreign ship to enter Japan was from Portugal and landed in Tanegashima, Kagoshima in 1543. The ship carried with it many items, but its primary cargo was guns. Shortly thereafter, in 1549, the Jesuit Francisco Xavier landed in Kagoshima. These landings were the first direct contact that Japan had with Western culture and religion.

Japan was ruled by the Tokugawa shogunate in Edo, present Tokyo. In effect, the Shimazu clan, also known as the Satsuma clan, ruled the area of southern Kyushu. The Tokugawa government maintained a foreign policy of national isolation. From 1616 and for approximately 250 years thereafter, limited exceptions were made for Holland and China to trade only from the port of Nagasaki. In the 19th century, European warships came to Japan to open trade, and American Commodore Matthew Perry concluded a treaty for access to some ports in 1854.

Kagoshima Attacked!

British warships bombarded Kagoshima in 1863—an incident that impressed upon the Satsuma Clan the need for modernization and technological improvement. The attack convinced members of the Satsuma Clan of the need to study western culture and technology

despite the national policy of isolation.

The study of foreign languages, first Dutch and Chinese, and later English, was introduced. In 1864, the Kaiseijo school was established for the systematic research into five categories of Western technology: 1. Artillery, strategy and fortification 2. Astronomy, geography, mathematics, surveying and navigation 3. Machinery and shipbuilding 4. Physics and chemistry, and 5. Medicine. Nagasawa was only twelve years old but his teachers recognized his acumen as a student and admitted him to the first class where he majored in British and American studies.

Students Chosen to go Abroad

A Satsuma official named Tomoatsu Godai proposed the modernization of industry including sending Japanese students abroad to learn the latest technology. His proposals were accepted by the Daimyo (Lord) of Satsuma, Tadayashi Shimazu, even though they violated the laws of the ruling Shogun.

Godai used his relationship with Glover and Co. of Nagasaki, a company owned by Thomas Blake Glover, a Scotsman who had lived in Japan since 1859, to further his plans to send the students abroad.

On February 13, 1865, Nagasawa was chosen from among the exceptional students of the Kaiseijo school to study in Britain. Fourteen other students were also sent, along with five economic envoys including Godai. Nagasawa was just 13, the youngest in a group of 17 and 18 year olds. As fugitives, they were given new names which they would use for the rest of their lives. These young men are now known in Japan as the “Kagoshima Fifteen” and are honored with a statue at the rail station in that city and at a Museum near the port from which they departed.

From England to Scotland

On June 21, 1865, the fifteen selected students arrived in Great Britain. Being too young to attend university, Nagasawa was sent to live with the Glover family in Aberdeen, Scotland. He lived with this family for two years while attending the Gymnasium or Chanonry House School in Old Aberdeen, where he excelled in academics and acquired a Scottish accent and fondness for wearing tweeds.

Meanwhile, back in Japan, things were not so calm. There were power struggles occurring

between the Tokugawa regime and the Satsuma clan. Finances were tight and Shimazu was forced to call home all but six of the students studying abroad. Nagasawa was one of the few who remained in Great Britain.

It was during this time that he was introduced to Thomas Lake Harris, leader of the Brotherhood of the New Life colony in the United States. With the remaining students facing financial restraints and a desire to continue living abroad, Harris offered an opportunity they could not refuse; in exchange for labor in his new colony, Harris would continue the boys' education. Nagasawa accepted and was soon crossing the Atlantic Ocean with classmates Mori, Sameshima, Hatakeyama, Yoshida, and Matsumura.

Thomas Lake Harris and his Philosophy

Born in England in 1823, Thomas Lake Harris moved with his parents to Utica, New York when he was five years old. While in his twenties he founded a cooperative agricultural community which he called the "Brotherhood of the New Life."

In 1845, Harris married and had two sons. Five years later he was widowed and moved with his children to Mountain Cove, Virginia. Here he helped to create and establish his agricultural community. A short while later Harris remarried Emily Waters.

The foundation of the "Brotherhood" was one of peace on earth without war, sickness, or poverty. These ideas appealed quickly. By 1850, the new sect had a strong following in both the United States and Great Britain. One of these followers was Parliament member Laurence Oliphant, the same individual responsible for introducing the young samurai students to Harris.

Notes from Gaye LeBaron's video:

Harris had a penchant for naming: he called his new philosophy/religion, Theo-Socialism. He had four main tenets to this religion. He believed in his own divinity. He believed in a dual god, male and female. He also did not believe in marriage and eschewed sexual relationships because everyone had an ideal celestial counterpart and should wait to be united with that celestial counterpart. His own celestial wife was (named by him) Queen Lily of conjugal spirits. They even had two spirit children together. The fourth tenet, was to practice Harris' version of yoga daily, which he called Divine Respirationism.

Continuing West...

By agreeing to join Harris in New York, Nagasawa determined a new life for himself and developed a close father-son relationship with Harris. Because of Nagasawa's impeccable handwriting, he was chosen as Harris' personal secretary. He also spent time working in the vineyards, learning skills he would later need in California.

In 1868, the six students from Kagoshima were faced with a decision: stay in the United States or head back to Japan. All of the boys decided to go back except Nagasawa. He remained in New York with Harris to study at university, becoming the first Japanese student to attend Cornell University in 1870. Nagasawa remained there for only a few months. He was under a lot of stress as he indicated in his notes when he wrote, "Prison. Prison. Prison..." across the entire page.

While Nagasawa grew more and more displeased with life at university, Harris grew more and more displeased with the harsh winter weather of New York. Harris also had hopes of creating "heaven on earth" with his newest members of the Brotherhood. These factors led the group west to California in search of a new site for a "New Harmonic Civilization." In 1875, Harris, Nagasawa, and three other members arrived in Santa Rosa. They purchased 400 acres north of the city for \$50 an acre and named the property Fountaingrove. Harris thought this land to be the "Eden of the West" and believed, upon arrival of the new millennium, that Fountaingrove would ascend into the Celestial Sphere.

Life at Fountaingrove Winery

In July 1875, the first structure on the site was built: a four-room bungalow in which the early arrivals stayed while the manor house was being built. Harris would name the Manor House "Aestivossa," which meant "high country of divine joy" in a language only he understood.

By 1878, wine grapes covered 375 acres of the Fountaingrove property. By 1881 the grounds also included a stone winery with a capacity of 600,000 gallons, the grand manor house, and separate buildings for the male and female members of the "Brotherhood of the New Life."

After initial success, Thomas Lake Harris' social experiment hit a major snag when a critical article was printed in the *San Francisco Chronicle* in 1891. Accusations of impropriety became international news and Harris abandoned Fountaingrove for New York City.

Control of the estate and winery fell to Kanaye Nagasawa. Under his skilled leadership, Fountaingrove became one of the ten largest wineries in California and one of the first with significant international interests. The "Baron" of Fountaingrove, as he was known locally, earned a reputation as a skilled agriculturalist, vintner and businessman.

Kanaye Nagasawa and Japanese Migration

Kanaye Nagasawa departed Japan with fourteen other students on a mission for the Satsuma Clan to learn about the West in preparation for the Meiji Restoration. Although he is the only member of the group not to return to assist in the restoration itself, or take a position within the government, he did continue to help his nation and its people throughout his life.

His life-long championing of Japanese emigration and resettlement in the United States was well known. Working closely with others like George Shima, an important farmer in the Sacramento Valley, Chinda Sutemi, Japanese Consul in San Francisco, and prominent California Japanese bankers, he improved the lives of many of his countrymen.

He pioneered the immigration movement by encouraging many to come and settle in California. After they arrived in California, Nagasawa employed many at Fountaingrove and aided others in finding employment in the Sacramento Valley.

Although Nagasawa himself never married, he brought over other members of his family. Among them were his nephew Tomoki Ijichi and his wife Hiro. While at Fountaingrove, the couple had two children, Kosuke and Amy. Hiro acted as hostess, housekeeper and chef of Nagasawa's extravagant and frequent gatherings.

Throughout Kanaye Nagasawa's life he was awarded many honors. In 1915 he was selected to serve on an elite Jury of Awards for the Panama-Pacific Exposition. In 1924, Emperor Taisho selected Nagasawa to be awarded the Order of the Rising Sun. Just four years later, the Government of Japan, under Emperor Showa, honored him with the Commemorative Medal of the Grand Ceremony Accession (Tairei-Kinensho)

Final years at Fountaingrove

At the age of 83, Kanaye Nagasawa passed away. His ashes were placed at a Buddhist Temple in Kagoshima and remain there today.

Because of the 1913 Anti-Alien Law, which made it illegal for non-citizens to purchase property or become guardians over property in California, Nagasawa was unable to leave Fountaingrove to his heirs. He instead instructed his lawyer, Wallace Ware, to sell the estate within five years and divide the profits among five of his relatives. In 1936, the property was sold to Errol MacBoyle for \$118,050. Claims against the estate totaled \$66,160 from two loans, attorney's fees and funeral expenses. Mr. Ware had already been awarded \$25,000 in the will. He then collected attorney fees and another large additional sum for extraordinary costs awarded to him by the Probate Court. Nagasawa's relatives disputed this award, but to no avail. The total received by all of the Nagasawa heirs was \$3,501.42.

The Legacy of Kanaye Nagasawa is Revived through President Reagan's 1984 Address to the Japanese National Diet

For generations little was known about Kanaye Nagasawa. In 1984, in his address before the Japanese National Diet, President Reagan piqued the curiosity of the Japanese and American public alike. Discussing the friendship between Japan and the United States, he emphasized the

admiration Americans have for the dedication and perseverance of the Japanese people.

“Your people stretch your abilities to the limit, and when an entire nation does this, miracles occur. Being a Californian I have seen many miracles hardworking Japanese have brought to our shores....In 1865 a young samurai student, Kanaye Nagasawa, left Japan to learn what made the West economically strong and technologically advanced. Ten years later he founded a small winery at Santa Rosa, California and called it the Fountaingrove Round Barn and Winery. Soon he became known as the Grape King of California. Nagasawa came to California to learn and stayed to enrich our lives. Both our countries owe much to this Japanese warrior-turned-businessman.”

From these comments stem the discovery of a man’s life filled with hard work and determination that resulted in a legacy of cross-cultural enrichment and understanding.

Fountaingrove Today

Fountaingrove as Kanaye Nagasawa knew it no longer exists today. The vines were torn out many years ago and replaced by a cattle ranch. In 1910, the Commandery burned down, and the Manor House and Familistery were torn down after damage from the 1969 earthquake. What remains of Nagasawa’s work are a few trees that he planted and the unique Round Barn.

In June 1982, the Friends of Kagoshima Association was established. It honors Kanaye Nagasawa by promoting friendship between the people of his birthplace, Kagoshima, Japan, and of his adopted home, Santa Rosa, California. In 2007, a park on the site of the historic Fountaingrove property was dedicated to Nagasawa.

Through his talents and industry, Kanaye Nagasawa created one of the largest wineries in California and the United States. He was a leader among Japanese-Americans and California agriculturalists, as well as winemakers.

Today, both Californians and the Japanese of Kagoshima remember the Baron of Fountaingrove. This special relationship between Kanaye Nagasawa’s birthplace in Kagoshima and adopted home of Santa Rosa still exists, thanks to special groups like the Friends of Kagoshima Association here in California, and the Friends of Santa Rosa Association in Japan.

Imari Platter, ca. 1850-1860

Imari ware was among the Japanese treasures displayed in the mansion at Fountaingrove, many of which were auctioned off in the 1940s. Imari was named after the Japanese port from which it shipped to the West in the late 17th century. The style of porcelain took its design from the colorful Japanese textiles used during the time. Three main colors were most frequently utilized: a blue underglaze, a rusty reddish-orange, and a brilliant gold.

Courtesy of Henry Kaku and Phyllis Tajii

Scroll, pine with sparrow, ca. 1880

Courtesy of Henry Kaku and Phyllis Tajii

Old Koban (Reproduction)

A *Koban* was a Japanese oval coin from the Edo period of feudal Japan.

Before the mid-19th century, the Japanese economy was based on rice. The standard unit was the *koku*, the amount of rice to feed one person for a year. In the 1550s, the Portuguese who came to Japan preferred gold to rice, and the coin became the choice of trade. The *koban* was equal to three *koku* of rice.

Courtesy of Henry Kaku and Phyllis Tajii

100-mon bronze coin

A coin issued by the Japanese government in the mid-1800s.

The Tokugawa coinage was abandoned after the Meiji Restoration in 1868 and was replaced with the yen.

Courtesy of Henry Kaku and Phyllis Tajii

Mon coin, ca. 1769-1860

Japanese currency had holes in the center so that they could be strung together.

Courtesy of Henry Kaku and Phyllis Tajii

Kotatsu, ca. 1920

Courtesy of Henry Kaku and Phyllis Tajii

Saddle Stand, ca. 1860s

A Japanese saddle, called a *Kura*, would be displayed on this type of stand.

The *Kura* is a saddle that is more commonly associated with the samurai class of feudal Japan. The saddle and stand would be commonly displayed in the home of a samurai.

Courtesy of Henry Kaku and Phyllis Tajii

Kabuto, ca. 1840s

A type of helmet used for traditional Japanese armor worn by samurai in feudal Japan.

The *kabuto* was important to the samurai and played a symbolic role in expressions, sayings and codes related to the helmet. For example, "*kabuto o nugu*" translates to "take off the *kabuto*" which means to surrender.

Courtesy of Henry Kaku and Phyllis Tajii

Obi, ca. 1950s

A sash worn with the traditional Japanese dress, *keikogi*, which was used for martial arts and was also worn with the kimono.

In martial arts the color of the obi signifies the person's skill level. Men, women and children all had different obis made of different fabrics and worn in separate ways.

Courtesy of Henry Kaku and Phyllis Tajii

Tobacco holder, ca. 1860

Tobacco pouches were often made of leather, although traditionally, some were made from sealskin.

Courtesy of Henry Kaku and Phyllis Tajii

Eating Tray, black lacquer, ca. 1920**Red Lacquer bowls****Lacquer wine cups, red and gold****Gold Imari sake cups**

These place settings are largely traditional, but show European influence in the shape of the wine cups. After the Meiji Restoration in 1868, and the end of formal policies of isolation, European influence on Japan increased.

Courtesy of Henry Kaku and Phyllis Tajii

Smoking pipe, ca. 1850

Kiseru is a traditional Japanese smoking pipe used for *kizami*, finely shredded tobacco.

During the Edo period (1603 and 1868), weapons were used to show off one's financial status, and because commoners were prohibited from carrying weapons, men would sling elaborate *kiseru* around their waists.

Courtesy of Henry Kaku and Phyllis Tajii

Sake storage porcelain jar, ca. 1860

Courtesy of Henry Kaku and Phyllis Tajii

Wooden Hibachi, ca. 1850

***Hibachi* is a traditional Japanese heating device that burns charcoal.**

Courtesy of Henry Kaku and Phyllis Tajii

Jizai Kagi, ca. 1830

A *Jizai Kagi* is a hook that suspends over the hearth to hold a pot, teapot or kettle.

Courtesy of Henry Kaku and Phyllis Tajii

Samurai Sword and Stand

There are many different types of Japanese swords but the most common are *katana*, *wakizashi* and *tachi*.

Kanaye Nagasawa's actual sword was auctioned as part of the liquidation of the Fountaingrove estate in the mid-20th Century. Its current whereabouts is unknown.

Bronze mirror, ca. 1880

Abacus

A *soroban* is an abacus that was created in Japan.

Abacus is a counting frame that has been used for calculating for centuries. Despite modern technology and electronic calculators, the *soroban* is still used in Japan today.

Thomas Lake Harris, 1893

Oil on Canvas

By Alice Parting

Alice Parting was a member of the Brotherhood of the New Life and a London trained artist who primarily painted in watercolor. She relocated to Fountaingrove where she painted this portrait of Thomas Lake Harris.

Kanaye Nagasawa's Funeral, 1934

Family members in the front row of this photograph include Amy and Kosuke Ijichi, Nagasawa's grand niece and nephew. In the back row are several other relatives and Nagasawa's attorney, Wallace Ware.

George Shima and Kanaye Nagasawa

George Shima was born as Ushijima Kinji in Japan in 1864. He became a successful entrepreneur and was the first Japanese-American millionaire.

After he migrated to San Francisco in 1889, he changed his name to George Shima. Eventually, Shima worked his way from domestic servant to land owner. He acquired some undesirable, swampy land in the San Joaquin delta and began preparing it to grow potatoes. By 1913, he had 28,000 acres in production and by 1920, he had 85% of the market share with his "Shima Fancy" brand.

His success allowed him to assist many other Japanese to migrate to the United States. Specifically, he, along with his friend and fellow Japanese pioneer Kanaye Nagasawa, assisted many Japanese to settle and gain success in California and the Central Valley.

Luther Burbank, Kanaye Nagasawa and Edwin Markham

ca. 1915

Nagasawa had friendships and connections with well-known people, locally and from abroad.

Poet Edwin Markham, author of *The Man With a Hoe*, lived for a time at Fountaingrove and was a member of the Brotherhood of the New Life. Distinguished Japanese visitors included a Mr. Goto, who directed the rebuilding of Tokyo in the aftermath of an earthquake in 1923. Renowned horticulturalist Luther Burbank was a frequent visitor, and famed author Jack London was also among Nagasawa's close friends. Other distinguished visitors included naturalist John Muir, boxer Jack Dempsey, Robert "Believe it or Not" Ripley, Thomas Edison and singer Jenny Lind.

Nagasawa sitting with several nephews (bowler hat resting on railing)

Nagasawa had four brothers and three sisters. From left to right are several of his nephews, Tomoki Ijichi, Tetsuma Akoboshi, and Kiichi Isonaga

Laurence Oliphant

Laurence Oliphant was a British author, traveler and diplomat who took an interest in Christian mysticism and was an important supporter of the Brotherhood of the New Life.

During his lifetime, his travels took him to Japan where he did work on behalf of the British legation. Subsequently, Oliphant went to England where he wrote a novel, worked in Parliament and then for *The Times*. It was during this period that Oliphant was introduced to the *Brotherhood of the New Life* run by Thomas Lake Harris. Oliphant gave much of his time and money to Harris and his organization based in Brocton, New York and later Santa Rosa, California. After Oliphant broke his ties with the organization he married twice and spent most of his time in Palestine.

Oliphant was also part of the British Legation in Japan in 1861. Shortly after he arrived the legation came under attack by xenophobic ronin. Oliphant used the only weapon he had on hand, a hunting whip, against a ronin with a two-handed sword. Fortunately it was dark and a beam interfered with the ronin's sword blows and probably saved Oliphant's life. He was severely wounded, however, and had to withdraw from diplomatic life.

When he returned to England, he fell under the spell of Thomas Lake Harris. Oliphant and his mother helped finance the Brotherhood of the New Life's ventures. Later he

and his mother had a falling out with Harris and demanded their money (allegedly mainly derived from the sale of Lady Maris Oliphant's jewels) back. This forced Harris to sell the Brocton colony and his remaining disciples moved to their new colony in Santa Rosa, California.

Hand-Drawn map of Fountaingrove Property, 1927

Satsuma Students, London, 1865

Nagasawa is seated at the right in the bottom image.

The older students were protective of Nagasawa. When he left the group for Scotland, an older student, Arinori Mori, wrote a letter home to his brother with the following passage:

“Several days ago, Nagasawa left alone for Scotland, so that he may study with Glover’s brother. As he is a mere little child we all felt sadness at his departure. Indeed, he is a very brave little boy and I believe he has a very promising future.”

Nagasawa with relatives, 1920s

Thomas Lake Harris with a group of female followers, ca 1890

Kanaye Nagasawa in London, 1860s

Kanaye Nagasawa in London or Aberdeen, 1867

Nagasawa is wearing a watch and chain that, by his own account, he used as a weapon in a fight with several boys from the school in Aberdeen.

Thomas Lake Harris in Repose

Harris preached a type of meditation that he called Divine Respiration, which allowed one to commune with celestial counterparts.

Vineyard Workers at Fountaingrove including several Japanese Laborers Ca. 1890

Nagasawa on Horseback in the Vineyard

Round Barn Model, 2014

Made by Jon Lacaillade

Designed in a distinctive circular shape, many round barns were meant to take advantage of gravity to move hay from the loft to the cow stable below. The round barn was promoted as a labor-saving design by agricultural colleges as a progressive way to house dairy cattle.

The interest in round barns spread to California in the later 19th century. Santa Rosa is home to two well-preserved and well-known round barns. The Fountaingrove Round Barn was built in 1899 by John Clark Lindsay, a contractor from Napa who settled in the area in 1898. Lindsay was hired to build the barn by Kanaye Nagasawa who reportedly designed the structure that became a landmark. The Round Barn is actually a 16-sided building that originally housed the horses used in the vineyards.

Fountaingrove Winery

At the religious colony founded by Thomas Lake Harris in Brocton, New York near the shores of Lake Erie, one of the primary activities of the colony members was planting vineyard and making wine. Under the direction of Dr. J.W. Hyde, an experienced winemaker, the colony constructed a stone winery and, in 1870, began producing.

At Fountaingrove, Harris, Nagasawa and Hyde oversaw the planting of a vineyard soon after their arrival in 1875. By 1883 a large stone winery was completed with equipment and an oak cooperage. The first year they produced 15,000 gallons of wine and from then on winemaking became their chief occupation. Responsibility for the propagation and care of the vineyard was assigned to Nagasawa. Dr. Hyde was the cellar master, and Ray P. Clarke was the general manager. The firm had offices in London, Liverpool, Manchester and Glasgow, but the greater part of their wine was sold from their cellars in New York to East Coast wine merchants. By 1890, the winery was crushing about 600 tons annually. Fountaingrove wine was honored numerous times, including state fair awards, particularly for their Chasselas and Traminer, names not seen much anymore on the modern wine market.

Notes from Gaye LeBaron's video:

The round buildings or turrets of the winery were reminiscent of Russian style buildings at Fort Ross; people often mistook the winery to be Russian and built by Russian laborers. The round turrets at Fountaingrove were in fact designed by Harris

to be eventual missiles that would shoot up towards the celestial sphere in the end of days.

Bombardment of Kagoshima, 1863

The Bombardment of Kagoshima came after the death of British merchant, Charles Lennox Richardson, who was killed by Satsuma samurai after failing to make way for the *daimyō*'s entourage. Despite negotiations, tensions led to the arrival of British warships in Kagoshima harbor in 1863.

When he was eleven years old, Kanaye Nagasawa witnessed the bombardment of Kagoshima. In a near typhoon, Nagasawa followed his mother on foot through to a plateau above the bay where they were able to see the two-day action from the beginning. They saw the disciplined maneuvers of the British ships as they struggled in the heavy seas but continued to shell the wooden buildings of Kagoshima and the struggles of the Satsuma defenders to fight back with out of date cannon.

Winery Demolition, 2015

After the Fountaingrove area had been built up with many homes and businesses, the winery was finally demolished in 2015 after becoming hazardous. The remains of the winery were covered in graffiti.

Courtesy Press Democrat

Fountaingrove Ranch Booklet, 1955

After Nagasawa died in 1934, the land was purchased by Errol McBoyle, a Nevada County miner. When McBoyle died, his widow married Sigfried Bechold, who converted the ranch to beef cattle.

Familistry Building After the 1969 Earthquake

Quake damage resulted in the demolition of several of the buildings on the Fountaingrove site.

US Efforts to Restrict Asian Immigration

Pen used by Theodore Roosevelt to sign the Chinese Exclusion Act in 1902

The original Chinese Exclusion Act (1882) was imposed to exclude Chinese from migrating to the United States for ten years. It was extended in 1902 by Theodore Roosevelt with no termination date. When more Japanese began coming to the US, subsequent restrictions were directed at them.

Partly as a result of the Chinese Exclusion Act of 1882, labor shortages drew increasing numbers of Japanese immigrants both to Hawaii and to California, especially the San Francisco Bay Area. The so-called "Gentlemen's Agreement" with

Japan limited the number Japanese laborers coming to the US. The Alien Land Law of 1913 forbade those who were not American citizens and were not eligible for citizenship from owning agricultural land. The Alien Land Law had a significant impact on Kanaye Nagasawa's efforts to pass on his property and legacy to his family.
Pen Courtesy of the Fine Arts Museums San Francisco

The Mansion Interior

Harris's Fountaingrove Mansion boasted one of the largest private libraries in Northern California.

Famed Naturalist John Muir at Fountaingrove, ca. 1910

Letters From Edwin Markham, 1921

Writer Edwin Markham planned to write a biography of Thomas Lake Harris and a multi-volume work on the Brotherhood of the new Life.

Markham wrote to Nagasawa of the project, noting his interest. This is one of the few indications that Nagasawa remained committed to the Brotherhood of the New Life following the death of Thomas Lake Harris in 1906.

Thomas Lake Harris Manuscript *Conversation in Heaven, 1893*

Winery Door From Fountaingrove

This Graffiti covered door came from the Fountaingrove Winery, the ruins of which were demolished in 2015. None of the buildings from the historic Fountaingrove site have been preserved except the Round Barn, despite their significant history.
Gift of Medtronic

The Conduct of Life, by Ralph Waldo Emerson 1861

This volume bears the margin notes of Thomas Lake Harris, including *No ! A thousand times no ! next to the passage, the finished man of the world must eat of every apple once.*

Gouache painting of Thomas Lake Harris's Mansion

Attributed to Alice Parting

Visions of the Harmonic Civilization

Never-realized plans for buildings to be constructed in New York as part of the

Brotherhood of the New life reflected Thomas Lake Harris's visions of the spiritual realm.

Harris believed in a Celestial Sphere or fourth dimension where people could commune with their celestial counterparts. This was accomplished through divine respiration, a form of meditation. At the end of times, the people and buildings were expected to rise into the Celestial Sphere and the buildings were designed with that in mind.

Courtesy of Sonoma State University, Gaye LeBaron Archive

Tools That May Have Built the Round Barn

These are the woodworking tools of John Clark Lindsay, a local contractor hired by Kanaye Nagasawa to build the Round Barn.

Born in Scotland in 1852, Lindsay came to the United States in 1870 and made his way to Santa Rosa. He became a prolific builder but his first notable project, the Round Barn, became his most prominent work.

Japanese and European Style Clothing

Kanaye Nagasawa owned different styles of clothing including this Kimono and black suit labeled as an imported Scotch Tweed.

Writer Idwal Jones colorfully noted that Nagasawa, a Japanese man, favored Scotch tweeds, spoke with a Scottish accent, and had been known to give a toast in Italian with his vineyard workers.

Mr. Togawa, Yokohama Bank

Officials at the Yokohama Bank assisted Nagasawa in his efforts to encourage and support Japanese immigrants.

Nagasawa's 50 years at Fountaingrove , 1925

2nd row 6th from left: Hiro Umeda Mar holding Kosuke Ijichi, George Shima, Kanaye Nagasawa

**Kanaye Nagasawa at Fountaingrove,
Ca. 1895**

**Kanaye Nagasawa at Fountaingrove,
Ca. 1910**

**Kanaye Nagasawa with his grand-niece and grand- nephew, Amy and Kosuke Ijichi
Ca. 1930**

Cross-Staff (Reproduction)

The cross-staff, also known as Jacob's staff, is the earliest known western navigational instrument.

The cross-staff was first described in the 14th Century and said to be invented by a Jewish scholar, Levi Ben Gerson (1288-1344) of Provence, France.

Navigators used the cross-staff to determine angles, for instance the angle between the horizon and Polaris or the sun to determine a vessel's latitude or the horizontal angle between two visible locations to determine one's point on a map.

Improvements to the cross-staff, including the invention of the back-staff in the 16th century which allowed readings to be taken without staring directly at the sun, allowed for better navigation and, ultimately, more accurate mapping.

INTRODUCTORY AND SIGNAGE MATERIAL

Old maps have always played a dominant role in the development of geographical thought, providing a means of communication by visual display which has guaranteed the dissemination of new geographical concepts in the most adequate and graphic way. Printed maps have been, for the development of geography and cartography, as revolutionary in their cultural and educational effect as the parallel but more widely acclaimed invention of printing from moveable type. Once a people learn how to visually express their awareness and understanding of the lands they inhabit, it is inevitable that some among them will focus

on the larger areas surrounding their immediate homes. Fortunately, there has always been a wonderful sense of conservatism with geographers; they are not prone to invent when they can possibly avoid it. (Rodney Shirley).” (<http://www.amazon.com/The-Mapping-World-Printed-1472-1700/dp/1853682713>) (Intro material.)

Maps are graphic representations that enable a spatial understanding of concepts, conditions or events in the human world, but also are depictions of the entire cosmos, spiritual journeys of the soul. The traditional cartography of Asia was a European conceptualization that was meaningless to its inhabitants until they adopted Western categories of thought. It nevertheless remains a universally recognized designation for an immensely important sector of the earth’s surface. (review of Paul Wheatley, “Asia in the History of Cartography”)

During the Renaissance and the Enlightenment (1500-1800), European cartography expanded dramatically due to the introduction of map printing in the 1470s. Additionally, there were advances in scientific instrumentation and mathematical tables, resulting in the invention of the chronometer in the mid-18th c. By this time, exploration became more than reconnaissance surveys for political sovereignty, but were now systematic scientific expeditions designed to inventory and record the resources of the area being explored. Maps were initially printed from woodblocks; however, from around the late 16th c., copperplate engraving started to provide a more fluid medium for elaborate line work, fine detail and ornate decoration. Hundreds could be printed from a single plate without the need for re-engraving, and were often embellished by hand coloring. Originally published as single sheets, the maps were soon gathered together into books, beginning the age of atlases which reached a larger audience. Because they were expensive, however, they remained the domain of the political, commercial, religious and educated elite. Maps “became instruments of the powerful and wealthy, icons of growing European nationalism, and tools of colonialism as the major European powers competed to establish overseas empires.” (H. Wendt)

Travel and discovery of the East Asian countries of Japan, China and Korea lay primarily with European explorers and cartographers. The first recorded contact with the West occurred in about 1542, when a Portuguese ship, blown off its course to China, landed in Japan. During the next century, traders from Portugal, the Netherlands, England and Spain arrived, as did Jesuit, Dominican and Franciscan missionaries. During the early part of the 17th century, however, Japan’s shogunate suspected that these traders and missionaries were actually forerunners of a military conquest by European powers, causing the shogunate to place foreigners under progressively tighter restrictions. Ultimately, in 1639, Japan forced all foreigners to leave, and barred all relations with the outside world except for tightly restricted Dutch and Chinese commercial contacts at Nagasaki. The isolation policy was known as *sakoku* (closed country) and spanned two and one-half centuries, until Commodore Matthew Perry negotiated the opening of Japan to the West with the Convention of Kanagawa in 1854. OR:

In the year 1542, Japan was accidentally discovered by Antonio de Mota, a Portuguese sailor who, being driven out of his course, was the first European to sight its shores. A few years later Francis Xavier founded a mission there, to which we owe the first information we have concerning Japan and the Japanese. Approximately 27 years elapsed after this fortuitous discovery before we find on maps any apparent result of the knowledge of Japan acquired by the Europeans. Portolanos were undoubtedly made, and in 1569 Gerard Mercator's invaluable map of the world appeared, on which an island is set in the locality of the southern half of Japan. When compared to a modern map of Japan, these configurations are seen to include the southwestern peninsula of Nippon and the two southern islands Kiusin and Sikok. The "Inland Sea" between the islands appears to have been unknown to Mercator who makes one island out of the three. Therefore, Mercator's charting of Japan is probably the first ever made on a world map by European cartographers (according to George Collingridge in "The Early Cartography of Japan).

The Edo Period in Japan, 1600-1800, was a time of relative peace and stability, following centuries of warfare and disruption, and resulted in a major expansion of agricultural production, transportation, commerce, population and literacy. Although the Tokugawa Shogunate, based in Edo, maintained nominal authority, control of the country was divided between the shogunate and 270 regional military lords and was known as the bakufu government. These feudal lords owed fealty to the shogun while ruling their own domains. The merchant and artisan classes enjoyed the greatest benefits of the period's prosperity and urban expansion. New forms of drama, literature, painting and printmaking made the Edo period an active time for the arts.

THEORY AND THE HISTORY OF CARTOGRAPHY (Matthew H. Edney)

KEYWORDS: History of cartography, theory; naturalised maps; Michel Foucault; J.B. Harley.

ABSTRACT: Cartographic history has been dominated by an empiricism that treats the nature of maps as self-evident and which denies the presence of any theory. In contrast, this paper argues that theories lie at the root of all empirical study whether or not they are acknowledged. The linear, progressive model of cartographic development, for example, is not a law deduced from historical evidence; if it were it would be easily and quickly dismissed. It derives instead from our cultural beliefs concerning the nature of maps, which is to say from our unexamined theories. Historians of cartography need to be critical of their assumptions and preconceptions. Theoretical discussions in the history of cartography must address not whether we should use theory at all but to which theories we should adhere. It is inadequate simply to knock theories down. We must establish a debate in which old understandings of maps, of their creation, and of their use are replaced by better (that is, more consistent and coherent) theories.

TOWARDS A CULTURAL HISTORY OF CARTOGRAPHY (Christian Jacob)

KEYWORDS: Theory in the history of cartography; transparent maps; opaque maps; maps and culture; power of maps; J B Harley; The History of Cartography.

ABSTRACT: Theory is not a goal in itself but a means of enriching the history of cartography by stimulating new research questions and objectives. A critical review of the basic methodological parameters which condition the focus and boundaries of research is followed by a discussion of the notion of 'transparent maps' (carriers of an image of the external reality of the world) and 'opaque maps'. First, the notion is approached structurally (standards of graphical representation, drawing, geometry, text); second, through the sociology of the map (map-makers, institutions, the public); and third, through maps in their cultural and historical context (an approach which raises issues of the definitional boundaries of the history of cartography and which is arguably one of the most stimulating perspectives today as fostered, in particular, by contributors to the History of Cartography). Finally, attention is drawn to three important topics for the research agenda: the links between maps and culture; maps as a language of communication and as instruments of power; and the links between perception, logic and mnemonics.

From Mapping of the Pacific Coast, H. Wendt.

History of Cartography: "...During the European Renaissance and the Enlightenment (1500-1800), cartography expanded dramatically, spurred by the introduction of map printing in the 1470s and by the tremendous growth of geographical knowledge with the European exploration of North and South America, Africa, eastern Asia and Australia....[T]here were great advances in scientific instrumentation and the associated mathematical tables, culminating in the invention, in the mid-eighteenth century, of the chronometer, which allowed the accurate and consistent measurement of longitude of distance east of west of a prime meridian. By the eighteenth century, exploring expeditions were no longer reconnaissance surveys dispatched merely to proclaim political sovereignty. They had become systematic, scientific expeditions designed to inventory and record the geographic resources of the area being explored.

Maps were initially printed from woodblocks, but the images were often crudely delineated and the detail limited. From about the late sixteenth century copperplate engraving started to provide a more fluid medium for elaborate line work, fine detail and ornate decoration. Hundreds of copies could be printed from a single plate without a need for re-engraving. These maps could not be printed in color, but they were often embellished by hand coloring. At first, the maps were published as single sheets, but soon were gathered together as books, beginning the age of atlases.

These maps and atlases reached a larger audience but were still expensive, and, in remaining the domain of the political, commercial, religious and educated elite, became instruments of

the powerful and wealthy, icons of growing European nationalism and tools of colonialism as the major European powers completed to establish overseas empires.”

L’Empire du Japon (*The Empire of Japan*), 1719

By Henri Abraham Chatelain (1684 - 1743)

This bold map of Japan is based on Adrian Reland’s map of 1715, which, in turn, was based on a Japanese model that had been produced as a travel map. As such, the geographical shape of the islands was made to fit into a predetermined format. This distorted shape resulted in a truncated Honshu, setting the European cartography of Japan backwards for a short period of time.

On the other hand, the superb depiction of Kyushu is not surpassed until the 19th century. An inset map of Nagasaki shows the Dejima, an artificial island in Nagasaki harbor that housed the Dutch trading station of the VOC (*Vereenigde Oost-Indische Compagnie*, referred to by the British as the Dutch East India Company). Chatelain’s elaborate cartouche notes the Japanese basis for the map, but does not mention Reland.

Chatelain was a Huguenot pastor of Parisian origins who lived and worked successively in London, The Hague and Amsterdam. He is best known as a Dutch cartographer.

This map of Japan was included in the seven-volume work entitled *Atlas Historique* published between 1705 and 1720.

Gift of Henry and Holly Wendt

Imperium Japonicum (*Imperial Japan*), 1715

By Adriane Reland (1676-1718)

This is the first Western map to include Sino-Japanese characters. It attempts to be bilingual with European versions of Japanese characters labeling each of the sixty-six provinces along with European names.

The border of the inset shows the clan symbols of the twenty feudal lords, or Daimyo, of Japan serving under the lordship of the military dictator, the Tokogawa Shogun. The gentleman illustrated just above the right-hand corner of the inset with his three-hollyhock clan symbol is an attempt at a portrait of the Shogun. The three principal cities, Osaka, Miako (Kyoto) and Jedo (Tokyo) are identified in red. The hand coloring is a later addition. Created by the French cartographer, Adriane Reland, this map was printed in Amsterdam in 1740. Reland was a professor active in Utrecht who specialized in Asian languages, geography and religions.

Gift of Henry and Holly Wendt

The Island of Kyushu, 1813

Anonymous

This woodblock print of the Island of Kyushu was printed on four separate pieces of paper and then glued together. The clan symbol for each part of the island is depicted along the edges of the map together with a number indicating that area’s

rice production. The Satsuma Clan is indicated by a black circle with a white cross.

Similar to other traditional Japanese maps, this one was intended to be placed on the *tatami* floor, and the viewer is expected to move around the map reading from each side.

Gift of Henry and Holly Wendt

Isola del Giappone e Penisola de Corea

(Island of Japan and Peninsula of Korea), 1692

By Vincenzo Coronelli (1650 – 1718)

This map is based on the earlier Martini-Bleau map, but with important additions including the depiction of “Ezo” (modern Hokkaido), labeled “Tartaria de Yupi,” and descriptions of the trade of valuable furs, feathers and foodstuffs, including bacon, vegetables and whale oil, between Ezo and Japan. Coronelli also illustrates a ship that was said to sail the 220 French miles between Osaka and Nagasaki in 12 days.

Vincenzo Coronelli, born in Venice, August 16, 1650, was a Franciscan monk, cosmographer, cartographer, publisher and encyclopedist known in particular for his atlases and globes. He had wide ranging mathematical and scientific interests including, among other things, the regulation of rivers. He lived and worked in Venice where he held the office of Cosmographer to the Republic.

Gift of Henry and Holly Wendt

L’Imperio del Giapon *(The Empire of Japan)*, 1789

By Antonio Zatta (1757 - 1797)

This map was engraved on a copper plate and printed in Venice by the noted engraver, Antonio Zatta.

After 1650, the developing European economy was increasingly able to support high quality craftsmen in several regional centers. As a result, the Dutch dominance of map publishing gradually began to wane. Antonio Zatta, working some eighty years later than the great, pioneering Dutch cartographers and printers, produced a concise design, complete with an attractive title cartouche and original hand coloring, suggesting the exotic and artistic quality of life in Japan in the 18th Century.

Gift of Henry and Holly Wendt

Imperio Della China Colle Isole De Giappone

(The Empire of China with the Island of Japan), 1788

By Antonio Zatta (1757 - 1797)

This is the predecessor map to Zatta’s map of Japan titled “L’Imperio del Giapon” published one year later. It is included because of the engraving excellence, and because it shows all the islands of Japan in their relationship to China and the Asiatic Mainland.

The large island to the South of Kyushu labeled “Lequeo” is the island of Okinawa, considered then, as now, one of the home islands of Japan. At the very bottom of the map, protruding through the yellow border, is the northern tip of the Philippine Island of Luzon. This map of China is quite detailed and well informed. The capital city

of Peking (now Beijing) is located at the very top just below 40 degrees Latitude and at 134 degrees Longitude. The island of Formosa is correctly positioned and the Portuguese trading colony of Macao, first established 250 years before this map was engraved, is clearly shown.

Antonio Zatta was a prolific Venetian printer and map publisher and the most prominent Italian map publisher of the late 18th and early 19th century. He produced a large number of atlases and maps of high scientific and artistic quality. His best known work was the *Atlante Novissimo* atlas published in 1779.

Gift of Henry and Holly Wendt

Japonia Regnum (*The Kingdom of Japan*), 1649

By Martino Martini (1614 - 1661)

and Johann Blaeu (1596 - 1673)

This map was drawn by Martino Martini, an Italian Jesuit, in 1649, and was eventually published in Amsterdam by the well-established cartographer Joan (Johann) Blaeu in 1655 in his *Atlas Sinesis*. It is an important map of Japan, providing the most accurate depiction of the general outlines of the principal Japanese islands for more than a century.

In 1638, Joan Blaeu's father, Willem Blaeu, died and the business passed to Joan and his brother Cornelis, who continued and expanded it. After the death of Cornelis, Joan directed the work alone and the series of six volumes of the *Atlas Sinesis* was eventually completed.

Martini's map of Japan was not drawn from first-hand knowledge, but was compiled from information obtained in China, where he lived, and from the previous Jesuit Blancus/Moriera map. Blaeu added much of the nomenclature and the more detailed depiction of the Izu Islands, most likely from unpublished charts of the Dutch East India Company. It depicts the internal administrative divisions with a few major cities. There is also some evidence of Jesuit missions with some town symbols surmounted by a small cross.

The Martini/Blaeu map was extremely influential and was copied extensively by other mapmakers through the remainder of the 17th century. It is generally more accurate than any of the previous European maps of Japan of the 17th century and indeed of most European maps before the surveys of the late 18th century. As such, it superseded the Teixeira-Ortelius map of 1595 as the standard depiction of Japan. Furthermore, it is the first map to show Korea as a peninsula. Note the emphatic depiction of the eastern terminus of the Great Wall of China and the generally accurate coastline of Korea.

Gift of Henry and Holly Wendt

Asiae Nova Descriptio (*A New Depiction of Asia*), 1635

By Jodoco Hondius (1563 – 1612)

This striking map of the North Pacific includes China, Korea and Japan, and the

Northwest corner of the North American continent. It contains a wealth of information and some rather fanciful misinformation, such as the wind-propelled wagon to the west of China and four great rivers flowing south from a lake labeled "Chinmai."

Japan is shown with three of the four islands (Hokkaido is missing) and the main island of Honshu on an erroneous east-west orientation derived from the influential Ortelius map of 1595. The viewer is left to decide for him or herself whether Korea is an island or a peninsula. The cartouche on the right illustrates the systematic torture and widespread persecution of Christians by the Tokugawa Regime. The Great Wall of China is clearly depicted, and both an Eastern and Western style of sailing craft is illustrated.

Jodocus Hondius, 1563 – 1612, was one of the most notable engravers of his time and is renowned for his work in association with many of the cartographers and publishers prominent at the end of the 16th and the beginning of the 17th century. A native of Flanders, he grew up in Ghent and apprenticed as an instrument and globe maker and map engraver.

Gift of Henry and Holly Wendt

Iles du Japon (*The Islands of Japan*), 1652

By Nicholas Sanson (1600 – 1667)

Nicolas Sanson was born in Abbeville where as a young man he studied the history of the ancient world. He subsequently turned to cartography as a means of illustrating his historical work.

Sanson prepared a number of beautifully drawn maps, one of which came to the attention of Louis XIII who appointed him '*Geographe Ordinaire du Roi*', one of his duties being to tutor the King in geography.

During his lifetime Sanson employed a number of engravers and produced an atlas and about 300 maps of which two of North America were particularly influential: *Amerique Septentrionale* (1650) and *Le Canada ou Nouvelle France* (1656), the first map to show all the Great Lakes. It is generally accepted that the great age of French cartography originated with the work of Nicolas Sanson.

Gift of Henry and Holly Wendt

L'Empire du Japon (*The Empire of Japan*), 1750

By Didier Robert de Vaugondy (c. 1723 – 1786)

Gilles (1688 - 1766) and Didier Robert de Vaugondy, father and son, respectively, were map publishers, engravers and cartographers active in Paris during the mid-18th century. Their *Atlas Universel* (Paris, 1757) was one of the most important 18th century atlases and one of the great achievements of the French Enlightenment.

The Vaugondys employed strict standards for including maps in their atlas, and in

many cases subjected them to astronomically-derived readings for latitude and longitude. The Vaugondys listed the sources of their maps, which is of incalculable benefit to anyone seeking to understand not only their maps but also those of the period.

Even in the 18th century Paris geographical knowledge was severely limited, especially regarding those unexplored portions of the world. In these areas the Vaugondys, like their rivals De L'Isle and Buache, must be considered speculative geographers. Speculative geography was a genre of mapmaking that evolved in Europe, particularly Paris, in the middle to late 18th century. Cartographers in this genre would fill in unknown areas on their maps with speculations based upon their vast knowledge of cartography, personal geographical theories, and dubious primary source material gathered by explorers and navigators.

Gift of Henry and Holly Wendt

Nieuwe Kaart Van't Keizereye Japan

(New Map of the Kingdom of Japan), c 1744

By Isaak Tirion (1705 - 1765)

In this map, the basic outlines of the main islands of Japan are recognizable but inaccurate. On the other hand, the general relationship of the main islands of Japan to its neighbors, Korea to the East, newly labeled "Kamtzchatka" to the North, and "Jedso" (an approximation of the "Jesso" for modern-day Hokkaido) to the Northeast, is reasonably accurate and an improvement over its contemporaries. The names of the Japanese provinces have been transliterated into Dutch.

This map is undated and could have been printed before the general publication date of 1744. It is not known when Isaak Tirion's popular atlas first appeared. The title page of the oldest known copy is dated 1744, but several maps in the atlas bear the dates from 1730 onwards.

Gift of Henry and Holly Wendt

Japanese Map with Kyoto at the Center, Date Unknown

This map depicts Sanjō Ōhashi, a bridge in Kyoto, at the center.

The bridge spans the Kamo River and is well-known because it served as the end point on two of the famous "Five Routes" for long distance travelers during the Edo Period in Japan. The spokes emanating from the center indicate the direction and distance from the bridge to various locations.

Gift of Henry and Holly Wendt

William Adams Reystogt Na Oost-Indien, (1707)

By Pieter van der Aa (1659-1733)

The subject matter of this map is William Adams, an English navigator shipwrecked on the shores of Kyushu, the southern island of Japan, in 1600 as the pilot of the

first Dutch ship to arrive there. He was taken into the service of Tokugawa Ieyasu, the first Shogun, and was never allowed to return home to Europe.

The title cartouche shows Adams during an audience with Ieyasu sitting on a fanciful throne. Adams became the inspiration for the best-selling James Clavell novel, *Shogun*, published in 1975, and the subsequent popular film of the same title starring Richard Chamberlain and Toshiro Mifune in 1980.

Pieter van der Aa, a Dutch publisher best known for preparing maps, atlases and botanical descriptions created this map. He became apprenticed to the booksellers trade at age nine, and began his career at Leiden in 1683 as a Latin trade publisher issuing classical medical and scientific texts.

Gift of Henry and Holly Wendt

Carte du Japon et de La Coree (*Map of Japan and Korea*), 1748

By George Louis le Rouge (c 1712 – c 1790)

This map of Japan is well-drawn and shows more detail of Tohoku, the Northern region of the main island of Honshu, than previous maps. The size of Korea (“Coree”) is exaggerated but complete.

George-Louis Le Rouge (c.1712-c.1790) was born in Hanover, Germany. He became a Lieutenant in the regiment of Saxe before establishing himself as a publisher, compiler and editor of maps in Paris. Over a period from about 1740 to 1780 he produced many attractive works covering a wide range of subjects, including plans of fortifications, military campaigns, and town layouts, as well as the more usual atlases and sea charts. He later became the *Ingenieur Geographe de Roi*.

Gift of Henry and Holly Wendt

Japoniae Nova Descriptio (A New Depiction of Japan),

Date Unknown

Anonymous

Gift of Henry and Holly Wendt

Japoniae Insule Descriptio

(Depiction of the Island of Japan), 1595

By Ludovico Teixeira (Luis Teisera)

Teixeira’s map was the first separate map of Japan, and was, for many years, the standard map of Japan used by Europeans (until the 1655 map by Martino Martini). Teixeira, active between 1564 and 1613, was a Portuguese mathematician and cartographer belonging to a large family of cartographers whose activity spread from the mid-16th to the late 18th century.

The map features an interesting spatial understanding of three of the central Japanese islands (which Europeans would in time come to know as Kyushu, Shikoku, and Honshu) in relation to the Chinese mainland and an imagined Korean island. The main body of the engraving contained inside the ornamental border features a series of ocean-faring vessels. These presumably represent the ongoing explorations of the Dutch and Portuguese into the China Sea and the Pacific Ocean in search of new

sources of exotic goods, exploitable foreign markets, and territorial gains.

What would come to be known as Hokkaido, the fourth major island that comprises the modern nation of Japan, is completely absent from this map. This position was grounded in the understanding, both inside and outside Japan, that Hokkaido was not yet considered Japanese territory, and that Hokkaido's indigenous Ainu, who claimed "Ezo" as their ancestral homeland, were a separate cultural entity. Hokkaido's omission is perhaps the map's most striking element, because it helps to reveal the way in which foreigners approached an unknown land: they hoped to confine the concept of Japan inside the boundaries of a Western cartographic framework without fully appreciating the complexities of the cultural forces working inside the country. This map proved to be an enduring image of a nation that the Western world had only begun to explore and the Eastern world had only begun to understand.

Gift of Henry and Holly Wendt

**Kyoto Shisho-zu, Tempo Kaisei
(Pictures of "easy reading" of Kyoto City), 1840**

By Inoue Shunshosai, cartographer, and Takehara Yoshibei, publisher

This woodblock print of the city of Kyoto was printed in the mid-19th century by a well-known and popular printer operating in Tokyo. It is a guide map to Kyoto of the late Edo Period. Although the streets are depicted fairly accurately, the surrounding countryside is compressed in order to include as large an area as possible. The striped line around the city denotes an earthen embankment, only the remains of which are extant today. It was built in 1591 by Toyotomi Hideyoshi who reconstructed the city. In this case, East is at the top of the map.

Kyoto was the traditional seat of the hereditary Emperor of Japan. The large building colored in blue to the upper left of center is the Imperial Palace, with Nijo Castle where the Shogun stayed when he was in Kyoto, at lower center. The buildings in yellow are temples and those in pink are shrines. The diagram below the map shows the distances from the main bridge in Kyoto to the major cities throughout Japan. Kyoto has always been considered the spiritual center of Japan, so measuring the distance to all the major cities from this point is logical.

Gift of Henry and Holly Wendt