

AP WORLD HISTORY

Q2 READING 5: JAPANESE CIVILIZATION

Name: _____

Questions

Reading #76

1. How would you rate Murasaki (M) as a primary source? Give reasons. What is her POV or bias in this document? Give an example/s. Who was her audience in this reading? When did these events take place?
2. Describe the setting of the passage. Who was talking (characters) and why?
3. What are the three rankings of women according to To-no? What can they tell us about social class in Japan at this time?
4. What role do the women in this passage seem to play (in Japanese court society)?
5. What can this passage tell us about gender relations in Japan during this period? Be specific.

Reading #93

1. How would you rate Xavier (X) as a primary source? Give reasons. What is his POV or bias in this document? Give an example/s. Who was his audience in this reading? When did these events take place?
2. Why is X rather "positive" in his opinion of the Japanese? Give specific examples his outlook.
3. What "two things" impressed X about Japan?
4. Why is X confident that he will be able to gain many Christian converts in Japan? Do you agree with his assessment? Why or why not?
5. Who are the "Bonzes"? What is X's opinion of them and why does he feel that way?

Reading: "Constitution of Prince Shōtoku"

1. How is Heaven portrayed in these articles? How does Prince Shōtoku relate Heaven to natural events and to human events?
2. What does article ten say about the idea of an absolute right and wrong and about following the majority? What is your reaction to these ideas?
3. It is often said that rules are written only when there is a need--when someone is doing the opposite of what is desired. Prince Shōtoku gives laws governing the way ministers and officials should treat "the people." What does this imply about the way the people were actually being treated?
4. Based on these articles, would you describe seventh century Japan as an egalitarian society? Why or why not?
5. While Prince Shōtoku explicitly mentions Buddhism in the second article, many of the articles contain ideas most often associated with Confucianism. If you have read the selections from Confucius' *Analects* in the section entitled "What Did Confucius Say," try to identify concepts of Nature, Heaven and human relations that are common to both the *Analects* and Prince Shōtoku's Constitution.



cowry shells.³ They were only a slight distance from the heel of the foot. The plantar was so deep that several coins could be placed in it without difficulty. The large toes faced upwards, while the place on the right foot where the little toe had deteriorated away pained at irregular intervals. It left an ineffacable scar.

My feet were only three inches long, at the most. Relatives and friends praised them, little realizing the cisterns of tears and blood which they had caused. My husband was delighted with them, but two years ago he departed this world. The family wealth was dissipated, and I had to wander about, looking for work. That was how I came down to my present circumstances. I envy the modern woman. If I too had been born just a decade or so later, all of this pain could have been avoided. The lot of the natural-footed woman and mine is like that of heaven and hell.

76 Murasaki Shikibu, *The Tale of Genji*

The Tale of Genji was written during the last years of the tenth and first of the eleventh centuries by Murasaki Shikibu (978–ca. 1016), a lady-in-waiting to the empress in the Heian court. The Heian period (794–1185) in Japanese history produced some of Japan's greatest prose and poetry that reflect details of the daily life of the upper classes and their values and tastes. *The Tale of Genji* not only is Japan's most famous prose literature but is also considered to be the world's first novel, written long before the novel was developed in the West. In this lengthy work of one thousand pages in translation or some three-quarters of a million words, Lady Murasaki, drawing upon her own personal experiences at the imperial court, recounts the life, romance, and tragedy of the royal family and aristocracy, centering on the amorous adventures of handsome Prince Genji, a son of an emperor, a great lover, and a man of impeccable taste. The following selection is a conversation between four young men in the court—Prince Genji; his best friend and brother-in-law, Tō-no-Chūjō; a guards officer; and an official in the Ministry of Rites—on the question of what makes the perfect woman. This excerpt mirrors the male view of an ideal woman in medieval Japan.

QUESTIONS TO CONSIDER

1. How do you compare the male view of an ideal woman in medieval Japan with that in medieval Europe?
2. How did the men characterize women from three different classes? In their view, was an ideal woman necessarily one from the aristocracy?

³A type of shell somewhat resembling the female sex organ; it was used as a sort of primitive money in prehistoric times in China.

3. How have Japanese views on women changed from the premodern ideals illustrated here?

It had been raining all day. There were fewer courtiers than usual in the royal presence. Back in his own palace quarters, also unusually quiet, Genji pulled a lamp near and sought to while away the time with his books. He had Tō-no-Chūjō with him. Numerous pieces of colored paper, obviously letters, lay on a shelf. Tō-no-Chūjō made no attempt to hide his curiosity.

"Well," said Genji, "there are some I might let you see. But there are some I think it better not to."

"You miss the point. The ones I want to see are precisely the ones you want to hide. The ordinary ones—I'm not much of a hand at the game, you know, but even I am up to the ordinary give and take. But the ones from ladies who think you are not doing right by them, who sit alone through an evening and wait for you to come—those are the ones I want to see."

It was not likely that really delicate letters would be left scattered on a shelf, and it may be assumed that the papers treated so carelessly were the less important ones.

"You do have a variety of them," said Tō-no-Chūjō, reading the correspondence through piece by piece. This will be from her, and this will be from *her*; he would say. Sometimes he guessed correctly and sometimes he was far afield, to Genji's great amusement. Genji was brief with his replies and let out no secrets.

"It is I who should be asking to see *your* collection. No doubt it is huge. When I have seen it I shall be happy to throw my files open to you."

"I fear there is nothing that would interest you." Tō-no-Chūjō was in a contemplative mood. "It is with women as it is with everything else: the flawless ones are very few indeed. This is a sad fact which I have learned over the years. All manner of women seem presentable enough at first. Little notes, replies to this and that, they all suggest sensibility and cultivation. But when you begin sorting out the really superior ones you find that there are not many who have to be on your list. Each has her little tricks and she makes the most of them, getting in her slights at rivals, so broad sometimes that you almost have to blush. Hidden away by loving parents who build brilliant futures for them, they let word get out of this little talent and that little accomplishment and you are all in a stir. They are young and pretty and amiable and carefree, and in their boredom they begin to pick up a little from their elders, and in the natural course of things they begin to concentrate on one particular hobby and make something of it. A woman tells you all about it and hides the weak points and brings out the strong ones as if they were everything, and you can't very well call her a liar. So you begin keeping company, and it is always the same. The fact is not up to the advance notices."

Tō-no-Chūjō sighed, a sigh clearly based on experience. Some of what he had said, though not all, accorded with Genji's own experience. "And have you come upon any," said Genji, smiling, "who would seem to have nothing at all to recommend them?"

"Who would be fool enough to notice such a woman? And in any case, I should imagine that women with no merits are as rare as women with no faults. If a woman is of good family and well taken care of, then the things she is less than proud of are hidden and she gets by well enough. When you come to the middle ranks, each woman

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has her own little inclinations and there are thousands of ways to separate one from another. And when you come to the lowest—well, who really pays much attention?”

He appeared to know everything. Genji was by now deeply interested.

“You speak of three ranks,” he said, “but is it so easy to make the division? There are well-born ladies who fall in the world and there are people of no background who rise to the higher ranks and build themselves fine houses as if intended for them all along. How would you fit such people into your system?”

At this point two young courtiers, a guards officer and a functionary in the ministry of rites, appeared on the scene, to attend the emperor in his retreat. Both were devotees of the way of love and both were good talkers. Tō-no-Chūjō, as if he had been waiting for them, invited their views on the question that had just been asked. The discussion progressed, and included a number of rather unconvincing points.

“Those who have just arrived at high position,” said one of the newcomers, “do not attract the same sort of notice as those who were born to it. And those who were born to the highest rank but somehow do not have the right backing—in spirit they may be as proud and noble as ever, but they cannot hide their deficiencies. And so I think that they should both be put in your middle rank.

“There are those whose families are not quite of the highest rank but who go off and work hard in the provinces. They have their place in the world, though there are all sorts of little differences among them. Some of them would belong on anyone’s list. So it is these days. Myself, I would take a woman from a middling family over one who has rank and nothing else. Let us say someone whose father is almost but not quite a councillor. Someone who has a decent enough reputation and comes from a decent enough family and can live in some luxury. Such people can be very pleasant. There is nothing wrong with the household arrangements, and indeed a daughter can sometimes be set out in a way that dazzles you. I can think of several such women it would be hard to find fault with. When they go into court service, they are the ones the unexpected favors have a way of falling on. I have seen cases enough of it, I can tell you.”

Genji smiled. “And so a person should limit himself to girls with money?”

“That does not sound like you,” said Tō-no-Chūjō.

“When a woman has the highest rank and a spotless reputation,” continued the other, “but something has gone wrong with her upbringing, something is wrong in the way she puts herself forward, you wonder how it can possibly have been allowed to happen. But when all the conditions are right and the girl herself is pretty enough, she is taken for granted. There is no cause for the least surprise. Such ladies are beyond the likes of me, and so I leave them where they are, the highest of the high. There are surprisingly pretty ladies wasting away behind tangles of weeds, and hardly anyone even knows of their existence. The first surprise is hard to forget. There she is, a girl with a fat, sloppy old father and boorish brothers and a house that seems common at best. Off in the women’s rooms is a proud lady who has acquired bits and snatches of this and that. You get wind of them, however small the accomplishments may be, and they take hold of your imagination. She is not the equal of the one who has everything, of course, but she has her charm. She is not easy to pass by.”

He looked at his companion, the young man from the ministry of rites. The latter was silent, wondering if the reference might be to his sisters, just then coming into their own as subjects for conversation. Genji, it would seem, was thinking that on the highest levels there were sadly few ladies to bestow much thought upon. He was wearing several soft white singlets with an informal court robe thrown loosely over them.

As he sat in the lamplight leaning against an armrest, his companions almost wished that he were a woman. Even the “highest of the high” might seem an inadequate match for him.

They talked on, of the varieties of women.

“A man sees women, all manner of them, who seem beyond reproach,” said the guards officer, “but when it comes to picking the wife who must be everything, matters are not simple. The emperor has trouble, after all, finding the minister who has all the qualifications. A man may be very wise, but no man can govern by himself. Superior is helped by subordinate, subordinate defers to superior, and so affairs proceed by agreement and concession. But when it comes to choosing the woman who is to be in charge of your house, the qualifications are altogether too many. A merit is balanced by a defect, there is this good point and that bad point, and even women who though not perfect can be made to do are not easy to find. I would not like to have you think me a profligate who has to try them all. But it is a question of the woman who must be everything, and it seems best, other things being equal, to find someone who does not require shaping and training, someone who has most of the qualifications from the start. The man who begins his search with all this in mind must be reconciled to searching for a very long time.

“He comes upon a woman not completely and in every way to his liking but he makes certain promises and finds her hard to give up. The world praises him for his honest heart and begins to note good points in the woman too; and why not? But I have seen them all, and I doubt that there are any genuinely superior specimens among them. What about you gentlemen so far above us? How is it with you when you set out to choose your ladies?

“There are those who are young enough and pretty enough and who take care of themselves as if no particle of dust were allowed to fall upon them. When they write letters they choose the most inoffensive words, and the ink is so faint a man can scarcely read them. He goes to visit, hoping for a real answer. She keeps him waiting and finally lets him have a word or two in an almost inaudible whisper. They are clever, I can tell you, at hiding their defects.

“The soft, feminine ones are likely to assume a great deal. The man seeks to please, and the result is that the woman is presently looking elsewhere. That is the first difficulty in a woman.

“In the most important matter, the matter of running his household, a man can find that his wife has too much sensibility, an elegant word and device for every occasion. But what of the too domestic sort, the wife who bustles around the house the whole day long, her hair tucked up behind her ears, no attention to her appearance, making sure that everything is in order? There are things on his mind, things he has seen and heard in his comings and goings, the private and public demeanor of his colleagues, happy things and sad things. Is he to talk of them to an outsider? Of course not. He would much prefer someone near at hand, someone who will immediately understand. A smile passes over his face, tears well up. Or some event at court has angered him, things are too much for him. What good is it to talk to such a woman? He turns his back on her, and smiles, and sighs, and murmurs something to himself. ‘I beg your pardon?’ she says, finally noticing. Her blank expression is hardly what he is looking for.

“When a man picks a gentle, childlike wife, he of course must see to training her and making up for her inadequacies. Even if at times she seems a bit unsteady, he may feel that his efforts have not been wasted. When she is there beside him her gentle

charm makes him forget her defects. But when he is away and sends asking her to perform various services, it becomes clear, however small the service, that she has no thoughts of her own in the matter. Her uselessness can be trying.

"I wonder if a woman who is a bit chilly and unfeeling cannot at times seem preferable."

His manner said that he had known them all; and he sighed at his inability to hand down a firm decision.

"No, let us not worry too much about rank and beauty. Let us be satisfied if a woman is not too demanding and eccentric. It is best to settle on a quiet, steady girl. If she proves to have unusual talent and discrimination—well, count them an unexpected premium. Do not, on the other hand, worry too much about remedying her defects. If she seems steady and not given to tantrums, then the charms will emerge of their own accord.

"There are those who display a womanly reticence to the world, as if they had never heard of complaining. They seem utterly calm. And then when their thoughts are too much for them they leave behind the most horrendous notes, the most flamboyant poems, the sort of keepsakes certain to call up dreadful memories, and off they go into the mountains or to some remote seashore. When I was a child I would hear the women reading romantic stories, and I would join them in their sniffing and think it all very sad, all very profound and moving. Now I am afraid that it suggests certain pretenses.

"It is very stupid, really, to run off and leave a perfectly kind and sympathetic man. He may have been guilty of some minor dereliction, but to run off with no understanding at all of his true feelings, with no purpose other than to attract attention and hope to upset him—it is an unpleasant sort of memory to have to live with. She gets drunk with admiration for herself and there she is, a nun. When she enters her convent she is sure that she has found enlightenment and has no regrets for the vulgar world.

"Her women come to see her. 'How very touching,' they say. 'How brave of you.'

"But she no longer feels quite as pleased with herself. The man, who has not lost his affection for her, hears of what has happened and weeps, and certain of her old attendants pass this intelligence on to her. 'He is a man of great feeling, you see. What a pity that it should have come to this.' The woman can only brush aside her newly cropped hair to reveal a face on the edge of tears. She tries to hold them back and cannot, such are her regrets for the life she has left behind; and the Buddha is not likely to think her one who has cleansed her heart of passion. Probably she is in more danger of brimstone now in this fragile vocation than if she had stayed with us in our sullied world.

"The bond between husband and wife is a strong one. Suppose the man had hunted her out and brought her back. The memory of her acts would still be there, and inevitably, sooner or later, it would be cause for rancor. When there are crises, incidents, a woman should try to overlook them, for better or for worse; and make the bond into something durable. The wounds will remain, with the woman and with the man, when there are crises such as I have described. It is very foolish for a woman to let a little dalliance upset her so much that she shows her resentment openly. He has his adventures—but if he has fond memories of their early days together, his and hers, she may be sure that she matters. A commotion means the end of everything. She should be quiet and generous, and when something comes up that quite properly arouses her resentment she should make it known by delicate hints. The man will feel guilty and with tactful guidance he will mend his ways. Too much lenience can make a

woman seem charmingly docile and trusting, but it can also make her seem somewhat wanting in substance. We have had instances enough of boats abandoned to the winds and waves. Do you not agree?"

Tō-no-Chūjō nodded. "It may be difficult when someone you are especially fond of, someone beautiful and charming, has been guilty of an indiscretion, but magnanimity produces wonders. They may not always work, but generosity and reasonableness and patience do on the whole seem best."

His own sister was a case in point, he was thinking, and he was somewhat annoyed to note that Genji was silent because he had fallen asleep. Meanwhile the young guards officer talked on, a dedicated student of his subject. Tō-no-Chūjō was determined to hear him out. . . .

"So it is with trivialities like painting and calligraphy. How much more so with matters of the heart! I put no trust in the showy sort of affection that is quick to come forth when a suitable occasion presents itself. Let me tell you of something that happened to me a long time ago. You may find the story a touch wanton, but hear me through all the same."

He drew close to Genji, who awoke from his slumber. Tō-no-Chūjō, chin in hand, sat opposite, listening with the greatest admiration and attention. There was in the young man's manner something slightly comical, as if he were a sage expostulating upon the deepest truths of the universe, but at such times a young man is not inclined to conceal his most intimate secrets.

Mongols and the West

Until reports from Franciscan friars and Venetian merchant-travelers reached Europe in the thirteenth century, people in the West were only dimly aware of anything in the world east of India. The Romans became aware of the existence of China more by logic than by knowledge. Silk was greatly prized by the Romans, so much so that in some periods ounces of silk were sold for the same weight in gold. The ancient Greeks had noted a people around eastern India called "the Seres," and the Romans picked up on the fact that *sericos* in both Greek and Latin meant "silk." Given the existence of *sericos* cloth, there must have been people out there in the farthest Orient whose lives revolved around making it: Ergo, "the Seres" were the Silk People. The natural assumption that the Silk People must have a land of their own led geographers to designate one for them, and so the land of *Serica* or *Sericum* was born. Any country worthy of the name had to have a capital city, and so by the time we get to the great Greco-Roman geographer Ptolemy (A.D. 127–151), the Seres had one, called ever so logically *Sera Metropolis* or Great Silk City. Ancient and medieval geographers ascribed both utopian and monstrous elements to the inhabitants of Asia east of India. The

93 St. Francis Xavier on the Japanese: "The Best People Who Have Yet Been Discovered"

In 1549, St. Francis Xavier (1506–1552), an ethnic Basque from Spain and one of the founding members of the Society of Jesus, introduced Christianity to Japan, the land of Buddhism and Shintoism. As an apostolic nuncio (highest-ranking papal legate permanently accredited to a civil government) for Asia, he left Europe in 1541 for Goa, an important Portuguese outpost located on the west coast of India. He traveled far and wide along the coastal towns of India, Ceylon, and Malaya to proselytize indigenous Asian people. Glowing accounts of Japan by a Japanese fugitive named Anjiro (Yajiro), whom he met in Malacca in 1547, persuaded Xavier to carry his evangelical endeavor to Japan. On August 15, 1549, Xavier, accompanied by two Jesuit priests and Anjiro as an interpreter, reached Kagoshima, Anjiro's native town, located on the southern tip of Japan's Kyushu island. There, Xavier preached Christianity and won approximately one hundred converts. Apparently, many believed that Christianity was just another version of Buddhism. Encouraged by the good reception to his message in Kagoshima, he traveled to Kyoto, then the Imperial capital, in February 1551. There, he explored the possibility of obtaining official approval for expanding evangelical work throughout the country. Xavier probably did not realize that the country he was visiting was in the throes of bloody civil wars among contending feudal daimyo (feudal territorial warlords). Furthermore, he was probably unaware that the Ashikaga shogunate (1336–1573) was in the last phase of its demise. Disappointed by not being able to have an audience with the emperor, Xavier returned to Kyushu. After two years and three months of his proselytizing work in Japan, he left the country for India at the end of 1551.

The following is a letter written by Xavier to fellow Jesuits in Goa, a few months after his arrival in Kagoshima. In this letter he describes the Japanese people as "the best who have yet been discovered."

QUESTIONS TO CONSIDER

1. What aspects of Japanese life and character impressed Xavier to give such high praise?
2. What were the reasons for the more receptive attitudes of the provincial lords and people in western Japan toward Christianity than those in the rest of the country?

By the experience which we have of this land of Japan, I can inform you thereof as follows. Firstly, the people whom we have met so far, are the best who have yet been

From C.R. Boxer, *The Christian Century in Japan, 1549–1650* (Berkeley: University of California Press, 1967), pp. 401–5. Reproduced by permission of Carcent Press Limited.

discovered, and it seems to me that we shall never find among heathens another race to equal the Japanese. It is a people of very good manners, good in general, and not malicious; they are men of honor to a marvel, and prize honor above all else in the world. They are a poor people in general; but their poverty, whether among the gentry or those who are not so, is not considered as a shame. They have one quality which I cannot recall in any people of Christendom; this is that their gentry howsoever poor they may be, and the commoners howsoever rich they may be, render as much honor to a poor gentleman as if he were passing rich. On no account would a poverty-stricken gentleman marry with someone outside the gentry, even if he were given great sums to do so; and this they do because they consider that they would lose their honor by marrying into a lower class. Whence it can clearly be seen that they esteem honor more than riches. They are very courteous in their dealings one with another; they highly regard arms and trust much in them; always carrying sword and dagger, both high and low alike, from the age of fourteen onwards. They are a people who will not submit to any insults or contemptuous words. Those who are not of gentle birth give much honor to the gentry, who in their turn pride themselves on faithfully serving their feudal lord, to whom they are very obedient. It seems to me that they act thus rather because they think that they would lose their honor if they acted contrarily, than for fear of the punishment they would receive if disobedient. They are small eaters albeit somewhat heavy drinkers, and they drink rice wine since there are no ordinary wines in these parts. They are men who never gamble, because they consider it a great dishonor, since those who gamble desire what is not theirs and hence tend to become thieves. They swear but little, and when they do it is by the Sun. There are many persons who can read and write, which is a great help to their learning quickly prayers and religious matters. It is a land where there are but few thieves in some kingdoms, and this by the strict justice which is executed against those that are, for their lives are never spared. They abhor beyond measure this vice of theft. They are a people of very good will, very sociable and very desirous of knowledge; they are very fond of hearing about things of God, chiefly when they understand them. Of all the lands which I have seen in my life, whether those of Christians or of heathens, never yet did I see a people so honest in not thieving. Most of them believe in the men of old, who were (so far as I understand) persons who lived like philosophers; many of them adore the Sun and others the Moon. They like to hear things propounded according to reason; and granted that there are sins and vices among them, when one reasons with them pointing out that what they do is evil, they are convinced by this reasoning. I discerned fewer sins in the laity and found them more obedient to reason, than those whom they regard as fathers and priests, whom they call Bonzes.

Two things have astonished me greatly about this country. The first, to see how lightly they regard great sins; and the reason is because their forebears were accustomed to live in them, from whom those of the present generation take their example; see how continuation in vices which are against nature corrupts the people, in the same manner as continual disregard of imperfections undermines and destroys perfection.

The second point is to see that the laity live better in their state than the Bonzes in theirs; and withal this is so manifest, it is astonishing in what esteem the former hold the latter. There are many other errors and evils among these Bonzes, and the more learned are the worst sinners. I spoke many times with some of the wiser, chiefly with one who is highly regarded by all in these parts, both for his letters, life, and dignity, as for his great age, he being eighty years old, and called Ningit [Ninjitsu], which is to say in Japanese "truthful heart"; he is as a bishop amongst them, and if the term could

be applied to him, might well be called "blessed." In many talks which I had with him, I found him doubtful, and unable to decide whether our soul is immortal, or whether it dies with the body; sometimes he told me yes, at others no, and I fear that the other learned are alike. This Ningit is so great a friend of mine, that it is a marvel to see. All, both laity and Bonzes like us very much, and are greatly astonished to see how we have come from such distant lands as from Portugal to Japan, which is more than six thousand leagues, only to speak of the things of God, and how people can save their souls by belief in Jesus Christ; saying that our coming to these lands is the work of God. One thing I tell you, for which you may give many thanks to God Our Lord, that this land of Japan is very fit for our holy faith greatly to increase therein; and if we knew how to speak the language, I have no doubt whatsoever that we would make many Christians. May it please Our Lord that we may learn it soon, for already we begin to appreciate it, and we learned to repeat the ten commandments in the space of forty days which we applied ourselves thereto. . . .

God granted us a signal favor in bringing us to these lands which lack such abundancies, so that even if we wished to minister to our bodies with these superfluities, the country does not allow of it. They neither kill nor eat anything which they rear. Sometimes they eat fish; there is rice and corn, albeit little; there are numerous herbs, on which they live, and some fruit but not much. This people live wonderfully healthy lives and there are many aged. The Japanese are a convincing proof of how our nature can subsist on little, even if it is not a pleasing sustenance. We live in this land very healthy in body, God grant that we may be likewise in our souls. A great part of the Japanese are Bonzes, and these are strictly obeyed in the places where they are, even if their sins are manifest to all; and it seems to me that the reason why they are held in such esteem is because of their rigorous abstinence, for they never eat meat, nor fish, but only herbs, fruit, and rice, and this once a day and very strictly, and they are never given wine. There are many Bonzes and their temples are of but little revenue. By reason of their continual abstinence and because they have no intercourse with women (especially those who go dressed in black like clergy) on pain of death, and because they know how to relate some histories or rather fables of the things in which they believe, it seems to me they are held in great veneration. And it may well happen that since they and we feel so differently about God and the method of salvation, that we may be persecuted by them with something stronger than words. What we in these parts endeavor to do, is to bring people to the knowledge of their Creator and Saviour, Jesus Christ Our Lord. We live with great hope and trust in him to give us strength, grace, help, and favor to prosecute this work. It does not seem to me that the laity will oppose or persecute us of their own volition, but only if they are importuned by the Bonzes. We do not seek to quarrel with them, neither for fear of them will we cease to speak of the glory of God, and of the salvation of souls.

It is well that we should give you an account of our stay in Cangoxima [Kagoshima]. We arrived here at a season when the winds were contrary for going to Miaco [Kyoto], which is the chief city of Japan, where the King and the greatest lords of the Kingdom reside. And there is no wind that will serve us to go thither, save only five months from now, and then we will go with the help of Our Lord. It is three hundred leagues from here to Miaco, according to what they tell us, and we are likewise told great things of that city, which is said to contain more than ninety thousand houses; there is also a great university frequented by students therein, which has six principal colleges and more than two hundred houses of Bonzes, and of others like friars who are called Ieguixu [Zen-shu], and of nuns who are called Hamacata [Amakata].

Besides this university of Miaco, there are five other chief universities whose names are these, Coya [Koya], Nenguru [Negoro], Feizan [Hieizan], Taninomine [Tamu no mine]. These are in the neighborhood of Miaco, and it is said that there are more than 3,500 students in each one of them. There is another university, a great way off, which is called Bandou [Bando, the Ashikaga Gakko] which is the best and biggest in Japan, and more frequented by students than any other. Bandou is a great lordship where there are six dukes, and a chief one among them, whom the others obey. This chief owes allegiance to the King of Japan who is the great King of Miaco. They tell us such things of the greatness of these lands and universities, that we would prefer to see them before affirming and writing them; and if things be as they tell us, then we will write of our experiences in detail. In addition to these principal universities, they say that there are many other smaller ones throughout the kingdom. During the year 1551, we hope to write you at length concerning the disposition that there is in Miaco and its universities for the knowledge of Jesus Christ Our Lord to be spread therein. This year two Bonzes are going to India who have studied in the universities of Bandou and Miaco, and with them many other Japanese to learn the things of our law. . . .

From Cangoxima, fifth of November of the year 1549.

Your most loving brother wholly in Christ,

FRANCISCO

The Portuguese in Africa, Asia, and Brazil

Portugal played a key role in initiating the Age of Discovery and Exploration. Prince Henry "the Navigator" (1394–1460) devoted much of his life to directing explorations along the west coast of Africa and advancing Portuguese commercial interests. A transitional figure, he exhibited the combination of medieval and more modern characteristics that characterized early Portuguese exploration efforts.

We recall that the Portuguese continued the medieval search for Prester John until they finally "found" him in the Christian emperor of Ethiopia (see Reading 61) and that they carried the Iberian struggle against the Moors around the coast of Africa to the Persian Gulf (see Reading 63). Under Afonso Albuquerque (1453–1515), occasionally called "the Portuguese Mars," the Portuguese went on to take Goa, a city-state in India, which became a Portuguese colony and functioned as one of the capitals in their expanding maritime empire. By the 1530s, the Portuguese had established bases at many points in East Asia, including Ning-po on the Chinese mainland near Canton, where, as Fernão Mendes Pinto tells us, they confidently built an enclave town of expensive houses, oblivious to the fact that the Chinese Empire was not so weak yet as to allow them to settle in permanently.

Prince Shôtoku's Seventeen-Article Constitution

C.E. 604, Summer, 4th Month, 3rd day. The Prince Imperial Shôtoku in person prepared laws for the first time.

There were seventeen clauses, as follows:

- I. Harmony should be valued and quarrels should be avoided. Everyone has his biases, and few men are far-sighted. Therefore some disobey their lords and fathers and keep up feuds with their neighbors. But when the superiors are in harmony with each other and the inferiors are friendly, then affairs are discussed quietly and the right view of matters prevails.
- II. The three treasures, which are Buddha, the (Buddhist) Law and the (Buddhist) Priesthood; should be given sincere reverence, for they are the final refuge of all living things. Few men are so bad that they cannot be taught their truth.
- III. Do not fail to obey the commands of your Sovereign. He is like Heaven, which is above the Earth, and the vassal is like the Earth, which bears up Heaven. When Heaven and Earth are properly in place, the four seasons follow their course and all is well in Nature. But if the Earth attempts to take the place of Heaven, Heaven would simply fall in ruin. That is why the vassal listens when the lord speaks, and the inferior obeys when the superior acts. Consequently when you receive the commands of your Sovereign, do not fail to carry them out or ruin will be the natural result.
- IV. The Ministers and officials of the state should make proper behavior their first principle, for if the superiors do not behave properly, the inferiors are disorderly; if inferiors behave improperly, offenses will naturally result. Therefore when lord and vassal behave with propriety, the distinctions of rank are not confused: when the people behave properly the Government will be in good order.
- V. Deal impartially with the legal complaints which are submitted to you. If the man who is to decide suits at law makes gain his motive, and hears cases with a view to receiving bribes, then the suits of the rich man will be like a stone flung into water, meeting no resistance, while the complaints of the poor will be like water thrown upon a stone. In these circumstances the poor man will not know where to go, nor will he behave as he should.
- VI. Punish the evil and reward the good. This was the excellent rule of antiquity. Therefore do not hide the good qualities of others or fail to correct what is wrong when you see it. Flatterers and deceivers are a sharp weapon for the overthrow of the state, and a sharp sword for the destruction of the people. Men of this kind are never loyal to their lord, or to the people. All this is a source of serious civil disturbances.
- VII. Every man has his own work. Do not let the spheres of duty be confused. When wise men are entrusted with office, the sound of praise arises. If corrupt men hold office, disasters and tumult multiply. In all things, whether great or small, find the right man and they will be well managed. Therefore the wise sovereigns of antiquity sought the man to fill the office, and not the office to suit the man. If this is done the state will be lasting and the realm will be free from danger.
- VIII. Ministers and officials should attend the Court early in the morning and retire late, for the whole day is hardly enough for the accomplishment of state business. If one is late in attending Court, emergencies cannot be met; if officials retire early, the work cannot be completed.
- IX. Good faith is the foundation of right. In everything let there be good faith, for if the lord and the vassal keep faith with one another, what cannot be accomplished? If the lord and the vassal do not keep faith with each other, everything will end in failure.
- X. Let us control ourselves and not be resentful when others disagree with us, for all men have hearts and each heart has its own leanings. The right of others is our wrong, and our right is their wrong. We are not unquestionably sages, nor are they unquestionably fools. Both of us are simply ordinary men. How can anyone lay down a rule by which to distinguish right from wrong? For we are all wise sometimes and foolish at others. Therefore, though others give way to anger, let us on the contrary dread our own faults, and though we may think we alone are in the right, let us follow the majority and act like them.
- XI. Know the difference between merit and demerit, and deal out to each its reward and punishment. In these days, reward does not always follow merit, or punishment follow crime. You high officials who have charge of public affairs, make it your business to give clear rewards and punishments.
- XII. Do not let the local nobility levy taxes on the people. There cannot be two lords in a country; the people cannot have two masters. The sovereign is the sole master of the people of the whole realm, and the officials that he appoints are all his subjects. How can they presume to levy taxes on the people?
- XIII. All people entrusted with office should attend equally to their duties. Their work may sometimes be interrupted due to illness or their being sent on missions. But whenever they are able to attend to business they should do so as if they knew what it was about and not obstruct public affairs on the grounds they are not personally familiar with them.
- XIV. Do not be envious! For if we envy others, then they in turn will envy us. The evils of envy know no limit. If others surpass us in intelligence, we are not pleased; if they are more able, we are envious. But if we do not find wise men and sages, how shall the realm be governed?
- XV. To subordinate private interests to the public good--that is the path of a vassal. Now if a man is influenced by private motives, he will be resentful, and if he is influenced by resentment he will fail to act harmoniously with others. If he fails to act harmoniously with others, the public interest will suffer. Resentment interferes with order and is subversive of law.
- XVI. Employ the people in forced labor at seasonable times. This is an ancient and excellent rule. Employ them in the winter months when they are at leisure, but not from Spring to Autumn, when they are busy with agriculture or with the mulberry trees (the leaves of which are fed to silkworms). For if they do not attend to agriculture, what will there be to eat? If they do not attend to the mulberry trees, what will there be for clothing?
- XVII. Decisions on important matters should not be made by one person alone. They should be discussed with many people. Small matters are of less consequence and it is unnecessary to consult a number of people. It is only in the case of important affairs, when there is a suspicion that they may miscarry, that one should consult with others, so as to arrive at the right conclusion.