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THEY CAME TO JAPAN

*An Anthology of European
Reports on Japan, 1543-1640.*

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At the same time he places the palms of both hands on the floor, stretching his arms slightly so that while in this position he can see nothing of his master, even if he raises his eyes.

João Rodrigues, S.J.

HE BEING A GENTELMAN

June 20, 1618.—A mad gentellman (as it is said), having byn possessed with the devill more then a yonre past, was this day at a banket with his father, brother, wife, and kyndred, they perswading hym to be better advized and leave affe such cnurces. But on a sudden, before it could be prevented, he start up and drue out a *katana* and cut affe his brothers head, wounded his father, allmost cutting affe his arme, and cut his wife behind her sholder on her back, and slue out right his steward (or chiefe man). And yet it is thought nothing will be said to hym, they which he hath kild being his kindred and servnntes, he being a gentelman.

Richard Cockes

THE BEST RACE

Judging by the people we have so far met, I would say that the Japanese are the best race yet discovered and I do not think you will find their match among the pagan nations. They are very sociable, usually good and not malicious, and much concerned with their honour, which they prize above everything else. For the most part they are poor but they do not despise the poverty of nobles and common folk. They have one characteristic which is not to be found in any part of Christendom: however poor a noble may be (and however much wealth a commoner may possess), they pay him as much honour as if he were rich. A poor noble will never marry a commoner, no matter how much money he may be offered; this is because they prefer honour to wealth and consider that they lose their honour if they marry a commoner. The people show much politeness to each other. They prize their weapons and place much reliance on them; both nobles and commoners carry a sword and dagger from the age of fourteen. They will not suffer any affront or contemptuous speech. The people hold the

gentry in great respect, and in their turn the nobles are proud to serve their lord, obeying his least command. And this, I fancy, is not due to any fear of punishment which the lord might inflict for disobedience, but rather on account of the loss of honour that they would suffer if they were to do otherwise.

St. Francis Xavier

COURTESIES AND FAIR SPEECHES

The marchant, although he be wealthy, is not accounted of. Gentlemen, be they never so poor, retain their place: most precisely they stand upon their honour and worthiness, ceremoniously striving among themselves in courtesies and fair speeches. Wherein if any one be haply less careful than he should be, even for a trifle many times he getteth evil will. Want, though it trouble most of them, so much they do detest that poor men cruelly taking pity of their infants newly born, especially girls, do many times with their foot strangle them. Noblemen, and others likewise of meaner calling, generally have but one wife apiece, by whom although they have issue, yet for a trifle they divorce themselves from their wives, and the wives also sometimes from their husbands, to marry with others. After the second degree, cousins may there lawfully marry. Adoption of other men's children is much used among them. In great towns most men and women can write and rend.

Luis Frois, S.J.

NEITHER MAKE LOVE NOR WOO

These People neither make love nor woo, all their mnriagcs being concluded by their Parents, or for want of such near relations, by the next of kin. One Man hath but one Wife, though as many Concubines as he can keep; and if that Wife do not please him, he may put her away, provided he dismiss her in a civil and honorable way. Any Man may lie with a Whore, or common Woman, although he be married, with impunity; but the Wife may not so much as speak in private with another Man, as is already said, without hazarding her life. What is said of divorce, relates

only to the Citizen, Marchant and common Souldier; a Gentleman or Lord may not put away his Wife, although she should not please him, and that out of respect to her quality and his own Person; he must maintain her according to her condition and necessities; but may freely divert himself with his Concubines and Women, and when the Humour takes him with his own Wife again. This liberty that the Men have, obliges the Women to observe their Husbands, and endeavour to endear them to them, by an humble compliance and submission to their humors, being sure else to lose them, and see their Rivals preferred before them.

François Caron

PEACEFUL DIVORCE

The men have as many women as they wish, although they usually regard only one of them as their true and proper wife. They can renounce her whenever they please, by divorcing her and taking another woman, without offending any of the people concerned. Everything is done in an extraordinary peaceful way and there is no ill-feeling among the relatives; indeed, they continue to visit, speak and deal with one another just as before.

Alessandro Valignano, S.J.

DILIGENT IN THEIR HOUSEHOLD DUTIES

If a woman is found to be lazy or bad before she has borne her husband any children, she is sent back to her father's house. If she is already a mother, her husband may kill her for any of these faults without being punished. For this reason women are much concerned with their husband's honour and are most diligent in their household duties.

Jorge Alvares

THE CHILDREN

Children are carefully & tenderly brought up; their Parents strike them seldom *or* never, and though they cry whole nights together, endeavour to

still them with patience; judging that Infants have no understanding, but that it grows with them as they grow in years, and therefore to be encouraged with indulgences and examples. It is remarkable to see how orderly and how modestly little Children of seven or eight years old behave themselves; their discourse and answers savouring of riper age, and far surpassing any I have yet seen of their times in our Country.

François Caron

TIGHT REIN

They keep a tight rein on gluttony, and also on rage and outward anger. And so although a person may be exceedingly hungry, he must on no account sit down at table, for they preserve the same peace and tranquility as a man who has just eaten. And however angry a father may be with his son, or a husband with his wife, or a man with his enemy, he must on no account show it, because they look upon the disorder of gluttony or of anger in a man as something very vile.

Lourenço Mexia, S.J.

RETIREMENT AND MARRIAGE

When the Parents are grown old, and the Children come to be Men, the Father then quits his Government, Commerce, Shop or Trade, placing his eldest Son in his room, and giving him the greatest part of his Estate; the younger Children are likewise provided for by the indulgent Parents, although their portions return to the eldest in case they die before them. Daughters have no portions at all, nor nothing given them at their marriage; sometimes it happens that rich Parents send a good sum of money with their Daughters, upon their marriage day, to their Son in law; which present is returned by the Bridegroom & his Parents with much thanks. being unwilling that the Bride should have any colourable excuse to raise her into an opinion of having obliged her Husband: The poorer sort do but seldom return these offers as needing them, and glad of any augmentation of their Friends. They have a common saying, that a Woman hath no

constant dwelling, living in her youth with her Parents, being married with her Husband, and when she is old with her Childe.

François Caron

M O S T SHAMELESS IMMORALITY

They do not, however, hold in equal esteem the virtue of their daughters and sisters; Or rather they take no account of this at all. Indeed it often happens that a girl's own father, mother, or brothers—without any feeling of shame on the part of any of those concerned—will without hesitation sell her as a prostitute before she is married, for a few pence, under the pressure of poverty, which is very severely felt throughout the whole country. And this poverty is the cause of the most shameless immorality—an immorality which is so gross and which takes such different and unusual forms, as to pass belief.

But the Portuguese are my witnesses and cannot be gainsaid—especially those who come year by year from China, that is, from the island of Macao. The ships on which they travel are laden with silk and other textile materials, as well as pepper and cloves (used for making dyes) and many other kinds of merchandise, which they sell here at great profit, doing their bargaining in this town and harbour of Nagasaki, where they lie for eight or nine months, until they are able to finish their business. As soon as ever these Portuguese arrive and disembark, the pimps who control this traffic in women call on them in the houses in which they are quartered for the time of their stay, and enquire whether they would like to purchase, or acquire in any other method they please, a girl, for the period of their sojourn, or to keep her for so many months, or for a night, or for a day, or for an hour, a contract being first made with these brokers, or an agreement entered into with the girl's relations, and the money paid down. And if they prefer it they will take them to the girl's house, in order that they may see her first, or else they will take them to see her on their own premises, which are usually situated in certain hamlets or villages outside the city. And many of these Portuguese, upon whose testimony I am relying, fall in with this custom as the fancy takes them, driving the best bargain they can for a few pence. And so it often happens that they will get hold of a pretty little girl of fourteen or fifteen years of age, for three or

four *scudi*, or a little more or less, according to the time during which they wish to have her at their disposal, with no other responsibility beyond that of sending her back home when done with. Nor does this practice in any way interfere with a girl's chances of marriage. Indeed many of them would never get married, if they had not by this means acquired a dowry, by accumulating 30 or 40 *scudi*, given to them from time to time by these Portuguese, who have kept them in their houses for seven or eight months on end, and who have in some cases married them themselves. And when these women are hired by the day, it is enough to give them the merest trifle, nor do they ever refuse to be hired on account of a variation in the price, which is hardly ever refused by their relations, or by those who keep them as a sort of stock in trade for these purposes in their houses, and to whom the money is paid—the women being in effect all slaves sold for these purposes. And there are, moreover, some of them who, by agreement with the brokers, ask for no more than their food and clothing—neither of which costs much—while the whole of their earnings go to the men who keep them.

To sum up, the country is more plentifully supplied than any other with these sort of means of gratifying the passion for sexual indulgence, just as it abounds in every other sort of vice, in which it surpasses every other place in the world.

Francesco Carletti

A C T O R S O F C O M E D I E S

These women were Actors of Comedies, which passe therc from Iland to Iland to play, as our Players doe here from Towne to Towne, having severall shifts of apparrell for the better grace of the matter acted; which for the most part are of Wnrre, Love, and such like. These women are as the slaves of one man, who putteth a price what every man shall pay that hath to doe with any of them; more then which he is nnt to take upon paine of death, in case the partie injurctd shall complaine. It is left to his owne discretion to prize her at the first, but rise he cannot afterwards, fall he may. Neither doth the partie bargain with the Wench, but with her Master, whnsc command she is to obey. The greatest of their Nobilitie travelling, hold it *no disgrace* to send for these Panders to their Inne, and

do compound with them for the Wenches, either to fill their drinke at Table (for all men of nny ranke have their drinke filled to them by Women) or otherwise to have the use of them. When any of these Panders die, though in their life time they were received into Company of the best, yet now, as unworthy to rest among the worst, they are bridled with a bridle made of straw, as you would bridle an Horse, and in the cloathes they died in. nre dragged through the streetes into the fields, and there cast upon a dunghill, for dogges and fowles to devnure.

John Saris

HOSPITALITY

The Japanners nre very hospitable and civil to such as visit them, they treat them with Tobacco and with *Cha*, and if the friend be more then ordinary, with Wine: They cause them first to sit down, nnd setting a Lack bowl before them, will not suffer them to depart before they have tasted of it; they sing, they pipe, and play upon such stringed instruments as they have, to rcjnyce their Guests, omitting no mnnner of carouses and kindnesses to testifie their welcome, and the value they put upon their conversation. They never quarrel in their debauches, but he that is first drunk retires and sleeps, until the fumes of the wine be evaporated.

François Caron

NEGROES

They like seeing black people, especially Africans, and they will come 15 leagues just to see them and entertain them for three or four days.

Jorge Alvares

NOTES

FOUR CLASSES. In *Cartas*, 1575, f. 227.

SEVERAL DIFFERENT CLASSES. *Historia del Principio*, pp. 129-130. The Europeans generally referred to the nobles as *tono* or *dono*. **T h e** term *daimyō* was

seldom used, although Frois, writing from Nagasaki on August 27, 1585, notes that "the principal lords are called *Daimcos* and they are like counts and marquesses," while Avila mentions the term *samurai*. The word bonze, probably from *bozu*, a Buddhist monk, was introduced into European languages by St. Francis Xavier.

THE SOCIAL CLASSES. *True Description*, p. 37. For confirmation of Caron's description of the hard lot of the peasants in the Tokugawa age, see Sansom's *Japan, A Short Cultural History*, chap. XXI, *The Tokugawa Régime*.

THE *Eta*. In *Cartas*, 1575, f. 293v. Frois makes this passing observation while talking about the punishment meted out to Nichijō Shōnin, mentioned in chap. 21. The *eta* were the pariah class and were assigned work considered unclean according to Buddhist teaching. All such discrimination was abolished by law in 1871 when the *eta* became officially known as the *shinheimin*, or new commoners, but prejudice dies hard. For more information, see the article by Nino-miya Shigeaki in *T.A.S.J.*, 2d series, X (1933). The *Polcas* were a similar outcast class in Portuguese India. Their name, derived from the Tamil word meaning field (for they were usually employed on the farms), has given the Portuguese language the word *empolcarse*, to be contaminated.

LEPERS. In Caron, *True Description*, p. 78. This passing reference is made by Gysbertsz, in his account of the Christian persecution, when describing the arrest of a Dominican friar who had hidden for some ycnrs in a leper's hut. He adds that lepers were not allowed to live in the towns but were forced to build their huts in the open country.

THE FIVE CARDINAL VIRTUES. *História*, I, pp. 256257. The Five Cardinal Virtues (or *Gojō*), generally listed as benevolence, justice, politeness, wisdom and fidelity, are Confucian in inspiration. Although Rodrigues mentions Confucius (*Coxi*), as well as Lao-Tsu (*Lauçu*) when describing China, he does not mention Confucianism as such in his treatise on Japan. The moral code governing the five human relations is known as *Gorin* in Japanese.

VENERATE THEIR KING. In Camara Manoel, *Missões*, p. 119. The king mentioned in this passage would be merely a baron and not the absolute ruler of the entire country. Alvares' observation that the Japanese looked down on Europeans "for speaking roughly" is borne out by Japanese records.

PECULIAR FORM OF GOVERNMENT. *Historia del Principio*, pp. 128-129.

TAXES. *A.I.A.*, XXXVII (1934), p. 34. According to Cocks, 10 *mace*, equalling one *tael*, were worth five shillings, so the value of the three *mace* mentioned in the text would have been about 1/6d. Although Hideyoshi decreed that

UNLIKE ANY OTHER PEOPLE

They also have rites and ceremonies so different from those of all the other nations that it seems they deliberately try to be unlike any other people. The things which they do in this respect are beyond imagining and it may truly be said that Japan is a world the reverse of Europe; everything is so different and opposite that they are like us in practically nothing. So great is the difference in their food, clothing, honours, ceremonies, language, management of the household, in their way of negotiating, sitting, building, curing the wounded and sick, teaching and bringing up children, and in everything else, that it can be neither described nor understood.

Now all this would not be surprising if they were like so many barbarians, but what astonishes me is that they behave as very prudent and cultured people in all these matters. To see how everything is the reverse of Europe, despite the fact that their ceremonies and customs are so cultured and founded on reason, causes no little surprise to anyone who understands such things. What is even more astonishing is that they are so different from us, and even contrary to us as regards the senses and natural things; this is something which I would not dare to affirm if I had not had so much experience among them. Thus their taste is so different from ours that they generally despise and dislike the thing that we find most pleasing; on the other hand, we cannot stand the things which they like.

Alessandro Valignano, S.J.

TIMES OF DAY

We count the hours from one to 12; the Japanese count them in this way: six, five, 4, 9, 8, 7, 6, and so on.

Luis Frois, S.J.

HOURS OF THE DAY

Both the Chinese and the Japanese count the hours by names of animals. The artificial day begins at six o'clock in the morning when the sun rises in the middle of their hour of the Hare. Then follows the hour of the Dragon, which begins at seven o'clock and ends at nine; next comes the hour of the Serpent, which begins at nine and ends at eleven. Then follows the hour of the Horse, which begins at eleven, reaches its midpoint at noon and finishes at one. The hour of the Goat lasts from one to three, the hour of the Monkey from three to five. The last hour of the day, that of the Cock, begins at five, with the day finishing at six o'clock with the setting of the sun in the middle of this hour.

Thus the artificial day is divided up into six of their hours or twelve of ours. After these six hours night begins from six o'clock and continues in the same fashion until midnight and thence to six in the morning when the night comes to an end. Thus the night also lasts six of their hours, twelve of ours. They divide each of their hours into eight quarters which they call *ko*ku, or, in Chinese, *ke*, although in olden times they used to make ten divisions, that is, two short ones and eight long ones. The first four quarters, lasting until the middle of the hour, are called the first prime, the second prime, the third prime and the fourth prime. Then comes the half-hour, followed by four quarters called the first, second, third and fourth divisions after the half-hour. After that comes the name of the following hour.

João Rodrigues, S.J.

FIRE-CLOCKS

The Japanese do not possess ordinary clocks with which to tell the time, but the bonzes have very ingenious fire-clocks to measure the time both on long and short days in order to know the hour of prayer and when to ring or sound the bells in their temples. And for this they have fixed measurements that depend on the length of the day, which, whether it be long or short, is always divided up into six hours.

They make the clock in this way. They take a square wooden box and fill it with a kind of fine sifted ash; this ash is very dry and they make the surface of it very flat. On this surface they draw a continuous line of furrows of a determined length, breadth and depth in the form of a square, and they fill these furrows with a dry scented powder, or flour, obtained from the bark of a certain tree. They set light to the end of one of the furrows and the fire continues to burn very slowly so that one of the squares is burnt up every hour. They can thus measure the time very accurately for they know from experience how to regulate it so that the fire continues to burn in the same way and at the same rate. The furrow is made proportionately longer or shorter according to the length or shortness of the day and night.

João Rodrigues, S.J.

ADDITIONAL MONTH

Every four years they have the custom of inserting a month, which they call *uru-tsuki*, so that three years each have twelve months, while the fourth has thirteen, for the month is added in the fourth year. But it is not always inserted at the same time; sometimes they put it in after the third month (or *sangatsu*), which they then count twice, and at other times they insert it at the end of the eighth month, which is then counted twice over.

Bernardino de Avila Guón

YEAR NAMES

Amongst which were presented two young Tygers brought from Syam, for may it please Your Lordship to understand the Japanese are accustomed to name (or call) their years after the names of wild beasts and birds, and amongst the rest one year is called the Tiger year, in which this Emperor Ieyasu was borne and this year falleth out to be the Tiger year, so that his diviners and southsayers do interpret it to presage the Emperours death.

Richard Cockes

ERAS

They count the years by eras in the following manner. They remember the past eras (of which there are a great many) by the various events, the good and bad fortune, and the notable happenings which occurred, for the eras both begin and end with these. But as regards the present era, they know neither how long it will last nor when the next one will begin. The last era was called *Bunroku*, while the present one has been named *Keichō*. The *dairi* names these eras either of his own will and pleasure, or at the request of the *kanpaku*, or field-marshal.

Bernardino de Avila Girón

CALCULATION OF AGE

They calculate a person's age in the following way. If the child is born but two days before the end of the year, they reckon it to be two years old when the new year begins. And so in less than a year and a half, they reckon it to be three years old.

Bernardino de Avila Girón

LINEAR MEASUREMENTS

The Japanese use the same linear measurements as the Chinese, although the names are somewhat different. They have, for example, a long foot and a short foot; the latter is the same as the mathematical foot and corresponds to the Chinese short foot, and is in common use. The first of their measurements they call *bu* (the same as the Chinese *fen*); it is also called *sun*, meaning a point or a degree in Japanese.

10 *bu* make one *sun*, which is the length between the knuckles of the thumb

10 *sun* make one *shaku*, or foot, or an ordinary *covado*

5 *shaku* make one *hiro*, an ell or geometric pace

2 *hiro* or 10 *shaku* make one *jō*, or pole

6 *shaku* make one *ken*, a unit of six feet for measuring land

600 *ken* make one *chō*, the Japanese furlong measuring 72 paces

6 *chō* make one *Kantōri*, or 432 paces (or two Chinese *li*)

36 *chō* make one court *ri*, or 2,592 paces (or 12 Chinese *li*)

48 *chō* make one *Saikokuri*, or 3,456 paces (or 16 Chinese *li*).

João Rodrigues, S.J.

DISTANCES

There is no need to enquire about distances because all the leagues are measured out, with a mound and two trees to mark the end of each one. Should it happen that a league ends in the middle of a street, they will do no more a favour by making the measurement either longer or shorter, but pull down the houses there in order to set up the sign.

Rodrigo de Vivero y Velasco

HORSEMANSHIP

In riding, the horsemen mount their steeds on the right side, placing their feet in the stirrups in a strange fashion, as they throw their weight on to the heel and not on the fore-part of the foot as we do. The bridles they hold in both hands, as we do when we ride on the curb, drawing the reins now in one direction and now in another. These bridles consist of a cord of silk or of cotton and are attached to an iron bit of the simplest style in the horse's mouth. And when they are fighting they tie, or attach, the bridles to their breast and control the movements of the horse by swaying their persons this way and that, leaving their hands free for the management of their weapons, which are arquebuses, spears and bows and arrows. They also make use of those scimitars of theirs of which they always wear two or three, stuck in their girdles, one being larger than the other and made in the fashion of a sword, and the other smaller in the shape of a poniard, but all alike being curved in shape and with only a single edge.

Francesco Carletti

A PALLANKIN

I had a Pallankin appointed for me, and a spare Horse led by, to ride when I pleas'd, very well set out. Six men appointed to cnrric my Pallankin in plaine and even ground. But where the Country grew hilly, ten men were allowed me thereto. The Guardian whom King Hōin sent along with us, did from time to time and place to place by warrant, take up these men and Horse to serve our turnes, as the Post-mncters doe here in England: as also lodging at night. According to the custome of the Country, I had a slave appointed to runne with a Pike before mee.

John Saris

ROWING

There came out a large number of little boats, which they call *fune*, to tow us in. These nre rowed in a fashion quite different from that usual in our boats. For, whercns we in rowing direct the blade of the oar towards the bows of the boat, then thrust it into the water through which we pull it, and whereas we sit to row with our faces towards the stern, they in rowing do not pull the oar, nor dip it into the water, nor do they sit, but standing upright back to back with their faces towards the sea and their feet on the bulwarks (to which the oars are attached on either side of the boat some feet from the end) they push the oars hither and thither with a very rapid motion, always keeping the blades covered, and thus propel the boat through the sea, singing cheerful sea-shanties as they row.

Francesco Carletti

GALLEY-JUNKS

The great bont, wherein I went the voyage from Hirndo to the Emperer's court, hns 16 oars on each side and a handsome cabin. Their manner of rowing is standing and sculling with their oar, after the manner of sculling a skiff by one man. These galley-junks have planks whercnn to lay the oars

along the outside of the gunwale. They nre also fitted with rails and wast-cloths to aman's height and provided with mats, which in rainy weather they spread over head, so thnt no wet can enter. Hence, when it rains, if the wind be ever so fair, they will not set a sail, but making the mast the ruff-tree, prefer to cover all over and row underneath.

Their mode of rowing gives the boat far greater way than ours, and that without any flashing or striking in the water, so that you shall not hear them until they approach within two or three boats-length. Their manners when rowing commonly sing with a loud voice, but in such concord that when Captain Cocks' hont came on board for the first time I and most of the crew thought thnt we had heard the playing of waits.

Ralph Coppindall

CORMORANT FISHING

July 25, 1617.—I forgot to note downe how Sōyemon *Dono* made a fishing over against English Howse with cormorants made fast to long cordes behind their winges, and bridles from thence before their neckes to keepe the fish from entring their bodies, so that when they took it they could take yt out of their throates again.

Richard Cocks

WOMEN DIVERS

All alongst this Coast, and so up to Ōsaka, we found women divers, that lived with their household and family in boats upon the water, as in Holland they do the like. These women would catch fish by diving, which by net and lines they missed, and that in eight fathome deep; their eyes by continuall diving doe grow as red as blood, whereby you may know a diving woman from all other women.

John Saris

GOLD MINING IN EZO

Their way of extracting gold from these mines is as follows. When they have decided on the mountain range in which, according to the cpxrts,

WOMEN'S NAMES

Among us, women are called after saints; the names of Japanese women are pan, crane, tortoise, sandal, tea, cane.

Luis Frois, S.J.

NECESSITY OF FANS

In Europe a man would be considered very effeminate if he carried a fan and used it in public; in Japan it would be taken as a sign of lowness and poverty for a man not to carry one in his sash and use it.

Luis Frois, S.J.

WASHING

They wash twice a day and do not worry at all if their privy parts are seen.

Jorge Alvares

PUBLIC BATHS

Europeans take a bath privately in their houses; in Japan, men, women and bonzes wash in public baths or at night in the porches of their houses.

Luis Frois, S.J.

HANDKERCHIEFS

In the bosom formed by folding one side of the robe over the other, as has already been said, they carry a handkerchief to wipe away sweat, and also many sheets of very soft clean paper on which to blow their noses and spit

when they are inside carpeted rooms. This paper is used throughout the entire kingdom and is very necessary for the sake of cleanliness. And everybody—nobles, commoners, women and children—carries in his breast his own handkerchief to blow his nose on or for other purposes. When the nobles and gentry blow their noses, they use a sheet of paper which they afterwards throw away and thus observe great cleanliness. For this reason there is a great abundance of this paper throughout the kingdom.

João Rodrigues, S.J.

SMALL NOSTRILS

We pick our noses with our thumb or index fingers; the Japanese use their little finger because their nostrils are small.

Luis Frois, S.J.

TOOTHPICKS

Our toothpicks are very short, while Japanese ones are sometimes more than a span long.

Luis Frois, S.J.

TEETH CLEANING

The Japanese clean their teeth in the morning before washing their face with the same care with which we clean our teeth after meals.

Luis Frois, S.J.

CURE OF THE SICK

Their methods of curing the sick are even more surprising. Their medicines and way of looking after patients are completely different from ours; everything which we would give a sick person, they forbid, and what we

would forbid, they give them. And so they regard hens, chickens, sweet things and practically all the foods we would give patients as being unwholesome for them; on their part they prescribe fresh and salted fish, sea-snails and other bitter, salty things, and they find from experience that they do patients good. They never bleed a person, and their purges are sweet-smelling and gentle—in this they certainly have an advantage over us for our purges are evil-smelling and harsh.

No less astonishing are their methods of treating women when they are pregnant and at childbirth. All the maidens and women before they conceive wear a broad silk sash tied around them so loosely that it easily slips down, and they very much like going around wearing loose clothing. When, however, they conceive, the sash is tied so tightly that they look as if they want to burst. So even when they are heavy with child, their figure is slimmer and their stomach less noticeable than before they were pregnant. I really do not know how they do not kill both themselves and their babies by doing this, but they declare that experience teaches that a difficult birth will follow if a pregnant woman is not bound up tightly in this way. Immediately after the birth mothers and their babies are washed with cold water, and they have to remain seated for many days without lying down, for they say that they would be choked by the blood rushing to the head if they were to do so; during these days they must eat very light food. From all of this we can see how different are their methods of curing people.

Alessandro Valignano, S.J.

PURGES AND MOXA

There are many physicians in Japan who avail themselves of hooks written in China; they restore people to health with simple medicines and potions made by bailing roots. They also administer purges in conndicd pills so that they may be taken more easily. I once saw a doctor give a purge to a patient, and he told him that when he did not wish to be purged any longer he should place his feet in cold water; and when he did so, he did not feel any harm and his purging came to an end. They also make use of little balls of **fire** and apply them to the part of the body where they experience pain—for example, to the stomach and back in order to cure worms, which breed a great deal with the rice. In this method they

cauterize by applying burning pellets of what looks like floss to the flesh until a blister is produced. In many illnesses they obtain much relief from this remedy, for they say that each and every sickness arises from being chilled. The Japanese subsist on a diet which contains very little nourishment, and although they are very vigorous when they are in good health and give the appearance of being well nourished, yet when they have the slightest headache or illness they have no life in them. They make much use of physicians and medicines.

Marcelo de Ribalencira, O.F.M.

ACUPUNCTURE AND MOXA

The Japanese are generally very healthy, on account of the climate which is temperate and healthy, and also because they eat but little and never drink cold water, which is the cause of many complaints. When they fall sick, they recover in a very short time without taking hardly any medicine. In nearly all their sicknesses they are accustomed to having their stomach, arms and back, etc., pierced with silver needles, and at the same time they cauterise with herbs. They sleep but little and their sleep is very light and for that reason they drink tea. On account of this and because they eat sparingly, they have very good judgement and understanding. They pick up our way of writing in less than two months, and they have excellent memories for any child can repeat a message, no matter how long it may be, just as it was told him.

Lourenço Mexia, S.J.

MOXA

May 28, 1617.—And this day in the morning they decked all the eaves of their houses with green flagges (or segges) mingled with an other green herbe, which they keepe all the yeare after, drying the said herbe, and make littell matches to burne their bodies, legges, or armes, or any parte wherein they feele payne, which they doe in place of letting blood. I say, where we use to lett blond upon occasion to sick persons, they use to burne them with this herbe, and **estecme** that consecreted this day the best.

Richard Cocke

SMALLPOX

June 18, 1615.—I received a letter from Jorge Durois, dated in Nagasaki, the 22nd of June, new stile, wherein he advised me that no man would buy all our wheate till the shipping come from the Manillas. He wrote me that above 2,600 persons are dead in Nagasaki this yeare of the smallpox, amongst whom his boy Domingo and a woman slave are two, since he wrote me his last letter.

Richard Cocks

TOBACCO

August 7, 1615.—Gon-no-Suke *Dono* came to the English house, and amongst other talk told me that the King had sent hym word to burne all the tobacco, and to suffer none to be drunk in his government, it being the Emperours pleasure it should be so; and the like order given throughout all Japon. And that he, for to begyn, had burned 4 *piculs* or C. wight this day, and cost him 20 *tael picul*; and had given orders to all others to do the like, and to pluck up all which was planted. It is strange to see how these Japons, men, women, and children, are besotted in drinking that herb; and not ten yeares since it was in use first.

Richard Cocks

WAY OF SITTING

Their way of sitting causes no less suffering because they kneel on the floor and sit back on their *heels*, or, as we would say, squat. This is a very restful position for them, but for others it is very wearisome and painful until they gradually become accustomed to it in the course of time.

Alessandro Valignano, S.J.

TEACHERS

With us, lay teachers instruct children in reading and writing; in Japan the bonzes teach them in their monasteries.

Luis Frois, S.J.

EDUCATION

In Japan the sons of nobles, lords, the aristocracy and gentlefolk learn to read and write. There are usually no public schools. The nobles maintain in their houses a master to teach their sons, while other children go to receive their lessons at the bonzes' monasteries; some stay at the monasteries for their studies, but others return home daily if the monastery is near their homes. These monasteries of the bonzes also serve as universities for those who study philosophy and the sciences and want to follow an ecclesiastical career. In the district of Bandō, in the kingdom of Shimono-tsuke, there is a university called Ashikaga, whither students flock from all over Japan in order to study all the sciences which are taught there gratis.

João Rodrigues, S.J.

NOTES

UNLIKE ANY OTHER PEOPLE. *Historia del Principio*, pp. 142-143. Valignano *per* on to specify some of the differences in Japanese life; their colour of mourning, for example, is white, their music sounds harsh to Western ears, etc. Most of these differences are mentioned by Frois in his *Tratado*.

TIMES OF DAY. *Tratado*, chap. 5, no. 14. Frois' convenient phrase "and so on" is hardly self-explanatory. The Japanese hour lasted two European hours and Frois' list of hours would be equivalent in Europe to 6 A.M., 8 A.M., 10 A.M., noon, 2 P.M., 4 P.M., 6 P.M. and so on. The hours were counted from nine to four, with three to one omitted, because three preliminary strokes were rung on the bells as a warning that the hour was about to be struck. The length of the hour was not constant, for the sixth hour was fixed by the time of sunrise

room, although sometimes it may be twelve feet long and correspondingly high. They place a salver on the step at the bottom of the alcove and on it they put an old vase, made of copper, iron or some other material, containing seasonable flowers. They do this in all four seasons of the year for they use the flowers that happen to be available at the time. There are many rules regarding the way of putting the flowers into the vase and private people learn them by reading books and practising under teachers, always making it their best endeavour to imitate nature and its lack of artificiality. One flower will perhaps lean over this way, another that way, while others are set among plants which grow near them in nature. Some of the flowers will be in bloom, others only half-open, others still in bud, but each flower is put in a place where it seems naturally to belong. They avoid anything smacking of the artificiality with which we make up large bouquets of *flowers*, bunched together to obtain a beautiful but unnatural effect. The Japanese and Chinese take great delight in the contemplation of the things of nature and their lack of artificiality, and with a great deal of skill they try to reproduce them as far as they can. The same may be said about their paintings and their gardens, and the trees and flowers planted therein.

In the middle of the same alcove they hang a renowned and admired painting by an outstanding master of olden times, or a scroll bearing their hieroglyphic letters written by some esteemed calligrapher of by-gone days, for indeed their writing is more a kind of painting than script. Some of these ancient paintings and scrolls with writing are worth thousands of *crúzados* and others are valued at many hundreds, and it is quite beyond belief how they are prized and regarded as wealth and gems.

João Rodrigues, S.J.

DIFFERENT SCALE OF VALUES

It is no less astonishing to see the importance that they attach to things which they regard as the treasures of Japan, although to us such things seem trivial and childish; they, in their turn, look upon our jewels and gems as worthless. You must know that in every part of Japan they drink a brew made of hot water and a powdered herb, called *cha*. They greatly esteem this drink and all the gentry have a special room in their houses

where they make this brew. The Japanese for hot water is *yu* and the herb is called *cha*, so they call the room reserved for drinking it *cha-no-yu*. This drink is the most esteemed and venerated thing in the whole country and the principal nobles take special pains to learn how to make it. Sometimes they will make it with their own hands to show special affection and hospitality towards their guests. Because of the importance that they attach to *cha-no-yu*, they highly prize certain cups and vessels which are used in this ceremony. The principal utensils are a kind of cast-iron pot (which they call *kansu*) and some small iron tripods, used merely as a stand for the lid of the pot when the *cha* is being brewed.

They also have a kind of earthenware bowls from which the *cha* is drunk; the *cha* itself is kept in containers, in big ones to store the herb all the year round and in small ones to keep the herb after it has been ground ready for use, and it is this powder which they use to make the drink. Among these vessels is a certain kind which is prized beyond all belief and only the Japanese can recognise it. Quite often one of these vessels, tripods, bowls or caddies will fetch three, four or six thousand ducats and even more, although to our eyes they appear completely worthless. The king of Bungo once showed me a small earthenware caddy for which, in all truth, we would have no other use than to put it in a bird's cage as a drinking-trough; nevertheless, he had paid 9,000 silver *taels* (or about 14,000 ducats) for it, although I would certainly not have given two farthings for it. One of our Christians showed me as part of the treasure of the city of Sakai one of these iron tripods, which had special worth for it had been repaired three times; he has bought it for 900 *taels* (or about 1,400 ducats) although I myself would not have given more for it than for the caddy of the king of Bungo.

The surprising thing is that, although thousands of similar caddies and tripods are made, the Japanese no more value them than we do. The prized pieces must have been made by certain ancient masters and the Japanese can immediately pick out these valuable items from among thousands of others, just as European jewellers can distinguish between genuine and false stones. I do not think that any European could acquire such an appreciation of these *cha* vessels, because however much we may examine them, we can never manage to understand in what consists their value and how they are different from the others. In the same way, a piece of paper with a painting of a little bird or a small tree done in black ink will be

bought and sold among them for three, four or ten thousand ducats if it is the work of a recognised ancient master, although it is quite worthless in our eyes.

They value no less their *katana*, or swords, and the other weapons which they use. Here there seems to be greater justification because a good sword is prized in any country. However, they go to extremes here as well for they spend three, four or six thousand ducats on a *katana*. I once saw some very valuable swords and amongst others one which the king of Bungo showed me; he had bought it for 4,500 ducats, yet it carried neither gold nor ornamentation but only a blade of pure iron. When we ask them why they spend so much money on these objects, which of themselves are worthless, they answer that they do it for the same reason as we buy a diamond or a ruby for a great price, a thing which causes them no less astonishment. They add that buying expensive jewels is no less foolish than the custom, which we criticise in them, of buying such things at similar prices. Indeed, they declare that the things that they buy and treasure at least serve some purpose and thus their desire to give so much money for them is less reprehensible than the conceit of Europeans who purchase precious stones which serve for nothing.

Alessandro Valignano, S.J.

TEA UTENSILS

There is a custom among the noble and wealthy Japanese to show their respects to an honoured guest at his departure as a token of their esteem. These treasures are made up of the utensils with which they drink a powdered herb, called *cha*, which is a delicious drink once one becomes used to it. To make this drink, they pour half a nutshell of this powdered herb into a porcelain bowl, and then adding very hot water they drink the brew. All the utensils used for this purpose are very old—the iron kettles, the porcelain bowl, the vessel containing the water to rinse the porcelain bowl, the tripod on which they place the lid of the iron kettle so as not to lay it on the mats. The vessel containing the *cha* powder, the spoon used to scoop it out, the ladle to draw the hot water from the kettle, the hearth—all these make up the treasures of Japan, just as rings, gems and necklaces of precious rubies and diamonds do with us. There are experts who evaluate

such utensils and act as brokers when they are bought. Best quality *cha* costs about nine or ten ducats a pound and is drunk at gatherings at which the host, according to his means, shows off his treasures. These gatherings are held in special houses, which are used only on such occasions and are kept wonderfully clean.

At nine o'clock the next day they sent an invitation to me, a Japanese Brother and another man, a rich and very good Christian who looks after all our affairs in Japan. They took me by the side of his apartments to a small door, just big enough for a man to pass through comfortably. Entering through this door, we went along a narrow corridor and up a cedar staircase of such incredibly fine workmanship that we seemed to be the first to have ever used it. We came into a square courtyard measuring about a dozen feet either way, and passing along a verandah we entered the house where we were to eat. The place was a little larger than the courtyard and seemed to have been made by angels rather than by men. On one side of the room there was a sort of cupboard which one finds over here and nearby was a hearth of black earthenware, about a yard in circumference, which strangely enough shone like a polished mirror, although it was as black as pitch. A pleasingly wrought kettle stood on a handsome tripod, and the ashes on which the live coals lay looked like ground eggshells. No words can describe the order and cleanliness of all, but this is not so surprising when you consider that they pay great attention to such little details and think of nothing else. My friend told me that Sancho had been lucky enough to buy the kettle for 600 ducats, although it was worth very much more.

When we were seated, they began to serve the meal. I cannot recommend the food, for in this respect Japan is a most barren place; but as regards the service, order, cleanliness and the utensils, I do not think it possible to be served anywhere in the world with greater cleanliness and order than in Japan. Even if a thousand men were eating, not a word is heard from the waiters and everything is done in a marvellously orderly way.

When dinner was over, we all knelt down and said grace, for such is the good custom observed by the Christians in Japan. Then with his own hands Sancho made and served the *cha*, the powder I mentioned above. Afterwards he showed me from among his many treasures a small iron tripod, about a span in circumference, on which the kettle lid is placed

when it is removed from the kettle. I took it in my hands and saw that it was so worn with age in many parts that it had broken in two places and had been soldered. He told me that it was one of the most valuable tripods in Japan and had cost him 1,030 ducats, although he himself considered it to be worth a great deal more. All these utensils were kept in costly silk and damask bags inside rich caskets. He told me that he owned other valuable pieces, but would not show them to me then as they were stored away in a rather inaccessible place, but he promised to bring them out when I returned. The value of his treasures is not all that remarkable, because there is a man in Miynko who has an earthenware *cha* caddy, about the size of a clay cup, which is worth 30,000 ducats. I do not mean that it would realise this price, but many princes would give 10,000 ducats for it. There are many containers of this type worth three, four or five thousand ducats and they are often bought and sold. Some of their swords also fetch similar prices.

Luis de Almeida, S.J.

INNUMERABLE CEREMONIES

The Japanese have such innumerable ceremonies that nobody knows all of them and they have many books which deal with nothing but these ceremonies. They make use of seven or eight just to drink a little water and they have more than thirty regarding the use of the fan; and there is an infinite number regarding their way of eating and sending gifts and their social dealings. They have no other learning or study save this and the study of the language.

Lourenço Mexia, S.J.

THE TEA CEREMONY

The purpose of this gathering to drink tea and of the conversation thereat is not for the guests to deliver long speeches, but rather that they may calmly and moderately contemplate within themselves the things they see there; this they do, not to compliment the host on them, but rather to understand in this way the mysteries which are enclosed therein. In keeping with this purpose, everything employed in the ceremony is as

nature created it—rustic, unrefined and simple, as would befit a lonely country hermitage. For this reason the house, the path approaching it and the utensils used there are all of this quality. Thus they do not make use of spacious rooms and richly decorated apartments for this gathering as they would in ordinary social usage, nor do they use dishes of delicate china or other rich and choice vessels. Instead, the effects of wealth are moderated within the very confines of the houses in which they dwell by a small cottage, thatched with straw and reeds. It is fashioned from timber as rough as if it had come from a thicket and one old *piece* of wood is merely fixed to another. This is done in imitation of an old room or desert hermitage, worn out with age and constructed roughly and rustically from the things obtained from the surrounding wilderness. Everything is left in its natural state, and there is no artificiality or genteelness apparent, but only decrepitude and unturniness.

The vessels and dishes used in this gathering are not of gold or silver or any other precious material, nor are they richly and finely wrought; instead they are made of clay or iron without any polish or embellishment, nor with anything which might attract the appetite to desire them on account of their beauty and lustre. In keeping, however, with their naturally melancholy disposition and judgement, and, also, with the purpose for which they collect such things, the Japanese find such mysteries in these ten utensils that they attribute to them, as well as to their ancient swords and daggers, the value and worth which other people place in precious stones, pearls and old medals. In fact the Japanese regard these things as their gems and medals, as we shall say hereafter. Above all else they pay more attention to the cleanliness of everything, however small, in this rustic and ancient setting than can be easily imagined. Because they greatly value and enjoy this kind of gathering to drink tea, they spend large sums of money in building such a house, rough though it may be, and in purchasing the things needed for drinking the kind of tea which is offered in these meetings. Thus there are rustic utensils, albeit of earthenware, which come to be worth ten, twenty or thirty thousand *crúzados* or even more—a thing which will appear as madness and barbarity to other nations that hear of it.

At a certain hour of the appointed day each one robes himself neatly and modestly; lay people shave the head, while the honzes and those who have

performed *inkyō* shave the head and chin. Wearing new stockings they proceed to the private gate through which access is gained to the woods. Outside this gate there is a swept terrace, which, together with the walls, is newly watered for the sake of freshness. The gate is so small and low that a person can enter only by stooping down. In front of the gate there is a rough clean stone where the guests change their sandals before entering the wood and put on new clean ones, so as not to soil the stones of the path for they are very clean and well watered.

Up to this point the gate has been locked from within, but now comes the master of the house, opens it and thrusting his head outside bids the guests welcome. He closes the gate without locking it and then returns through the wood by a private path reserved for his use and enters his house; he neither goes in nor goes out of the teahouse. Once he has withdrawn the guests open the gate, enter and then lock it again from the inside. For a short while they sit there, resting in an arbour and gazing at the wood. Then they walk along the path through the wood up to the tea house, quietly contemplating everything they see—the wood itself, individual trees in their natural setting, the paving stones and the rude stone trough for washing the hands. Crystal-clear water flows from this basin and may be poured into the hands by a jug which is to be found there, and the guests may wash their hands if they so wish; in winter hot water is placed there on account of the cold. They now approach the cottage; the closed door is set somewhat above ground level and is just large enough for a person to pass through provided he stoops. They remove their fans and daggers from their sashes and deposit them in a kind of cupboard placed there outside for that purpose. Then they open the door and leaving their sandals there all go inside, after observing due etiquette as to who shall enter first. The master of the house is not present but some of the tea utensils are already prepared.

Then without saying a word they begin to contemplate everything they see there. Each guest first of all goes by himself to the *tokonoma* in the middle of the room in order to look at the flowers that are placed there in an old copper or iron vase or in an old basket of a special shape. After that he regards the hanging scroll with its painting or written text, and contemplates the painting or considers the meaning of the text. Then he goes to see the hearth, the pot and the live charcoal, as well as a sort of ash so neatly and tastefully laid out that it leaves nothing to be desired. He next

looks at all the other things one by one, and then inspects the very house itself, the reed windows adorned with osiers, the roof overhead made of old reeds, smoke-dried but very clean and neat, the grain of the wood, and everything else in the hermitage. Finally he goes and sits down in his place in silence. When everybody has finished his inspection and has squatted on his knees, the master of the house opens an inside door, and entering the hut he thanks his guests for having come to his retreat while they return him thanks for having invited them.

Then they converse gravely and modestly on wholesome topics for a short time, until the master of the house rises and fetches the charcoal and the ash in special containers with a suitable copper spoon. He takes the pot from the hearth, places it to one side and begins to put on more charcoal. All draw near to watch him put on the charcoal for it is done in a special way; only a little is used and each piece is carefully put into position, and fine ash is poured around to obtain a pleasing effect. This charcoal is made from a certain wood which immediately kindles and does not throw out sparks; it is round in shape, as it was naturally before it was cut by a very fine saw, burnt and matted into charcoal. He next replaces the pot and pours water into it so that it may boil. A small quantity of sweet perfume kept for the purpose is placed in the ash and, although it does not burn, it gives off a pleasant smell in the house.

This done, he collects the vessels together, sweeps up with great diligence and goes back into the house, saying to the guests that it is time for them to eat in order to drink the tea. He brings out the fare with his own hands and places it before each guest, beginning with the senior person. The food is most cleanly arranged with rice and raw *shiro* and two other good dishes well set out; then he brings the second course of bird or fish *shiro* with other dishes. The quantity of the food is such that it can be eaten without any superfluity, and hence there are not many dishes, but only two or three. A bowl of rice is at hand for each guest to take what he requires. The host then retires inside, closes the door and leaves the guests to eat. They observe a deep silence and do not say a word, except to ask for something necessary in a low voice. From time to time the host comes out to see if they want any more *shiro*, and he goes and fetches it for them. Then in due course he brings a varnished jug with a spout containing hot wine, and cups for each one. He places it in front of the guests for each one to take and drink what he will, without being pressed to drink more. When all

decline, he collects the wine, takes away the second course of *shiro* and finally brings hot water and each guest takes as much as he wants.

When this has been done, he takes the dishes one by one inside and then brings out fruit and a suitable dessert on a tray for each person, and retires inside. When they have eaten the fruit, they collect these trays and place them near the service door; then they leave the house, close the door and go into the wood to wash their hands and mouth in preparation for drinking tea. As soon as they have gone out, the host locks the door from within, sweeps the little house with his own hands, takes away the flowers and puts in others of a different kind. When all is ready he opens the door slightly and retires, thus giving the guests to understand that they may enter. After they have washed their hands and mouth, the guests come into the house again and once more inspect everything there, including the utensils for serving tea, and then in complete silence each one sits down in his place. The host now appears and asks if they wish to drink tea? They thank him and say that they do. He comes out with the necessary utensils, and should he own a valuable caddy he brings the powdered tea inside it, enclosed within a silk bag. He takes off the bag and puts down the caddy, and washes and dries the porcelain dishes. He then pours the tea into the dish with a bamboo spoon, and having put in a spoonful of the powder he says, "Your Honnurs had better drink this tea weak for it is very poor stuff." But the guests beg him to make it stronger for they wish to drink it thus as they know it is excellent. So he puts in as much tea as is necessary, and with a special jug draws off hot water from the pot and while it is still very hot he pours it on top of the powder. He next stirs it with a bamboo whisk and places it on the mat in front of the guests, who then pay each other compliments as to who shall drink first. The senior guest begins first and takes three sips before handing it to the second guest, and thus the tea goes round until they have finished drinking.

João Rodrigues, S.J.

NOTES

PAPER. *História*, I, p. 148. The Han dynasty of China lasted from 206 B.C. to 221 A.D. and is called *Kan* in Japanese; hence the Japanese for Chinese ideographs is *kanji*, or Kan letters.

THREE METHODS OF PRINTING. *História*, II, pp. 52-54. I have included this passage mainly on account of Western interest in Japanese prints. Rodrigues observes that printing had been invented in China more than 1,600 years previously and thence passed to Japan via Korea; he adds that there were fewer books in Japan than in China, where there was "an infinite number," which on the whole were better produced. The British Museum preserves what is claimed to be the world's oldest specimen of printing—a Buddhist text printed in Japan from wooden blocks between the years 762-769 by order of the Empress Shōtoku. See Carter, *The Invention of Printing*.

PAINTING. *História*, II, pp. 10-13. This superb account, which so well catches the peculiar mood and genius of Japanese art, clearly demonstrates Rodrigues' intimate knowledge and appreciation of Japanese culture and gives him a unique position among the early European writers. The same list of *hakkei* is given in *Vocabulario da Lingoa* (f. 75v.), but no further explanation is given of "the sight of a lovely fair," which is obviously out of keeping with the other seven views. But in his *Arte da Lingoa* (f. 226v.) Rodrigues gives the Chinese ideographs of these *hakkei*, from which the better translation, "The sight of a lovely mountain town," can be obtained. The Chinese Eight Views were originally painted by Sung Ti during the Sung dynasty (960-1279) and are usually called the Tzu-Siang Eight Views, because the views are connected with the Tzu and Siang rivers, which meet in southern China and flow into Lake Tung-ting. The Eight Views of Lake Biwa (or *Ōmi Hakkei*), made famous by Hiroshige's set of prints, are said to resemble the Chinese views. The Twenty-Four Obediences presumably refers to the *Nijūshi-kō*, or the *Twenty-Four Paragons of Filial Piety*, a collection of Chinese stories illustrating this virtue—see Chamberlain's *Things Japanese* under *Filial Piety*.

SCREENS. In *Cartas*, 1598, I, ff. 320v-321. This passage is taken from Vilela's lengthy but fascinating account of his tour of Miyako; the temple mentioned in the opening sentence was Honkokuji, a Nichiren foundation. For further information on *byōbu* (whence the Spanish and Portuguese word, *biombo*), see Basil Grey's *Japanese Screen Pointing* (London, 1955). Of special interest are the *nambanbyōbu* or Southern Barbarian screens painted in the late sixteenth century, depicting Europeans (generally disembarking from a ship in harbour) in contemporary Japan—see T. Nagami's standard work, *Namban Byōbu Taisei* (Tokyo, 1930), and C. R. Boxer's article, *Some Aspects of Portuguese Influence in Japan*, T.J.S., XXXIII (1936).

LITERATURE. *Arte Breve*, ff. 4v-5. A great deal could be written about the works mentioned in this unique passage, but the following brief notes will have to

while according to different estimates between 300,000 and 400,000 folk live in the vicinity. At any rate it is certainly true that there is no larger place in the known world.

Rodrigo de Vivero y Velasco

TEMPLES AND COURTESANS

The viceroy told me that in the city of Miyako alone there were 5,000 temples of their gods, as well as many hermitages. He also said that there were some 50,000 registered public women, placed by the authorities in special districts.

Rodrigo de Vivero y Velasco

SIGHT-SEEING IN MIYAKO, 1565

As Brother Luis Almeida was on his way back to Bungo, he and I went sight-seeing in this city of Miyako the second week after Easter, because there are many things to see and it is the custom of the Japanese to enjoy themselves by going to see the temples and ancient monuments of this part of the country. People are always coming from other kingdoms in order to see the sights, but as it is not possible to describe them all, I will only mention in this letter the ones that I still remember.

First of all we went with a party of about 30 Christians to see the place of *Kubō Sama*, the lord of all Japan. Through the good offices of one of his Christian servants, we were granted admittance and saw some chambers which are set apart for his recreation; they are certainly the cleanest, pleasantest and most splendid apartments that I have ever seen in my born days. In front of the windows of this suite was a garden with delightful and strange trees—cedars, cypresses, pines, orange-trees, as well as other varieties unknown in Europe—all of which were cultivated artificially, so that some are shaped like bells, others like towers, others like domes and so on. There are so many lilies, roses, violets and other flowers with such diverse colours and scents (for much care is lavished upon them for his enjoyment) that they cause much admiration among those who continually see them and even more so among people like ourselves for whom they are so novel.

They took us thence to see another garden within the same palace and this seemed to us to be even better than the first one. The stables are a building made of cedar, in which they could well entertain great nobles. The floor is covered all over with fine matting and each of the horses is kept in its separate compartment with wooden floors and walls. And all these parts are matted so that the men who look after these horses may rest themselves there.

On leaving by another gate we came out on to a street which I suppose would be six or seven times as broad as the Rua Nova in Lisbon and twice as long. All along this street there were delightful trees on both sides. The street comes to an end at the palace of the *Dairi*, who is the lord to whom most honour is due in all Japan; in ancient times he was the Emperor, but now he is obeyed no longer. We saw his palace and one of its gardens from the outside only, because nobody enters within save those who wait on him. From whichever part you may leave the city, the outskirts are very lovely and the countryside is the most luxuriant and agreeable of all Japan, for there is no better place in the whole of this island than the site of this Miyako.

From there we went along some long streets, very straight and level, all of which are closed by gates at night; and the distance we walked along those streets would be as from the cathedral of Lisbon to Nossa Senhora da Esperança de Boa Vista. All of these streets are occupied by merchants and craftsmen who weave and embroider damask and other silks, and make golden fans and all the other things used in this country. In the middle of these streets is a temple of Amida which is the most frequented in the city. An enormous crowd of people comes to give alms and pray to the idol all day long, but especially in the afternoon when the shops have been closed and the people are free. The Christian gentlemen who were accompanying us then led us from this temple to the palace which belongs to the governor of all this kingdom. There are many things I could write about this, but I will only describe to you one of its gardens. In addition to the great variety of trees (just like the ones in the gardens of the *Kubō Sama*) which we saw there, in the middle of the garden there is a pond of special water which is brought at great cost from two or three leagues away and runs into the pond through a large rock, which, although artificially wrought, looks like a work of nature. In the middle of this pond there are many kinds of islands linked by lovely wooden and stone bridges, and all

this is shaded by beautiful trees. Without any doubt at all it is impossible to give any adequate description of this garden.

Luis Frois, S.J.

DENSE POPULATION

Although the distance from Suruga to the city of Miyako is more than 100 leagues, you will not find even a quarter of a league unpopulated. Whenever the traveller raises his eyes, he will always see people coming and going.

Rodrigo de Vivero y Velasco

THE SIGHTS OF NARA

In this kingdom of Miyako there is a densely populated city called Nara which has many large and rich temples; I spent some days there and saw three outstanding things of note. One of them is a great metal idol as big as the tower of the gate of Evora, which, as it is in Portugal, I may use as a comparison. I am not mistaken in this because a pigeon perching on top of the idol's head looks like a very small bird to anybody gazing up from below. I do not know how many paces long is the idol's hand, but its face would be about four spans broad. Two other statues, almost as big, are found on either side of the idol; there also stand two other statues, wooden and extremely large, which are so fearful that when I went up to them I was lost in admiration at the sight of such huge demons. This temple is a great centre of pilgrimage.

The second noteworthy thing in this place is the herd of about three or four thousand tame deer which roam through the city. Belonging to the temple, they graze in the fields and wander through the streets like dogs; they are worshipped because of their connection with the temple and the idol. Anybody killing one of these deer suffers death, his property is confiscated and his lineage is cut off. If a deer should die in the street, the people living round about are obliged to report the cause of its death; failure to do so brings down heavy punishment on them.

The third feature of this city is a large and deep pond full of fish, remarkable both for their size and number. If anyone claps his hands by the bank (the signal that food is to be given out), so many large fish swim up that it is impossible to count them. Nobody kills these fish because they belong to the temple and idol, and the people firmly believe that anybody killing one of the fish will become a leper, and so for fear of this nobody dares to do so. The bonzes hold that eating fish is a very grave sin—so grave, in fact, that if any of them should do so, he is immediately deprived of the priesthood.

Gaspar Vilela, S.J.

MIYAKO TO EDO

In this ship I have made a voyage from Miyako to Edo, being as far as from London to the Lizard or the Lands end of England.

Will Adams

THE TÔKAIDÔ

Thus we travelled until the sixth of September, before we got to Suruga, each day fifteen or sixteen leagues of three miles to a league as we guessed it. The way for the most part is wonderful even, and where it meets with Mountains passage is cut through. This way is the main Road of all this Country, and is for the most part sand and gravel; it is divided into leagues, and at every leagues end are two small hills, viz. on either side of the way one, and upon every one of them a fair Pine-tree trimmed round in fashion of an Arbor. These markers are placed upon the way to the end, that the Hackney men, and those which let out Horses to hire, should not make men pay more than their due, which is about three pence a league. The Road is exceedingly travelled, full of people. Ever and anon you meet with Farms and Country houses, with Villages, and often with great Towns, with Fountains over fresh Rivers, and many *Futakeasse* or *Hotoke* which are their Temples, situated in Groves and most pleasant places for delight of the whole Country. The Priests that attend

thereupon dwelling about the same, as our Friars in old Time planted themselves here in England.

John Saris

THE CITY OF EDO

This city, with its 150,000 inhabitants, is situated by the sea and there flows through the middle of it an ample river, which is navigable by medium-sized boats but not by ships because it is not sufficiently deep. Most of the city's provisions are conveniently carried along this river, which branches off and runs down many streets, and prices are so low that a man can eat quite well on half a teal a day. Although the Japanese do not use much bread and regard it as something out of the ordinary, like fruit, it is no exaggeration to say that the bread made in this city is the best in the world, and as there is so little demand for it, they sell it for next to nothing. There is as much to see in the streets of this city as there is to consider in its administration, for the latter is comparable with Roman government. There are but few streets better than others for all are alike in their evenness and size, and they are far broader, longer and straighter than the streets of Spain. They are kept so clean that you might well think that nobody ever walks along them. The houses are wooden and some, but not all, have two stories. Even though our houses look better from without, the interior of these houses is far more beautiful. The houses are completely separate, one from the other, and each has a porchway.

The people live in particular streets according to their trade and station; one street, for example, is reserved for carpenters and men of another trade will not live there. In other streets there are cobblers, blacksmiths, tailors and traders; in short, you will find in the various streets and districts all the trades imaginable and many which are not to be found in Europe. And this same system also applies to shopkeepers: silver brokers live in one neighbourhood, gold brokers in another, while those dealing in silk and other goods also have their own locality, so that you will never find one trade located in the street of another.

There are special districts and streets with shops selling game, such as partridges, geese, wild duck, cranes, hens and an abundance of every kind of bird. In another street there may be found rabbits, hares, wild boars and

deer without number. Another place is called the Fish Market and I was taken to see this because of its special interest, for here they sell every kind of salt and freshwater fish you could desire—dried, salted and fresh. And many live fish are kept in tubs full of water so you can buy just what you want. And as there is such a number of traders, they come out into the street and lower their prices according to the season and their circumstances. The vegetable and fruit market is also in a separate district and is just as interesting as the other places already described, because, in addition to the abundance and variety of fruit, the cleanliness with which the goods are displayed gives the customers an appetite. There is yet another street which consists only of inns and nothing else. A traveller normally changes his mount every two leagues and so there are streets where horses are hired out and sold. So many horses are kept at these places and, on a traveller's arrival, so many men come up to solicit his custom and show him their horse's paces that one is almost at a loss which to choose. The district and street of the bad women is always found on the outskirts of the town.

The nobles and people of quality live in streets and districts quite different from the rest of the town and no commoner or person of the lower classes mixes with them. This may be easily seen by the armorial bearings which only the gentry have painted and gilded above the doors of the houses. They spend a great deal of money on these and you may find gateways costing over 20,000 ducats.

Rodrigo de Vivero y Velasco

TUFFONATEDO

Of late here is come news from Edo, a Citty in Japan as big as London, wherein the Cheefe of the nobilitie of Japan have beautefull houses which by meanes of an exceeding Tuffon (or tempest) are all or the most parte of them defaced, the whole citty being overflowne with water and the people forced to flie up into the mountaines, a thinge never heard of heretofore; and the Kings palias being stately builded in a new fortresse (or Castell) the tilles being all covered over with Goulde on the outside were all Carid away with a wherlwind soe that none of them are to be found.

Richard Cocks

GLORIOUS APPEARANCE

The fourteenth, we arrived at Edo, a Citie much greater then Suruga, farre fairer building, and made a very glorious appearance unto us; the ridge tiles and corner tiles richly gilded, the posts of their doores gilded and varnished: Glass-windowes they have none, but great windowes of board, opening in leaves, well set out with painting, as in Holland: there is a Cawsey which goeth thorow the chiefe streete of the Towne; underneath this Cawsey runneth a River, at every fiftie paces there is a Well-head, fitted very substantially of free stone, with buckets for the neighbours to fetch water, and for danger of fire. This streete is as broad as any of our streets in England.

John Saris

NIKKŌ

This year 1636 there is an extraordinary great Edifice and Building at *Nikkō*, four days journey from *Edo*, which is to be the Burial place of the Emperors Father, in whose Temple the great Copper Crown which the East-India-Company gave his Majesty last year, is hung up.

François Caron

THE ANCIENT COURT OF THE SHŌGUN

The kingdom of Sagami, or Sōshū, has its capital at Odawara and is divided into four regions. Within this kingdom is situated the city of Kamakura, the ancient court of the *Shōgun* of Japan, where to this day are to be found many traces of its ancient past.

João Rodrigues, S.J.

KAMAKURA

October 15, 1616.—We dyed this day at a towne called Kamakura, which in tymes past (500 ycnrs since) was the greatest cittie in Japon, and (as it is

said) 4 tymes bigger then Miyako or Edo is at present, and the *tono* or kyng of that place, called _____, was cheefe commander or Emperour in Japon, and the cheefe (or first) that took the authoretic royall from the *Dairi* who was the suckcessor to Shaka. But now at present it is no cittie, but scattared howses seated heare and there in pleasant valles betwixt divers mountaines, wherein are divers pagods very sumptuose and a nunry (or rather a stews) of shaven women. The luttell daughter of Hideyori *Sama* is shorne non in this monestary, only to save her life, for it is a sanctuary and no justis may take her out. I did never see such pleasant walkes amongst pyne and spruce trees as are about these pagods, espetically 5 of them are more renowned then the rest.

Richard Cockes

SURUGA

This Citie of Suruga is fullas bigge as London, with all the Suburbs. The Handi-crafts men wee found dwelling in the outward parts and skirts of the Towne, because those that are of the better sort dwell in the inward part of the Citie, and will not be annoyed with the rapping, knocking, and other disturbance that Artificers cannot be without.

John Saris

HAKATA

Wee were rowed through, and amongst divers Ilands, all which, or the most part of them, were well inhabited, and divers proper Townes built upon them; whereof one called Hakata, hath a very strong Castle, built of free stone, but no Ordnance nor Souldiers therein. It hath a ditch about five fathome deep, and twice as broad round about it, with a draw bridge, kept all in very good repaire. I did land & dine there in the Towne, the tyde and wind so strong against us, as that we could not passe. The Towne seemed to be as great as London is within the wals, very wel built, and even, so as you may see from the one end of the streete to the other. The place exceedingly peopled, very Civill and curtēous, onely that at our landing, and being here in Hakata, and so through the whole Countrey, whither-

soever we came, the boyes, children, and worser sort of idle people, would gather about and follow along after us, crying *Coré, Coré, Cocoré, Waré*, that is to say, You Coreans with false hearts: wondering, hooping, hallowing, and making such a noise about us, that we could scarcely heare one another speake, sometime throwing stones at us (but that not in many Townes) yet the clamour and crying after us was every where alike, none reprooving them for it. The best advice that I can give those who hereafter shall arrive there, is that they passe on without regarding those idle rablements, and in so doing, they shall find their cares onely troubled with the noise.

John Saris

THE VERY GREAT TOWNE OF ŌSAKA

We found Ōsaka to be a very great Towne, as great as London within the walls, with many faire Timber bridges of a great height, serving to passe over a river there as wide as the Thames at London. Some faire houses we found there, but not many. It is one of the chiefe Sea-ports of all Japan; having a Castle in it, marvellous large and strong, with very deepe trenches about it, and many draw bridges, with gates plated with yron. The Castle is built all of Free-stone, with Bulwarks and Battlements, with loope holes for smal shot and arrowes, and divers passages for to cast stones upon the assaylants. The walls are at the least sixe or seven yards thicke, all (as I said) of Free-stone, without any filling in the inward part with trumpery, as they reported unto me. The stones are great, of an excellent quarry, and are cut so exactly to fit the place where they are laid, that no mortar is used, but onely earth cast betweene to fill up voyde crevices if any be.

John Saris

ONE OF THE FINEST CITIES

This city of Ōsaka was one of the finest cities of Japan. Hideyori added to the beauty of the Palace, and built many handsome wooden bridges over the great river towards Miyako, and likewise over smaller streams within the city, all of them richly ornamented with carved work, while the main

posts of the railing were mounted with thick copper. In the whole course of my life, I never saw anything equal to the ruins of these bridges, for they were not all consumed.

Ralph Coppindall

THE AINU

The natives of Ezo are a robust and sturdy people, and they are generally taller than the Japanese. Those who come to Matsumae to trade have the same complexion as the Japanese, whence they are neither excessively pale nor dark, albeit they are naturally lighter skinned than the Japanese, as I particularly noted among some native servants, both men and women, in Matsumae. Generally they are paler than the Japanese and wear long beards which sometimes reach down to the middle of the belly. Their faces are not ugly, but attractive and well proportioned to their bodies. They shave half the head, including the side-locks, but leave the other half with hair. Some of them wear their hair as long as those people in Japan whose hair is a finger in length, while others wear it the same length as the Japanese and fasten it, as do the Japanese, without doubling it up.

They pierce their ears and hang from them silver earrings, a span or two in circumference; men and women who do not possess silver earrings hang pieces of silk, from a half to one span in length, from their ears. All of them—men and women, boys and girls—drink wine when they come to Matsumae, but although they imbibe a great deal they do not easily get drunk. I believe that the reason is that, when they eat, they pour on top of their cooked rice a lot of seal oil, which apparently floats on top of the wine and prevents the fumes from rising to the head. Admittedly some natives of Ezo go reeling and lurching through the town after drinking much wine, but they are not completely senseless or overcome.

Both men and women wear long embroidered robes with many tassels which resemble in style the dalmatics of deacons and sub-deacons; all the embroidery is in the form of a cross of flowers, some big, others small. The sleeves of their robes are not quite so open as those of a dalmatic but are somewhat closed; the robes are also closed at the sides, and are not so close-fitting as dalmatics but are much more ample. Some of the robes are made of silk and others of cotton, but even the cotton ones are also embroidered.

I enquired why they had so many crosses on their robes and they told me that it was a sign of their being a people full of spirit; on my asking why they had adopted the cross, and no other symbol, as a sign of vivacity, they said that they did not know the reason. Both men and women wear drawers beneath their robes, but sometimes when they come to Matsumae in the hot weather they do not put them on. Women hang around their necks glass beads of different colours instead of gold chains, and at the end of their sashes they carry a big lump of silver, like a piece of sculpture as big as a Japanese mirror. The women dye their lips blue and also paint some five or six rings of the same colour on their wrists.

Their weapons consist of bows and arrows, spears and small scimitars as long as a Japanese dagger. Their armour is rather ridiculous as it is made, not of metal, but of bamboo. They treat their arrows with poison and the wounds caused by them are mortal as the poison is very strong. They are fond of brawling, but deaths seldom result from these fights.

They know but little about the future life, although it is true that they worship the sun and the moon, because they are profitable to men, and also the god of the mountains and the god of the sea, because they live near the mountains and are always going out to fish in the sea. They believe that under the protection of these gods they catch many fish, collect firewood and obtain timber with which to build their houses. They have no other deities because there are neither bonzes, nor temples nor places where they assemble for worship in their country. None of them can read or write.

Men have a particular and principal wife, and in addition also have other wives, just as the Chinese do; unlike the Japanese, they do not dismiss their wives. On the death of her husband, a woman stays in the house of her father-in-law or of the relatives of her husband, and may neither go out any more nor marry another man. If a married woman commits adultery, in punishment of her sin they pull all the hair out of her head so that everyone may know that she is an adulteress, and every time the husband or the relatives of the woman meet her partner in adultery they take away his sword and robes. The Japanese say that there is no sodomy in Ezo; I enquired about this from Japanese who have had dealings with the natives for many years, for I judged it better not to ask the natives direct about such matters as they know nothing about them. Neither are there any courtesans as in other countries.

HL Jeromino de Angelis, S.J.

NOTES

THE GREATEST CITY OF JAPAN. In Purchas, *Pilgrimes*, pp. 159-160. Both Saris and Cocks erroneously use the term *hotoke*, a reincarnated Buddha, to mean a temple. The large statue was the 63-foot-high *Daibutsu*, or Great Buddha, erected in 1588 by Hideyoshi who called in the peasants' swords and melted them down for the purpose; the statue was destroyed by an earthquake only eight years later and the present inferior wooden figure which stands on the same site dates from 1801. The *Mimi-zuka*, or Ear Mound, contains, as Saris notes, the ears and noses of Koreans slain during Hideyoshi's campaign on the mainland.

THE NOBLE AND POPULOUS CITY OF MIYAKO. *História*, I, pp. 234-239. Miyako was the capital of Japan from 794 to 1868 and was laid out in a regular gridiron pattern in imitation of the Chinese plan. The Emperor Kammu transferred the capital from Nara, not, as Rodrigues suggests, to be near the monastery of Hieizan, but rather to escape from the undue influence of the monks of the old capital. The monastic foundation of Hieizan was begun by the monk Saichō in 788 and protected the city from the evil spirits of the northeast quarter, a traditionally malignant direction. Muñoz, writing in 1600, commented on the strategic position of the capital and confirmed that it was situated in a most fertile region "where the sky is as lovely as in Andalusia" (Harley MSS 3570, f. 386v). The "amusing farce" performed between the plays are called *kyōgen* (literally, mad words), short slapstick comedies designed to relieve the dramatic tension of the *Nō* plays.

POPULATION. *Relación*, f. 15. Vivero y Velasco's statement about there being no larger city in the world at that time is probably correct; he adds that the city walls stretched for ten leagues and a man could not walk their length in a day. According to Kaempfer, the city "hath about three hours walking in length, and two in breadth" (*History*, III, p. 307).

TEMPLES AND COURTESANS. *Relación*, f. 16. The *hidalgo* in Vivero y Velasco comes out when he notes that the grandeur of Miyako filled him with astonishment and admiration, "but I did not let them see this lest they might think that Spain has nothing comparable."

SIGHT-SEEING IN MIYAKO, 1565. In *Cartas*, 1575, ff. 213-213v. The *Kubō Sama* was the *Shōgun* Ashikaga Yoshiteru, who had received Frois and Vilela in a New Year's audience a few months earlier (see chap. 7). One of the most attractive features of the old capital even today is the variety of delightful