

# Week 2



# Sino-Japanese Interactions Through Rare Books

## Handout English Version

### Week 1

EARLY HISTORY OF PRINTING AND BOOK CULTURE IN JAPAN

### Week 2

ANALECTS OF CONFUCIUS

### Week 3

BOOKS IN CHINESE STUDIES - RECOMPOSITION AND CREATION BY ZEN TEMPLES

### Week 4

BOOKS IN CHINESE STUDIES - FROM MEDIEVAL TO EARLY MODERN JAPAN

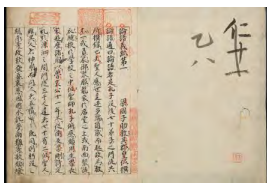
## WEEK 2: ANALECTS OF CONFUCIUS



### Activity 1: Introduction to the Analects of Confucius

Welcome notice and brief introduction to the Analects of Confucius.

- 2.1 WELCOME TO WEEK 2 VIDEO (04:43)
- 2.2 WHAT ARE THE ANALECTS? VIDEO (02:27)
- 2.3 CONFUCIUS AND THE ANALECTS ARTICLE



### Activity 2: The Analects and Japan

How did the Analects make their way to ancient Japan and who were its readers in the Heian period?

- 2.4 THE ANALECTS GET INTRODUCED TO JAPAN ARTICLE
- 2.5 SECRET TRANSMISSION WITHIN SCHOLARLY FAMILIES ARTICLE



### Activity 3: The Analects in Medieval Japan

During the medieval period, the reading practices of the great aristocratic scholarly families gradually spread to readers from other backgrounds, such as priest-scholars and samurais.

- 2.6 THE END OF SECRET TRANSMISSION VIDEO (02:17)
- 2.7 FROM THE HAKASE FAMILIES TO PRIEST-SCHOLARS ARTICLE
- 2.8 FROM PRIEST-SCHOLARS TO SAMURAI READERS ARTICLE
- 2.9 THE LAST PHASE OF FLOURISHING OF MEDIEVAL SCHOLARSHIP ARTICLE



### Activity 4: The Analects in the early modern period

During the Edo period, the Analects reached a much wider audience. Let's trace together the history of their reception and think about their impact on Japanese society.

- 2.10 THE ANALECTS BECOME A BESTSELLER VIDEO (01:25)
- 2.11 THE ANALECTS AND THE EDO BAKUFU ARTICLE
- 2.12 THE ANALECTS AS A BOOK FOR THE MASSES ARTICLE
- 2.13 THE ANALECTS' POSITION WITHIN DIFFERENT ACADEMIC CURRENTS ARTICLE
- 2.14 SIX QUESTIONS ABOUT ANALECTS OF CONFUCIUS QUIZ



## Activity 5: The Analects' influence on politics and economic policy

Let's learn about how the Analects influenced Japanese modernization

- 2.15 THE ANALECTS CHANGE HISTORY VIDEO (05:19)
- 2.16 IMPACT ON POLITICS, THE ECONOMY AND DAILY LIFE? DISCUSSION
- 2.17 GLOSSARY OF WEEK 2 ARTICLE

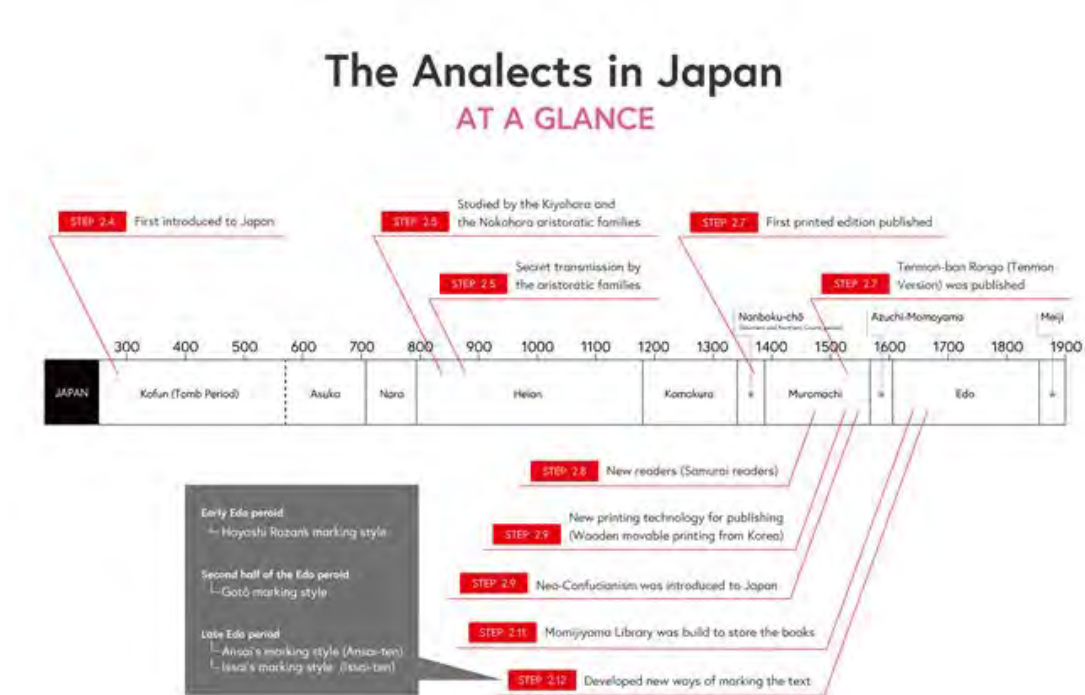
## Week2: Activity 1 Introduction to "Analects of Confucius"



Welcome notice and brief introduction to "Analects of Confucius", "Lun Yu" in Chinese, "Rongo" in Japanese.

- 2.1 WELCOME TO WEEK 2 VIDEO (04:43)
- 2.2 WHAT ARE THE ANALECTS? VIDEO (02:27)
- 2.3 CONFUCIUS AND THE ANALECTS ARTICLE

## Week2: The Analects of Confucius



### Activity 2: The Analects and Japan

- 2.4 THE ANALECTS GET INTRODUCED TO JAPAN ARTICLE
- 2.5 SECRET TRANSMISSION WITHIN SCHOLARLY FAMILIES ARTICLE

### Activity 3: The Analects in Medieval Japan

- 2.6 THE END OF SECRET TRANSMISSION VIDEO (02:13)
- 2.5 SECRET TRANSMISSION WITHIN SCHOLARLY FAMILIES ARTICLE
- 2.7 FROM THE HAKASE FAMILIES TO PRIEST-SCHOLARS ARTICLE
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### Activity 4: The Analects in the early modern period of Japan

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- 2.14 SIX QUESTIONS ABOUT ANALECTS OF CONFUCIUS QUIZ

## Step 2.1 (Video) Welcome to Week 2



Prof. Horikawa and Prof. Takahashi, your guides for Week 2, welcome you to the world of the Analects of Confucius from the oldest school in Japan!

The PDF version of the course handout as well as the timeline for Week 2 are available in the [DOWNLOADS](#) section below. Please check them out!

Some words and names that may be unfamiliar to learners are listed in the glossary for each week. For Week 2, it's located in the last step of this week. The PDF version is also available.

### Keywords in this video

- Ashikaga (city)
- Ashikaga Gakkō
- Confucianism
- daimyō
- Five Classics and the Four Books
- Five Mountains, Gozan
- Francis Xavier
- hiragana
- Kamakura (place)
- Tochigi (place)
- waka
- Warring States

- Zen

## Video Script

0:05

Horikawa: Hello, everyone. Today we are at the Ashikaga Gakkō (Ashikaga School) which is located approximately 70 km from Tokyo, in Ashikaga City, Tochigi Prefecture. The Ashikaga Gakko is known as the oldest school in Japan. Some trace its origins as far back as the 9th century, but the earliest solid evidence dates from the 15th century. Regardless, this is one of the key sites in the history of academic studies in Japan. The Jesuit missionary Francis Xavier, who traveled to Japan in the 16th century, described it as Japan's largest and most famous university. So, Prof. Takahashi, what kind of courses were taught in this venerable center of learning?

1:02

Takahashi: First of all, the classic texts of Confucianism (the so-called Four Books and the Five Classics). A special place was occupied by our theme for this week, the *Analects* of Confucius. In addition to these, in the 16th century, there were courses on practical subjects, such as divination and the military arts.

1:28

Horikawa: Who taught and studied here?

1:32

Takahashi: The teachers were Zen priests, probably affiliates of the Five Mountain temples (Gozan) in Kamakura. The students were samurais and Buddhist priests from all over Japan. They used the knowledge they acquired here to serve their respective feudal lords (daimyos) and played an important role in politics and military affairs.

2:19

Horikawa: What kind of impact can the *Analects*, an ancient Chinese text, have had on these activities?

2:28

Takahashi: The *Analects* are said to be the first Chinese book to be introduced in Japan (around the end of the 3rd century CE). They were widely read since ancient times, but by the 15th and 16th centuries, not only the nobility and the clergy but also the samurai class came to regard them as the basis of moral conduct and as the repository of wisdom. Their influence can clearly be seen from the "family precepts" (*kakun*) written by the great feudal families and other such texts.

3:13

Horikawa: And then, once the era of civil war ended, their influence stretched even further, to ordinary people, didn't it?

3:20

Takahashi: In Japan, the first printed edition of the *Analects* was published in the 14th century, but from the 17th century onwards there was a veritable flood of editions of the *Analects*.

3:35

Horikawa: And their popularity has not waned even in the modern period...

3:38

Takahashi: That's correct. In fact, courses on how to read aloud the *Analects* are taught in this very room. New translations and annotated editions continue to come out regularly, and courses on the *Analects* are taught, here and throughout Japan, to all sorts of students.

4:15

Horikawa: As you can see, the *Analects* occupy a very important place in Japanese culture. Why has this book written 2500 years ago continued to be read and loved for so long to this very day? In Week 2, Prof. Takahashi will explain for us the enduring appeal of the work using original ancient texts in both print and manuscript form.

## Step 2.2 (Video)

### What are the Analects?



Have you ever heard of the *Analects* of Confucius (Ch. *Lun yu*; J. *Rongo*)? Do you know what they are? And why should studying the *Analects* help you to understand Japanese culture?

Below is the text of a famous passage from the *Analects* that Prof. Takahashi introduces in the video. This quote still frequently pops up in everyday conversation in Japan. What do you think about this quote? Is there a similar saying in your country?

### Original Chinese text

子曰、吾十有五而志乎学、三十而立、四十而不惑、五十而知天命、六十而耳順、七十而從心所欲不踰矩。

### Japanese reading:

子（し）曰（いわ）く、吾十有五（われじゅうゆうご）にして学（がく）に志（こころざ）す。三十（さんじゅう）にして立（た）つ。四十（しじゅう）にして惑（まど）わず。五十（ごじゅう）にして天命（てんめい）を知（し）る。六十（ろくじゅう）にして耳順（みみしたが）う。七十（しちじゅう）にして心（こころ）の欲（ほっ）する所（ところ）に従（したが）えども、矩（のり）を踰（こ）えず。

### Modern Japanese translation:

孔子が言った。私は十五歳で学問に志し、三十歳で、思想も、見識も確立した。四十歳で心の惑いもなくなり、五十歳で、天から与えられた使命を自覚した。六十歳で、何を聞いても耳にさかることがなくなり、七十歳になると、自分の欲望のままに振舞っても、その行動が道徳からはずれることはなかった。（『論語抄』足利教育委員会（史跡足利学校事務所）編集・発行より）

## English Translation

The Master said, "At fifteen, I had my mind bent on learning. At thirty, I stood firm. At forty, I had no doubts. At fifty, I knew the decrees of Heaven. At sixty, my ear was an obedient organ for the reception of truth. At seventy, I could follow what my heart desired, without transgressing what was right." (*Analects*, II: 4; trans. James Legge)

## Video Script

0:04

"The Master said, 'At fifteen, I had my mind bent on learning. At thirty, I stood firm. At forty, I had no doubts.'" This is a famous passage from the *Analects*, our theme for this week. These are the words of Confucius, a philosopher of ancient China, in which he describes his own life. The *Analects* are a book of conversations between Confucius and his disciples. It was compiled by Confucius' disciples after his death.

0:38

Why do we still read and study the *Analects*? Here are a few reasons: Because the *Analects* are the source of Chinese written culture which Japan imported through Korea. Because the *Analects* are a fundamental text to know the culture of China and its people. Because the *Analects* have exerted an incalculable influence on Japanese culture for the last 1,500 years. Because the wisdom they contain has been used to change the course of history. Because no book is more familiar to Japanese people than the *Analects*. We could list countless such reasons for studying the *Analects*. Its importance for understanding Japanese culture is also hard to overstate.

1:26

However, in today's world, scientific progress and economic growth are considered the priorities, so even the *Analects* have come to be seen by some as obsolete.

1:39

But Confucius once stated: "Study the old if you would know the new"; so perhaps we should to take another look at this little book which for so long has been considered indispensable reading by so many. For those of you who have never read the *Analects*, I hope that by looking at some rare versions of the book from different periods, you will get a good sense of the way this book has been read and interpreted through Japanese history. But first of all, I hope that through the ink, paper, and brushwork of these ancient books you can feel the energy that ancient cultures have passed down to us.

## Step 2.3 (Article) Confucius and the Analects



Confucius was born in 551 B.C.E. in Qufu, Changping district, in the ancient kingdom of Lu (present-day Shandong province). This was a tumultuous period in Chinese history.

After defeating King Zhou (Di Xin) of Shang, King Wu of Zhou moved the capital to Haojing (present-day Xian) in 1027 BCE, marking the beginning of the Western Zhou dynasty, and governed with great wisdom. However, the dynasty's power declined during the reign of King You (781 – 771 BCE), and the capital was once more moved under his successor, King Ping, to Luoyi (present Luoyang) in B.C. 770, thus inaugurating the beginning of the Eastern Zhou dynasty.

Various smaller independent states increased their power ushering in a period of weakened central authority and growing instability. The period up to 403 BCE of the Eastern Zhou is known as the Spring and Autumn period and the period comprised between 403 and 221 BCE, when the country was finally unified by the first emperor of Qin (Qin Shi Huang), is called the Warring States period. The Spring and Autumn period was not a peaceful time. Constant warfare took its toll on the lives of ordinary people. This was the time when Confucius lived and preached his doctrines.

Interestingly, the founder of Buddhism, the historical Buddha, was also born at this time, in 565 BCE, so while Buddhism was being preached in India, Confucius was travelling from state to state to promote his teachings.

According to tradition, Confucius showed exceptional talent and became a government official in the state of Lu. At the age of 34, he visited the Zhou capital and asked Laozi (the founder of Daoism) to become his teacher. In the following year, he traveled to Qi, where he was greatly moved by the music of the ancient state of Zhou. He then immersed himself in the study of the culture of the Zhou, such as the *Book of Changes* (*Yijing*, known also as *Zhouyi*), and famously

studied the book so hard that “the binding came undone three times”. In his 50s, he was appointed Magistrate of Zhongdu in Lu, and later to the office of the Secretary of Public Works, and finally Grand Secretary of Justice, in which capacity he is said to have exercised his duties well. At 55, he left Lu, and traveled to the states of Wei, Song, Zheng, and Chen. Confucius preached what he regarded as the ideal politics for each state, and told leaders that if government were entrusted to him, he would be able to create a well-governed state. Although he did run into some trouble during his visits, he continued his travels for some fourteen years, which shows just how committed to his cause he was. At the age of 68, he returned to Lu, and until his death at the age of 73, in 479 BCE, he devoted himself to teaching and editing texts. He is said to have had some 3,000 more followers, in addition to 72 chosen disciples.

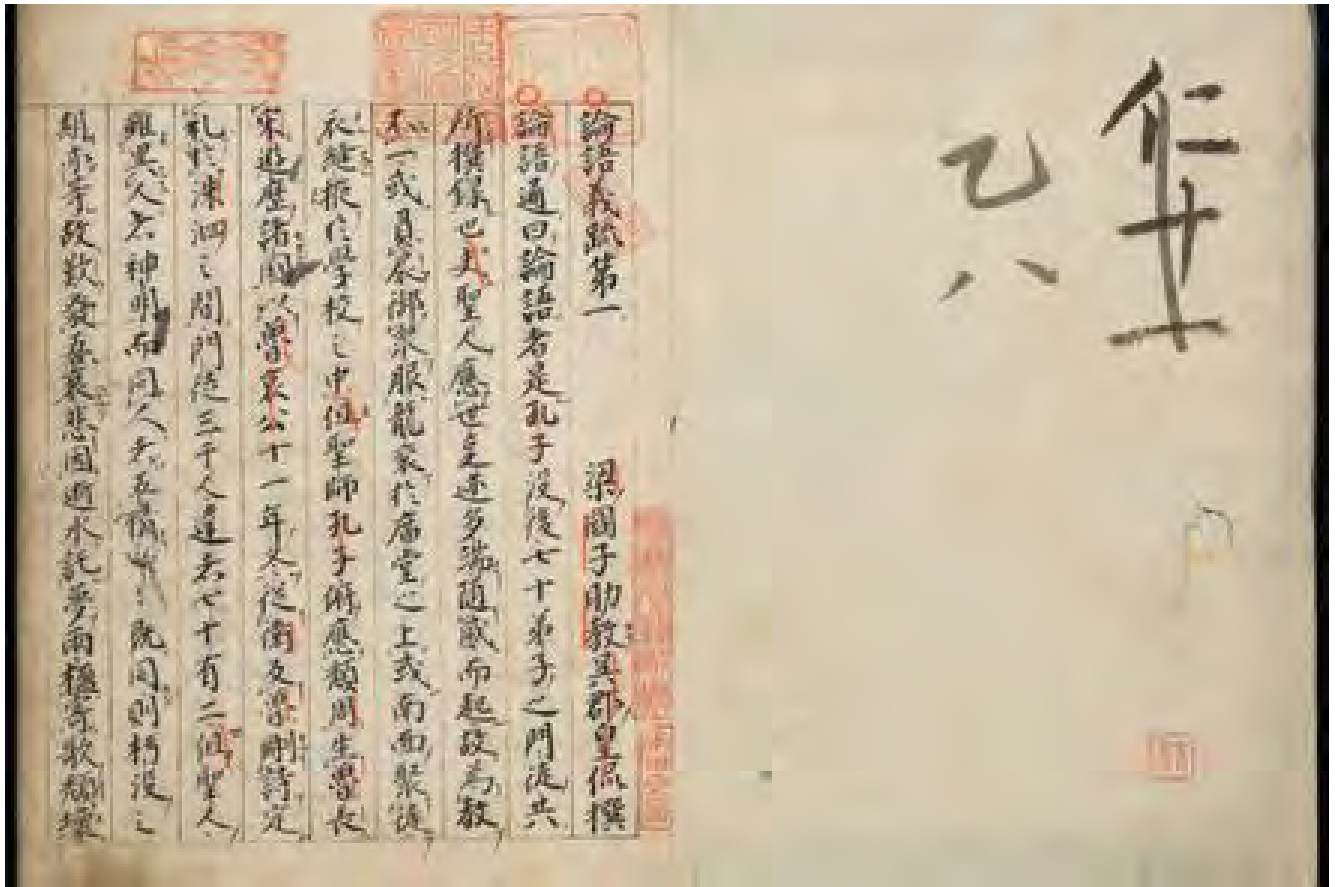


Fig.1 *Shengjitu* (Illustrated Life of Confucius) (聖蹟圖) [Left: Confucius' birth] [Right: Confucius as government official]

The *Shengjitu* (“Illustrated Life of Confucius;” or more literally, “Images from the Master’s Traces”) is an illustrated biography of Confucius consisting of 104 sketches accompanied by simple, easy-to-understand explanations (fig. 1). The famous historian Sima Qian (J. Shiba Sen) of the Han Dynasty also wrote a “Biography of Confucius”, which he included in his masterwork, the *Records of the Historian* (*Shiji*), based on the information contained in the *Analects*.

## Week2: Activity 2

How did the Analects make their way to ancient Japan and who were its readers in the Heian period?



2.4 THE ANALECTS GET INTRODUCED TO JAPAN ARTICLE

2.5 SECRET TRANSMISSION WITHIN SCHOLARLY FAMILIES ARTICLE

## Step 2.4 (Article)

### The Analects get introduced to Japan

Traditionally, the “Analects” are believed to have been first introduced to Japan in 285, in the 16th year of reign of the legendary Emperor Ōjin.

At the time, Korea was in its Baekje era (from the name of one of the Three Kingdoms), and emperor Wu of the Western Jin ruled over China. In the *Kojiki* (Record of Ancient Matters, 712), it is stated: “The person ordered to present [the books] was Wani kishi. He had his attendants offer 10 volumes of the *Analects* and 1 volume of the *One Thousand Character Classic*, 11 volumes in total.” Wani’s name also appears in the *Nihon shoki* (Chronicles of Japan, 720), albeit written in different characters (fig.1).



Fig.1 *Hakase Wani hi* (Portrait of Wani the Scholar) 『博士王仁碑』

[Click to take a closer look](#)

So this was how the *Analects* were introduced to Japan. In addition to their most common name, *Rongo*, the *Analects* were also known in Japan by a variety of other names such as *Ro-ron* (fig.2), “Enju-kyō” (fig.3), *Rikugei kōkin* (Ch. Liu Yi hou jin, *The Mouthpiece of the Six Arts*), etc. The name *Ro-ron* (“The Lu-version Analects”, “Ro” being the Japanese-style reading of “Lu”) implies that it was the original form in which the text had been handed down, in contrast to *Sei-ron* (“The Qi-version Analects”) and *Ko-ron* (“The “Old” Analects”). The name *Rikugei kōkin* (Ch. Liu Yi hou jin, “The Mouthpiece of the Six Arts”) is derived from a phrase in a commentary on the *Mencius* (another important text of Confucianism) by Zhao Qi (? – 201), who lived during the Later Han Dynasty: “The 70 disciples collected the master’s sayings into the *Analects*. The *Analects* are the linchpin of the Five Classics, and the mouthpiece of the Six Arts.”



Fig.2 *Ro-ron* (The Lu-version Analects) 『論語（魯論）』

[Click to take a closer look](#)



Fig.3 *Enju-kyo* (The All Encompassing Gem) 『論語（円珠經）』

[Click to take a closer look](#)

The name *Enju-kyō* (The All-encompassing Gem) derives from the following passage in Huang Kan's *Lunyu yishu* (*The Annotated Analects*, 6th c. CE, fig. 4): "Even the largest object cannot cover all, while the smallest object can refer to all matters; to make an analogy, no matter how large a mirror is, its light will always be slanted, while a bright gem (*ju* in Japanese), however small, can encompass the entire universe. The *Analects* may be small in size but, like the gem, their virtue knows no bounds, where the other books may be large in size but their content is slanted, like the light of the giant mirror."

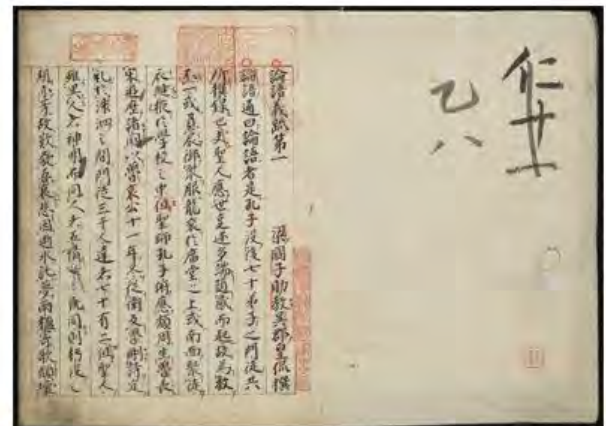


Fig.4 Rongo yishu (The Annotated Analects) 『論語義疏』

[Click to take a closer look](#)

In other words, though the *Analects* may be small, they say everything there is to know about humanity, or something along those lines. Many centuries later, Japanese scholars of Confucianism would rate the *Analects* “the greatest book in the universe”, but even at this early stage (6th century CE) praise for it was very high.

In the next step, we look at how the manuscripts of the Analects were read and interpreted by early Japanese scholars.

## Step 2.5 (Article)

### Secret transmission within scholarly families

No extant source tells us how the *Analects* were read for several hundred years after Emperor Ōjin's time.

The earliest document of their influence dates from the reign of Empress Suiko (reigned 592 – 628), when Shōtoku Taishi (Prince Shōtoku, 574 – 622) quotes the *Analects* in his famous "Seventeen-Article Constitution": "Harmony is to be valued above everything else." It was also around this time that the imperial university (*daigakuryō*) was established with the purpose of training capable state officials. Here students studied the "Five Classics" (*Book of Documents*, *Book of Odes*, *Book of Changes*, *Spring and Autumn Annals*, and *Record of Rites*), the *Classic of Filial Piety* (Ch. Xiaojing) and the *Analects*, and also received specialized training in such subjects as literature and good writing through such texts as the *Wenxuan* (J. *Monzen*, Selection of Refined Writing), and the *Erya* (J. *Jiga*), the oldest surviving Chinese dictionary. The positions of Professor of Letter (*monjo hakase*) and Professor of Chinese Pronunciation (*on hakase*) were created to teach these subjects.

### Two families of courtier-scholars

In the Heian period, in addition to the state university, all the main aristocratic clans (the Fujiwara, the Tachibana, the Ōe) established their own private academies. In addition to the classic texts of Confucianism, students here also studied a wide range of texts including the *Records of the Historian* and the *Collected Writings of Bai Juyi* (*Baishi wenji*, J. *Hakushi monjū*). Numerous collections of poems in Chinese (by Japanese poets) were compiled at this time, such as the *Bunka Shūreishū* (Collection of Literary Masterpieces, 818), the *Kanke bunsō* (Collected Writings of Sugawara no Michizane, early 10th c.), and the mixed Sino-Japanese collection, *Wakan rōeishū* (Japanese and Chinese Poems to Sing, early 11th c.).

Two aristocratic families in particular, the Kiyohara and the Nakahara, specialized in the academic study and reading of the Confucian classics (a field known as *myōkyō*, or, "Classics"). Each of them developed their own distinctive style of reading and glossing texts in Chinese, which were kept secret within the family and were only passed down to selected individuals, as was the norm in esoteric Buddhism. Does any material evidence of these reading traditions survive?

Only fragments of texts produced by the Nakahara family survive. They can be found at locations such as the Daigoji temple in Kyoto, the Tōyō bunko in Tokyo, the Kyou Archive of the Takeda Science Foundation in Osaka (formerly in the collection of Naitō Kōnan), and Ōtani University, also in Kyoto (formerly Kanda Kiichirō's collection). Among these, the 1286 (Kōan 10) copy formerly in the holdings of the Kōsanji Temple in Toganoo, Kyoto, is the oldest surviving text of the *Analects* in Japan. The phrase "as secretly taught by our ancestors" in the colophon (in the hand of Nakahara Moroari, fig. 1) shows that this was a secret, not-for-public-circulation text.

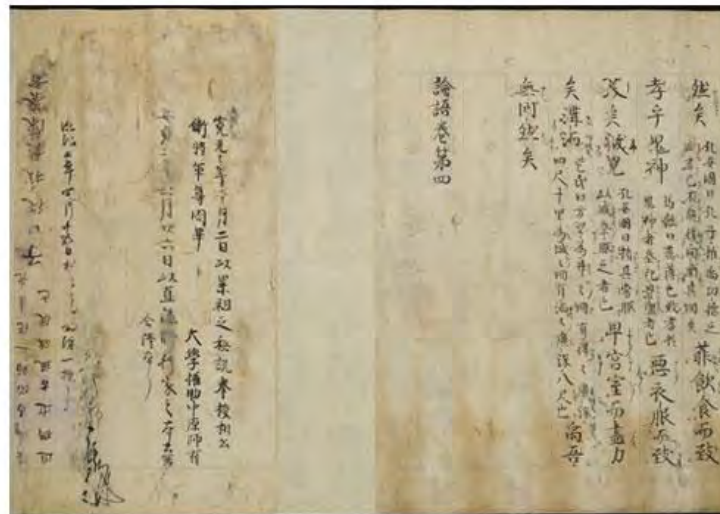


Fig.1 Kamakura-period manuscript of the *Analects* 『鎌倉写論語』

[Click to take a closer look](#)

The scholarly tradition of the Nakahara family seems to have ceased around this time. By contrast, the Kiyohara style of reading and translating the *Analects* dominated in the Muromachi period (14th to 16th c.) (figs. 2 and 3).



Fig.2 Kiyohara-version *Analects* (a) 『清原家論語』

[Click to take a closer look](#)

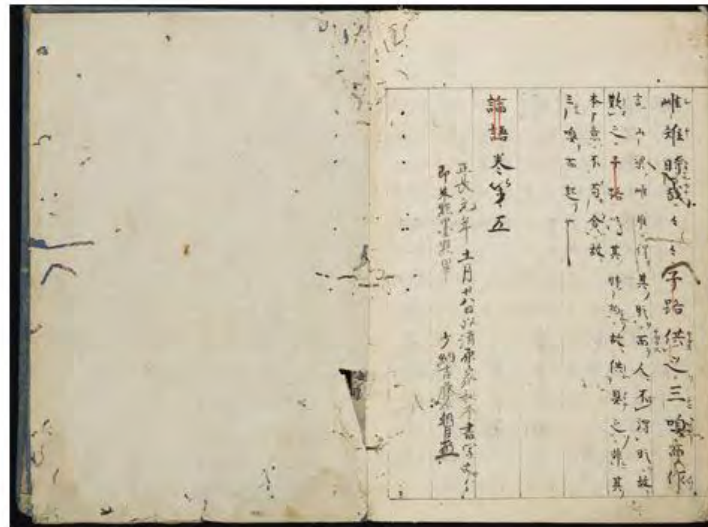


Fig.3 Kiyohara-version *Analects* (b) 『清原家論語』

[Click to take a closer look](#)

Some trace the origins of the Kiyohara family as far back as Prince Toneri, a son of Emperor Tenmu (r. 673-686), and from the time that Kiyohara Hirozumi was first appointed Professor (Hakase) in the Heian period, they prospered as a scholarly lineage, with Kiyohara Yorinari taking on the role of personal tutor to Emperor Takakura in the late-Heian period. In the Kamakura period (1185-1333), Yorinari's grandson Noritaka moved to Kamakura and made a significant contribution to the cultural development of the Kantō area. His scholarly activities included teaching how to read the *Analects* (copies of the text of his lectures are at the Tōyō Bunko and at the Department of Archives and Mausolea of the Imperial Household Agency (Kunaichō Shoryōbu).

Between the late-Kamakura and early Nanboku-chō periods (13th-14th c.), Yorimoto (the son of Yorinari's fifth generation descendant, Yoshieda), lectured extensively on the *Analects* and carried the family tradition into the Muromachi period. (The text he used for his lectures is now at the Dai-Tōkyū Kinen Bunko )

## The Kiyohara family in the Muromachi period

The most representative Kiyohara scholar of the Muromachi period is without a doubt Kiyohara Nobutaka (1475-1550), who joined the family from the Yoshida lineage of Shinto priests-scholars. Thanks to his wide-ranging education, he lectured widely on subjects ranging from the history and myths of Japan (*kokugaku*) to Confucianism, and his dominance of the scholarly world was unrivalled. A fair number of texts by him survive. The book known as the "Shōhei-era *Analects*", for instance, is based on a text by Nobutaka. Once again, however, it being marked as "secret teaching" shows that it was meant to be copied and read only by a few specially-chosen readers. According to the colophon, the 1428 (Seichō 1) text is also a copy of a Kiyohara-family text, and so it is almost certainly another example of "secret transmission" (*hiden*) within the family.

The family's tradition of scholarship was continued by Nobutaka's son Yoshida Kanemigi and his grandsons, Edakata and Bonshun, in the late-Muromachi period, and by Hidekata in the Keichō era (1596-1615). In the Edo period, Hidekata's son Katatada founded a successful new branch, the Fushihara family (Fushihara-ke), which eventually seems to have absorbed the Kiyohara tradition of scholarship and reading. Even so, the traditional scholarly lineages of the medieval period seem to have declined rapidly with the rise to prominence of Hayashi Razan (1583-1657, see Week 4) and

his circle. The texts of the Kiyohara family are now housed in the Kiyohara Bunko (Kiyohara Archive) of Kyoto University's library and have been granted "Important Cultural Property" status by the Japanese government.

## Week2: Activity 3 The Analects in Medieval Japan



During the medieval period, the reading practices of the great aristocratic scholarly families gradually spread to readers from other backgrounds, such as priest-scholars and samurais.

- 2.6 THE END OF SECRET TRANSMISSION VIDEO (02:17)
- 2.7 FROM THE HAKASE FAMILIES TO PRIEST-SCHOLARS ARTICLE
- 2.8 FROM PRIEST-SCHOLARS TO SAMURAI READERS ARTICLE
- 2.9 THE LAST PHASE OF FLOURISHING OF MEDIEVAL SCHOLARSHIP ARTICLE

## Step 2.6 (Video)

### The end of secret transmission



In the next several Steps, we will learn how the *Analects* became familiar to increasingly larger segments of Japanese society. First, watch Prof. Takahashi give a general overview.

### Keywords (terms, era names, figure's names) in the video

- hakase
- Shōhei era
- Takenaka Hanbei (1544-1579)
- Takenaka Shigekado (1573-1631)
- Tenmon era
- Zen

### Books introduced in the video

1. *Shōhei version Analects* (J. Shōhei-ban rongo) 『正平版論語』  
[Click to see the image and information](#)
2. *Tenmon version Analects* (J. Tenmon-ban rongo) 『天文版論語』  
[Click to see the image and information](#)
3. *Kaikoin Temple Version Analects* 『論語戒光院本』  
[Click to see the image and information](#)
4. *Shisho Daizen* 『四書大全』

[Click to see the image and information](#)

5. Movable-type version of *Analects* 『古活字版論語』

[Click to see the image and information](#)

6. Printed version of *Analects* 『覆古活字版論語』

[Click to see the image and information](#)

7. Takenaka Shigekado's copy of the *Analects* (*Shisho shicchū*) 『四書集注』竹中重門旧蔵

[Click to see the image and information](#)

More information about these books will be given in the following steps.

## Video Script

0:04

From this step, we will look at how the reading practices of the great aristocratic scholarly families gradually spread to readers from other backgrounds, and how the *Analects* eventually broke free from the grip of the scholarly families and gave birth to a whole new culture. In 1364 (Shōhei 19) a printed edition of the *Analects* known as the *Shōhei version Analects* (Shōhei-ban rongo) [1] was published for the first time. In Tenmon 2 (1533), another text by the one of the *hakase* families was published (known as *Tenmon version Analects* [2]).

0:53

Suddenly, texts which had previously been jealously kept within the *hakase* families, came to be read by members of the clergy [3] as well as by the rising group of the time, the samurai. How did Zen monks mark the Chinese text to vocalize it in Japanese? How and why did they publish for warriors?[4] What do the *Analects* printed using movable type technology imported from Korea in the 16th c. look like? [5] And how did warriors read the text? [6] Using actual books like this copy of the *Analects*, belonging to the son of the famous 17th c. general

0:53

Takenaka Hanbei, Takenaka Shigekado, [7] let us trace step by step the process through which the *Analects* penetrated ever more deeply into Japanese culture, going from the *hakase* families to Zen monks, and, finally, warriors.

## Step 2.7 (Article) From the hakase families to priest-scholars

We mentioned earlier that since the Heian period, the *hakase* families had labored to keep their knowledge strictly within the family and for a close number of initiates. However, during the Muromachi period, the power of the samurai grew to such a point that it could no longer be ignored by the Zen temples which now represented the main centers of learning and scholarship.

Under normal conditions, the number of educated people is bound to go up with time, and this was something against which the scholarly families could do very little. Eventually, the thirst for knowledge of these nouveau intellectuals broke the age-old tradition of secrecy of the *hakase* families.

Around the middle of the Northern and Southern Courts period (1336-1392), in 1364 (Shōhei 19), the people of Sakai in Senshū (modern Osaka area) published the first printed edition of the *Analects* in Japan. Printing technology had already reached a certain degree of sophistication by the Heian period (794-1185). Buddhist texts were published in great numbers by temples such as the Kōyasan (the main center of Shingon Buddhism), the Kōfukuji, and the other temples of the Nara area. By the Kamakura period, the Zen temples of the Kyoto and Kamakura areas no longer limited themselves to printing Buddhist texts (medieval publications by Buddhist temples are known as Gozan-ban, see Week 3). However, obtaining a copy of the *Analects* to publish from its secretive aristocratic owners was no simple task.

Just then, a scholar-priest of uncommon talent was able to earn the trust of a prominent aristocratic scholar and, having been initiated to the secret teachings and obtained an authorized copy of the text, he published it with the help of his disciples. With the publication of the Shōhei-era version, the *Analects* had finally been freed from the shackles of secrecy.



Fig.1 Shohei Version Analects 『正平版論語』

[Click to take a closer look](#)

The manuscripts of the *Analects* that were once part of the treasury of the Kaikōin Temple (fig. 2) show that the *Analects* were already beginning to be seen as a handbook for personal cultivation rather than as a text to be secretly passed down within the scholarly houses.



Fig.2 Kaikoin Temple Version Analects 『論語戒光院本』

[Click to take a closer look](#)

Moreover, in 1533 (Tenmon 2), the leading scholar Kiyohara Nobutaka complied with a request from the Sakai family of publishers Asaino and lent them one of the family's texts, which they promptly published as the *Tenmon-ban Rongo* (Tenmon Version Analects, fig. 3). This was an epoch-making event which greatly contributed to making the *Analects* a household text. The book was continuously reprinted throughout the Edo period. Even the original printing blocks survived intact at the Nanshūji Temple in Sakai until World War 2, but sadly they were lost during the war.

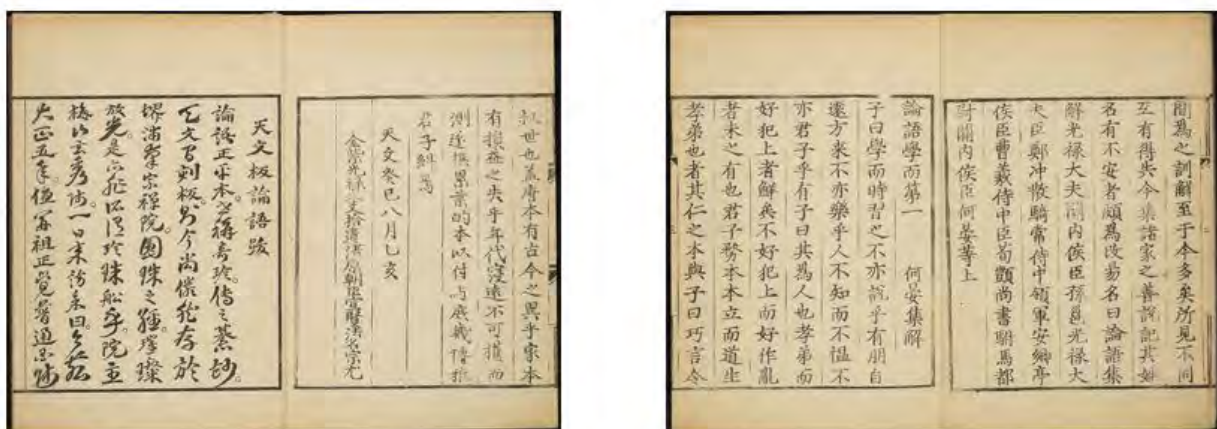


Fig.3 Tenmon Version Analects 『天文版論語』

[Click to take a closer look](#)

The Ashikaga School, one of Japan's most ancient and venerable learning institutions, also played an important role in the cultural life of the *Analects*. Many manuscripts were produced there, of the

*Analects* (fig. 5) and of other such texts as manual of military strategy manual *San Lue* (J. *Sanryaku*, "Three Strategies of Huang Shigong," Fig.4).

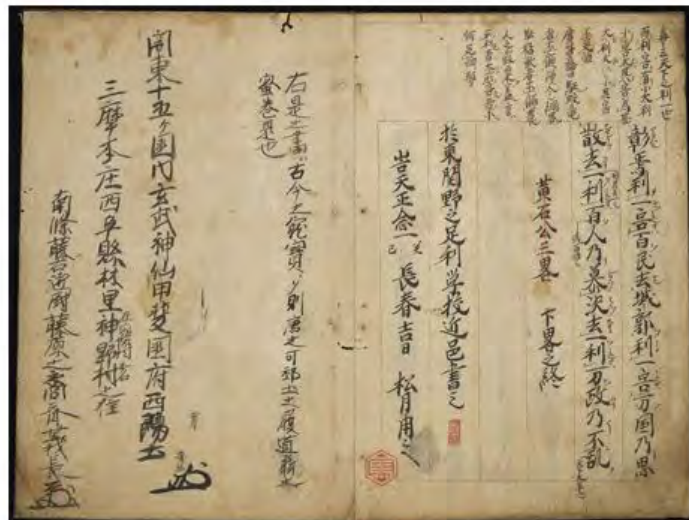


Fig.4 Three Strategies of Huang Shigong 『黃石公三略』

[Click to take a closer look](#)



Fig.5 Ro-Ron (Lu-version *Lun Yu*) 『論語（魯論）』

[Click to take a closer look](#)

When we look at these old texts of the *Analects*, suddenly this ancient text no longer feels so distant to us.

Now, let us look at how medieval Zen monks used the *Analects* and what place it had in their activity as scholars.

## Step 2.8 (Article)

### From priest-scholars to samurai readers

Near the end of the Muromachi period, the devastations of the Ōnin Wars (1467-1477) forced many aristocratic scholars and priest-scholars to leave behind the ruins of Kyoto and head out to the provinces to seek the protection of powerful local lords.

For their part, late-medieval provincial lords were eager to expand their interests in the sphere of culture, beyond military strength, and to find ways to economically develop their fiefs. Known as *sengoku daimyō* (daimyō of the Warring States), these men are usually regarded as the bedrock of the system which made of military strength its primary feature. However, by this point, these men were very conscious that authority could not be maintained by force alone, and had already started to diversify their interests by embracing Zen and cultivating not only scholarship and Buddhism, but also tea, painting, and architecture, all under the able guidance of Zen monks. Their involvement in culture is an important aspect of what is called “Muromachi culture” (Muromachi *bunka*).

Their example paved the way for late-Muromachi/early-Edo leaders with an uncommon understanding of culture, like Toyotomi Hideyoshi and Tokugawa Ieyasu.

To seek books and learning in times of constant war requires an incredible amount of commitment and focus.

Under the protection of the Shimazu clan in Satsuma, the Rinzai-sect monk Bunshi Genshō (1555-1620) developed his own method of marking the *Analects* for rendering it in Japanese (known as *Bunshi-ten* or “Bunshi-style markings”) and took the world by storm with his edition of the Four Books (*The Great Learning, Doctrine of the Mean, the Analects, and the Mencius*). He was a follower of Keian Genju (1427-1508), who had travelled to Ming China at the end of the Ōnin wars and had brought back with him a new approach to scholarship. They both returned to their native Satsuma to contribute to the cultural initiatives of the Shimazu after living for some years in Kyoto temples.



Fig.1 *Shisho Taizen* (*The Complete Four Books*) 『四書大全』

[Click to take a closer look](#)

Toyotomi Hideyoshi's strategist, Takenaka Hanbei, had a son called Shigekado (1573 – 1631). Though top-class military men, both father and son were also extremely fond of books, so much so that they are said to have loaded their horses with books as they headed out to battle. During the Battle of Sekigahara, Shigekado first joined Ishida Mitsunari's Western Army, but subsequently he defected to the Eastern Army. Clearly, in war, there is no time for hesitation. Shigekado's personal copy of the *Analects* survives (fig. 2). It is likely that he kept it with him at all times and carried it with him everywhere he went. And it is also possible that the reading marks (*kunten*) that we find in in the book are also by him. More than for the mighty warrior, it is for Shigekado the devoted book-lover that we feel more sympathy.



Fig.2 Takenaka Shigekado's copy of the *Analects* (*Shisho shicchu*) 『四書集注』

[Click to take a closer look](#)

## What are reading marks (*kunten*)?

Reading marks were added to Chinese texts to allow readers to read them in/as Japanese. There are several types of reading marks.

Word order marks: Japanese is an SOV or OSV language whereas Chinese is a SVO language (S=subject, O=object, V=:verb). Several kinds of marks categorized as *kaeriten* (return marker) are used to indicate how to change the order of the Chinese characters in order to read them as Japanese.

Punctuation marks: Original Chinese texts often do not have punctuation marks. *kutōten*, such as commas (、) and periods (。) were added in Japanese to help readers.

Phonetic reading guide: As in Japanese Chinese characters can be read in several ways, phonetic reading guides were added beside a character when necessary to indicate how to read it.

As an example, let's take a look at fig.2 more closely. This is a famous passage from the *Analects*. The figure below (fig.3) will help you to identify the original text, the commentary, and the *kunten* marks on the page.



## Several kinds of reading marks (kuten)

- **j. kutōten (句読点):**  
Punctuation marks. Such as comma (、) and period (。) in Japanese are added to help readers.
- **j. Furigana (振り仮名):**  
Furigana is a Japanese reading aid, consisting of smaller kana, or syllabic characters, printed next to a kanji (ideographic character) or other character to indicate its pronunciation.
- **j. Okurigana (送り仮名):**  
Okurigana are kana suffixes following kanji stems in Japanese written words.
- **j. Kaeri-ten (返り点):**  
Kaeri-ten marks that are placed in the lower left corner of a character to indicate the reading order.

### ■ Several kinds of kaeriten (return marker)

- **Reten (レ点)**  
a type of kaeriten written as し that indicates that the character should be returned to and read later; a return-mark.
- **Ichini-ten (一ニ点)**  
a type of kaeriten in which the reading order is marked with numbers 1, 2, 3... indicating the order.
- **Jōgeten (上下点)**  
a tertiary type of kaeriten following ichiniten and kōotsuiten in which the reading order is marked with 上, 中, and 下 indicating the order.
- **Kōotsu-ten (甲乙点)**  
a type of kaeriten secondary to ichiniten in which the reading order is marked with 甲, 乙, 丙, 丁, 戊, 己, 庚, 辛, 壬, 癸 indicating the order.
- **Tenchiten (天地点)**  
a quaternary type of kaeriten following ichiniten, kōotsuiten, and jōgeten in which the reading order is marked with 天, 地, and 人 indicating the order.

Fig. 3 What are reading marks (*kuten*)?

[Click to take a closer look](#)

## Step 2.9 (Article)

### The last phase of flourishing of medieval scholarship

During the second half of the Muromachi period, a number of important changes occurred that challenged the older order based on the dominance of the aristocratic scholarly lineages, such as the activities of priest-scholars, the appearance of educated warlords eager to learn more, war, and the arrival of new texts and ideas from the Asia continent. How did the Kiyohara, who viewed scholarship as their family's hereditary occupation, respond to these challenges?

One of the most significant changes in the cultural sphere was the introduction of wooden movable type printing from Korea. Woodblock printing (*seihan* in Japanese) had been the norm for centuries, but when movable type was introduced at the end of the 16th century (the so-called the Keichō era) it became very popular, if only for a short while.

Another significant development was the introduction from Ming China of Neo-Confucianism, an approach to study and learning developed by the Song-dynasty thinker Zhu Xi (1130-1200), which differed significantly from the one with which Japanese intellectuals were already familiar (that of the Han and Tang dynasties). Where Han and Tang scholars focused on close lexical exegesis, Zhu Xi viewed ancient texts as a living part of a philosophical system, and his method no doubt must have appeared fresh and original to Zen scholars and literate samurai.

This does not mean that the old approaches suddenly died out. Some of the texts used by temple scholars were still based on the old Han and Tang scholarly traditions.

In response to this rapidly-evolving situation, aristocratic scholars broke with tradition and printed many texts which up to that point had been treated as private treasures. Thanks to movable type technology, they were able to print editions of numerous texts, including the *Analects* (fig. 1).



Fig.1 "Old" Movable Type *Analects* 『古活字版論語』

[Click to take a closer look](#)

The large type that was used made the text very easy to read, while the detailed glosses of the *hakase* scholars drew praise from experts. The only disadvantage was that, with movable type, the type has to be rearranged for each page, which made printing large print runs problematic. To print more copies, woodblock replicas of the movable type text were often made (fig. 2).



Fig.2 Facsimile "Old" Movable Type *Analects* 『覆古活字版論語』

[Click to take a closer look](#)

These early movable-type books are known as "Keichō-era "old" movable-type editions" and are considered extremely valuable. Surprisingly, however, this type of publication did not last very long. In all, books of this kind were produced over a mere fifty years (the Keichō, Gen'na, and Kan'ei eras), after which there was a return to woodblock printing.

In a way, these magnificent large-type editions of classic texts represented the swan song of the scholarly tradition of the great *hakase* families. After being shaped for centuries by war and instability, scholarship was finally about to enter the era of peace.

## Week 2: Activity 4

### The Analects in the early modern period



During the Edo period, the Analects reached a much wider audience. Let's trace together the history of their reception and think about their impact on Japanese society.

- 2.10 THE ANALECTS BECOME A BESTSELLER VIDEO (01:25)
- 2.11 THE ANALECTS AND THE EDO BAKUFU ARTICLE
- 2.12 THE ANALECTS AS A BOOK FOR THE MASSES ARTICLE
- 2.13 THE ANALECTS' POSITION WITHIN DIFFERENT ACADEMIC CURRENTS ARTICLE
- 2.14 SIX QUESTIONS ABOUT ANALECTS OF CONFUCIUS QUIZ

## Step 2.10 (Video)

### The Analects become a bestseller



Over the next few Steps, we will trace the history of the reception of the Analects during the Edo period (1603-1868). Prof. Takahashi introduces the topic in this video.

Keywords (terms, era names, figure's names) in the video

- daimyō
- Edo period
- Kōshōgaku
- Shisho shicchū
- Zhu Xi (1130-1200)
- Hayashi Razan (1583-1657)
- Yamazaki Ansai (1619-1682)
- Tokugawa Tsunayoshi (1646-1709)
- Matsuzaki Kōdō (1771-1844)
- Yasui Sokken (1799-1876)

Books introduced in the video

1. *Doshun-ten Rongo* 『道春点論語』

[Click to see the image and information](#)

2. *Ansai-ten Rongo* 『山崎闇斎点論語』  
[Click to see the image and information](#)
3. *Rongo shicchū* 『論語集注』 常憲院本  
[Click to see the image and information](#)
4. *Kyōritsu-ten Rongo* (Toyama domain) 『藩版論語』  
[Click to see the image and information](#)
5. *Rongo kogi* 『論語古義』 伊藤仁斎著  
[Click to see the image and information](#)
6. *Rongo shūsetsu* 『論語集説』 安井息軒  
[Click to see the image and information](#)

Those books will be explained in detail in the following steps.

## Video Script

0:04

Over the next few Steps, we will trace the history of the reception of the Analects

0:11

during the Edo period (1603-1868): During the Edo period, the Analects were usually a part of Zhu Xi's *Shisho shicchū* [1]. Editions with notes and reading marks provided by prominent scholars like Hayashi Razan (known also as Dōshun) [1] and Yamazaki Ansai (Yamazaki Ka)[2] were also widely read. Leaders with a passion for learning such as Tokugawa Tsunayoshi[3] also published their own editions of the work, and so did the various local daimyo, for use as textbooks in the schools of their domains [4]. Also characteristic of the Edo period are the editions curated by scholars with new and unique outlook on the classics [5], such as those published by Matsuzaki Kodo and Yasui Sokken[6], the founders of the "Kōshōgaku" school of learning.

1:17

Let us look together at these developments while looking at original books from the period.

## Step 2.11 (Article) The Analects and the Edo bakufu

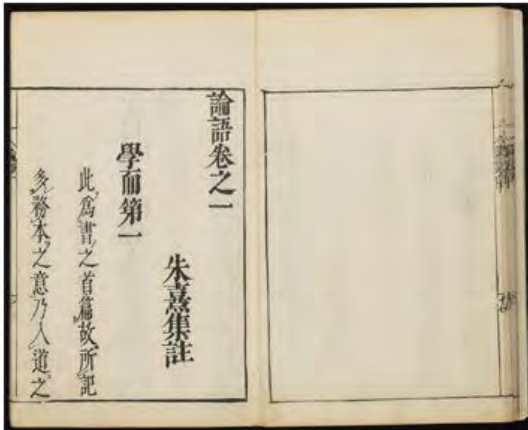


Fig.1 Jōkeni'n-bon Rongo shicchū (Jōkeni'n-text Analects with Collected Commentaries) 『論語集注』常憲院本

[Click to take a closer look](#)

With the Gen'na Armistice (Genna-Enbu) of Gen'na 1 (1615), the Tokugawa bakufu (shogunate) succeeded in putting an end to the hostilities. Iyasu, who had already retired to Sunpu, in Suruga, dedicated himself to collecting books (his private collection was known as the "Suruga Oyuzuri-bon," or, "Suruga Authorized Books") and sponsored the printing of such titles as the *Dacang yilanji* (J. *Daizō Ichiran-shū*, "Digest of the Tripitaka") and the *Qunshu zhiyao* (J. *Gunsho chiyō*, "Collected Writings on Important Matters of Government," 1616), using copper type.

Employing scholars such as Hayashi Razan, Ishin Sūden (1569-1633) of the Nanzenji Konchi'in temple, Tenkai (1536-1643) of the Rinnōji temple in Nikkō, and the Head of the Ashikaga School, San'yō (Kanshitsu Genkitsu, 1548-1612), the government moved back to the Kanto area the library of the Ashikaga School, which had been temporarily transferred to Kyoto by Toyotomi Hidetsugu, and actively sought to launch a new age of textual culture to break with the Kyoto-centered culture of the medieval period. It is fair to say that this new emphasis on books and learning laid the foundation for the cultural thriving of the Edo period.

The opening of the shogunate's Momijiyama Library (Momijiyama Bunko), which would later provide the nucleus for the Shōheizaka Center of Learning (Shōheizaka Gakumonjo), as well as the establishment of several local offshoots such as the Bihan Bunko in the Owari domain, the Shōkōkan Bunko in Mito and the Kii-han Bunko in Wakayama, all embody the Tokugawa's emphasis on culture.

Because the shogunate's official scholars, the Hayashi family (see Week 4) of the Head of Higher Learning, Hayashi Razan, were fervent admirers of the Neo-Confucianism of Zhu Xi, who advocated the study of the *Analects* alongside other classic texts such as the *Great Learning*, the *Doctrine of the Mean*, and the *Mencius*, in the Edo period the *Analects* were typically read as one of the Neo-Confucian "Four Books." In particular, the fifth shogun Tsunayoshi (1646-1709), who had a keen interest in scholarship, erected a monumental shrine to Confucius (the Yushima seidō), and under the supervision of Hayashi Nobuatsu, the shogunate's Scholar in Chief, he published Zhu Xi's *Si shu ji zhu* (J. *Shisho shicchū*, "The Four Books with Collected Commentaries"). Later, this version

of the text became known as the “Jōkeni’n-text *Shisho*” (*Jōken’in-bon Shisho*) (fig. 1) after Tsunayoshi’s Buddhist name, Jōken’in.

## Step 2.12 (Article)

### The Analects as a book for the masses

As the country now entered an era of peace, the Four Books came to be read not only by the shogun and the elite but also by the rest of the populace.

They formed the basic curriculum at both state schools where government officials were trained and at private academies. From early childhood, students began their studies by memorizing the famous opening of the *Analects*: "To study and, at due times, to practice what one has learned, isn't this a pleasure?" Government schools and commercial printers put out one edition after another.

At the same time, scholars competed in developing new ways of marking the text in order to read it in Japanese. Hayashi Razan's marking style (known as *Dōshun-ten* (fig. 1), which had dominated in the early Edo period, was challenged by newer marking styles, and by the second half of the period (mid.1700s onwards), the "Gotō markings" of the Sanuki-born Gotō Shizan, the official scholar of the Takamatsu domain, replaced Razan's style as the most common variety (fig. 2).

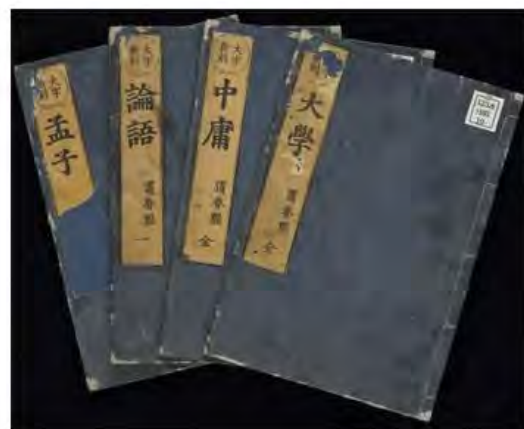
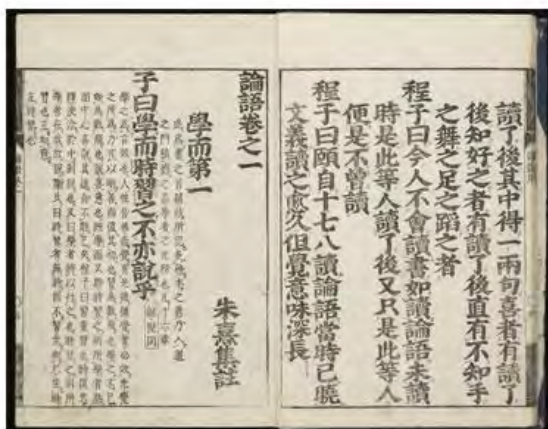


Fig.1 *Doshun-ten Rongo* 『道春点論語』

[Click to take a closer look](#)

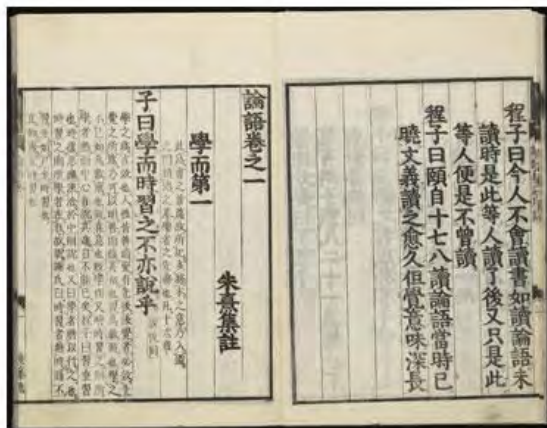


Fig.2 Goto-ten Rongo 『後藤点論語』

[Click to take a closer look](#)

Also popular were the "Ansai-ten" (Ansai's marking style, fig.3) of Yamazaki Ansai in the first part of the period, and the "Issai-ten" (Issai's marking style, fig.4) of Sato Issai during the late Edo period.

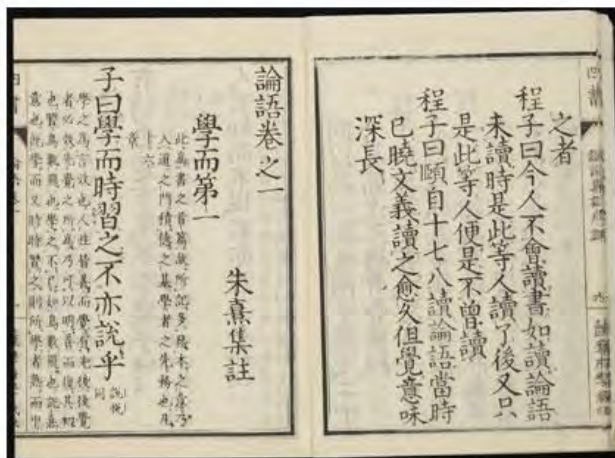


Fig.3 Ansai-ten Rongo 『闇齋点論語』

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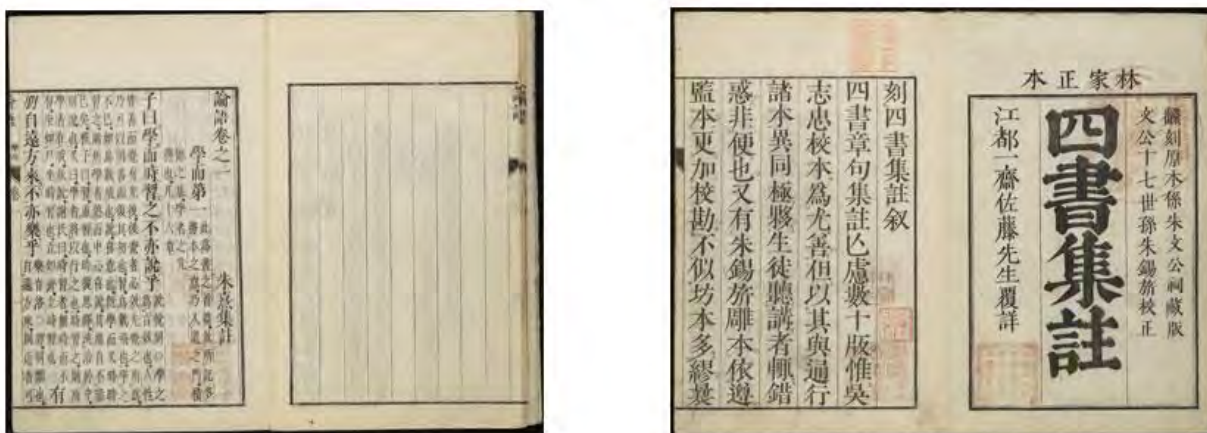


Fig.4 Issai-ten Rongo 『一齋点論語』

[Click to take a closer look](#)

Among the marking styles used by the domain schools (hankō), we can mention the Kyōritsu-ten (Kyōritsu markings) in use in the Toyamadomain (fig.5), to name but one example. Many texts of the *Analects* like these still probably lie undiscovered in public libraries across Japan.

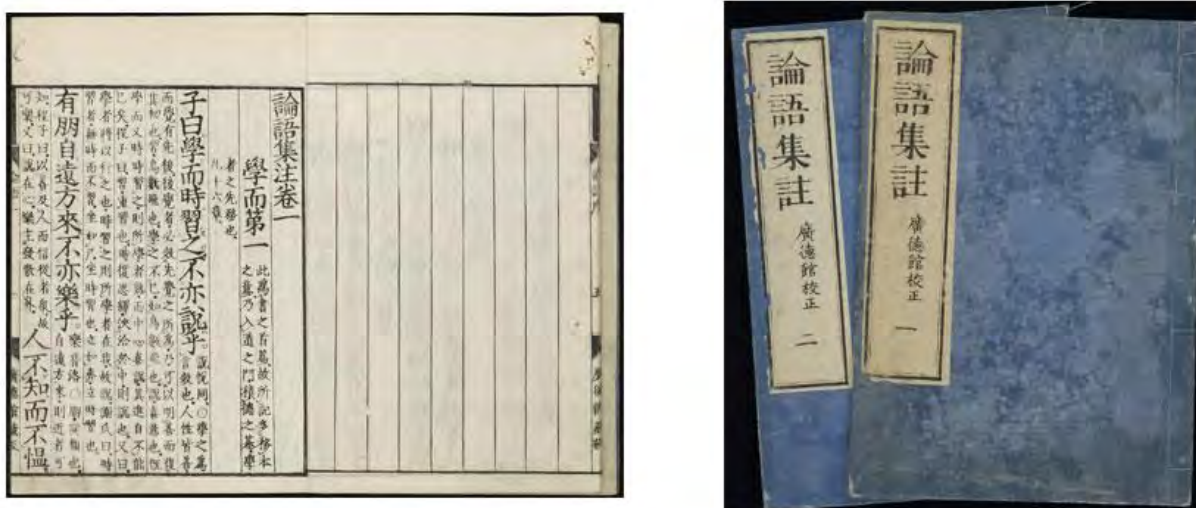


Fig.5 Kyoritu-ten Rongo (Toyama domain) 『藩版論語』 富山藩

[Click to take a closer look](#)

## Step 2.13 (Article)

### The Analects' position within different academic currents

A distinctive trait of Edo-period scholarship was that it extended well beyond Neo-Confucianism to incorporate a variety of subjects and approaches.

The Kogaku School (The "Study of Antiquity" School) propounded a return to the original teachings of Confucius (as opposed to the interpretation of them given by Zhu Xi). Prominent members included Itō Jinsai (1627 – 1705), who authored the *Gomo jigi* ("Text and Meaning of the Analects and the Mencius", 1705, fig.1), and Ogyū Sorai (1666 – 1728), who wrote the *Rongo-chō* (Commentary on the Analects) (fig.2).

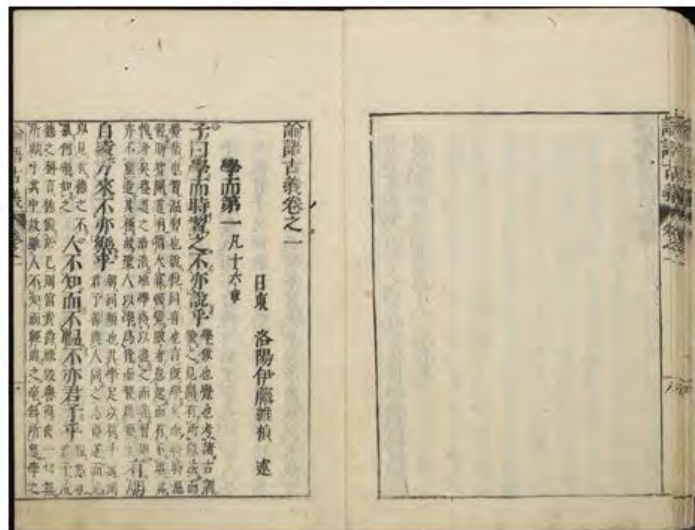


Fig.1 *Rongo Kogi* 『論語古義』

[Click to take a close look](#)



Fig.2 *Rongo-chō* by Ogyū Sorai (manuscript) 『論語微』

[Click to take a close look](#)

In the late Edo period, both Neo-Confucianism and the Kogaku School were absorbed by a new current of objective textual criticism known by the name of *Kōshōgaku* (literally, “Evidence-based Study School”), which advocated an objective, evidence-based approach to ancient texts. The copy of the *Analects* owned by the school’s founder in Japan, Matsuzaki Kōdō (1771 – 1844) still survives, and from the abundant marginal notes we can get a glimpse of what his “objective” approach to the text consisted in (fig.3).

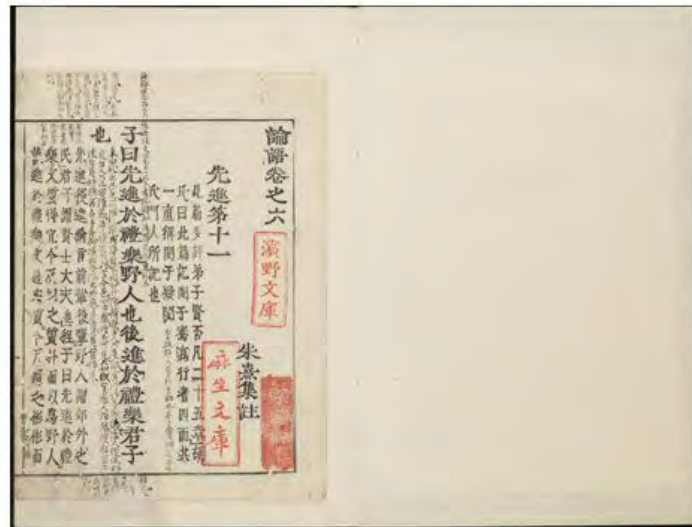


Fig.3 Edo-period edition of the *Analects* owned by Matsuzaki Kōdō 『論語』江戸刊・松崎慊堂書入

[Click to take a close look](#)

Shown in fig. 4 below is the original holograph of Yasui Sokken (1799 – 1876)’s *Rongo shūsetsu* (Collected Interpretations of the Analects), which was published in an early series of Chinese classics entitled *Kanbun taikai* (Library of Chinese Classics). After learning the tenets of the Sorai school from his father, he moved to Edo and studied Neo-Confucianism under Koga Tōan (1788 – 1847) and *Kōshōgaku* with Matsuzaki Kōdō. He eventually became a major authority on the Chinese classics in the Meiji period (1868-1911). His own commentary on the *Analects* clearly reflects his intellectual background.

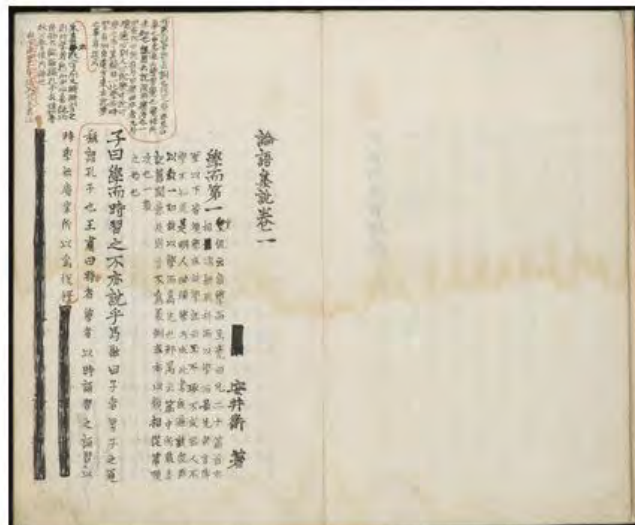


Fig.4 Rongo shūsetsu 『論語集説』

[Click to take a close look](#)

And so the *Analects*, which was treated almost as a sacred object in the Heian period, over time became essential reading for the cultivated person, and then a repository of wisdom for everyone seeking guidance and inspiration. To this day, it continues to be read and loved.

## Step 2.14 (Quiz)

### Six questions about Analects of Confucius

Now let's review what we learned in Week 2 through this short fun quiz.

#### Question 1

Who is Confucius? Choose the closest.

- A Japanese monk
- A Chinese monk
- A philosopher in ancient China
- A philosopher in modern-day China

#### Question 2

Who compiled the Analects of Confucius?

- Confucius
- Disciples of Confucius
- Japanese monks
- A Japanese samurai

#### Question 3

Who is believed to have first introduced the Analects to Japan?

- Wani
- Confucius
- Tokugawa Ieyasu
- Hayashi Razan

#### Question 4

Who were the Hakase families who practiced the secret transmission of the Analects?

- Warriors (such as the Tokugawa family)
- Scholars (such as the Kiyohara and Nakahara families)
- Monks (such as Gozan Monks)
- Rulers (such as the Emperor of Japan)

#### Question 5

What was the role of the so-called "old movable type editions" (kokatsuji-ban) of the Analects by the Hakase families?

- Mass volumes could be printed easily.
- Texts could be distributed in pieces.
- It raised the status and wealth of the Hakase families.
- Texts which were treated as private treasures could reach a wider audience.

## Question 6

What groups had access to the Analects during the Edo period?

- Scholars
- Samurai
- Common people
- All of the above.

## Week2: Activity 5

### The Analects' influence on politics and economic policy



Let's learn about how the Analects influenced Japanese modernization

- 2.15 THE ANALECTS CHANGE HISTORY VIDEO (05:19)
- 2.16 IMPACT ON POLITICS, THE ECONOMY AND DAILY LIFE? DISCUSSION
- 2.17 GLOSSARY OF WEEK 2 ARTICLE

## Step 2.15 (Video)

### The Analects change history



At times, the influence of the *Analects* was such that they affected the fate of an entire nation. One of the main architects of the Meiji restoration, one of the most dramatic turning points in modern Japanese history, was deeply influenced by *Analects*. Watch Prof. Takahashi introduce the topic in this video.

#### Keywords (terms, period names, figure's names) in the video

- Confucius
- Edo castle
- Fukuzawa Yukichi (1834-1901)
- Saigō Takamori (1828-1877)
- Meiji period, Japan
- Muromachi period, Japan
- Warring States, Japan

## A scroll introduced in the video



Katsu Kaishu's copy of the *Analects* 『論語』 勝海舟旧蔵

[Click to take a close look](#)

## Many Analects

In the video, Prof. Takashi introduces two famous passages from the *Analects* relating to politics and the economy. But there are more. Here are some additional examples:

### Original Chinese Text and Japanese text

「子曰、其身正、不令而行、其身不正、雖令不從。」

「其の身正しければ、令せずとも行われ、其の身正しからざれば、令すと雖も従わず」 子路篇6

### English translation:

The Master said, "When a prince's personal conduct is correct, his government is effective without the issuing of orders. If his personal conduct is not correct, he may issue orders, but they will not be followed." (*Analects*, XIII: 6; trans. James Legge)

### Original Chinese Text and Japanese text

「子曰、奢則不孫、儉則固、與其不孫也寧固。」

「奢るときは不遜なり、儉るときは固なり、其の不遜よりは儉なれ」 述而篇35

### English translation:

"The Master said, "Extravagance leads to insubordination, and parsimony to meanness. It is better to be mean than to be insubordinate." (*Analects*, VII.35; trans. James Legge)

### Original Chinese Text and Japanese text

「子曰、為政以德、譬如北辰居其所、而衆星共之。」

「政を為すに徳を以てすれば、譬えば北辰の其の所に居りて衆星のこれを共（めぐ）るがごとし」 為政篇1

### English translation:

The Master said, "He who exercises government by means of his virtue may be compared to the north polar star, which keeps its place and all the stars turn towards it." (*Analects*, II.1; trans. James Legge)

(Note: a natural approach to politics in which the leader sits at the center of things just as the North Star (or Pole Star) sits at the center of the northern sky)

### Original Chinese Text and Japanese text

「子曰、君子不器。」

「君子は器ならず」為政篇2

### English translation:

The Master said, "The superior man is not a utensil." (*Analects*, II: 2)

(Note: A good politician should not be a professional specialized in only one area but be knowledgeable in many areas.)

### Original Chinese Text and Japanese text

「子曰、先行其言、而後從之」

「先ず其の言を行ふと、而して後にこれに従ふ」為政篇13

### English translation:

The Master said, "He acts before he speaks, and afterwards speaks according to his actions." (*Analects*, II: 13; trans. James Legge)

### Original Chinese Text and Japanese text

「子曰、君子周而不比、小人比而不周」

「君子は周して比せず、小人は比して周せず」為政篇14

### English translation:

The Master said, "The superior man listens to all and is not partisan. The mean man is partisan and does not listen to all." (*Analects*, II: 14)

(Note: Politicians should not engage in petty factionalism)

### Share your favorite quotes

What do you make of these quotes? Do you agree with them? The full text of the *Analects* is readily available on the internet. Try to find your favorite quotes and share them with other learners here.

## Video Script

0:04

The *Analects* contain the teachings of Confucius, but as time passed, they were appreciated more for the insight they provided on politics, the economy, and literature than as a philosophical text, eventually coming to be seen as a sort of manual for virtuous conduct. We noted earlier that the warlords of the Warring States period deeply cherished the *Analects*. It may be that since the *Analects* were written at a time of social instability, their influence was especially felt at times of social unrest. The text I have here is a late-Muromachi manuscript of the *Analects* [1]. It was originally a book, but it was rebound as a scroll to make it easier to carry.

1:13

We can imagine some hardened medieval warrior taking it with him everywhere he went. And then, after many generations, the book eventually came to be owned by Katsu Kaishū (\*), a statesman and one of the architects of modern Japan in the Meiji period (#) Kaishū's other name was Yasuyoshi, as the stamp at the beginning of this book, "Katsu Yasuyoshi", shows. As a government official, he is famous for conducting negotiations between governmental forces and foreign powers and for engineering the peaceful surrender of Edo castle by holding a meeting with the famous Saigo Takamori (\*). The meeting was held at the Satsuma estate in Tamachi, right next to Keio University here.

2:12

Kaishū traveled to the United States on the Kanrin-maru as part of Japan's first diplomatic mission in centuries. As a senior official of the Navy, he was among a handful of men who shaped the destiny of modern Japan in both domestic affairs and international diplomacy. Keio's founder, Fukuzawa Yukichi (\*), was his fellow traveller on the Kanrin-maru. Knowledgeable about foreign countries, well-read in the classics, and blessed with a brave spirit and inexhaustible energy, one may suppose that Kaishū succeeded in politics through sheer force and craftiness. As his motto, "The key to achievement is one word--sincerity," shows, however, his political thought and attitude to life were deeply influenced by Confucius' ideas.

3:09

There is a saying in the *Analects* that goes: "The way of the Master is loyalty and devotion to others, nothing else." We can assume that by "sincerity" Kaishū meant honest commitment to others. Like Confucius, he travelled the world and taught how to govern a country well. And from the *Analects*, he learned how one ought to conduct oneself in times of social upheaval.

3:37

He wrote: "To govern, learning and knowledge come second; sincerity and devotion to office are the most important thing."

3:50

The *Analects* contain passages like the following: "The Master said, "When a prince's personal conduct is correct, his government is effective without the issuing of orders. If his personal conduct is not correct, he may issue orders, but they will not be followed." It is easy to see how indebted to Confucian ideas Kaishū's politics was. Another of Kaishū's ideals was "Honest poverty and nobility of character", which is also close to the Confucian attitude to material wealth.

4:36

It is said in the *Analects*: "The Master said, "Extravagance leads to insubordination, and parsimony to meanness. It is better to be mean than to be insubordinate." Thus, through such figures as Kaishū, the influence of the *Analects* extended to the sphere of politics and the economy, in Japan and in the rest of East Asia.

## Step 2.16 (Discussion)

### Impact on politics, the economy and daily life?

We hope you enjoyed the journey around *Analects* in Week 2.

You've learned how the *Analects* were evolved by scholar families and priest-scholars, then spread to wider society and read by samurais, policy makers, as well as ordinary people in past and present Japan. Now what do you think about the influences of the *Analects* in Japanese society?

- What kind of politics do the *Analects* advocate?
- What advice do the *Analects* provide to ensure stability in the daily life of ordinary people?

To share your ideas and see posts from other learners, select the Join the discussion link below. You can also 'like' and reply to comments from your peers.

## Next week

In Week 3, we'll focus on the role of books in Chinese Studies in Japan by looking closer to the 'works in Chinese' (*kanseki*). The *Analects* is one of the *kanseki* as it is written in Chinese. Works originally came from China were not only just read, but used very creatively and evolved in Japan.