### A. Analyzing Causes and Recognizing Effects

As you read about the development of Japanese civilization, take notes to answer the questions and fill out the charts.

<table>
<thead>
<tr>
<th>How did these factors help shape Japanese civilization?</th>
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<tbody>
<tr>
<td>1. Geography</td>
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<tr>
<td>2. Yamato clan</td>
</tr>
<tr>
<td>3. Korean travelers</td>
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<td>4. Chinese culture</td>
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<td>5. Heian period</td>
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<tr>
<th>How did these groups weaken Japan’s imperial government?</th>
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<tr>
<td>6. Samurai warriors</td>
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<td>7. Shoguns</td>
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### B. Clarifying

On the back of this paper, define **Shinto** and **Bushido** and describe the role of each in Japanese civilization.
When Akechi’s men reached the palace gates, they at once entered as nobody was there to resist them because there had been no suspicion of their treachery. Nobunaga had just washed his hands and face, and was drying himself with a towel when they found him and forthwith shot him in the back with an arrow. Pulling the arrow out, he came out carrying a naginata, a weapon with a long blade made after the fashion of a scythe. He fought for some time, but after receiving a shot in the arm he retreated into his chamber and shut the doors.

Some say that he cut his belly, while others believe that he set fire to the palace and perished in the flames. What we do know, however, is that of this man, who made everyone tremble not only at the sound of his voice but even at the mention of his name, there did not remain even a small hair that was not reduced to dust and ashes.

from Luis Frois, History of Japan (1590).
Before settlers from mainland Asia began migrating to Japan, a people known as the Ainu had already existed in Japan. This situation is similar to that of North America, where an original people, the Native Americans, already lived when European settlers arrived. Today's Japanese call the Ainu the “Hairy People” because they had long wavy hair, thick beards, and hair covering their bodies.

The people migrating from mainland Asia formed clans, blending and assimilating into a fairly homogeneous population by about first century A.D. Around 400 years later, the Yamato clan established itself as the chief clan. In the formation of a new Japanese culture, the clans forced the Ainu further north on Honshu and to Hokkaido, remote areas of Japan.

As time progressed and the population of Japan increased, the new Japanese discriminated against the Ainu, preventing them from practicing their rituals and traditions. They suppressed Ainu religion and language and forced the children of the Ainu to attend Japanese schools. Furthermore, like Native Americans, today's Ainu suffer from a high rate of alcoholism.

In the process of assimilation, the Ainu have also lost many of their unique physical characteristics, including their European-like faces. One anthropologist who examined 19th-century photographs of Ainu described them as resembling “fierce, black-bearded Norwegians.”
Interpreting Text and Visuals

1. What body of water did the people of Asia need to cross in order to migrate to Japan?

_______________________________________________________________________________

2. At its longest point, how many miles is the Yamato core area? ________________________

3. What are the names of the four primary islands that consist of present-day Japan? ______
   ______________________________________________________________________________

4. How many miles separate Honshu and Korea at its closest point?_____________________
   ______________________________________________________________________________

5. What is the greatest number of miles that the Ainu might have been forced to move by the
   Japanese? _______________________________________________________________________

6. Explain how the situation of the Ainu people is similar to that of the Native Americans in
   North America. ___________________________________________________________________
   ______________________________________________________________________________
   ______________________________________________________________________________
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7. What might have been some of the reasons that the Japanese discriminated against the Ainu?
   ______________________________________________________________________________
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   ______________________________________________________________________________
My room is ugly, blackened by smoke. I play on a thirteen or six-stringed koto, but I neglect to take away the bridges even in rainy weather, and I lean it up against the wall between the cabinet and the door jamb. On either side of the koto stands a lute [Japanese biwa]. A pair of big bookcases have in them all the books they can hold. In one of them are placed old poems and romances. They are the homes of worms which come frightening us when we turn the pages, so none ever wish to read them. As to the other cabinet, since the person [her husband, a scholar in Chinese literature, who died in 1001] who placed his own books there no hand has touched it. When I am bored to death I take out one or two of them; then my maids gather around me and say: “Your life will not be favored with old age if you do such a thing! Why do you read Chinese? Formerly even the reading of Sutras was not encouraged for women.” They rebuke me in the shade [i.e. behind my back]. I have heard of it and have wished to say, “It is far from certain that he who does no forbidden thing enjoys a long life,” but it would be a lack of reserve to say it to the maids. Our deeds vary with our age and deeds vary with the individual. Some are proud to read books, others look over old castaway writings because they are bored with having nothing to do. It would not be becoming for such a one to chatter away about religious thoughts, noisily shaking a rosary. I feel this, and before my women keep myself from doing what otherwise I could do easily. But after all, when I was among the ladies of the court I did not say what I wanted to say either, for it is useless to talk with those who do not understand one and troublesome to talk with those who criticize from a feeling of superiority. Especially one-sided persons are troublesome. Few are accomplished in many arts and most cling narrowly to their own opinion.

Pretty and coy, shrinking from sight, unsociable, proud, fond of romance, vain and poetic, looking down upon others with a jealous eye—such is the opinion of those who do not know me, but after seeing me they say, “You are wonderfully gentle to meet with; I cannot identify you with that imagined one.”

I see that I have been slighted, hated, and looked down upon as an old gossip, and I must bear it, for it is my destiny to be solitary. The Queen said once, “You were ever mindful not to show your soul, but I have become more intimate with you than others.” I hope that I may not be looked at obliquely even by those who are ill-natured, affected, and unsociable.


Discussion Questions

Clarifying and Summarizing

1. What forms of entertainment did Lady Murasaki pursue?
2. How did Lady Murasaki’s maids react to her desire to read her husband’s scholarly books?
3. How did ladies of the court who did not know Lady Murasaki view her?
4. Forming and Supporting Opinions Based on your reading of this diary entry, do you think you would have enjoyed life at the imperial court during the Heian period? Why or why not?
The men under your command . . . must be carefully chosen for your service. Do not take “difficult” fellows. If men under your orders, however loyal, are wanting in intelligence, you must not trust them with important duties, but rely upon experienced older men. If you are in doubt refer to me, Shigetoki.

In dealing with subordinates do not make an obvious distinction between good and not-good. Use the same kind of language, give the same kind of treatment to all, and thus you will get the best out of the worst. But you yourself must not lose sight of the distinction between good character and bad character, between capable and incapable. You must be fair, but in practice you must not forget the difference between men who are useful and men who are not. Remember that the key to discipline is fair treatment in rewards and in punishments. But make allowance for minor misdeeds in young soldiers and others, if their conduct is usually good.

Do not be careless or negligent in the presence of subordinates, especially of older men. Thus do not spit or snuffle or lounge about on a chest with your legs dangling. This only gives the impression that you do not care for their good opinion. Preserve your dignity. If you behave rudely, they will tell their families and gossip will spread.

You must treat all servants with proper consideration and generosity, not only your own people but also those of your parents and other superiors. If you do not, they will scorn you and say to one another: “He thinks he is very important, but he doesn’t amount to much.”

Remember, however, that there are times when a commander must exercise his power of deciding questions of life or death. In those circumstances since human life is at stake you must give most careful thought to your action. Never kill or wound a man in anger, however great the provocation. Better get somebody else to administer the proper punishment. Decisions made in haste before your feelings are calm can only lead to remorse. Close your eyes and reflect carefully when you have a difficult decision to make.

When accusations are brought to you, always remember that there must be another side to the question. Do not merely indulge in anger. To give fair decisions is the most important thing not only in commanding soldiers but also in governing a country.

Activity Options

1. Writing for a Specific Purpose Make a list of dos and don’ts for Hojo Shigetoki’s son based on this selection. Share your list with classmates.

2. Creating Oral Presentations With a partner, role-play a conversation between Hojo Shigetoki and his son in which you discuss how a military leader ought to behave.

LITERATURE SELECTION from The Tale of Genji by Lady Murasaki Shikibu

The Tale of Genji, a popular work of Japanese literature that is considered the world’s first novel, was written in about 1000 at the height of the Heian period. The story involves the countless loves of its hero, Prince Genji. In this excerpt Genji is ill with a recurring fever. While he is in the northern hills seeking a cure, Genji is shown some of the sights. How does he react when he first learns about the daughter of the lay priest? She is Murasaki, who later becomes his wife.

During a great part of the morning Genji was busy with his cure. When at last the ceremony was completed, his attendants, dreading the hour at which the fever usually returned, strove to distract his attention by taking him a little way across the mountain to a point from which the Capital could be seen. “How lovely,” cried Genji, “are those distances half-lost in haze, and that blur of shimmering woods that stretches out on every side. How could anyone be unhappy for a single instant who lived in such a place?” “This is nothing,” said one of his men. “If I could but show you the lakes and mountains of other provinces, you would soon see how far they excell all that you here admire”; and he began to tell him first of Mount Fuji and many another famous peak, and then of the West Country with all its pleasant bays and shores, till he quite forgot that it was the hour of his fever.

“Yonder, nearest to us,” the man continued, pointing to the sea, “is the bay of Akashi in Harima. Note it well; for though it is not a very out-of-the-way place, yet the feeling one has there of being shut off from everything save one huge waste of sea makes it the strangest and most desolate spot I know. And there it is that the daughter of a lay priest who was once governor of the province presides over a mansion of quite disproportionate and unexpected magnificence. He is the descendant of a Prime Minister and was expected to cut a great figure in the world. But he is a man of very singular disposition and is averse to all society. For a time he was an officer in the Palace Guard, but he gave this up. . . and became a lay priest.

Then instead of settling, as is usually done, on some secluded hillside, he built himself a house on the seashore, which may seem to you a very strange thing to do; but as a matter of fact, . . . the mountain-country is far more dull and lonely and would sorely have tried the patience of his young wife and child; and so as a compromise he chose the seashore. Once when I was travelling in the province of Harima I took occasion to visit his house and noted that, though at the Capital he had lived in a very moderate style, here he had built on the most magnificent and lavish scale, as though determined in spite of what had happened . . . to spend the rest of his days in the greatest comfort imaginable. But all the while he was making great preparations for the life to come and no ordained priest could have led a more austere and pious life.”

“But you spoke of his daughter?” said Genji. “She is passably good-looking,” he answered, “and not by any means stupid. Several governors and officers of the province have set their hearts upon her and pressed their suit most urgently; but her father has sent them all away. It seems that he is determined that this one child, his only object of care, should make amends for his obscurity, and has sworn that if ever she chooses against his will, and when he is gone flouts his set purpose and injunction to satisfy some idle fancy of her own, his ghost will rise and call upon the sea to cover her.”


Research Option

Writing for Social Studies Use the Internet, travel guides, and books about Japan to find out more about Japan’s geography. Then work with a small group of classmates to create a travel brochure. Include pictures of important geographical features that Genji admires in this excerpt, and write brief captions.

Excerpt from The Tale of Genji, translated by Arthur Waley. Used with the permission of John Robinson, on behalf of the Arthur Waley Estate.
From the beginning of the fifth month, it had been dark, rainy weather all the time. I became so bored that at last I suggested we had better go out and see if we couldn't somewhere hear the cuckoo singing. This idea was very well received, and one of the girls suggested we should try that bridge behind the Kamo Shrine (it isn't called Magpie Bridge, but something rather like it). She said that there was a cuckoo there every day. Someone else said it was not a cuckoo at all, but a cricket. However, on the morning of the fifth day, off we went. When we ordered the carriage, the men said they didn't suppose that in such weather as this anyone would mind if we were picked up outside our own quarters and taken out by the Northern Gate. There was only room for four. Some of the other ladies asked whether we should mind their getting another carriage and coming too. But the Empress said “No,” and though they were very much disappointed we drove off rather hardheartedly without attempting to console them or indeed worrying about them at all. Something seemed to be happening at the riding ground, where there was a great press of people. When we asked what was going on, we were told that the competitions were being held, and that the archers were just going to shoot on horseback. It was said, too, that the officers of the Bodyguard of the Left were there; but all we could see, when we had pulled up, was a few gentlemen of the Sixth Rank wandering vaguely about. “Oh, do let us get on,” someone said; “there’s no one of any interest here.” So we drove on toward Kamo, the familiar road making us feel quite as though we were on our way to the festival. Presently we came to my lord Akinobu’s house, and someone suggested we should get out and have a look at it. Everything was very simple and countrified—pictures of horses on the panels, screens of wattled bamboo, curtains of plaited grass—all in a style that seemed to be intentionally behind the times. The house itself was a poor affair and very cramped, but quite pretty in its way. As for cuckoos, we were nearly deafened! It is really a great pity Her Majesty never hears them. And when we thought of the ladies who had wanted so badly to come with us, we felt quite guilty. “It’s always interesting to see things done on the spot,” said Akinobu, and sending for some stuff which I suppose was husked rice, he made some girls—very clean and respectable—along with others who seemed to come from neighboring farms, show us how the rice was thrashed. Five or six of them did this, and then the grain was put into a sort of machine that went round, two girls turning it and at the same time singing so strange a song that we could not help laughing, and had soon forgotten all about the cuckoos. Then refreshments were brought on a queer old tray-stand such as one sees in Chinese pictures. As no one seemed much interested in its contents, our host said: “This is rough country fare. If you don’t like it, the only thing to do in a place like this is to go on bothering your host or his servants till you get something you can eat. We don’t expect you people from the capital to be shy. These fern-shoots, now. I gathered them with my own hand.” “You don’t want us to arrange ourselves round the tray-stand like a lot of maid-servants sitting down to their supper?” I protested. “Hand the things round,” he said... and while this was going on, in the midst of the clatter, one of the men came in and said that it was going to rain, and we hurried back to our carriage. I wanted to make my cuckoo-poem before we started; but the
others said I could do it in the carriage. Before going we picked a huge branch of white-flower and decorated our carriage with it, great trails of blossom hanging over the windows and sides, till one would have thought a huge canopy of white brocade had been flung across the roof of the coach. Our grooms, throwing themselves into the thing, began with shouts of laughter squeezing fresh boughs of blossom into every cranny that would hold them.

We longed to be seen by someone on our way back, but not a soul did we meet, save one or two wretched priests or other such uninteresting people. When we were nearly home we made up our minds it would be too dull to finish the day without anyone having seen us in our splendor, so we stopped at the palace in the First Ward and asked for the Captain [Fujiwara no Kininobu, the Empress’s cousin], saying we were just back from hearing the cuckoo. We were told he had been off duty for some time and had got into easy clothes; but was now being helped into his court trousers. Wouldn’t we wait? We said we couldn’t do that, and were driving on to the Eastern Gate, when he suddenly appeared running after us down the road. He had certainly changed in a marvelously short space of time, but was now being helped into his court trousers. Wouldn’t we wait? We said we couldn’t do that, and were driving on to the Eastern Gate, when he suddenly appeared running after us down the road. He had certainly changed in a marvelously short space of time, but was still buckling his belt as he ran. Behind him, barefooted in their haste, panted several dressers and grooms. We called to the coachman to drive on and had already reached the gate when, hopelessly out of breath, he staggered up to us. It was only then that he saw how we were decorated. “This is a fairy chariot,” he laughed. “I do not believe there are real people in it. If there are, let them get down and show themselves.”

When we were back in the palace, Her Majesty asked for an account of our adventures. The girls who had been left behind were at first inclined to be rather sulky; but when we described how the Captain had run after us down the Great Highway of the First Ward, they could not help laughing. Presently the Empress asked about our poems, and we were obliged to explain that we had not made any. “That is very unfortunate,” she said. “Some of the gentlemen at court are bound to hear of your excursion, and they will certainly expect something to have come of it. I can quite understand that on the spot it was not very easy to write anything. When people make too solemn an affair of such things, one is apt suddenly to feel completely uninterested. But it is not too late. Write something now. You’re good for that much, surely.”


**Discussion Questions**

**Clarifying**

1. Why do the ladies go to the bridge behind the Kamo Shrine?

2. How does Akinobu entertain the ladies when they come to his house?

3. **Comparing** Compare this excerpt by Sei Shonagon with Lady Murasaki’s diary entry. Which description of court life do you think is more appealing? Explain your answer.
RETEACHING ACTIVITY  Feudal Powers in Japan

Section 4

Determining Main Ideas  Write your answers in the blanks provided.

1. The name Japan comes from the Chinese word ri-ben, meaning _____________________________________________________________

2. How did Chinese culture spread to Japan? _____________________________________________________________

3. The Samurai warriors’ unwritten code that stressed honor, bravery, and loyalty was called _____________________________________________________________

4. What led to the decline of central power in Japan? _____________________________________________________________

Reading Comprehension  Find the name or term in the second column that best matches the description in the first column. Then write the letter of your answer in the blank.

   5. Japan’s earliest religion formed from the customs and beliefs of Japan’s early clans  a. kami

   6. an unwritten code of behavior meaning “the way of the warrior”  b. samurai

   7. members of Japan’s warrior class who first protected aristocratic landowners, then later fought at the national level  c. Bushido

   8. the “supreme general of the emperor’s army” who had the powers of a military dictator  d. shogun

   9. divine spirits that dwelled in nature  e. Shinto

   10. another word for the 4,000 islands that make up Japan  f. archipelago