This essay should be referenced as:


NOTES

1. The publication of the lushly illustrated multi-volume collection of materials from Japanese history, Zuroku nihon iji bunka shiryō shūsei 図録日本医事文化史料集, which contains a full-colour reproduction of the Mirror of Food, was pivotal in the modern revival of interest in the print. See Nihon Ishi Gakkai ed. Zuroku nihon iji bunka shiryōshū 図録日本医事文化史料集. (Tokyo: Sanichi shobō, 1978). The survival of many original prints, however, testifies to its contemporary popularity. These prints can be found in numerous collections, both private (including that of the author) and institutional. The copy featured in the Zuroku is now housed at the International Research Center for Japanese Studies, along with a companion print, the Mirror of Sexual Regimen (Bōji yōjō kagami 房事養生鑑), which awaits future study. For those interested in scrutinising the Mirror of Food in detail, I recommend the high-resolution digital version that the University of California San Francisco has made available online. Other institutions that own copies include the Naitō Museum.

LIFE AND EXCREMENT
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of Pharmaceutical Science and Industry, the National Museum Nature and Science (Tokyo), the University of Kansas and the National Library of Medicine.


3. Sugita Gempaku, whose New Book of Dissection (1774) introduced Western anatomy to Japan, was also a key conduit for the transmission of Western anxieties about excrement. His Seven Prohibitions for the Nurturing of Life (1801) was among the first Japanese works to stress how food’s residues corrupted the blood. See Sugita Gempaku, Yōjō shichifuka 養生七不可, 2a-b (edition housed at Waseda University). On Gempaku and the transmission of anatomy, see Shigehisa Kuriyama, ‘Between Eye and Mind: Japanese Anatomy in the Eighteenth Century’, in Paths to Asian Medical Knowledge, ed. Charles Leslie and Allan Young (Berkeley: University of California Press, 1992), 21–43. What the Mirror of Food suggests, however, is that the impact of this new style of seeing remained relatively limited before the modernising reforms of the Meiji period, and that the aspect of Western medicine that was truly influential in the Edo period was one that has hitherto been largely overlooked, namely, the fear of excrement.

4. Hirano Jūsei taught that a full third of the wastes from ingested food had to be excreted as invisible vapours—insensible perspiration—through the pores. See What Patients Families Must Know (Hirano Jūsei, Byōka suchi 病家須知, vol. 2, 5b, edition housed at Waseda University). The perils of unevacuated faeces were well known, he noted, but the problem of obstructed pores, if less obvious, was no less dangerous, and accounted for countless maladies. Around the same time as the Inshoku yōjô kagami, Kawamoto Kōmin would publish his Kikai kanran kōgi (1851–56; 機海観瀾広義), the first Japanese textbook of Western science, which would assign an even greater role to the skin, calculating that the skin counted some 20 million pores, through which no less than five-eighths of ingested food and drink had to be purged every day. For more on insensible perspiration, see Kuriyama, ‘The Forgotten Fear of Excrement’; E. T. Renbourn, ‘The Natural History of Insensible Perspiration: A Forgotten Doctrine of Health and Disease’, Medical History 4 (1960): 135–52.

5. Intestinal purging figures at the forefront of concerns in Devices as Effective as Drugs (Seikei Sugita, Naifuku dōkō 内服同効), which was composed shortly after the Mirror of Food.


12. Japanese folk belief associated earthquakes with the stirring of catfish. For more on these pictures, see Noboru Miyashita et al., *Namazue—shinsai to Nihon bunka* [Catfish Pictures—Earthquakes and Japanese Culture], (Tokyo: Ribun shuppan, 1995).

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