

Little Japanese girls very often look like dolls, rarely do perfect Japanese dolls (painted and dressed in glass cases because they are so delicate and expensive to be handled) look like little girls. There is a certain irony in the fact that March 3, the day when the Doll Festival is celebrated, should also be Girls' Day in Japan. The day for honoring the girlishness in girls—the day when the girls of attention on this day are dolls so splendid that they are almost a dream of playing with them.

On March 3, girls dress up and invite their friends to partake of special refreshments and to admire the dolls. The dolls are scrupulously laid out on stepped shelves. The dolls, with their glittering world of miniature food and furniture, looking of lesser magnificence, these dolls demand not less but more attention. They have about them an air of the sacred and the mysterious.

A set of dolls—usually about fifteen when the family is small—comprises an emperor, an empress, and their attendants, all exquisitely attired. Bought today in a department store, they cost upwards of two or three hundred thousand yen, but when handed down as heirlooms may be priceless. The set includes an intricate array of paraphernalia: chests of drawers, tables, tea sets, matchboxes, musical instruments, tables set with sweets, a pine, orange and cherry tree—even a bullock-drawn carriage. I once saw a little lacquer sewing machine inventively contrived to look the way that Lady Murasaki's sewing machine might have been made, had sewing machines been invented in the Heian period (794-1185).

In the old days, dolls and furniture were added to the collection when a girl was born into the family, and when she was married, she would take her own portion of the collection with her and add to it when a girl was born to her. After the festival display for about two weeks, the dolls and furniture are

Hinamatsuri has its origins in the ancient practice of ritual purification, in which people breathed their sins onto paper dolls and threw the dolls into the river, and in the custom of placing up courtesans in the spring. It was in the Edo period (1603-1867) that the dolls came to be modelled after courtesans. Curiously, the Doll Festival reached its pinnacle of popularity during this period, a time when the status of women in Japan had reached its lowest ebb. Hinamatsuri was the one occasion when a girl felt important; this was her festival, she loved the boys, she played the role of hostess.

Angela Carter



A Hundred Things Japanese

Hyōe Murakami, Donald Richie



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Travellers and Others Basil Hall Chamberlain, 2020-10-28 To have lived through the transition stage of modern Japan makes a man feel preternaturally old for here he is in modern times with the air full of talk about bicycles and bacilli and spheres of influence and yet he can himself distinctly remember the Middle Ages The dear old Samurai who first initiated the present writer into the mysteries of the Japanese language wore a queue and two swords This relic of feudalism now sleeps in Nirvana His modern successor fairly fluent in English and dressed in a serviceable suit of dittos might almost be a European save for a certain obliqueness of the eyes and scantiness of beard Old things pass away between a night and a morning The Japanese boast that they have done in thirty or forty years what it took Europe half as many centuries to accomplish Some even go further and twit us Westerners with falling behind in the race It is waste of time to go to Germany to study philosophy said a Japanese savant recently returned from Berlin the lectures there are elementary the subject is better taught at Tokyo Thus does it come about that having arrived in Japan in 1873 we ourselves feel well nigh four hundred years old and assume without more ado the two well known privileges of old age garrulity and an authoritative air We are perpetually being asked questions about Japan Here then are the answers put into the shape of a dictionary not of words but of things or shall we rather say a guide book less to places than to subjects not an encyclopaedia mind you not the vain attempt by one man to treat exhaustively of all things but only sketches of many things The old and the new will be found cheek by jowl What will not be found is padding for padding is unpardonable in any book on Japan where the material is so plentiful that the chief difficulty is to know what to omit In order to enable the reader to supply deficiencies and to form his own opinions if haply he should be of so unusual a turn of mind as to desire so to do we have at the end of almost every article indicated the names of trustworthy works bearing on the subject treated in that article For the rest this book explains itself Any reader who detects errors or omissions in it will render the author an invaluable service by writing to him to point them out As a little encouragement in this direction we will ourselves lead the way by presuming to give each reader especially each globe trotting reader a small piece of advice We take it for granted of course that there are no Japanese listening and the advice is this Whatever you do don't expatiate in the presence of Japanese of the new school on those old quaint and beautiful things Japanese which rouse your most genuine admiration Antiquated persons do doubtless exist here and there to whom Buddhist piety is precious others may still secretly cherish the swords bequeathed to them by their knightly forefathers quite a little coterie has taken up with art and there are those who practise the tea ceremonies arrange flowers according to the traditional esthetic rules and even perform the mediæval lyric dramas But all this is merely a backwater Speaking generally the educated Japanese have done with their past They want to be somebody else and something else than what they have been and still partly are When Sir Edwin Arnold came to Tokyo he was entertained at a banquet by a distinguished company including officials journalists and professors in fact representative modern Japanese of the best class In returning thanks for this hospitality Sir Edwin made a speech in which he landed Japan to the skies and lauded it justly as

the nearest earthly approach to Paradise or to Lotus land so fairy like said he is its scenery so exquisite its art so much more lovely still that almost divine sweetness of disposition that charm of demeanour that politeness humble without servility and elaborate without affectation which place Japan high above all other countries in nearly all those things that make life worth living We do not give his exact words but we give the general drift Now do you think that the Japanese were satisfied with this meed of praise Not a bit of it Out comes an article next morning in the chief paper which had been represented at the banquet an article acknowledging indeed the truth of Sir Edwin s description but pointing out that it conveyed not praise but pitiless condemnation Art forsooth scenery sweetness of disposition cries this editor Why did not Sir Edwin praise us for huge industrial enterprises for commercial talent for wealth political sagacity powerful armaments Of course it is because he could not honestly do so He has gauged us at our true value and tells us in effect that we are only pretty weaklings **Things**

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