

Kikigaki 6 (633 to 830) Legendary accounts of people and happenings in Saga

633) Ryuzo-ji Takanobu drinks three cups of wine presented by his enemy.

In the autumn of 1580 Ryuzo-ji Takanobu was fighting against the Ohtomo troops, when a messenger visited his headquarters with a barrel of rice wine. The general was about to drink from it but was interrupted by his retainers. "It may be poisoned," they said. "Please refrain from drinking it." "Nonsense! I know the character of my opponent quite well. Summon his messenger here right away!" he said.

When the lid of the barrel was broken in his presence, the valiant general drank from it three cups in one mouthful. He also made the messenger drink it, and gave his answer to him. This was in Hakata, and Tachibana Do-setsu, the lord of Yanagawa Castle, was also present.

- * In those days it was the custom for a general to declare war against his opponent through a messenger.
- * General Ohtomo's domain was in the northeastern area of Kyushu.
- * Hakata is a big city located at the northern end of Kyushu.

634) The Koden-ji Temple is rebuilt by Nabeshima Naoshige.

The Koden-ji Temple, founded by his grandfather, was rebuilt by Lord Nabeshima Naoshige. He donated 80 *roku* to the temple for maintaining it. Lord Katsushige, his son, donated 37 *roku*, and Mitsuhide, the second lord, also donated 33 *roku* on the 33rd anniversary of the death of Lady Taisei-in, his grandmother. Yoshishige, the fourth lord, donated a piece of land for the spirit of the deceased lords and their family members.

- * The Koden-ji Temple was rebuilt by Naoshige about 1585.

635) The famous plum tree at the Reitoku-ji Temple

At the Reitoku-ji Temple, a branch of the Gyokurin-ji Temple, there was a plum tree whose pink blossoms came out in early spring. It had been raised from a seed. The priest Kimpo of the Gyokurin-ji Temple planted a shoot in his own temple and named it the "Reitoku-ji" plum. When it grew to be a fine tree, he grafted two shoots onto the

parent stock. When these grew big enough, he presented one to Lord Naoshige. It is still in the garden of the Sochi-ji Temple in Tafuse, where he used to live in retirement. Another was planted in the garden of the Tohko-ji Temple in Kase, where Kimpo spent his retirement. The plum tree has been growing there since his death.

- * The Gyokurin-ji Temple is located about 10 km north of Saga Castle.
- * The Tohko-ji Temple is about 2 km east of the castle.

636) A grave marker is moved

Lord Ryuzo-ji Takanobu was killed at a place called Okida-daibaru, Shimabara, where a wooden grave marker was built for his repose. Later it was moved to Ichijo-in Temple, Unzen. It was moved there because it had brought a curse upon many people.

637) The moment Takagi Akifusa's head is severed, he severs the head of another.

Takagi Akifusa was not only a brave *samurai* but an excellent swordsman. He had been an attendant of Ryuzo-ji Takanobu but transferred his allegiance to Maeda Iyo-no-kami, betraying his master. After that he was always guarded by his valiant servants, Inga-zaemon and Fudo-zaemon. Ryuzo-ji Takanobu asked Maeda Iyo-no-kami to kill him, because he was afraid of what his old servant might do against him in the future.

One day Takagi Akifusa was having his feet washed by Inga-zaemon at the verandah. Maeda Iyo-no-kami approached him from behind and slashed at his head. Amazingly, Akifusa drew his sword just before his head fell, and brandishing it severed the head of Inga-zaemon, his faithful servant. Both of their heads fell into the washtub at the same time. The next moment Akifusa's head bounded onto the room. It seemed that he had mastered sorcery.

- * This happened in March 1554. Takagi Akifusa was 39 years old.

638) About the difference in the spellings of two places

When Tokugawa Ietsuna, the fourth Shogun, inherited the Shogunate in 1651, all the feudal lords were ordered to submit a detailed account of their provinces, following

precedent. They had to do so in order to obtain a certificate for their territory from the Shogunate.

When Ogawa Toneri submitted the account to the Shogunate, the official in charge said, “We have noticed that the characters for Saga and Kanzaki are different from before. Rewrite them in the old characters and submit the account again.” So they followed the official’s advice. This was on November 19, 1713.

639) Some incidents in the past

On November 12, 1578, O-tomo Sorin was killed in Mimigawa, Hyuga. On April 20, 1587, Lord Akizuki was killed. On July 9, 1596, a big earthquake occurred. On August 8, 1598, Shogun Hideyoshi died. Then in October all the troops who had been in Korea for seven years withdrew from that country. At the end of June, 1600, Tokugawa Ieyasu visited Yohka-ichi, Goshu, and stayed there for five days. On the summer festival day he enjoyed *sumo* wrestling by his men. In March, 1620, Fukushima Saemon-dayu was dismissed from his post.

- * O-tomo Sorin was a general and *daimyo* of northeast Kyushu during the Warring States period. He died in 1587 at the age of 57.
- * Hyuga is present-day Miyazaki Prefecture.
- * Fukushima Saemon-dayu was a prominent retainer of Toyotomi Hideyoshi, the former Shogun, and died in 1624 at the age of 63.

640) Lady Yutoku-in

Nabeshima Izumi-no-kami Naotomo, the lord of the Kashima branch clan, married Lady Yutoku-in, a sister of Kazan-in Sadanobu in May 1662.

- * Kazan-in Sadanpbu was a court noble.

641) About the origin of the family name of Shigyo

An Imperial envoy used to be dispatched to attend the festival of the Kushida Shrine, Kanzaki. The envoy would stay there while the festival was held, and his role was called “shigyo,” meaning “executive.” Later on the envoy settled down in Kanzaki, and the role became hereditary, “Shigyo” coming to be the family name. Shigyo Echizen-

no-kami, the present head priest, is their descendant.

- * Kanzaki is about 10 km east of Saga. It had belonged to the Imperial Family since the 9th century. Kushida Shrine is also an old shrine.

642) Nabeshima Naoshige is helped by Kuroda Nagamasa in digging the moat.

In 1608 Kuroda Nagamasa, Lord of Fukuoka Clan, assisted Lord Naoshige in building the moat of Saga Castle. His group dug out the moat in front of the North gate. In return for his cooperation Naoshige sent his men to dig the moat round Fukuoka Castle. It is still called Saga Moat. It is said that Lord Naoshige had a far-sighted plan in dispatching his men to dig the moat.

643) Three ranks are orally transmitted to Ryuzo-ji Masa-ie by the Imperial Family

“The Emperor grants Ryuzo-ji Masa-ie the rank of Ju-goi-ge.” July 6, 1588

“The Emperor grants Ryuzo-ji Masa-ie the rank of Jiju.” July 6, 1588

“The Emperor grants Ryuzo-ji Masa-ie the rank of Ju-yoi-ge.” July 28, 1588

- * Ju-goi-ge is the highest rank granted to a commoner. Jiju and Ju-yoi-ge are next to it.

644) Lord Naoshige's grandparents set free the minnows prior to the village festival.

When Nabeshima Kiyohisa and his wife were living in Honjo Village, he and his wife would always free the minnows in the pond before the summer festivals started. They did so because they knew the villagers would feast on them by draining the pond dry. They tried to set free the fish by beating the banks with sticks. The elderly couple were very compassionate.

Both of them were very religious and worshipped the Hikosan Shrine devoutly. At the end of every year they would go there and stay at their favorite inn for several days. One snowy day Nabeshima Kiyohisa missed the footing and fell down an incline. Fortunately, not only was he little injured, but found a set of three Buddha images nearby. He brought them back to Saga and dedicated them to the Tokuzen-in Temple. It turned out that they were genuine images from the Hikosan Shrine, Oita.

Was that not a remarkable incident? It was those images which brought prosperity

to the Nabeshima family, according to a senior retainer.

- * Nabeshima Kiyohisa died in 1552 aged 85.
- * The Hikosan Shrine, about 100 km east of Saga, was a place of worship for the lords of Saga Clan.

645) Every lord of Saga worships the image at the Tokuzen-in Temple.

The image of Buddha at the Zoryo-bo, Hikosan, is said to have been carved with the image at the Tokuzen Gongen as its model. When the temple burnt down, they dropped it into the well, so it was saved from burning, according to the priest. Every new lord of Saga made it a rule to worship it when he succeeded to the throne.

646) Nabeshima Mondo is adopted by Lord Naoshige.

Lord Naoshige adopted Nabeshima Mondo Shigesato in his childhood. However, since the lord had a son of his own, he had Mondo inherit the old household of the Yokotake family.

- * Yokotake is about 8 km east of Saga.

647) Lord Mitsushige names the first son of Nabeshima Mondo.

When Nabeshima Mondo Nao-akira had a son, he asked Lord Mitsushige to choose the boy's name. "You should do it yourself because he is your first son," said the lord. "Let me think of a name later." So the boy was named Mangoro by his father.

After some time Lord Mitsushige gave him the name "Kamon." He said, "I thought of this name because your family has been the vanguard for the Nabeshima clan. I chose it after Ii-kamon-no-kami, but your son may feel embarrassed when he goes up to Edo and happens to see him. Let me think of some other name at that time."

The boy was named "Naotsune" and in 1712 renamed himself "Shigenushi" by being given part of the name of Yoshishige, who became the fourth lord.

648) Taku Izu is accepted as the next master.

When Taku Nagato retired, Lord Mitsushige said, "I had him adopt Izu, my son, but

he is still too young. Nagato had better pass his household to Hyogo, his own brother.” The retainers of Taku Nagato were surprised at the news and said, “We agreed to adopt Izu, the lord’s son, as the next master of our family. We want him to be the one to inherit the household. It should not be Hyogo.” As a result, Izu inherited it. All the attendants supported the young master, and the Taku family has flourished. “How faithful they are!” said a lot of people at that time.

649) Nabeshima Toneri-no-suke’s attendant becomes a priest

A 14 year-old attendant followed Nabeshima Toneri-no-suke to Isahaya, where he killed an attendant of the Isahaya clan. As the boy showed very good behavior in his response, his life was spared.

“How regretful it must be to end my life without making a name in the world!” said the boy. “Let me make my best efforts to bring the entire nation under my rule!” Every day and night he kept thinking how he could achieve his dream, but one day hit upon this thought. “I must experience quite a lot of hardships in order to become Shogun. Even after I am Shogun, very many hard days will await me. To govern all the nations must be full of worry, too. No, I have no wish to spend my whole life in anxiety. Let me become a priest and go to paradise after I die!”

Very soon he renounced the world and entered a temple of the Shingon sect. He exerted himself until he became a renowned priest in the country. The following is one of his poems.

“After you are released from self-consciousness and worries, you can reach a spiritual state of perfect selflessness.”

650) Ryuzo-ji Masa-ie dies, leaving a 2-year-old daughter.

When Lord Ryuzo-ji Masa-ie died on October 2, 1607, his daughter Seiko-in was only two years old. So she was brought up by Lady Myo-an, her father’s elder sister. After the death of that lady, she was adopted by Lord Naoshige. Then she married Nabeshima Hayato-no-suke Ian. The wedding ceremony was held by Lady Yodai-in, Lord Naoshige’s wife, because her husband had died. Lady Yodai-in made a list of all the items for the wedding by herself. The list is still kept by Adachi Dakku, Ian’s son.

651) Who was the wife of Nabeshima Buzen-no-kami?

There is no telling whom Nabeshima Buzen-no-kami, Lord Naoshige's elder brother, married. According to some information, she was killed on account of her adultery with her husband's retainer. As a result no funeral was held for her, and there was no talk of her later. It is said that she was the mother of Yahei-zaemon Shige-aki.

Nabeshima Buzen-no-kami's mistress was a daughter of Nabeshima Daizen, who married Tani Heiji-bey. The daughter was accepted as the wife of Nabeshima Buzen. Heiji-bey, her father, is said to have become a monk, taking the name Jusai.

According to Mawatari, the mother of Yahei-zaemon Shige-aki was a daughter of Tokushima Tosa-no-kami Taneyori, the lord of Tosa. It is said that the feudal domain of Nabeshima Buzen was changed from Shiota to Kashima, and finally to Khojiro.

652) Kumashiro Katsutoshi's last words to his son

Before he died, Kumashiro Katsutoshi said, "My son is as capable a master as myself, but Ryuzo-ji Takanobu has been growing more and more influential as the leader of the Saga districts. I wonder how long we can sustain our family hereafter. I think my son had better unite with him after I die. We should secure the peace of our family by adopting his son to inherit our household."

Nagayoshi, his son, thought of his father's last words and said, "Takanobu is a very brave man, but he lacks compassion. His days are probably numbered. On the other hand, Nabeshima Naoshige, his first retainer, is not only brave but intelligent and compassionate. His family must remain as long as Saga Clan exists." So he adopted the third son of Nobutoshi, Naoshige's younger brother, to let him inherit the family. His adopted son was named Ieyoshi.

* Kumashiro Katsutoshi was a leader stationed in the northern mountains, who fought against Ryuzo-ji Takanobu. He died in March 1565 at the age of 55.

653) The priest Tan-nen retreats to his hermitage.

Gakuho, the head priest of the Koden-ji Temple, thought of the priest Gesshu as his successor. Born in Takeo, Gesshu became a prominent priest known all over the country. He was famous for restoring the Soto school of Zen Buddhism. At that time he was in charge of the Cho-on-ji Temple in Mikawa. He was a close friend of Lord Itakura Suo-no-kami.

He therefore declined the invitation of Gakuho, saying, "I appreciate your invitation

but cannot accept it, because I am in charge of my present temple.” “I understand what you mean but the Koden-ji Temple is now yours, because I have decided to make you my successor,” said Gakuho. “I will not think of any other candidate. If you cannot come, please recommend some other person to me.” Soon after that the priest Gakuho died. Gesshu recommended the priest Tan-nen, who was living in Mikawa.

The priest Eho was dispatched to that province to see him in Mikawa. In this way Tan-nen came to the Koden-ji Temple. Soon after he took up his new post, he abolished the custom of entertaining guests with wine at the temple, and revived many other old customs. Thanks to his endeavors, the management of the Koden-ji Temple greatly improved.

Incidentally, there was a temple called the Enzo-in in Saga, whose head priest Sonryo had appealed to Lord Mitsushige again and again for the upgrade of his temple to one of the 12 exclusive temples of Saga, on account of its deep association with the Nabeshima and Ryuzo-ji families. However often he did, his appeal was neglected. One day Lord Mitsushige paid a visit to the Keigin-ji Temple. Sonryo hid himself under the altar. When the lord came into the room, Sonryo abruptly emerged and tried to appeal to him directly. As a result he was sentenced to death for his conduct.

Hearing of the incident, the priest Tan-nen begged for his life, saying, “It is wrong to put a priest to death. Please leave him to me.” But the poor priest was put to death after all.

Tan-nen retreated to the Tozen-ji Temple, Shinjo, right after the priest was killed. Lord Mitsushige told him to come back to the Koden-ji Temple several times, but he would not listen to the lord’s request. Tan-nen thought of leaving Saga, but was not allowed to do so. He was ordered to confine himself in the end, so he chose to confine himself at a hermitage called Tsu-ten-an, located in the northern village of Matsuse. Lord Mitsushige told him that he would build him a cabin wherever he wanted. As a result the hermitage of Kezo-an was built for him nearby. Tan-nen spent the remaining 13 years of his life there with an allotment of 10 *koku*.

After Tan-nen died, Eho, then head priest of the Koden-ji Temple, was asked to return the 10 *koku* of the Kezo-an hermitage to the clan. It was requisitioned immediately, but the decision seems to have been made too hastily. Even today a hill of about 4 hectares is attached to the Kezo-an hermit for collecting wood for fuel.

At the Keigin-ji Temple there was a special room for Lady Esho-in, Lord Mitsushige’s mother, but it was moved to the Koden-ji Temple.

* Gakuho was the 10th head priest of the Koden-ji Temple.

* Mikawa is the eastern district of modern Aichi Prefecture.

654) The priest Tan-nen's daily teachings

He would often say to his students, "A monk or a priest should show compassion outside while keeping his courage inside. In contrast, a *samurai* must show courage outside and keep compassion inside. Otherwise he cannot fulfill his duty.

"A monk should learn courage from the *samurai*, and a *samurai* must learn compassion from monks. For the past several years I have traveled from place to place over the country, during which I met a lot of priests but learned nothing from them. The harvest I reaped in my traveling was through meeting *samurai* with courage. Wherever I roamed and heard of a respected *samurai*, I did not hesitate to go and see him and always learned important lessons from my interview with them.

"A *samurai* rushes into the enemy front with his weapons, but a monk has to go to the front without any weapons. Unless he possesses courage, he cannot do that. You will have seen priests trembling at big religious ceremonies attended by men of eminence. That is because they lack courage. A priest sometimes has to repel evil spirits who appear after death, or pull the dead up from the depths of the hell. You cannot do such a thing unless you have courage deep inside.

"Priests nowadays work for worthless causes and simply become too meek, far from reaching spiritual enlightenment. Besides, they make the *samurai* grow timid by encouraging them to worship Lord Buddha. A young *samurai* is quite wrong in starting to worship Lord Buddha, because he cannot kill two birds with one stone. No one can be of any use unless he advances through life single-mindedly. It may be good for a retired *samurai* to listen to the talk of a priest, if only to pass the time. But a *samurai* on active duty should train himself with fidelity and loyalty on one shoulder and courage and compassion on the other. He has to persevere in this all day long. Then he can expect to fulfil his duty.

"A *samurai* should chant his lord's name as many times as possible. Chant his name when you awake and when you go to sleep. It is the same as a priest chanting "Nam-amidabutsu." Remember always to respect the god of your village. The god is like your parents who wish for your good luck. Compassion is like your mother who guides you in a better direction. A man with bravery but no compassion will perish some day, as you see in many past examples."

655) Who was Sagara Kyuma?

Sagara Kyuma was the son of a lowly attendant named Tsuru Gembey, who had served Lady Kohgen-in, wife of Lord Katsushige. Gembey had been in charge of cleaning, but in a couple of years was promoted to a reserve soldier, the type called “*te-aki-yari*.” Then he was assigned to the post of a backdoor keeper. Lady Kohgen-in arranged for him to marry a maid named Kunai. She employed their son, Sukejiro, as a playmate for the infant Mitsushige. Sukejiro, later named Kyuma, was further promoted, eventually to the rank of an important retainer with 1200 *koku*.

There is information that he was the youngest son of Mochinaga Suke-zaemon, younger brother of Naridomi Hyogo, and was employed by the Ogi branch clan. Since he had been born in an unlucky month, he was abandoned, but Lady Kohgen-in adopted him in secret, and had him adopted by Tsuru Gembey. As a result Kyuma also made the Hongyo-ji Temple his family temple like the Naridomi family.

656) Lord Mitsushige employs Nobeta Den-no-suke.

According to the record of the Nobeta family, Nobeta Den-no-suke was the servant of a temple. One day Lord Mitsushige said, “Look for a member of the Nobeta family who belongs to the priest Gakko.” After a search here and there, Den-no-suke came forward and said he was such a person. Hearing of this, Lord Mitsushige employed him as a *samurai* with a rice allotment. A man named Niwa was also employed by Lord Mitsushige, at the request of Gakko.

* Nobeta Den-no-suke’s grandfather was a younger brother of the priest Gakko.

657) Katsuya Kan-uemon adopts the young Lord Izumi-no-kami.

Katsuya Kan-uemon served Lord Katsushige as an important retainer. Goro-uemon was a descendant of his. Lord Izumi-no-kami of the Kashima branch clan was sent as an adopted son to Kan-uemon, but he was later sent back to his family in Kashima. Katsuya Sho-ikken is Kan-uemon’s elder brother, and his last grandson is Mago-dayu.

658) Ezoe Hiko-jiro tells as follows.

The so-called “Four bravest vassals” were those who were selected to stand by the palanquin of Lord Katsushige as he traveled. The “10 foot-soldiers” were also selected

to escort the lord, carrying halberds. All the foot soldiers were given special names.

Whenever Lord Katsushige made a trip, one of the four bravest vassals went to the destination in advance and not only checked the ceiling in the lord's room but inspected under each floor board. One of the ten foot-soldiers remained under the floor all night. Still today there is a similar custom to stay all night in the watchroom. They are selected from the attendants in charge of utensils.

659) Nabeshima Aki-no-kami adopts a son of Ishi-i Sho-satsu.

Uta was the first son and Den-uemon was the second of Ishi-i Sho-satsu. Since Lord Nabeshima Aki-no-kami Shigemasa of the Fukahori branch clan had no children, he adopted Uta but Uta died young. After some time, the lord was himself blessed with a son, and named him Shima, but they were not in good terms with each other.

Aki-no-kami thought of adopting Sho-zaemon, a son of Uta, and tried his best surreptitiously, but in vain. He granted Sho-uemon some land, and his family still owns it.

It is said that after the Battle of Shimabara in 1638, Lord Katsushige told Aki-no-kami to yield his household to Shima, to which he agreed, granting 100 *koku* to Uta, his adopted son, out of his land. He told him to serve Lord Katsushige. That is the reason why the 100 *koku* are kept as part of the Fukahori family estate. That sounds a reasonable account.

660) The roots of the Ishi-i family

Suruga-no-kami Tadayoshi was the ancestor of the Ishi-i family. He was a descendant of Ishido Kazusa-no-suke, lord of Abeno Castle, Kanto. In the days of Tadayoshi they came down to Saga and settled in the village of Isagai in Yoga. Since this does not accord with the family tree of the Ishi-i family, I must check it some day.

* Kanto is the central district of Japan.

661) Maeda Yoshi-uemon

It is said that Maeda Yoshi-uemon came to Saga as an attendant of Lady Yohdai-in, Lord Naoshige's wife, from her parents' house.

662) Yamamoto Jocho is praised for his excellent report.

Tabaru Ji-zaemon had a son by his mistress while working in Osaka. He had his son adopted by a doctor named Shun-an living in Kyoto, with Harada Matabey and Shin-saburo as witnesses. The doctor wrote to Tabaru Ji-zaemon that they could not remain in each other's company. Later Tabaru Ji-zaemon was dismissed from his post for some misconduct, and his three children, Kan-zaemon, Shichi-uemon, and Rokubey, were adopted respectively by Kuramachi Kan-zaemon, Tsuru Shichi-uemon, and Komiya Rokubey. Shuntaku, the boy adopted by the doctor, grew up to be a scoundrel. He was cut off by his father, but did not stop his wrongdoings, like arson. Shun-an appealed to the magistrates' office in Kyoto to send him back to Tabaru Ji-zaemon, his real father.

At that time Tsuru Shichi-uemon was working in Osaka as a superintendent, so Shun-an thought of giving back Shuntaku to him. As a result, Ezoe Taro-zaemon, the caretaker of the Saga residence in Kyoto, was summoned to the Shogunate magistrates' office and was asked about the treatment of the notorious young man. He said, "I am not familiar with the matter at all. Please allow me to make a thorough examination by going home to Saga. Then let me tell you what we can do with him."

After returning from Saga, Ezoe Taro-uemon consulted Yamamoto Jocho, who was also working in Kyoto as an official in charge of documents. Jocho, my teacher, said to him, "We had better call for the merchants and ask them about the case." As a result, it turned out that Harada Matabey and Shin-zaburo had worked as go-between. Actually they knew well about it and showed them the document exchanged between Tabaru Ji-zaemon and the doctor.

Jocho wrote a report like this. "Ji-zaemon, his real father, was dismissed from his post in Saga and all his belongings were forfeited. After he died, his family existed no longer. It is true that Tsuru Shichi-uemon is working in Kyoto, but he has inherited his present family and cannot entrust the young man to anyone, even if he accepts Shuntaku. Besides, the document dissolving their connection is in the hand of the two witnesses. In Saga every year they take a census of the whole population and it is sealed by the lord. So we cannot add him to the list as a new man now. Therefore, please treat him anyway at your office. If you ask us to take him by all means, we have to consult the lord of our clan. Otherwise it is impossible for us to accept him."

To complete his report Jocho secretly invited a magistrate official and showed it to him. Then he made some changes in it, according to the official's advice. Jocho sent a copy to the Osaka residence and remitted it to the Kyoto magistrates' office. They

understood the situation and exiled the young man from Kyoto.

A copy of his report was sent to Saga and Jocho was praised by the senior officials.

663) Why Komori Kaku-uemon was dismissed from his post

Komori Kaku-uemon was employed by Mitsushige long before inheriting his household from Lord Katsushige. Komori was later transferred to Kyoto to work as an official in charge of poetry.

One day he was given a tiny scroll of poem by a court noble and put it in the box containing the clan's documents by mistake. As he had been warned not to accept anything from the court family, he was dismissed from his post by the lord. In the beginning he had worked in the kitchen of the castle.

664) About the Toko-ji Temple

According to the head priest of the Ten-yu-ji Temple, the Toko-ji Temple in Honjo was where Hei-uemon, Lord Noshige's grandfather, made a wish at the beginning and the end of each year.

665) Three attendants are employed for various reasons.

Murobushi Ji-zaemon was employed by Lord Katsushige when he fell ill, because he was asked to do so by Kamio Bizen-no-kami, a magistrate of Edo.

Onda Jirobey was employed as an official in charge of the library. He was a nephew of Lady Ryusen-in, the former wife of Lord Mitsushige. He had been working as a foot soldier for Daiyu-in, the third Shogun, but had been dismissed from his post. Later he was employed by Lord Mitsushige.

Yamamura Mago-dayu had been an attendant of Doi Ohi-no-kami, the lord of Kazusa, but he resigned from his post on account of some trouble with a member of the cabinet of his clan. Since the lord was fond of him, he asked Lord Mitsushige to employ him, which the lord did. He had five sons, Ju-zaemon, Sei-uemon, Suke-dayu, Hei-zaemon and Geki. Hei-zaemon became a servant of the Taku family. The other sons were granted land of Mago-dayu.

Hei-zaemon was employed by the Taku branch clan, and the other four sons were told to inherit the land of Mago-dayu's by dividing it among themselves. Geki had been told to learn Shinto and qualify as a Shinto priest, which he did, but was employed as a

senior advisor for Kanda. As a result he adopted Miki, Fukuchi Suke-no-jo's brother, in order to give up the role of Shinto priest to him. Since Geki had adopted his niece, Suke-dayu's daughter, as his own daughter, he made her marry him. Another daughter of Suke-dayu re-married Jocho, my teacher, after she gave birth to Yoko-o Hei-goro.

O-no Kinai was employed at the urging of Lord Abe Bungo-no-kami of Oshi Castle, and he succeeded to the household of Kitajima Geki when the family was broken up due to his insanity. He named himself Kitajima Kaku-zaemon.

When the peony flowers were lost at the castle, Kaku-zaemon and Soejima Hei-uemon were dismissed from their posts. Kaku-zaemon was entrusted with the Taku family.

666) The Four Valliant Soldiers

The so-called "Four bravest soldiers" in the reign of Lord Ryuzo-ji Takanobu were Hyakutake Shima-no-kami, Kinoshita Shirobey, Narimatsu Tohmi-no-kami, and Eriguchi Toshichibey. It is said the descendants of Eriguchi Tohshichibey belong to the Khojiro family.

667) The two Nakano families

According to Icchi-bo, Nakano Jin-uemon and his families were from Takeo and they lived at Nakano Castle in Nishime. Nakano Mokusuke and his group lived at Nakano Castle in Kose. Kageyu and Kan-uemon were Mokusuke's first and second sons.

668) Those who inherited the households of Nakano Hachibey and Sagara Gon-zaemon

Nakano Hachibey and Sagara Gon-zaemon in charge of Lord Mitsushige's wardrobe, lost their lives at Kaminoseki in a shipwreck. Since Nakano Hachibey had no sons, Sohzaabu, his younger brother was called back to Saga to inherit his household. He had been a doctor in Edo but abandoned his profession and took the name Kan-uemon after succeeding to his brother's household. Having no sons, he adopted Shichibey, the second son of Nakano Mokubey, but he later had two sons of his own. One of those was adopted by Takeda Gon-uemon, who had been a cook and later was promoted.

Sohzaabu went back to his old profession after retiring with an allotment of 100 *koku*, which he gave to his son, Sohken. He had a mistress, who bore a son in Edo. The son became a monk called Tohzen-in, and his daughter married Fuji-i Sei-uemon.

Sagara Gon-zaemon, who also died in the shipwreck, had a daughter. Sagara

Kyuma was told to inherit his household and marry the daughter when she grew up. Kyuma was promoted later, and said to the lord, "I would like you to select a suitable husband for the daughter. I am too old for her, I am afraid." As a result, Fukuchi Hachi-zaemon, Ya-uemon's brother, was told to marry her. Kyuma was told to accept Nabeshima Ichi-un's sister as his wife. Fukuchi Kichi-zaemon had three sons named Ya-uemon, Hachi-zaemon and Ta-zaemon.

669) Ohki Hyobu is employed by Ryuzo-ji Takanobu.

Ohki Hyobu-nyudo Muneshige was a member of the Kamochi family in Horikiri. When Ryuzo-ji Takanobu killed Kamochi Shizunami, the lord of Yanagawa Castle, by leading him into a trap in Saga, he rushed to Saga and criticized Ryuzo-ji Takanobu harshly. "I will commit *seppuku* for the spirit of my lord," he said. Takanobu was moved by his faithful mindset and persuaded the man to serve him.

Ohki Hyobu was poor in the beginning and could not entertain his colleagues and servants with tea or tobacco. He and his wife had to live on porridge for breakfast and dinner, because they saved their rice in an earthen pot to entertain his attendants.

Muneshige was the first of the Ohki family. He was followed by Hyobu Jr, the second, Ya-zaemon, the third, Hyobu, the fourth, and Sasuke, the fifth.

* It was in May 1581 that Ryuzo-ji Takanobu killed Kamochi Shizunami in Saga.

670) The first son alone is allowed to take the name Nabeshima.

Nabeshima Kiun's son was Goro-zaemon, a man of valor. He married a sister of Nakano Shogen. Since he had no sons, he adopted a brother of Nabeshima Ichimasa to inherit his household. Sensu Geki was the adopted son's name.

In the reign of Lord Katsushige a man named Nabeshima Den-uemon was sentenced to death for a crime he had committed. "If a man named Nabeshima does wrong, he will disgrace the name of the Nabeshima family," said Lord Katsushige. "From now on, the family name will be granted only to the eldest son of each Nabeshima family." So Geki changed his family name from Nabeshima to Sensu.

671) How the flag is designed for the Saga ships

During the Korean expedition all the other clans had flags to put on their ships, but

we had none. Ikegami Rokudayu, the boatman, hurriedly designed a flag by pasting together pieces of tissue paper, and put it on the ship.

* The boatman drew a line diagonally from one corner to the other and painted the upper part black. That became the pattern of our clan's flag.

672) Ryuzo-ji Masa-ie marries a daughter of Arima Echizen-no-kami.

Arima Echizen-no-kami was the father-in-law of Ryuzo-ji Masa-ie. He had been previously called Shuri-dayu Haruzumi. His adopted son was Saemon-no-suke Yoshizumi, a member of the Hata family. His daughter married Ryuzo-ji Masa-ie.

673) Taku Nagato goes to Shimabara.

In 1614 Arima Saemon-dayu was transferred to Hyuga. He was entrusted with the Nabeshima family before he moved to Hyuga. Taku Nagato-no-kami went to Shimabara Castle to administer it from October to December.

674) A vassal gets scolded by his master Seitoku-in for his conceited statement.

"My master has no trustworthy servants. I am usually not much help to him, but nobody will sacrifice his life in an emergency but me," said a vassal of Seitoku-in, the lord of Shira-ishi Castle. Hearing this, Seitoku-in got very angry and said, "Who would hesitate to give his life in an emergency? What a conceited fellow!" He was about to kill the man, when another retainer took him away.

* Shira-ishi Castle lay about 20 km east of Saga.

675) Saga Clan is ordered to guard the port of Nagasaki with Fukuoka Clan.

It was in 1643 when the Shogunate told Fukuoka Clan and us to guard the port of Nagasaki every alternate year. In February the following year Lord Katsushige returned to Saga from his biannual service in Edo. A man visited our clan from Fukuoka to discuss the matter. Lord Katsushige entertained him at the northern guest house, building an inner gate. It is still there. Lord Katsushige gave a sword to the man from Fukuoka as a present, according to Fushu.

676) Zohgin chooses to become a Shinto priest.

Zohgin, a monk of the Renjo-in, Kase, had been the chief secretary of the Hakozaki Shrine in Fukuoka, but returned to Saga when he fell ill. He was obliged to take meat to improve his health, so, unknown to Zohgin himself, Lord Naoshige gave meat for him. After he recovered his health he was told of the meat sent by Lord Naoshige. "Oh, I can no longer serve as before!" he said, and became a Shinto priest in the mountains. His dwelling can be seen today at the Enjo-in hermitage.

Lord Naoshige sent a daughter of his retainer's to the hermitage to take care of him. Enjoji Mino-no-kami was a son born to them, but he was killed in the Battle of Shimabara in 1638. His household was inherited by Gombey.

Zohsan, Zohgin's younger brother, became the head priest of the Jisso-in Temple, Kawakami.

677) The three sons of Lord Katsushige

Motoshige was the eldest son of Lord Katsushige, but the lord had to yield his household to his second son, Tadanao, who was born to Kohgen-in, an adopted daughter of Tokugawa Ieyasu, the Shogun. Lord Naoshige adopted Motoshige as his son, because he thought that Motoshige was born talented and must be of great service in the future. Naoshige granted him land in the village of Ogi, together with several elite attendants. He thought it would be better for the boy to enter the service of the Shogunate in Edo.

Naozumi was Tadanao's brother. When Tadanao died in 1636 at the age of 23, it was almost decided for him to inherit the throne. Katsushige even made Lady Esho-in, Tadanao's widow, marry Naozumi. However, Mitsushige, an infant and only son of Tadanao, succeeded to the household because most of the retainers preferred it. Lord Katsushige was anxious lest Naozumi would feel himself wronged, so he thought it better for Naozumi also to serve the Shogunate in Edo.

Naotomo, the youngest son, was adopted by Katsuya Kan-uemon.

Tadashige, Lord Katsushige's brother, inherited the household of the Ogawa family and named himself Ogawa Heishichi. When it was decided that he would go up to Edo as a hostage, he renamed himself Nabeshima Izumi-no-kami, because his old family name was thought confusing. The Shogun was so fond of him that he granted him

5,000 *koku* in Yahagi. However, Mago-heita, Tadashige's son, did not get along with Lord Katsushige, so he confiscated Mago-heita's land with the 5,000 *koku*. Later the same land was granted to Shoryu or Naotomo, Mago-heita's adopted son.

- * Ogi, where ex-Lord Naoshige owned land, is about 15 km northwest of Saga.
- * Motoshige, the eldest son of Lord Katsushige, was sent to the Shogunate as a hostage in 1614 at the age of 13.
- * Tadashige, ex-Lord Naoshige's brother, was also sent to the Shogunate as a hostage in 1601 at the age of 18.
- * Katsuya Kan-ueon was an administrative senior counselor of Lord Katsushige. He died in 1635.

678) The miserable end of Ishi-i Den-uemon

While Ishi-i Den-uemon was in Edo to attend on Lord Katsushige in his biannual duty, his wife committed adultery with her husband's brother in Saga. They were held in disgrace by all the Ishi-i family members, and his house was called "the doomed house." Ji-zaemon, Den-uemon's son, had married a daughter of Yamamoto Jin-uemon, Jochoo's father, but she was taken back by her parents' family.

Ishi-i Den-uemon was also infatuated with a prostitute in Edo. One day a letter addressed to Nabeshima Shuzen was brought to the Saga residence by a woman from the red-light district. The gate keeper met her and said there was no one with such a name. Then the woman described the man's looks and family emblem, insisting that she must hand the letter to him. The gate keeper took it, because he thought it must be Den-uemon, judging from her description.

When these facts were reported to Lord Katsushige, some kind of punishment seemed unavoidable. The lord even sent Nakano Shogen to the red-light zone to check on his conduct. However, the matter was hushed up and Den-uemon was forced to return to Saga. It was rumored that his misconduct had been overlooked because of his illustrious exploits at the Battle of Shimabara in 1638.

But the prostitute came over to Saga to see Den-uemon, only to drop him into an awful predicament. He invited the woman into his house, which was soon known to everyone. Finally, he was sentenced to death by *seppuku*. It is said that Ohki Hyobu, Nakano Takumi, and Nabeshima Toneri went to see Lord Katsushige to plead for his life.

Ji-zaemon, his son, was allowed to serve the clan, though he had been dismissed from

his post for about 12 to 13 years. Jizae-mon's son, Den-uemon, was in turn dismissed from his post for some misconduct.

679) The Chiba family and abalones

When the ancestors of the Chiba family were coming down to Saga in the 13th century, they met a storm at sea. Strange as it may seem, a lot of abalones piled onto their boat and sealed up the cracks by sticking to them. Since then all the Chiba family members have made it a rule not to eat abalone. If anyone ever does eat it, he invariably suffers from an abalone-shaped swelling on the skin.

680) Matsuzaki Hiko-uemon has his household abolished.

Matsuzaki Hiko-uemon, Kin-uemon's brother, was employed as the lord's attendant with the name of O-ran. He was told to name himself Nabeshima and was granted 300 *koku*. Then he was made to marry a daughter of Suigetsu-in, the lord of Isahaya Castle.

Since they had no sons, they adopted Naiki, the youngest son of Nabeshima Ju-uemon of Takeo. But the relationship between him and his adopted son was not good, and his family was abolished because of a suit against the son. As a result Matsuzaki Hiko-uemon had his allotment greatly reduced.

In the reign of Lord Tsunashige, Gen-zaemon, the youngest son of Nabeshima Ichi-un, was granted 150 *koku* and allowed to succeed to the Matsuzaki family..

* Lord Tsunashige's reign was 1695 to 1706.

681) A foot soldier gets promoted, thanks to his divorced wife.

Tosu Jin-uemon was a foot soldier in Doi Shinji-no-jo's team. He divorced his wife who, together with their daughter, served O-haru, Lord Mitsushige's daughter. Then the daughter was employed by Lord Mitsushige and later was married to Okabe Ken-no-suke. Jin-uemon, her father, was fortunate enough to be promoted to a *samurai*.

Her mother married Noguchi Shin-uemon as his second wife. They had a son, but when Lord Mitsushige died, the son was made to become a monk at the Gyokurin-ji Temple and the mother also became a nun.

682) The Raiko-ji Temple

Raiko-ji Village, Kawakubo, used to be called Shiro-zu Village, but took the new name when the Raiko-ji Temple was built there. In Kawakubo there are families with the name of Shiro-zu.

* Kawakubo lies about 10 km north of Saga.

683) Hoshino So-uemon, a mysterious attendant

Hoshino So-uemon's mother was said to have been taking incense powder when she became pregnant with him. Perhaps it was due to that habit of hers that So-uemon would sit and meditate whenever he heard the song "*The World Flows like a River*." He was only 5 years old then. Sitting for half a day, he contemplated about life, they said.

When he went up to Kyoto, he learned the sutra of Koh-o Kan-non-kyo in a dream. A lady of the Imperial house heard of it and asked him to write it down for her. When he did so, the lady presented him with a piece of aromatic wood called "Yae-gaki" and some other gifts. When this was discovered, he was dismissed from his post. He died at about 28 years of age.

Actually he was a son of Oh-ki Shobey. He had been entrusted with the Hoshino family as an adopted son. Since he could not inherit the household after being dismissed from his post, he took the name Oh-ki So-uemon. When he was working as the lord's attendant, he was called Bun-shiro.

684) Sagara Ichi-uemon's last words

Sagara Ichi-uemon left the following last words at the end of his will. "I have written all these instructions but I fear that my descendants will not follow my teachings. This is because I began to drink wine when I was 5 years old and could not stop it in spite of my parents' advice. However, I remember moderating my bad habit just a bit when I was told to stop. So, I have written them as a precaution."

* Sagara Ichi-uemon died in 1677 aged 71.

685) The five scrolls

The scroll of the Tozen-in was drawn by Tosa, and Asukai Masa-aki wrote his poem on it. That of the Hikosan shrine at the lord's house was made by Kuranaga Riehy, both drawing and poem. That of the Kushida Shrine was also completed by Seki Sho-haku, both drawing and poem. That of the Kawakami Shrine was made by Zohgin, both drawing and poem. That of the Kakihisa Shrine was also made by Hoshino So-uemon, both drawing and poem.

686) The fifth lord of Saga is born near the Yoga Shrine.

Oh-suke, the fifth lord of Saga, was born at the house of Nabeshima Yahei-zaemon close to the Yoga Shrine. So he was counted as a member of the shrine. He was born there because the Koyo-ken residence was being built at that time.

687) The giant picture of the lying Buddha at the Kodon-ji Temple

The huge picture of the lying Buddha in nirvana at the Tofuku-ji Temple was a masterpiece to be found nowhere else. It was painted by Mincho. Lord Tsunashige told Fujimoto and his son to reproduce the picture, but this was not allowed by the temple. He then told Wakai Ri-zaemon, an expert in reproducing sutras, to do so.

The expert asked the secretary of the temple about it, and the Tofuku-ji people discussed it, but no one would agree to the request. Then the secretary said, "This is a very precious picture, found nowhere else, but what if it is burned in a fire? We would never be able to worship it again. Lord Tsunashige's request is not groundless. What about leaving a reproduction of the picture in his care?" As a result the work of reproduction was permitted. Lord Tsunashige died before it was completed, so Rizae-mon donated it to the Kodon-ji Temple. This is the reason why there is a reproduction there.

* The huge picture is 15.2 m long and 6 m wide.

688) Nabeshima Gempa and his son

Nabeshima Gempa of the Chiba family was a *samurai* with 800 *koku*. His wife was called Tohgen-in, a sister of Nabeshima Shigeharu of Fukahori Castle. His son, Gempa junior, had his allotment reduced to of 200 *koku*. His wife was a daughter of Sagara

Kyuma but was taken back later. Magotaro, a son of Shigeharu, inherited the household with allotment for 50 men, but it was confiscated later due to some domestic trouble.

689) Murayama Doh-ko remembers the monetary offering to the late Lord Katsushige.

When Lord Mitsushige died, the senior counselors of the Shogunate discussed the monetary bereavement offering. Since there was no recent example of death at the rank of *daimyo*, they decided to send only a letter with the *Shogun's* condolence.

At that time there was an attendant named Murayama Doh-ko at Edo Castle. He had been long in service, and his daughter was a servant of Lady Tsunashige, who would sometimes give her salary stipend. Doh-ko was familiar with the Saga residence, too. He said to Shibata Suke-uemon, the diary keeper, "I have been serving at the castle for a long time and have often been to the Saga residence. I remember something. When Lord Katsushige passed away, the Shogunate granted his family a monetary offering for his death. I would like you to check your diary for 1657."

When his recollection was found correct, Suke-uemon said to Doh-ko, "Thank you very much. I have just finished the letter and was supposed to sign it and offer it to the Shogun tomorrow. You reminded me of this in good time. Let me tell the senior counselor for this month." It was late at night when Suke-uemon met the official. "We must follow the previous example, as a matter of course," said the senior counselor. "We can discuss it tomorrow. Please tell the treasurer about it right away."

The next morning Doh-ko visited our residence and said, "I am very glad to have been of some use to you."

690) Mitsuse Gembey is ordered to commit *seppuku*.

The day when Shimabara Castle fell on February 28, 1638, Mitsuse Gembey was sitting on a rock near the castle, where Nakano Takumi passed and asked what the matter was. "I cannot move at all for an acute pain in my stomach," he said. "I told my troop to go ahead. Please take command in place of me."

This was reported to the lord and he was told to commit *seppuku* for cowardice. In those days an acute pain in the stomach was called "a coward's illness," because a sudden stroke kept him from going out fighting.

691) A saddle of Sasaki Takatsuna is kept at a temple in Saga.

I was told that the Soryu-ji Temple keeps a saddle used by Sasaki Takatsuna when he strove to be first to rush to the front at the Battle of Ujigawa in January 1184. It was offered to that temple. I must check it some day.

692) Sasaki Takatsuna is granted land in Saga.

The Myo-un-ji Temple was the family temple of Sasaki Takatsuna. Minamoto Yoritomo promised to grant him half of all the land in Japan. After becoming Shogun, he granted territory to each retainer. Hakogawa was part of his feud, they say.

- * The Myo-un-ji Temple is at Hakogawa Village, about 12 km east of Saga.
- * Sasaki Takatsuna was a well-known warrior at the end of the 12th century.
- * Minamoto Yoritomo was a leader at the end of the 12th century. He established the Kamakura Shogunate as its first shogun in 1192.

693) Rokkaku Kazu-e is a descendant of the Sasaki family.

Rokkaku Kazu-e now living in Rokkaku Village is a descendant of the Sasaki family, according to the death register of his family temple. When he came to Saga in 1714 he visited the family temple and conformed it was recorded in it.

- * Rokkaku Kazu-e came to Saga as an attendant to Teiju-in in 1714, when she married Yoshishige, the 4th lord of Saga Clan.

694) Taku Nagato never leaves Saga after being ordered to retire.

Taku Nagato was told to retire from his post for some reason. Most of his family members came to his house in the castle and said, "Please come back to Taku, our hometown." "I cannot do that," he said. "If I go to Taku, the lord will think I bear a grudge against him. So I cannot leave Saga as long as I live." He spent his retirement at his house in Akamatsu, Saga.

- * It was in 1686 that Taku Nagato was ordered to retire.

695) The three Shima residences of Edo

There used to be three residences in what is now Mishima Town: Fukushima, Nabeshima, and Kurushima. The Saga residence was located near what is now the Zojo-ji Temple, according to the priest Choyo. The Uchikoshi residence, replaced by the Mishima, was close to Karasu-mori. It was in turn superceded by the Atago-shita residence, where Lord Matsudaira Wakasa-no-kami now resides. The Atago-shita residence was superceded by the Oso-e residence in Sakurada-nishi, which used to be the Oh-tabaru residence.

696) Ishida Ittei's lifestyle

After retirement, Ishida Ittei lived in Ume-no-yama Village, having given up his household to Yasu-zaemon, his son. One day he was told to go to Kyoto by the lord.

Arriving in Kyoto, he met Shimomura Saburobey, the caretaker. "I am afraid you have had little opportunity to drink wine for a long time," said Shimomura. "No, I have neither seen nor tasted wine because I live in the mountains," said Ittei. "I keep wheat and buckwheat in the pot, which I boil when I feel hungry. I have not tasted any soup, either." "You cannot go to sleep without drinking wine on a cold night, can you?" said Saburobey, the caretaker. "I do not sleep when I cannot. I sleep when I can. As for food, I eat when it is available. That is all," said Ittei.

Later Ittei said about the caretaker, "He jumps to conclusions. He is very clear-cut, but talks big. I am afraid his behavior is not very good for those around him. He resembles a character in the book of Tsurezure-gusa."

* Tsurezure-gusa is a book of essays written by the Priest Kenko around 1330.

697) The Saga residences in Edo

The present residence at Aoyama is now inhabited by the Hasuike branch clan but it used to be a house for hostages. There was a jail next to it, and the residence of O-cho, Lord Katsushige's daughter, was beside it, according to Fuka-e.

698) A thief of silver

Shimomura Sama-no-suke's third son was Ri-zaemon, who was adopted by Edayoshi Zen-zaemon. Sama-no-suke's daughter was married to Ishida Yasu-zaemon, Ishida

Ittei's father.

Shimomura Shichi-emon's brother was Katsuya Shin-ueon, who was the father of Goro-uemon. Katsuya used to call himself "Shoya," but people from other clans said the sound was strange to their ears, so he changed it to "Katsuya," to which they were more familiar.

In April, 1651, when Shichi-uemon was in charge of trimming Lord Katsushige's hair, 50 *kan* of silver was lost. It was reported to the officials by Eto Densai, the storehouse keeper, but was never found. So the keeper asked a mountain monk to pray for the lost silver. With his hair disheveled and waving about, the monk pointed to Shichi-uemon and said in a frenzy, "That is who did it!" Word spread over the town immediately. Lord Katsushige was told of it and Shichi-uemon's house was examined but the silver was not discovered.

Then a strange notice was seen in front of the attendants' room in the castle. "Silver coins underneath," it said. Nakano Sandayu reported it to the office of the magistrate, who told his men to dig there, and all the coins were found. "It was him who did it!" said some people. But the Shimomura family appealed to the magistrates' office, accusing Densai and the monk. Both of them were found guilty and put to death.

Shichi-uemon later served as a caretaker. He was known to be short of stature, silver-haired, and speaking with a strong Saga accent. The Choko-ji Temple at Shimomura was established by Shimomura Sho-un, their ancestor.

699) Monthly meeting days for the retainers

The 7th for group meetings

The 4th, 5th, 21st, and 22nd for general assemblies

The 14th and 26th for magistrates' meetings

700) The Koyo-ken residence

The Koyo-ken residence was built in the reign of Lord Katsushige. Small shrines were built there by Lord Mitsushige later.

701) Shibata Toshimune, the author of the "Memoir of Shibata"

Chifu Taro-zaemon's wife was a maid of Lord Katsushige, who yielded her to Taro-zaemon as his wife. The lord was blessed with a son by Lady Ten-yo, his wife, who was

a daughter of Toda Katsutoyo. They named him Isematsu but he died at five years of age. At that time it was rumored that Taro-zaemon's wife had put a death curse on the prince. She was commended to kill herself, and her husband was dismissed from his post. Later he changed his name to Shibata Toshimune. He compiled a record of Lord Naoshige's sayings and deeds. It is known as the "Memoir of Shibata."

* Lady Ten-yo and Iematsu died on board a ship to Saga in 1603.

702) Lord Mitsushige prohibits *seppuku* to follow a master to his grave.

When Nabeshima Naohiro, the lord of the Shiroishi branch clan, died in 1661, Lord Mitsushige declared that no one was allowed to follow him to the grave by *seppuku*. The lord's messenger visited his house and told them about the lord's order, and no one opened his mouth to utter a word.

After some time, however, Ishimaru Uneme stepped out to him and said, "Please excuse my youth and inexperience. I fully understand what the lord said. I have served my master for a long time and have decided to follow him to the grave. However, I quite agree with the lord's command, so I will refrain from committing *seppuku* and will serve our new master, though I do not know what others will think about it." All the other attendants agreed to the lord's command as well.

703) Nabeshima Daizen never looks at letters from his wife.

Lord Katsushige adopted Nabeshima Ichisuke's daughter and gave her to Nabeshima Daizen as his wife. When the Battle of Shimabara occurred in 1637, Daizen behaved defiantly and was dismissed from his post. His wife was also divorced against her will.

She sent letters to Daizen on his retirement, but he would not read them. "I am very sorry for her but cannot read them in secret, because she has been divorced from me by the lord." Later he said, "I find no reason for living now." He stopped eating and went on drinking wine. Soon he died, vomiting blood. After he died, his wife was granted an allotment of 150 *koku*.

Jiro-uemon, Daizen's son, was ordered to commit *seppuku* for some misconduct. Since he had been keeper of the flag of Amakusa Shiro, the Christian leader in the Battle of Shimabara, it was entrusted to Okayama Sho-ku with an allotment of 150 *koku*. Attached to it was a document by the chief retainer of the lord.

Daizen was originally from the Kamohara family. After serving for three years as a boy attendant, he was gradually promoted to a *samurai* with 400 *koku*. As he was unequalled in bravery, he was named after the great Nabeshima Daizen who was killed in 1587. He was allowed to inherit that hero's household, too. When he was serving as a boy attendant, he offered his arm as a pillow for the lord to nap on. It went numb because he supported the lord's head too long!

704) Fukahori Motaku becomes a servant of Nabeshima Naoshige.

Fukahori Motaku was entrusted to Lord Naoshige by Hideyoshi, the Shogun, for some reason. Later he was forgiven but he sought permission from the Shogun to become a vassal of Lord Naoshige. There is some story about the reason for it.

705) Fukahori Inosuke is granted a reward by Lord Katsushige.

Fukahori Inosuke used to call himself Tashiro Inosuke. It is said that he was a son of Kamochi Shizunami, the lord of Yanagawa Castle. When his father was killed in a wicked trick by Ryuzoj Takanobu in May, 1581, his mother fled into hiding in Saga. Later she was employed by Nabeshima Aki as a maid servant.

When Lord Katsushige went to Nagasaki to guard the coast and stayed at Fukahori, he summoned Inosuke. Since he had preformed such exploits at the battles of Yanagawa and Shimabara, the lord promised to grant him 50 *koku* in Isahaya. In return for his generous offer Inosuke asked, through Nakano Kazuma, that the lord should call at his house.

When the lord visited his house, Inosuke gave him two items of clothing with his family crest and a sword inscribed with the name of Tadayoshi. Then Inosuke offered 100 *kan* of silver to the lord, saying, "I would like you to make some use of this, which I have prepared for you." Lord Katsushige was delighted, but returned the silver. Later it was made into an ornament and was kept in the alcove of Inosuke's house.

* *Kan* is a unit of weight. 1 *kan* measures 3.75 kg.

706) Lord Naoshige is entrusted with Shimabara Castle.

When Arima Saemon-no-suke, the lord of Shimabara Castle, was transferred in 1614,

our clan was told to take care of the castle. Nabeshima Aki was sent there as the head keeper, and Arita Hachi-uemon-no-jo as the administrator. At that time Nabeshima Aki brought in 1000 *koku* of rice by himself. Lord Katsushige was glad to hear of it and sent him a letter of praise.

All the Shimabara territory was entrusted to Lord Naoshige. It is said that Shimabara Castle was under Arita's administration during the Siege of Osaka in 1614 and 1615.

707) Nabeshima Suke-uemon and his son are followed to their graves by 18 servants.

There was a sermon at the Hokke-ji Temple near Nabeshima Suke-uemon's house. His daughter attended but after it was over she ran away secretly with a young man. Suke-uemon searched for his daughter in every direction in vain. After several months it turned out that she was living in Kumamoto, nearly 80 km southeast of Saga, as mistress of a high-ranking retainer.

Consequently, several men were sent to bring her back but each time they were refused. Finally, an important retainer named Naridomi Hyogo was dispatched to recover the woman. He met Kato Kiyomasa, the lord of Kumamoto Castle, and said respectfully, "I beg you to allow me to take her back." "No, I cannot accept your demand," said the lord firmly. "She has fled into my castle and pleaded with me for her life." However ardently the special envoy entreated, Kato Kiyomasa would not listen to him.

"Do you remember our fighting together in Korea in 1592?" he said to the lord. "Who was it that saved you from the perilous situation? I remember well what you told me then. You said that you would listen to any entreaty of mine in return for my saving your life. Today I came here to have the favor returned. Do you intend to break your promise to me?" That was persuasive enough to overturn the lord's persistent attitude. "You are right," said the lord to Naridomi Hyogo. "I still remember it. Very well, you can take her back with you. However, as you know, this is a very exceptional case. Please spare her life at least." "I will tell my lord what you have said," replied the messenger and left with the amorous woman. She was put to death after she came back to Saga.

Suke-uemon was ordered to commit suicide for being inattentive to his household. Ayabe, his son, was also ordered to do so. When the inspectors arrived at his house, he said to them, "Please wait till I finish playing *go* with my son."

When their game was over, as many as 18 of his attendants arrived and said, "Let us follow you to the grave." The inspectors hesitated to see them, but Ayabe said, "Let me

assist them as their second, because they are determined to do so.” Ayabe cut off all their heads. Then the father and the son killed themselves. The stream near their house was dyed crimson with their blood. People said it the “stream of blood.”

Suke-uemon’s two younger sons were taken away by the nurse. They were Kamohara Zen-zaemon and Nabeshima Matabey. Ayabe’s son later took the name Nabeshima Gen-uemon.

Hearing of the incident, Lord Naoshige said, “How regrettable it is not to have good servants!” The lord said this because he was disappointed that nobody had begged for the life of Suke-uemon.

* It was in 1613 that Nabeshima Suke-uemon and his son killed themselves, followed by their 18 servants.

708) The family names of Ima-izumi and Senju

Asakura Kyu-zaemon, a senior advisor of Lady Kohgen-in, was dismissed from his post, and Senju Kyu-zaemon was appointed. Since Zen-uemon, the senior adviser’s son, was killed in a fight in Edo, his family was to be abolished, but Lord Mitsushige told Ima-izumi Dembey, husband of Senju Kyu-zaemon’s daughter, to inherit Zen-uemon’s household, while the household of Ima-izumi was given over to Rokuro-uemon, his brother. Later, however, Dembey was told to resume his old name of Ima-izumi, and Rokuro-uemon was told to change his name to Senju.

709) Lord Katsushige grants a dowry to two ladies.

Nabeshima Gempa’s wife and Ogawa Toneri’s wife were daughters of Isahaya Iwami-no-kami, the lord of Isahaya Castle. Lord Katsushige granted each of them 50 *koku* as a dowry when they got married.

* The dowry granted was rice paddies that are expected to produce rice worth of 50 *koku* yearly.

710) Lady Tenrin, daughter of Lord Naoshige

Tenrin, Lord Naoshige’s eldest daughter, married Nohdomi Hitachi, and a girl was born to them. As her husband was killed in the Battle of Shimabara in 1638, she got

re-married to Nabeshima Mondo. Then the Nohdomi family with 8000 *roku* was abolished.

The lord granted Lady Tenrin's daughter 700 *roku* as a dowry when she married Ichisuke, the third son of Suko Awa-no-kami, and had them re-establish the Nohdomi family. Ichisuke's allotment later grew to be 1,400 *roku*.

Ichisuke had put aside 315 *roku* for his retirement but gave it to Ju-uemon, the second son of his own son Doh-en. This was Nabeshima Shobey's family. His family possessed 1,015 *roku*, but Kyu-zaemon, the head, fell ill and his feud was confiscated and he granted to his son Ikki, enough to feed 200 men, and in 1709 he was granted 600 *roku*.

711) Naridomi Hyogo passes his feu to his sons.

Naridomi Hyogo had a territory of 1,700 *roku*. Since he had no sons, he adopted Ju-uemon, a son of Oh-ta Saemon, and Lord Katsushige also gave his fourth son Naohiro to him in adoption. Later he was blessed with a son of his own, and passed his household to Ju-uemon and granted him 1000 *roku*. He granted 300 *roku* to his own son Gorobey, and 400 *roku* to Naohiro.

Later Naohiro was granted a further 2,600 *roku*, making his allotment 3,000 *roku* in all. The Naridomi family holdings subsequently extended to 1,000 *roku*. Lord Katsushige told Naridomi to let Goto Mambu, a brother of Goto Wakasa, inherit the household of Ju-uemon, but that was rescinded because of some domestic trouble. As a result, the Naridomi family was abolished for about 15 years.

Naohiro did his best to re-establish the family, and finally had Ju-uemon, the fourth son of Isahaya Iwami, inherit it with 1,000 *roku*. Ju-uemon had served the Shogunate as a hostage from the Isahaya family. He spent his childhood in Isahaya Castle. He was a grandson of Lord Katsushige.

Gorobey, Hyogo's son, served as a senior advisor to Nabeshima Tadanao. His son Sanai went insane and committed suicide, so his family was abolished, but Sanai's son Kurando was employed by Lord Mitsushige.

712) Four hostages are sent to Edo Castle.

Ju-uemon was sent by the Isahaya family, Ichibey by the Suko family, Mambu by the Taku family, and Jubey by the Takeo family.

713) Hideshima Shinshi-zaemon goes to Satsuma as a hostage.

We were reconciled with the Satsuma clan in March, 1587, after Ryuzo-ji Takanobu was killed. At that time Kobayashi Harima-no-kami, Doi Hei-zaemon, and Soejima Nagato-no-kami were sent to Satsuma as hostages and were sent back in about half a year.

In the middle of June, 1586, they required us to send Nohdomi Tajima-no-kami's son as a hostage, so Hideshima Shinshi-zaemon accompanied him with his 84 servants to live at a place called Kedoh-in. They were kept under constant surveillance by Minota Shinano-no-kami and his 300 attendants. Their days were spent in torment.

Shinshi-zaemon was a brother of Nohdomi Tajima-no-kami with an allotment of 1,000 *koku*. When he went to Satsuma, Shinshi-zaemon was awarded a sword with a family crest by Lord Masa-ie. The lord instructed him to kill himself if the lord went attacking Satsuma. Tajima-no-kami had Gorogawa Zen-zaemon accompany Shinshi-zaemon.

In the meantime it was rumored that Hideyoshi, the Shogun, would leave Osaka to surrender Satsuma. Gorogawa Zen-zaemon told Shinshi-zaemon that they should escape from the camp. Otherwise, they would lose the chance forever, he said. So Shinshi-zaemon left a letter addressed to Iju-in Kohkan and went off with his servants.

On their way home to Saga they came across the first troop of Lord Masa-ie, and the superintendent reported it to Lord Masa-ie. When they arrived at Saga, Gorogawa Zen-zaemon was awarded 30 *koku* as a prize. He was also given 40 *koku* from the Nodomi family. The 30 *koku* from the clan were taken back, though.

In the reign of Lord Katsushige a family feu was confiscated if the patriarch died before the eldest son was 15 years old. And even if the son was older, the feu was reduced unless he completed the procedures to inherit his household.

When Shinshi-zaemon died, his son Kuro-zaemon was granted 200 *koku*, so he went to the office to express his gratitude. To his great delight, he was granted another 100 *koku* the following morning. However, Yo-zaemon, son of Kuro-zaemon, was dismissed from his post for misconduct. Later he was forgiven and allotted 200 *koku* but was subsequently dismissed again.

A man of the Nabeshima Shozo family was granted 200 *koku* on the same day but he did not accept it. He still serves the Anegawa family as a senior advisor.

714) Our clan's foot soldier system begins in Korea.

There used to be no system of foot soldiers in Saga Clan. When they fought in Korea at the end of 16th century, Lord Naoshige and his son Katsushige saw how hard foot soldiers worked. Impressed by their service, Lord Naoshige appointed as foot soldiers all the second and third sons who had come from Saga.

During the Seige of Osaka in 1614 Lord Katsushige summoned those who were engaged in building Edo Castle to make them foot soldiers. This sounds more reasonable than the case in Korea. Let me check it.

715) Seki Shogen's household is transferred to Kumashiro Naonaga.

The 2,000 *koku* of Seki Shogen was given to Kumashiro Sakyō Naonaga. In 1655 Kumashiro Ben-no-suke, the head of the Kumashiro family, died at the age of 17, and Sakyō Naonaga was made to inherit the household of the Kumashiro family. Then he was granted the 2,000 *koku* of the Seki family, and his allotment became 6,000 *koku* in all.

In the reign of Lord Mitsushige, Uhyō-e or Nabeshima Yoshishige was adopted at 2 years of age by Sakyō. When Sakyō had Sakon, a son of his own, Lord Mitsushige adopted the child as his own son. When Uhyō-e inherited the household, Sakon was granted the 2,000 *koku* of the Seki family. As a result the feu of the Kumashiro family again extended to 4,000 *koku*.

Sakon first took the name Okabe, but later changed it to Nabeshima Hida or Nabeshima Naiki. When he became the patriarch of his family he was granted another 400 *koku*. Lady Kohgen-in granted him her mountains, which are still counted as his territory.

716) Nabeshima Mondo says his farewell and retreats to Sarushi.

Nabeshima Mondo was offered 10,000 *koku* in his last years, but he did not accept it. So the 10,000 *koku* were to be granted to Awaji, his son. It was decided that the grant to Awaji would be made when he returned to Saga after a trip to Edo as messenger carrying congratulations on the inauguration of the new Shogun. Awaji went up to Edo, but his journey was in vain, since Naridomi Hyōgo was serving at the Edo residence at that time, and he had already visited the castle with greetings and a gift.

Awaji fell ill as a result of his vain effort. Lady Tenrin, his mother, complained of it, so Aki, Mondo's younger brother, criticized Naridomi Hyōgo harshly and made him

write a letter of apology at the Kodon-ji Temple on the day of the memorial service, and brought it to Lady Tenrin, his mother. It is still kept at the house, they say.

The Kawanami residence of Katata-e belonged to Nabeshima Mondo. Seven years before he died, Mondo bade his last farewell there to Lord and Lady Naoshige as well as his own wife and children. Then he retreated to Sarushi, never appearing again.

* Sarushi is about 15 km west of Saga.

717) Which is better, to remain or to surrender?

In 1566 Oh-tomo Soh-rin came down to Mt. Khora-san, Kurume, and his troop surrounded Ryuzo-ji Castle. The Ryuzo-ji side was at a loss whether to remain inside the castle or to surrender. They asked the priest Unryu of the Taicho-in Temple to tell their fortune. After his prayers it turned out that it was better to stay in the castle. Consequently they could drive away the Oh-tomo troop by remaining there. Since then, it has been the custom for the head priest of the Taicho-in Temple to pray at the end of the year and tell fortunes at the beginning of the new year.

718) A sign of good luck

In December 1573, Ryuzo-ji Takanobu subjugated western Hizen, and saw the old year out at Karatsu, after putting some villages under control. One day a fisherman brought him a big yellowtail. Takanobu was very glad to see it and ordered it to be cooked right away. Then he had a party with his men. After that it became a custom to celebrate the day with a yellowtail at the end of the year. The yellowtail is called "big fish" in Saga.

* The custom has been kept ever since then, though it is held at the Saga Shrine nowadays.

719) The origin of helmet celebration day

On August 20, 1570, we achieved victory at the Battle of Imayama with a night attack. On October 20, 1600, we also saw victory at the Battle of Yanagawa. Some people say the helmet celebration on January 20 originates in those victories, though the helmet celebration is held on January 20 all over the country. Since Iemitsu, the third Shogun,

died on January 20, helmet celebration day was changed to January 11.

720) Ryuzo-ji Masa-ie is laughed at in public at Edo Castle.

Ryuzo-ji Masa-ie took part in a *shogi* match in the company of Hideyoshi, the *Shogun*, and all the other *daimyo*. When the game was over, Masa-ie stood up but could not step forward because his feet had gone numb. Instantly he fell down and had to crawl out of the hall, only to be laughed at by all the on-lookers. Masa-ie was such a fat man that he could not retain the formal kneeling posture, either. Believing that he was unable to serve well, he stopped visiting Edo Castle after that.

* *Shogi* is a game like chess.

721) Lord Masa-ie's daughter rejects the Shogun's request.

Ryuzo-ji Masa-ie's daughter was made to marry Moh-ri Buzen-no-kami Katsutoyo by Shogun Hideyoshi. Later he tried employing her at his side, but she rejected his request. Hideyoshi got furious, because he thought this was at his father's instigation. As a result, he did not employ Toh-hachiro, his son, though there is a slightly different version in a history book of Saga.

722) The lord and the people in the northern mountains

Before the reign of Lord Katsushige old customs could be seen among the people living in the northern mountains, and they would not always be very obedient to the lord. So Naoshige, his father, thought it better to employ a reliable person to win them over to his side. He looked for such a person but it was not easy to find one. Finally he was able to employ Nabeshima Toneri for the job, though he was only a young man of 21.

Toneri moved to Matsuse, a village in the northern mountains. Gaining the confidence of the lord, Toneri gave splendid service. Thanks to his endeavors as well as his personality, all the people in the district felt attached to the new leader as if he were their lord. By and by they became quite faithful to Lord Naoshige.

Toneri permitted 500 men in his territory to wear a sword and hold a family name. They were also allowed to have a gun, as his attendants. All the northern territory was under his control, and nobody could govern it except Toneri. Till recent times all

the administrators for San-nai or the northern mountains, Honjo, and Nabeshima were appointed from among his family alone.

Whenever a new lord inherited his household or when the lord returned to Saga, he would go to Kawakami or into the northern mountains to see the representatives of the district. The lord usually gave them a cup of wine and in return received their gifts. When the mountain men made such gifts, the lord would return the courtesy by inviting the four leaders to the castle and entertaining them with a cup of wine. It was the same when the lord made other occasional visits to the mountains.

723) Osoegawa Saemon, a spy dispatched by Kumashiro Katsutoshi

Osoegawa Saemon was an attendant of the Kumashiro family. Kumashiro Katsutoshi, the master of the northern mountains, dispatched him to serve at Saga Castle. Since he sent reports about Ryuzo-ji Takanobu through someone living in Kishidaka, Kumashiro Katsutoshi was able to defeat his opponent in every encounter, making the Ryuzo-ji side stamping their feet in vexation.

724) Several buildings of Saga Castle are moved in 1614.

According to Mawatari, the main building of the Ryuzo-ji Castle was located at the present residence of Isahaya, and the secondary enclosure was at the residence of the Taku family. The Taicho-in Temple was at the western enclosure, and the Hachiman Shrine was in front of the back gate of the Takeo family residence. They were transferred to their present locations in 1614 when the castle was rebuilt. The Hongyo-ji Temple was also moved from the north gate of Saga Castle.

725) Saga Clan residences in Edo

When Edo Castle was rebuilt by Tokugawa Ieyasu, Lord Katsushige asked for the six sites of Sakurada, Azabu, Aoyama, Ryudo-machi, Naka-yashiki, and Mishima. There he built houses. The watch-tower was not at the Sakurada residence. The present Nabe-cho used to be our storehouse, where everyone entered by the middle gate. After the watch-tower was built, it was called Kuguri-mon. Later names for it were Hime-mon, Nabeshima-mon, and Abura-mon.

The storehouse site became a town precinct, but it was not counted as such in Edo and no name was given to it. By and by, however, it came to be called Nabe-cho,

according to Kiya Jihey, an old merchant, who often visited the residences for orders.

726) Ogawa Musashi's household

The two sons of Ogawa Musashi, Lord Naoshige's brother, died of illness during the Korean Campaign at the end of 16th century. His third son had been adopted by the Kuamshiro family. So, Lord Katsushige had his own younger brother Hei-shichiro inherit the household of the Ogawa family.

However, when it was decided that Hei-shichiro should be sent to Edo as a hostage, he had to change his family name to Nabeshima. Thus the name of Ogawa would have been abolished. So they asked Kumashiro Hohki-no-kami if there was any relative of the Ogawa family. Fortunately, there was a man named Toneri, son of Shihey. Shihey's father had been Chifu Soh-uemon, husband of Musahsi-no-kami's wife. Lord Katsushige had Toneri re-establish the household of the Ogawa family with 500 *koku*.

727) Lord Mitsushige reconciles with Mago-heita's son.

Nabeshima Tadashige was sent as a hostage to the Shogunate. Since he was loved by the Shogun, he was granted 5,000 *koku* in Yahagi. His son Mago-heita had no son of his own, so Lord Katsushige sent to him his own son Naotomo for adoption. Mago-heita was not very well-mannered, and Lord Katsushige rebuked him several times, but he rebuffed the lord's admonition. Lord Katsushige gave him up, and recalled Naotomo, granting him the territory of Kashima in place of Mago-heita.

When there came the reign of Lord Mitsushige, Oh-kubo Jimbey, the father-in-law of Mago-heita's son Tatewaki, asked Kuze Yamato-no-kami, the senior counselor, to suggest to Lord Mitsushige that the new lord should have reconciliation with Mago-heita. The senior counselor was a relative of Oh-kubo Jimbey.

He implored Lord Mitsushige very intently, and the lord came to understand, saying, "I cannot see Mago-heita because my grandfather broke off relations with him. But I will reconcile with Tatewaki." Later Tatewaki adopted Lord Mitsushige's son Takumi. His territory is said to be somewhere in Enshu.

* Enshu is in present-day Shizuoka Prefecture.

728) Lord Katsushige is moved by the kindness of Kamakura-ya.

When the Battle of Shimabara occurred in 1637, Lord Katsushige was on his way back to Saga hurriedly. When he came to the Hakone pass, the keeper of a roadside inn named Kamakura-ya entertained him and his attendants with rice and wine. They were hungry and there were no shops nearby, but they were able to satisfy their hunger. Lord Katsushige was very happy with the service and promised to patronize the inn and bestowed his crest on it. Thus it became the established inn for Saga Clan.

The Kamakura-ya had been a regular inn for Hosokawa Clan, and the inn keeper had entertained Lord Katsushige thinking they were from Hosokawa Clan! He still entertains the Saga party with rice and wine.

729) Three inn-keepers bet on who rushes in first at the Battle of Shimabara.

When the Battle of Shimabara broke out in 1637, the Hosokawa, Kuroda, and Saga parties passed Odawara Village on the way to their castles in Kyushu. The innkeepers for the other two clans boasted of their guests' brilliant retinues.

Our clan's retinue was not so attractive, and the other keepers said, "Look at the poorly dressed procession of Saga Clan. Can they really get Shimabara Castle to surrender?" Hearing of this, the keeper of the Kubota-ya, our clan's inn, got angry. "Are you saying it takes brilliant costumes to perform well in battle?" he said. "The Hosokawa and Kuroda men are beautifully dressed, but they are so conscious of their looks that they will not be able to do much at the front. They will be exhausted maintaining their magnificent appearance all the way down. My Saga people are quite relaxed on the road, but when they confront the enemy, they will rush in violently to force the castle to surrender. That is far better."

The other two keepers laughed, so the Kubota-ya keeper got angry and said, "All right. Let me bet on who will rush in first. If it is not Saga Clan, you can kill me." The other two agreed to take up his bet.

Hara Castle in Shimabara finally fell in February 1638, and they waited for news of who had been first to rush in. Soon the rapid post carrier of Hosokawa Clan came by, so they asked him who it had been. "Of course, it was Hosokawa!" he said, when the two others said to the Kubota-ya keeper, "Stretch out your head." But he said, "No, I will not. We cannot be sure of it by the word of a simple post carrier." While they continued to wait, the postman of Kuroda Clan came along and said, "We rushed in first!" Very soon the Nabeshima carrier came by and said, "We were the first to rush in!"

Each carrier said his troop had rushed in first, so they could not be sure who the first

raider was. As a result they went up to Edo Castle to ask. It turned out that the Nabeshima troop had rushed in first, so the Kubota-ya keeper cried out, "Give me your heads!" Some people in the village tried to make peace among them, but he would not listen. Soon the lord of Odawara Castle heard of it and said, "It is outrageous for you commoners to bet on such a thing." As a result, all of them were exiled from the area, but the keeper of the Kubota-ya was later allowed to return to his inn. It is still used by our clan.

730) Saga Clan joins in the rebuilding of Osaka Castle.

For rebuilding Osaka Castle in 1624 our clan sent a senior counselor, four group leaders with their attendants, and many skilled workers, as well as superintendents.

731) The Kenso-ji Temple is built by Lady Esho-in.

The Kenso-ji Temple, Edo, was founded by Lady Esho-in for her husband Tadanao. At that time any newly built temple or shrine was liable to be demolished by order of the Shogunate. So she moved the Seiju-ji Temple in Shiba to the present site and was renamed the Kenso-ji Temple in 1708, having asked the Shogunate for permission. A stone monument was set up there for Chorey-in, Lord Katsushige's daughter.

732) Where were the first three lords born ?

Ryuzo-ji Takanobu was born at the mansion of Mizuga-e. Lord Naoshige was born at Senbon-matsu, Honjo. Lord Katsushige was born at the secondary enclosure in Saga Castle.

733) Coming of age ceremonies for three princes

Ki-i-no-kami Motoshige lived in the Edo residence from 1614, and celebrated his coming of age in 1619. Kai-no-kami Naozumi did so in 1635, and Izumi-no-kami Naotomo in 1640.

734) Lady Kohgen-in

In May, 1605, Kohgen-in married Lord Katsushige in Kyoto and came to Saga in June.

She went up to Edo Castle once in the summer of 1612. She stayed in Saga for 18 years.

735) A charity cottage is built for untouchables by Lords Mitsushige and Yoshishige

In October, 1663, an apartment house was built for untouchables by Lord Mitsushige. The charity cottage had stone images of Buddha placed at four corners. Then in 1682 some other cottages were added to. In the reign of Yoshishige, the fourth lord, another 100 houses were built. All the new untouchables were also provided with a month's rice at these apartment houses.

736) Taku Zusho does not get along with Nagato, his father-in-law.

Since Taku Nagato-no-kami Yasutoshi had no son of his own, he adopted Zusho, the son of Goto Yajiroh Ietada, who was the son of Goto Taka-aki. Goto Ietada's wife was Yasutoshi's sister. Lord Katsushige gave a daughter of Oh-ta Sho-zaemon Shigetsura in marriage to Zusho, by adopting her as his daughter.

The relationship between Zusho and his father-in-law deteriorated, and Zusho, the adopted son, retreated to Tosaka in Sarushi, and took the name Nabeshima Zusho. His son Mimasaka inherited the household of the Taku Nagato family. Mimasaka had been entrusted with the priest Zuigen Keijun at the age of 7, together with an attendant, and he studied under the priest.

Zusho was granted 300 *koku* and after his death Oda Kurando, his youngest son, inherited his household and succeeded to the 300 *koku*. But Kurando died young, and Taku Mimbu inherited the household. Zusho died on June 26, 1659. His grave is at the Ryu-un-ji Temple, Ya-e.

737) Villagers of Honjo and Nabeshima visit the Koden-ji Temple.

The farmers of Nabeshima Village and Honjo Village were allowed to see the lord on New Year's Day. At the succession of a new lord, they would bring a cask of wine to the castle, and at the Bon festival in mid-August they prayed at the Koden-ji Temple for the spirits of their ancestors. They had a custom that every month, on the anniversary day of their ancestors, 5 or 6 representatives of the village would visit the temple with sticks of incense and fresh vegetables.

738) Lady Yohdai-in has her hair cut by the priest Sho-i.

Lady Yohdai-in, the second wife of Lord Naoshige, had her hair cut by the priest Sho-i of the Yoryu-ji Temple. Since the head priest visited the castle every year at the Bon festival day to hold the rite for the spirits of the ancestors, it has been the custom for a priest of the Yoryu-ji Temple to visit the castle on that day.

739) A religious festival held at Senbon-matsu

Senbon-matsu, Honjo, was the residence of Lady Ken-yo, Lord Naoshige's sister. Since the days of Kiyohisa, Lord Naoshige's grandfather, the religious ceremony of Hikosan was practiced at Senbon-matsu. Every three years on an auspicious day around February 10, Nabeshima Naiki took charge of the festival, for which Naoshige granted some *koku*.

On the festival day offerings to the shrine were carried to the castle. At dawn the following day the head priest of the Tokuzen-in Temple came over and ate an early breakfast. Then he started for Hikosan. After that the priests of the Koden-ji Temple were served the rest of the meal, followed by the people of Honjo Village.

Lady Ken-yo, Lord Naoshige's elder sister, was the wife of Nabeshima Izu Nobusada. On New Year's Eve, the head priest of the Tokuzen-in Temple and Nabeshima Kan-uemon or Nabeshima Toh-bey went to Hikosan. They took turns every other year.

The head priest of the Tokuzen-in Temple always visited the castle to see the lord on January 4.

740) The Tokuzen-in Temple is elevated to one of the 12 exclusive temples.

In the reign of Lord Katsushige 12 houses were built along the approach to the Tokuzen-in Temple. At that time the lord declared through Yamamoto Jin-uemon that all the expenses for the building should be defrayed with money and materials donated by people. The document sealed by the lord is still preserved.

741) Ryuzo-ji Takanobu is delighted with the first head brought in by Nakano Shikibu.

In 1579 Ryuzoji Takanobu attacked Mi-ike Shizuzane at his castle, but the defenders

fought hard to keep it from falling. The Ryuzo-ji side could not obtain the head of any of their opponents. Finally, however, Nakano Shikibu got one with his spear. He showed it to his master Naoshige. Naoshige said to him, "Take it to our general Ryuzo-ji Takanobu."

When Nakano Shikibu rushed to the headquarters, they recognized him and said, "It is someone with a head. Who is it?" Ryuzoji Takanobu said, "It must be Nakano Shikibu."

The head was soon brought to him, and Ryuzo-ji Takanobu was really glad to see it. "Today's first head is worth 100 heads," he said as he stroked Shikibu's head.

* Nakano Shikibu, grandfather of Jocho, was 25 years old at the time.

742) Yamamoto Jin-uemon whispers bravery into the ears of infant children of his group.

On August 12, 1563, the Goto troop fought against the Hirai troop at Kabashima, and Nakano Uemon-no-suke Tada-aki was killed in the battle. When leaving for the front, he held his son Shikibu up high in the garden and said, "When you grow up, you must distinguish yourself in battle.

Yamamoto Jin-uemon, Jocho's father, used to whisper to all the infant sons of his group, "Make yourself of use to the lord when you grow up!" He did so even to babies just born that year. He always said, "We should inspire them to bravery the moment they are born."

743) Goto Matabey stays inside Osaka Castle.

Goto Saemon-dayu Kore-aki was a son of Lord Matsu-ura Dohka, lord of Matsu-ura Castle. His son Goto Matabey joined those who remained inside Osaka Castle.

* It was in 1614 or 1615 that Goto Matabey remained in the castle.

744) No ship for Lord Katsushige at the port of Osaka

With the breakout of the Battle of Shimabara in 1637, Lord Kuroda of Fukuoka left Edo Castle immediately. Lord Hosokawa of Kumamoto also started for Shimabara after pausing briefly at the entrance of his residence. Lord Katsushige was late in

leaving his residence because Lord Mohri Nagato-no-kami visited to bid him farewell.

Lord Hosokawa took lunch on the way, while Lord Katsushige was served lunch by his cook. Lords Hosokawa and Kuroda were supplied with a fast ship by the Shogunate, but none was provided for Lord Katsushige, in spite of his request to the senior counselors at Edo Castle.

The reason for this seems to be like this. Shimabara was in Lord Katsushige's territory and he had sent his two sons there so that they could take it by storm. However, the castle had not fallen down for such a long time.

After all, Lord Katsushige borrowed a ship from Lord Matsudaira Shimo-osa-no-kami, the father-in-law of his son Tadanao. After that, our clan always had a ship ready at the port of Osaka.

745) The man who rushed in first in the Battle of Shimabara

When Lord Katsushige arrived at Shimabara, Ishi-i Yashichi-zaemon asked the senior counselor Taku Mimasaka to allow him to work alongside him, since he had no particular task to do. His request was admitted. Thanks to his working in that role, he was able to gather information earlier than anyone else.

On February 27, 1638, many soldiers were seen near a protrusion of the castle, ready to rush in anytime, and Nakano Hei-uemon was dispatched to tell them to pull back by order of the Shogunate envoy. But Ishi-i Yashichi-zaemon and Ishi-i Den-uemon said, "Sakaki-bara and his son seem about to make the first onslaught. We want to do that, so we cannot leave." They did not obey the envoy's order, but rushed in around 4 o'clock in the afternoon.

Later there was an examination as to who rushed in first, but there was some confusion. Motoshige, the lord of the Ogi branch clan, said to Lord Katsushige, "The first attacker is sure to be asked a lot of questions at the Shogunate. I am sure Yashichi-zaemon will be able to talk about his exploits in a fitting manner. We should not disgrace our family by making stupid statements. I would like you to declare that he was the first. Please do not worry about my men. I will make them understand"

"I heard they have started discussing who made the first attack," said the lord. "Such inquiries are frequent in battles. Very well, I will follow your advice and decide for myself who was the first. I saw the first attacker with my own eyes. It was a man dressed in black with a rising-sun design. No other witnesses are needed."

Unfortunately for Yashichi-zaemon, he had work to do, so he said, "I am very sorry but cannot go out. Would you please send someone for my clothes?" They were

brought in immediately and shown to the lord. "Right, they are the clothes I noticed," he said, and it was decided that Yashichi-zaemon had been the first to attack.

746) Nakano Moku-no-suke and Murayama Kaku-zaemon are wanted by Lord Kuroda.

In the reign of Lord Katsushige, Lord Kuroda Nagamasa of Fukuoka Clan wanted to make Nakano Moku-no-suke for his retainer, but Lord Katsushige declined to send him to Fukuoka. Then he asked for Murayama Kaku-zaemon, whom he did send. His descendants are in the Kuroda clan today. Yoshida Taro-uemon of Kuroda Clan is from the Oh-ki Hyobu family of Saga.

Nakano Moku-no-suke had been in charge of copying as a boy attendant and was gradually promoted to high rank. He had the name Mokubey when he was young.

747) Taga Mata-zaemon is hired as a cook.

Taga Mata-zaemon was a cook employed in the reign of Lord Mitsushige.

748) Hisano Ichi-uemon surprises the lord of Fukuoka Clan.

Hisano Ichi-uemon left Osaka and came to O-kame-dani where the Kuroda troop was posted. He had to relate a message from Lord Katsushige, but since he was an attendant of the Nabeshima family, the army of the West side, no one would come out to see him. So he said in a loud voice, "Murayama Kaku-zaemon is a coward. He refuses to come out in such an emergency for the Nabeshima family, forgetting the favor done to him!" At that time Lord Kuroda Nagamasa was taking a bath. When he heard the shouting, he said, "That is Hisano Ichi-zaemon. Let him in." He was able to see the lord at last and deliver his master's message.

749) Three Nabeshima Shikibus

Kuramachi Sadamura took the name Nabeshima Shikibu. Oh-ta Shigesda also took that name Nabeshima Shikibu, as did Sho-ryu Tomokiyo.

750) Nakano Jin-uemon's six sons and two daughters

The following are all children of Nakano Jin-uemon.

- 1) His eldest daughter, who married Takumi, the second son of Mizumachi Tango.
- 2) Nakano Shogen, the eldest son, who was granted land and shared it with Takumi.
- 3) His second daughter, who married Nabeshma Goro-zaemon.
- 4) Jin-uemon, the second son, who was adopted by Yamamoto Sukebey-nyudo Muneharu.
- 5) Den-uemon, the third son, who was adopted by Murakawa To-uemon.
- 6) Nakano Daigaku, the fourth son
- 7) Nakano Gon-uemon, the fifth son
- 8) Nakano Matabey, the sixth son

751) Nakano Jin-uemon brings back a boy from Korea.

Nakano Jin-uemon brought a boy from Korea to Saga and employed him as his man, naming him Maki Chu-zaemon. His son became a direct attendant for the Nabeshima family and took the name Hideshima Cho-uemon.

752) Lord Katsushige is saved by Ohta So-suke.

During the Battle of Sekigahara in 1600, village headman Ohta So-suke served as a gatekeeper at the Misaki gate of Kuwana Castle, whose lord was Uji-ie Naizen. When Lord Katsushige was returning to Saga after losing the battle, he passed the Misaki gate with his 13 attendants. The official gate keeper would not open it to let them through. So they relied on Ohta So-suke, the village headman. He not only let them pass through but invited them to his own house and served them porridge.

When Katsushige asked him about the route back to Saga, he showed him a way over the mountains. It was called Chigusa Pass, leading to Koh-ji Bukuro in Ohmi. When Katsushige said he would take that route, So-suke accompanied him over the pass. They halted at the house of Ko-ji-bukuro Roku-zaemon, a farmer, to rest. It was about 90 km from Kuwana to Ko-ji-bukuro. If you take the Tokaido route, however, it is only 52 km.

- * Kuwana is in the north of present-day Mie Prefecture.
- * Ohmi lies on the east bank of Lake Biwa near Kyoto.

753) Ohta So-suke's house becomes an inn for Lord Katsushige.

When he went up to Edo for his biannual duty, Lord Katsushige overnigheted at Ohta So-suke's house. Since then it has become an inn for our lord.

754) Ohta So-suke sends presents to Lord Katsushige.

During his stay in Edo, two presents were brought to Lord Katsushige by So-suke's messenger. Katsushige sent him a letter of thanks, as follows. "I received your box of whale meat and melon pickles. Please accept my gratitude. I will enjoy them very soon. Accept my gratitude, from my agent Shimomura Ji-zaemon. February 28th"

Ji-zaemon was dispatched to Kuwana. Soh-dayu, the present headman, said several gifts had been presented to his house, but hardly remembered about them.

755) Ohta Soh-suke's descendants serve as headman of Kuwana.

Soh-suke's descendants still serve as the village headman at his house in Kuwana, where Lord Katsushige stayed. Later he bought the neighboring house to add to it. The news was brought from Edo on April 18, 1714.

756) Fujimoto Soh-shin is adopted by Lady Ogura.

Fujimoto Soh-shin was a nephew of Lady Ogura, Prince Tadanao's nurse. He was a maker of tea containers under Kobori Enshu, the well-known *daimyo* and tea master. Lady Ogura adopted him and supplied him with 200 *roku*. His son Soh-gin was admonished by the lord and his land was reduced.

757) Yasuda Doh-un is employed by the lord.

Yasuda Doh-un, a member of the Ogura family, was employed by Lord Mitsushige.

758) The two daughters of Ko-sho-sho, the maid

Ko-sho-sho, the maid, was adopted by Lady Yohdai-in, Lord Naoshige's second wife, who arranged a marriage for her, but when her husband was ordered to commit *seppuku*, she returned to the service of Lady Yohdai-in. She had two daughters. The elder was married to Maki Kurobey, and the second was married to Ishi-i Mo-zaemon, who inherited the household of Ko-sho-sho with a grant of 50 *roku*.

759) Maki Gensei is granted rice allotment, thanks to his mother's relation to Lord Mitsushige.

Maki Gensei was granted rice allotment because of Uchi-no-takumi and Hachi-suke, Lord Mitsushige's children by his concubines. Maki's mother had been in charge of nursing the two children.

760) Lady Keigin delights Shogun Hideyoshi by preparing rice balls at the roadside.

In 1592 Shogun Hideyoshi was staying in Nagoya but had to return to Osaka because his mother fell ill. On his way back to Nagoya, he took the route which passed the northern district of Saga. He used the ferry across the Kase River, now known as the Nagoya ferry.

According to the people who happened to see the Shogun, he was short, round eyed, and his face and limbs were very red. He wore a colorful costume and sandals. The scabbards of his two swords gleamed red. He had another pair of sandals attached to one of the scabbards. He and all his attendants were on horseback.

On that day Lady Keigin, Lord Naoshige's mother-in-law, said to her servants, "Collect as many doors as possible and set each of them on the four bamboo sticks. Put plates of rice balls on them by the roadside."

When the Shogun came by, he was impressed with the rice balls and said, "This must be Lady Keigin's idea. We really appreciate it. We ran short of food. How considerate of her!" Holding a rice ball in his hand, he said in praise, "A *samurai's* wife is so thoughtful. Look at this rice ball!"

He also noticed the earthenware and praised its quality. He summoned the ceramics master to Nagoya and granted him a license with his seal. According to a copy of the license, it said, "This is a piece of matchless quality. Ienaga Hiko-saburo, the master craftsman, should be head of all the ceramists at Nagoya." It was issued on December 26, 1592.

Hikosaburo used to be called Iki-no-kami. Later he moved to Yanagawa. His family still keeps the license. His younger brother Cho-uemon was called Ukyo. His descendants, who are living in Takagi Village, have a copy of the license. The eldest sons of the families take the name Hikosaburo and Cho-uemon successively.

* Nagoya, a seaside village about 80 km northwest of Saga, is where Shogun

Hideyoshi made his base to sail to Korea.

* Hideyoshi was very fond of ceramics.

761) The Saga residences in Edo

There were two residences in Azabu. The site of the Sakurada residence was granted to Lord Katsushige by the Shogun, because he had laid out the design and requested the Shogunate to grant it to him. There were also residences in Mishima, Nakayashiki, and Uchikoshi.

In 1697 the Sakurada residence was taken by the sixth Shogun for his palace. In return Lord Katsushige was granted the residence of Mizugae Sakyo at Shin-horibata. In 1699 he was granted the residence of Mizuno Matsu-no-jo at Tameike-bata, so he returned the residence at Shin-hori-bata to the Shogunate. On February 2, 1706, the Shogunate returned the Sakurada residence to him, so he returned the Azabu residence to the Shogunate. Since the Tameike-bata residence was located near the Sakurada residence and was convenient, he proposed to the Shogunate that he should return the Azabu residence.

The residence at Naeki-yama belonged to Nabeshima Naoyoshi, but Lord Mitsushige asked for it. Lord Naozumi of the Hasu-ike branch clan used to stay at the Azabu residence, where there were the northern residence and a tea house for Lady Kohgen-in, but these were integrated as one as the Azabu residence. It extended to 10,000 *tsubo*.

* 10,000 *tsubo* is approximately 3,300 square meters.

762) Tachibana San-dayu is killed by a servant of the Gotoh family.

In the Battle of Yanagawa in 1600 an attendant of the Gotoh family killed Tachibana San-dayu, leader of the Oh-no Izumi group and retainer of Tachibana Clan. His head was cut off by Ushijima Kenmotsu. It is said that San-dayu and Ushijima Kenmotsu struck each other at the same time. The emblem of San-dayu was a design of double ginkgo leaves.

763) The emblem of Nabeshima Mondo

According to Suke-uemon, the emblem on the curtain wall of Nabeshima Mondo's post was of a melon and a plum. Mondo was given a melon by Shogun Hideyoshi, so he

made that his family emblem. Some doubt that, because it was not the season of melons when Mondo served him. They say that the melon emblem was devised because Taga Mondo gave him a melon.

* Taga Mondo was probably from another clan.

764) Itoh Hyobu prepares a bamboo flag by his quick wits.

According to Muto, at the Battle of Imayama in 1570 Lord Naoshige entered the Shoraku-ji Temple in Shinsho. Ito Hyobu Sho-sho cut a rod of bamboo from the grove at the back of the temple and followed Naoshige with a paper flag on it. After that, Lord Naoshige used the temple bamboo for his flag, because he was able to attain such victory in the battle.

* Imayama is a village about 10 km northwest of Saga.

765) The commissioners of Nagasaki pass by.

In 1710 Hisamatsu Bingo-no-kami passed through Saga on his way to Nagasaki as a commissioner, with 315 attendants and three horses. Komakine Higo-no-kami went up to Edo with 305 attendants and two horses. Both stayed at an inn in Saga by land, and by sea they were served meals and beddings on the boat.

766) The administrative retainers of Saga Clan

In the reign of Lord Katsushige Nabeshima Aki, Nakano Kazuma, and Hisano Ichi-uemon served as his administrative retainers.

In the reign of Lord Mitsushige, the administrative retainers were Nabeshima Yahei-zaemon, Sagara Kyuma, Ikuno Oribe, Ohta Dan-uemon, Nakano Kazuma and Harada Kichi-uemon.

In the reign of Lord Tsunashige, they were Nabeshima Shima and Naridomi Kurobey.

In the reign of Lord Yoshishige, they were Nabeshima Wakasa, Nabeshima Tatewaki, Ohki Hyobu and Nabeshima Ichimasa.

* Lord Katsushige reigned from 1607 to 1657

* Lord Mitsushige reigned from 1657 to 1695

* Lord Tsunashige reigned from 1695 to 1706

* Lord Yoshishige reigned from 1706 to 1730

767) The senior counselors of Saga Clan

In the reign of Lord Katsushige, the senior counselors were Hisano Ichi-uemon, Katsuya Kan-uemon, Seki Shogen, Nakano Takumi, Nabeshima Shikibu, Nakano Kazuma, and Nakano Moku-no-suke.

Tadanao, Lord Katsushige's son, was served by Naridomi Gorobey and Nabeshima Ukon. (Tadanao passed by before succeeding to the throne.)

In the reign of Lord Mitsushige, they were Mawatari Ichi-no-jo, Soejima Go-zaemon, Nakano Kazuma, Ogawa Toneri, Nabeshima Hei-zaemon, Oh-ki Hyobu, Okabe Kunai, Sagara Kyuma, Ikuno Oribe, Yamasaki Kurando, Kinoshita Gohey, Nakano Shogen, Baba Katsu-uemon, Doi Shinshi-no-jo, Nakashima Zen-dayu, and Ezo-e Hiko-jiro.

In the reign of Lord Tsunashige, they were Iwamura Kura-no-suke, Nabeshima Naiki, Nakano Kazuma, Ikuno Oribe, Ishi-i Shuri, Fukahori Shin-zaemon, Harada Kichi-uemon, Kanoe Izaemon, Nabeshima Shobey, Muto Shume, Niwa Kurando, Soejima Go-dayu, Ohki Hachi-uemon, Moto-ori Shichirobey, Nakano Kazuma, and Ishi-i Den-uemon.

In the reign of Lord Yoshishige, they were Soejima Go-dayu, Oh-ki Hachi-uemon, Fukae Roku-zaemon, Ikuno Oribe, Ishida Hei-zaemon, Ishi-i Shuri, Ogawa Toneri, Shimomura Hachibey, Moro-oka Hiko-uemon, Ikeda Ya-ichi-zaemon, Nakano Kazuma, Ezo-e Chu-bey, Adachi To-zaemon, Takeda Bun-uemon, Muta Gon-zaemon, and Shimomura Yasu-uemon.

768) Ranking of the administrative retainers

In the reign of Lord Yoshishige, first was Mondo, followed by Yahei-zaemon, Fukahori Shima, Wakasa and Tatewaki. Mondo was allowed to sit in the position nearest to the lord.

769) Those employed by each lord

In the reign of Lord Katsushige, those employed from outside were Asakura Kyu-zaemon, Matsuzaki Hiko-uemon, Matsuzaki Rokuro-uemon, Akiyama Kaku-zaemon, Endo So-bey, Kameda Roku-uemon, Miyazaki Rihey, Muramatsu Ihey,

Ohtsuka Jibu-uemon, Yamamura Magodayu, Takeda Gon-uemon, Murobushi Ji-zaemon, Okabe Kunai, Ohta Yo-uemon, Niwa Ki-zaemon, Ikujima Saku-an, Ohara Yu-kan, Hara Jirobey, Yasuda Dohjun, Fujimoto So-shin, Kondo Yasu-uemon, and Tamai Ji-zaemon.

In the reign of Lord Mitsushige, they were Hotta Genshun, Hotta Gen-zaemon, Nambu So-ju, Hayashi Jun-an, Matsunaga So-un, Yajima Genchi, Ohta Cho-etsu, Nakagawa Un-an, Ishikawa So-yo, Ohta Ryo-an, Nagatsuka Zuichiku, Sugimoto Dohseki, Sakabe Mata-uemon, Kondo Ban-uemon, Ikeda Ji-zaemon, Suzuki Kaku-dayu, Hamura Gon-uemon, Ohno Kinai, Iuchi Ko-zaemon, Taga Mata-zemon, Onda Jirobey, Nakabayashi Bu-zaemon, Shimolmur Chu-bey, Shimomura Chu-zaemon, Hayashi Jiro-zaemon, Kata-oka Shirobey, Fukuso, and Tanaka.

In the reign of Lord Tsuanshige, they were Sasaki Zui-an, Satake Zuisetsu, Asada So-en, Hiramoto Gon-no-shin, Nagamori Den-jiro, Nozaki Goro-zaemon, Yuhara Sei-uemon, Kashiwagi Bu-zaemon, Nakabayashi Shimbey, Sakabe Shichiro-uemon, Sakabe Dan-uemon, Izuno Shinbey, Ohara Kan-etsu, Tanaka Kohey, Takagi Sakubey, Okai Masa-no-shin, Mizoguchi Shume, Okano Igenko, and Kawamura Jakugen.

770) 18 attendants follow their master Nabeshima Aki to his grave.

This is a list of those who killed themselves on February 11, 1646, on the death of their master Nabeshima Aki,.

Tashiro Saburo-zaemon, Fukahori Gombey, Tashiro Ko-uemon, Shigematsu Yaso-uemon, Akashi Kura-no-jo, Noguchi Moku-no-jo, Saijo Kuro-zaemon, Tanaka Yo-uemon, Matsunaga Toku-uemon, Kairada Shige-uemon, Fukahori Suke-uemon, Ishida Sama-no-jo, Kitajima Kuro-uemon, Ishimaru So-zaemon, Tashiro Daikuro, Eguchi Mago-uemon, Yamada Chu-uemon, and Ohshima Zen-uemon

Of those 18, Shigematsu Yaso-uemon and Noguchi Mago-no-jo were at first forbidden to commit *seppuku* by Lord Katsushige, because they were direct attendants of the lord. But they were finally allowed to follow their master on September 24, after imploring Lord Katsushige again.

Subsequently Yamada Shin-uemon, Araki Hoki-zaemon, Koga Uemon-no-jo, and Inuzuka Kyu-uemon also committed suicide. They were attendants of Tashiro Koh-uemon.

771) Kamohara Zen-zaemon's children

O-shimo, a daughter of Kamohara Zen-zaemon, nursed Lord Tsunashige in his

infancy. Zen-zaemon had two sons, Godayu and Ji-uemon. Ji-uemon served Lord Katsushige as a tea ceremony instructor.

772) The Seigan-ji Temple, residence of Nabeshima Suo

Nabeshima Suo's residence was at the Seigan-ji Temple, Honjo.

* He was a cousin of Lord Naoshige.

773) Nabeshima Toneri's residence inside the castle

The residence of Nabeshima Toneri was inside the wall of the secondary enclosure of Saga Castle.

774) Those who are allowed to call themselves Nabeshima

Moro-oka Soh-zaemon, Nabeshima Toneri's brother, later took the name Nabeshima Mago-zaemon. In 1615 he entered Osaka Castle to join the battle, but when it fell, he came back to Saga. His son Den-uemon was condemned to death by *seppuku* for a serious crime. His family name was Nabeshima. After that it was declared that only the eldest son of the Nabeshima family could bear the name Nabeshima. All the other Nabeshima families had to adopt different names.

In the reign of Lord Katsushige Moro-oka Cho-zaemon and Kitajima Go-zaemon, who were in charge of the lord's secret fund, committed a crime, and died by falling on each other's swords. Nabeshima Den-uemon was also involved. His two sons studied under the priest Tan-nen and became priests at the Shufuku-ji Temple and the Gyokurin-ji Temple.

775) Nabeshima Zembey's ancestor

Nabeshima Uta-no-suke Masanori was the third son of Izumi-no-kami Tadashige, and Zembey was his descendant.

* Izumi-no-kami Tadashige was Lord Naoshige's second son.

776) Several priests of the Ikko sect are made to pay a penalty.

After the Battle of Sekigahara in 1600, Lord Katsushige ordered all the priests of the Ikko sect to come under the Nishi Hongan-ji Temple. Several priests in the western district of Saga objected to this. Finally, when Lord Katsushige threatened to put them to death, they agreed to enroll at the Nishi-hongan-ji Temple, Kyoto.

Lord Katsushige was very angry, but forgave them, ordering them that they should offer silver every year as a penalty. All the silver paid by them was collected by the Gansho-ji Temple, Saga, and was offered to the Nishi-hongan-ji Temple each year to pay for fuel.

- * At the Battle of Sekigahara Lord Katsushige belonged to the Toyotomi side and fought against the Tokugawa troops. Since Toyotomi was defeated, Katsushige found himself in great difficulty. Fortunately for him, he was forgiven by the enemy leader at the intercession of the priest Jun-nyo of the Nishi-hongan-ji, the head temple of the Shinshu sect.
- * The Gansho-ji Temple was established by Lord Katsushige in 1600 to repay Jun-nyo's favor.

777) Seven *samurai* remain in the enemy castle to continue fighting.

In 1600 at the Battle of Yanagawa, the Saga men waded through the moat and rushed into the castle, though the bridge had been removed. Very soon the enemy soldiers launched a full-scale attack with their weapons. Most of our soldiers began to retreat, but Shichi-zaemon, Ushijima Kenmotsu, Aiura Sambey, Hideshima Shiro-zaemon, Tashiro Inosuke, Tashiro Dai-uemon, and one other *samurai* continued to fight fiercely without retreating.

Nabeshima Mondo Shigesato, the leader, had actually planned to feign a retreat in order to lure the enemy to this side of the bridge, and then rush on them and fight them into the moat. Shichi-zaemon had also been told, but in high spirits he waded through the moat to the other side.

778) Ushijima Kenmotsu is awarded for his exploits in the Battle of Yanagawa.

According to Suke-uemon, Ushijima Kenmotsu was awarded a sword, a quiver of arrows, 50 *roku* of land, and 55 attendants.

779) Nabeshima Shigesato and his brother are ordered to go attack Satsuma.

Nabeshima Shigesato and his brother had been sent to Osaka as hostages. When the Battle of Satsuma broke out, they were told to return to Saga to be the vanguard in attacking Satsuma Castle. This is a copy of a letter they brought back with them, though it is not known to whom it was addressed.

“Kyushu warriors are known for their loyalty. When you offered hostages as proof of your fidelity, Shogun Hideyoshi met your messengers. The Shimazu family in Satsuma have made apologies, but the Shogun is firmly determined to subdue Kyushu by defeating them. You will be granted rewards according to your service in the battle. Tell all your men how important it is to do their best.

October 7, 1586. Kobayakawa Saemon-no-Suke, Ankoku-ji, and Kuroda Kageyu”

* Satsuma is modern Kagoshima Prefecture.

780) Kuramachi Kan-zaemon is ordered to commit *seppuku*.

Kuramachi Kan-zaemon had been serving in Edo. While returning to Saga for urgent business at the order of Lord Tsunashige, he missed the Atsuta ferry to Kuwana. He had to take the land route round Saya. On his way, however, he was taken mad and abruptly dismounted. He set fire to the document box and was about to kill himself.

He was restrained by the people of Saya Village. They put out the fire and held him down. It was reported to the Edo residence by an official of Owari Clan, and Nakano Matabey was dispatched to examine the incident.

He met Kan-zaemon in the cell. When he called his name, Kan-zaemon responded, so he took him to Osaka. There he was put to death with Kawahara Yo-ueemon as second.

According to the villagers, Kan-zaemon recovered his senses the moment they stopped him from killing himself. He was the second son of Tahara Ji-zaemon. According to Yo-zaemon, he spoke about his mother's death and the funeral ceremony, and how he had lost his mind.

* Atsuta is in present-day Nagoya City, Aichi Prefecture.

781) Murakami Gen-zaemon goes insane at Mishima.

In the reign of Lord Tsunashige Murakami Gen-zaemon was told to go up to Edo. On his way he went insane at Mishima. He got off his horse and was about to cut his throat with his sword. Several people of the village held him down and reported it to the Saga residence in Edo. They sent a man to Mishima to bring everything to Edo. Gen-zaemon was made to return to Saga, where he was dismissed from his post.

Later Gen-zaemon said, "When I arrived at Mishima, I met a horse driver. He said it was impossible to go over Hakone Pass at night. I felt anxious because I thought I would not be able to reach Edo in time. I lost my presence of mind and was about to kill myself. I came to my senses the moment I was held down." He must have been in an uneasy state of mind from tiredness.

782) Nabeshima Ian and his brother help Awaji with Nabeshima Katsu-uemon.

According to the priest Dakku, Nabeshima Hayato-no-suke Shigesada was adopted at the age of 5 by Nabeshima Mondo Shigesato. Subsequently, a son, Awaji, was born to his adoptive father, so he was re-adopted by Ogi Yakata. But he could not get along with his adoptive father, so he returned to his parents' house. At 14 he was ordered to inherit the household of Nabeshima Yahei-zaemon.

When Nabeshima Mondo died, Lord Naoshige told Ian, Do-en and Nabeshima Katsu-uemon to help each other to support Awaji. All of them served him in accordance with his last words. At the Battle of Shimabara in 1638 Ichi-un, Ian's son, was about 15 years old.

783) A tea house is built by Lord Katsushige.

According to Sachu, Lord Katsushige moved the Tenjin Shrine to Higashi-tashiro and built a tea house on the site. It was called the East House. The Tenjin Shrine is present Anju Tenjin Shrine. Lord Katsushige enjoyed watching dances, and liked the rock lanterns at the tea house.

784) Lord Mitsushige builds the Koyo-ken residence.

When Lord Mitsushige built the Koyo-ken residence, he put six shrines in the grounds. According to the inscription on the roof ridge, the Koyo-ken was built in 1662.

He also built six other shrines there.

785) As many as 300 farmers gather at the Benzaiten Shrine.

When we had a dispute about the border with Fukuoka Clan, an envoy arrived from the Shogunate. As many as 300 farmers gathered at the Benzaiten Shrine on Mt. Sefuri, though only 100 Kuboyama farmers had been summoned. Seeing such a numerous gathering at the mountain shrine, Nabeshima Wakasa-no-kami Shigenori asked them why so many farmers came up. “We came in such large numbers because we thought it a very important meeting,” they said. “I understand but am afraid it may prevent you from doing your work. Please, I would like 200 of you villagers to go back to your houses,” he said but they would not follow his advice. When he asked them again about the large number, they said, “Some of us were supposed to appear the day after tomorrow, but we all came today because we thought it was a very special day. Why must we stay at our houses?”

* The dispute over the boundary started in July, 1692.

786) Art masters are impressed by the attitude of the Saga *samurai*.

When Lord Tsunashige passed away, several art masters happened to be staying in Saga. They said in chorus, “We have been told the Nabeshima family is an old and traditional one blessed with able persons, but the houses looked the same as those in other clans, so we thought it merely old-fashioned. But we came to know how great a clan it is. The prince was in Edo, while the lord was hard at work here in Saga, and also engaged in defending Nagasaki from foreign invasion. Then the lord passed away so suddenly. If it had happened in other clans, everyone would have been in a panic, which we have seen in several clans. Here in Saga everything remained quiet. All the relatives and other people gathered at the temple and wept in sorrow. Still, the work of government went on, not only here in Saga but also in Osaka and Edo. We wonder who it is who keeps the situation so calm. It is simply because this is such a great clan.”

787) The Ushijima family builds the Tenmangu Shrine.

When the Ushijima family moved to Saga from Chikugo, they built the Tenmangu

Shrine here. Ushijima Sei-uemon's residence, known as the Yakata's residence, has been at the same place since then.

* The shrine was built in the mid-12th century.

788) The Isefuku-ji Temple, Kanzaki

According to the head priest of the Shufuku-ji Temple, the Isefuku-ji Temple was on the site of an old castle. The god of the Isefuku-ji is worshipped there.

* The castle was built in 1348.

789) Lord Naoshige's grandfather makes the Koden-an his family temple.

In Honjo Village there used to be two sites of old temples: the Koden-an and the Koyo-an. Both were branches of the Manju-ji Temple. When Kiyohisa, Lord Naoshige's grandfather, was granted land in Honjo, he made the Koden-an his family's temple. Naoshige rebuilt it and called it "Koden-ji Temple," ascribing its founding to his father Kiyofusa. It was inaugurated by Reigan, the head priest of the Myo-un-ji Temple, Hakogawa. Its main temple was the Ruriko-ji Temple, Yamaguchi, of the Soh-toh school.

* The Koden-ji Temple belongs to the Soh-toh school, a Zen sect of Buddhism.

790) The priest Tengoku would not accept Lord Katsushige's offer.

The head priest of the Koden-ji Temple was in charge of reading the Dai-han-nya sutra on December 13 and on January 11, the day before Armor Celebration Day. Gempa, the first head priest, spread a straw mat on the floor and put a desk on it. Then he burned incense in a pot, while he arranged flowers in an earthenware vase. His salary was only 100 *mon*.

When the priest Tengoku became the 9th head priest of the Koden-ji Temple, Lord Katsushige said, "Let me help you to decorate the altar, and we will also increase our donation." Tengoku would not listen to him, saying, "This old custom has been our tradition. Not even a small change should be made." "Then let me add to our donation at least," he said, persuading the priest to accept it in the end. He added some

silver coins, which have been preserved to this day.

Lord Katsushige was deeply attached to the priest, and asked him to introduce his parents. “Thank you very much,” said Tengoku. “But since they are lowly farmers, I cannot do that.” However, the lord repeated his request so often that he finally agreed to bring his parents to see the lord dressed in a farmer’s clothes and with tools in their hands. When the lord went into the castle, he talked to them himself.

* *Mon* is the smallest monetary unit like “cent” or “pence.”

791) The waiting room of Saga Castle

It is said that the waiting room of Saga Castle was brought from Karatsu Castle. It is also said to have been the room used by Shogun Hideyoshi at Fushimi Castle, Kyoto. The entrance canopy proves it, they say. The waiting room has a rather low ceiling, but has not been altered at all.

It is said that they moved the donjon of the Ryu-zoji Castle to Nagoya and moved that of Hasuike Castle to Saga Castle.

792) Ryuzo-ji Takafusa kills himself in Edo.

There was a residence in the west of the Sakurada residence, where Ryuzo-ji Takafusa killed himself. It was not at the place for a holy fire for invocation.

* He killed himself in on September 6, 1607

793) Lord Katsushige’s favorite thing

Before he inherited his father’s household Lord Katsushige owned a decorative item in the shape of Mt. Fuji. Some say that it was presented to his son Tadanao by the Shogun, but that is doubtful. Yariya Chubey still possesses the design for it, which was drawn in the year before the Shimabara uprising in 1637.

794) Lord Katsushige dismisses two superintendents.

Lord Katsushige went up to Edo for his last biannual attendance in September 1656. On his way he happened to look back from the palanquin. To his surprise he saw

several attendants sitting in palanquins. He had strictly forbidden for them to do so. It was a careless mistake on the part of the superintendents not to have reported it to them.

Kawanami Gombey and Ishi-i Ju-suke were dismissed from their posts. Nakano Mokusuke, a senior advisor, was admonished by the lord.

Mokusuke committed *seppuku* at the death of Lord Katsushige. Shortly before in the previous year, he had been forgiven for his misbehavior.

Gombey and Ju-suke were allowed to return to their old posts in the reign of Lord Mitsushige. Ishi-i Ju-suke and Yamasaki Ju-zaemon slandered Taku Nagato and were made to leave their posts. Ju-suke and Ju-bey, their grandsons, were dismissed from their posts because they got involved in embezzlement of money obtained by forging a seal. Ju-bey later committed the crime of highway robbery, and was put in prison. When he was executed, none of his family came for his body.

795) Ogawa Toneri's attendant takes his own life by *seppuku*.

When Sahey, Ogawa Toneri's son, died young, one of his attendants rushed into the temple and killed himself there.

796) Two *samurai* will not see anyone after they are dismissed.

Katsuya Magodayu was serving as head of the directattendants of Lord Tsunashige before he inherited his household from his father. One evening Miyabe Sasuke came to his apartment to discuss the subsidy from the clan. Before long their talking led to the administration of the clan and finally quarreled against each other. As a result, both of them were dismissed from their posts.

Magodayu withdrew to Nishime and would not see anyone, so few people met him. When the priest Ryo-i visited the Eiju-ji Temple near Nishime, Magodayu sent word by messenger to the priest saying, "Since I was dismissed from my post I have met no one. So I cannot go out to see you, but please tell me anything I can do for you." He did not in fact go out to see him.

Tashiro Kyubey was also confined to his house for some misconduct at the castle kitchen. He did not even step over the threshold of his living room for three years.

797) Koga Yata-uemon follows his master to his grave.

When Taku Nagato died, Koga Yata-ueemon followed him to the grave, saying that he could not repay his kindness at all.

798) Nabeshima Shozo is invited to serve Lord Naoshige.

Lord Naoshige said to Shimomura Sho-un, “Since I have become old, I find it difficult to do things in government. I would like to pass things on when I find a suitable candidate.” “The head priest of the Koyo-an Temple is a member of your family and is a man of capacity,” said Shimomura Sho-un. “Why not get him return to worldly affairs and help you with your administration?” “Probably he will not agree,” said the lord.

Sho-un said, “Please let me try to persuade him.” He went to see him scores of times till he succeeded in persuading him. The head priest of the Koyo-an Temple said, “Very well, I will serve him, but let me grow my hair.” He was allowed to do so, and took the name Nabeshima Shozo. Lord Naoshige granted him land in Anegawa, Kanzaki.

799) Umezaki Sakubey is patronized by Lords Naoshige and Mitsushige.

Umezaki Sakubey was a descendant of Birei, the family in charge of Noh plays. It seems that he had been a veterinary surgeon, because his descendant still possesses a book on the treatment of horses, which bears the seals of Ryuzo-ji Masa-ie and Sakubey himself. He was employed by Lord Naoshige and seems to have worked well, for he was granted land in Shinjo Village.

One day he was asked by the lord, “What are you good at?” “When my family was rich, I used to learn Noh,” he said. So he was sometimes invited to perform Noh when there was a celebration or a party at the castle.

In the reign of Lord Mitsushige he was granted more land. Since he belonged to the Sohachiro Saemon group, he worked as a caretaker. It is said that he came to Saga from Aki in the reign of Ryuzoji Takanobu.

- * Birei is peculiar to Saga Clan. They have been engaged in Noh plays and music.
- * Aki is located in the west of present-day Hiroshima Prefecture.

800) Lord Nasoshige's grandfather marries a traveling nun.

Nabeshima Kiyohisa was grandfather of Nabeshima Naoshige, the father of Saga

Clan. When Kiyohisa sought seclusion at a temple for New Year's Eve, he met a nun staying there. When he asked her who she was, she said, "I have been traveling all my life. I do not know where I was born or anything about my parents." The following morning he took her back home and not only gave her a special dinner for New Year's Day but allowed her to stay at his house for several days. She turned out to be clever and hard-working, so he became engaged to her and married her. The following year she gave birth to a son, who was named Kiyofusa. When Kiyofusa was three years old, however, his mother bade him farewell and left home by herself. The little boy ran after her but lost sight of her. She went across the Chikugo River and disappeared in the direction of the Kora Shrine in the neighboring fief.

Kiyohisa's former wife was known as Shogetsu Myo-ey.

* The Chikugo River, located about 30 km east of Saga, is a boundary between Saga and Fukuoka. It is the longest river in Kyushu.

801) The Koden-ji Temple is granted allotment by the lords.

Lord Naoshige granted 60 *koku*. Lord Katsushige granted 30 *koku* for office expenses. Later he granted another 27 *koku*. He also donated 10 *koku* for altar fittings and lanterns. He exempted from taxation 18 *koku* of land belonging to the temple. Lord Mitsushige granted 33 *koku* in relation to the 33rd anniversary service for Lord Katsushige. A total of 150 *koku* was granted to the temple. In the reign of Lord Yoshishige it was decided that the temple could be run with 150 *koku*, apart from expenses for altar fittings, lanterns, and rice harvesting.

The priest Ryo-i built an image of the founder of the temple and set it up in a hall he built.

802) The Akashi family

According to Mawatari, the Akashi family used to live in the Chikugo district. Since they assisted Ryuzo-ji Takanobu, they were put to defense of the eastern border of our clan.

* Chikugo is a district beyond the Chikugo River, which flows along the eastern end of the Saga domain.

803) Lords Naoshige and Katsushige donate money to shrines.

According to Mawatari, Lord Naoshige donated stone lanterns to the shrines of Yoga, Honjo, and Oh-do in 1610. Since Lord Motoshige of the Ogi branch clan inherited the territory of Lord Naoshige, the Ogi clan still donates money for maintaining those lanterns. Lord Katsushige donated money for lanterns at the shrines of Shirayama Hachiman, Kawakami, Chiriku, and Kushida.

804) A list of those allowed to take the name Nabeshima

The following is a list of those who were allowed to take the name Nabeshima, though they were not of the Nabeshima family.

Chiba, Sensu, Goto, Suko, Yamashiro, Anegawa, Shibukawa, Fukahori, Imari, Ohta, Nohdomi, Kamohara, Tsutsumi, Asakukra, Matsuzaki, Takeo, Taku, Kuramachi, Oda, and Ureshino

805) Where the office work was handed over

According to Mawatari, in the old days the transfer of national authority was made at the Jintsu-in temple, Terai.

* Terai, a village by the sea, lies about 13 km south of Saga.

806) Kyushu *daimyo* have their territories reduced by Shogun Hideyoshi.

Our territory was reduced because Lord Masa-ie was late in greeting the Shogun Hideyoshi when he came to Mt. Kora, according to the book "Hiyo Gunki." Another version is that Lord Masa-ie lost the Chikugo district because he ran out of money for Hideyoshi. According to a letter of Mawatari, Shogun Hideyoshi reduced the territories of Shimazu, O-tomo, and Ryuzoji because they were the three great *daimyo* of Kyushu.

807) The ancestors of the Nabeshima family

Here is something about the Sasaki family, ancestors of the Nabeshima family. This is a copy of what Mawatari Shinshichi wrote.

- 1) A couple of years ago Lord Naotomo of the Kashima branch clan asked about Doh-ju, his ancestor, through the head priest of the Joju-ji Temple. The head priest answered that Doh-ju named himself Sasaki Nagaoka Saburohbey. Lord Naotomo remembers Katushige, his father, talking to him, "Doh-ju, my father's great grandfather, used to be called Sasaki Nagaoka Saburohbey." Naotomo asked the priest if any document remained to prove such a fact. After examination he discovered a family tree among the old documents at the Shakutoh-in Temple, Tade Village, so he offered it to Lord Naotomo. He took the document, but a copy is kept by the priest.
- 2) According to an old record book of the Ganzo-ji Temple in Ogi, Nabeshima Soh-gen died on April 16, 1384. He was the father of Doh-ju but his ordinary name is not found in the record. Soh-gen was his posthumous name.
- 3) According to a document of the Noda family, Doh-ju was born in Kitano, Kyoto.
- 4) Ryo-hon, Doh-sai's father, was called Sakon Shogen Tsunefusa. Doh-sai, his son and Lord Naoshige's grandfather, was called Shigehisa. Nothing is known for sure about these two men, though they are mentioned in a document edited in the reign of Lord Katsushige.
- 5) The father of Sho-getsu Myo-ei, Doh-sai's former wife, was Noda Ohsumi-no-kami Kiyotada. She was a niece of Sho-myo, Kiyotada's sister.

808) Grave monuments are moved.

There were two wooden tablets behind the grave of Kohkoku-in, Lord Mitsushige's father. One is that of Hioki, Baba Ju-bey's aunt and the chief lady in waiting for Kohkoku-in. The other is that of the milking nurse for the prince and Itoh Gonno-suke's mother. At Lord Mitsushige's request they were moved there from their original temples

809) To move a shrine or not to move it?

When Lord Naoshige built his retirement house at Tafuse, there was a small shrine in the grounds. He was asked about moving it. Lord Naoshige said, "I had been in good terms with the dedicatee while he was alive, but he is now worshipped as a god. I hesitate to move the shrine from here. Why not decide it by lot?" The result was "not to move it," so it was left there. Then a new lane to the shrine was built so that anyone could reach it not crossing the old precinct. The shrine had been dedicated to Kura-

machi Saemon-dayu.

* In Shinto, you become a guardian god of your family after you die.

810) Nabeshima Sho-zo complains of the position of the flag.

In the Korean campaign in the end of the 16th century Sawabe Gen-zaemon and Murakami Gendayu were flag commanders. When Nabeshima Sho-zo complained to Gen-zaemon that he had set his flag in the wrong place, he retorted him.

Hei-zaemon, Gen-zaemon's grandson, killed himself by *seppuku*, for which his household was disestablished.

811) A *samurai* is dismissed from his post for not assisting properly at a man's *seppuku*.

A man named Kamohara was inept when he served as the second at the *seppuku* of Fukuchi Mago-no-jo. He was dismissed from his post.

812) Kyu-zaemon, an innkeeper, is allowed to install a Chinese style gable.

According to Yoko-o, Hizen-ya Kyu-zaemon sought a grant from Saga Clan. When he was asked the reason, he said, "I am young and do not know about things in the past, and besides, we do not hold any old documents. But I understand we have been serving as an inn exclusively for the Nabeshima family. When Lord Katsushige came to our inn, he told us to make our gable in the Chinese style, so we did so. Later it was forbidden for the houses of commoners to have Chinese style gables, but our house alone was allowed to retain them in Oh-tsu, thanks to Lord Katsushige. Each time we rebuild our house, we apply to the local office for permission, and show the officials the old gable. In this way we have kept the original style ordered by Lord Katsushige."

In 1715 Yoshishige, the 4th lord, granted Oh-ta Sodayu a salary to maintain 10 people, while Kyu-zaemon was granted enough to employ three people.

* Oh-tsu is to the west of Lake Biwa near Kyoto.

813) Nabeshima family crests

The original emblem of the Nabeshima family was four hollow squares. It was put on the side of the ship when Lord Naoshige went up to Edo Castle in 1603 at the summons of Shogun Ieyasu, though already he retired. After that, the Ogi branch clan used the same emblem on their ship, and on their weapons.

When Lord Katsushige was in Edo, he invited Lord Matsudaira Wakasa-no-kami for dinner. Seeing the plum leaf emblem on his clothes, he said, "I was told your ancestors were the Sasaki family. Then your crest must be the four hollow squares. What is the history of your new crest? Did you seize it as a trophy of war?" "Yes, it is a trophy emblem. Our original crest is the four hollow squares, as you thought," said Lord Katsushige.

The Yosekake cluster of four hollow squares is the emblem of Muto Shoni. When Hachiman-taro Yoshi-ie went to subdue the leading northern Abe family, his ancestor Muto-kenjo Yori-uji was dispatched to northern Japan by the Imperial Family as a superintendent. Since he performed great feats in that battle, he was told by the leader Hachiman-taro Yoshi-ie to use the shape of the castle gate he broke through. Since then the Yosekake four-square cluster has been the Muto emblem, according to their family lore.

The two designs of four hollow squares resemble each other, so they can be confused. In the Yosekake design the squares partially overlap in the center, as if knotted together, since it was derived from the frame of the gate.

The Sasaki family tree is owned by a resident of Oh-mi, who claims to be a genuine descendant of the Sasaki family. It is called the Gold-painted Family Tree. Though he is an exile, he has been appointed a lower official by the Imperial Family. The Kuchiki and Kyogoku families are said to come from concubines.

In 1585, during his reign, Lord Masa-ie built the walls and moats of the castle. Then between 1601 and 1602 important parts such as the main enclosure and the secondary enclosure were enlarged. In 1608 a long moat was dug out round the castle and finally the donjon was completed in 1609. When the building of the castle was finished in 1611, Lord Kuroda Nagamasa of the neighboring clan paid a surprise visit to congratulate our clan on the completion of the castle. Since his arrival was unexpected that day, the administrative retainer Nabeshima Sho-zo stretched curtain screen with his family emblem over the gate to welcome the neighboring lord. We could not prepare

the clan's curtain in time. Since then we have been using his family curtain with its emblem of a water chestnut.

I wonder if Nabeshima Sho-zo used the water chestnut crest since he inherited the household of the Anegawa family. But that of the Anegawa family had been a hawk feather because his was from the Kikuchi. Probably he decided to use the water chestnut as his family emblem because he was granted that of chrysanthemum by the Shogun and it resembled a waterchestnut in shape.

Lady Shigyo-shinsuke Tanenao was a daughter of Nakatsukasa Sho-sho. She put a chrysanthemum crest on every item she used.

The plum-leaf emblem was a trophy of war, which Lord Naoshige seized from the Ohtomo family at the Battle of Imayama in 1570, according to an old custom of war.

Let me mention one more. Otomo Hachiro, the enemy vanguard, used a wheel-pestle motif for his field-post curtain in battle. Narimatsu Gyobu Sho-yu later used it as his crest.

814) Ryuzo-ji Village

The Ozu-*go* of Saga was an area of about 80 *cho* between Mizugae and the present Saga Castle. Within this area there was a temple named the Ryuzo-ji, so it was called Ryuzo-ji Village. It was northwest of the castle. The original site of the temple was northeast of the present house of Nabeshima Noto, where giant camphor trees grow. The Ryuzo-ji Hachiman Shrine was built to the west of the temple.

The old Ryuzo-ji Village is called Saga today. I wonder if the name of Ozu-*go* is mentioned in old chronicles of the neighboring villages. I copied it from Mawatari Shinshichi's journal. I think the site of Ryuzo-ji Village was located where the present Ryuzo-ji festival is held.

- * *Go* is a small community like a village.
- * 80 *cho* is a distance of about 8,800 meters.

815) Formal dresses of our lords

Lord Katsushige wore a *kamishimo* or formal costume, with a fine pattern. He was particular about twilled fabric, and always placed his order with Shibata Doh-ho. Lord Mitsushige wore a plain *kamishimo* dyed in a persimmon color. Lords Naoyuki of the Hasuike branch clan, Naoyoshi of the Ogi branch clan, and Nao-eda of the Kashima branch clan wore the same *kamishimo* as Lord Mitsushige and Masa-aki of Mochi-no-ki. In Edo people called it “Nabeshima persimmon.” Lord Tsunashige wore a *kamishimo* of thin yellow twill. Shibata Go-zaemon keeps the pattern book in which all their twilled and woven fabrics are illustrated.

816) Lord Katsushige refrains from taking his administrative retainers with him.

According to the priest Ryo-i, Lord Katsushige would not take his administrative retainers to Edo Castle.

817) Egami Ietane's land is granted to his sons.

Egami Ietane was killed in the Korean campaign on February 2, 1593. He had given up his household of 2,700 *cho* and his attendants to Iheita, as Lord Katsushige was known before adulthood. On his retirement 1,200 *koku* was granted to his two sons, comprising 800 *koku* to Egami Magotaro and 400 *koku* to Edo Sakon-no-jo. One-third of Magotaro's land was taken up by the lord. Gradually his land grew smaller, to his present holding.

818) Man-chiyo, Lady Kohgen-in's daughter, is buried at the Ryu-un-ji Temple.

Nabeshima Aki-no-kami was taking care of Man-chiyo, born to Lord Katsushige and Lady Kohgen-in, but on March 14, 1614 the three-year-old child died. She was given the posthumous name “Genka-doji” and was buried at the Ryu-un-ji Temple. Tadanao had been born in the previous year.

819) Crests of the Nabeshima and Ryuzo-ji families

The emblem of the head family was slightly different from that of those who did not inherit the household. So was that of illegitimate children.

The emblem of the head of the Ryuzo-ji family was 16-*hiashi* and that of the branch families was 12-*hiashi* or 8-*hiashi*.

The crest of the Nabeshima main family was a Japanese ginger in a circle, and the other Nabeshima families used a Japanese ginger cut in half as an emblem. It had a floral design inside, according to Mawatari.

* *Hiashi* is one beam in a circle of sunbeams with the sun at the center.

820) Tsutsumi Uta improvises bullets for Lord Naoshige.

During the Korean campaign at the end of the 16th century, Lord Naoshige ran out of bullets for his gun at a village called Chang-won. Tsutsumi Uta, his man, visited all the houses in the neighborhood and found a big iron jug, which he requisitioned. He chopped it into pieces as bullets for his master's gun. That was how cut bullets started.

821) Lord Katsushige bows to his attendant.

On the day of the disputation about the Benzaiten Shrine, all the men from the mountains wore a small piece of cloth on their collar. Seeing this, Fukahori Shinzaemon asked Nabeshima Fushu about it. "Let me explain," said Fushu, the local administrator. "My father Nabeshima Roku-zaemon was in charge of the drum tower with 80 *koku* in the mountains. One day Lord Naoshige met him and said as he looked over a record book, 'I wonder how old So-and-So has become. This must be So-and-So's son. Oh, this must be So-and-So's grandson.' When he noticed the name of Roku-zaemon, the lord said, 'Do you think you can advise Katsushige, my son, against his misconduct, after I die?' 'Yes, I can, if you tell me to do so,' said Roku-zaemon. 'I am glad to hear that,' said Lord Naoshige. 'As you know, all the people in the northern mountains were attendants of Kumashiro Katsutoshi. So I have dispatched you to the mountains as a superintendent. Thanks to your good offices, they obey me all right now. In the future my son Katsushige may sometimes go hunting to the mountains. Then he will entertain the villagers with a cup of wine. I am afraid some of his attendants will tell him that he should make them drink it in the kitchen. Then you must warn Katsushige, and arrange how they will be entertained by him. Paid men work well in a victorious battle but are little help in a losing battle. We must make them serve us even in a losing battle. In order to make them do so, we have to apply some consideration as to make them feel happy.'

"After several years Lord Katsushige went hunting in the mountains. When he came back at dusk and was having his feet washed, one of his servants said, 'Let us

make the villagers drink their wine in the kitchen. They would feel embarrassed to drink in front of the lord. They will relax in the kitchen.' Lord Katsushige agreed.

"Hearing this, Roku-zaemon approached Lord Katsushige and said to him, 'Please entertain the villagers in the same room as yours.' Hearing this, Lord Katsushige poured all the water in the barrel over himself and changed into a *kamishimo* or formal dress. Then with Roku-zaemon sitting in front of the altar, he bowed to the altar and said, 'I have made a big mistake. I was in the wrong. Please forgive me.' He said to his attendant, "What Roku-zaemon said, he must have heard from my father. How considerate he was!"

"Since Lord Naoshige and Katsushige were so kind and considerate to them, the mountain people cut into pieces the clothes given to them by the two lords, and kept the pieces as charm. When they attended an important meeting, they made it a rule to attach a piece of the cloth on their collar."

One day Fukahori Shin-zaemon recounted this to Nabeshima Sho-bey and Oh-ki Hachi-zaemon. Sho-bey said, 'When Lord Tsuanshige inherited the household, the mountain men were admitted to meet the new lord. When Harada Kichi-zaemon, senior counselor, asked him where they would be entertained to wine. 'In front of me, of course,' said Lord Tsunashige.

* Sluicing water over one's body washes away sins, according to Shinto.

822) Two *samurai* become commoners.

Ukon Gyobu was a trusted *samurai* who served Lords Naoshige and Katsushige. After working hard to lay out the castle town, he asked to become a commoner. His request was accepted, and he kept an inn at Iseya Town, Saga. After his death, Lord Katsushige granted land to the Seiryu-in Temple to pray for his repose. His descendants still keep a long knife, a halberd, a sword, and some documents granted by the lord. He was also given a written order for military service in emergency. Actually in the Battle of Shimabara in 1638 he appeared bearing that document. He joined the troop of Lord Motoshige of the Ogi branch clan, who also had a copy of the document.

A man named Dan was also a *samurai*, but was ordered to become a commoner by the lord. Ezo-e Shuri was made a priest of the Hachiman Shrine and Miyazaki Kamon became a priest of the Gi-on Shrine. These can be traced in the documents kept by the Ogi branch clan. Those documents, signed by Lord Naoshige, were sent back to Lord

Motoshige.

823) The months when the Ryuzo-ji families recited 10,000 sutras

This was done in March 1505, November 1545, June 1617, March 1632, May and September 1658, and June 1705.

824) Lord Mitsushige builds the Zen-oh-an Temple for his children.

Lord Mitsushige built the Zen-oh-an Temple for those of his children who died young. He constructed it by moving the memorial room of his fifth son Sanai, who died aged 6, to the present site of the Zen-oh-an Temple.

825) Lord Mitsushige grants mountains for collecting firewood to the temples.

Nabeshima Fushu said to Lord Mitsushige, "None of the temples in the mountains have sites for collecting firewood. I would like you to transfer to them some part of the mountains at the back of each temple." "Arrange things so that they can secure them," said the lord. Then a deed conveying some land for firewood was given to each temple in the mountains. All of them were grateful for the kindness of Lord Mitsushige and prayed for the peace and longevity of the clan.

826) Lord Mitsushige moves a temple to the Zen-oh-an.

On December 10, 1679, Lord Mitsushige remodeled into the guest room the temple of his fifth son Entsu-in. On September 16, 1689, he made an offering of 12 *roku* to the temple in memory of Entsu-in. Most of the rice was from the clan's storehouse and the rest was from the temple's rice field.

September 26, 1689, Lord Mitsushige moved the Jibutsu Shrine to the Zen-oh-an and installed the mortuary tablets of his deceased children there. It used to be a memorial room for Princess O-mitsu, who died at the age of 8.

July 23, 1682, Lord Mitsushige instructed that the making of the 10,000 copies of the the Hokke sutra should be accomplished within 17 years. After it was completed with a ceremony in 1698, he erected a monument.

827) Two Edo residences of Saga Clan

In 1641 our clan was granted the residence of Aoyama by the Shogunate. We have two residences now.

828) Each *daimyo* makes gifts to the Shogunate.

In March 1650, all the *daimyo* made donations to the Shogunate to build the western enclosure of Edo Castle. Lord Katsushige offered 100,000 gold leaves. On September 20, when he moved to the new residence, he visited Edo Castle and met Shogun Ietsuna, and offered two large metal jars with lids, two dippers, two towel hangers and two bowls.

829) 80 Christians are put to death.

In 1657 our clan was told to take custody of Christians of the Oh-mura district. Oh-ki Hyobu and Nagayama Ju-bey went to Isahaya to receive them, 80 in number. The Christians were put in the newly built prison. Oh-ki Hyobu, Nakano Kazuma, Nakano Matabey, and Nakano Ju-bey were in charge of them.

On July 27 of the following year all the Christians were executed at the jail and their heads were put on the prison gate at Takao. An inspector came to Saga from Nagasaki, who was looked after by Nagayama Ju-bey, Oh-ki Hyobu, Nakano Kazuma, and our magistrates.

The executioners were selected from foot soldiers skilled in swordsmanship and each cut off three heads. The last head was severed by Mitani Sen-zaemon with amazing skill. Besides these, the following men served: Takedomi San-no-jo, Miura Jiro-uemon, Nozoe Saburobey, Nozoe Hachidayu, Suzuki Yasudayu, Kume Sohno-jo, Mizumachi Roku-no-jo. The names of the other executioners were unknown. All the bodies were carried in a boat and thrown into the sea in Higo.

* Takao is about 3 km east of the castle.

* Higo is present-day Kumamoto Prefecture.

830) Higuchi So-uemon sets fire to his own house in insanity.

On March 8, 1663, Higuchi So-uemon set fire to his own house in insanity. It was at Shimo-chikugo-machi, Nagasaki. The fire began at 10 o'clock in the morning and went

on burning till 10 the following morning. It was decided that neighboring clans should send rice to Nagasaki Clan, and our clan sent 3,804 straw bags of rice.

The fire burnt down a prison, and the prisoners were put in the care of various clans. 31 female Christians were under Oh-mura Clan, 40 male Christians under Shimabara Clan, and 61 male Christians under our clan. They were placed on Dejima, and scores of foot soldiers and three *samurai* were engaged in guarding them.

At the command of the Shogunate, we offered carpenters, assistants, and materials to rebuild the prison. It was completed in April and all the prisoners were put in the newly rebuilt prison.

* The Dejima facility was built in 1634 for merchants from the Netherlands.