

THE PRESENTATION
OF A
SAMURAI SWORD TO
THE TOWN OF FAIRHAVEN,
MASSACHUSETTS

June 12, 1982



Manjiro Nakahama

THE PRESENTATION OF A SAMURAI SWORD

The Gift of The Japanese Studies Association,
Seton Hall University

To The Town of Fairhaven, Massachusetts

by

Dr. Tadashi Kikuoka,
Director of Japanese Studies,
Seton Hall University

June the twelfth, nineteen hundred eighty-two

Written and Compiled by,
TADASHI KIKUOKA

Edited by
Rita E. Steele and Mrs. Harold J. Halpin

The Millicent Library
Fairhaven, Massachusetts

1982

First Edition

FOREWORD

On July the fourth, nineteen hundred and eighteen, Viscount Ishii, Japanese Ambassador to the United States, presented a Samurai sword to the Town of Fairhaven, the gift of Dr. Toichiro Nakahama of Tokyo, in commemoration of the rescue of his father, Manjiro Nakahama, by Captain William H. Whitfield of Fairhaven.

On September the first, nineteen hundred and seventy-seven, the sword was stolen, and for almost five years the search was on for its recovery. People from all over the world expressed their sympathy to an incredulous township.

Dr. Tadashi Kikuoka, Director of Japanese Studies at Seton Hall University, visited Fairhaven on several occasions and comprehended the extent of the disaster that had taken place. He returned to his University with the intention of starting a fund-raising campaign. Monies obtained would be used to replace with another sword that first token of the warm friendship between Japan and the United States — thus re-establishing the continuity of a relationship that has never been broken.

On June the twelfth, nineteen hundred and eighty-two, Dr. Kikuoka presented to the Town of Fairhaven the second Samurai sword on behalf of the Japanese Studies Association, Seton Hall University. This sword has been placed in the Rogers Room of The Millicent Library.

Dr. Kikuoka has written and compiled this booklet covering many aspects of Manjiro's life as well as the program of the presentation. Messages from the Nakahama and Whitfield families and the donors who made this gift possible are also included. This document is a tribute to its author whose sensitive understanding has regained for the Town of Fairhaven — a value that had become a part of its heritage.

Rita E. Steele
Librarian



Presentation Ceremonies



Town Hall, Fairhaven, Massachusetts

Twelfth of June, Nineteen Hundred
and Eighty-Two

PRESENTATION OF A JAPANESE SWORD

Mr. Roland N. Seguin, Chairman of the Board of Selectmen,
Master of Ceremonies

The Reverend Matthew Sullivan, SS.,CC., St. Mary's Church
INVOCATION

(Senator William Q. MacLean) Mr. Anthony Catojo, Ass't.
WELCOME on behalf of the Commonwealth of Massachusetts
Greetings from Representative Walter Silveira, Jr.

Dr. Tadashi Kikuoka, Japanese Studies, Seton Hall University
PRESENTATION of the Japanese sword given by the Japanese
Studies Association, Seton Hall University

Mr. Walter Silveira, Senior Member of the Board of Selectmen
ACCEPTANCE of the sword on behalf of the Town of Fairhaven to
Earl J. Dias on behalf of The Millicent Library

Representative from the Consulate-General of Japan, Boston
ADDRESS Consul Masukane Mukai
Vice-Consul Koichiro Uchiyama also attended.

The Reverend Robert Thayer, Fairhaven Unitarian Church
BENEDICTION

Miss Miyoko Teraoka, Kyoto, Japan
TEA CEREMONY on the Library Lawn

RE-AFFIRMATION OF FRIENDSHIP

Message from Willard Delano Whitfield

Read By Walter Silveira, Senior Selectman

June 1, 1982

Board of Selectmen
Town Hall
Fairhaven, Mass. 02719

Dear Sir: Attention; Mr. Walter Silveira

Thank you for the kind invitation to attend the presentation of a Japanese Sword by the Japanese Studies Association of Seton Hall University on June 12th.

I regret that a previous commitment here in Florida prevents me from attending the ceremonies.

I should like to commend Dr. Tadashi Kikuoka, other organizations and participants of this generous gift for the imaginative manner in which they have implemented a program with such a truly noble goal.

Although our two nations share a mighty ocean and our young people share a common destiny, I wonder if my great-Grandfather, Captain William H. Whitfield, in 1840 had any idea when he rescued and brought to Fairhaven, Manjiro Nakahama that his unselfish helping hand held out to a young fisherboy from Japan would be so long remembered in deed and word.

I am also grateful for the continued interest shown by the people of Fairhaven in the Whitfield/Nakahama episode in our history. It is a great source of deep satisfaction to me personally and to my family for the underlying friendship that prompted the gift of the Japanese Sword to the Town of Fairhaven.

Sincerely,

Willard Delano Whitfield

Dr. Hiroshi Nakahama's Message

*Read By Earl J. Dias, Chairman
Board of Trustees, The Millicent Library*

To My Friends of Fairhaven:

It is a great honor to me to be able to give this short message on the occasion of the Presentation of the New Sword. Though I cannot be present in person, my heart is with you.

When I visited Fairhaven in 1976 — your Bicentennial Celebration — I saw the sword which my grandfather Toichiro Nakahama presented. It was carefully kept in the Glass Case at the Millicent Library. Unfortunately, the sad accident occurred and I know what a heart breaking experience it must have been to the quiet, peace loving town.

However, I am happy that through the kindness of Professor Kikuoka and many donators, it was possible to replace a new sword and be presented today. I want to take this opportunity to thank all of you for this kindness.

The sword which my grandfather presented was a symbol to express gratitude toward the kindness which Captain Whitfield and the people of Fairhaven showed to Manjiro. Though the sword was lost, the spirit it contained never died and remains unchanged.

Ever since my boyhood days, I heard from grandfather Toichiro and my father Kiyoshi, how Manjiro was rescued by Captain Whitfield and how warmly young Manjiro was welcomed and how kindly he was treated. When I think of this, I always remember the story of the Good Samaritan. People expressed true love and I believe that true love has no boundary.

I was very moved when I heard that all during the hard period of World War II, Manjiro's photo and the sword were on display. This is a testimony of true love which lies in the heart of the people of Fairhaven.

The sword is our feeling of thanks and is also the symbol of love of the people of Fairhaven. May the sword always remain to bind together the hearts of the people.

Hiroshi Nakahama
(Fourth Generation of John Manjiro)

TEA CEREMONY



The Art of Taking Tea

A traditional Japanese Tea Ceremony was held on the Millicent Library Lawn immediately after the presentation of the Japanese Samurai Sword. This authentic program was presented by Miss Miyoko Teraoka, currently an exchange graduate student of Seton Hall University and three instructors from the Urasenke Institute, Awaji, Japan: Soga Sakata, Yasuko Nishioka and Hitomi Nagano.

Japanese 'chanoyu' features the serving and drinking of 'macha,' a powdered green tea, but it is more than just a refined form of taking refreshment. The ceremony was developed under the influence of Zen Buddhism in the fifteenth century as a form of the Japanese endeavor to recognize true beauty in itself.

THE BRIEF STORY OF JOHN MANJIRO

It is the story of an apprentice fisherman of a remote village in Shikoku Island, Japan. In January 1841, John Manjiro was shipwrecked with four other fishermen by a violent storm in the Pacific. Their 20 foot boat drifted for seven days in the open sea until they reached Torishima, a small uninhabited island where John and his companions managed to survive for almost six months. After such a long suffering, their destiny was changed when the “John Howland,” a whaling ship from New Bedford, Massachusetts, approached the island for the purpose of catching sea turtles. Instead, the crew found five distressed people on the island. At the very time of this episode, Herman Melville (1819-1891) was in the same sea. He wrote his well-known “Moby Dick” in 1851, a story about hunting whales. It is indeed a coincidence that the two heroes — one in history and the other in literature — nearly met.

Captain Whitfield of the “John Howland” gave the castaways the most humane accommodations possible with hot meals and warm clothing. The next day, the “John Howland” sailed from the island searching again for more whales. During the following five months at sea, these Japanese fishermen recovered their health completely and learned to perform the most basic work of whaling before arriving in Honolulu.

John Manjiro, at the age of 14, picked up the English language and may have spoken it with considerable facility after five months of work and study. Furthermore, the captain and his crew were impressed by his good nature and ethics of hard work which are even today still typical of the Japanese pattern of behavior. John’s name itself was given out of a spirit of the captain’s goodwill and friendship. Whitfield had devised the name, “John Mung,” by combining the first name of his ship and shortening of Manjiro, the boy’s first name. During the whaling voyage, Whitfield may have favored John, who was always willing to work hard. This relationship eventually developed to almost that of father and son. Whitfield later invited John to accompany him to his home in Fairhaven, Massachusetts.

In May, 1843, after a long whaling voyage of three years and seven months, the “John Howland” returned to New Bedford with Manjiro on board. New Bedford was then a bustling whaling port of more than 20,000 people. Fairhaven was a much smaller and quieter hamlet across the wide mouth of the River Acushnet where John received his basic education in English and mathematics, and then an advanced study of navigation which included piloting, surveying techniques and astronomy. After ten years’ valuable new experience in New England and on the seven seas, John Mung went back to Japan in 1851. At that time Japan had no diplomatic relations with any of the other Western nations except the Dutch traders. During the period from 1641-1858 Japan adhered to a strict closed door policy. Christianity, which was introduced by St. Francis Xavier in 1549, was completely banned. Christian missionaries were no longer allowed to land in Japan. Furthermore, leaving and returning of Japanese fishermen who had been shipwrecked by an act of the gods were also forbidden, once they had left their country.

When John Mung and his companions returned home, they were arrested as offenders of the national isolation law, and they were later interrogated by the officials of the Tokugawa Shogunate, Japan’s last feudal, military, bureaucratic government. After a prolonged detention John was finally allowed to return to his native place, but he was then placed under the authority of his native feudal lord. A year later, in 1853, when Commodore Matthew Calbraith Perry landed at Uraga with his four iron-clad black ships, John Mung was summoned to the Shogun’s capital for consultation. Although he was not allowed to play a direct part in the negotiations with Perry, he played no small part in bringing about the first U.S.-Japanese diplomatic relations. It was indeed in John Mung’s life time that the doors were opened, and the Meiji Restoration (1868-1912) brought a great leap forward for the modernization of Japan.

MANJIRO'S LETTER TO CAPTAIN WHITFIELD

Sandwich Islands
May 2, 1860

Captain William H. Whitfield,

My honored friend — I am very happy to say that I had an opportunity to say to you a few lines. I am still living and hope you were the same blessing. I wish to meet you in this world once more. How happy we would be. Give my best respect to Mrs. and Miss Amelia Whitfield, I long to see them. Capt. you must not send your boys to the whaling business; you must send them to Japan, I will take care of him or them if you will. Let me know before send and I will make the arrangement of it.

Now I will let your know how am I arrived to my Native Country. You know that I have been to the Gold Mine; here stayed 4 month, average eight Dolls per day, beside expenses, from here I made my mind to get back and to see Dear Mother and also Shiped in one of the American Merchant men. In this vessel I arrived to Sandwich Island. I found our friend Mr. Damon and through his kindness bought a whale boat and put her into a Merchantman. This vessel was going to Shanghai in China.

It was January very cold that part of country; Time I went on shore off Great Loo Choo it was gail with snow. The Capt. of vessel he wish me to stay with him and to go to China, but I refused it, because I wanted to see Mother. The boat is ready for me to get in, myself, Denново & Goyesman jump in to the boat, parted with ship at 4 p.m. After ten hours hard pull we arrived lee of Island and anchored until morning. I went on shore amongst the Loo Choose, but I cannot understand their language, I have forgot all Japanese words. I stay here six months, under care of the King of Loo Choo, waiting for Japanese junk to come.

In the month of July get on board junk and went into the Harbour of Nagashirki Island, off Kie-u-see-u, waiting to get permission for 30 month before we get to our residence. After all the things is properly regulated we were send to our residence. It was great joy to Mother and all the relation. I have stay with my Mother only 3 day and night the Emperor called me to Jedo. No I became one emperian officer. At this time I am attached this vessel.

This war steamer were send by Emperor of Japan to the Compliment of the President of America. We went to San Francisco, California, and now homeward bound, at Sandwich to touch Island to secure some coal and provition. I wish to send the letter from San Francisco but so many Japanese eyes I can't. I wrote this between passage from San Francisco to Island. Excuse me many mistakes. I can write better after our arrived Japan Jedo.

I wish for you to come to Japan, I will now lead my Dear Friend to my house, now the port opened to all the nations. I found our friend Samuel C. Damon. We was so happy each other I cannot write it all. When get home I will write better acct. I will send to you sut of my clothes. It is not new, but only for remember me.

I remain your friend,

John Mungero (May 25, 1860)

Reprinted from the pamphlet *The Presentation of a Samurai Sword*. The Millicent Library, Fairhaven, Massachusetts, 1918.



Captain William H. Whitfield



Whaleship "John Howland"

MANJIRO AFTER FAIRHAVEN

Hyoson Kiryaku

(Records of the Drifters), circa 1852

It is the hand-written, hand-stitched, mulberry paper book of four volumes, which was donated to the Millicent Library, Fairhaven, Massachusetts by the Late Viscount Kikujiro Ishii, then Japanese Ambassador to the U.S. in 1918.

These volumes are the documentation of the intensive and prolonged interrogation of Manjiro who was examined as a result of his violation of the national isolation policy of Japan. During the period from 1641-1858, leaving and returning to Japan had been strictly forbidden. Manjiro, the first Japanese visitor to America, was picked up after a shipwreck by an American whaler and brought to New Bedford, Mass. After ten years of valuable new experience in Fairhaven, New Bedford and over the seven seas, Manjiro went back to Japan in 1851. When he returned home, Manjiro was arrested as an offender of the national isolation law and placed under detention by the Shogun's government. After one and a half years of detention by the government, Manjiro was finally allowed to return to his native place where he was once again placed under the local authorities. Later he was given a samurai title of a modest ranking due to his knowledge of the American people, society, science and technology. In 1854, when Commodore Perry negotiated the Treaty of Friendship and Amity, Manjiro played a significant role in bringing about the first U.S.-Japan diplomatic relations.

Regarding this brief account of Manjiro, these primary records have been widely scattered in the past, perhaps, because of the xenophobic reaction prevalent at the time of the arrival of Commodore Perry and the rapidly developing events of history, which had often obscured the documents concerning Manjiro. Perhaps, the nature of the documents which deal openly with the conditions in the U.S., caused their prohibition by the authorities of the Shogunate. However, these volumes were edited by Shoryo Kawata, a samurai artist-scholar who was commissioned by Lord Ouchi of his feudal domain.



With regard to the authenticity of the four volumes which now belong to the Millicent Library, the present researcher located nine manuscript copies of these original documents: Two are in the U.S., Millicent Library and Rosenbach Museum in Philadelphia. Seven are in the possession of the following in Japan: Nakahama, Kishi, Saikyo, Tsuda, Matsuoka, Hokuni no Miya and Sumiyoshi (now missing).

Through a process of intensive qualitative and quantitative analysis of the above documents, the researcher intends to interpret and reconstruct the contents of the manuscripts and to determine the original in light of the possible source materials — ship's log, town records, newspaper files, customs records, churches and other materials in Fairhaven and New Bedford, Massachusetts.

—Michael Kikuoka

MANJIRO AND THE KANRIN MARU

Reprinted from the book, *Tateishi Onojiro, Alias Tommy*.

The historic Japanese mission was sent in 1860 to Washington by the Japanese government to exchange the ratifications of the Treaty of Amity and Commerce in 1858. It was arranged through the efforts made by Townsend Harris, the first U.S. consulate stationed in Japan. The Japanese embassy was given passage on board the frigate USS Powhatan and was received as guests of the U.S. government.

As part of the Japanese mission there was an escort ship called the Kanrin Maru which was one of a few ships recently bought by Japan from Holland. It was very fortunate for Manjiro especially when the Shogun took an unprecedented decision to send an embassy to Washington as a result of the two treaties — Treaty of Amity and Friendship in 1854 and Treaty of Amity and Commerce in 1858. When Manjiro was appointed as interpreter to the Kanrin Maru, he was extremely delighted to be able to join this novel mission as far as San Francisco. The following is the third person's eye witness of John Manjiro on board the Kanrin Maru which was to sail across the boisterous Northern Pacific.

Voyage in the Pacific

Steam powered the *Kanrin Maru* as we moved through Yedo Bay, feeling the strength of the strong westerly winds on our way to sea. I thought of Josaph Hiko as we whistled our way past other ships. He had cautioned me about these winds and their power at this time of the year. It was a bad time, he had said, to take the northern route across the Pacific, but that was the plan.

When we reached the ocean, Captain Katsu ordered the engines stopped and the ship's 27 sails unfurled. It was then that I really began to feel the might of the wind as it caught the canvas and powered us eastward. But as night came on, so did the rain. The ship rolled and pitched in near delirium as the winds and rains pounded us with ever-increasing fury. More than a few of us became violently ill under the constant roll and pitch of the ship.

Finally, Captain Katsu ordered all sails taken down, but the crew couldn't handle the job. As the gale's wind joined forces with a surging high tide that sent massive waves smashing across the deck, the sailors seemed to be working against too many odds. Some of the

triangular sails at the stern were even blown out into the darkness and lost.

Relentless, the gale continued. The captain yelled his instructions, and the Japanese sailors worked hard, but the progress was too slow against the storm's onslaught. Waves began breaking over both sides of the ship as it more than once was nearly lifted out of the water. Captain Katsu saw the hopeless situation for what it was and at last decided in favor of his final alternative: he asked John Mung to command the ship.

Mung's reputation was well known. Everyone on the ship knew of his abilities and 10 years of experience in the United States. I knew that he had been trained in navigation in Massachusetts and several times had traveled in whaling vessels, covering all seven seas.

He took charge with great confidence, assuming the steering from the first steersman and ordering the sailors first this way, then that. They began to take down the remaining forestack sails in the violent winds, now filled with sleet. A stack sail ripped in half, and again big waves began to smash over both sides of the deck.

Mung ordered the sailors to tie down everything as salt water flowed into the lower cabins. He looked around and saw that Captain Brooke was just as worried as anyone as he watched the inexperienced Japanese sailors wrestle the ropes. He asked Brooke for all of his sailors on the upper deck, and Brooke wasted no time in getting them there.

They climbed the three masts and took down the mainsails, then untied all other sails, in the midst of the strong wind. The Japanese sailors rolled these sails, then all sailors, under Mung's orders, moved below deck to the cabins, where they found salt water everywhere. They closed the weather doors and began pumping.

Finally, with the sails down, most of the water out, and everyone off the deck except for steering and the watch, Mung ordered everyone to their cabins. That was a welcome order to many, especially me. I was so exhausted that I quickly fell asleep. I don't know how long I was out, but I do know that I slept like the dead.

I was awakened by moans and groans of my cabinmates, still suffering from seasickness, though the storm had abated and the seas were nearly calm. I helped the nauseous victims as much as I

could, passengers, sailors, and senior officers, until all were nursed back to health, certainly more by the quiet waters than my inexperienced care.

Later in that first afternoon after the storm, John Mung entered my cabin and asked how everyone was feeling. I responded that they were much improved and their sheets and blankets had been changed.

“Have you ever been on a ship before?” he asked.

“When I once studied at Nagasaki,” I said, “I had an opportunity to travel a long way by ship through Osaka, Tosa, Kagoshima, and Hirado. After these travels, I do not get seasick easily.”

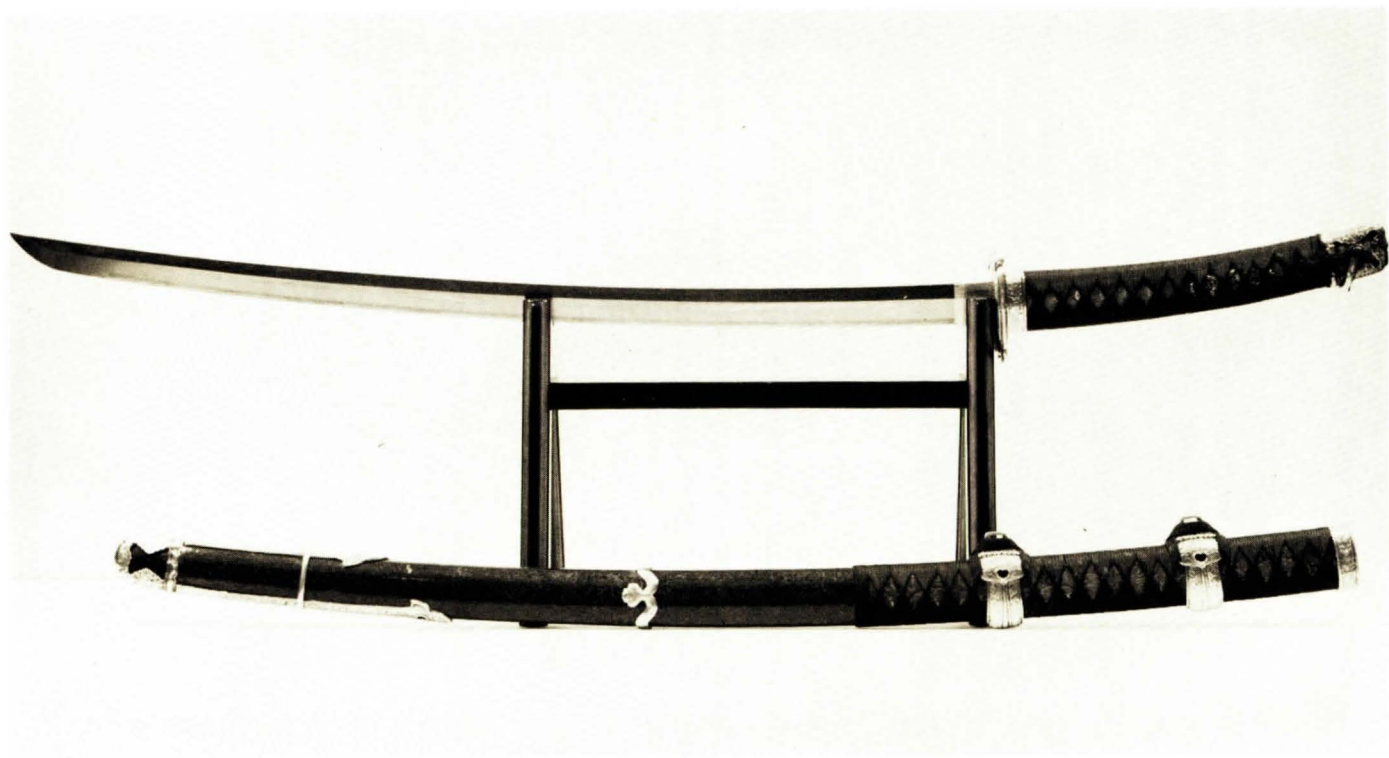
John nodded with a smile and expressed his appreciation for helping out.

“Captain Katsu and Admiral Kimura are both still sick in bed. They left much of the ship’s responsibility up to me. If anything serious happens,” he said, “report it to me.” He then left the cabin.

I later learned that more than half of the Japanese sailors were seriously ill. They were unaccustomed to the rough winter seas and suffered from exhaustion as a result of putting up and taking down the many sails. Admiral Kimura, the voyage’s commanding officer, was also not used to the open sea and suffered from seasickness throughout most of the voyage, during which he was confined to his cabin.

Captain Katsu was also bedridden and had to relinquish the captain’s responsibility to John Mung. In spite of this development, however, Captain Katsu later became known as the founder of the Japanese Navy after the Meiji Restoration of 1868. There was no mention of John Mung in the mission’s records.

As a young samurai, I began to realize that the Japanese Navy needed reformation from top to bottom.



Samurai Sword 1982

THE SAMURAI SWORDS FIRST AND SECOND

The Sword

The first U.S. official contact between the U.S. and Japan dates back to 1853 when the U.S. government sent Commodore Matthew Calbraith Perry with his four ships into Yedo Bay (the present day Tokyo) for the purpose of opening the door of Japan. This momentous event ended more than two centuries of self-imposed Japanese isolation from the western world. However, more than ten years before this official opening of Japan, there was already the beginning of a personal contact developed between John Manjiro of Japan and the American sea captain, William Whitfield of Fairhaven in Massachusetts.

John Manjiro was rescued by Captain Whitfield in the Pacific in 1841 and brought to Fairhaven where he received his basic American education and professional training in navigation. After a total of ten years of valuable new experiences in Fairhaven and New Bedford, and practical training on whalers all over the world, Manjiro went back to Japan in 1851.

To express appreciation for the captain's kindness and the hospitality shown by the town's people, a samurai sword was donated in 1918 to the people of the two towns by Manjiro's eldest son, Toichiro, who was then a renowned physician at Tokyo University's hospital. The sword was presented in a grand ceremony and remained in the Millicent Library's museum room as a symbol of the goodwill of the Japanese people to the American people.

After a passage of almost 50 years, the memorable sword was unfortunately stolen in the summer of 1977. The people of Fairhaven and New Bedford were saddened by this unfortunate event as the newspapers of that time described. One summer, several years ago, Professor Tadashi Kikuoka of Seton Hall University in New Jersey happened to visit the Millicent Library and heard the story of Manjiro and the missing sword. He was quite impressed with the remarkable story of Manjiro, a legendary hero in Japan, and decided to take the initiative to replace the sword as a new symbol of the renewed friendship between the two peoples.

The sword stolen in 1977 was the kind known in Japan as “tachi,” which was worn only on ceremonial occasions. The sword known as “wakizashi” was worn by the samurai in general under their left side sash with the edge of the blade upward in a diagonal position. The “tachi” however, was worn by the samurai nobles on their left waist with the edge of the blade downward in a horizontal position.

The stolen sword, according to Manjiro’s son, had been purchased from a well-known sword dealer, called Amiya in Tokyo through the advice of a Professor of English Literature, Kenri Sato. The blade was judged to be of the Bizen swords corresponding to the early 14th century. When close hand-to-hand fighting of the samurai came into vogue, they cut their long swords to their height. As a result, the end of the handle where the swordsmith’s signature was inscribed, was cut off the sword. It was, consequently, judged that the sword was forged by Ichimonji Sukefusa of Bizen due to the characteristic features of the blade.

Based upon the features and appraisal of the stolen sword, the replacement was sought widely through the market in New York, Connecticut and Pennsylvania. In February, 1982 the present replacement sword was found in Allentown in Pennsylvania. The blade was originally much longer corresponding to the style of the middle of the 15th century and it, too, was apparently cut short at a later period to suit the height of its later owner. However, the mounting of the sword seems to have been done during the Meiji period (1868-1912).

The present sword shows an arabesque design of intertwined ivy on the mountings of the sword — metal caps on both ends of the handle, the hand guard, a plain band ornament in the middle and another more elaborate mounting at the tip of the scabbard. All of these mountings are made of a kind of alloy of silver, zinc and nickel. The striking design of the hand guard consists of a cross at the center of the guard and perforated hearts at the four corners. The mounting of the sword holders also shows perforated hearts on each side. The protective mounting at the tip of the scabbard repeats the same motif.

All these designs are apparently indicative of Western and Christian influence which can be traced back to the introduction of firearms by the Portuguese in 1543 and the coming of Jesuit

missionaries in 1549. A related aspect of some importance for the design of the present sword is the fact that religious and non-religious designs and insignia of the West flowed into Japan as decorations on the European merchandise such as firearms, swords, spectacles, glasses, wine bottles, mirrors, clocks, and even woolen textiles. Therefore, it can be interpreted that the design of the present sword has a close relationship to the West. Accordingly, the replacement sword donated to the Millicent Library has a new added significance and symbolizes the goodwill and friendship between the peoples of the two nations.

GIFTS FOR THE NEW SWORD CASE

Imari Charger, circa 1800

Donated to the Millicent Library by Tadao Toyama of Seijo, Setagaya, Tokyo and Tadashi Kikuoka of Seton Hall University.

Imari is one of the exclusive pot-towns of Japanese ceramics, which was established as early as 1598 by the Lord of Saga in Kyushu, the southern island of Japan. In the vicinity called Arita, not far from the town of Imari was discovered a potter's clay of superior quality. The manufacturing of this ceramic ware became monopolized by the local vassal in order to keep the secret of their Imari pottery. The Imari, different from the contemporary Arita ceramics, is extinct today. Because of this reason, it has a great value as an antique for its historic as well as artistic quality of pottery.



Imari Pottery

CORRESPONDENCE RELATING TO PRESENTATION CEREMONIES OF 1982

Dr. T. Kikuoka, Director
Japanese Studies
Seton Hall University

Dear Dr. Kikuoka,

With our very best wishes and congratulations on the success of your most worthy endeavors.

This is our message for your memorial sword booklet.

Sincerely yours,

MR. S. NOJIMA
Mitsui & Co., (U.S.A.), Inc.
200 Park Avenue
New York
New York 10166

We are most honored to contribute to the replacement of the Manjiro's Sword, a long standing symbol of friendship between the people of the United States and Japan. The story of the young boy, John Manjiro, who was lost at sea only to be rescued by Captain Whitfield, is one that has enchanted the young of Japan for many, many years. It is a story that entralls its readers with adventure, but more important, attests to kindness and friendship.

It was in this spirit that Professor Tadashi Kikuoka of Seton Hall University actively undertook the arduous task of replacing the original Manjiro's Sword. Professor Kikuoka's dedication and ceaseless effort are to be commended, as it renews a bond that has existed for over one hundred years.

As an American subsidiary of a Japanese company, we are proud to be associated with this endeavor. It is our hope that visitors to the Millicent Library Museum will reflect on the significance of an event that occurred over a century ago — friendship and understanding between people.

Hisashi Kubo
President of Ricoh of America, Inc.
Fairfield, New Jersey

May 26, 1982

The Millicent Library Museum
Center Street
Fairhaven, Massachusetts 02719

Attention: Miss Rita E. Steele, Librarian
and Professor Tadashi Kikouka, Ph.D.

RE: The Presentation of a Samurai Sword

Dear Miss Steele and Dr. Kikuoka,

We are very pleased and gratified to be able to participate in this historic occasion. This day's ceremony which commemorates John Mung's historic visit to the United States is a very significant integral factor in relations between Japan and the United States. The Samurai sword will be a constant reminder to all that only by cooperation can mankind overcome great problems and accomplish their goals.

A special note of appreciation should go to Professor Tadashi Kikouka, Ph.D. for his significant efforts in making this enriching experience possible.

It is a privilege to be associated with this presentation and its participants.

Yours very truly,

LAMORTE BURNS & CO., INC.

By: Harold J. Halpin
Executive Vice President

It is with great honor and humility that I am able to convey my message commemorating the gift presentation to the Millicent Library Museum.

To paraphrase an old, honored saying, "Tis better to give than to regret," aptly describes the task Professor Kikouka of Seton Hall University set before him when he learned of the loss of the Manjiro Sword.

This original gift from John Manjiro's son was a small token of respect and gratitude given to his father's rescuer, Captain Whitfield. It happened that Mr. Manjiro was caught in a terrible typhoon off the coast of Japan at a time when its borders were closed to all outsiders. His ship was demolished and while clinging to some of the still floating debris, an American whaling ship happened upon the scene. Since he was forbidden to re-enter his own homeland in the company of "outsiders" he was now forced upon a new path of survival. The crew could speak no Japanese and he, or course, could not speak English but the camaraderie of seaman, irrespective of nationality, became the bridge over the chasm of differing cultures. He learned English, learned about America, its people, customs and discovered that "people are people" no matter from what land they may originate. Later in his life, he was appointed the chief interpreter upon Commodore Perry's visits to Japan.

Professor Kikuoka, was quite familiar with this entire historical sequence and once he overcame the initial shock of the theft of Manjiro's Sword, he then took it upon himself to replace it, in kind, because he knew he could not really duplicate such a woven in history article. He felt that more than a sword was taken but rather an historic symbol of friendship and gratitude between the peoples of two distant lands. Professor Kikuoka undertook this challenge, not only to raise the necessary funds to make such a purchase possible, but additionally, he personally devoted his time and effort to find an adequate and suitable replacement of Manjiro's Sword.

While there have been countless numbers of both Japanese and Americans who have strived to enhance the mutual understanding and goodwill of the American and Japanese nations, I feel extremely grateful to see such an effort actually displayed before me.

I can honestly say that Professor Kikuoka is visible proof that while nations may maintain relationships, it is actually the people, themselves, who establish them.

Tomoo Nagai
Executive Vice President
SHARP ELECTRONICS CORPORATION

RE-AFFIRMATION OF A TOWN'S GRATITUDE

POSTSCRIPT

The symbol and spirit which the Samurai Sword represents to the people of Fairhaven cannot be measured monetarily or, for that matter, by any tangible means alone. Instead, the sword represents to us a mythical bridge that spans continent and ocean in joining together with warmth and respect two peoples whose cultures diverge greatly, yet represent common beliefs in friendship and harmony.

The ravages of time and challenges of war have not dimmed the reaching spirit between our great peoples. The bond of our relationship was welded nearly one hundred and forty years ago, between an American whale ship captain, William Whitfield of Fairhaven, Massachusetts and a young Japanese native boy, Manjiro Nakahama, from the coastal village of Tosa, Japan. This relationship between man and boy has matured and broadened into a sound vein of understanding and exchange between two great developing civilizations.

It is unlikely that any poet or fiction writer could have penned with greater dramatic intrigue the adventurous Manjiro tale as it truly unfolded. It would seem that Providence must surely have destined this fateful meeting which aroused a sleeping giant and guided Japan into its rightful place among the world communities.

We, the people of Fairhaven, have learned much from our counterparts in Japan. We shall cherish this symbolic story of the two fishermen whose culture and languages were far removed from one another and quite diverse — yet who nurtured a warmth and respect still intact between our peoples and serving as an untarnished link to the past.

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