

Kokei saikyuhō [Emergency remedies for the benefit of the people ]/

Taki, Motonori 1789 Tokyo, Japan

1, How I decided to search the book.

For my final paper, I chose a book “Kokei saikyuhō” [Emergency remedies for the benefit of the people ], at Hardin Library for Health Science Rare Book.

“It’s a book whose topical subject is medical anatomy by Motonori Taki (1732 – 1801) who was a Japanese home medical adviser in Edo period (1603 – 1868) Japan. He wrote this book by the request of shogun Iyeharu Tokugawa in order to help disseminate medical knowledge among the common people. The title Kokei saikyuhō means, literally ‘wide benevolence and emergency prescripts’, and how to meet emergencies like intoxications, &c. without the help of a physician. As is to be expected in a work of this nature, the remedies were base upon the adaptive use of things commonly found in the early Japanese home. Medicines are compounded from ordinary flowers, plants, or trees, and from animals, including birds, mollusks, and fish. There is also, a large section on moxa and acupuncture. “the seller’s catalogue mentions.<sup>1</sup>

Here I am at the university of Iowa to study Book Art. Studying material analysis of early modern –1450-1800 English books in the class motivated me to research Japanese medieval books published in 17-18<sup>th</sup> centuries in Japan. The original book of “ Kokei saikyuhō” was published in 1789 in Edo (present-day, Tokyo), Japan. It was a late Edo period and I have been interested in the art and culture of that era. In the early 17<sup>th</sup> century, Japanese government closed the

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<sup>1</sup> Mestler, ‘ A Galaxy of Old Japanese Medical Books’ in Bull.Med.Libr.Assoc.

country off to the outside world to suppress Christianity. The national isolation lasted for about two and half centuries and many unique art and culture such as Ukiyoe (picture of the floating world) polychrome woodcut printing, Kabuki (with live actors) and Bunraku (with puppets) theaters, humorous novels, haiku poem, and publishing various kinds of books, newsletters printed on paper, were grown and flourished. In a time of internal peace, political stability, and economic growth under the Tokugawa shogunate (military dictatorship), those unique Edo urban culture entertained townspeople. Edo culture was the ordinary people's culture. I wanted to know about books as one of those unique cultures, its condition and historical significance.

In addition, the significant feature of this book is the fact the languages written in this book are combined with Chinese characters and *Kana* (a Japanese system of syllabic writing) and it interested me a lot. The Japanese writing language we use today is combination of *Kanji* (Chinese character) and *Kana* (Japanese letter), and "Kokei saikyuhō" is close to the writing system present Japanese people use. Hardin rare book library found totally nine Japanese medieval medical books they own for me. Other eight Japanese books published in same Edo period before and after "Kokei Saikyuhō", however they were all written in *Kanbun* (classical Chinese). Only "Kokei Saikyuhō" is the *Kana* writing book. I wanted to know the reason how it happened.

## 2, The signature, format, binding style and the materials <sup>2</sup>

It is the first edition according to the seller's catalogue.

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<sup>2</sup> These explanations of the Japanese book's format are from: Yasuo Nakamura, *Washo no Samazama* (variation of Japanese books), YKokubunngakukennkyuu Shiryoukann edition, Osaka 2015. Hashiguchi, Kounosuke, *Wahonn Nyuumonn* (Japanese book for Beginners), Tokyo 2005.

The size of this book is 26cm high and 18cm wide, which was the half fold of Mino paper and it was called large size book at that time. Works in three volumes, 101 leaves for 1<sup>st</sup> volume, 98 leaves for 2<sup>nd</sup> volume, 104 leaves for 3<sup>rd</sup> volume, totally 303 leaves books.

The binding style of this book is the most common Japanese binding, the four-hole pouch-bound. The pages are folded to form the text, and then the cover is attached to be completed. The method of folding pages to form the text and sew was imported from Ming period China and it superseded the pasting method since it was strong and durable. The binding of Koukei saikyūho is very simple and no elaborate stitching, nor corner pieces added. In Japan, the four-hole binding (Chinese style) and five-hole binding (Korean style) have existed side by side, especially during Edo period, when five-hole binding was usually used for popular novels while four-hole binding was common among didactic novels, romances, and humorous works<sup>3</sup>. And this book is for the didactic use.

The paper is probably Kozo paper made from paper mulberry (*Broussonetia kajinoki*). For typical four-hole binding, thin kozo paper was usually used. I assume that the paper used in this book is thin *kozo* paper made in Mino (Gifu prefecture today), called *usumino* (thin-mino) which often used for four-hole binding book in Edo period and this book's size is called *Mino* size. Usumino paper is very thin and it suits for woodblock printing. Some Mino papermakers were purveyors to Tokugawa Shogunate in Edo Period. Today the Mino paper and its technique were designated as an important intangible cultural property of Japan in 1969.<sup>4</sup>

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<sup>3</sup> Summarized of : Kojiro Ikegami, Japanese Book Binding, Instructions from a Master Craftsman, New York 1986

Although *washi* (Japanese paper) production is declining, active papermaking villages can still be found all over Japan. My house in Japan is near *Sekishu* paper region and my father's house is in the same prefecture of *Hosokawa* paper, the both places were designated as UNESCO's the 'Intangible Cultural Heritage' for their handmade papermaking and techniques in 2014. Many papers bear the name of their place of origin.

The covers of these three volumes are dark blue wrappers, no boards nor multiple papers added inside, soiled, with some wormholes, but main bodies are all very good condition. The book title is on a title strip which is a thin piece of paper, and it's pasted on the cover, which is called "*Harigedai*." (pasted title). Each volume's topics are also printed on different papers and pasted on the covers.

This book doesn't have endpapers and back of the front cover is its title page. Title page called "*Mikaeshidai*" (front end-paper title)

: 寛政元年 (The first year of Kansei era in Edo period)

準官 (Associate with Government, Shogunate)

廣惠濟急方 (Emergency remedies for the benefit of the people)

躋壽館藏版 (Seijukann Medical school edition)----This Seijukan

medical school is what Taki, Motonori's father founded and Motonori expanded.

Preface was written by Sano, Yoshiyuki 佐野義行, a governor of a province at that time.

The preface is written in *kanbun* (classical Chinese) and I think it's woodblock printing as like main body, but it might be *kokatujiban* (old movable-

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<sup>4</sup> Intangible Cultural Heritage hand-made paper MINO-WASHI and traditional samurai swords, website Triple Lights.

type edition) which were copper or wooden type reached Japan from Korea and the technique was adopted and extensively used in Japan during seventeenth century. However, the movable type eclipsed quickly and woodblock printed books continued to be produced. Woodblock printing was more effective for publishing editions because re-setting types was not necessary and publishers could buy and sell the woodblock plates for reprinting<sup>5</sup>. Woodblock printing was effective especially if they were extensively illustrated or *kabusebori* facsimiles (using sheets pasted on new blocks to carve, cover-and-carve method ) of Chinese editions<sup>6</sup>.

The main body of “Koukei saikyuhō” is woodblock printing. Totally 303 leaves of texts and more than 130 detailed illustrations of many plants and animals for medical practice, human anatomical details, acupuncture meridians and spots, demonstrate treatment by massage, and such were printed by woodblock printing . People`s figure illustrations in this book are *kabusebori* facsimiles of illustrations of Chinese medical illustrations, obviously. I can see people in the illustrations wearing clothes which were not ones Japanese wore. However, I think this book is not whole facsimiled Chinese edition, but some or many texts and illustrations are made by Taki and other physicians to describe what they were practicing at that time.

The texts of the main body are all written in *kana*( a Japanese system of syllabic writing ). And at last, the postscript called *Okugaki* is written in *kanbun* (classic Chinese )again. And The last page of this book gives the information of

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<sup>5</sup> Summarized Nagatomo,Chiyoji , Edo Jidai no Tosho Ryutsu ( Books distribution in Edo period), Kyoto 2002.

<sup>6</sup> Summarized Peter Kornicki, The Book In Japan, A Cultural Hitory from the Beginnings to the Nineteenth Century, Leiden • Boston • Koln 1998.

publishers , four names of same last name Suwaraya (須原屋) are there.

### 3, The author and publisher

The author, Motonori Taki (多紀元徳), was born in 1732, as the fifth son of Mototaka Taki who founded a private medical school called Seijukann under the credential of Tokugawa shogunate for cultivation of Chinese medicine doctors. The school, Seijukan, was destroyed by fire twice, but Motonori Taki reconstructed and extended it. Seijukan became Tokugawa shogunate school and Motonori Taki served shogunate as a court physician. He is famous in the annals of Japanese medicine<sup>7</sup>. He is known both by his professional name, Taki Rankei, and his personal name, Tamba Gentoku (Gentoku and Motonori are same spellings in Chinese letters. Motonori is the use of native Japanese style reading, and Gentoku is in Chinese reading. ) and he preferred to as Taki Gentoku (Taki Motonori), a combination of professional name and personal name<sup>8</sup>.

Daniel Trambaiolo mentions in his dissertation that “Tokugawa shogunate doctors` status was closely connected to the vertical transmission of medical knowledge through the social institutions of lineage households and discipleship. Within the stable society envisaged by the Tokugawa rules, intergenerational reproduction of individual lineage households fulfilling specific social functions provided the primary means of ensuring overall social continuity from generation to generation. A number of historians and sociologists have identified the increasing prominence and changing character of lineage households as one of the distinctive features of Japan`s transition from medieval to early modern

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<sup>7</sup> Information from Digital Japanese biographical dictionary, Kotobank.

<sup>8</sup> Information from website Master, A Galaxy of Old Japanese Medical Books / Bull.Med.Libr.Assoc, v.42

forms of social and political organization, and lineage households played a vital role in the maintenance of many forms of technical knowledge and skill across generations in Tokugawa Japan. The close relationship between the transmission of medical learning and maintenance of medical lineages was thus a special case of more general phenomenon of lineage households coming to serve as social units fulfilling particular social functions.”<sup>9</sup>

So Taki family played important role as doctor lineage for the Tokugawa shogunate in late Edo period. Seijukan, the medical school Taki ran, provided training to physicians who operated privately as town or village doctors, and they were thus in a position to influence medical practice more broadly. And it seems this book acted as a bridge between practitioners and ordinary people among the society to guide straightforward medical practices. Since medical texts written in classical Chinese were troublesome to understand for local novice physicians, this book could be helpful to them, too. And even it was written in Kana I doubt how many town people really read medical books at home. People still needed doctors and the doctors needed this kind of medical book, I imagine.

In the colophon there are four names as publishers, Suwaraya, Mohee(須原屋茂兵衛), Suwaraya, Ihachi (須原屋伊八), Suwaraya, Zengoro(須原屋善五郎), Swaraya, Kisuke (須原屋嘉助). They are Suwaraya offshoot group. Peter Kornicki`s book introduces Suwaraya well. “ The firm of Swaraya Mohee was the leading publisher in Edo(Tokyo) in the late eighteenth and early nineteenth centuries and it was celebrated in numerous poems. Further, judging from the

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<sup>9</sup> Daniel Trambaiolo ,Writing, Authority and Practice in Tokugawa Medicine. 1650-1850, Princeton University, ProQuest Dissertations Publishing, 2014.

partial records of the Osaka and Edo publisher's guilds, this firm was clearly the most active of all in Japan in the second half of the Tokugawa Edo period. Between 1727 and 1815, he was associated with 1,147 different works, some 350 as solitary or joint publisher and remainder as distributor. The collection of 2,000 block-printed books in Cambridge University Library includes 332 items in which Suwaraya Mohee is mentioned in the colophon. The firm spawned a number of offshoots and by 1817 twelve of 63 members of Swaraya group bore the Suwaraya name and together they were associated with one third of all the books published or distributed in Edo. By the end of the eighteenth century Suwaraya Mohee owned the blocks at least 273 works in a bewildering variety of fields. The firm survived the transition to the Meiji period partly by continuing to reprint from blocks they possessed and partly by acting as the printer of numerous government publications, but it was unable to adapt effectively to the new publishing world of movable type and closed its door in 1904."<sup>10</sup>

However, I still see the name of Swaraya, 須原屋, as bookstores in many cities around Tokyo today in 2016. Even Swaraya once closed its door in early twentieth century, the name was famed from its past glory, it is not strange that some people who were in Swaraya group or not in the group took over the name when they ran bookstores.

#### 4, Medical book in Edo period, the back ground of "Koukei saikyuho"

During the sixteenth century, contacts between Japan and continent allowed Japanese doctors to learn about and adopt styles of medical learning and practice

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<sup>10</sup> Peter Kornicki, *The Book In Japan, A Cultural History from the Beginnings to the Nineteenth Century*, Leiden • Boston • Koln 1998



that were then prevalent in Ming China and Chosen Korea, and these styles became widely adopted among elite Japanese practitioners during the seventeenth century. For those centuries, a number of Japanese authors had studied and translated many important Chinese medical texts. In early modern East Asia, Vietnam, Korea and Japan developed their medical practice through a continual process of interaction between Chinese cosmopolitan medical culture and the variety of their own local ways of speaking and writing about bodies, illnesses and therapies in each of the countries. Koukei saikyuhō seems the combination of the facsimiles of Chinese medical books and Japanese physicians practices.

This book, Koukei saikyuhō, was published with the association of Tokugawa government. In Edo period many books of official publishing were on market through private publishers, distributed through the commercial networks. The carved blocks were made available to commercial publishers in return for fee and they printed and distributed copies as much as the market could absorb them, appending colophons giving the names of the responsible publishers and distributors. Tokugawa government had a close relationship with the powerful private publishers and actually relied upon the network of commercial publishers to distribute and sell copies of official publication. Tokugawa government's Academy had its own printing workshop but its publications were not being well circulated. There was the Edo booksellers' guilds, called Hon'ya nakama, and they engaged in publishing and determined what could be published, that much power private publishers had at that time. <sup>11</sup>

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<sup>11</sup> Summarized Peter Kornicki, *The Book In Japan, A Cultural History from the Beginnings to the Nineteenth Century 143-153*, Leiden • Boston • Köln 1998.

Despite the difficulties imposed the policies of closing country, some Japanese remained their interest in European knowledge of which Japan had relationship from sixteenth century, especially astronomy and medicine. Some scholars smuggled European materials and texts to learn European medicine. Only Dejima in Nagasaki, the southern part of Japan, was open to limited foreigners, Dutch was allowed to enter, and European medicine and surgeries were learned and practiced there. Some Dutch physicians stayed in Dejima, Nagasaki, and served for Tokugawa Shogunate, through them many medical texts were translated.<sup>12</sup> About same time of Koukei saikyuhō was published, A medical book ,Kaitai shinsho(New Text on Anatomy) , a first copy of the western anatomical book, was published by Sugita,Genpaku in 1773. I couldn't find any description of western-style medical practice in Koukei saikyuhō. Though I understood the old Japanese writing in the book only partly, Koukei saikyuhō was obviously written based on Chinese medical practice and there was no anatomical expressions, as far as I read.

The switch from sinology to so-called Western studies was striking, and it was maintained in the early Meiji period, after Edo period ended and Japan opened its country. And, instead of woodblock printing, movable types came into popular to use for printing.

##### 5, The woodblock printing

In Edo period woodblock printing techniques were undertaken with increasing specialization as block-cavers, printers, and binders developed their skills

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<sup>12</sup> Summarized Harold J. Cook ,Matters of Exchange, Commerce, Medicine, and Science in the Dutch Golden Age, Yale University press 2007

beautifully. The wood most commonly used in the Edo period was the wild cherry, which was difficult to carve but which could be used to print a great many copies. For example, "Kiyomizu Monogatari (Kiyomizu Story)" published in 1638, a best-seller in its day, sold between two and three thousand copies, and the fact that the blocks of many seventeenth-century books were still being used in the eighteenth or even the nineteenth centuries without needing to be renewed. Hamada, Keisuke, a scholar of Japanese literature, estimated that 8,000 as a maxim is probably near the mark. Kyokutei Bakin's light fiction published in 1823 had sold 18,000 copies in three months, it must be supposed two or three sets of blocks were used, presumably relying on the *kabusebori* facsimiles ( cover-and-carve method ) technique.<sup>13</sup> The woodblock printing was so much durable because, I think, 1, the block wood, wild cherry, was very hard and fine.2, the Japanese paper was very thin and also durable, easily printed.3, printers printed by hand with Baren(printing pad made of bamboo skin) and gave less pressure to plates compared with machine printing.

#### 6, Publication in Edo period

In general before 1600( before Edo period. Edo period started in 1603.), the only people who wrote books that were printed were the Buddhist monks. Works of literature were written by both monks and women, but these were not printed and remained for centuries in manuscript form. In the seventeenth century non-Buddhist books were being printed for the first time by commercial publishers. They brought out editions of nearly all the classical novels and poetry

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<sup>13</sup> Explained by Peter Kornicki, *The Book In Japan, A Cultural History from the Beginnings to the Nineteenth Century* 136-142, Leiden • Boston • Koln 1998.

anthologies which had been written during previous periods from early eighth century. Also works of a non-Buddhist nature were printed almost immediately after they were written. In the Edo period the authors of literary works came predominately from the samurai, Japanese warrior, class. In the prolonged peace, samurais were out of work and turned to the various arts, both as contributors and as readers and spectators. The immense popularity of *Kabuki* theater created a demand for portraits and books of favorite actors, and the enormous demand across for all types of written works designed to entertain rather than to inform. An audience existed for any kind of reading matter from Chinese philosophy to cheap fiction and publishers were equally flexible in their approach.

In the eighteenth century, starting from three capitals of Kyoto, Osaka, and Edo, the growth of publication trade expanded to major provincial towns of all over Japan. It became increasingly common for colophons to carry the name several publishers. Publishers were consciously aiming their works at a national public.<sup>14</sup>

Before Edo period the Japanese literacy was limited. But in the Edo period the literacy rate rose dramatically by an increasingly extensive network of educational institutions. On one hand the domain schools offered orthodox sinological education, while for those who were not samurai there were the commoners' schools, *Terakoya*, in increasing numbers throughout Japan offering basic instruction in reading, writing, and arithmetic, and for all-comers a variety

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<sup>14</sup> Summarized David Chibbett, *The History of Japanese Printing and Book Illustration*, Tokyo, New York, San Francisco 1977

of private academics offering advanced study of various unorthodox disciplines<sup>15</sup>. People of the farming and mercantile classes, women and children, ordinary people enjoyed reading various books in Edo period.

## 7, Analysis and postscript

One of the specific features of this book is that the texts were written in a mixture of Japanese (Kana) and Chinese (Kanji). Throughout early modern East Asia, the practice of learned medicine was dominated by vocabulary, ideas, and practices drawn from the Chinese medical tradition, and texts were written in Classical Chinese. According to what David Lurie<sup>16</sup> mentions " *Kanbun* (classical Chinese texts) was a "privileged mode" for recording technical knowledge in many fields of learning from the seventh until twentieth century, and medicine was no exception. *Kanbun* (classic Chinese) remained the standard form of medical writing throughout Tokugawa Edo period. " That's why all Japanese books at Hardin Library were written in *kanbun* , all written in classical Chinese, except *Kokei Saikyuhō* though they were published in same period. " Actually, in Edo period books were written in both *kanbun* ( classical Chinese) and Kana (Japanese) depending on the genre what kind of book it was. Medical books were mostly written in *kanbun* (Classical Chinese). However even introductory Chinese medical primers could be difficult enough that eighteenth-century town people and doctors formed reading groups for mutual assistance. Even having reading marks which became an almost universal feature of printed

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<sup>15</sup> Explained in Peter Kornicki , *The Book In Japan, A Cultural History from the Beginnings to the Nineteenth Century*, Leiden • Boston • Köln 1998

<sup>16</sup> David B. Lurie, *Realms of Literacy: early Japan and the History of Writing*, Harvard University Press, 2011

*kanbun*(classical Chinese), it never eliminate the cognitive challenge because Chinese was a syntax radically different from that of Japanese. Throughout the Tokugawa Edo period, the use of *kana* (Japanese) thus marked a treatise as suitable for beginning students or non-professional practitioners rather than established doctors, and for rural rather than urban audiences. The accessibility of *kana* medical treaties became popular among less educated readers.” David B. Lurie states<sup>17</sup>.

*Koukei saikyuhō* was written by *kana*(Japanese) on purpose , however preface and postscripts were written in *kanbun* ( classical Chinese) by governors and the reason was to show the book`s authority as a medical book, I guess. And even town people wouldn`t read preface, to novice physicians and the students of Seijukan, the medical school Taki family ran to create physicians, having *kanbun*(Classical Chinese)in the book would be important for their pride and ambition.

Because of the purpose of the book “ *Koukei saikyuhō*” to promulgate medical knowledge among common people, more than 130 very finely engraved woodcut illustrations explain the texts very well for readers to understand the contents easily. The texts of each illness or injury contain its symptom part and treatment part. The illustrations display about the treatments and they match exactly what previous texts say. With illustrations explanations are written in short sentences. For example, Fig.1 and 2, attached at the last of this paper, are the illustrations and explanations of treatments for a drown person how to make him/her exhale the water he/she drunk. Fig.1 upper half the text says “Pile

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<sup>17</sup> David B. Lurie, *Realms of Literacy: early Japan and the History of Writing*, Harvard University Press, 2011

bundles of straw. Place the drown person`s body on the piled straw. Hold the drown person`s head with both hands. Then water would be exhaled.” Fig1  
lower half the text says “ Place the drown person`s body on the back of a caw. Lead the caw to walk slowly shaking. Then water would be exhaled.” Fig.2  
The text says “ Carry the down person on your back holding the ankles. Trot. Then water would be exhaled.” The illustrations and the explanations are very clear and easy to know what to do. I think Koukei saikyuhō is really a practical book.

Looking at those illustrations, some are Chinese illustrations like figures in the clothes Japanese didn`t wear that time, Chinese acupuncture, and some are Japanese domestic matters like plants of indigenous species of Japan, using the plants treatment based on Japan`s indigenous of medical knowledge, and Japanese names were clearly written. I assume that this book ,Kouki saikyuhō, followed the principle of *honzo*: Japanese phytology. Daniel B. Lurie mentions<sup>18</sup> in his dissertation that “ Japanese treaties on honzo compiled between the late seventeenth and the early nineteenth century absorbed a diverse range of vocabulary from Chinese, Korean, Dutch and Japanese sources. As in many parts of the world, the distinctiveness of local species meant that scholars relied extensively on local knowledge that was independent of cosmopolitan traditions of learning, and orally transmitted knowledge and *kana* writing thus played crucial roles in the formation of this genre of literature. The division between elite texts written in *kanbun* (classical Chinese)and popular texts written in *kana* (Japanese) was much less pronounced in *honzo* treaties than in other medical

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<sup>18</sup> Daniel Trambaiolo ,Writing, Authority and Practice in Tokugawa Medicine. 1650-1850, Princeton University, ProQuest Dissertations Publishing, 2014.

genres, and Japanese *honzo* scholars from the early eighteenth century onwards wrote in *kana* not only to make their contents available to a wide audience but also to capture the variety of vocabulary that was needed to describe species that could not be accommodated within the range of existing Chinese terminology. “

I think Koukei saikyuhō was created in the field of *honzo*, with its origins in the investigation and classification of the medical properties of substances, it was the Tokugawa Edo period's most detailed and extensive surveys of Japanese vernacular language. The reason why I assume Koukei saikyuhō was created in *honzo*, Japanese phytology, are 1, The detailed and accurate information about a large number of plants in the texts and illustrations. For example Fig3 is one of the plants' illustrations. There seven Japanese different names are written because depending on the region in Japan, plants are called by different names. The texts with illustrations also explain when and how the plants grow classified by seasons and regions and detailed characteristic mentioned besides the benefits. 2, Use of *kana* ( Japanese). To describe indigenous species *honzo* scholars were used to *kana* since there were no particular words in Chinese and even they were elite they didn't have strong resistance of use of *kana* writing. 3, The formation of Tokugawa government 's literature on *honzo*. “Tokugawa *honzo* originated as field of study ancillary to medical learning but developed into a broader subject. “<sup>19</sup> and Taki Motonori, the author of Koukei saikyuhō, was the person who helped the establishment of government's Medical Academy.

*Honzo* scholars were flexible to their languages and study. Though I couldn't find the Western medical descriptions in Koukei saikyuhō, *Honzo* scholars were

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<sup>19</sup> Daniel Trambaiolo ,Writing, Authority and Practice in Tokugawa Medicine. 1650-1850, Princeton University, ProQuest Dissertations Publishing, 2014.



one of the group who developed new medical academic field. Daniel Trambilo mentions “The linguistic range of honzo was not limited to words of Chinese and Japanese origins alone since many medical importance were imported from other countries. Tokugawa Edo honzo scholars sought to become familiar with relevant area of vocabulary in language such as Korean and Dutch which was allowed to enter Japan at that time. Honzo scholars paid increasing attention to the European terms for species and substances. The field of honzo became to lay foundation for new phase in the history of Japanese medical language represented by the beginning *rangaku* ( Dutch studies in the Edo period) in the second half of the eighteenth century. This study of *rangaku* lead up to study of Western medicine poured into Japan.” After Edo period ended and Japan opened its country, Meiji government adopted the medical practice test method to create Western medical doctors in 1875 and tried to remove Chinese medicine they had been relied<sup>20</sup>. Since then the Western medicine has dominated all over Japan. Today what Japanese call hospital or doctor in Japan mostly mean that the hospital where Western treatments are practiced and the Western medical doctors.

Today Chinese medicine has declined and kanbun, classic Chinese texts, declined in Japan. However, some medical remedies in “Koukei saikyuhō” are still exist among ordinary people`s lives in Japan and there are movements to reconsider Chinese medicine. There is an aspect that “Koukei saikyuhō” could be accepted to use now.

Reading the fact that the books published by the Tokugawa shogunate and

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<sup>20</sup> Information from Digital Japanese biographical dictionary, Kotobank.

domains were mostly sinological, “Koukei saikyuhō” written in kana (Japanese texts) was a rare case at that time even if it followed honzo style. Since the book structure is simple, no decorations and monochrome, I imagine, it might have not been the mainstream. But it is three volume amount and have enduring qualities that I could find several original copies of “Koukei saikyuhō” in several universities` libraries or even on internet market ,which still exist today after 227 years since it was first published. Though I couldn` t find how many copies of this book were on market in Edo period, I imagine they were wide spread and it is delightful that numbers of them survived.

I reflect that why such a medical science book like “Koukei saikyuhō” could be published in Edo period. There are many factors coincided, I think ,basically it relied on the boom in the publishing industry in Edo period. The factors I think of are 1, The merchant class prospered and contributed their unique culture, under the Tokugawa rule which they were denied of any participation in government by authorities and tended to spend their money on amusements. 2, The time of internal long peace for more 250 years of political stability and almost no intervention from foreign countries. 3, Excellent techniques and long history of papermaking and binding introduced from China and Korea, with the artisans` progress. 4, Distinguished work of woodblock printing with abundant material: Plentiful excellent papers were made by active papermakers everywhere and they were low price. The durable blocks were made from wild cherry tree which were very popular tree in Japan. 5, The book distribution networks, increasing variety of medical writing. 6, Eager scholarship and appropriate conditions for scholars to write treatises. And 7, High literacy rate of ordinary people as readers, even women and children by literacy education at that time.

If I could live in the past, I would choose to live in Edo period as an ordinary person with its unique art and culture to enjoy in peace. I feel lucky that I had a chance to research the book “Koukei saikyuhō” which let me sense of ordinary people’s lives in the period. While researching ,through reading books, I learned plenty of things that I didn’t know about my country, which had me motivated to learn more about books of those eras.



Fig.1



Fig2



Fig3