

He declares that this letter was given to the Father while in the court; and that when the Father was about to leave, he received a second of like tenor, written later than the above. In it the emperor stated that he was sending this Faranda as ambassador.

[Reconstituted] letter from the emperor of Japan to the Governor of Luçon.

“Formerly I was an insignificant man and held in but little esteem; but I set out to conquer this round expanse under the sky, and those who live beneath the sky upon the earth are all my vassals. Those who do homage to me have peace and security, and live without fear. But I immediately send my captains and soldiers to those who do not render homage to me, to make war upon them, as has recently happened to the king of Core. Because he refused homage to me, I have seized his kingdom even to the confines of Liauton, located near the court of the Chinese king. Already have I seized the fortress and district of Parto, and have pacified it thoroughly. Although the kingdoms were in revolt and about to make war, I gave them by means of my good plans, thought out in one, two, or three days, one after another, laws and decrees, whereby I pacified them; for I love my vassals as parents love their children.

The kings of other nations are not as I; for although they give me but little, still I receive them. In that paper I am sending thee those words, in order that they may serve as a reminder. Thou shall write the following at once to the King of Castile: “Those who insult me cannot escape, but those who hearken to me and obey me live in peace and sleep with security.” I send thee this sword, called “quihocan”¹, as a present. Talk to Tuquy at once, and do not delay.”

E3. Copy of the letter written by Gómez Pérez Dasmariñas to the emperor of Japan, dated Manila 20 May 1593

Last year I wrote to your Grandeur through Father Fray Juan Cobo, in reply to a letter given to me here in your royal name, although I had good reason to doubt the authenticity of the embassy as well as the meaning of the words, and I have waited almost a year to receive your statement and reply; and have only received a very short and general letter from Father Cobo, stating that he sailed away from there six months ago, highly favored and with his mission expedited by your royal hands, which I kiss therefor.

1 Ed. note: In a follow-up declaration, the Chinese Antonio López “asserted also that the Japanese emperor admits in his letter that the sword which he sent by means of the same Japanese [i.e. Faranda], is called “quihocan”. This is a Chinese word, which, being translated into our language, means: “I am sending thee this token of brotherly love. Cross the sea, so that thou may render submission to me.” This letter “gi”, or “qui”, means “love”, and a token of the love which exists between brothers. This word “hoc” means “subjection”. Finally, this word “can” means “sea”. Thus the sword “quihocan” admits of the above explanation.”

Two Japanese vessels, which have been hospitably received by me, have arrived here—one of them bringing Faranda, who claims to be your ambassador, but who brings neither a *chapa* nor your letter, nor an answer to mine, nor anything to clear up my doubt. And now, considering the uncertainty of the sea-voyage, and the fact that Father Cobo has not come, I am more in the dark than ever, and more desirous of learning your royal intentions and wishes. For, although Faranda brings me no credentials, yet I cannot believe that a vassal of your Grandeur, and one to all appearances so honored, would dare to appropriate and use your royal name without your order. Therefore, in such uncertainty, I cannot do otherwise than hear him and speed him in his mission. I answered a note which he gave me, as he will show you.

At present, to clear up the doubt and uncertainty, I am sending Father Fray Pedro Bautista, who is a most serious man, of much worth and character, with whom I counsel and advise in the affairs most important to my king; in short, he is my comfort and my consolation, as he is to all the people of this state. He carries with him the letters which have passed between us, and the copy of Faranda's note, and my answer thereto, so that he may there consider the whole affair with your royal person and bring back to me the explanation and certainty and decision which are to be hoped from your royal heart. He has power from me to accept and establish the peace and amity which are offered in your royal name and requested from us by Faranda; and the treaty shall be held in force and observed until such time as the King my Lord, advised of the facts, shall order me what to do.

I trust that all will come out as you desire. I, for my part, shall do all I can to further this.

May God keep your royal person and grant much prosperity to you.

From Manila, on the 20th of May, in the year 1593 since the birth of our Lord.

[P.S.] I was particularly inclined to send this despatch by one who, besides the high esteem in which he is held by me, is a member of the holy order of St. Francis, as Faranda requested this in his note addressed to me, wherein he said that it would greatly please you to see there Fathers of this blessed order. This man is one of the most strict and holy life, which alone would make him worthy of veneration.¹

1 Ed. note: His full name was Pedro Bautista Blasquez y Blasquez Villacastin, born on 29 June 1542. He became a Franciscan in 1567. After arriving in Japan and accomplishing his mission, he founded a hospital for lepers in Meaco (Kyoto). On 5 February 1597, he was martyred at Nagasaki with five other Franciscans and a number of Japanese converts. He was beatified in 1627, and canonized by Pope Pius IX in 1862.