

Kikigaki 10 Accounts of other clans and maxims (1013 to 1176)

1013) Takeda Shingen crucifies his two attendants.

Two attendants of Takeda Shingen started a quarrel about something, which led to a fight. One of them held down the other, hit him violently and trampled on him, so their colleagues pulled them apart. The administrative retainers discussed the fight and decided that the one who had been trampled should be punished, which they reported to the lord Takeda Shingen. The lord said, "What a shameful settlement! They have no idea what the code of *samurai* is. They should have settled it with swords. I should say they have been abandoned by the gods. Stab both of them on a cross to death as a warning to others for the future." Those who had separated them were deported from the clan.

* Takeda Shingen was a prominent lord of present-day Yamanashi Prefecture.

1014) A secret art of the Sangoku school

Sangoku-ryu is a school of martial arts established by Yui Sho-setsu. According to it, you have to read a series of 18 volumes on martial arts but you do not need to take notes or learn them by heart. It does not matter even if you forget everything. However, when you face a crucial situation, what you have learned will never fail to rescue you. The secret technique is called *In-nen-sho* or fatalism.

* Yui Sho-setsu was a teacher of martial arts during the third Shogun's reign. He was executed for treason in 1651, at 46 years of age.

1015) Ritual on setting out for an important meeting

When you go out to attend an important meeting, wet your earlobes with saliva, breathe out heavily from your nose, and turn all nearby utensils face down. When you feel embarrassed, you can settle yourself by wetting the top of your ears with saliva.

1016) Incantation of Aji Sho-nyu

From now on let me abide by the order of my mind. Every perception is based on

such sensory nerves as the eye, ear, nose, tongue, and the body itself.

* Aji sho-nyu is the first character of the Sanskrit alphabet, which embodies the profound meaning of Esoteric Buddhism. You have to chant a secret incantation when you practice meditation.

1017) Tei Shisan's last teachings

When Tei Shisan, a king admired by Confucius, was on his deathbed, he was asked how to govern the nation. He said, "Nothing is better than to govern it with compassion. However, this becomes difficult as the nation develops. If you rule the nation halfhearted, it will become disordered, not united at all. If you cannot govern it with compassion, govern it with severity. In the beginning you have to be strict with people, in order to build up a righteous nation. It is too late to try ruling it strictly after people have wandered into evil ways. Good government is like setting a trap for wickedness in advance. Everybody knows fire is hot enough to scorch your skin, so few of us make a mistake with it. On the other hand, water feels easy to handle, and many are drowned in it without knowing how treacherous it is."

1018) Reason is square-shaped, and sensitivity is round.

A man said that he had mastered the shapes of reason and sensitivity. Asked by his friend, he said, "Reason is square-shaped, stable like broad shoulders. It aims to take the straight path. On the other hand, sensitivity is round. Caring nothing for righteousness or injustice, it rolls to and fro like a rolling stone."

1019) Ieyasu presents a sword to Toyotomi Hideyori .

When Toyotomi Hideyori went to Kyoto, one of the gifts from Ieyasu was a sword named Nabe Toh-shiro. It was made by Masamune, a prominent swordsmith, according to a memorandum of Kuriyama.

* Toyotomi Hideyori was the second son of Toyotomi Hideyoshi, the Shogun.

1020) How to remember what you have forgotten

When you cannot remember something, chant the *i-ro-ha* (Japanese syllabary) in various ways. Chant them stacatto, legato, and rhythmically, the pure sounds, the voiced, the voiceless, and the plosives separately.

1021) Greeting in a public place

“Quickly at the beginning and end, with moderate speed in the middle” is the secret of good manners in greeting in a public place. Mitani Sen-zaemon said that he assists at *seppuku* in the same way.

1022) Sakai Tadatomo is persuaded not to kill Matsudaira Nobutsuna by his father.

When the Christians rose up in arms in Shimabara in 1637, the Shogunate sent Itakura and Ishitani to put them down, but good news of their suppression was not brought as quickly as they had expected. Then Sakai Bingo-no-kami, the senior minister, was appointed as commander in chief, but Matsudaira Izu-no-kami said to the Shogun, “I am afraid that Sakai Bingo-no-kami will not come up to your expectation. He went back to his residence to make preparations, but has not yet appeared. I am afraid he is unwilling to go to Shimabara. On the other hand, if I am ordered to do so, I will leave at once and suppress the rioters immediately. I am sure I can do the job.” As a result, he was ordered to go, and he left very soon. The senior minister Sakai was told that he need not go.

“This is the wicked design of Izu-no-kami,” said Sakai. “What a disgrace to let him get ahead of me! I will not be able to show my face. I will overtake and kill him. Bring my horse right now!” When he stepped outside, his father Sakai Tadakatsu held him back, saying, “Wait! Do not be too hasty, my son. Calm down. I remember what Doi Ohi-no-kami said on his deathbed. He warned me to be careful of Izu-no-kami. I knew he would resort to such a trick someday. If you catch up with him and kill him, you may feel satisfied and gain a reputation. But it would not be a proper attitude as a faithful servant. That is the kind of fellow Izu-no-kami is, but he is a man of ability and has been useful to the Shogun in many ways. If you kill him, the Shogunate will lose a man of capacity. As a result, all over the nation you will be the object of rumor, and they will say, ‘Bingo-no-kami behaved very badly to vent his anger at a casual order of the Shogun.’ It will be very disgraceful to our lord. You may feel it hard to forebear from killing him. However, a truly faithful attendant is one who can bear what seems to be such an insult without bringing disgrace and inconvenience on the lord. How in

the world do you expect to satisfy your own desire?" Instantly he understood what his father was telling him.

His father also said to him, "You should resign from your post right now. Otherwise everybody will laugh at you." As a result, Bingo-no-kami obeyed his father and Shuri Daifu, the second son, inherited the family.

1023) I-i Hyobu Daifu is impressed by the faithfulness of Oh-kubo Sagami-no-kami.

During the reign of the second Shogun Hidetada, Oh-kubo Sagami-no-kami was placed in the custody of I-i Hyobu Daifu. Before leaving for Edo on biannual attendance, Hyobu Daifu said to him, "There is a rumor that you were ensnared on a false charge and sent to me. Let me do what I can so that the Shogun learns about your case and sends you back to your castle. Please tell me everything you know about it."

Sagami-no-kami said, "Thank you very much for your concern, but I do not think I am completely innocent. You have got it wrong. Please do not say that I was trapped by somebody. Your intercession would not be welcome."

"What an admirable attitude you have! But it is not only I who heard about your case. I know several other people who can testify to your innocence. Such an unfair case should never arise. Let me firmly appeal to the Shogunate so that you can go back home."

"So you seem to know everything about it, do you not?" said Oh-kubo. "All right, let me tell you in detail what is in my mind. If I had felt badly enough about it, I would probably have defended myself from the start. However, as you know, peace reigns over our nation after a very long warring period, and all the lords are keenly interested in the rule of the Shogunate. What would happen if I brought a case to the Shogunate claiming that I had been framed by some official? I am very much afraid it would disgrace the Shogun. Then most of the lords would begin to be cautious about the Shogunate. So I decided not to offer any excuse. I think it far more important to keep the Shogunate from confusion than I should return to my old clan. Nor do I have any intention of seeking promotion. To wear out my days here is the most faithful attitude for me. I appreciate your kindness from the bottom of my heart, but please do not worry about me anymore."

Hyobu Daifu was deeply impressed by his words and said, "What a shame it will be to lose such a faithful person! I must make every effort to reinstate you." But Sagami-no-kami was quite angry with him and said, "Why can you not understand what I said? If you do not understand me, let me starve to death here." Hyobu said to him in tears,

“Very well, now I understand. Your fidelity is beyond comparison with anyone else’s.”
Then he left for Edo.

- * Oh-kubo Sagami-no-kami was the lord of Odawara Clan, about 60 km west of Edo.
- * Hyobu Daifu was the lord of Hikone Clan, about 420 km west of Edo.

1024) A bright idea of Matsudaira Izu-no-kami, and the prudence of Doi Ohi-no-kami

During the reign of Iemitsu, the third Shogun, he abruptly said that he would visit a certain place the following day. While the people were putting the road in good condition, there happened to be a big rock in the way. They tried their best but it would not budge an inch. They thought they would not be able to remove it within that night. When it was reported to Matsudaira Izu-no-kami, the senior counselor, he said, “You are trying to remove it, but that cannot be done. Why not dig a hole, let the rock drop into it, and cover it with soil?” Izu-no-kami was really quick-witted.

On the other hand, when Doi Ohi-no-kami heard about this, he said, “Nothing is worse than that. A noble thinks anything is possible. But that is the root of misgovernment. What cannot be done cannot be done. You should report to the Shogun that his outing will be impossible.” As a result the visit was cancelled.

1025) Hideyoshi chooses a name to take for himself.

When Hideyoshi began service, he himself chose his first name and last name. He said, “The two best lancers in Japan are Niha Goro-zaemon Nagahide and Shibata Shuri-no-suke Katsu-ie. I would like to win them over to my side, so let me take a character from each of their names for my family name and call myself Hashiba. For my middle name I will take ‘Toh-kichiro,’ which I am very fond of. And for my first name let me take from Asahina Saburo Yoshihide, who I believe is the bravest man in history.” In this way he decided to call himself Hashiba Toh-kichiro Hideyoshi.

* The Shogun is said to have chosen his name in 1573, but there is some doubt about it.

1026) Years of the deaths of the three lords

Honda Sado-no-kami Masanobu died on June 7, 1616 aged 79. Honda Koh-zuke-no-kami Masayoshi died at Yuri, in present-day Yamagata Prefecture on March 10, 1637

aged 73. Oh-kubo Sada-no-kami Tadachika died in present-day Shiga Prefecture in June, 1628 aged 76.

1027) The name of the lord of Kurume Castle

The name of the lord of Kurume Castle is Kurume Tohshiro. It has been used by every lord of the clan. Hidekane, the present lord, was named Mototsuna, and is a younger brother of Kobayakawa Takakage. He is a descendant of the Moh-ri family.

* Kurume is located in the upper middle of Kyushu.

1028) Nakano Kan-uemon changes his family name.

In the reign of the third lord Tsunashige, Nakano Kan-uemon and Nakano Ju-uemon were working as direct attendants for him. One day the lord said, "Both of you have the same family name. People might think I have employed two relatives, so one of you had better change your name. Ju-uemon, you are younger than Jin-uemon but your ancestor was the best of the seven warriors who performed such exploits at Shimabara in the middle of the 17th century. So, if you do not mind, Kan-uemon, will you please change your name?" Instantly he agreed to change his last name to Kuga, that of his mother's family.

* This episode refers to Saga Clan.

1029) The priest Tesshu says, "Do not praise a man too much."

Fuka-e Angen brought an acquaintance to the priest Tesshu in Osaka. He said to the priest in private, "This man is interested in learning Buddhism and wants to be your student. He is a really fine person."

After interviewing the young man, Tesshu said, "Fuka-e Angen is a liar. He said the young man was a good man but I have no idea why. He is not a good person at all. At least he did not seem so to me. You should not praise others too much. When praised, both clever men and stupid men are likely to feel proud of themselves. Too much praise does no good to anyone."

* Fukae Angen is from Saga.

1030) A man of poor ability should not inherit the house.

The I-i family has not had lawful wives. According to the will of I-i Naomasa, his family has been at the vanguard in battles, so no one of poor ability should inherit the headship, since he could not expect to achieve great deeds. If you have a lawful wife and your sons are not bright enough, you cannot avoid making even a weak-minded son heir to the household. So it is much better to select an intelligent one from among all the boys born to concubines.

Unfortunately for Lord Naomasa, his eldest son Ukon Daifu Naotsugu was a mediocre person. Matsushita Gen-zaemon, his administrative retainer, said, "The second son is far brighter, so he should inherit to the household." They reported their decision to the Shogunate for approval and the eldest son was sent back to his castle from Edo. The Shogunate gave him 35,000 *roku* to settle down in Kakegawa (present-day Shizuoka Prefecture). Matsushita Gen-zaemon said, "Since I asked him to return to the castle, let me serve him as his administrative retainer." So he went to Kakegawa with the eldest son. Each year on January 7 the Matsushita family visits the Shogunate on behalf of the I-i family. On that day the Shogunate holds a ceremony to taste seven spring herbs.

1031) Ieyasu's attendant would not eat rice dedicated to the god.

When I-i Man-chiyo was serving as an attendant, Ieyasu had a meal at the fireside. Handing the lid of the pot to him, Ieyasu asked about it. "It is hot, sir," said the boy.

One day Ieyasu was defeated in battle and retreated with his men, in bad humor. All were exhausted and halted at a village shrine, where they saw a plate of red rice balls offered to the god. Everyone took and ate them with delight but Man-chiyo did not take any. Ieyasu admonished him, "How stupid you are! Eat one and satisfy your hunger now." He said to his master, "I do not like to eat red rice balls. The enemy is following us and will reach here sooner or later. I will stay here and give up my life in fighting against them. You can all flee while I hold them back. I would be ashamed for them to discover that I had eaten red rice balls."

Being a man of peerless bravery, Man-chiyo was ordered to take the front in later battles. In one battle he fought so desperately that Ieyasu was worried about his safety,

and bit through part of his baton. The gold-colored staff was handed to Man-chiyo as a reward, which has been kept as a treasure at Man-chiyo's house.

* Man-chiyo later became lord of Sawayama Castle.

1032) Hotta Masamori, an attendant, grasps burning tongs as he greets Ieyasu.

When he was an attendant in his boyhood, Hotta Kaga-no-kami Masamori, was known as a sturdy fellow. To see how tough he was, Ieyasu heated up a pair of tongs and stood them at the other side of the fireplace, because the boy would always have the tongs in his hand when he came to greet him. Ieyasu then called him to his room. Masamori greeted him as usual with the tongs in his hand. His palm was burnt, but he did not change color at all. Ieyasu got to his feet and took them from the boy's hand at once.

* Hotta Masamori later became a cabinet member of the Shogunate.

1033) Yui Sho-setsu faces his last moment exchanging a cup of wine with his students.

Yui Sho-setsu was an exiled *samurai* of Ki-i. He went up to Edo, where he taught many students in his own military class. But he was eager to bring the entire country under his rule. In order to see how far he could get men to obey his wishes, Yui thought up a plot. He made his students travel to Ise Shrine, spreading a rumor that they were going to the shrine because their teacher was in spiritual communion with the god of the Imperial Family shrine. He induced lots of men to go there. They were made to carry flags and streamers. Surprisingly, after their trip, miracles were observed all over the country. Then more and more people traveled to Ise Shrine without permission from their clans.

Yui Sho-setsu also kitted himself out in a peculiar manner to attract people's attention. For instance, he would wear large guards on both his long and short swords, or sometimes carry a very long sword. His style became so popular in Edo that it soon spread all over the country. When he gave a presentation, few students could look him straight in the eye. If anyone did so, the man would be intimidated by his piercing stare.

His first student was Marubashi Chu-ya. Commanding him stay in Edo, Yui Sho-setsu left the city after setting gunpowder at his storehouse so that it would explode

when he crossed over Hakone Pass. After leaving Edo, he said to a faithful student, “For this uprising I told two students to stay behind, because they had only recently joined my class. They are a bit doubtful, too. I should have killed them before I left. They will probably take a case to the court. Go back and kill them.”

When the student returned, he found that the two men had already removed the gunpowder in time and had appealed to the court. Soon the officials came and searched the house all over. Marubashi Chu-ya was arrested as he came out at the back door.

Since Yui Sho-setsu did not see any fire from Hakone Pass, he thought his plan had not worked well, so he went to Fuchu in Suruga. Koma-i Ukyo, a magistrate, pursued the ring-leader and had his men visit every inn to check who was staying. When they finally discovered his refuge, Yui Sho-setsu said to the inn keeper that he was too sick to see the pursuing officials, but the keeper said, “We are sorry, but we cannot shelter you anymore.” So Yui Sho-setsu came out to see Komai Ukyo’s men, with one of his students holding his sword. After recognizing the criminal they returned to their master’s office to report it.

When Komai Ukyo arrived, however, Yui Sho-setsu had ordered his students to bind the inn shut with ropes so that they could not get in. Inside the inn Yui Sho-setsu took out a document from a bag which hung from his neck and burnt it in the fire. Then he took a cup of wine and served it to the student next to him. The student suddenly stood up and cut off Sho-setsu’s head. The student’s head was cut off by the next student, and the next was also killed in the same way. When the man at the farthest seat was about to kill himself with his sword, the pursuing party stepped in and took him alive. He was put to death on the guillotine.

Clearly it was a mistake by the pursuing party. If they had raided the place in time, they could have seized all of them alive even if some of the searchers had been killed. Yui Sho-setsu had told his students to cut off his head if they were found by the pursuers. This incident happened in 1651.

* Ki-i is present-day Wakayama Prefecture.

* Suruga is present-day Shizuoka Prefecture.

1034) I-i Naotaka sees through a false document.

After Yui Sho-setsu’s gang perished, there was a rumor that several lords had been cooperating with him. One of those was Tokugawa Yorinobu, since he was the lord of

Ki-i Clan where the notorious Yui Sho-setsu came from. According to the story, Yui Sho-setsu had campaigning secretly to make Yorinobu their leader for the uprising.

While the senior Shogunate counselors were discussing that rumor, someone brought them a letter and said that it had been delivered to several other lords. It was a circular notice sent by the lord of Ki-i Clan to incite them to join the uprising, he said.

“This is a serious situation. What shall we do?” they said in disbelief, but I-i Naotaka, the head minister, said, “This letter is a part of the mean plot against the Shogunate. I was really concerned that any serious incident for the nation might arise on account of the Three Big Families, so I have been careful about such documents whenever they appear. I also remember all the handwritings and seals quite well.” All the other counselors agreed and regained their composure. He also said, “All of you are saying this and that, but you reach no conclusion. Why not visit Tokugawa Yorinobu, the lord of Ki-i clan, and ask him about it directly?”

They agreed to his proposal. When they visited the lord’s residence, however, I-i Naotaka did not join them. They sent for him only to learn that he had suddenly taken ill. On the other hand, I-i Naotaka, the head minister, met the lord of Ki-i Clan by himself, and said, “Recently we hear this rumor. The present Shogun is very young, and we understand that you should worry about the longevity of the Shogunate. It is a matter of course that you think of inheriting the Shogunate. In fact we would like to do our best so that you succeed to the Shogun’s family. We could then draft plans for the future. Gongen-sama must also have had an idea that the Three Families would succeed to the throne in the future. Please tell us what you think about it.”

Lord Ki-i said, “I deeply appreciate your diligent service to the Shogun, and I wish you to do your best to support the Shogunate government as long as possible. I have no intention of ruling the whole nation.” When I-i Naotaka showed the letter to him, the lord said, “Now I understand the reason why I am suspected of treason. This is a plot against me. It looks like a genuine document, so I understand why some would have conceived a doubt about me. This was made by a man I employed as an attendant for several years. Since I discharged him for his behavior, he has borne a grudge against me and has been indulging in such foolishness. He has mimicked my handwriting well, too. Seize and examine him if you feel suspicious.” The head minister left convinced.

In the meantime the senior counselors thought it inexcusable that I-i Naotaka had failed to appear with the excuse of sickness, since it was he who had suggested the visit. So they went to see him and asked, “Why did you not join us?” He said to them, “All of you really do lack prudence. I am afraid you are not qualified to administer the affairs of the nation. Consider for yourselves your own conduct. If Lord Ki-i really had

decided to commit treason against the Shogun, he would have to kill all of us counselors. Once we were all out of the way, how could the infant Shogun keep the throne? In such a case at least a few of us should remain for his sake. I decided that I at least should remain alive, precisely because I was told all of you went to see Lord Ki-i.”

“The letter was confirmed to be a forgery,” they said. “We were very impressed by your insight. How did you know it was false?” Naotaka replied, “I have never seen that handwriting before. Since you all appeared to be on edge, I said that just to calm you down. I also wanted you to know better.”

- * Gongen-sama is an honorable title of Tokugawa Ieyasu who established the Tokugawa Shogunate.
- * The Three Families are Mito, present-day Ibaraki Prefecture, Owari, present-day Aichi Prefecture, and Ki-i, present-day Wakayama Prefecture. They were the most honored branches of the Tokugawa family.

1035) I-i Naotaka inspects the residence of Lord Ki-i under the pretext of a fire.

In 1657 there was a huge fire in Edo, and the rumor was that Yui Sho-setsu’s gang had burnt down a lot of houses and that Lord Ki-i was their leader. Every lord sent their attendants to Edo Castle to guard the gates, though all their residences were burning to the ground. All those who were guarding the gates were succumbing to confusion. Seeing the situation, I-i Naotaka fired two guns from the watchtower of the castle. The fierce sound was very effective in encouraging them and restoring their presence of mind.

He then went to Lord Ki-i’s residence by himself and told him the Shogun would visit there and that he is required to inspect the residence. After looking around thoroughly, I-i Naotaka returned. The fire soon spread to the Shogun’s castle, and for three days nothing was known about the Shogun’s whereabouts..

According to one source, Toh-do Takatsugu, the lord of Ise, was at a temple in Ueno drinking rice wine as the whole time the fire was burning.

1036) Nabeshima Mitsushige decides to stay at a lecturer’s house in Kyoto.

Kitano Noh-en was a scholar of the Tale of Genji and his second son Noh-ka was also an excellent scholar. Following his father’s research, Noh-ka completed a book which included explanatory notes. When he went up to Kyoto, Lord Mitsushige invited him

to lecture on the book. After that, when the lord visited Kyoto he would lodge at the Kitano's house.

- * The Tale of Genji was written by Lady Murasaki Shikibu in the Hei-an period (794 – 1185).
- * Lord Mitsushige is the second lord of Saga Clan.

1037) What you should do when you are required to surrender the castle

A certain man said that when the handover of a castle is demanded, most will leave it, though a few might hold out. As a result the castle will be taken over. If you do not wish to surrender the castle, some of you who are resolved to defend it to the last should shoot with guns or arrows at the approaching forces. The enemy will shoot back at you in confusion. Then all of you will have to stay inside the castle to defend it. Thanks to the approaching attackers you can remain in the castle and avoid surrendering it easily.

1038) Asakura Den-zaemon learns of the surrender of the castle from an old man.

In 1667 Koh-riki Sakon-dayu, the lord of Shimabara, was exiled to a northern clan of Sendai because he had not been governing his clan very well. Shiga Gempa, his administrative retainer, remonstrated with the lord, but he put the retainer to the sword. By and by his clan deteriorated and went bankrupt, through his poor government. When the castle was to be surrendered, a high-ranking retainer named Inoue Ushi-no-suke asserted that they should hold the castle, but nobody sided with him. They all went to Higo, present-day Kumamoto, to obtain highly-paid employment.

Lord Mitsushige dispatched Asakura Den-zaemon to meet the envoy in charge of the evacuation at Kokura, a castle town about 135 km northeast of Saga. When he arrived at Kokura, the envoy was taking a midday rest, so Asakura decided to pass the time by walking around the town. Feeling thirsty, he dropped in at a shop and asked for a cup of water. An old man met him and said, "Please come in and take a drink from the well." He quenched his thirst with a cup of water handed to him by his attendant. "Why not have a smoke?" said the old man, and asked him where he came from. "I am from Saga. I came here to meet the Shogunate envoy at the order of my lord." "Oh, you are from Saga, are you not? I am so happy to hear that. Is So-and-So in good health? By the way, do you think the castle can be held?" Den-zaemon said, "It depends. Various rumors are abroad about it."

The old man nodded and said, "You look young, so allow me to tell you this for your future reference. I used to ride a horse and go to battle, so I am concerned about the present situation. To hold a castle for long is very difficult. When you are told to give up your castle by the Shogunate for some reason, you feel angry but cannot refuse. All you can do is to comply with the order. This is the first point. And if you do not follow the order, your lord will be exiled to a distant island or sentenced to death. As a servant you cannot bear to have your lord lose his life. This is the second point. The third is that if you hold on to your castle, you have to protect it at the risk of your lives. You might end up by killing your wives and children, because you cannot hold it while keeping them safe. So I do not think they will hold out, but there is a rumor that they may shut themselves inside. There would be some reason for that. Some clever men may have decided to stay and keep hold of it out of concern for their future. But to stand against the Shogunate means that their retreat has been cut off. Then they must be prepared to lose their wives and children. So as long as they keep them alive, you can expect them to surrender the castle to you."

1039) A monk is not entitled to write about the lord.

The priest Ryo-zan compiled a documentary record of General Takanobu's battles. Looking at the book, a priest said, "It is no good for a monk to write about the lord, because monks are ignorant of martial arts, however good they may be at writing. It is also impossible to understand the psychology. We may commit errors in writing about battles, and that might disgrace the lord in future."

* Ryo-zan is a priest of Saga but nothing is known about him.

1040) Doi Toshikatsu warns against inspection.

There was a discussion at the Shogunate among the senior counselors. One of them said, "It seems that our discussion sometimes leaks out and many people come to know of it. So let us promise not to leak what we discuss here. If it becomes known to the common people, it will sow doubt among them. We have to check severely against it." All the others agreed to his proposal except Doi Ohi-no-kami.

He said, "I do not think anybody leaks things from here. It is probably some crafty citizens are spreading rumors. They just concoct a story and spread it all over, because they suppose we will reach such and such a conclusion regarding some urgent problem.

If our decision matches the demand of the common people, that is rather welcome. There is no need to inquire into rumors so seriously.”

1041) Hideyoshi ascends to the post of Kampaku.

Taiko Hideyoshi was born in 1537 in Nakamura Village, Owari, present-day Aichi Prefecture. He first served Matsushita Kahei and was nicknamed *Monkey*. Later he served Oda Nobunaga and changed his name to Hashiba Toh-kichiro Hideyoshi. He was appointed lord of Chikuzen and finally became Kampaku, the Chief Adviser to the Emperor. He built castles in Kyoto, Fushimi, and Osaka as his residences. He adopted his nephew Miyoshi Hidetsugu to inherit his position, and had him live in Juraku-dai Castle in Kyoto. Hideyoshi spent his retirement in Fushimi and Osaka.

1042) A prayer is offered when Toyotomi Hideyori is born.

Taiko Hideyoshi's concubine was a daughter of Azai Bizen-no-kami Nagamasa, from Goh-shu. She became pregnant in the winter of 1592, and on the following August 20 a wishing ceremony was held at Osaka Castle, with a poetry party. The poets Hanashita Sho-ha and Sho-shitsu wrote: "*Here we make a wish for the lady's safe delivery. May she be delivered of a healthy baby!*" Before they had made one hundred poems, she gave birth to a baby boy. He was named Hideyori.

* Goh-shu is present-day Shiga Prefecture

1043) Toyotomi Hidetsugu kills himself, followed by his servants.

On July 4, 1595 Ishida Mitsunari came up to the castle and reported to Hideyoshi that his nephew Hidetsugu seemed to be plotting treason against him. Hidetsugu had entered a temple on Mount Koh-ya and named himself Doh-i. More than 10,000 warriors were dispatched to the mountain to seize him.

Hidetsugu was ordered to kill himself on July 15, aged 28, witnessed by Fukushima Saemon-dayu, Fukuhara Sama-no-suke, and Ikeda Iyo-no-kami. His attendants Yamamoto Tomono aged 19, Oka San-juro aged 19, and Fuwa Mansaku aged 17, died first. Sasabe Awaji-no-kami killed himself after assisting Hidetsugu in *seppuku*. Rissei-do, a priest, also followed his lord to the grave, followed by Kimura Hitachi, Sen Shima-no-suke, Kumagai Daizen, Shirai Bingo, and Awa Moku.

* Ishida Mitsunari was the chief attendant to Toyotomi Hideyoshi.

1044) 34 ladies are killed at the bank of River Sanjo together with Hidetsugu's children.

On August 2 at the bank of the Sanjo River in Kyoto, Hidetsugu's children were killed. They were his sons Senchiyo-maru aged 5, Momo-maru aged 4, Oju-maru and Tsuchi-maru, and his daughter.

The court ladies killed were: The first lady-in-waiting Otsuma, Okame, Owako, Ocha (a daughter of Yamaguchi Shogen), Osako, Oman, Oyome, Oako, Oima, Osechi, Koshosho, Saemon, Uemon, Myoshin-ni, Omiya, Okiku, Okatsushiki, Omatsu, Oisa, Okoho, Okana, Otake, Oai, Ofuji, Omaki, Okuni, Omatsu, Oaya, Higashi Omitsu, Tsubomi, and Ochibo. Those ladies put to death numbered 34 in all.

1045) Taiko Hideyoshi dies.

On August 18th, 1598 Taiko Hideyoshi died at the age of 63. He was buried in Higashiyama. He was given the name Toyokuni Daimyo-jin after his death.

1046) Tokugawa Ieyasu goes to Kanto to defeat Uesugi.

In April, 1598 Tokugawa Ieyasu left Osaka for Kanto to suppress Uesugi Kagekatsu.

* Kanto is the district around Tokyo.

1047) Tokugawa Hidetada's son-in-law

Kyo-goku Takatsugu, the lord of Oh-tsu Castle, is a son-in-law to Hidetada. He has the name Matsu-no-maru.

* Hidetada was the second son of Tokugawa Ieyasu and became the second Shogun.

1048) Ishida Mitsunari

Ishida Jibu-sho-yu Mitsunari is a son of Sago-uemon, chief of Ishida Village, Goh-shu. He was formerly named Sakichi. He became an assistant at a nearby temple, then was

selected as an attendant for Taiko Hideyoshi. He was allotted 200,000 *koku* at Sawayama-joh, Goh-shu.

1049) The Tokugawa troops to Kanto in 1598

The number of all the lords and their attendants amounted to over 580,000.

1050) Western troops and date

It was on July 19 that over 133,800 warriors arrived at Osaka Castle.

1051) Ieyasu and Hidetada return from Shimotsuke.

General Ieyasu and his son returned to Edo from Koyama, Shimotsuke. They came back because they had heard of a plot by the Osaka side.

* Shimotsuke is present-day Chiba Prefecture

1052) Hosokawa Tada-oki's wife kills herself with a dagger.

On July 17, 1600, the wife of Hosokawa Ecchu-no-kami Tada-oki killed herself after stabbing her two children to death. The children were a daughter aged 10 and a son aged 8. Ogasawara Sho-sai, Kawakita Iwami, and one more person also killed themselves. Two nurses and four maid servants burnt themselves to death, while they were going to invite the wife and two children as hostages into the castle.

1053) Kinoshita Sado-no-kami becomes an attendant of the Nabeshima family.

Wakasa Sho-sho Katsutoshi is a son of Kinoshita Higo-no-kami Iesada, who is the brother of Mandokoro, Taiko Hideyoshi's wife. He was in charge of guarding Fushimi Castle but was on bad terms with his fellow attendants, so he retreated to Kyoto and took the name Cho-sho. He is the brother of Kingo Chu-nagon Hide-aki of Chikugo.

Kinoshita Sado-no-kami, Iesada's brother, did not get along well with Iesada, so he moved to Higo, present-day Kumamoto Prefecture, counting on Lord Kato Kiyomasa. After Taiko Hideyoshi died, he came to live in Terai, Hizen, present-day Saga Prefecture. Soon he became an attendant of Nabeshima Clan.

* Chikugo is the upper middle area of Kyushu.

1054) Hosokawa Yu-sai's poems at Nagoya

Hosokawa Yu-sai exchanged poems with Karasu-maru Mitsuhiro at Nagoya, where he entrusted a box of poetry to him before he left for Korea.

"I wish this box to be returned to me when the war is over." ~ Yu-sai

"How I wish to taste the essence of the esoteric points of poetry again!" ~ Yu-sai

"Why would I open the box before you return? I have promised not to." ~ Mitsuhiro

When Yu-sai came back, they exchanged poems about the returned box.

"How happy I am to be able to return the sealed box to you!" ~ Mitsuhiro

"How glad I am to have the box returned to me by you!" ~ Yu-sai

* Nagoya is a sea port located in the northwestern area of Kyushu. Shogun Hideyoshi built a vast castle town here for his ambition to conquer Korea.

* Hosokawa Yusai was a well-known warrior and statesman who served Toyotomi Hideyoshi and Oda Nobunaga. He was also a master of poetry and was favored by the Imperial Court. He died in August, 1610, aged 77.

* Karasu-maru Mitsuhiro was a high-ranking nobleman, who also died in 1610.

1055) Hosokawa Yu-sai has the siege of his castle raised by Imperial order.

When Hosokawa Yu-sai's castle in Tanabe was surrounded by Ishida Mitsunari in July 1600, Sanjo Sane-eda and Karasu-maru Mitsuhiro were dispatched there by Imperial order. Hosokawa Yu-sai awarded Sanjo Sane-eda a certificate of poetry, an esoteric book of the Story of Genji, notes on 21 anthologies, and more. This was a poem Yu-sai composed at the time.

"Since long ago words have had the power to transmit important messages."

* Sanjo Sane-eda was a student of poetry under Hosokawa Yusai.

1056) Tokugawa Ieyasu tells Hosokawa Yu-sai to change his name.

Hosokawa Yu-sai Fujitaka was the fourth son of Yoshiharu, the twelfth descendant of Ashikaga Taka-uji. His mother was a daughter of Kansui-ken Yoshitaka and younger sister of Iikawa Myo-sa. Later she was married to Mibuchi Iga-no-kami, who also adopted Fujitaka. Soon, Fujitaka was subsequently adopted by Hosokawa Uma-no-kami Mototsune, the lord of Kishiwada Castle in Senshu.

As for the name of Naga-oka, when he performed splendid exploits in the battle of Sho-ryu-ji, Oda Nobunaga granted him Naga-oka Province. He changed his name to Naga-oka for this reason.

As far as I remember, it was Nobunaga who got him to change his name from Hosokawa to Naga-oka, but Ieyasu told him to change it to Hosokawa because that was a name particularly associated with loyalty.

* Senshu is present-day Osaka.

1057) Gifu Chu-nagon Hidenobu

Gifu Chu-nagon Nobuhide was a son of Nobutada, a daimyo with 300,000 *koku*. He is Oda Nobunaga's grandson.

1058) Sanada Masayuki

Sanada Awa-no-kami Masayuki was the husband of a daughter of Uta Shimotsuke-no-kami. Ishida Mitsunari was the husband of another of his daughters. Saemon-no-suke Yukimura, the second son of Sanada Yukitaka, was the husband of Oh-tani Gyo-bu Sho-yu.

1059) Tokunaga Shikibu-kyo

Tokunaga Shikibu-kyo Ho-in Nagamasa

1060) Two vanguards

Fukushima Saemon-dayu Masanori and Ikeda San-zaemon Terumasa were the first to reach the enemy camp at the Battle of Sekigahara in 1600.

1061) Ukita Hide-ie inherits his household, thanks to Hideyoshi.

Bizen Chu-nagon Hide-ie was a son of Ukita Izumi-no-kami Nao-ie. When he conquered Mimasaka, he was granted 500,000 *koku*. When Nao-ie died, Hide-ie inherited his household, on the recommendation of General Hideyoshi.

* Mimasaka is an area located near Hiroshiam and Okayama.

1062) Tachibana Sakon Doh-haku returns to Yanagawa.

Tachibana Sakon was called to Osaka and granted 100,000 *koku* at Tanakura, Oh-shu. He took the name Hoh-tai or Doh-haku. After four years he was granted Yanagawa, his old fief, to which he returned.

* Oh-shu is present day Iwate Prefecture.

1063) A list of the lords, hereditary and non-hereditary, who were rewarded by Tokugawa Ieyasu

On September 5, 1600, the Battle of Sekigahara ended, and the following grants of land to vassals were made by General Tokugawa Ieyasu.

Aki and Bingo, to Fukushima Saemon-dayu Masanori

Harima, to Ikeda Sanzaemon Terumasa

Kii, to Sano Sagyo-dayu Yukinaga

Chikuzen, to Kuroda Kai-no-kami Nagamasa

Izumo, Oki, Echizen, and Fuchu, to Horio Tatewaki Yoshiharu

Bizen and Mimasaka, to Kingo Chu-nagon Hide-aki

Tosa, to Yamanouchi Tsushima-no-kami

Hohki, to Nakamura Ichigaku Kazutada

Wakasa, to Kyogoku Sai-sho Takatsugu

Tango, to Kyogoku Shurinosuke Takatomo

Chikugo, to Tanaka Hyobu-dayu Yoshimasa

Bungo, to Hosokawa Ecchu-no-kami Tada-oki

Yoshu Matsuyama, to Kato Samanosuke Yoshi-aki

Yoshu Imaharu, to To-do Sado-no-kami Takatora

In-shu Tottori, to Ikeda Bicchu-no-kami Nagayoshi
Hida, to Kanamori Izumo-no-kami Shigeyori
Tamba Fukuchi-yama, to Arima Gemba-no-kami Toyo-uji
Nohshu Takasu, to Tokunaga Samanosuke Nagamasa
Ise-kambe, to Hitotsu-yanagi Kenmotsu Naosue
Noto and Kaga, to Maeda Hizen-no-kami Toshinaga
Higo, to Kato Kazue-no-kami Kiyomasa
Echizen, to Hideyasu-kyo
Owari, to Tadayoshi-kyo

In June, 1600, the following grants were made to hereditary vassals.

Goh-shu Sawayama, to Ii Hyobu Shoyu Naomasa
Sei-shu Kuwana, to Honda Naka-tsukasa Taifu Tadakatsu
Noh-shu Kano, to Okudaira Mimasaka-no-kami Nobumasa
Noh-shu O-gaki, to Ishikawsa Nagato-no-kami Yasumichi
San-shu Okazaki, to Honda Bungo-no-kami Yasushige
San-shu Nishi-o, to Honda Nuinosuke Yasutoshi
San-shu Yoshida, to Matsudaira Gempa-no-jo Iekiyo
En-shu Hamamatsu, to Matsudaira Daizen-no-sho Iehiro
En-shu Kakegawa, to Matsudaira Oki-no-kami Sadakatsu
En-shu Yokosuka, to Osuka Dewa-no-kami Tadamasa
Sen-shu Tanaka, to Sakai Bingo-no-kami Tadatoshi
Sun-shu Fuchu, to Naito Sanzaemon Nobunari
Sun-shu Ko-kokuji, to Amano Saburobey Yasukage
Sun-shu Numazu, to O-kubo Chisaemon Tadasuke
Sun-shu Numazu, to Honda Naiki Tadatomo

Vassals whose former lands were returned to them are not listed.

1064) Konishi Yukinaga

Konishi Settsu-no-kami Yukinaga was the lord of Yatsushiro.

* Yatsushiro is in the south of present-day Kumamoto Prefecture.

1065) Ankoku-ji Ekei returns to secular life.

Ankoku-ji Ekei had been named Takewaka-maru when he was born as the last son of Takeda Gyo-bu Sho-yu Nobushige, the lord of Kanayama Castle in Numata, Gei-shu. Later Takewaka-maru renounced the world and took the name Tonzoh-su, serving at the To-fuku-ji Temple as the head priest, robed in high-ranking purple. He was granted 120,000 *koku* and returned to secular life.

* Geishu is present-day Hiroshima Prefecture.

1066) Oh-kubo Hiko-zaemon visits other retainers.

Oh-kubo Hiko-zaemon was renowned for his bravery. He was well known for his sharp tongue, and never paid courtesy visits to senior counselors. One day a member of his family said to him, “You are in the Shogun’s favor and are respected for that by everyone around you. So you will have no problem as long as you live, nor will your present family. However, considering your descendants, why do you not make courtesy calls on senior counselors? It would also comply with modern manners.” “I understand,” he said. “Thank you very much for your advice.”

The next morning Hiko-zaemon visited them at their residences. When the gatekeepers saw him, they were greatly surprised and so were their masters. “What makes you come here? Has something extraordinary happened?” they said in surprise. “I came to see you because I was told it is the fashion,” he said. “If you do not flatter those around you, you cannot expect your descendants to be well taken care of in the future. Since most of my family told me to do so, I have come to practice flattery on you.”

* Oh-kubo Hiko-zaemon, 1506 – 1639, was a famous retainer who served the first three Shoguns.

1067) Oh-no Doh-ken, burnt at the stake, rises up to kill the inspector.

In 1614 the Battle of Osaka ended and peace talks were held. Since the Toyotomi side agreed to fill in the outer moats of Osaka Castle, Ieyasu returned to Sumpu. Accordingly, all the outer moats were filled in. Looking at the reclaimed moats, Doh-ken Nyu-do, brother of Oh-no Shuri and retainer of General Hideyori, said, “I do

not think Ieyasu was satisfied with the peace agreement. Next year he will break the pact and attack us. Most of us do not understand this. It is really deplorable that we have lost part of our fortress. Ieyasu will no doubt return and form a battle array in Sakai. So, let us set fire to the town as revenge on them in advance.” Oh-no Doh-ken watched for the suitable wind and really did so.

Soon the news spread that Doh-ken set fire to the town, and was reported to Ieyasu. He was very angry with him and said, “In battle next summer the most prized feat will be to seize Doh-ken alive.” As a result, most of his followers made every effort to catch him alive, and that is what eventually happened.

When the news was brought to Ieyasu, he said, “Bring him to the court.” He said to Doh-ken in a loud voice, “You are a man of illustrious name throughout the nation, but now you are bound with a rope. You put yourself to shame before all the lords of Japan. Do you not feel disgrace?” Doh-ken’s head drooped as he listened, but then he stared at Ieyasu and said loudly, “I wanted to capture you alive but could not achieve it. Everyone meets with such misfortune as long as he lives. Why must I feel ashamed to be taken alive? Your government will never be stable, Ieyasu, because you are such a fool!” Ieyasu could not utter a word for anger.

Then several citizens of Sakai appeared and said, “He set the fire which caused our great suffering. Hand him over to us, because we want to burn him at the stake in the square.” Ieyasu said, “Certainly I will give this man to you. Torture him as much as you like!”

They were told to burn him as slowly as possible. After it was over an inspector came to see his last with his own eyes. Doh-ken lay on the ground quietly, not moving at all. When the inspector began examining the scorched body, however, Doh-ken abruptly sprang up at him, pulled his sword, and stabbed him to death. The next moment his body turned to ashes.

1068) Oh-tani Gyobu meets his tragic end.

Kingo Chu-nagon Hide-aki’s treachery in the Battle of Sekigahara put the Western army to flight. Oh-tani Gyobu Yoshitaka said, “I must raise a complaint about this. My eyesight is poor, so bring him to me.” When Kingo came near, he said in a loud voice, “I visited you last evening because I was concerned about your fidelity. You denied that you were double-faced, so I asked you to swear an oath. You did so immediately. And yet we saw your treachery. Is this the way of a *samurai*? You are no different from a beast! Whatever I say to you will be in vain. You will be granted one

or two estates, but know that you will repent of your behavior in a couple of years. Look at my end with your own eyes!” Staring Kingo in the face, he placed his sword in his own mouth and threw himself to the ground. He was killed when the blade pierced his throat.

Later Kingo was granted Bizen Mimasaka, but he could not forget the death of Oh-tani Gyobu as long as he lived, and every day and night he was tormented by the man’s dying words. On March 15, 1602 he fell ill and died.

Kingo Chu-nagon Hide-aki was a nephew of Mandokoro, wife of Taiko Hideyoshi. He was granted Chikuzen, two provinces in Kami Chikugo, and two provinces in Higashi Hizen as well as the household of Kobayakawa Takakage, lord of Chikuzen.

1069) An exchange of poems

A man asked another about a poem composed by Sugawara Michizane: “*As long as you are sincere in mind, you will be protected by the god even if you do not pray to him.*” “What does the ‘*sincere in mind*’ mean?” he said.

The man replied, “You seem to be fond of poetry, so let me answer you in poetry.” The poem he gave was, “*The world is filled with falsehood. Death is the only thing not false.*” Therefore, he said, to remain dead in mind is to be sincere in mind.

1070) How to skin a face

“Cut the face of a man killed in a battle lengthwise and crosswise. Urinate on it and scrub it with your sandals. You can then peel the skin off the face.” This is a secret technique the priest Gyo-jaku heard in Kanto.

* Kanto is an area in and around present-day Tokyo.

1071) Kanze Kokusetsu chants a song of condolences.

On the 49th day after Hosokawa Genshi died, Kanze Kokusetsu burnt incense and chanted a hymn, “*Running water never returns but goes on flowing. Accept my condolences.*” Then he departed in tears.

* Hosokawa Genshi or Yu-sai was a warrior and poet. He died in 1610 aged 77.

1072) Hosokawa Yu-sai slices through the kitchen board with his sword.

It is said that Hosokawa Yu-sai had seven special techniques. One day he was cooking a carp. Someone had stuck a pair of metal chopsticks in its body on purpose. When Yu-sai felt them with his knife, he cut the fish and the kitchen board underneath in two with a single stroke of his short sword. A master, when he encounters difficulty, unhesitatingly makes his move.

1073) Nagai Den-hachiro performs his first exploit.

When Ieyasu fought against Ikeda Sho-nyu, the lord of Komakiyama Castle, Nagai Den-hachiro took part in the battle at the age of 15 as a member of the Ieyasu troop. It was the first time for him, so his father asked Ando Hikobey to guide his son. The Sho-nyu side lost and retreated to Komakiyama. Hikobey fought against Ikeda Sho-nyu, the enemy leader, and brought him down with his spear. Calling to Den-hachiro in a loud voice he said, "Take the man's head!" Den-hachiro jumped on him and removed his helmet, only to find him with no hair. "I do not like to cut off a bald head for my first feat!" he said.

The man looked back at him and said, "What a wonderful youth you are! I am Ikeda Sho-nyu, well known for bravery all over the nation. Take my head and it will be a feat to be remembered forever!" So he severed the head and showed it to Ieyasu. Ando Hikobey never mentioned assisting the boy, and said it was Den-hachiro's exploit.

Later Sho-nyu's son San-zaemon was adopted by Ieyasu. He said he wanted to see Nagai Den-hachiro at his wedding reception, but Ieyasu and all the other retainers were worried about it. "I am his father's enemy," said Nagai. "So he must be thinking of killing me at the banquet. But it would be a disgrace to me if I did not appear."

San-zaemon served him a cup of wine and said, "My father's head was taken by you when you were 15 years old. It was a great exploit and is known all over the nation. How much land were you granted?" Answering on behalf, Ieyasu said it was 70,000 *koku*. "That is too small for such a feat. Please add some more land for him," he said and Den-hachiro was awarded another 80,000 *koku* on the spot. Later his descendant Shinano-no-kami was killed at the Zojo-ji Temple.

* Ikeda San-zaemon was 31 years old when he married Ieyasu's daughter in 1594.

1074) Sho-tetsu, a master of poetry, is allowed to return from the island of his exile.

Sho-tetsu, a monk at the Toh-fuku-ji Temple, was a master of poetry. On his way to Gojo for a service, it began to snow violently and a flock of herons were observed flying back to their habitat. Seeing the birds, he wrote a poem on the spot. "*Hérons are flying up into the clouds as they shake off snowflakes in the dawn.*" When he arrived at the house, the master met him and said, "Early this morning I had a dream in which Fujiwara Teika appeared and wrote a poem about herons. It said: '*Hérons are flying up into the clouds as they shake off snowflakes in the dawn.*'"

"What a coincidence! I also composed an identical poem on my way to your house." Greatly surprised, the master thought he must be a second Teika. Soon there was a rumor that Teika had re-appeared in Kyoto. Sho-tetsu also wrote a love poem, "*How I feel bitter against the dewdrops falling off the god's hatchet? I wouldn't have been so lovesick if He hadn't created the land of this country with his hatchet!*"

When there was a poetry party at Hatake-yama Sho-sakutei's residence in December, he composed a poem "*The crescent moon appears among the branches of the paulownia in the garden. Please shed your leaves so that we can see the crescent moon better.*" As it was thought to dishonor the Imperial family, he was exiled to an island. Tradition has it that it was not an island, but Yamasaki, in the outskirts of Kyoto. In his exiled house he wrote this poem, "*I could fly back home as a spirit if I am dead. As I am not dead, I cannot return to my place.*" It was around the summer festival. Thanks to this verse, he was allowed to return to Kyoto. His book of poetry is called the "Soh-kon-shu."

- * Sho-tetsu, a monk and poet, died in 1459 aged 79.
- * Fujiwara Teika, 1162 – 1241, was a famous poet, who was among the compilers of the *Shin-kokin-wakashu*, an anthology.

1075) A set of wagons in the "Tale of Genji"

According to the Tale of Genji, Lady Rokujo's wagon was forced to retreat and follow that of the Minister's behind.

1076) A Tottori *samurai* kills his fellow's opponents in a fight in Kyoto.

A servant of Matsudaira Saga-no-kami, the lord of Tottori, came to Kyoto to borrow money for his clan and was staying at an inn. One day he went out to see the sights in

the neighborhood. He heard someone saying, "A retainer of Matsudaira Saga-no-kami is in a fight." He felt uneasy about it, because some days before, his fellow retainers had arrived and were staying in Kyoto before going up to Edo for a changeover of staff. Presumably it was one of them. He asked some passers-by where it was, and rushed to the place. Sure enough, it was his fellow retainer. He was being held down by two *samurai* and they were about to stab him with their swords. Introducing himself, the Tottori *samurai* killed both of them on the spot and returned to his inn.

He was then summoned to the magistrate's office, where he was asked, "You joined your fellow retainers' fight. That is against the law. Do you admit it?" "Since I am from the country, I do not quite see what you mean. Would you please explain it again so that I can get a better grasp?" he said. The official got angry at this and said, "Are you deaf? Do you not know it is against the law to join a fight? Besides, you killed them. You broke the law!" He answered, "Now I understand. You say I broke the law, but I did no such thing. All living creatures want to live. So do I. I do not want to lose my life. But when I saw my colleague pinned down, how could I leave without doing something about it? That would be against the code of *samurai*, would it not? If I were to return to my inn, doing nothing to help my comrade, it would definitely be out of line with the way of a *samurai*, though I might preserve my own life. I did it in order to comply with the *samurai* code. It is not against the law for a *samurai*. When I killed them, I surrendered my life there, too. Go ahead, pronounce a sentence of death on me now." All the officials were deeply impressed, and he was not punished for his conduct. Later Matsudaira Sagami-no-kami, his lord, was told that he had a reliable servant and should take care of him well.

1077) Yamada Kaku-uemon defends a murderer, out of a chivalrous spirit.

Yamada Kaku-uemon was in charge of the Kyoto residence of Arima Nakatsukasa Daiyu, the lord of Kurume Clan. One day a man rushed into the residence with his clothes stained with blood. He said to the gate keeper, "I got to know Yamada Kaku-uemon a couple of years ago. I must see him on urgent business. Please tell him that I have come here because I have something to tell him urgently. Would you please bring him to me?"

Hearing this, the servant reported it. Kaku-uemon said, "Yes, I remember seeing him. What does he want from me?" "His clothes are stained with blood," said his servant. "I see," he said, putting his swords in the belt, and came to see him. The man said, "A minute ago I killed a person under unavoidable circumstances. I was

reluctant to kill myself on the spot, so came to see you. Please hear my excuse for my conduct. Soon the pursuers will come after me. Please protect me for a while.”

“How did you kill your opponents?” Kaku-uemon asked. The man said, “I killed two men, but the third ran away. I am very sorry for that.” “I see. You did well. Please come in,” he said. Instructing his servant to give him a wash tub, a cup of tea and tobacco, Kaku-uemon went to the office to attend his duty at the gate.

When he was there, the party of pursuers arrived and said, “We are chasing a murderer, and saw him rushing into this house. Please hand him over right now.” “What are you talking about? You seem to have mistaken him for someone else.” But they said to him, “Please do not lie. Bring him here at once.” Kaku-uemon said to them, “Very well. What proof do you have?” They said, “We saw him enter this house. That is incontrovertible evidence. Do you have any proof that you did not invite him inside?” Kaku-uemon said to them, “Our lord told us not to let anyone enter this house unless he has business. So we never let anyone in. That is the proof.” “Then let us search the residence,” they said.

“If we were to let you search it, I could not preserve my honor as the gatekeeper-in-chief,” he said. “Are you such routs to enter without regard for what I say? I will let none of you in!” He pulled out his sword and so did all the other keepers. Confronted by such a threatening attitude, they made excuses and retreated. But they reported to the magistrate’s office that they had seen the murderer go into the house.

Soon Kaku-uemon was summoned to the magistrate’s office and was asked about the incident, but he asserted, “Nobody came into the house.” “However persistently you protect him, it is evident that the criminal entered the house. If they appeal to the court, you cannot help handing over him. You are just making the matter worse day after day. You had better bring him to us right away.”

“All right, now I understand. Let me explain it to you in detail. I am recognized to some extent for my service over the past several years and appreciate kindness from my neighbors. Since I am old and would not like to lose the reputation I have accumulated so far, I told a lie. The man did come in, since he relied on me to help him after his misconduct. But since my lord severely prohibits any admission of interlopers, I did not wish to sin against him. Though I am not close friends with the intruder, I secretly allowed him to make his escape through the back gate temporarily.”

The officials were impressed with his explanation. They said to the accuser, “We searched Arima’s residence but could find no evidence that the criminal had entered it. Please search some other house.” Kaku-uemon was allowed to return home, where he took care of the criminal till his injury recovered, gave him some money and sent him on

his way. Later this incident was made into a play and performed on the bank of the Kamo River in Shijo, Kyoto.

* Yamada Kaku-uemon died in 1719.

1078) Tokugawa Ieyasu picks up a sheet of toilet paper.

One day Tokugawa Ieyasu visited a temple to worship his ancestors. Taking a sheet of tissue paper, he put it in his belt to wash his hands, when the wind blew abruptly, dropping it on the verandah. Ieyasu picked it up and wiped his hands with it. All the other lords chuckled at the scene. Looking at them, Ieyasu shouted, "You all scorned my behavior. Do not forget that I won the final war with my thrifty spirit!" and threw the wet paper at them before stepping into the inner room.

Gesshu became head priest of the Cho-en-ji Temple, Mikawa, where lies the family grave of Itakura Suoh-no-kami. Whenever Lord Suoh-no-kami visited the temple, they would talk of the late Shogun alone. One day the lord mentioned the sheet of tissue paper while reminiscing about his childhood, and Gesshu instantly nodded and shed tears. For three days after that he hardly ate or drank, spending the days in deep grief. Then he built a monument in lamentation for Ieyasu, and worshipped it as long as he lived. Lord Suoh-no-kami was promoted to his present post from a mere boy attendant.

1079) The priest Bankei's teaching about mental attitude

The priest Bankei said, "Do not rely on others for help. Do not depend on your own ability, either. Forget your past and do not worry about the future. Just stick to the present. Thus you will come to enlightenment."

* Bankei was a great priest of Zen. He died in Kyoto in 1693.

1080) An attendant burns to death with the Soh-ma genealogy in his bosom.

Chiken Marokashi is the unique lineage of the Soh-ma family. It is said to be the most excellent family tree in Japan. When his residence went up in flames, the lord said looking at the burning house, "We can regain our residence and furniture, so I care

not if they burn to ashes. What really concerns me is our family tree left inside the house.” Then one of the attendants said, “Let me fetch it out.” Lord Soh-ma and his retainers said, “Look at those leaping flames. How in the world can you do it?”

The attendant was an undistinguished man, but was employed for his diligence. “I know I have not been very useful to the lord, though I have always wanted to make myself of some service. Now is the time. Please let me help you.” And he dashed into the burning fire.

After the house was burnt down, the lord said, “Look for the man at least.” Searching here and there, they found his body in the garden by the living room. When they lifted it up, they saw blood oozing from the stomach and inside was the roll of the family tree, completely undamaged. Ever since then it has been called the bloody genealogy.

* Soh-ma is located in Fukushima Prefecture.

1081) The priest Gensei's poems of moxa burning

“If you mind a speck on the skin, how can you offer yourself to the lord?”

“Do not put off the burning moxa. Isn't it the same fire to burn your body in the end?”

1082) How Suzuki Sho-san trained himself

Suzuki Sho-san, a direct retainer of the Shogunate, was named Suzuki Kudayu. You can read about him in detail in his book titled “Ro-an-kyo.” When Yoh-mon, later to become a priest, was serving him as a boy attendant, he shaved his master's head one day. “Why not put my hair in the fireplace?” said his master. “It will not smell at all.” So he dropped it in the fire and it really did not smell bad. Sho-san said, “It can make no smell. I am confident of that. Self-discipline should work like this.”

1083) Do not trust in fortune-telling.

According to a book on fortune-telling, you are wrong to think it will reveal the truth. Rather it is more truthful to say it will not predict things correctly. Remember the Chinese character for “fortune-telling” can be understood as “change.”

Therefore, if you do something when the fortuneteller predicts “good,” it may bring

about a bad result. On the other hand, if you do something good when the prediction is “bad,” you may see a fortunate result.

Confucius said, “Give me several years to study the art of divination. Then would I perhaps commit no great errors.” Some say, however, that he was not suggesting a study of fortune-telling. You should understand it as follows. First you learn fortune-telling for several years. Then you continue to do good for several more years. In the end you will reach the stage where you will not make any mistakes.

1084) A daring man named Hirano Gombey

Hirano Gombey was one of the seven spearmen at the Battle of Shizuga-dake in 1583. Later he was employed as a direct retainer by Ieyasu. One day he was invited to the residence of Lord Hosokawa. The lord said to him, “Your brave behavior is known all over the country but you are at such a low rank. You ought to be promoted to higher office. I fear you must be dissatisfied with your present position. If you come to our clan, I would be happy to grant you half of my land.” Gombey did not reply to the lord but stood up and walked to the verandah. While urinating from there, he said, “If I were employed by you, I would not be able to pee from here, would I?”

1085) Honda Sado-no-kami remonstrates with Ieyasu.

While they were fighting in the Battle of Sekigahara, Ieyasu’s son Hidetada was late in arriving at his post because his way had been blocked by Sanada Awa-no-kami. Ieyasu was furious, and shouted, “How irresponsible you are! Get out of my sight!”

Honda Sado-no-kami, his attendant, put his finger to his lips and said, “Please say no more. Remember that you lost Saburo because of your quick temper. Have you not learned your lesson yet?” Ieyasu stood up and left the place.

Hidetada repented his lateness as long as he lived. On the other hand, in old age Honda Sado-no-kami was allowed to sit informally and wear his hood in front of Hidetada.

1086) Taiko Hideyoshi asks Ieyasu to concede one of his servants.

According to the Matsunaga chronicle, Taiko Hideyoshi wanted to employ Naruse Kokichi, an attendant of Ieyasu, but the attendant declined his invitation.

Hideyoshi said to Ieyasu, “All your servants seem to be quite capable. I would like to

know how you train them. Please tell me.” Ieyasu said, “I have given them no special training.” When Hideyoshi asked him again, Ieyasu said, “My attendants with more than 100 *koku* I drill like dogs, and those with less, like monkeys.”

Hideyoshi thought with his eyes closed a while and said, “I see. Let me enter your school today to learn how to bring up my men.” All his attendants burst into laughter. After Ieyasu returned to his post, Hideyoshi scolded them for their mean behavior, saying “Why did you laugh?” They said, “Are all the attendants of Ieyasu beasts?” Hideyoshi said, “He had some deep reason for separating them into dogs and monkeys.”

1087) Daiyu’s miraculous healing

One day the priest Daiyu of San-shu, visited the house of an invalid and was told that the man had just breathed his last. “I cannot believe it. He did not seem to be so serious,” Daiyu said. “Is it not because he was not given good care? I am very sorry.”

The home doctor, in the other room, heard this and got quite angry. Opening the sliding door, he said to Daiyu, “What do you mean by saying that? Am I such a bad doctor that I failed to save him? You priests seem to have a special power. Why not use it to resurrect the man? Unless you can do so, Buddha’s power is nothing but a fake, is it not?”

Daiyu also felt offended at the insult to Buddhism, so he said, “Very well. Let me pray for him to come back to life with Buddha’s blessing. Wait a moment. Let me get ready for it.” He returned to his temple and came back shortly. He prayed to Buddha by the man’s bedside for some time. Then, astonishingly enough, the man came to life! He then remained alive for about half a year.

When the priest Tan-nen asked Daiyu about this episode, he said it was true. “Then how did you accomplish it?” said Tan-nen. “If you do not mind, would you please teach it to me?” The priest Daiyu said, “We do not employ secret prayers in our sect. But when Buddhism was brushed aside like that, I thought I should do something. So I returned to my temple, sharpened my sword, and came back. With my sword in my belt I told the dead man to rise, while I prayed to Lord Buddha, ‘Please resurrect him through your power!’ If he had not come back to life, I was determined to kill myself with the sword.”

Daiyu was deeply devoted to Mizuno Kenmotsu, and visited him often. One day the priest even asked for clothes from him as he rubbed his hands. He would often carry a

gourd full of wine, and when it ran out he would visit Kenmotsu and asked for more. He never failed to get it refilled. When Kenmotsu came out to see him off, the priest would always say, "Please go back into your room, my friend."

One day Daiyu went off somewhere, and could not be found. Kenmotsu sent his attendants to look for him, and one of them reported that he was staying with un-touchables. So Kenmotsu thought of giving them some presents. When a group of them appeared at his residence, his servants said to them, "Do not come inside but catch the alms outside!" "Then throw them to us!" said someone. "We will catch them!" The servants went out to arrest the ruffian. Who did they see but the priest Daiyu!

* San-shu is present-day Aichi Prefecture.

* Mizuno Kenmotsu, the priest's friend, was the lord of Okazaki Castle, present-day Aichi Prefecture. Known for his bravery, he died in 1676 aged 65.

1088) The priest Tan-nen drives a fox's evil spirit out of a girl.

When the priest Tan-nen was staying in Osaka, he got acquainted with an exiled *samurai* from Echigo. His daughter had been possessed by a fox, and he had asked several monks to pray for her, but in vain. So he asked Tan-nen to drive the ill spirit of the beast from her. He refused many times, saying that his sect did not allow such a thing. But his friend would not give up, and asked him again and again, saying that she might die before long. At last the priest gave in and said, "Very well. I will do my best to drive away the bad spirit from her."

The daughter was made to sit on the other side of the desk. Tan-nen read from a book of sutras and hit her on the shoulder with it. However, it had no effect at all, in spite of his round-the-clock prayers. At last he used a whip to hit her on the shoulder. However, she breathed her last in the grey dawn of the third day.

Her father said, "I am grateful to you. I am sure she has no grudge against you. Probably, she was a beast in her previous life. Thanks to your prayers she will be happy in the next one."

Disappointed, Tan-nen went home to his temple and said to himself, "Though a priest, I could not save the girl from death. She died from my blows with the whip. How regrettable! Now I have no choice but to lose my own life." He began to prepare for his end. Then a messenger came and said, "Please come to our master's house right away. There are hundreds of foxes in it!"

What a strange story, he thought. When he arrived there, all the foxes fled in every

direction. Deeply impressed, the priest looked upon the dead girl. Surprisingly she began to breathe again! She was given a restorative and actually came back to herself.

Tan-nen said, "I must have killed the bad fox with my prayers. Please look for it around the house." Soon they found an old fox lying dead under the floor of the room where he had prayed. The priest wrapped the animal in his stole and said a requiem for it before they buried it. Tan-nen confirmed the truth of the story.

* Echigo is present-day Niigata Prefecture

1089) Chu-in Michimura returns when he is told to get off his horse.

Chu-in Michimura was a court noble serving as liaison between the Imperial court and the Shogunate. In 1629 he went to Edo as an envoy of Emperor Go-Mizunowo. When he arrived at Edo Castle, he said that he would go through on his horse. The gatekeepers said to him, "Please dismount, according to the custom." "Certainly not," he said. "Why must I do so? I am the envoy of the Emperor." But the gatekeepers were not satisfied with his answer. "Very well," said the envoy. "Then I will not hand the Emperor's message to the Shogun."

After his return, however, he was ordered by the Shogunate to confine himself to his residence for three years. During that time Emperor Go-Mizunowo composed five poems and gave them to Michimura. His son Michizumi had died early. Michizumi's son, Michishige, was promoted to a minister.

Ex-Emperor Reigen loved Matsunoki's daughter, who gave birth to Go-no-miya. The Emperor wanted to appoint Go-no-miya as his successor, and said, "Ichi-no-miya was born on the day of a lunar eclipse, which prohibits him from succeeding to the throne. The matter requires discussion among the courtiers." Every courtier agreed to the proposal, but Michishige would not concur with the Emperor's idea. He said, "To agree to such a proposal is to stray from the righteous way of government."

Ogura, Ichi-no-miya's grandfather, cited examples from various chronicles and said that some Emperors had been born at a lunar eclipse. But it was Go-no-miya who succeeded to the throne. As a result Michishige was confined to his house for seven years. Grandfather Ogura was sent to Izu Island, and starved to death after fasting for 21 days, saying that such an immoral world was no fit to live in. His grandson was allowed to return to Kyoto, though. At the time he was offered a farewell poem by his fellow prisoner.

“A firefly appears in the dark sky flying up into the clouds.”

- * Chu-in Michimura was sentenced to confinement for not reporting to the Shogunate the news of Emperor Go-Mizunowo's abdication. He was also dismissed from his post.

1090) A cure for eye disease

Remember that eyes are very precious. As the sun and moon are in the heaven, so the eyes are in the face. Dirt is offensive to the eyes. You should not dirty your eyes with unclean things. If you have to touch them, do so with the joint of your thumb, because that is the least contaminated. If you treat your eyes carefully like this, they will improve, grow better and you can expect to avoid diseases.

If you suffer from an acute eye disease, put clean water into a clean vessel and boil it. Pour it into a black bowl and immerse a sheet of new cloth in it. Sprinkle some salt in the hot water and wash around your eye with the warm, new cotton cloth. Keep the water as warm as you think good for your eye. It will get better right away. Never use medicine.

1091) A monk's incantation against forgetfulness

According to a priest of the Shingon sect, there is an effective incantation against forgetfulness. *“Juzu kara shukin ni Atomiyo Sowaka.”* Chant this, and you will not forget any of your belongings while traveling.

1092) Counselors of Tokugawa Ietsuna

When Gen-yu-in (later named Tokugawa Ietsuna) was appointed Shogun, he was only eleven years old. So, Hoshina Higo-no-kami and Sakai Kuh-in were made to serve as his counselors.

- * It was in 1651 that he became the fourth Shogun at the age of 11.

1093) The Tokugawa family's omens

The priest Tenkai said, “The Matsudaira family should be careful when the sixth

generation succeeds to the throne.” Ieyasu had a dream in which he saw this, and told a priest at Mikawa about it. So Ienobu, the 6th Shogun, took one character from Ieyasu’s name, as if he were his son. His body was dedicated to the Zojo-ji Temple like the second Shogun.

* All but the eldest of Tokugawa Ieyasu’s sons named themselves Matsudaira.

1094) The priest Shun-jo-bo decides to build a huge Buddha image.

Shun-jo-bo decided to become patron for the building of a huge Buddha image to save all the suffering people in the world. In order to achieve his great dream he sought to raise money not only in Japan but also in China and India. He said, “I have a big dream but am afraid I will not live long enough to complete it. Let me go to Ise Shrine to pray to the gods to permit me to live longer.” Thanks to his prayer, he could fulfill his dream, and he paid a further visit to Ise Shrine. He died on his way back from it.

* Shun-jo-bo was the priest who rebuilt the Todai-ji Temple in 1195. It houses the giant Buddha image known as Daibutsu.

1095) It is important to know how to light and how to put out a candle.

When you light a fresh candle, cut the wick vertically. To extinguish it, blow it out and cut the wick, and put it upside down. To light it, you have to ignite the wick. You should extinguish a lantern by shaking it to and fro. Then it will not smell when you use it next. Remember, it is a public duty.

1096) The priest Gensei composes a poem about incense.

*“White smoke smells fragrant rising from the embers of the incense,
Lingering and changing its expression.
It looks so short when I am talking with my friend,
As I sit meditating it seems to linger long!”*

1097) Prudence is an obstacle for a *samurai*.

When Yamamoto Goro-zaemon asked the priest Tetsugyu about Buddhism, he replied,

“You need to abandon prudence to get the heart of it. That is all. In *samurai*’s conduct, prudence will make you timid at the crucial moment. A warrior must not be ruled by prudence, or he will achieve nothing. You must understand this.”

* Tetsugyu, a prominent priest, died in 1700 at the age of 77.

1098) Michimura’s advice

The Kampaku asked Chu-in Michimura to educate his son. When the son came up to him with an attendant, Chu-in said to the attendant, “He is not very young, but his way of speaking is quite unrefined. He talks like a commoner, which is most regrettable. It arises from irresponsibility of his attendant. Today I heard him being overly direct when telling you, ‘Open the door!’ ‘Light the lantern’ and ‘Bring in some paper.’ He should be issuing such orders in a more refined manner, by merely hinting at what he wants done. So you must check and advise him.”

* The Kampaku is a direct adviser to the Emperor.

1099) How to fold a sheet of paper to keep sticks of incense

When you fold a paper to put sticks of incense in, you have to fold it double. The crease where it is folded double should make a certain angle.

1100) Matsudaira Izu-no-kami prepares a path on the day of Edo Castle’s fire.

When a fire spread to Edo Castle, Matsudaira Izu-no-kami turned *tatami* mats over and raised them in a line so that the ladies could walk on it to escape.

1101) Tokugawa Iemitsu is impressed by the way a man fell from a horse.

Tokugawa Iemitsu, the third Shogun, was watching a hunt with dogs of the Shimazu family, when Lord Shimazu Hida-no-kami fell from his horse. Iemitsu was so impressed by the way he did it that he requested him to repeat the fall.

1102) Sanada Masayuki fights his own father.

In 1600 Ieyasu was going to Kanto in order to suppress Uesugi Kagekatsu. When he was at Koyama, Ya-shu, he was told that Fushimi Castle had fallen down. Immediately he called for all the lords who were following him, and said, "Ishida betrayed me by declaring that he was following orders from Toyotomi Hideyori. I am returning to Osaka right away. You must each make up your mind whether to stand by me or Ishida."

Naga-oka Ecchu-no-kami Tada-oki stepped forward and said, "Ishida is a traitor. Let me stand with you." Fukushima Saemon Dayu Masanori also said, "Let me stand with you if it is true. But if Hideyori really did order him, I will have to be your enemy. Let me decide after we arrive in Osaka." All the other lords said that they would stand with Ieyasu.

Sanada Awa-no-kami Masayuki said to General Ieyasu, "I doubt that Ishida betrayed you. If Hideyori ordered it, we would be enemies against each other. However, we will not forget your kindness, so let me give Izu-no-kami Nobuyuki, my eldest son, to be your servant. As for my second son, Saemon-no-suke Yukimura, let me take him as my attendant, since I am an old man." He said to his second son, "We may have to fight against each other soon, but you must not hesitate to shoot your big brother Nobuyuki, once we have become enemies."

They had to fight for some time and Awa-no-kami retreated to his castle in Ueda, Shin-shu, so that he could block the route of Hidetada, the general's son. He should be considered a man of wisdom who worked for his old master as well as his own family.

- * Ya-shu is modern Tochigi Prefecture north of Tokyo.
- * Ishida, 1560 – 1600, was a faithful attendant of Toyotomi Hideyoshi. Hideyori was his son.
- * Shin-shu is modern Nagano Prefecture.

1103) How to defeat an enemy on the battlefield

According to a senior *samurai*, to defeat your enemy on the battlefield you should learn from a hawk catching its prey. When it dashes into a flock of thousand birds, it invariably aims at only one of them. The so-called "head with hair" refers to one you have taken after having declared that you would do so.

1104) How to catch the enemy without getting hurt

The book “Koh-yo Gunkan” has the following episode. Someone said to Baba Mino-no-kami, “When I rush against the enemy’s station, I feel as if I am going into the dark. As a result I suffer many wounds. But you have none at all. What keeps you un-wounded?” He replied, “I also feel as if I am going into the dark, but I try to calm myself down by suggesting that I am in a hazy moonlight. Then I go and attack the enemy. I have never been hurt.” A man’s capability is shown in such moments.

1105) How a firefighter fights the fire

“Let me tell you something about a firefighter in Edo,” said my teacher. “He hitches up the hem of his clothes before donning his outer garment. If he wears it without hitching up his clothes, his legs feel heavy and it is not easy to move around. When he is at the site, he waves his hood to disperse the smoke. It is better to wind a band of cloth around your head. When wearing a hood, sounds appear louder, making it difficult to work.”

1106) A bullet penetrates water when you make a bite mark on it.

When you shoot a gun at a man fording a river, the bullet can bounce off the water. If you make a cut or a bite mark on it, it can easily penetrate the water. If you make a cut in all the bullets before the lord goes hunting, it will be useful when he takes a shot.

1107) The priest Ges-shu is praised for reading a book.

The priest Ges-shu once served at the Cho-en-ji Temple in San-shu where the family grave of Itakura Suo-no-kami lay. When he entered the temple the lord of Sanshu Clan called two priests, the former priest of the Cho-en-ji Temple and Ges-shu, the new one. Showing a scroll of writing to them, he said, “This has been kept in my house for a long time, but I cannot read it at all. Would you please read it for me?” It was written in Chinese characters and seemed very difficult to read. The old priest tried to read it, but in vain. So he said to Suo-no-kami, “We should ask Ges-shu to read it for us.”

Ges-shu could read it without difficulty, but made as if he was unable to read it easily, and began stumbling over it here and there, saying that it was written in very difficult characters. While he read, he asked the senior priest from time to time, “Can we read this character this way?” It took some time before he finished reading it for the lord.

Soon Ges-shu stepped out into the garden, and Itakura Suo-no-kami told the old

priest that the new priest was a very good person. He was later presented with a gift from the lord. The priest Ryo-i was told this by Ges-shu himself. He was a very talented person in spite of his young age at that time.

1108) Moh-ri Hidemoto impresses Ieyasu with his bravery.

During the Battle of Sekigahara all the men of the Moh-ri family met to discuss whether to side with Ieyasu or Ishida. Moh-ri Hidemoto said, "Of course we should stand by Ieyasu. Leave it to me." Then Kik-kawa Hiro-ie stepped forward and said, "I already answered that we should go over to Ishida." Hidemoto heard this and said, "Very well, we cannot avoid it. A *samuraï's* word is as precious as gold. We must never say we have changed our mind. It would be a disgrace for our clan."

Hidemoto led his army, stationing his troop close to the Ieyasu's and staring at him. Ieyasu's retainer saw this and reported to him where Hidemoto had set himself. "We should destroy his troop now," he said, but Ieyasu said, "Hidemoto is an incomparable warrior. He will be waiting for our attack. He must be determined to lose his life without hesitation. Do not attack him now."

Ishida lost the battle and his men dispersed this way and that. Ieyasu, victorious, went up to Kyoto. Hidemoto pursued Ieyasu to attack him, as far as Kyoto. "Let us finish him!" said the retainers but Ieyasu said, "No." When the general finally reached Kyoto, Hidemoto departed with his troop. He was a really brave commander.

In those days there was a popular comical song, in which Kik-kawa was compared to *miso* or fermented soybean paste, Moh-ri to *tofu* or bean curd, and Hidemoto to hot pepper.

* Moh-ri Motonari, 1579 – 1650, was the lord of what is now Yamaguchi Prefecture.

* Kik-kawa Hiro-ie, 1561 – 1625, was an attendant of Moh-ri Motonari.

1109) Ieyasu tests his three children with a honey comb and a roasted chestnut.

When his sons were about ten years old, Ieyasu took them to the garden of his residence. When he knocked a big honey comb to the ground, a lot of bees flew out. Yoshinao and Yorinobu fled in shock, but Yorifusa, standing his ground, picked off the bees from his face one by one and threw them away.

One day Ieyasu put a lot of chestnuts in the fireplace and called the three children. The fire worked on the nuts and they flew up crackling. The other two children ran

away in fear but Yorifusa picked up the nuts and threw them back into the fireplace, as calm as you please.

* Yoshinao was the 9th son, Yorinobu the 10th, and Yorifusa the 11th.

1110) Ieyasu's last words

Ieyasu's divine name, Gongen-sama, had been given while he was alive. According to his will, his body was put in the coffin wearing his armor and helmet. It was carried up to Mt. Kunoh, then to Nikko. During his illness on April 13 he ordered a criminal to be cut with his sword. The sword, still stained with blood, was consecrated at the shrine on Mt. Kunoh. At his end he said, "All the eastern territory belonged to us. There will be nothing to worry about. Turn the edge of my sword to the west, because I have some concern about the western districts."

* Tokugawa Ieyasu, the first Shogun of the Tokugawa Shogunate, died in 1653 at the age of 74.

1111) Lord Arima Yorimoto prohibits torture.

Arima Nakatsukasa Daifu Yorimoto of Kurume Clan is said to have been a very wise lord. One day there was an examination of an attendant for a misdeed, but the man said that he was innocent of cupidity. When the senior retainers decided to put him to torture, the lord said, "We have never put our attendants to torture. There is no need to do so." However, the retainers were not satisfied, and did torture him. Consequently the man confessed and was put to death.

The following year the bird-loving lord said, "I heard that there is a very nice bird in Kokura. Go and buy it however much it costs." He placed an attendant in charge of the bird and would not allow anyone else to see it. One day he ordered a boy attendant to release it in the garden. The lord told the boy not to tell anyone about it. When the bird keeper came to feed it, he found no bird in the cage. He reported it to the lord.

The lord said to the administrative retainer, "He probably stole it and sold it off. Interrogate him strictly and torture him if he is lying." They examined the keeper severely and were about to put him to torture, when he said, "Very well, I will tell you the truth. I asked someone to sell it in Satsuma." The retainers went to the lord to report the result of their inquiry. Then Lord Arima called for the boy attendant and had him

explain what had actually happened.

“Listen, all of you,” said the lord. “This shows that a servant can be made to confess to the crime of another. A *samurai* thinks it a disgrace to be put to torture. Accordingly, torture should no longer be applied.”

One day a thief was going to be put to death. The lord said, “A man of low rank is apt to commit crime for petty reasons. There is no need to sentence him to death.” The retainers said in protest, “That is no good for the future. Please sentence him to death.” The lord said to them, “If you insist, kill him as a warning to others. Then there will be no more theft in the clan. However, if another thief is found, it will be your fault. Can you swear this to me?” As a result, the man was spared.

* Kurume is located in the center of northern Kyushu.

1112) A man revenges himself on his enemy splendidly.

Eguchi Toh-an went to study medicine in Edo, and was staying with Yoshida Ichi-an. There lived a teacher of martial arts nearby, so he sometimes practiced swordsmanship at his school. There was a *samurai* who was exiled by his clan at the school.

One day the exiled man came and said to Eguchi, “I hope I can realize my long-cherished dream at last. Please accept my deep thanks to you for your friendship so far.” He left the class but Eguchi was worried about him, so he ran after him with the teacher.

A man wearing a straw hat was approaching them. The teacher, walking a couple of meters ahead, struck the hilt of the man’s sword violently with his own. The man looked back angrily, when the exiled *samurai* removed his hat and shouted in a loud voice, “Let me revenge myself on you now!” He cut down his enemy, who was confounded between them. The exiled *samurai* was showered with gifts from nearby residents, including a cup of wine.

1113) A horse dealer makes a good excuse.

When a horse dealer was going along a street in Edo, his horse kicked away a shelf protruding out to the street. The shop owner complained to the driver, saying, “Your horse kicked off that shelf. Compensate me for it!” But the driver said, “This is part of the street. It is your fault for sticking the shelf out.” The horse driver passed on, quite unconcerned.

1114) How to judge a good hunting dog

There is an interesting tip for how to identify a good hunting dog for wild pigs: “Oily eyes, an erect tail, wiry hair, and broad rear.” A man said that one with a single thin hair by the mouth is too sensitive, one with two is a good dog, and one with three timid.

A young dog willing to eat the meat of a wild pig will grow to be a nice hunting dog. A dog born heavy is promising for the future. You should raise it by giving it small feeds several times every day. You should not beat it, scold it loudly, or stroke it.

1115) Toshima Gyobu kills Inoue Kazue-no-kami in Edo Castle.

Inoue Kazue-no-kami, a senior counselor for the Shogun, wanted to marry his youngest daughter to the son of Oh-ta Bicchu-no-kami. He asked his friend, Gyobu, a superintendent, to arrange it. Gyobu discussed it with Bicchu-no-kami and called on the senior counselor with his answer several times, but he would not meet him. The superintendent was quite at a loss, since Bicchu-no-kami kept demanding the counselor’s reply and finally accused him of exaggerating in his favor of Kazue-no-kami in order to obtain a favorable reply from him. As a result Gyobu killed Kazue-no-kami in Edo castle, before taking his own life.

Mizuno Kenmotsu was the son-in-law of Kazue-no-kami. When he went to the castle, he removed the sheet from Gyobu’s body to listen for his breath and to confirm his death by covering his mouth with his hand. He gazed at the body for a while, with his hand on the hilt of his sword, and then viewed his father-in-law’s body. A great *samurai* is acknowledged as such for not drawing his sword.

1116) Monks undistracted by a murder

A memorial service was held for the late fourth Shogun on May 25, 1680 at the Zojo-ji Temple. While the monks were reading the sutra, Izumi-no-kami walked in front of a large group of lords and important retainers. When he came to the seat of Shinano-no-kami, he said, “Let me teach you a lesson,” and cut off his head on the spot. Shinano-no-kami had tried to draw his sword, but too late.

Then a lord named Toh-yama Tomono knocked away Izumi-no-kami’s sword by hitting his arm strongly. Another lord named Ina Hyo-uemon stood up and shouted, “Let me help you with that!” and brought down Izumi-no-kami to the floor, grabbing his

neck from behind. He tied him up with a rope and carried Izumi-no-kami to the kitchen.

None of the monks watched, while the one in charge of the ceremony brought a screen and hid the body with it. Soon the officials arrived, exchanged the blood-stained *tatami* mats for clean ones and carried the body out of the back door, while the religious service continued as if nothing had happened. Then another lord ran to the gate to tell the gatekeepers about the incident and ordered them to seize the attendants of either lord.

It was reported to the Shogun right away and Izumi-no-kami was instructed to take his life by *seppuku* at the Seisho-ji Temple that night. There soon appeared graffiti about this incident on the wall of a residence. "*Izumi-no-kami was cut down with a single stroke.*"

At the time this happened, Nagai Iga-no-kami was about fourteen years old. Seeing the incident from a distance, he ran towards it, but was held back by a gatekeeper.

1117) Inaba Iwami-no-kami draws his sword in the palace.

On August 28, 1684, Inaba Iwami-no-kami, a junior counselor, stabbed senior counselor Hotta Chikuzen-no-kami to death in Edo Castle, turning his sword round in the belly. You must do that when you kill your sworn enemy, it was said. All the other senior counselors there joined in putting Iwami-no-kami to death.

* The Shogun had a number of senior counselors.

1118) Asano Takumi-no-kami kills Kira in Edo Castle.

On March 14, 1701, Asano Takumi-no-kami stabbed Kira Kohzuke-no-suke in Edo Castle. Kira was a high rank official in charge of ceremonies, while Asano was in charge of dining for the courtiers. Kira suffered only a couple of wounds on the arm, before Asano was restrained by Kajikawa Yosobey.

Kira Koh-zuke-no-suke was taken out by the Hirakawa-guchi gate to his residence. Asano was also carried out by the same gate to Tamura Ukyo-dayu's residence. That night he was sentenced to death by *seppuku*. Before the incident was reported to the attendants, the commanding officer visited each master's residence and told them not to make a fuss. Then all the attendants were made to return to their masters' residences.

On December 15 the following year 47 *samurai* of the Asano family attacked the

residence of Kira Koh-zuke-no-suke at night to take revenge for their lord. On February 4, 1703, all of them were sentenced to death.

* This incident became the most famous tale of revenge in the history of Japan.

1119) Maeda Uneme-no-sho kills Oda Kenmotsu during a religious ceremony.

While a religious ceremony was being held for Jo-ken-in, the late fifth Shogun, Maeda Uneme-no-sho killed Oda Kenmotsu. Let me check the details later.

1120) Lady Hosokawa kills herself after expressing her feelings to a senior counselor.

In 1599 Ishida betrayed Ieyasu by rebelling against him. He decided to take the wives of several lords as hostages and keep them inside Fushimi Castle in Osaka. Since Lord Hosokawa's residence was the nearest, he had his men visit that first. They said to the lord's wife, "Please come up to the castle with your children." She said, "Please let me stay here, since it is a breach of etiquette for a woman to go to the castle during her husband's absence." When a second messenger visited, she repeated the same answer. Soon a third messenger came and said, "We have been ordered to take you and your children to the castle by force if you refuse." She said, "Very well. I can refuse no longer. I will go to the castle with you. But a woman must prepare herself to go out. Would you please wait here a while?"

She called Ogasawara Sho-sai and two other administrative retainers and said, "I was married to Eccuh-no-kami, but my father was indicted for immoral conduct. My husband complained to the authorities, but in vain. As a result, I was divorced by my husband on the ground that it was wrong to remain married in such a situation. After some time my father forfeited his feu and I had no place to live. Ecchu-no-kami felt sorry for my misfortune and saved me from my difficult situation by marrying me again. I gave birth to two sons. How thankful I am to him! And now they order me to go to Fushimi Castle. If I do, I will not be able to face my husband. We are followers of Ieyasu. What shall I do if my husband hears of my situation, alters his view, and betrays Ieyasu? I cannot bear to think that my husband would be branded a dishonorable man. So we will give up our own life to repay his favor. When he hears of our death, he will be furious with Ishida and rouse himself to attacking Fushimi Castle with Ieyasu. We have no time to lose. Gather straw, and after you see that we are dead, set fire to this house. Tell our servants they may go wherever they like.

Remember to tell my husband all about our fate later.”

She entered the living room and explained the situation to her daughter, aged ten, before killing her. Then she did the same with her eight-year-old son, saying, “You are the son of a *samurai*. Kill yourself by *seppuku* like a *samurai*.” The boy agreed, and thrust his dagger into his belly. Seeing this, she cut off his head with her sword, not wishing to draw out his agony any further. Then she killed herself by *seppuku*. The attendants set fire to the house as they had been instructed. Most of them perished in the fire. This was on July 17, 1599. After that the custom of confining wives and children as hostages in the castle came to an end.

1121) A tip when visiting crowded places

When you visit a crowded place, it is advisable to carry a spare pair of sandals in your clothes. It will be useful to your lord in case his thong breaks.

1122) A piece of aromatic wood named *Yaegaki*

The famous aromatic wood called *Ranjatai* is kept in a box at the Todai-ji Temple. Fujiwara Kamatari, a minister, found it at a riverbank. When Emperor Tenji acceded to the throne, a one-inch square piece was cut off and was offered to the 38th Emperor. The piece of wood was named *Yaegaki*, and the excised part is said to have grown back instantly.

1123) How to revenge yourself on your enemy

This happened when a Saga doctor was in Edo. A direct attendant of the Shogun named Gembey was going along the street with his son and servants, when a man broke into the line. A servant killed the man on the spot but Gembey did not look back. Listening to his attendant, he said, “No problem,” and they went on.

Soon he was told that a magistrate was following them. He asked if the magistrate was carrying a staff. “Yes, he is,” said a servant. Gembey said, “Very well. Tell the magistrate that we have killed a man who cut into our procession. Also tell him it is quite reasonable to accompany us but he need not carry a stick.”

When Gembey returned to his house, his attendants were talking among themselves in the kitchen. One asked, “What did you do with him? Did you stab him fatally?” The man who killed the intruder said, “A man who serves the Shogun’s attendant

should not ask such a stupid question. The only thing to do is stab him to death, because he caused our master such annoyance. In such a circumstance that is the only means we should take to punish him for his misconduct.” The doctor heard this by Gembey himself and told it to Yamamoto Goro-zaemon.

1124) A servant of Satsuma takes revenge on a watchman.

An attendant of Satsuma Clan was walking along a street by the Hyaku-nin Bansho. He was walking with unsteady steps, as if dreaming, so a watchman approached him and said, “Do not dream while you are walking.” The watchman poked his stick at him, and it hit him on the face and made it bleed. The man walked off wiping away his blood. That evening he went back to the place on horseback with his comrades. Recognizing the watchman coming out with his attendants, he approached and got off his horse. Then he addressed him and cut him down. The watchman’s attendants fled in all directions. Later it was reported to the Satsuma residence but they said, “It was not done by any of our attendants,” and the upshot was that he was not punished.

* Bansho is a police box.

1125) Hotta Masamori breaks a tea container presented by the Shogun.

When he was young, Hotta Masamori was invited to the tea room by Tokugawa Iemitsu, the third Shogun. He served a cup of tea to the young man in the company of Yagyū Munenori, a prominent instructor of martial arts. Then the Shogun made him a gift of a tea container bearing the name “Deserted Child.” The Shogun said to him, “You probably have no idea how precious this is. It cost several times as much as your father’s fortune.” The boy threw it away, breaking it against a column.

After a short time he said to the Shogun, “I lost my temper when I was told the single container was worth more than my father’s property. I am very proud of my father and I could not bear to hear you compare it to his fortune. I am prepared to accept any punishment from you.”

* Hotta Masamori later became a senior counselor to the Shogun.

1126) Taiko Hideyoshi talks to Oh-ta Sanraku.

Taiko Hideyoshi said to Oh-ta Sanraku, "You are known for your wisdom, grace and bravery. But you are low in rank. I lack all those merits you have, but instead think I am endowed with an ability to rule the whole nation."

* Oh-ta Sanraku, the lord of Iwatsuki Castle, died in 1591 at the age of 66.

1127) Hosokawa Yu-sai stops his servants from leaving.

After Hosokawa Yu-sai retired, he was living in Kyoto. Back in his old clan, Higo, some of his servants asked for permission to leave the castle on account of a divergence of opinion. He sent a sheet of paper on which he had written two poems. After that, no one left. The first poem was to his son, and the other was to his attendants.

"Horses will never leave a green pasture, though not hitched with a rope."

"The pass of Oh-saka must be very cold. I feel lonely for you, for I have no idea where you are going."

* Higo is modern Kumamoto Prefecture.

1128) What Ieyasu thinks about the western territories.

Ieyasu once said, "The western parts of Hamamatsu are not suitable for a Shogun to live in. It is not far enough from Kyoto and the customs are different from ours."

1129) The life of Tenkai

When the priest Tenkai was born, a tub was filled with water for his first bath. Astonishingly, a carp leapt into the tub. "Cook it," said someone, but another said, "Do not spoil the good omen." Very soon it was released. Then a man of learning came and said, "This baby was destined to be a great leader. But since you released the fish, his destiny is lost. If he enters the religious world, he will certainly become a prominent priest as great as the Shogun." His parents were delighted, and made him enter a temple near Kyoto.

One day when he was 17 or 18 years old, he went for training and stayed at an inn. That night a great noise was heard and a strange man appeared. Rousing the boy, he made him take a heavy coffin on his shoulders and they went into the mountains with a woman. The man told him to dig a hole. Examining it, the man said it was not deep

enough and hopped in himself to dig it deeper.

Tenkai then picked up a sword laid beside the coffin and stabbed the man to death. He was about to kill the woman, too, but she implored him not to do so. He said, "You made him kill your husband, didn't you? If you want to survive, give me all you possess." She promised that she would.

Tenkai took all her belongings and made her enter a temple as a nun, and he went up to Kyoto. Later he met Nobunaga and then served Ieyasu as a faith healer. By and by he was promoted to a post where he could consult Ieyasu, the first Shogun, on politics. He served the three Shoguns Hidetada, Iemitsu, and Ietsuna, and lived to be 150 years old.

When Iemitsu, the third Shogun, was told Tenkai was critically ill, he hurried to his residence himself, but too late. In tears he asked the men sitting by whether he had said any last words. They showed him an envelope with two keys inside. "There must be secret containers," he said, and they produced two. In one of them was a document issued by the Emperor to appoint Tenkai as the highest priest and in the other a document issued by the same Emperor to appoint Jigen as the highest priest. In the bedroom there were nothing except for a robe and a wine barrel.

* Tenkai, deeply trusted by Tokugawa Ieyasu, the first Shogun, died in 1643 at the actual age of 108. Jigen was an honorific name bestowed on him by Emperor Go-Kyomyo in 1648.

1130) Tenkai reads a poem to the body of Tokugawa Ieyasu.

When Shogun Ieyasu died in 1616, his body was carried from Kuno, Suruga, to Nikko. The priest Tenkai stood by it and chanted a poem so that he could ascend to heaven in peace.

For long, the third Shogun Iemitsu was not blessed with a child. When his wife conceived for the first time, the Shogun asked Tenkai to pray that he might be blessed with a son. Tenkai said, "There was a scroll of Buddha drawn by the priest Gansan at his temple on Mt. Hi-ei. After Nobunaga set fire to all the temples there and burnt them down, it was passed into many other hands and is now kept at a temple in Ise. If it can be brought to this place, I will pray to it so that your dream will be realized." Very soon an envoy was dispatched to the temple to fetch it, and the head priest of the temple was offered as much land as he wanted. Thanks to Tenkai's prayers, Iemitsu's

son Ietsuna was born that year.

One day Tenkai was told that the head priest of the Gyo-gon-in Temple confined himself at a shrine in Enoshima, on a matter very dear to his heart. He had been concerned about his suit for rebuilding the temple. Hearing of the head priest Tenkai sent for him and said, "We should offer special prayers in such a case. Perform the rite of cedar burning." Then he sent a messenger to Edo Castle to invite senior counselors to the religious ceremony.

Very soon Tenkai was summoned by the Shogun to come to the castle urgently, so he left at once together with the head priest. When Tenkai mentioned the matter of the rebuilding of the Gyogon-in Temple, he was told that there were so many affairs to discuss that that particular item had not yet been reached. However, Shogun Iemitsu said the temple was special, and summoned all the officials in charge. Very soon it was decided by a single authoritative word from the Shogun. The rebuilding had already started before Tenkai returned to his residence.

When services are held in temples in Ueno on the night before the full moon, Tenkai is jointly worshipped with Gansan. This is according to Tenkai's will.

* Gansan, a great priest and healer, died in 985 at the age of 74.

1131) Tokugawa Ieyasu shoots his last arrow at the ceiling.

When he was lying on his deathbed, Ieyasu took up a bow and aimed at the ceiling. The arrow pierced the board and the next moment he breathed his last. It is said that it was with that last shot that he really reached his position as a national leader.

1132) The last moment of the priest Kanzan

Kanzan was lame and practiced meditation in the half-lotus position. At the hour of his death, he cut off his leg with a hatchet and adopted the full-lotus to write his farewell poem. When he had written "*After cutting off Lord Buddha in two let me continue to sharpen the blade of the sword. Then I could preach a sermon freely,*" he threw down his brush, and with clenched teeth, drew his last breath. Sitting by him, the priest Tetsudo completed the poem thus. "*Into the void I go, gnashing my fangs.*"

1133) Nikko shrines

There are three shrines in Nikko, dedicated to Yoritomo, Ieyasu, and Tenkai.

1134) Takeda Shingen is moved by Obata Kazusa-no-suke's behavior.

Obata Kazusa-no-suke's wife was a daughter of Obata Suruga-no-kami. When her father was dismissed from office, Lord Takeda Shingen told his senior counselors that they should instruct Obata Kazusa-no-suke to divorce his wife for her father's misconduct.

They summoned him to the castle and conveyed the lord's wish to him, while they had their attendants surround his house. "The life of a *samurai* does not always go well," he said. "If I desert my innocent wife according to my lord's pronouncement, she will be left destitute. I could not overlook such a misfortune to her. A *samurai* regards it as a disgrace to be unfaithful. On the other hand, I find it impossible to neglect my lord's order. However, I cannot accede to my lord's idea that I should divorce my wife. If you think I might rebel against the lord on account of my wife, please allow me to kill myself here."

None of the retainers could argue against his logical statement, and they reported his responses to the lord. "I was in the wrong. I just wanted to test his mind," he said and praised him for his behavior.

* Obata Kazusa-no-suke, brave servant of Takeda Shingen, died in 1592 aged 52.

1135) Takeda Shingen ends a bad custom.

When the attendants of Takeda Clan made a pledge, they would say, "If I should break it, I will go over the mountain." This was because a person who was exiled had to go over the mountain pass. By and by it became a custom for the friends and relatives to hold a farewell party at the pass to see the sinners off. Rice wine was served at such times.

"This is not a very good custom, so you should end it," said the administrative retainers. "If you follow the custom, you will be punished as guilty men." But the custom went ahead.

When he was told this, Lord Takeda Shingen said, "I am deeply impressed to know that they held a farewell party in spite of my strict command. How compassionate

they are!" He granted a large sum of money to the family members who joined. Strangely enough, the custom fell into disuse. They called it "an illegal law."

1136) The priest Ungo reforms a gangster.

One night Ungo was going along a path in the mountains, when a robber waylaid him. The priest said, "I live in the neighborhood, and I am not a wandering monk. I have no money with me. If you wish, I can give you these clothes of mine, but spare my life." The gangster said, "Useless! You can keep your shabby clothes!" and let him go.

When he had gone about 100 meters, the priest returned to the gangster and said, "I am sorry, but I forgot that I had a silver coin in my wallet. I broke my priestly vows by telling you a lie. Take it, forgive my mistake." The gangster was moved by the priest's behavior. He had a change of heart, and entered Ungo's temple as a disciple.

1137) A Shogun's direct attendant kills another at a chess party and is awarded a prize.

One evening several direct attendants of the Shogun were playing *go* in Edo, when one of them went to the toilet. There was a quarrel in the room and one man was killed. The lantern was put out and everyone was shouting loudly. The fellow came out of the washroom and said, "Calm down, now. Stop quarreling and leave things to me. Light the lantern."

When the room was bright and everyone was sitting in silence, he cut off the head of the culprit. Then he said, "I am sorry I was not present at the scene. I will not be able to avoid being sentenced to commit *seppuku* as a coward. Even if I do escape such a fate, people may say that I fled into the washroom at the crucial moment. I could not bear such an insult. In any event, I will have to commit *seppuku* later, so I killed him because I thought it better to take him with me, rather than take my own life alone in disgrace."

His conduct was reported to the lord, and he was given an award.

1138) A blind monk falls down a cliff.

One day a band of ten blind monks were walking along a cliff. Everyone was shaking in fear. Suddenly the monk at the head fell over and all the rest shouted in confusion, "What has become of him?" They could not move a step forward.

Soon the man called up from the bottom, "No problem, everyone! I certainly fell

down, but am all right. I was terrified until I missed my step. Why do you not make a false step and come on down!?"

1139) Kitami Wakasa-no-kami makes it a rule to wear his uniform at his exiled land.

When Kitami Wakasa-no-kami, an attendant of the Shogun Tsunayoshi, was exiled to Kuwana, at every inn he would ask in which direction Edo lay, and would not turn his back toward Edo. At every inn on the way he had the landlord put on the wall a paper giving the orientation. At his place of exile in Kuwana, every morning he would don his uniform and bow in the direction of Edo.

* Kuwana is nearly 400 km west of Edo, present-day Tokyo.

1140) Hirose Den-zaemon, 12 years old, snaps at a physiognomist.

Hoh-jo Awa-no-kami invited a popular physiognomist to his castle and had him read how brave his students of martial arts were. He said to each one, "A brave man should practice harder than ever, and a timid man should also do his best at all costs. There is no need to feel ashamed of your nature."

Hirose Den-zaemon, one of the students, was 12 or 13 years old. Sitting in front of the physiognomist he shouted in a loud voice, "If you tell me I have cowardice on my face, I will kill you!"

1141) Difference between Gesshu and Bankei in their teaching

When someone asked the priest Gesshu about Buddhism, his response was not at all quick. He gave his answer in such a casual way that his attendants felt nervous about it. Actually it was because Gesshu had no intention of making himself look good. In contrast, when someone asked the priest Bankei about it, he would say, "You have broken the rule about not destroying life, have you not? You disregarded the Buddha character in creatures. Explain to me why it is that you should leave them unmolested." As a result, everyone became his student on the spot and discarded their prayer beads. His answer was not only dogmatic, but was given very quickly.

You might say there was a difference between their teachings.

1142) Date Masamune praises his assailant and has his own attendant commit

seppuku.

One day Kanematsu Mata-shichiro, a direct attendant of the Shogunate, visited Date Masamune. Soon after they began talking, suddenly he struck Masamune on the cheek with his fan. Masamune said quietly, "I am known for my bravery throughout the country. No one has ever even stroked or rubbed my cheek. But you hit me there. Let me praise you for your bravery. You will be of use in the future." And he gave him a present. Later that day, he summoned his attendant to his side and said, "How timid you are not to have killed him when you saw him hit me!" The attendant was ordered to kill himself by *seppuku*.

1143) A long skirt for a man who walks with a long step

A man whose step is too long should wear a long skirt till he learns to walk with a normal step. Then he can change it for a normal skirt.

1144) A tip for visiting a high rank official

It is not etiquette for an ordinary man to carry a tobacco case when he visits a high ranking man's residence.

1145) Manners at table

When you are served with a dish of vegetables and a bowl of soup, the polite thing to do is; when you have had soup, take some vegetables, and when you have had some vegetables, take some soup.

1146) Manners at table

Pick up the right bowl with your right hand and the left one with your left hand.

1147) Manners of writing

The timing when you immerse the tip of your brush in the ink stone is similar to that of breathing when you speak.

1148) How to assist a man in *seppuku*

When you use a long sword, step forward with your right leg to about 45 cm from the man's knee. If you use a dagger, go to about 30 cm. Swing your sword down on the head holding the hilt straight.

1149) How to cut bamboo for flower arranging

When you cut bamboo to use in flower arranging, cut it about 4 inches above a joint and the same under it. But this might differ when the bamboo is big. And when you cut out the front part to use it as a vase, leave the back part about one third of the cylinder. You do not have to file off the surface, either. In order to cut the upper part horizontally, stand the stump upright, pour water into it, and mark the top. Then you can cut it horizontally.

1150) How to keep flowers longer

“Inbound,” “outbound,” and “anchoring” are the three ways to arrange flowers in tea ceremony. In the morning you should splay the stems out, for “outbound.” In the afternoon bring them in, for “inbound.” And during the night or in bad weather, arrange them left and right for “anchoring.”

Both grass and trees should be arranged naturally. Do not use flowers from the garden or those pressed between the pages of a book. In order to keep them last longer, bind the cut ends of flowers with wet antiseptic paper. You can also use a wire painted with antiseptic. In this way, they will keep for at least 24 hours.

The so-called “tea ceremony in morning glory” is a way of arranging flowers the previous night. With this method, the flowers in the vessel will come into bloom at dawn the next morning.

1151) Do not respond too quickly at a public occasion.

When you are present at a public occasion, such as a court, and are asked your opinion, it is better to say, “Let me think it over and give my answer later.” Even if you express a tentative opinion, you should add, “Let me give my final answer to you in more detail later.”

When you go back to your post, ask your fellows what they think of your opinion. If

you consult men of wisdom, you might get some good ideas from them. It is also good to reveal your opinion to people with less knowledge, since they will be impressed by your idea. You should also tell it to your maid servants. For instance, you can say, "This is the other side's view. What do you think if I say this?" By discussing your idea with those around you as often as possible, you will be able to make your statement in public more fluent and logical.

If you speak in public without consulting anyone else, you will make mistakes. Consult as many people as you can. If you do not have any wise acquaintances, you can consult your family members. You will discover some better ideas. Such a mental state can be reached by going through lots of experiences as you grow older, according to Mura Josui.

Try to transmit your view as soon as you can. If you are tardy, it may seem an excuse. And sometimes you should test that they understand you correctly. After you have persuaded someone at a public meeting, do not forget to say something favorable to him later. That will put you in an advantageous position over him.

1152) Manners in receiving a guest

When you receive a guest at your house, it is most important to entertain him with brand new arrangements. For instance, change the paper of the sliding doors and prepare new towels and dippers. Wrap the pillow with a new sheet of cloth, clean the tobacco pipe, and make a new ash-holder. Do not forget to serve him his favorite food. Fresh pickles will also please your guest, they say.

1153) Naruse Hayato-no-sho refuses to offer his oath to the lord.

When Naruse Hayato-no-sho was employed as an administrative retainer for Lord Owari, he was asked to agree to a pledge that if Lord Owari plotted a revolt against the Shogun it would be reported to the Shogunate. But Hayato-no-sho said, "I will not sign such an oath. You have appointed me attendant of Lord Owari. That means that he is my master from today. Why in the world must I take such an oath? If he revolts against the Shogun, I will too, and go to Edo with him to attack the palace. Please understand me." As a result he did not take the oath.

* Owari is modern Aichi Prefecture.

* Naruse Hayato-no-sho, a faithful servant of Tokugawa Ieyasu, died in 1625 aged 53.

1154) Introduction of simplified dress for a *samurai*

According to Koide Hyodayu, the present simplified costume of coat and skirted trousers was thought up by Taiko Hideyoshi. He also started the custom of standardizing the amount of rice for a meal, and of wearing a shorter sword over one's armor, in a scabbard holder made of leather.

1155) Takedomi Ichiro-uemon and his mother are given rice cakes.

On the day of a celebration at the Imperial Family a box of rice cakes was presented to Takedomi Ichiro-uemon and his mother. With it was a letter written by a lady in-waiting there. She wrote, "These rice cakes are the same ones eaten by the Emperor." The ceremony was held every year in October to wish for prosperity of the Imperial Family.

- * Takedomi Ichiro-uemon, a merchant and expert harp player, died in 1718 at the age of 82. He had been invited by the Imperial Family to play the harp.

1156) Music is heard inside the residence of Ogura.

When Takedomi Ichiro-uemon went up to Kyoto, he visited Ogura and enjoyed music. On his way back he heard a bamboo flute, so he sent his attendant to find about it, and was told that it was coming from Ogura's residence. He was probably playing it to show his wistful feeling of farewell.

- * Ogura, a nobleman in the service of the Imperial Family, was known for his scholarship and musical technique.

1157) Hideyoshi talks about human characters in a lord.

An entertainer of Taiko Hideyoshi asked, "Are there any promising lords who might qualify as leader of the country in the future?" "To become the Shogun, you need to be equipped with vision, bravery, and wisdom," he said. "As far as I know, no lords are endowed with all these three attributes. However, there are three retainers who possess two of them. Nao-e Yamashiro of the Uesugi Family has vision and bravery, but

lacks wisdom. Kobayakawa Takekage of the Moh-ri Family has vision and wisdom, but lacks bravery. Nabeshima Naoshige of the Ryuzo-ji Family has bravery and wisdom, but has no vision. I cannot think of other retainers with any one of these virtues.”

1158) How to bring up young men

Shinkei, an old attendant of Lord Amago Tsunehisa, writes in a letter that in visiting a temple or a shrine you should pay every attention not to interfere with their business, or with their neighboring people as well. You should ask them in advance about the timing of your visit. When you tell your attendant to do something, the same consideration is needed. If you are not careful enough, he will not serve you well.

On the other hand, if you refrain from asking a particular attendant for an errand because of your relation with his family or whatever, he may become arrogant and behave selfishly in time. Your reticence will not lead to any good result.

Most people prefer to take the line of least resistance. Once you overlook some slight misconduct of your servant as trifle, he will fall into evil ways. So you cannot be too severe about his misconduct, however small it is. Perhaps you can forgive them their big mistakes once in a while, but you should never forget to pay attention to his trifling misdeed. This is because people will commit minor mistakes quite often, but seldom commit big ones.

If you want to punish your servant, you should straighten up yourself first. If you usually tell him to do right, abhor wrongs, be reasonable, and not to take the wrong way, he will be of the same mind as you, and behave well. If your servant make a mistake in spite of your considerate teaching, do not hesitate to scold and punish him.

If an arrowhead is a bit crooked, you can make it straight with a bit of thought. In the same way, you can guide your attendants. Give them advice, teach them skills, and explain the rules well. When they make a mistake, you can correct it with your advice. Using men is similar to the way a carpenter uses his various woods.

Those of lower rank live from hand to mouth, thinking simply of their daily life. Those in the middle class spend their lives by the month. Those who are higher strive to live by the year. Those much higher in rank will think of their future. And people in the highest class live thinking of leaving a good name to posterity.

So you should teach your children lessons while they are young. Then you will not be short of faithful servants. If you want good servants, you should not employ strangers, because they have not been familiar enough with you. If your boy attendant

is not careful about his appearance and behavior in spite of your teaching, he will not be any better reformed when he grows up. If he is not trustful even in his mid-twenties, it is better to dismiss him from his post.

However, if he has been useful when young or his parents have done something good for the clan, you may have to employ him in recognition of their exploits in the past. In that case you should tell him repeatedly that you expect him to become useful in the future, or that you have employed him on account of his parents' past contribution. Then he will grow to serve you faithfully as he becomes older.

On the other hand, those who do not understand your intention well will think that you are too kind to useless men and treat faithful servants coldly. As a result they may be absent from their offices by feigning illness.

Long ago everyone donated one third of his salary to shrines and temples. During the reign of Emperor Saga in the early 9th century this was changed to one tenth. To donate only as much as 100 *kan* from one's 1000 *kan* was no burden. They could then expect the gods to protect them from misfortunes. But still some stingy people refuse to offer even that and lose all their belongings.

It is good manners as a *samurai* to keep your nails clipped and clean, dye your teeth black, comb your hair, dress yourself well, wear your coat and skirted trousers well though torn in places, keep your neck from being stained with dirt, pluck the hair from your forehead, shave your face, and not talk ill of others but be amicable to your friends, and remain polite and sincere to others.

To be engaged in manual work alone is low, to do some work by using your limbs is middling, and to do something by using your brain is the highest.

- * Amago Tsunehisa, a brutal and energetic general in northwestern Japan, died in 1541 at the age of 83.
- * *Kan* is a unit of weight. One *kan* is equivalent to nearly 3.8 kg.
- * To dye one's teeth black was the custom for married women in the Edo Period.

1159) Mito Koh-mon slays an unfaithful administrative retainer.

Mito Mitsukuni was told that an administrative retainer thought of cornering him into retirement. One evening he held a Noh party, and during the recess he invited the

retainer to the living room of his residence. He beckoned him closer, and the retainer started to remove his swords from his belt. “No, there is no need for that. Come nearer,” he said. He showed him a document and read it aloud. “Your wicked design has been discovered,” he said. “Get ready for your punishment. I must take your life.” And he slew the traitor himself and told his attendant to carry out the body. Then he returned to the Noh party.

Later a monk said to the priest Ryo-i, “That was too much,” but Ryo-i replied, “Not at all. I would also have done the same.”

1160) Ryo-i says a priest must have a *samurai* mind as well.

One day the priest Ryo-i said, “Modern monks lack vigor and drive. They only think of the present. They have become rotten in mind and useless. They are all backward and so timid. Look at me. I am an old man, but ready to go anywhere if summoned. Since I retired from the Daijo-ji Temple, I have been to the Kanto district and stayed at three temples. I wanted to settle myself down but was too busy with a lot of problems. I regret that.

“In earlier days *samurai* did not want to die on a *tatami* mat in their own home. They wished to lose their lives on the battlefield. It is just the same with priests. We should have the same idea in order to achieve our goal as a priest. To hesitate to go into the people is for a coward. What can they do by retreating to their huts? They merely brew evil thoughts. Even if they tried to do something good in retreat, they would not be able to perform anything of value for the religious world.”

1161) A *samurai* of Aki kills a demanding horse-hiring agent.

When a *samurai* from Aki was changing his horse for another at an inn in Seki, a man came out and demanded an extraordinary price. Leaving him waiting there, the *samurai* went into another inn across the road, asked for a cup of tea, and talked to the inn keeper. “That agent demands too much of me,” he said. “Did you hear that? What a nasty fellow!” The inn keeper said, “I am sorry for you, but please be patient.”

The *samurai* killed the driver, then came back to the inn-keeper and said, “I told you about his extraordinary demand. Please witness to my conduct.” The inn keeper accompanied him to the office and witnessed to the official. As a result he was able to proceed on his way.

- * Aki is in present-day Hiroshima Prefecture.
- * Seki is in the northwest of present-day Mie Prefecture.

1162) A sword named God of Demons

The blade of Kino Shin-dayu's sword was inscribed "God of Demons" because it was made by a smith after a demon visited his workshop.

1163) Chu-in Michishige continues to sing.

One day Chu-in Michishige was invited to Arisugawa's residence. As he talked of music, Chu-in began to sing and went on singing even after the food was brought in. He continued to sing so many songs that the food got cold. He eventually ate it when his attendant suggested that he should do so.

- * Both were court nobles.

1164) Fukushima Masanori returns after acknowledging a severed head.

During the Battle of Sekigahara, a man who passed the position guarded by Ina Zusho was challenged and cut down by the lookout. Then Fukushima Masanori sent a messenger to Tokugawa Ieyasu to say, "Ina Zusho made his attendant kill my member for no reason. Please sentence him to death by *seppuku*."

Ina Zusho was a favorite retainer of Tokugawa Ieyasu. "It was not his fault that his attendant made a mistake," said Ieyasu. "Let me have the attendant commit *seppuku*." But Fukushima Masanori would not agree, insisting that Ina Zusho should kill himself. Ieyasu said he could not order that, but Fukushima was adamant.

"We are in a critical situation," said his retainers to Ieyasu. "We should not have Fukushima feel a grudge against us. He must come over to launch an attack on us." So Ieyasu ordered Ina to kill himself by *seppuku*, and his head was sent to Fukushima's position. On his way there, the messenger met Fukushima Masanori and his troop. "Please acknowledge this head," he said. "I was going to get revenge myself on him in case my request was refused. Very well, now I will return." With that he turned back.

- * This happened in September, 1600.

1165) Tokugawa Ieyasu orders his men to take Osaka Castle.

Osaka Castle was taken on May 7, 1615. That morning Tokugawa Ieyasu said to his men, "Go immediately, without taking breakfast. Chew rice grains as you advance, and take the castle in the morning. Grains soaked in water will not damage your stomach."

1166) Murayama Cho-ko retreats after floating citron peels.

When Nabeshima Tsunashige, the fourth lord of Saga Clan, held a party at his residence in Edo, Murayama Cho-ko was present as one of the guests. A guest said to Cho-ko, "I heard you are good at spitting out citron seeds. Please show us." "No, I could not do that. Pardon me," he said. But the guest pestered him to do it repeatedly, saying, "Then I will not let you have this cup back!" Lord Tsunashige also said to him, "He wants to see you do it, so why not show your skill?"

"Very well, then I will," he said. He went to the washroom and came with a washing bowl. Pretending to wash his hands in it, he peeled the skin of a citron, impaled the pieces on the blade of his dagger, and stepped to the guest's seat. Everyone, including the boy attendants, were excited to see what he would do. Contrary to their expectation, he floated the fragments in the guest's wine cup, bowed, and retreated.

* At a wine party it is the custom to return the cup after receiving a drink from another.

1167) Itagaki Nobukata admonishes his lord.

Itagaki Nobukata, a *samurai* of Takeda Shingen, strongly wished to admonish his lord for his behavior but could not do so, because he was unfamiliar with the great lord. Since he happened to hear that the lord was interested in poetry, he made up his mind to learn poetry, and worked hard at it. One day he had a chance to show his work to the lord. Shingen was interested in it, and from then on he was able to meet the lord face to face to give his opinion first hand.

1168) Akimoto succeeds in attracting attention from the Shogun.

Akimoto Tajima-no-kami served three Shoguns, Tsunayoshi, Ienobu, and Ietsugu, as

an administrative retainer. He was trusted by each of them, and was known as the most prominent administrative retainer all over the country. He tried his best to obtain favor from the Shoguns, and consulted them in politics. Though he presented them many precious gifts, nobody would blame him for that.

1169) I-i Bicchu-no-kami would not change his family name.

I-i Bicchu-no-kami was asked by most of his retainers to change his family name to Kamon-no-kami because that was its traditional name, but he would not agree. "My present name is recognized all over the country," he said. "The name of Kamon-no-kami is a very prominent one. If I change my name to that, it will confuse the Shogunate. I will not make such a request." On April 8, 1715, in the year of Tokugawa Ieyasu's centenary, he was told by the Shogunate to go to Nikko as a representative. On that occasion he decided to change his name to Kamon-no-kami.

1170) Amari Toh-zo gulps a lump of a horse's dropping.

Amari Bizen-no-kami, an attendant of Takeda Shingen, was killed in a battle and his son, Toh-zo, aged 18, was assigned to the same post as his father. One day one of his servants was injured and his bleeding would not stop. Toh-zo told him to drink a concoction of horse droppings, but the man refused to do so, saying, "Why do I have to drink such a liquid? I would rather die!" Toh-zo said, "You are a very brave man, but in war everyone has to live. To survive and work for the lord is your duty as a *samurai*. Watch, I will drink it myself." Seeing his master drink it, the injured man said, "How compassionate he is to do such a thing for me! Let me drink it." The concoction had the effect of stopping his bleeding.

1171) Lord Mitsuyuki talks with Lord Katsushige in Saga on his way to Nagasaki.

On January 20, 1655, Matsudaira Uemon-no-suke Mitsuyuki inherited his household as the lord of Fukuoka Clan and was dispatched to Nagasaki to guard against foreign ships. When he was passing through the territory of Hizen, he was entertained with a feast by Lord Katsushige at the residence of Takedomi Jiro-uemon in Shirayama.

In December, 1688, Uemon-no-suke retired and Hizen-no-kami Tsunamasa inherited his household, separating off 50,000 *koku* to Ise-no-kami, his second son. On Decem-

ber 21, Uemon-no-suke visited Edo Castle to express his gratitude to the Shogun. The following day he was presented with a crane by the Shogun. On December 25 Hizen-no-kami Tsunamasa was appointed as *Jiju* or chamberlain. On 27 he was given the present of a hawk. On 28 he was ordered to go to Nagasaki. On his way there, he met Lord Mitsushige at the Gansho-ji Temple, Saga, on April 20.

1172) In his retirement Tokugawa Ieyasu makes a promise.

When Ieaysu retired he declared that he would transfer the whole country of Japan and Doi Ohi-no-kami to his son Hidetada,

* Doi Ohi-no-kami was the most favored attendant of Tokugawa Ieyasu.

1173) Takenaka Uneme is ordered to kill himself for misconduct.

In September, 1634, Takenaka Uneme, a magistrate of Nagasaki, was sentenced to death, because he had abducted Ruri, the mistress of Hiranoya Saburo-uemon, a commoner who had come to live in Nagasaki from Sakai, Osaka. He was also reported to the Shogunate for other misconduct, such as demanding gold and silver, hiding precious shark skin for binding sword hilts, and collecting as many as 24 swords inscribed Muramasa.

1174) A fire in Edo, August, 1639

On August 1, 1639 a fire started in the kitchen of Edo Castle but did not spread to the dungeon.

1175) The last poem of Tokugawa Iemitsu

Iemitsu, the third Shogun, passed away after composing his last poem.

“Sorrow and delight are both in vain, and yesterday is already in the past.”

Hotta Kaga-no-kami, Abe Tsushima-no-kami, and Saegusa Tosa-no-kami followed him to the grave by *seppuku*.

1176) Tokugawa Tsunayoshi executes Matsudaira Mitsunaga and his attendants.

On June 21, 1651, Shogun Tsunayoshi himself examined Nagami Taizo, Ogita Shume, and Oguri Mimasaka, and his son Dairoku at Edo Castle. They were all attendants of Matsudaira Echigo-no-kami. As a result, it was decided that Echigo-no-kami would be placed in the custody of Matsudaira Oki-no-kami, his son Mikasa-no-kami would be placed in the custody of Mizuno Mimasaka, Nagami and Ogita would be exiled to Hachijo Island, Oguri and his son would die by *seppuku*, and Oguri Hyobu, Ju-zo, and Ando Jizaemon would be exiled to the Izu Oh-shima Islands. Many others were dismissed from their posts.

* The incident which gave rise to this occurred in Echigo, present-day Niigata Prefecture. It resulted in abolition of Takada Clan.