

## 1. 東京日本橋ご高札場 Tokyo Nihonbashi Notice Board



You step into the square, entranced by the bustle of the masses. Tourists gather around you and children run through the crowds. You have arrived in Nihonbashi, which you regard as the center of Japan. Cultures meet and stories ignite on the canal bridge, populated by people who move with purpose and ambition. Rickshaws and carts whiz by and thousands of murmurs flood your ears. It's not difficult to feel disoriented. In fact, you begin to lose your sense of direction as the crowd constricts you.

You stumble through the area, nearly forgetting why you came here in the first place. Thoughts of your prospective journey are replaced with walls of murmurs. Your trip almost ends right then and there, until you finally see it: the notice board. You look up and forage for information on the railway amongst the intimidating blocks of text. Finally, you locate it. Japan's first railway opened just this year, and it can take you right into the heart of Yokohama. You dream about the horse-drawn carriages, the foreign restaurants, the Yokohama Iron Bridge, the exotic Westerners, and of course, the mystical Yoshiwara (you rascal!). Finally regaining your composure, you acknowledge that you, too, walk with a purpose. You step into the crowd once again, this time knowing exactly where you need to go.

### History Note:

Nihonbashi, translated literally as “Japan bridge,” served as the historic convergence point of Japanese economics, agriculture, and culture from the beginning of the Edo Period in the early seventeenth century. Nihonbashi connected the five major roads of Japan, called the *Gokaidō*, serving as the central market to the entire nation. Surrounded by extensive waterways and canals, Nihonbashi continued to thrive throughout the Edo Period (1603-1867) and beyond, pioneering the beloved ukiyo-e art style and kabuki theatre. Even simple textile shops rose to become powerhouse companies. Nihonbashi was coined “the Venice of the East,” as the canals contributed to the opportunities it offered Japanese subjects.

The notice board your character looks to was once a common structure of the Edo period. The Tokugawa Shogunate built these *kōsatsuba* at the entrances and exits of towns along the

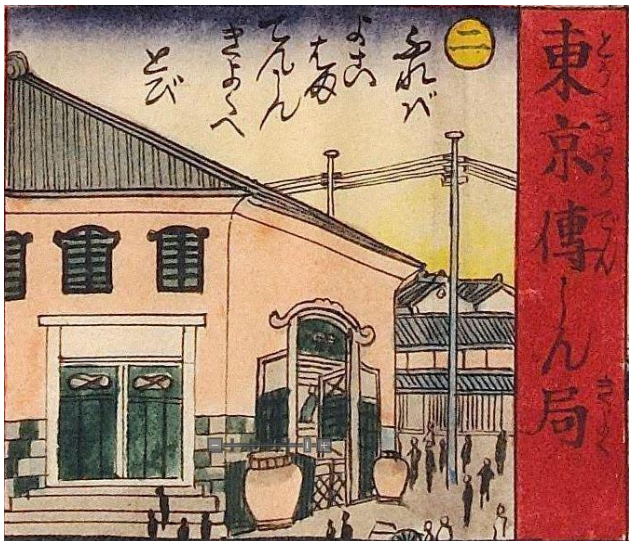
*Gokaidō* to convey important news, new laws, and edicts that would be useful for travelers and citizens alike. The signs also doubled as subtle warnings to prohibitions of the time.



*The jinrikisha (人力車), or “Rickshaw” in 1897, your character's main form of transport on their journey to and from Yokohama treaty port.*

Source: <https://en.wikipedia.org/wiki/Rickshaw>.

## 2. 東京傳しん局 Tokyo Telegraph Office



You arrive at the Tokyo telegraph office, reminded of how the connection between Tokyo and Yokohama has not only been strengthened by dynamic modes of transportation, but also novel modes of communication. You find it bizarre to see your fellow countrymen moving in and out of the office as if they are already familiar with a place that was once associated with the distant West. And yet, it looks so natural on the corner, as if it had been there all along. Japan was steadily moving forward, transforming itself into a poster child of modern invention.

*How equally strange and exhilarating, you think, standing outside the large double doors, eyeing the many wires strung beyond the roof. They seemed to stretch as far as the eye could see.*

You imagine a multitude of cities as blinking dots on a map, strung together by the telegraph line.

### History Note:

The Meiji period (1868-1912), translated as the ‘Enlightenment’ era, was also the era of Japan’s industrial revolution. Marked by the Meiji government's capitalization on the development of industries such as the telegram, railway, and even steamships, the Meiji era boasts Japan’s transition into a global, modern country.

Japan hired a British engineer and a Danish cable company for the construction of the first telegraph line between Tokyo and Yokohama. The line was completed in 1869 and Japan’s first telegraph circuits were opened at the Yokohama Lighthouse Government office and Yokohama Courthouse. By 1872, Japan had established direct telegraphic communication with Europe.



*Today, the Japanese telegraph service has since evolved into a part of greeting card and gift delivery service run by private companies.*

Source: <https://blog.xoxzo.com/en/2018/11/15/history-of-telegraph/>.

### This is a fast travel square!

- If you roll a 2 you jump to the Yokohama Telegraph Office! (square 25)

Entranced by the telegraph office, you make a spur-of-the-moment decision to send a telegraph to an old friend who recently moved to Yokohama in hopes of benefiting from the treaty port’s mercantile boom. With each *beep!* you jump, and a smile stretches across your face.

*How extraordinary!*

You are amazed at how something as complex as language could be boiled down to an operator’s methodical tapping. You whiz up to the Yokohama Telegraph Office where your friend is waiting for you.

3. かいかんばし 三ツ井組会社(がいしゃ) Mitsui Exchange Company



In preparation for your travels, you decide to stop at the Mitsui Exchange Company to withdraw some money. You marvel at the building for a second before stepping in. The “House of Mitsui Group” was lauded for its assimilation of European architectural styles into a traditional Japanese building, and it was clear as to why. The structure was topped with a grandiose castle roof, and on it, a green-bronze statue of a dolphin glimmered in the sunlight. Its body was of Japanese design, yet still incorporated the modernistic, sharp elements of European architecture in its walls and balconies. Taking way longer to admire the building than you initially expected, you snap out of your trance and head inside. You don’t progress very far into the building as you are blocked by a lengthy line. The group’s reputation certainly preceded it. Beginning as a simple textile shop, the Mitsui family expanded into currency exchange and now works closely with the government to spearhead the economic growth of Japan in the foreign and domestic spheres. After an hour or so, you finally obtain your money and head to your next stop.

### **History Note:**

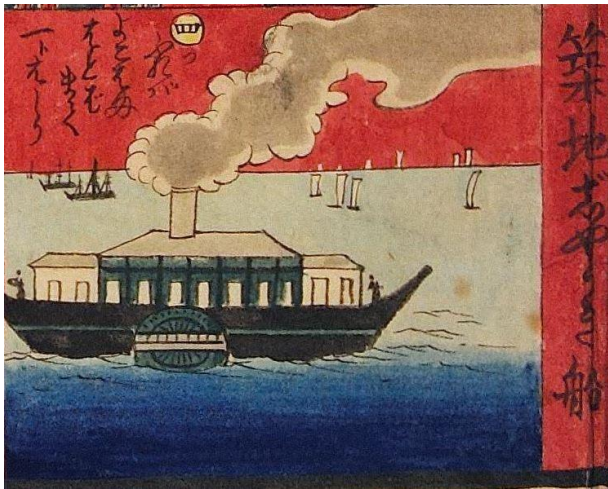
The Mitsui Group, which owns the Mitsui Exchange Company, is still one of the largest corporate conglomerates in the world despite coming from humble roots. In 1563, Mitsui Echigonokami Takayasu became a *rōnin* (浪人; masterless samurai) after his general lost to the infamous Oda Nobunaga, one of the unifiers at the end of Japan’s Warring States Period. In the aftermath, Takayasu settled down and his son opened a sake brewery. It was Takayasu’s grandson, Mitsui Takatoshi (born in 1622), who founded the Mitsui Group. In 1673, Takatoshi moved to Edo to open a textile shop called Echigoya, which boomed in business due to the novel economic practices that Takatoshi employed. With his financial smarts, Takatoshi then ventured into money exchange, starting the Mitsui Exchange Company that is visible on this square. The Mitsui Group was encouraged by a government focused on rapid economic growth, continuing to expand into the successful conglomerate it is today.



The Mitsui Logo (left) and the main Mitsui building in Nihonbashi (right).

Source: <https://en.wikipedia.org/wiki/Mitsui>.

#### 4. 築じやうき船 (蒸気船) Tsukiji Steam Ship Dock



The rickshaw drops you off in front of the Tsukiji steamship dock. You stand still, as if frozen in time, marveling at the shoreline. Looking out from the dock you observe how tiny the white sailboats appear in comparison to the monstrous steamship, like little seagulls surrounding a massive whale. You are overcome with excitement, as this is the first time you've seen a contraption of such magnitude.

#### **History Note:**

The first Japanese steamship, the SS Japan (1867-1874) was launched on December 17th, 1867, under the Pacific Mail Steamship Company. It sailed to New York, Panama, San Francisco, and the Yokohama treaty port. It burned at sea in 1874 on a voyage between Hong Kong and Yokohama.

The government's backing of Mitsubishi, a private company that had significant economic influence during and after the Meiji period, also worked to bring Japanese shipping in line with Western steamship companies. Iwasaki Yatarō, founder of the Mitsubishi company, first launched a shipping firm in 1870 named Tsukumo Shōkai with three steamships.

**This is a fast travel square!**

- If you roll a 4 you go straight to the shoreline of Yokohama treaty port! (square 22)

You board the ship, clutching the edge of the railing as it rocks you back and forth. A noisy horn reverberates across the sea. As the water laps against the hull, you feel the boat pulling away from the harbor, churning your stomach as if it were the paddlewheel sucking water into the ship's boiler.

5. しん橋 てつのばし Shinbashi Iron Bridge



Your next stop is a smash hit for Tokyo residents: Ginza. You take a second to appreciate the organic growth of the area. Ginza was once a booming region populated by artisans and arts that had recently fallen into neglect. The flame of creativity had burned out in Ginza and its life certainly seemed to be coming to an end. Then, a massive fire burned down Ginza, but not before reigniting the wick of brilliance that had turned to ash so long ago. The government saw the razing of Ginza as an opportunity to revive its spirit with new techniques. Ginza, called “Bricktown,” adopted British architecture to withstand the chance of another inferno and combine tradition with the avant-garde. Here, in Japan, were brick buildings and gas lit lamps. Your eyes flicker to every foreign object until it finally lands on the true attraction: the Shinbashi

Iron Bridge. Gone was the beautiful curve of the Japanese *soribashi* bridge, replaced by the rigid, industrial architecture of the West. To you the bridge appears unattractive, yet incredibly intriguing. You view it as a reminder of how the traditions of your beloved country are unspooling and a new, foreign yarn is being interwoven into the nation's tapestry. The thought of it equally excites and frightens you.

*What will Japan look like in the future?*

Your simple life is now subject to world-bending change, and you are embracing it.

### **History Note:**

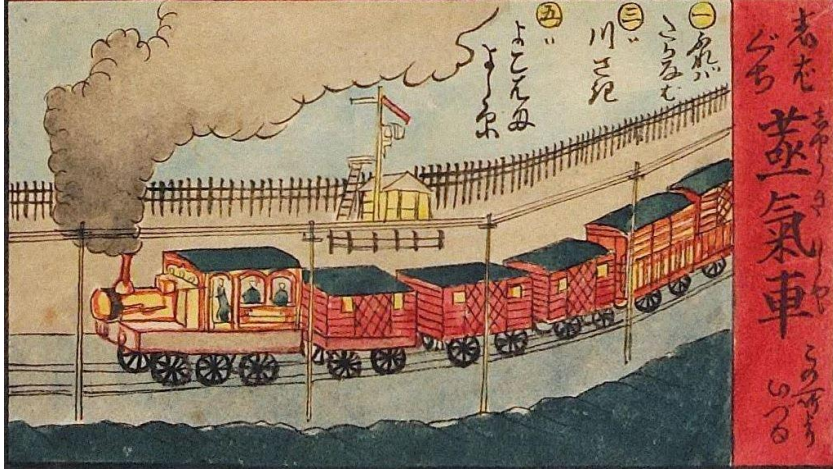
Ginza was first established in 1603 under the name Shin-ryōgae-cho, literally meaning “new money exchange town.” Ginza was originally the name of the organization that minted silver coins for the government until corruption in the minting process incited the government to move the organization to Nihonbashi. Although the organization moved, the name remained. Ginza was a bustling city of artisans until it lost popularity, eventually becoming neglected nearing the end of the Tokugawa Shogunate. Then, shortly after the Meiji Restoration, Ginza was massively damaged by a fire in 1872. The government saw the destruction of Ginza as an opportunity to revitalize it, hiring British architect Thomas James Water to incorporate Western elements into the Japanese town. Ginza was populated by brick buildings and a central, iron bridge named Shinbashi, garnering the title “Bricktown” for its European look. Simultaneously, Shinbashi was connected to Japan's first railway, encouraging Japanese citizens to visit the Western-style town and merchants to set up shop in its buildings. With Ginza's booming popularity, the term “Gin-bura” was coined, meaning walking aimlessly through Ginza, a true sign of its ability to fascinate.



*Ginza brick monument and gas lamp replica in Kyobashi, Tokyo.*

Source: <https://www.ginza.jp/en/history>.

6. **しばぐち蒸気車 この所よりいづる Shibaguchi Train Station**



You have arrived at Shibaguchi train station, eager to continue your journey. You observe the train approaching the platform, great billows of steam puffing up into the blue sky. The brakes screech against the tracks as a sharp whistle blows, forcing you to involuntarily clamp your hands around your ears.

*What a sound!* you think to yourself, invigorated.

*What speed! How slow and mundane the rickshaw will feel from now on!*

### **History Note:**

What would Japan look like today without its famous trains? Although railway designs were originally adapted from European and American technology, they were built by the Japanese, becoming yet another modern mode of transportation for the nation. The revolutionary potential of the railway was quickly recognized during the Meiji Period (1868-1889), and development began almost as soon as the new regime seized power. The first constructed railway ran from Yokohama, the treaty port, to Shinbashi, Tokyo. The railways were of British manufacture, and the project to modernize Japan via rail was funded by a high-interest loan from London in 1870. The line was completed in October 1872, only four years after the start of the Meiji Restoration, becoming a great source of interest and pride for the nation. From this moment onward, Japan has never looked back, as its fascination with railways continues to this day.





*The first steam locomotive imported to Japan from Britain, built in 1871, is currently exhibited at the Railway Museum in Saitama Prefecture.*

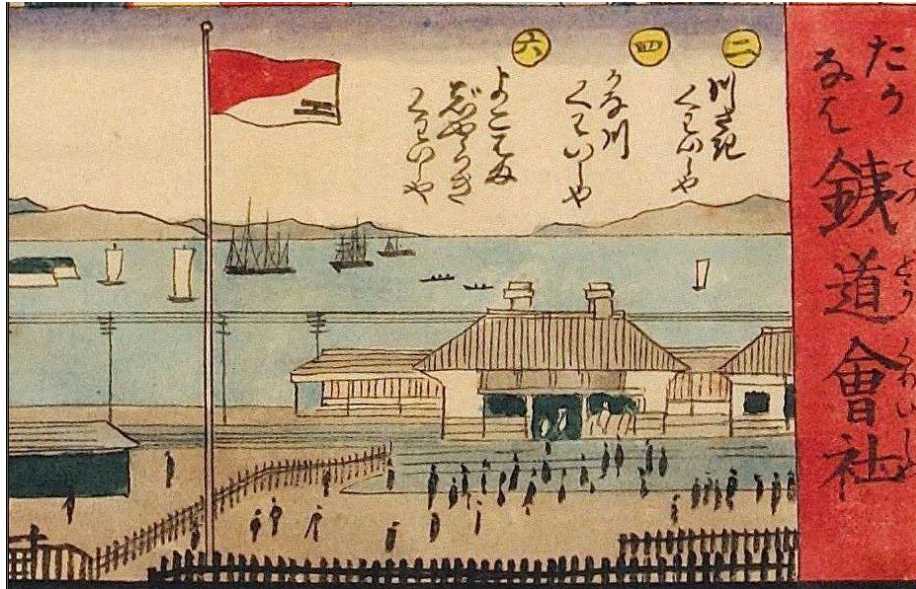
Source: <https://www.nippon.com/en/nipponblog/m00123/>.

**This is a fast travel square!**

- If you roll a 1 you travel to Takanawa Station. (square 7)
- If you roll a 3 you travel to Kawasaki Station. (square 10)
- If you roll a 5 you ride the train directly into Yokohama, arriving at Yokohama Nishitari! (square 27)

You fish for the ticket in your pocket, ready to present it to the ticket collector. You extract the ticket and look over its destination before handing it to the collector. Giving thanks to him, you take your seat near the window and look out to the ever-expanding sea. As you take in the endless expanse, the train begins to move. Words cannot describe the sensation. For the remainder of the trip, you sit silently in wonder, eyes fixated on the glass.

7. たかなは鉄道会社 Takanawa Train Station



Continuing your journey towards Yokohama, you stop the rickshaw outside of the Takanawa train station.

Walking towards the station, you take in the low hum of busy conversation. The blanket of voices provides a curious comfort. Hundreds of individuals talk and laugh as you make your way to the tracks.

Below you is the Takanawa embankment, a marvelous feat of teamwork that permitted the creation of the first Japanese railway. 6.4 meters wide and 2.7 kilometers long, the embankment was reclaimed from the sea by filling soil in between stone walls. Some say that as the train hurtles past, it looks as if it is gliding on the surface of the sea. You continue to look at the tracks as you hear chugging in the distance. The train screeches to a halt in front of the station.



Artist: Kobayashi Kiyochika (1847-1915); *The Takanawa train gliding across the water.*

Source: [https://visualizingcultures.mit.edu/kiyochika\\_tokyo/index.html](https://visualizingcultures.mit.edu/kiyochika_tokyo/index.html).

**This is a fast travel square!**

- If you roll a 2 you travel to Kawasaki Station. (square 10)
- If you roll a 4 you travel to Kanagawa Station. (square 15)
- If you roll a 6 you ride the train directly into Yokohama, arriving at Yokohama Train Station! (square 27)

You fish for the ticket in your pocket, ready to present it to the ticket collector. You extract the ticket and look over its destination before handing it to the collector. Giving thanks to him, you take your seat near the window and look out to the ever-expanding sea. As you take in the endless expanse, the train begins to move. Within seconds, you are gliding along the ocean. Words cannot describe the sensation. For the remainder of the trip, you sit silent, eyes fixated on the glass.

8. 泊 品川宿旅亭 Shinagawa Inn



What a long day of traveling, you must be exhausted! You decide to take a rest, and a certain *oiran* at the Shinagawa Inn catches your eye. She approaches you with confidence as her small assistant follows behind. The light dances across her golden hairpins and with each consecutive swish of her kimono the pounding of your heart intensifies.

**This square contains the 泊 Chinese character meaning “overnight stay”.**

Enamored by the beautiful *oiran* you cannot help but stay the night, causing you to skip a turn.

**History Note:**

Celebrated in ukiyo-e as well as kabuki theater, the *oiran* (花魁) was a category of high ranking sex worker that originated in the Yoshiwara, the red light district of Edo in the 1750s (check the game background sections for more information on Yoshiwara and ukiyo-e). Though *oiran* by definition engaged in prostitution, they were distinguished by their skills in traditional arts such as singing, classical dance, and music. They played instruments such as the *koto* (Japanese zither) or *kokyū* (another Japanese string instrument). In addition, they were expected to converse with their typically upper-class clients and were perceived as being able to steal the hearts and match the wits of their clientele. There were several ranks within the *oiran*, reflected in their social hierarchy as well as the “entertainment” they provided. While the highest ranking *oiran*, known as *tayū*, never engaged in sex work, women among higher ranks that were beneath the *tayū* had a degree of choice in which customers they took in or refused. Although *oiran* were regarded as trend setters and highly fashionable women, as seen with their extravagant clothing and hairstyles, this reputation was later usurped by geisha in the late 18th and 19th centuries. Geisha became popular among the rising merchant classes for their simplified clothing, ability to play short, modern songs (*kouta*) on the samisen, and their expressions of contemporary womanhood.

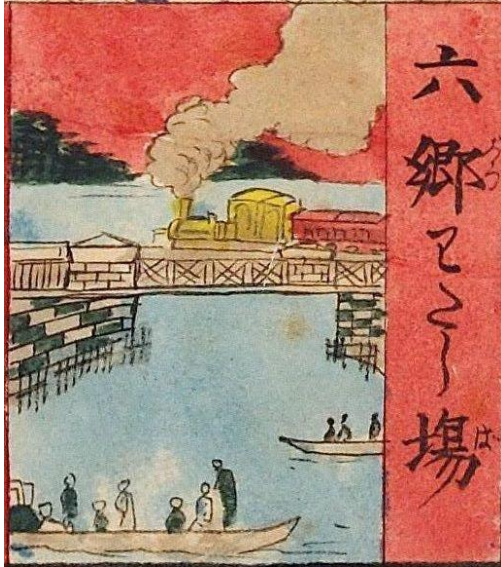
One should note that the young girl on the right in this woodblock print is an attendant. It was common for higher-ranking *oiran* to have attendants who trained while simultaneously working as servants. Attendants could be as young as eight or nine years old.



*Oiran of the early Showa Period, 5 years after the end of Meiji; 1917.*

Source: <https://en.wikipedia.org/wiki/Oiran#Ranks>.

## 9. 六郷わたし場 Rokugō Crossing

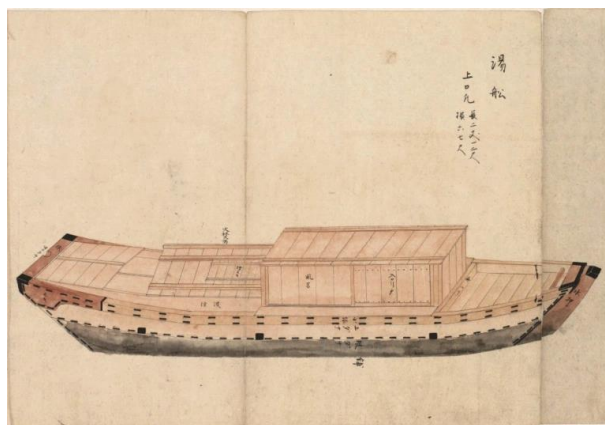


Even on fun trips, a break is warranted every once in a while. As such, you decide to take a rest at the Rokugō River, situated next to the railroad bridge. In front of you, the mouth of the river opens up into hills and mountains, replacing the horizon. Below, various types of boats glide across the blue waters. You recognize the rowboats, which hold locals and tourists who are here for the wondrous view, and the traditional Japanese *wasen*.

You find the steamboats incomparable to the *wasen*. They must be at least ten times the size of Japanese boats, spewing out black fumes from the top of their huge cylinder chimneys. They sport painted bodies, coloring the sea with whites, reds, and blacks. As you continued to pick apart the diverse ships of the harbor, a loudening chugging noise sounds from your right. Turning your head, you witness the steam engine glide across the water, an unstoppable force in its duty to transport.

**History Note:**

The *wasen* were used for everything imaginable, from fishing to leisure. They were always able to take on the rough, sandy beaches thanks to the planks used to craft them. Many of them had boxed roofs with all kinds of rooms within. *Yubune wasen* had public bathhouses in such rooms for shipwrights and cargo workers. Contrasting simple, wooden boats, the *wasen* were ships that poured steam out just as like the novel train.



Woodblock print of a Yubune (湯船; bath boat) from the Edo period.  
Source: <https://wasenmodeler.com/2016/11/09/new-glossary-of-terms-added/>.

#### 10. 川さき蒸気車会社 Kawasaki Train Station



You have arrived at Kawasaki Train Station. How swiftly you have been able to travel already! You cough as the train roars into the station, kicking up a cloud of dust and smoke. A station master directs the passengers off the platform, where others who had been patiently waiting now board the train that will take them directly into Yokohama. You take a seat in order to catch your breath, observing the telegraph lines strung in a neat line overhead. An elderly man hobbles toward you, his wooden cane wobbly from his shaky grip.

“Are you alright?” he asks with a toothless grin.

You nod, sucking in another deep breath.

“I am fine, thank you. Just not yet accustomed to the speed of that thing.”

He released a belly laugh. “I’m not sure we’ll ever get accustomed to that thing.”

Your nausea subsides after a while of chatting. Anxious to continue your journey you flag down a rickshaw and are on your way. Your body is grateful for the familiar rhythm of the buggy rocking against the earth.

### History Note:

Kawasaki Station opened July 10th, 1872, as the first intermediate station of the first railway in Japan between Shinbashi, Tokyo and Yokohama treaty port, underscoring how rapidly the railway was spreading in Japan. The Meiji government was so enthusiastic in the support of Japanese modernization that Emperor Meiji was among the passengers of Japan’s rail journey between Shinbashi, Tokyo and Yokohama on October 14th, 1872, marking its official inauguration. A first-class ticket would have cost about 15,000 yen (\$102) today, less than the average *shinkansen* ticket.

Treaty ports led the way in interconnecting Japan via rail. After the Shinbashi to Yokohama section, the next line constructed was from Kobe, another port city, to the major commercial city, Osaka, in 1874, and then Kyoto in 1877. Another line was established from Tsuruga, on the Sea of Japan, to Ogaki, opening in 1885 and utilizing trans-shipment of water-going vessels which connected the Sea of Japan to Osaka, Kyoto, and Nagoya. Railway was spreading across the archipelago like wildfire, becoming the interconnected veins that transported the lifeblood of the nation.



*On the left is Emperor Meiji, on the right is one of his carriages.*

*While one of Emperor Meiji’s first train rides took place on October 14th, 1872, it was far from his last. Beginning in 1876, a total of six special imperial carriages were commissioned during Emperor Meiji’s lifetime for the emperor and empress. They are the earliest but most magnificent of the imperial trains.*

*Sources: <https://www.wayfarerdaves.com/?p=4677>. <https://margaretmehl.com/emperor-meiji-2/>.*

## 11. 大師がはら 平間寺 Daishi Kawasaki Heikenji Temple



Overstimulated from all the fascinating sights of your trip so far, you decide to clear your mind at Kawasaki Daishi, a famous temple of the Chisan School of Shingon Buddhism. You walk through the street markets which mark your path to the temple. You are quickly enticed by the smell of food and the sight of a thousand *daruma* dolls, but you press forward in hopes of making it to the Gomakitō, the rite of burning ceremony. From what you have heard, the Gomakitō embodies the central practice of the temple, warding off evil spirits, which they call “Yakuyoke.” The ceremony focuses on good fortune and self-purification through the burning of negative energy. You hope the ceremony will bless your journey. Wading through the persuasive stimuli of the markets, the temple comes into view. It towers over you yet bears no hostility. Rather, it invites you in with its soft edges and numerous wide, open doors. As you enter, you are greeted by the priests of the temple and stand to pray amongst a crowd. The sound of drums swell with the flame as a priest drones a prayer. There is something about the beat of the drum, the hum of the voice, the crackling of the flame which clears your mind of any fear that comes from travelling where you have never gone before. You close your eyes and reflect on where you have been and where you have yet to go. By the time you open your eyes again, the ritual is over.

**You have landed on a rest square, causing you to miss a turn:**

Your mind feels lighter and at peace as it guides you back to your lodging within the temple. You fall into a tranquil slumber as soon as you reach your bed.

**History Note:**

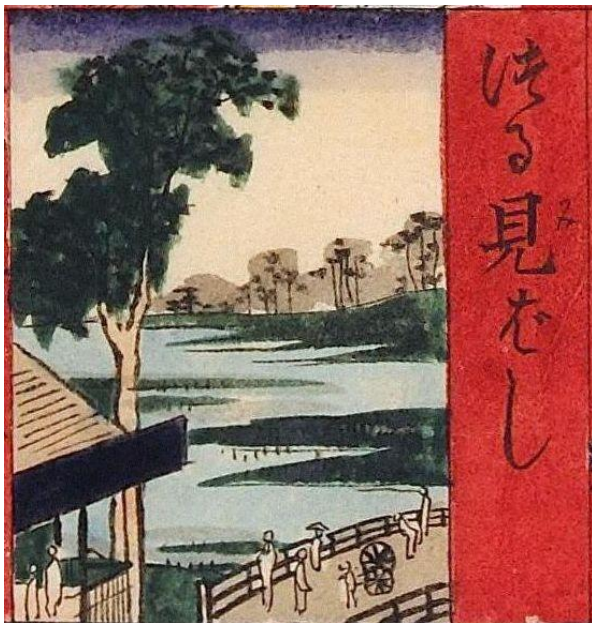
The story of the Kawasaki Daishi: There was once was a samurai named HIRAMA Kanenori who was exiled from his hometown due to a false accusation. While Kanenori lived a simple life as a fisherman, he was a devoted Buddhist who reflected on the unfortunate circumstances that had caused him to lead a harsher lifestyle. One night a great priest appeared in Kanenori's dream. He implored Kanenori to give offerings that would bring blessings to the



people. The priest also told Kanenori that his image was carved and cast into the sea. Kanenori searched the sea and finally brought to surface a figure of Kobo Daishi, the founder of Shingon Buddhism. After bringing it home, a Buddhist priest by the name of Sonken came across Kanenori's abode and was moved to tears by the statue. In 1128 AD, Sonken and Kanenori built the Kawasaki Daishi, founding the Chisan School of Shingon Buddhism.

Just as Kanenori's misfortune was done away with by following the words of the great priest, the Chisan School focuses on purifying the misfortunes and evils of the world. It embodies the principle of "Yakuyoke," or warding off evil. The *Gomakitō* is a popular Yakuyoke ritual which engulfs worldly desire, the source of suffering, in flames.

## 12. つる見だし Tsurumi



Making your way through Tsurumi you step onto a bridge. Tall trees sway in the gentle breeze as clear blue water sparkles below you. You spot others conversing on a balcony overlooking the bridge as a child runs past you, rattling the wood planks. You breathe in the serene setting, free of wires and railway tracks. You appreciate the quiet as well as the beautifully natural landscape, and yet you long to hear the sounds of people bustling about the telegraph office, the noisy horn of a steamship, and the chugging of a steam train. At once alienating and daunting, these new modes of transport have become second nature, and at a rate much quicker than you had anticipated.

*At this rate I'll come to take it all for granted,* you think as you cross the bridge, leaving Tsurumi behind.

### **History Note:**

The Bakumatsu period (1853-1867) marked the final years of the Edo period and the end of the Tokugawa shogunate (also known as the Bakufu). It was during the Bakumatsu period at Kanagawa-juku, near Tsurumi, that the signing of the Convention of Kanagawa first created

diplomatic relations between Japan and the United States in addition to breaking the Tokugawa Shogunate's monopoly of international relations during the Edo period. Treaties with major European nations quickly followed. Years later, Tsurumi rapidly urbanized due to its proximity to Tokyo and ever-growing Yokohama via rail. On October 1st, 1927, Tsurumi became a ward within Yokohama city.

13. 生麦よこはまへわたしば Namamugi



The rickshaw drops you off at Namamugi crossing. A long, narrow boat glides across the water as a man in yellow garb paddles with a long oar. You can hear the faint chatter of the passengers on board, as well as the calm lapping of the sea against the hull. Watching from the dock you stand on your tiptoes, overlooking a pair of white sailboats as you try to get a glimpse of the large steamships coming into port.

*Namamugi is such a beautiful place, you think to yourself.*

You feel as though you could stare at these boats, varying in all shapes and sizes, from all over the world, for hours.

**History Note:**

Although diplomatic relations between Europe and the United States and Japan had been strengthened by treaties in the 1850s, new trade did not come without complications. In 1862, in what has now become referred to as the Namamugi Incident, Charles Richardson, a British merchant, was killed by samurai of the Satsuma domain. The European and American residents of Japan were outraged by what they saw as an illegal assassination and a violation of their right to travel freely within the designated treaty boundaries, but Satsuma claimed the attack was consequence of Richardson's disrespect to Shimazu Hisamitsu, a high-ranking domanical official, when the Satsuma procession met the small party of Europeans at Namamugi crossing. The

British government's demand for reparations from Satsuma led to the Anglo-Satsuma War (also known as the Bombardment of Kagoshima) in 1863. An international fleet razed the city of Kagoshima, but Satsuma refused to surrender. To allay tensions, the Tokugawa shogunate paid the British 25,000 pounds on Satsuma's behalf. This not only weakened the financial situation of the Tokugawa shogunate, but it also weakened its position domestically against Japanese critics who advocated for a more militant response.



A 19<sup>th</sup> century woodblock print, of the Namamugi Incident depicting Charles Richardson in the center.

Source: [https://en.wikipedia.org/wiki/Namamugi\\_Incident](https://en.wikipedia.org/wiki/Namamugi_Incident).

### **This is a fast travel square!**

- If you roll a 1 you head to the Yokohama wharf by boat. (square 22)

You walk around the dock until you come across a wharf.

“Excuse me,” you politely ask. “Where does this boat lead?”

“Where do you think?” a man replies in a gruff tone.

He appears to be irritated by your ignorance.

“We are at the crossing between Namamugi and Yokohama, where all sorts of goods are transported to and from, now climb aboard!”

You clumsily stumble onto the boat.

*At last, you think, hardly able to contain your smile. I am about to reach Yokohama!*

### 14. 泊 かな川旅亭 Kanagawa Inn



A long day's travel requires a long night's rest, and so you reserve your stay at the Kanagawa Inn, paying quite a hefty price for a special room! Immediately you are lured inside by the beautiful twangs of the shamisen. Slowly entering, you watch the *oiran* delicately strike each string with her *bachi*, producing an intermittent melody. The *oiran* is completely immersed in her own playing, creating a mystifying tone as her gem-studded hair ornaments glisten near the open window. Her large, doe-like eyes slowly open, her soft gaze somehow able to pierce your heart.

**This square contains the 泊 Chinese character meaning “overnight stay”.**

What wonderful song! You are enamored by the shamisen and have a good night's rest.

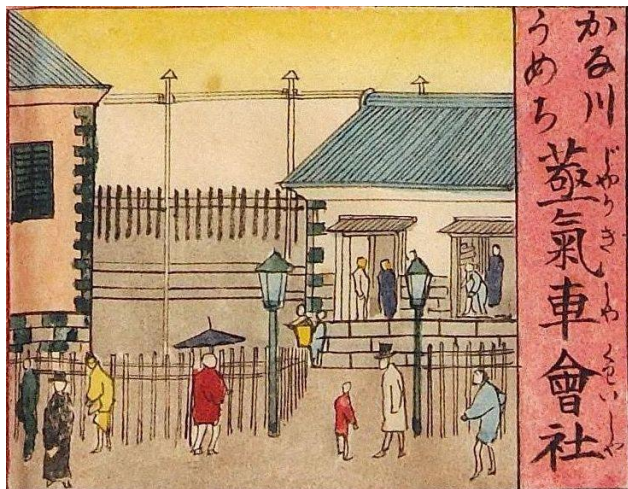
### **History Note:**

Celebrated in ukiyo-e as well as kabuki theater, the *oiran* (花魁) was a category of high ranking sex worker that originated in the Yoshiwara, the red light district of Edo in the 1750s (check the game background sections for more information on Yoshiwara and ukiyo-e). Though *oiran* by definition engaged in prostitution, they were distinguished by their skills in traditional arts such as singing, classical dance, and music. They played instruments such as the *koto* (Japanese zither) or *kokyū* (another Japanese string instrument). In addition, they were expected to converse with their typically upper-class clients and were perceived as being able to steal the hearts and match the wits of their clientele. There were several ranks within the *oiran*, reflected in their social hierarchy as well as the “entertainment” they provided. While the highest ranking *oiran*, known as *tayū*, never engaged in sex work, women among higher ranks that were beneath the *tayū* had a degree of choice in which customers they took in or refused. Although *oiran* were regarded as trend setters and highly fashionable women, as seen with their extravagant clothing and hairstyles, this reputation was later usurped by geisha in the late 18th and 19th centuries. Geisha became popular among the rising merchant classes for their more simplified clothing, ability to play short, modern songs (*kouta*) on the shamisen, and their expressions of contemporary womanhood.



*Oiran of the early Showa Period, 5 years after the end of Meiji; 1917*  
Source: <https://en.wikipedia.org/wiki/Oiran#Ranks>.

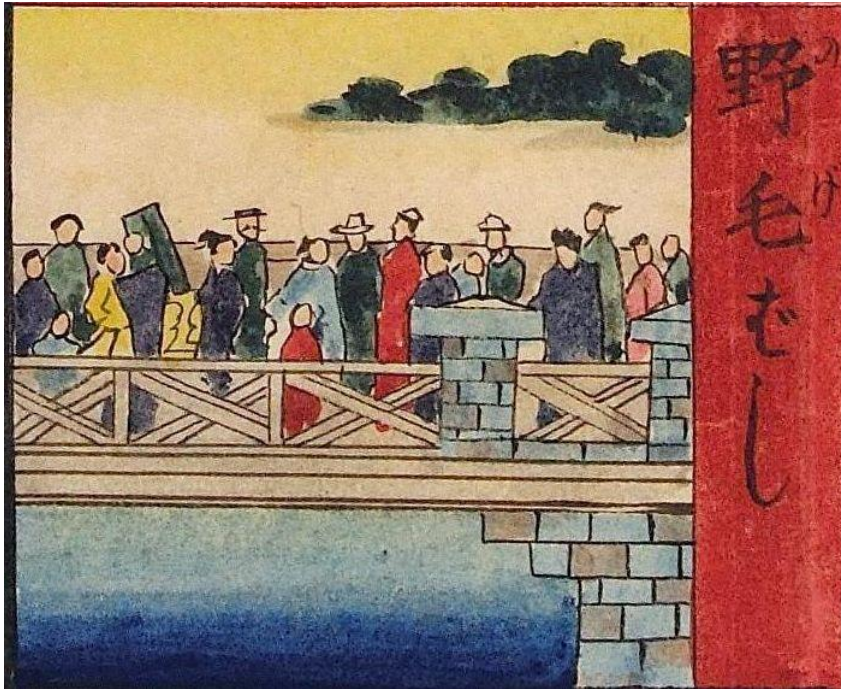
15. かな川 うめち 蒸気車会社 Kanagawa Train Station



You have arrived at Kanagawa train station and are engrossed by the bustle around the platform, despite the fact that dusk is fast approaching. You keep an eye out for the seemingly never-ending telegraph wires and find it no surprise to spot them here. The closer you are to Yokohama, the more industrialized the landscape becomes, and people have rapidly adapted to it. Taking out a map, you find that you are nearly halfway between Nihonbashi, Tokyo and Yokohama. How exciting! But taking the train now would eat up a significant amount of your funds, so you decide to go the rest of the way by rickshaw. Your heart sinks a little, saddened that you won't be able to take the train that is tempting you, even from far across the picket fence. You crave speed, but the rickshaw will have to do.

*It is true, you think to yourself. I have come to take modern transportation for granted. How excited I used to be to ride the rickshaw and give my legs a rest! Now, even the rickshaw feels like a snail crawling up a mountain.*

16. 野毛ばし Noge Bridge



Near the entrance to Yokohama, you pass through Noge village, a residential district adjacent to the sea. Your rickshaw takes you onto the bridge, where you once again find yourself being swallowed up by a mass of strangers. You recall a print you saw once based on the bridge. It highlighted not only the beautiful sunset visible from the bridge, but also a peculiar, almost unbelievable image.

In the print, an American man rode his horse across the bridge alongside a Japanese horse groom. Both parties looked ecstatic, one gliding on his horse and the other running eagerly to keep pace. Despite the fact that the print was nearly a decade old, you had hoped that you, too, could see an American horseman crossing the bridge. No such luck, unfortunately.

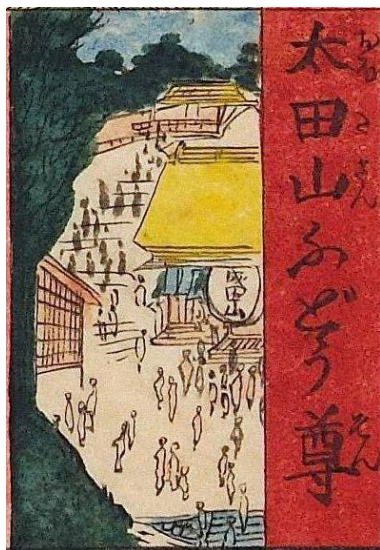
Your rickshaw bumps across the bridge and you continue on.



To the left, a woodblock print titled *Eight Views of Yokohama in Bushū: Sunset Glow at Nōge*; Artist: Yoshitora, 1861. To the right, a woodblock print titled *View of Honmura, Yokohama from the Entrance to Yokohama at the Cut at Nōge Bridge, Honmura-chō, Daimon Bridge and the Prostitute Quarter*; Artist: Utagawa Sadahide, 1860.

Sources: [https://visualizingcultures.mit.edu/yokohama/gallery/pages/Y0121\\_American\\_horseman.htm](https://visualizingcultures.mit.edu/yokohama/gallery/pages/Y0121_American_horseman.htm).  
<https://ukiyo-e.org/image/met/DP147962>.

### 17. 太田山 ふどう尊 Oda Mountain



The rickshaw drops you off at the foot of Oda Mountain. You steadily climb upward and although you feel aching pains in the back of your calves, you enjoy the lush scenery and the plentiful trees, so far left untouched by the fervor of Meiji's modernization movements. There are no trains, no wires, not even the sound of a steamship horn moaning in the distance. Only the chatter of birds and the faint sounds of an animal once in a while scurrying through the brush reach your ears. You heard that a temple resides here, honoring Acala, the king of wisdom and fierce Buddhist deity, and have decided to stop and pay your respects. Reaching the temple at last, you stop several feet away to catch your breath and wipe the sweat from your face.

*This shall be a good omen for my journey*, you think, and after a couple moments you move closer, becoming one with the crowd.

### **History Note:**

Throughout this sugoroku your character will come in contact with Buddhist temples as well as Shinto shrines, but how can one tell the difference? One key distinction begins with the entrance gate. Buddhist temples are typically characterized by a *sanmon* gate. Large *sanmon* gates at temples such as Tōdaiji Temple in Nara or Sensōji Temple in Tokyo have impressive roofs and fierce temple guardians, or *niozo*, found in the columns of the structure. We know that square 17 marks a Buddhist temple because the image contains a *sanmon* gate. In contrast, Shinto shrines are characterized by a *torii* gate which serves as a bridge between the secular world and holy grounds. It is customary to bow once in front of a *torii* gate and not walk through the path's exact center. Rather one should lean to either the right or left sides of the gate. Any square that contains a *torii* gate in the image is marking a Shinto shrine.

### **A Note on Kanji:**

Often—but not always—you can also determine whether an image is representing a shrine or temple by the Japanese title written in the red strip of each square. The Chinese character 寺 means Buddhist temple, while the compound word 神社, literally “shrine of the gods,” means Shinto shrine in Japanese. For example, squares depicting Shinto religion such as 19 and 31 contain either one or both of the 神 and 社 Chinese characters, while square 11 contains the 寺 character in the title as such, is Buddhist. Square 32, however, while containing the Chinese characters 神社 is an exception as it contains both Shinto and Buddhist elements. Refer to its note on kanji for an explanation.



*Sensōji Temple. Asakusa, Tokyo,*



Source: <https://www.ancient-origins.net/ancient-places-asia/sensoji-temple-0012924>.

18. 大芝居 いちやご見ぶつ Kabuki Theater



Now this, this is a must see. You can recall a time when all theaters were forced to reside next to the entertainment district. Actors were shunned and often lived on the margins of regular society. Though it suffered from persecution and regulation by the shogunate, kabuki was always beloved by the people. To you, it was more than fascinating to be able to see such a large theater, and even more stupefying to know the new government was backing it. Now, it was something meant to be enjoyed by all.

You head into the theater and take a seat in the middle. Today *Sugawara Denju Tenarai Kagami* is being performed, a popular play in regular rotation since 1746. You admire the exaggeration of the painted faces on stage and the chorus of *shamisen* that structure the performance. In seconds, you are immersed in a love tragedy, followed by an ultimate test of honor. Before you know it, the performance is finished. You sit and take in the last air of the show, fascinated by kabuki's ability to transcend the restrictions of everyday life. Kabuki jests at the samurai and the government in such a way that it creates offense that is plausibly deniable as ever being offensive. It is a careful, thorough art that you are glad to see finally being supported. You get up from your seat, anticipating the next time you will be able to go to the theater.

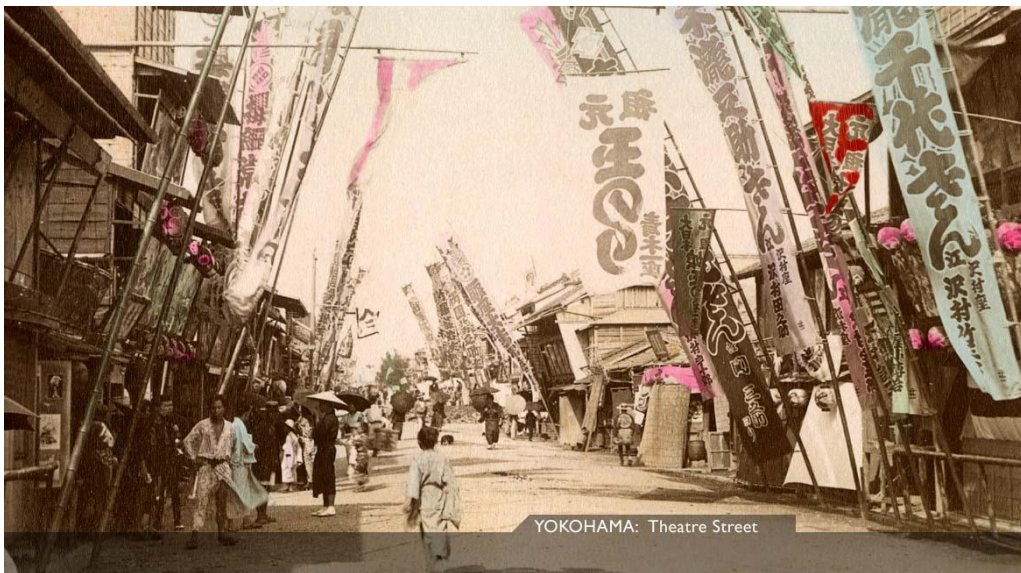
*What will kabuki mean to the people by then?*

**History Note:**

Although kabuki had been around since the 17th century, it was not widely accepted until the Meiji Restoration. The Tokugawa shogunate had a strong distaste for the expressive art, seeing it as harmful to their stability. Sumptuary laws made it difficult for kabuki costumers to get the required supplies for their costumes, and they forced all theaters to relocate next to the

pleasure district. Women and children were banned from performing, and actors were constantly targeted by overeager officials. Socially, the actors were denied the ability to have last names and were excluded from regular society as part of the *hinin* (非人) or nonperson status group. They could not interact with fellow Japanese and often had to wear *amagasa* (尼崎; “basket hats”) to cover their faces in public. Despite their terrible treatment, kabuki was celebrated by the people.

As soon as the Meiji government gained power, they ordered the *sanza*, the big three licensed theaters, to move away from the entertainment district, releasing the restriction on where they could perform. Only the youngest, weakest theater took on the offer, and from it, manager Morita Kan'ya XII's theater grew exponentially. The big relocation shook the hierarchy of *kabuki* theater to its core. With support of the government, smaller licensed theaters began popping up all around the country, rendering the influence of the *sanza* almost useless. *Kabuki* became widespread, accessible, and publicly celebrated.

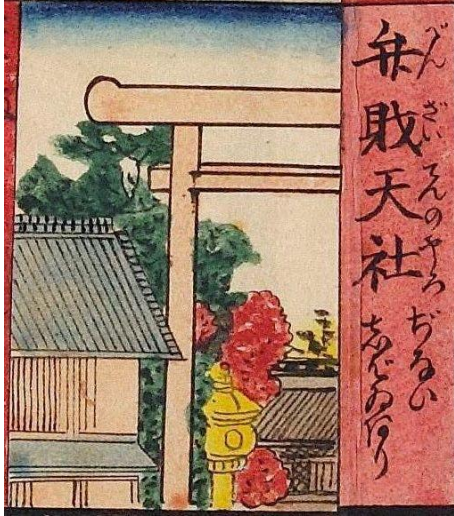


*Photograph of the Yokohama Theater District which included theaters, side-shows, merry-go-rounds, games, candy shops, restaurants, second-hand clothing stores, toys, china, and wooden-ware shops.*

*Eliza Ruhamah Scidmore, Jinrikisha Days in Japan, (New York, 1891).*

*Source: [https://visualizingcultures.mit.edu/gt\\_japan\\_places/ga2\\_vis\\_yok09.html](https://visualizingcultures.mit.edu/gt_japan_places/ga2_vis_yok09.html).*

## 19. 弁財天社 じない しばいあり Benzaiten Temple



You tell the rickshaw driver to stop in front of Benzaiten temple, where a large *torii* gate towers over the grounds. Stepping out of the buggy you pass through, entering a little to the right side. As its massive shadow trickles down your body, you suddenly feel refreshed and invigorated.

*Ah, I'm glad I decided to stop here,* you think to yourself as you inhale the fresh air.

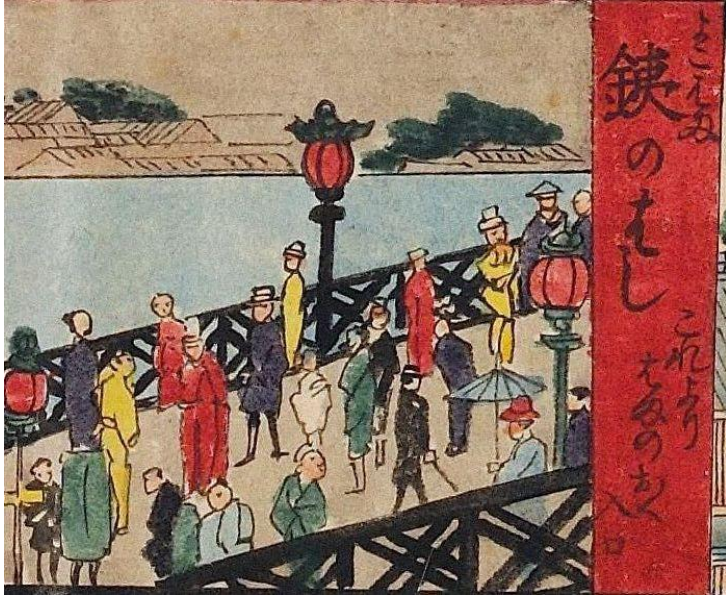
It's nice to take a little break from the plumes of smoke that hang in the city air. A performance is being held within, probably a *matsuri* of sorts, where people are singing and dancing together. You wish to join in the fun but first you pay your respects at the altar.

Returning to the *matsuri*, you begin to move with the rhythm of the crowd. The performance appears to have just started, and you listen to the clanging of the performer's *geta* against the ground as their kimono swishes from left to right and back again. A pleasant breeze flows through your hair, ruffling your own clothing. It was as if the performer's energy had been carried to you by the wind and taken over your body.

### History Note:

The most popular Shinto festivals included celebrations of the New Year, weddings, childbirth, coming of age, and planting and harvesting. One should note that in modern Japan events and/or places surrounding death such as funerals and graveyards involve Buddhist rituals, while Shinto ceremonies are associated with life. According to one saying, in Japan you can be “born Shinto, marry Christian, and die a Buddhist.”

Shinto shrines hold regular festivals called *matsuri* (祭り) which means the “welcoming of descending gods” or “inviting down the gods,” for it is believed that Shinto's deities descend to earth in order to visit shrines, villages, and even individual families to make themselves known among the people. Celebrations often include parades, music, dancing, theatrical performances, food and games, as well as the carrying of *mikoshi* (神輿), or portable shrines or palanquins used to transport Shinto deities throughout the streets.



### **To Yokohama:**

You have spent quite some time in the rickshaw, growing slightly impatient in the midst of your enthusiasm. Any second now, you'll be able to see it and sure enough, after a few more moments, the bridge comes into view. The harsh iron bridge hosts a sea of people, all struggling to move back and forth. You enter the traffic, your rickshaw inching forward towards the final leg of your journey: Yokohama. It's finally in front of you, steamboats on either side encouraging you toward the booming port town. What awaits you, you cannot imagine. Instead, you trek along, anticipating the adventures that are to come.

### **From Yokohama:**

Taking the iron bridge out of Yokohama, you turn back to for a final view of the magical port city. No feeling can describe how Yokohama has moved you. You believe it is a special place that will continue to move and influence new visitors. It was alive and growing, both foreign and Japanese in its presence. You recall the phenomenal cuisine, the breathtaking theater, the awe-striking Yoshiwara. You could not have imagined anything better than what you had just experienced. Extremely satisfied with your trip, you take your leave.

*Farewell, Yokohama!*

### **History Note:**

The story of treaty port Yokohama begins in 1858, when Townsend Harris negotiated the Japan-U.S. Treaty of Peace and Amity with the Tokugawa shogunate. This treaty opened five treaty ports for foreign settlement, and originally, Yokohama was not on the list. The nearby named post-town, Kanagawa, was situated at a crossroads in the *Gokaidō*, the major road network of Japan. Instead of preparing Kanagawa for foreign settlement, the Tokugawa shogunate built new customs and trade infrastructure at the more isolated Yokohama, then a tiny fishing village. Foreign merchants soon followed, due to the new buildings and the deeper harbor Yokohama offered. (Townsend Harris was so upset at this betrayal that he refused to ever step foot in the city.) This decision turned Yokohama into a city teeming with culture, technology, and economic success. It became both a window out into the wider world for Japanese observers,

and a window into rapidly modernizing Japanese culture for foreign visitors. Through these windows, foreign and Japanese visitors obtained caricatures of one another's cultures. These idealizations were the muse for art pieces, restaurants, and activities in Japan during the Meiji period.



*A photograph of Yokohama Main Street, in its overwhelmingly Western style. Arthur H. Crow, Highways and Byeways in Japan, (London 1883).*

Source: [https://visualizingcultures.mit.edu/gt\\_japan\\_places/ga2\\_vis\\_yok03.html](https://visualizingcultures.mit.edu/gt_japan_places/ga2_vis_yok03.html).

## 21. 馬車道 Bashamichi



You pass through Bashamichi by rickshaw and are suddenly overwhelmed by its highly modern, alienated atmosphere. Everything surrounding you, from the telegraph poles to the awkwardly boxy and garishly colored buildings and funnily dressed people are a shock to your system. Originally ecstatic to visit Bashamichi, you find yourself intimidated, sinking lower and lower into the rickshaw.

“But no”, you tell yourself, straightening your posture and sucking in a deep breath to calm your frazzled nerves.

“Stop here please,” you boldly call out. “I want to stretch my legs a little.”

Now stuck in the middle of a foreign-feeling place—despite its location on the Japanese side of the harbor—and with no plans as to where you want to go, you stumble around the lively street. A foreign tongue pricks your ears and with your eyes pulled in all directions of the Western-styled city landscape, you fail to notice a family of three strolling towards you. Luckily you regain your focus just in time and are able to stop yourself from bumping into a woman and tripping on her massive, poofy dress. From the skirt alone you know she is a Westerner, for who else would wear such impractical clothing? She holds a black umbrella, shielding her from the bright sun, as well as a Japanese fan.

*No wonder, you think. She must be sweltering under those endless layers of clothing!* Already caught in an awkward moment you take a microsecond to analyze her husband’s tall hat and bushy beard. Their pale-faced son mirrors his style.

*What is with Westerners their funny hats, and wild hair?*

Your brain begs the question but inevitably never follows up with an answer. Finally, you tear your eyes away, bow your head a little, and continue on your way.

*How fascinating! Mannerisms aside, I am sure they could spend as long staring at me as I could at them.*

Your mind is racing, and you quietly chuckle under your breath remembering their puzzled faces. You have overcome your hesitant feelings and proudly puff out your chest as you strut confidently down the street.

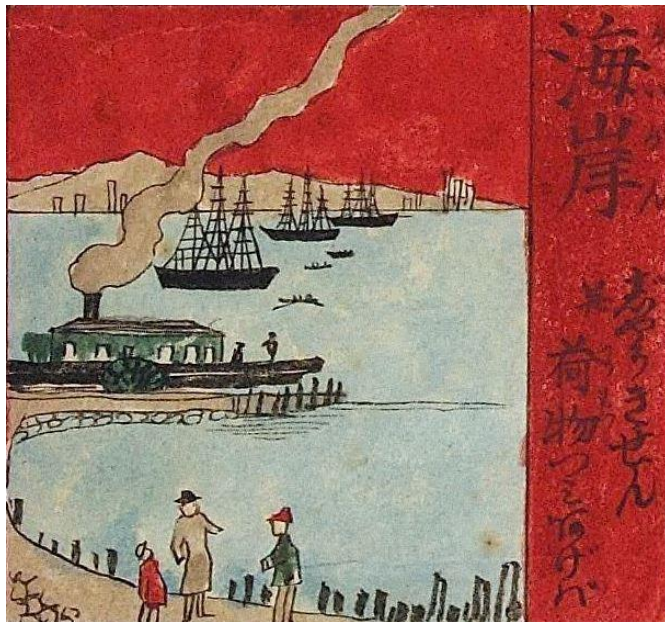
### **History Note:**

Toyokuni’s 21st square is not the only woodblock depiction of exaggerated Westerners. As Western artwork (inspired by ukiyo-e) of Japan in the Edo and Meiji period was not truly reflective of life in Japan, so too were Japanese artist’s depictions of the West steeped in stereotypes due to limited knowledge and experience outside of Asia. If you are interested in learning more about Western-inspired woodblock art as well as life for Westerners in Japan, refer to MIT’s Visualizing Cultures: Yokohama Boomtown, Foreigners in Treaty-Port Japan (1859-1872): <https://visualizingcultures.mit.edu/yokohama/index.html>.



A woodblock print illustrating an English couple and their dog.  
Source: <https://visualizingcultures.mit.edu/yokohama/index.html>.

22. 海岸 じょうきせん並荷物積みかけば Yokohama Shoreline



While travelling to the next, exciting location, you find yourself along the beautiful shoreline of Yokohama with full view of the port in action. Many traditional *wasen* along with

Western steamboats and sailboats populate the sea before you, engaging in trade. You have heard that since the new government took power, there has been a strong push to bolster the shipping industry. Many people in the country have joined the effort, becoming cargo-loaders, shipwrights, and shipbuilders, which you can see is indeed true as your rickshaw wheels across the seashore. From your viewpoint, you can barely make out the pea-sized silhouettes that move up and down the faraway ships. From the vast sea they bring a sense of purpose and new life to the port city.

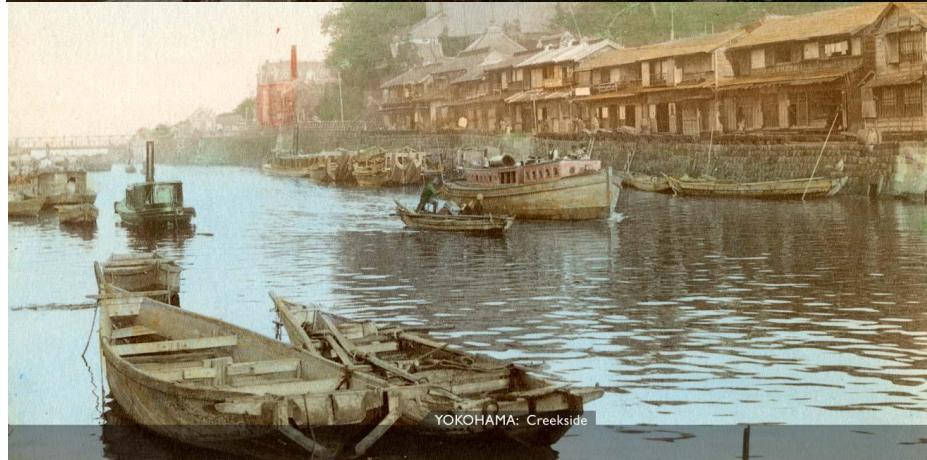
**History Note:**

When Commodore Matthew Perry arrived in 1853, the commodore's grandiose display of naval power forced the Tokugawa shogunate to acknowledge that its own ship technology was far behind that of the Western world. As such, the government made a move to acquire steamboats and sailboats from Britain and America. Japan was growing quickly, and so to ensure the population could be supported, the shogunate invested in international commerce. Japan mainly exported raw silk and tea while importing cotton yarn and cloth, woolen fabrics, iron products, sugar, tobacco, clocks and watches, glass, and wines and liquors from the West. The industry took off, eventually making millions of dollars (in USD) in margins. When the Shogunate was toppled and the Meiji government came into power in 1868, heavy emphasis was immediately placed in naval development. However, despite the success of their predecessors, the Meiji government struggled to improve the shipping industry, consistently behind the already established powers when it came to transportation. By 1872, the Meiji government attempted to shift their ships towards commercialization, but the industry continually failed in gaining traction.





YOKOHAMA: View of Yokohama and Harbor



YOKOHAMA: Creekside

*A View of the Yokohama Harbor. Arthur H. Crow, Highways and Byeways in Japan, (London, 1883).*

Source: [https://visualizingcultures.mit.edu/gt\\_japan\\_places/ga2\\_vis\\_yok04.html](https://visualizingcultures.mit.edu/gt_japan_places/ga2_vis_yok04.html).

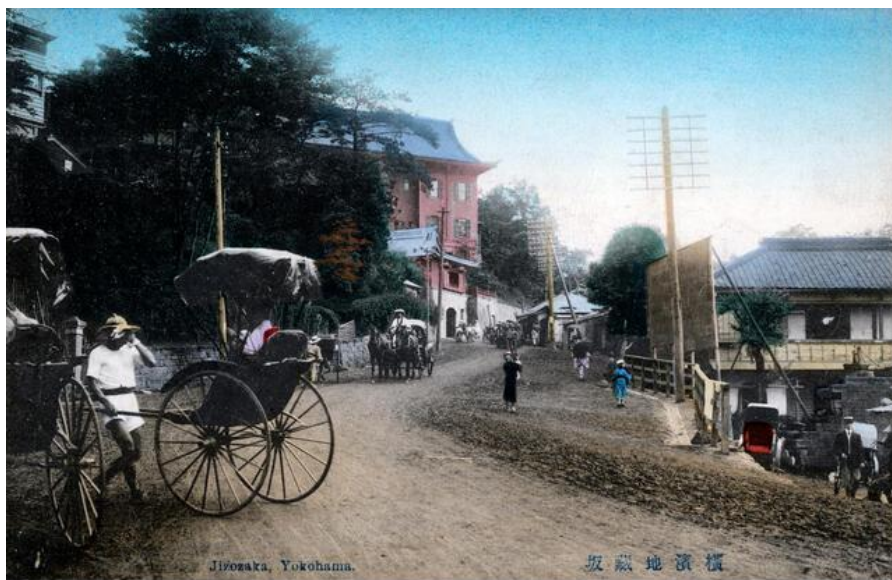
[https://visualizingcultures.mit.edu/gt\\_japan\\_places/ga2\\_vis\\_yok11.html](https://visualizingcultures.mit.edu/gt_japan_places/ga2_vis_yok11.html).

### 23. 馬車の往来 a Coach House



You decide to go on a carriage ride while in Yokohama. It is a bit of an indulgence of course, but you deserve a treat. After all, you have been eyeing these horse-drawn carriages crowding the roads, and why not experience yet another mode of foreign transportation while you have the opportunity? You are intrigued how it will compare to the rickshaw.

After a while of waiting, you finally catch one and off you go! The two horses trot down the street and round a corner as the driver whips the reins up and down. It is difficult for you to decide whether or not the horses move faster than the strong men who pull the rickshaw, which surprises you. Suddenly you are much more grateful for your rickshaw driver, finding it incredible that they are able to keep up with two animals of such size. The carriage bumps against the rocky road, making you feel a little queasy, but you are delighted each time the horses snort or neigh, and love the sound of their hooves clopping against the dirt.



*1900s Japan—a 20th century vintage postcard depicting rickshaws and a horse-drawn carriage at Jizozaka in Yokohama, Kanagawa.*

Source: <https://www.alamy.com/1900s-japan-rickshaws-and-a-horse-drawn-carriage-in-yokohama-rickshaws-and-a-horse-drawn-carriage-at-jizozaka-in-yokohama-kanagawa-prefecture-20th-century-vintage-postcard-image271808051.html>.

#### 24. 異人りょうりや a Foreign Restaurant



Exploring the vibrant city sure satisfies your appetite for curiosity, but it has left a big hole in your stomach. You search around the street and are drawn to a small crowd standing outside a particular restaurant. Some individuals nod their heads in dismay, clearly disapproving of the establishment. Others marvel at the dishes being served. You join the onlookers and quickly understand what the controversy is about. A platter of meat has been placed on one of the tables. Instinctively, you back away. For centuries, the consumption of animal flesh had been outlawed in Japan. It was only this year that the taboo was finally lifted, but to see meat already being served in a restaurant is a shock. However, you embarked on this trip to try new things, and that stomach of yours is not going to fill itself. Taking a shaky breath, you enter the restaurant.

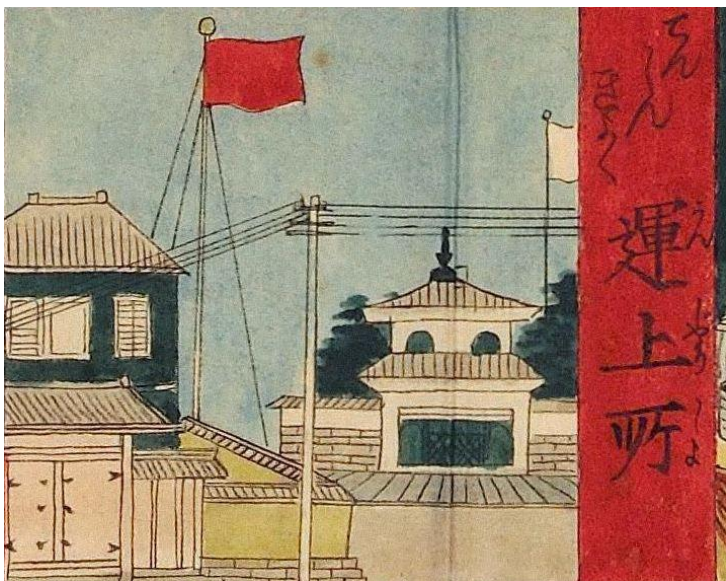
After a while you are seated and given a menu, but overwhelmed by choice, you leave the decision up to the server. Waiting on your meal, you look around the restaurant. It is a Japanese building without a doubt and yet it simultaneously contains hints of another world. There is a painting of what appears to be a battle you cannot quite discern in the corner and a few ceramic cups outfitted with round handles are neatly positioned on the tables. Despite your observations, no foreigner seemed to dine or work at the restaurant. Your server returns with a rice dish, topped with a meat similar to the one you had first observed. Cautiously taking your first bite, you are immediately struck by an amalgamation of new flavors. The crispy layer of the meat combined with the heavy, rich sauce melts on your tongue with indescribable satisfaction. Before you know it, the dish is gone, and your belly is properly stuffed.

### **History Note:**

The culture of dining outside of one's home was a concept that existed in Japan from the seventeenth century, far before other prominent countries had adopted the same idea. By the end of the Tokugawa Shogunate, thousands of restaurants existed in Edo alone. However, none of these were foreign in nature. The first instance of cuisines crossing originated in eighteenth century Nagasaki, where Dutch and Chinese merchants interacted with locals in the port. From this mingling came a new Japanese-Chinese fusion cuisine called *shippoku ryōri* (卓袱料理). The new cuisine was introduced into many restaurants, gaining traction, and eventually making Chinese imports such as soybean products a staple food in the Japanese diet.

In 1854, when Japan's isolationist policy was lifted, Western cuisine took the spotlight in Japan. In reality, the food was English in origin and heavily influenced by Japanese cooking techniques, inspiring tempura and meat cutlets. Foreign restaurants were mostly owned by Japanese who had learned Western cuisine from foreigners residing in the ports. When the taboo on cooking meat was lifted in 1872 (the taboo was first, if inconsistently, enacted in 675), chefs took full advantage of Western meat dishes, creating a fad among the citizens despite protest from Buddhist devotees, who believed eating meat was against the teachings of the religion. These restaurants were a far cry from genuine, and so future restaurants hosted chefs that studied cooking abroad, pushing for an authentic, Western dining experience.

25. でんしんきょく 運上所 Yokohama Telegraph Office



Two large flags wave overhead, marking the location of the Yokohama Telegraph Office. Although in a slight hurry, you have decided to send a message back to your family in Tokyo, to let them know that you will be returning home soon.

*How I shall miss Yokohama...*

You sigh as your shoulders stoop. But the thought of seeing your family again adds a little spring to your step. From between two large, cream-colored doors, Japanese and Westerners alike drift in and out of the building. You step inside, write down the message you wish to send, and hand it to the operator. With each *beep!* you jump, and a smile stretches across your face.

*How extraordinary!*

You still find it hard to fathom how something as complex as language could be boiled down to a machine's methodical tapping. You think of the endless crisscrossing of wires, reminding you that Japan has recently been connected with the West via not only modern forms of transportation, but also novel modes of communication. How could the complex radicals of Chinese characters, or the Japanese *hiragana* and *katakana* writing systems be molded into tiny little lines and dots, only to come out the other end taking the form of various Western alphabets?

“Sir!”

The operator interrupts your thinking.

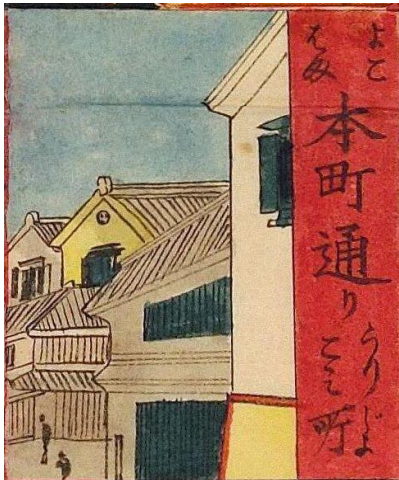
“The message is sent; you may leave now.”

“Ah,” you release another sigh, gathering your thoughts. “Thank you, have a good day.”

### History Note:

The Meiji period (1868-1912), translated as the ‘Enlightenment’ era, was also the era of Japan’s industrial revolution. This was marked by the Meiji government’s development of the telegram, railway, and even steamship technology, part of Japan’s transition into a global, modern country. Japan hired a British engineer and a Danish cable company for the construction of the first telegraph line between Tokyo and Yokohama. The line was completed in 1869 and Japan’s first telegraph circuits were opened at the Yokohama Lighthouse Government office and Yokohama Courthouse. By 1871, Japan had established direct telegraphic communication with Europe, though the messages still had to go via boat from Nagasaki to Yokohama for a few years after that.

### 26. よこはま 本町通りこみ所 Honchōdōri



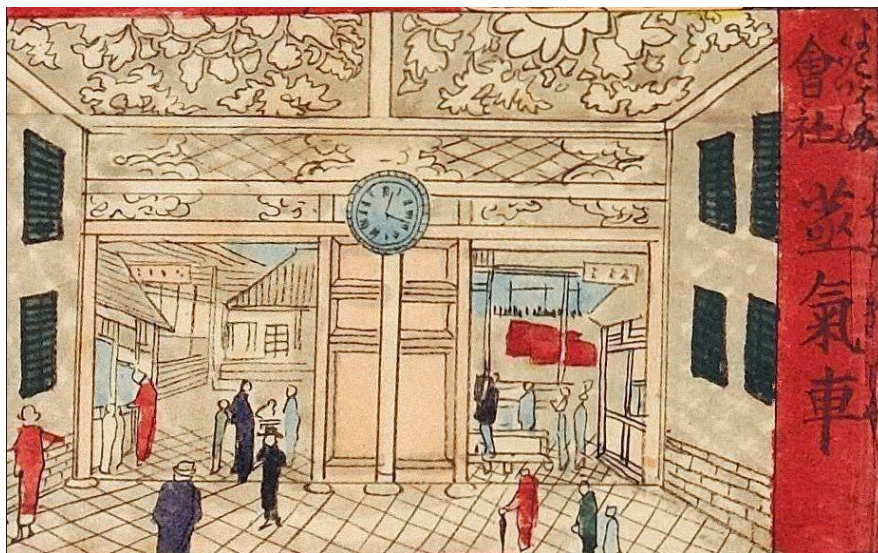
Sightseeing has been quite enjoyable, but you now find yourself itching to shop. That craving lands you in the Honchō shopping district, lined with avant-garde clothing stores that fill you with curiosity. Not too long ago, your clothing options were limited to *wafuku*, or Japanese style. However, with the foreign fashion sold in Yokohama becoming a statement of luxury, you look for something in these shops that could give you a more “high collared” image.

You recall your shock when emperor cast aside his *sokutai* for Western attire...including one of those funny Western hats! In the shops, you find that traditional *haori* (jackets worn over kimono) are paired with hats like what the emperor wore. For women, there are exquisite dresses worthy of the Rokumeikan and simpler *ryakufuku*, intended for wear in casual settings. While there are some voices in the government, unified by former feudal lord Shimazu Hisamitsu, that vehemently oppose the ongoing clothing reforms, you take great interest in the new and expressive fabrics in front of you. You brush your fingers across a felted hat and try it on, laughing at your appearance before leaving the district and heading to your next stop.

### History Note:

Before Meiji period reforms, the clothing system of Japan was strictly defined by social class and rank. Sumptuary laws dictated with varying effect what materials and styles of clothing were available for specific status groups. When the Meiji government came into power, statesman Ōkubo Toshimichi strove to reform the rigid clothing system, in part to lessen the overwhelming privilege of the aristocracy. After four years (1868-1871) of proposing less distinctive clothing systems and being turned down by both the aristocracy and bureaucracy, Ōkubo saw a way to flip the system on its head. Supported by the emperor, Ōkubo permitted Western clothing within Japan, which did not adhere to the same strict code as the Japanese system. The introduction of Western styles of clothing brought subtle but massive changes to Japanese apparel, including pairing traditional dress with English bowler hats.

### 27. よこはま会社 蒸気車 Yokohama Train Station



Congratulations! You have made it to the Yokohama train station. You are thrilled, as you have been eager to visit the famous stop of the first constructed railway between Shimbashi, Tokyo and Yokohama. You looked around, exhausted from your long journey, and dizzied from the scramble of people moving in and out of the station. Your eyes catch the large clock overhead and then the Western styled ceiling above. You marvel at its breath-taking detail. Through the wide-open doorways, the landscape transforms before your eyes.

You believe that with each new adventure Yokohama provides, you understand life more and more from a foreign perspective.

*But is it truly foreign?* you wonder. *After all, didn't the Japanese government fund the building of this station?*

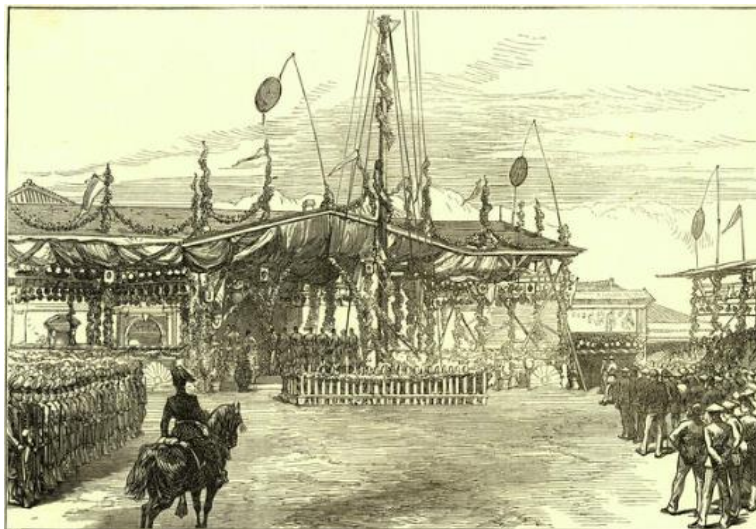
Staring through the doorway was like peering into a window of the surreal. An amalgamation of people, customs, architecture, language, and of course transportation. They have become so intertwined, like one massive knot rivaling the size of a steamship, that detangling all of the cultural threads would be impossible.

*Perhaps the horse-drawn carriages, telegraph offices, trains, and boats are now just as Japanese as they are Western...*

You fail to realize how long you have been standing there, completely lost in thought. It is not until the clock strikes half past twelve, causing you to nearly jump out of your skin, that you snap from your trance. Time stops for no one, and thus, you press forward.

### **History Note:**

What would Japan look like today without its famous trains? Although railway designs were originally adapted from European and American technology, they were built by the Japanese, becoming yet another modern mode of transportation for the nation. The revolutionary potential of the railway was quickly recognized during the Meiji Period (1868-1889), and development began almost as soon as the new regime seized power. The first constructed railway ran from Yokohama, the treaty port, to Shinbashi, Tokyo. The railways were of British manufacture, and the project to modernize Japan via rail was funded by a high-interest loan from London in 1870. The line was completed in October 1872 (perhaps just before this sugoroku was printed), only four years after the start of the Meiji Restoration, becoming a great source of interest and pride for the nation. A one-way trip by train took 53 minutes in comparison to 40 minutes via a modern electric train and nine round trips took place daily. From this moment onward, Japan has never looked back, as its fascination with railways continues to this day.



*1870s Japan—Opening of First Japanese Railway—A crowd assembled at Yokohama Train Station during the inauguration of Japan's first railway on October 14, 1872, when Emperor Meiji made a round-trip between Shinbashi and Yokohama stations. This picture was published in The Illustrated London News on December 7, 1872.*

*Source: <https://www.alamy.com/1870s-japan-opening-of-first-japanese-railway-a-crowd-watches-emperor-meijis-leave-the-imperial-palace-through-the-saiwaibashi-gate-in-tokyo-on-the-official-opening-day-of-japans-first-railway-on-october-14-1872-meiji-5-when-the-emperor-made-a-round-trip-between-shinbashi-and-yokohama-stations-published-in-the-illustrated-london-news-on-december-7-1872-meiji-5-19th-century-vintage-newspaper-illustration-image264079649.html>.*



There is no smell quite like that of a fish market. The mix of salt, smokiness, and fresh catches blends into a line which, naturally, reels you in. The bustle of the Yokohama fish market rivals even Nihonbashi square from which your journey began, which does not surprise you as Yokohama was originally a poor fishing town before the mercantile boom. The market you step into is littered with voices advertising familiar delicacies and the clattering of various cooking utensils. You are drawn to the stands producing *katsuobushi* (bonito flakes), a process that spans across months. You watch as vendors clean fish, smoke it for hours, and shave the final product of the arduous labor, an almost wooden-like, solid piece of fish. You are then entranced by the various *narezushi* (salted and fermented fish) and *nigirizushi* (raw fish with vinegar and rice), made with locally caught salmon, mackerel, eel, and countless other native fish. You desire to take a fish with you but know that the chance of it surviving the trip back would be slim. However, the chaos of a fish market is always mesmerizing, so you are content with having stopped by.

## 29. 本牧馬ろけ Negishi Race Course





*NEIGHHHH!!*

The cry of horses flood your ears as the signal man whips a checkered flag towards the ground. The animals tear around the track at a wicked speed. You watch their hooves clawing up bits of rock as they leap across the earth.

Your jaw drops.

*Now this is speed...*

A carriage ride is nothing compared to this. You had not realized how swift these majestic beats could move. You remember watching Westerns stroll idly down the streets, hopping in and out of the carriage as they pleased. How tame the horses appeared as they pranced gaily around town. But the racecourse was an entirely different world. The riders, with their strong leg muscles gripping either side of the stiff-looking leather saddle, yanked almost mercilessly down on the reins as they flicked their whips, all while keeping a focused eye of the track before them.

Your eye catches a pair of Westerners just outside the track, hollering and waving as the riders dash past. They could barely keep a hold of their hats as they flailed about in a mad dance. You chuckle, but haven't another second to entertain them, as the horses are now nearing your side of the track. Round and round they go until, after what seemed like hours of endless spinning, a winner is declared.

"Hooray!" the crowd cheers.

"Hooray!" you cry gleefully.

### **History Note:**

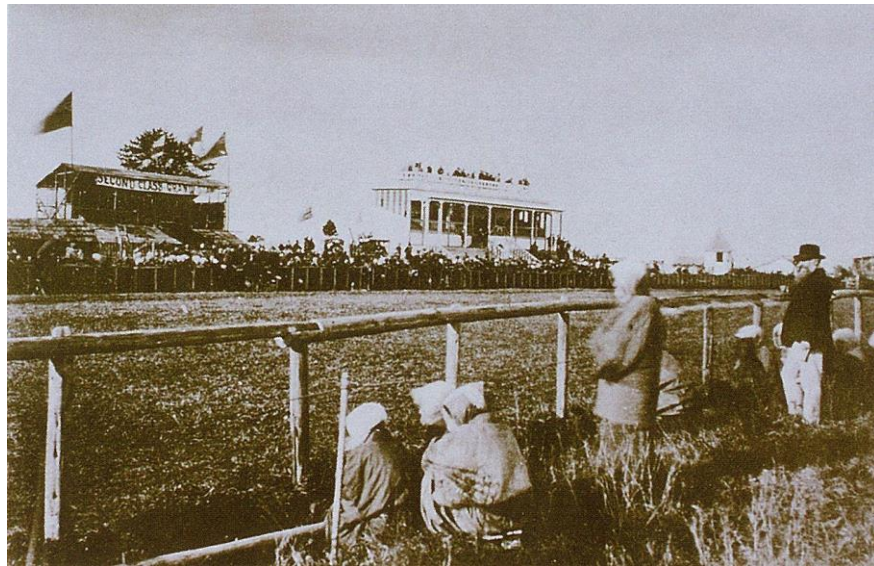
It was not until the spring of 1862 that the first horse-race in a recognizably European format was organized by a group of British residents on an area of drained marshland just outside the recently opened treaty port of Yokohama. After a series of informal races were held on the location often referred to as the "Swamp Ground" in 1866, the Negishi Racecourse was constructed, providing a permanent site adjacent to the expanding Yamate residential district. The racecourse operated between 1866 and 1942.

Records dating from the 1000s show that Japan already had horses and horse-racing long before the Meiji era, however, Negishi and European style racing gained rapid popularity with

not only its Western intended audience but Japanese residents as well. Even Emperor Meiji (1852-1912) visited on fourteen separate occasions. The demand for European horse-racing spread throughout other treaty ports, resulting in associations such as the Kobe Jockey Club, which was established in 1870. After the Great Kanto earthquake (1923), Negishi was rebuilt in 1929, this time by an American architect by the name of Jay Herbert Morgan (1868-1937).

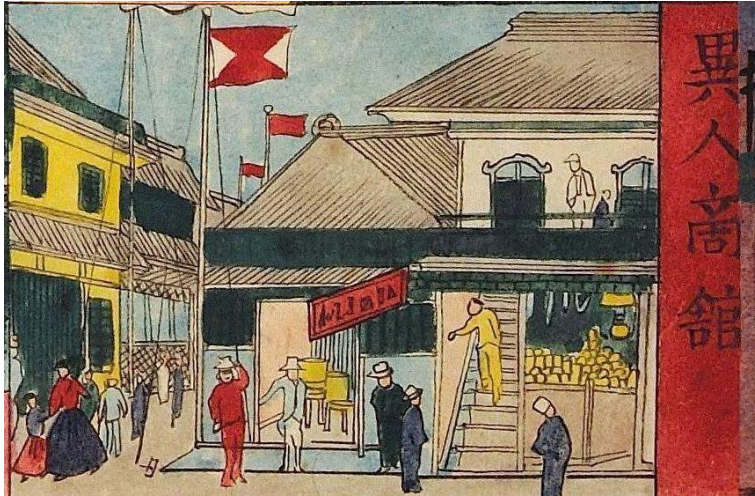
Horse-racing continued at Negishi until 1942, as portions of the racecourse were requisitioned by the military. Later, the course was turned into a public park, the U.S. Navy's Negishi Heights housing facility, and eventually became the location of the equestrian sports museum.

Today, *keiba* (競馬; horse-racing), continues to be a popular Japanese sport, with over 21,000 horse races held annually.



*Negishi Racecourse, Autumn 1870 in Yamate, Yokohama.*  
Source: [https://en.wikipedia.org/wiki/Negishi\\_Racecourse](https://en.wikipedia.org/wiki/Negishi_Racecourse).

### 30. 異人商館 Foreign Merchant District



Walking through the foreign merchant quarters, you have the pleasure of observing several merchants in their foreign attire. Many of them wear the hats that have already caught on throughout Yokohama, worn even by the emperor. They also wear tight, sharp clothing, contrasting greatly with your kimono. You pass two merchants talking outside a house, the structure immediately drawing your attention. It is smaller than you imagined as a huge fan of Utagawa Sadahide's prints of the inside of foreign homes. In those prints, you recall golden ceiling lights and sleek instruments, the extravagant, multicolored dresses that the foreign women wore as they danced across the room. However, these merchants are far less flashy than you had expected and look far too occupied to engage in the lavish celebration depicted in Sadahide's print. You wonder what to believe, Sadahide's print or the imperfect evidence of your own eyes. It's tempting to simply enter the home, but legal repercussions aside, there is something appealing about keeping the inside of the house a mystery. So, despite your curiosity, you move on, leaving the merchant home as a medium for your imagination of the foreign to take shape.

### History Note:

The two men in this woodblock print standing just left of the staircase appear to be Japanese men in traditional Japanese kimono (着物), but wearing western hats. In July 1871, cutting one's hair was encouraged in an effort to push Japanese men over to Western hair styles such as *zangiri atama* (散切り頭), or cropped hair, and abandon the traditional Japanese *sakayaki* (月代), or "shaved pate" as it was known. Following the emperor, Japanese men began cutting off their topknot in 1872. As such, men began to adopt Western hair trends, in addition to growing out mustaches and beards. With the change in hairstyle also came the promotion of hats. Again in 1872, the government reinforced its efforts announcing that direct exposure of the head to weather was harmful and advocated for hats as a way to protect oneself. However, like Western-style clothing, hats became a symbol of elitism, as Western garb was expensive. It would not be unreasonable then, to assume that since the men depicted in this woodblock print are centered around a foreign merchant's house, that they engaged with the Western community of Yokohama and did well for themselves amidst the treaty port's mercantile boom. It was during the 1880s that hats became widely popularized across Japan.



*Bowler Hat, Hayakawa Shokosai. ca. 1880s-90s.*

*This Western-style rattan bowler hat was made with mat plaiting and other traditional weaving techniques, bringing to life the delicate balance between complex Chinese methods and the artist's own innovations inspired by Japanese art and Western culture.*

Source: <https://www.metmuseum.org/art/collection/search/648189>.



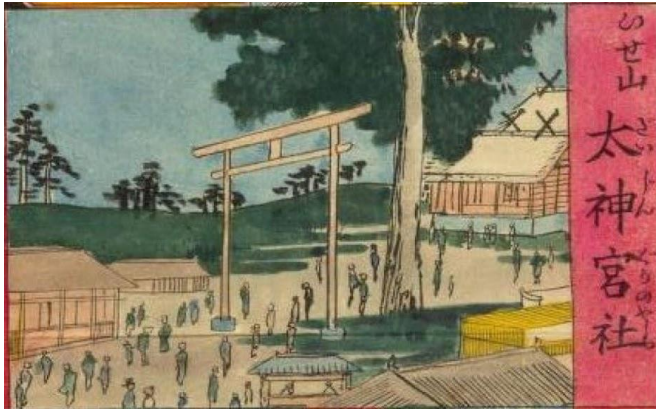
*The left image depicts a Japanese man in a traditional kimono and bowler hat. An interesting thing to note about this picture is that while the man is embracing modern fashion trends, the woman is still following the Edo era (1603-1867) practice of wives shaving their eyebrows after the birth of her first child. The image to the right was taken in 2018 at a festival in Yokohama, portraying a remembrance of men's fashion in the Meiji era.*

Sources: (Left) <https://www.cincinnatiartmuseum.org/about/blog/curatorial-blog-9172018/>.

(Right)

[https://www.reddit.com/r/japan/comments/h83zjr/i\\_took\\_this\\_photo\\_in\\_yokohama\\_in\\_2018\\_at\\_a/](https://www.reddit.com/r/japan/comments/h83zjr/i_took_this_photo_in_yokohama_in_2018_at_a/).

### 31. いせ山 大神官社 Iseyama Shine



At last, you have made it to Iseyama shrine, constructed just two years ago. The torii gate stands on two long, slender legs, elevated high above the people below. But what catches your attention is the gigantic tree which looms over the gate at an impressive height. Small spots of sunlight peak through its bushy boughs, dabbling the gate, people, and ground below, like little waltzing fireflies.

You head to the *temizuya* to purify your mind and body before proceeding to the deity. Scoping up the water, a little cool to the touch, you ladle it over your hands. First the right hand, then the left. Lastly you pour some water into your left palm, rinse out your mouth, and spit behind the fountain.

Reaching the altar, you gently toss a coin into the offering box. It slips through the wooden slits, falling with a pleasant jingle. You ring the bell, as a greeting to the deity, and bow twice. You clap your hands twice and say your prayer with your palms together.

Bowing a final time concludes your visit. You head off to your next destination.

#### **A Note on Kanji:**

*Temizuya* (手水舎), literally “hands”, “water”, and “place”, is the water pavilion located within a Shinto shrine’s holy grounds where you first cleanse your hands and mouth with water. It is customary to purify your mind and body before greeting the deity.

#### **History Note:**

Iseyama shrine was constructed in 1870 (two years before the publication of this *sugoroku*) as part of the Meiji government’s attempt to suppress the influence of Christianity, which had spread throughout the treaty port due to the influx of Westerners. The 19th century in particular allowed for Christianity to flourish under new laws protecting Christian missionaries living in Yokohama. To counter this rising Christian influence, the Meiji government promoted Shintoism as the national religion and constructed new shrines, such as Iseyama Kotai. The Shinto sun goddess, Amaterasu Omikami (天照大神), who is proclaimed to be the guardian deity of Yokohama and the ancestor of the Imperial Family, is enshrined at Iseyama Kotai.



Photograph of a torii gate at Iseyama Shrine. Eliza Ruhaman Scidmore, *Jinrikisha Days in Japan*, (New York 1891).

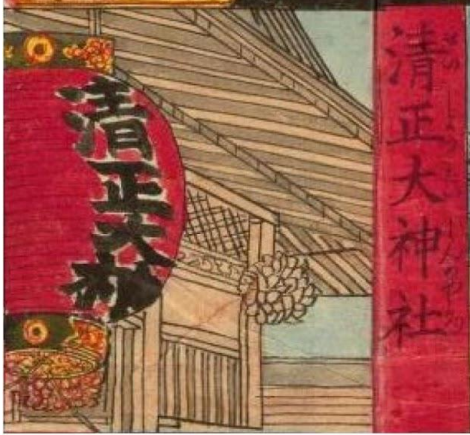
Source: [https://visualizingcultures.mit.edu/gt\\_japan\\_places/ga2\\_vis\\_yok05.html](https://visualizingcultures.mit.edu/gt_japan_places/ga2_vis_yok05.html).



Iseyama Kotai Shrine, July 15<sup>th</sup>, 2014.

Source: <https://en.japantravel.com/kanagawa/iseyama-kotai-shrine/13818>.

### 32. 清正大神社 Seishōkōdo Shrine



A paper lantern rustles in the wind. The Chinese characters spelling “Seishōkōdo” starkly contrast the lanterns' vermillion color in its voluptuous, black strokes of ink. How nice it must be to step into the grounds of yet another beautiful temple and catch a break from the rapidly modernizing world.

*Anything can be found in Yokohama, you think to yourself. How lovely is it that I don't have to choose between the old and the new.*

No matter how industrial Japan is destined to become, as long as structures like this are protected, you rest assured that there will always be spaces to breathe. You do not fear the West, once a cannonball of unknown, foreign ways that had crashed into Japan's safely guarded harbors. Every day there seems to be something new to ogle at in Yokohama, providing an adventure like no other. And yet, there is something reassuring in its familiar spaces, too.

#### **A Note on Kanji:**

Although this square's title contains the Chinese characters 神社, or literally “Shinto shrine”, Seishōkōdo also displays Buddhist elements. The strict separation between Buddhist temples and Shinto shrines, or *shinbutsu bunri* (神仏分離; the separation of kami and buddhas), was an artifact of Meiji government policy. As such, it would be natural for the average person in the early Meiji period to not care about whether the religious space they were visiting as a tourist was an official shrine or temple. For instance, Enrakuji and Hieizan (the Buddhist and mountain names respectively) are used interchangeably for the shrine-filled sacred mountain and major temple outside of Kyoto. Deities could also be ambiguous. For example, this is an image of the deity Benzaiten sitting on a lotus blossom (a common Buddhist symbol) with a *torii* gate on her head.



*The Deity Benzaiten displaying both Buddhist and Shinto elements.*

Source: <https://upload.wikimedia.org/wikipedia/commons/d/dc/Hogonji13s3200.jpg>.

33. 吉原 Yoshiwara





At last, you stand outside the large double-doors of the Shin-Yoshiwara. Your mind is racing with anticipation, and you hope your expectations won't be dashed, as you have been dreaming of this moment since stepping onto Nihonbashi square. You have always been intrigued by the mystic lives of the women of the new Yoshiwara of Yokohama, who too have been forced to adapt to the influx of Western residents.

*I wonder how they feel,* you think as your right hand grasps a gold-colored handle.

*Do they prefer the funnily dressed men, with their copious body hair and large features, or do they prefer one of their own?*

Stepping inside, you are instantly greeted by the luxurious atmosphere of the institution. Large paper lanterns glow overhead, illuminating the rich color of the vermilion walls. Gold detail seems to trim every possible surface, causing the interior to glimmer. Clearly, Yokohama has been good for business.

You are shown to a private room, where a *tayū*, with an extravagant hair arrangement and exquisite layers of patterned, silk kimono, has been patiently waiting. You sit across from her, enraptured by the gentle movements of her soft, white hands as she plucks her instrument. A soothing lullaby embraces you as your once stiff muscles, worn out traveling, begin to relax. To your delight, in an angelic voice she begins to sing. How you have underestimated the talent of the *tayū*, for music so divine as this has yet to reach your ears until now!

"And how are you today, sir?" the *tayū* asks, as she places her instrument soundlessly to her side.

"I am elated, for I have traveled all the way from Nihonbashi to see you," you respond shyly. Your heart is pounding so hard you worry it may leap from your chest. You hope she fails to notice how flushed your cheeks are, as her beauty is too great to observe with collected composure.

"Ah, you are a traveler," she says, as her red lips curl into a smile. "Is Yokohama treating you well?"

"Oh yes, I am greatly enjoying my time here, so many new adventures await with each passing day."

"Yokohama is indeed filled with novelties, though with time, I am sure you will become accustomed to this way of life."

“Do you find Yokohama to be that different from living in the rest of Japan?”

“Certainly,” she replies, without hesitation. “Yokohama sits beside the sea, and as such acts as a door between Japan and the rest of the world, importing modern novelties in exchange for exporting material culture. In order to live in Yokohama, one must have an open mind and be prepared to embrace change, for the landscape of this port is constantly shifting.”

You nod in silence.

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A ray of light prods at your eye, prompting you to wake from what may have been your greatest slumber. The *oiran*'s hairpin dazzles next to you, its owner peacefully sleeping with a hand across your chest. You slowly rise from the futon and make your way to window, taking in the view of the port city. You make out the ant-sized silhouettes of people, garbed in native and foreign fashions indiscriminately. You spot a variety of merchant houses, the shopping district, and the many rivers that run through the harbor. Throughout this trip, you have learned so much about this modernizing city and in a way, you feel as if you have become an intrinsic part of the change in Yokohama.

The sun rises higher, and as if illuminating your mind, you come to the realization that it is time to return home.

You collect your belongings and quietly exit the room. Shutting the double-doors of the Shin-Yoshiwara behind you, you embark on your journey home.

“Surely it cannot hurt to see some sights on my way back,” you say in a convincing tone, as you attempt to justify further indulgence.

And so, the second half of your journey begins.

### **History Note:**

The prosperity of Yokohama's mercantile boom became inseparable with the rise in foreigner-oriented pleasure quarters. As soon as treaty ports were established in 1858, the Tokugawa shogunate (1603-1868) subsequently authorized the construction of the pleasure quarters (*yūkaku*) within the foreign settlements to cater to the needs and desires of the expanding foreign community. With designs for the port town pleasure quarters emulating those of the famed Edo Yoshiwara, the new Yoshiwara served a similar function, simultaneously attracting and satisfying the needs of restless travelers, such as samurai and merchants. Of course, in the case of treaty ports, the shogunate decided that a similar arrangement in Yokohama would additionally help to buffer local Japanese women from the threat of sexual harassment, rape, the spread of sexual disease, and any additional conflict that could arise in a new international zone. The *yūjo* (遊女; lit. “play women”) became a sacrificial lamb in maintaining prosperity throughout Yokohama's transformation into a modern and globalized port city. The “Yoshiwara of Yokohama,” as it was later coined, became extremely popular among transient merchants and sailors. women”) became a sacrificial lamb in maintaining prosperity throughout Yokohama's transformation into a modern and globalized port city. The “Yoshiwara of Yokohama”, as it was later coined, became extremely popular among transient merchants and sailors.

*The yūjo* was a mystic spectacle for Japanese and non-Japanese alike, and it is difficult to hear her voice amongst the popular and countless depictions of “pleasure women” in mediums

such as writing, woodblock prints, as well as social movements. However, it was in part thanks to Japan's continual modernization and globalization that the plight of the *yūjo* was amplified. Coinciding with the end of the Meiji era, Wada Yoshiko, a sex worker in the pleasure district of Naito-Shinjuku (in the vicinity of present-day Shinjuku Station) published her first book on her life as a prostitute called *yūjo monogatari* (遊女物語; *A Prostitute's Tale*) in 1912. Not only did her work provided an authentic voice of the life of a sex worker but it ultimately "bought" her freedom out of the oppressive industry she had been forced into. Wada was able to pay off the debts to her brothel manager in only four months after publication. Clearly, the nation's fascination with its "women of play" and its thirst for the raw details of her secluded life had been far from satiated. If you are interested in learning more about Wada and prostitution in Japan, refer to Ann Davis's work, *Imagining Prostitution in Modern Japan, 1850-1913*.