

*One Asia Foundation International Lectures, Fall 2019 Semester*  
*“Humanities General Education: The Asian Community:  
The Construction and Transformation of East Asiaology” Lecture Series (2)*

**Title: Culture and Education Contribution of Mito Tokugawa: Focus on  
the Development of East Asian Civilization**

For the second lecture of One Asia Foundation International Lectures, President Shing-ching Shyu invited Professor Tokugawa Maki, the Director of the Tokugawa Museum in Japan, to be our guest speaker. During introduction, President Shyu told students that students are very fortunate to enjoy this feast of academy. President Shyu prepared students with two background knowledge before the lecture. First, the collection of the Tokugawa Museum dates from Tokugawa period to modern times. The materials provided by Director Tokugawa includes that of an important person related to Meiji Restoration, Yoshinobu Tokugawa. Second, Mito Tokugawa was one of the so-called “Gosanke (御三家).” After Ieyasu Tokugawa conquered all Japan after the Battle of Sekigahara in 1600. Ieyasu Tokugawa granted the territory Mito to his 11th son, Yorifusa Tokugawa, the territory Kii (紀伊, Wakayama) to his 10th son, Yorinobu Tokugawa and the territory Owari (尾張, Nagoya) to his 9th son, Yoshinao Tokugawa. These most noble three branches of the Tokugawa clan were called “Gosanke.” Our speaker Tokugawa Maki, is the 15th lord of the feudal Mito’s wife. She is responsible for the overall management of the Tokugawa Museum which includes more than 30,000 collections dating from 1700s. After President Shyu’s brief, it was helpful for students to pay full attention to the lecture.

Director Tokugawa first introduced the story of Tokugawa clan of Edo Bakufu period from 17<sup>th</sup> to 19<sup>th</sup> century. The story was staged in Tokyo. Before Ieyasu Tokugawa (1543-1616) established Edo Bakufu in 1603, Tokyo was a barren wetland. Not until the grandson of Ieyasu Tokugawa, Mitsukuni Tokugawa (or Mito Kōmon)’s period, three generations latter, have Tokyo transformed into a city of culture praised by the Qing Empire and the Kingdom of Great Joseon. Director’s lecture theme today is “Culture and Education Contribution of Mito Tokugawa: Focus on the Development of East Asian Civilization” which focuses on the culture and education policies in the early period of Mito Tokugawa. The lecture showed us how culture and education policies constructed a peaceful society in which its citizens had high cultural connotation in a short period of time.

As reviewing the culture and education policies, Director reminded us that the Confucianism in the early period of Ieyasu Tokugawa was not directly adopted from China but learned from literature by Japanese Confucianists. Ieyasu Tokugawa directed his son Yorifusa to learn philosophy from Shinto and learn Confucianism from Confucianist Hayashi Razan at the meantime. Yorifusa hoped politics should keep distance from religion

to avoid the situation of instability resulted from religion's interference into politics. Thus, Yorifusa Tokugawa chose ceremony of worship ancestors based on Confucianism and decided his own tomb and ceremony of worship before his death. When Mitsukuni Tokugawa, the grandson of Ieyasu Tokugawa, became the Tsoshu, Edo (Tokyo) has been constructed into a city with successful rice cultivation, free movement of citizens, and full-developed business institutions. Next step was to promote citizens' moral quality. Thus, during the period from 3<sup>rd</sup> to 5<sup>th</sup> Shogun, the government enacted many laws and regulations. Mitsukuni Tokugawa was responsible for publishing policies which helps to promote common people's knowledge. Mitsukuni Tokugawa adopted politics of benevolence and thus was much admired by common people. He established a historiography institute and directed this institute to compile *the Great Japanese History (Dai Nihonshi)*. After the death of Mitsukuni Tokugawa, the Lord of Mito Tokugawa continued to compile this history work. Ultimately, *Dai Nihonshi* (a great work with 402 Volume) was completed in 1906, spending 249 years.

During the lecture, Director Tokugawa showed us a short video clip on the Tokugawa Museum. The video points out that a relic has five research values including history, national studies literature, art, and science. Combining the results of comprehensive literature investigation and relic research also brought new exhibition information for museum. The basic principle of the Tokugawa Museum is “彰往考來 (jhang wǎng kǎo lái, to clarify the history and observe the future).” This phrase was adopted from the *Zuo zhuan (春秋左氏傳)*, meaning that if you do not understand what happened in the past, you are not able to create future. Besides, Mito the Tokugawa Museum in Mito is the only museum that exhibits the full historical materials of Mito Tokugawa family. Its collections have high historical and art values presenting Japan's profound culture connotation and thus it is renowned at home and abroad. The museum and reference room also have exhibition based on investigation and research results and show the world its collections.

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