

## **Kikigaki 11 (1177 to 1343) Supplementary accounts and maxims**

### **1177) Tactics of a strategist**

Achieve victory before you make an attack. In times of peace you must not forget the need to be ready for war. Resourcefulness in peace is equivalent to putting yourselves under arms. Remember that in an action you have to beat an enemy of 100,000 soldiers with only 500 on your side.

When you make a retreat from the enemy's castle, do not take the same route as before.

Place the bodies of your men killed in action on their stomach, with heads facing the enemy.

In attacking the enemy's position, mark a tree or whatever to estimate the distance, between bridge and gate, for instance. When you withdraw, you should stand by the tree you marked and let your comrades pass by as you shout to them, "Let me bring up the rear. If you want to join me, stop here."

"First in rushing forward and last in retreating" must be your mental attitude as a *samurai*. Always look for a chance to attack the enemy's position, and seize your opportunity to withdraw in good time.

### **1178) Simply obey an order on the battlefield.**

You must not hesitate on the battlefield. For instance, when you are told to climb up a stone wall or rush in first, do not ask how you should do so. "Yes, I will do it," you should say. "You should grasp the situation and consider what should be done next."

Whatever else you are told to do, just follow the order. Remember that pondering is the root of timidity.

### **1179) A commander has to order his troop properly in the field of battle.**

Make the gunners shoot first, then the archers. The spearmen charge last. Most foot soldiers are likely to fall into confusion because they are not used to combat. Those with guns will shoot in the air, archers will miss the target, and spearmen will only hit the ground blindly. A troop leader has to bear this in mind, and give proper orders to his men.

If the enemy shows such confusion, order your cavalymen to rush in. The enemy

weapons will be completely ineffective, and your troop will win without failure.

#### **1180) Helmet strap and sword belt**

When you fasten the cord of your helmet, draw a one-foot cloth through your hand and pull it from each side under the chin. The belt can be fastened well by winding it four times. Twice is not enough. Put your two swords deep in the belt. That will not encumber your side when you attack against the enemy castle. When you embark on action, stick the shorter sword in the second fold of your belt and the longer one in the fourth. This way of wearing swords is called “claws of dragon tiger.”

#### **1181) A steel helmet feels light in action.**

A helmet feels heavy to wear. Strangely, it does not feel heavy at all on the battlefield, even when you are also carrying a bow, a gun, large stones, and big sticks.

#### **1182) Nabeshima Motoshige, teacher of martial arts to the Shogun.**

When Tokugawa Iemitsu, the third Shogun, made up his mind to master swordsmanship, he wanted to employ either Lord Ki-i's retainer Kimura Suke-kuro, or Nabeshima Motoshige. He told each of them to submit to him a note on successful swordsmanship. Suke-kuro brought him three sheets of paper on which he had written the secret of martial arts in detail. But Motoshige offered to him a short note in which he had written like this. “It is wrong to think of anything as absolutely good, and also wrong to think of anything as absolutely bad. What is good is the mental state of nothingness.”

The Shogun was deeply impressed by his note and decided to employ him as his teacher. Unfortunately, Nabeshima Motoshige died, and so that never came to pass.

- \* Lord Ki-i, Tokugawa Yorinobu (1602 –1671) was the 10th son of Tokugawa Ieyasu and the first lord of Ki-i Clan, in what is now Wakayama Prefecture.
- \* Suke-kuro was employed by Tokugawa Yorinobu. He was so brave he would grab ten swords at the same time in his hands.
- \* Nabeshima Motoshige (1602—1654) was the first son of Lord Katsushige, the first lord of Saga.

### **1183) The secret of victory**

Let your opponent inflict a flesh wound on you before you cut him to the bone. In a battle no triumph can be gained without a desperate charge.

### **1184) Yagyū Tajima-no-kami's quick response**

When Yagyū Tajima-no-kami, teacher of martial arts to the Shogun, came up to his room, several bamboo swords fell from the ceiling. He thrust his hands aloft and caught the swords between his palms, avoiding being hit on his head.

Another day, he was summoned by the Shogun, who tried a backward strike against him with a bamboo sword. He shouted in a loud voice, "This is special training for the Shogun. Please do not look." When the Shogun looked round, his bamboo sword was caught in the teacher's hands.

\* Yagyū Tajima-no-kami Munenori (1571—1646) served Tokugawa Ieyasu, the first Shogun, with his father.

### **1185) How to behave when you come across a man with a naked sword**

If you see a man coming toward you with a naked sword, keep silent unless he speaks out. If he talks to you, just say, "I have no business with you. Go along." As you pass him, say again, "What makes you pass me by with your naked sword? I will not let you go!" and run after him. It works.

In such a case you should walk along the center of the road. That makes you look unthreatening. When you come face to face with him, tell him to put his sword in the scabbard. If he refuses, do what is required.

### **1186) Effective tactics in an argument**

Let the other talk as much as he wants, while you just listen to him. Catch him in a slip of the tongue through over-confidence, and criticize it severely to discourage him.

### **1187) Attaching the hilt to a sword**

First make two holes in the hilt and in the sword, to receive the nails exactly. It is

better to use nails made from old bamboo root, and fill in the gaps with leather dyed reddish purple. Some say, however, that one of the nails should be of iron and the other of bamboo, with the gaps filled by dyed leather. Of course, you should make some spare nails. Hard wood like *yuzu* (aromatic citron) is preferable for the hilt. Wind a copper line at the two points, and cover them with shark skin. A long steel line is ideal for winding round the edge of the hilt.

When I saw Ushijima Hyodayu's two swords after he was killed, both nails were loose and the threads disentangled. The edges of the two swords were free, too. So it is important to make a tough hilt for a sword.

You should inscribe the names of the patron goddess and the god of your local shrine inside the hilt. Fill in the gaps with dyed leather and wind it well with wire next to the guard. If you find it hard to grip well, you should re-do it.

Yew wood is said to be good for nails. So is a yellow oak. Paper dried after being immersed in water during the cold season is good for wiping the blade. Line the back of the sword bag with cloth dyed with yellow oak.

\* Ushijima Hyodayu was a *samurai* of Saga Clan.

#### **1188) The enemy will be sure to come from the northern mountains**

Nabeshima Naoshige built his retirement residence at Tafuse north of the castle to guard against attacks from that direction. The Tojin guard house was also built as a fort against raids from the northern mountains. The fact that 500 men in the northern mountains were allowed to wear a sword shows how cautious Saga Clan was about them. That was why Nabeshima Shigetoshi was appointed as deputy administrator to govern them. The Shin-machi guard station used to be located at Higashi-no-uchi with a window facing north. Recently the building was relocated to the suburbs, and there is no window to the north, because the northern menace is not as serious as it used to be.

\* Naoshige's Tafuse residence was located about 2 km northwest of Saga Castle. He moved there in 1610.

\* The Tojin guard house was located about 2 km north of Saga Castle.

\* Nabeshima Shigetoshi was a retainer of Naoshige, the founder of Saga Clan.

#### **1189) A talisman against arrows**

Nobody will be under divine grace who wishes to be free from the enemy's arrows. But gods will protect him who desires rather to be shot to death by renowned enemy leaders, not by the rank and file.

#### **1190) How to make a fuse cord quickly**

When you run out of a fuse in the mountains, scrape the bark off an oak tree and twine it into a rope for a fuse. That can do the job. Normally, you scrape the skin of a bamboo, twist it in two, paint it with lye of young rice plants, and brush it again and again as you twine it. You should learn to do this by routine practice.

#### **1191) Wind bells**

You use a wind bell on the battlefield to find which direction the wind blows from. When making a night raid you set fire on the windward and attack from the leeward. You should always be prepared for raids from the enemy, too. Always hang a wind chime at your house, too.

#### **1192) How to judge a horse**

If a horse moves toward you in high spirits when in harness, it is a mettlesome horse. But if it steps back, it will be timid. When you harness a timid horse, sniff its mouth to check whether it has been made to drink wine as a stimulant. A horse with white hair around its nose is apt to develop a disease similar to leprosy in humans. A horse with *chigire* (wrinkled skin) lacks physical strength, and will not get on a boat. Make sure it has a well-developed neck. Do not use a horse with thin knotty legs. Be particular about the back of its hooves, too. Be careful of a horse whose hooves have been repaired after cracking. When you ride a new horse, you should stroke the root of its tail well. Otherwise, it may become unruly.

#### **1193) Action when you are told to go on an expedition**

Wherever you are, do not go back to your lodging, but set out immediately. It is the same when you receive marching orders at home. A *samurai* has to be well prepared for an order at any time.

#### **1194) How to measure a horse's height**

A horse is measured with four feet as the base. The height above that is counted as one inch, two inches, or three inches. Above that still is counted as 1 *ki* or 2 *ki*. You measure a horse from hoof to shoulder. The measurement can sometimes exceed 4 feet 9 inches.

#### **1195) Ieyasu moves to Fushimi just before the Battle of Sekigahara.**

When Tokugawa Ieyasu was staying at Hanabatake, Osaka, on guard with several men, Nabeshima Naoshige suggested that he move to Fushimi Castle. Ieyasu followed that advice. Ishida, his attendant, had to return to his residence, after trying to dissuade him in vain. Actually, Nabeshima Naoshige had often been to see Ieyasu in secret with Nakano Jin-uemon. When he went back to Edo for the Kanto operations, Naoshige dispatched Yoh Jiro-uemon as his attendant.

- \* Fushimi Castle was built in 1594 by Toyotomi Hideyoshi south of Kyoto. In 1598 Hideyoshi died and his second son Hideyori moved to Osaka Castle. Then Tokugawa Ieyasu moved in.
- \* Ishida Mitsunari (1560—1600) was an important retainer of Toyotomi Hideyoshi. After his master's death he fought against Tokugawa Ieyasu but was defeated.
- \* Nakano Jin-uemon and Yoh Jiro-uemon were important servants of Nabeshima Naoshige.

#### **1196) Hideyori discusses a truce with Ieyasu.**

Kato Kiyomasa walked by the palanquin of Shogun Hideyori as far as Kyoto. When Hideyori was in consultation with Tokugawa Ieyasu, Kiyomasa remained with him. After their conversation was over, Ieyasu said, "Kiyomasa seemed to be ready for an emergency. During our talk he was looking toward Mt. Atago. He probably offered prayers for Hideyori at the shrine there." Ieyasu sent an attendant to ask the head priest of the shrine about it, and it was learned that he had done so. It also turned out that Kiyomasa had kept a dagger in his clothes during their conversation.

Kiyomasa entertained Hideyori with a banquet in a boat on the Yodo River, Osaka.

His men were also served. Several cooks prepared the huge dinner on the bank and carried it, together with grilled fish, to the boat. On the left and right banks of the river gold screens were stretched.

\* Kato Kiyomasa (1562—1611) was an important retainer of Toyotomi Hideyoshi.

\* Hideyori (1593—1615) was the second son of Toyotomi Hideyoshi.

#### **1197) Kato Kiyomasa's hostages are taken back.**

Kato Kiyomasa's wife and his son had been taken as hostages to Osaka Castle. Oh-ki Tosa, a senior retainer aged eighty, went to see them every day in spite of his old age. By and by he became familiar with the gatekeepers. Since he was so old, he went there in a palanquin. One day he went in the palanquin as usual, put Kato's wife and son in, got back in it and left through the gate as usual, bowing to the guards.

#### **1198) Oh-ya Taro-zaemon is ordered to go to Yanagawa as a messenger.**

In October, 1600, on the day before they attacked Yanagawa Castle, Nabeshima Naoshige said that he would send Oh-ya Taro-zaemon there as his messenger. Most of the retainers said to Naoshige, "He is not suited to the job because he is not only ugly but stammers badly." But the general said, "It does not matter at all if he stammers. I am sure he can do the job. He is a man of spirit." Then he was dispatched to the castle.

Stammering badly, he said to the chief retainers of Yanagawa Clan, "Let me give you my lord's message. We are coming to this castle to attack you tomorrow. If you do not wish to do battle with us, consult the lords of Fukuoka and Higo." While he was waiting for their answer, he heard them talking in the inner room. "What a poorly delivered message! Does he really expect us to accept Naoshige's challenge? How ugly looking he is! He cannot even speak properly. Does Naoshige have not more able man? Ha,ha, ha!" They were talking in a loud voice.

When Taro-zaemon finally had their answer, he said loudly, "I could hear what you were saying over there and understood what you really meant. You will discover whether we are so weak-hearted tomorrow. You will find us not as the weaklings as you were criticizing in the inner room. All of you said that I am not handsome and stammer badly. I quite agree with you, but do you think a *samurai's* merit lies in his appearance or eloquence? Look at my swordsmanship tomorrow with your own eyes.

This ugly looking man is your opponent. Or do you want to fight a battle with me now? Come out and see what happens.” He remained there for some time but nobody would challenge him. Some people say it was Naridomi Hyogo or Kubushiro Kyu-haku who was dispatched to Yanagawa as the lord’s messenger.

- \* Oh-ya Taro-zaemon was a servant of Nabeshima Katsushige, the second lord.
- \* Yanagawa is about 20 km southeast of Saga.

### **1199) Nabeshima Mondo exchanges farewell cups of wine with his brother.**

On the day of the Battle of Yanagawa in October, 1600, Mondo said to his men, “I have heard that Ono Izumi-no-kami will betray them to us, so do not worry.” However, in the inner room he said to Shichi-zaemon, his brother, “Maybe we will lose our lives today. Do your best,” and exchanged parting cups of wine with him.

- \* Nabeshima Mondo Shigesato was adopted by Nabeshima Naoshige for his wisdom and bravery. Naoshige was 40 years old at the time and had no son. After Katsushige was born in 1580, Shigesato was granted land and became independent to establish his own household. He died in 1610 at the age of 42.
- \* Ono Izumi was an important retainer of Tachibana Muneshige, lord of Yanagawa Clan. He was a close friend of Nabeshima Mondo Shigesato because they had been in the Korean Expedition together.

### **1200) Gotoh Shigetsuna’s exploit in the Battle of Yanagawa**

Gotoh Shigetsuna, only 18 years, drew his sword and shouted, “I will not move backward a step. I am ready to be killed any time.” This resulted in uniting together all the men of his platoon. Standing in the saddle, he called to Tsuruda and said, “Our guns are shooting a bit too high, and only hitting the flags. Aim at their legs.” Thanks to his advice, they were able to defeat the enemy very quickly with 300 guns. Suko Nobu-aki, the young leader’s aid-de-camp, supported him in leading a flank attack. He was a man of few words.

- \* Gotoh Shigetsuna was an attendant of Saga Clan. He died in 1654 aged 73.
- \* Suko Nobu-aki was a fellow attendant of Gotoh Shigetsuna. He was 35 years old at that time.



### **1201) Nabeshima Shigemasa admires Yamagata Saburobey's spearwork.**

Nabeshima Shigemasa said, "At the Battle of Yanagawa I experienced fearsome lance-fighting for the first time in my life. Thinking I had advanced about 20 meters, I looked back only to find myself standing just where I had started. When I did move on 20 meters or so, I soon had to retreat about 5 meters. I remember that Yamagata Saburobey kept General Ieyasu at a distance of about 10 meters every time he fought in battle with him. Judging from my own experience at Yanagawa, I understand how great he was at spear fighting."

Whenever Takeda Shingen fought Ieyasu's troop, Yamagata Saburobey would always fight to win. In spear combat he was always about 10 meters ahead bringing his opponent to a standstill. Saburobey had a cleft palette. When Ieyasu was told that one of his men had a baby born with a cleft palette, he said, "How wonderful! He must be a second Saburobey. Tell him to bring up his son carefully."

- \* Nabeshima Shigemasa was a younger brother of Nabeshima Shigesato. He was known as a brave man, along with his brother. He died in 1645 aged 75.
- \* Yamagata Saburobey was an attendant of Takeda Shingen, and was known as one of his four best. He was killed in the Battle of Nagashino in 1575.
- \* Takeda Shingen (1521 – 1573) was a great leader of Kai Clan, in present-day Yamanashi Prefecture.

### **1202) Shigemasa says that his descendants should not learn martial arts.**

Nabeshima Aki Shigemasa said, "On the battlefield, however learned you are, it is no use. It merely prevents you from rushing to the front. Discretion rather disturbs your spirit. The most important thing is to be without prudence at the front. A little learning of martial arts only makes you doubtful. If you doubt, you cannot break through. So, I do not want my descendants to learn martial arts."

### **1203) Tsuruda Den-uemon and his brother perform a great feat.**

At the Battle of Shimabara in 1637, Tsuruda Den-uemon and his younger brother Kyu-zaemon climbed up a stone wall to hoist the flag, but after a while they came back down. When their exploit was discussed later, someone said, "It was good for them to

have climbed up first, but what if they came back for fear of enemy shots? Would that not make them cowards?" But Nakano Takumi gave witness of their deed, to prove their courageous conduct. Lord Nabeshima Naozumi of the Hasuike branch clan invited the brothers to live in his domain. That is the reason why their descendants live in Hasuike today.

- \* Tsuruda Den-ueemon and his brother were attendants of Saga Clan. Some said they had fled in fear of shots from the enemy after they climbed the wall.
- \* Nakano Takumi Shigetoshi was the representative and leader of the Nakano family. He died in 1650.

#### **1204) Admonishing the lord is the greatest loyalty.**

By abandoning your life you can rush into the enemy front sooner than anybody else, but your exploit is over at your death. On the other hand, to persuade the lord to change his mind might be impossible, even by abandoning your life. It is certainly a lifelong business. First you have to be trusted by your colleagues and by the lord himself. After being promoted to administrative retainer, you will finally be able to remonstrate with him. The hardship in reaching the goal is beyond imagination. It takes a lot of hard effort to win your own promotion. But it is far more difficult to reach a rank where you can admonish the lord. It is such a long way to go that you may lose the will halfway. But you will not be accepted as a loyal servant unless you can remain unchanged in your determination.

#### **1205) Nabeshima Naoshige on young men**

Lord Naoshige said, "There is one thing young *samurai* must bear in mind. When you discuss combating in peacetime, you must not say what you should do in such a case. It is really inexcusable. How in the world can you achieve an exploit on the battlefield if you raise such a question at home? You should say, 'Let us defeat the enemy.' or 'Let us rush in ahead with our lances.' Even if you do your best, you cannot always expect to win. There is a time when we will lose, too. We have to accept it as fate."

#### **1206) A story of Ieyasu during the Battle of Osaka**

In the Battle of Osaka in early April 1615, Tokugawa Ieyasu was sitting on a camp

stool, when he was recognized by the enemy and a lot of arrows and gunshots were fired at him. Since he was sitting there without a visor, one of his men put an iron mask to his face. The next moment a bullet struck it. "What a gift from the god of cowardice!" he cried, throwing it aside, but he would not move away. Then an attendant said to him, "The enemy are coming toward us. Please go and give directions." Reluctantly, he followed that advice.

#### **1207) Tokugawa Ieyasu sends back a spy to his old lord.**

Takeda Shingen told his men that if anyone could kill Ieyasu he would be well rewarded. A young boy aged 13 went to serve the well-known general as a boy attendant. One night Ieyasu retired for bed. Seeing this, the boy sneaked into the bedchamber, drew out his sword and thrust it into the quilt. Unfortunately for the boy, Ieyasu was not asleep, but was reading a book of sutras silently in the next room.

The boy was arrested. Questioned by Ieyasu, he confessed his sin honestly. "I have been using you as an attendant without any doubt, because I believed you to be trustworthy," he said to him. "I am impressed by your determination and loyalty to your lord." Ieyasu sent him back to Takeda Shingen.

#### **1208) Kitabatake fights at a house he visits.**

When two Karatsu *samurai* were playing *go* one evening, a man named Kitabatake watched them and suggested something to one of them. Then the other drew his sword and slashed at Kitabatake in anger. Someone tried to stop the man from behind, while Kitabatake put out the candlelight and said, "Please accept my apology. Forgive me. I am not injured at all. It just struck the box of counters." The candle was lit again and they were about to exchange cups of wine in reconciliation. Just then, Kitabatake cut off the man's head. Later he said, "I had my thigh cut badly and could not fight back. So I covered it with my coat and cut his head off by leaning against the *go* table like this." Before long he breathed his last, too.

\* Karatsu is located about 50 km northwest of Saga.

#### **1209) A means repeated arouses the enemy's suspicion.**

You will be mistrusted by the enemy if you scatter caltrops over the road. It is the

same with pitfalls. If you keep resorting to tricky means, everyone will doubt you. Be careful.

#### **1210) At a dinner party**

Except if you are dining with the lord, when you serve yourself use your left hand in taking a bowl. Keep your right hand free in case of emergency.

#### **1211) Words of Nakano Jin-uemon**

- a) Work hard as long as you live. Thus you will be recognized as a man of worth.
- b) I have received a total of 17 wounds on my body.
- c) I had the same dream for three consecutive nights, in which I was presented with a pot of gold coins by the Fudo god of Mt. Kurokami. In return for this auspicious dream I visited his shrine on the mountain and invoked the god's protection on my descendants. I told him that I would return the pot of gold coins.
- d) When in Korea, an enormous column of Chinese troops was spotted, everyone was astounded at the great number. It seemed to be 10,000 meters broad. General Naoshige said, "How many thousands of soldiers are there really!?" But none could answer him. Then I said to him, "When we talk about large number, we say it is as many as the hairs on a three-year-old ox. Is that not it?"

\* Nakano Jin-uemon was the grandfather of Yamamoto Jocho. He died in 1620 aged 66.

#### **1212) Hyakutake Shima-no-kami and his wife**

One day in May, 1581, the Tsuji-no-do crossing was in great confusion because of a rumor that Kamochi Shizunami, lord of Yanagawa Castle, was going to be executed nearby. But Hyakutake Shima-no-kami would not get up. Throwing his uniform to him, his wife berated him for not going out in such an emergency. Her husband said, "I am very upset about my master's brutal treatment. His good luck has certainly run out. I cannot stop my tears, dear. I am in no state to go out." And he stayed indoors.

Another day, his wife was so resentful of her husband about something that she did not prepare breakfast for him. Then he was summoned for an expedition and left im-

mediately, without his breakfast. His wife repented too late. Preparing lunch and a flask of water, she went to the gathering point disguised as a man, with her servants.

Again, when the Satsuma army were attacking Kamochi Castle, Yanagawa, after the Battle of Shimabara, Shima-no-kami's wife was staying there. Judging the situation was against her side on account of their small number, she disguised herself in a man's clothes and told the men to erect a lot of flags on the walls of the castle, to ward off the Satsuma troops. Thanks to her thoughtful leadership, they were able to drive away the enemy. Later all the flags were used for various purposes.

Shima-no-kami used to live at Nishi-no-maru, but his residence is now inhabited by a *samurai* named Nabeshima Dembey. Shima-no-kami's wife was some woman.

- \* Hyakutake Shima-no-kami was known as one of the four brave retainers of Ryu-zoji Takanobu. He was killed at the Battle of Shimabara in 1637.
- \* Tsuji-no-do is a crossroads about 1 km west of Saga Castle.

#### **1213) Nabeshima Aki visits Morimoto Gidayu after dispossession of Higo Clan.**

When Nabeshima Aki met Morimoto Gidayu he said, "I was prepared to die in defending our castle, but survived owing to my cowardice. I am very sorry that is what enables us to meet now. You came all the way to see me as an old friend, though you could have given me up as a coward. Thank you very much indeed. I am truly sorry for my lack of courage." Some said he had died before his castle was taken from him.

- \* Nabeshima Aki was 65 years old at the time.

#### **1214) Tachibana Muneshige's exploit**

After the Shimabara Campaign in March 1584, Satsuma occupied Chikugo, Hizen, and Higo, and defeated Hetsugi Doh-setsu, the lord of Homan Castle. Hearing of this, Tachibana Muneshige, who had been sent to Yanagawa by his father for adoption, made a night raid against the 50,000-strong Satsuma army. With a troop of only 700 men he succeeded in driving them away beyond the Chikugo River and into the Khora

mountains. It was a splendid battle to avenge his father. Impressed by his feat, Shogun Hideyoshi said, "Tachibana has done an excellent job. Kyushu *samurai* have guts." A letter of gratitude was later sent to him by the Shogun.

- \* The Shimabara Campaign was fought between the Satsuma and Ryuzoji armies, in which the Ryuzoji army of Saga was defeated.
- \* Tachibana Muneshige was only 20 years old.

#### **1215) Tachibana Muneshige is granted Yanagawa Castle.**

After the Battle of Yanagawa in 1600, Tachibana Muneshige played chess with Tokugawa Ieyasu. Ieyasu told him that he was ready to grant him either Yanagawa with 90,000 *koku* or Oh-shu with 120,000 *koku*. Tachibana Muneshige asked for Yanagawa, his old domain, and was granted it.

- \* Yanagawa Castle was confiscated by Saga in the battle.

#### **1216) Nothing is so regretful as after-thought.**

Nothing is so agonizing as repentance. Make every effort not to repent too late. In prosperity, you are proud, but off your guard. It is then that you are likely to make a mistake for which you will repent later. So you should be careful in times of good fortune.

#### **1217) Nakano Jin-uemon on the treatment of children**

Nakano Jin-uemon, Jocho's grandfather, told his sons that they should not send away their children however many they might have. They can be sent for such jobs as attendants, horse drivers, etc., according to their capacity. It may be a good idea to send the last son to be attendant to another *samurai*.

#### **1218) Yamamoto Jin-uemon's teachings**

1) Young men should not get involved in reading popular story books or playing chess. These just dissipate their attention. All the men of the Nakano family should serve our lord with the sword.

- 2) You can achieve anything through fervent endeavor.
- 3) Even if you have a hard time making ends meet, adopt a dignified attitude.
- 4) However politely you write the last greeting of a letter, the brush will not be worn out. However humbly you bow your head to another, your back will not break.
- 5) You cannot be too solicitous of your personal safety.
- 6) Pay attention to everything around you as much as you can.
- 7) There is no blame in speaking frankly to another face to face.
- 8) A man may exit the stage of life, but his name will remain forever.
- 9) You can buy gold and silver, but a really good man cannot be bought with money.
- 10) A man who smiles sneakily is a coward. A woman makes eyes at a man.
- 11) He is truly a man who can brag of seven things before he has gone 100 meters.
- 12) It is not rude to ask, even if you know something. To ask when you do not know is quite right.
- 13) See one thing well, and you can see others well.
- 14) Try to know everything from a hint dropped on you.
- 15) However humble your token of gratitude is, offer it with sincerity.
- 16) A man of courage deserves trust.
- 17) Do not keep your hand inside your clothes. That is careless indeed.
- 18) Do not yawn in public. If you cannot help it, put your fan to the lips, or do it behind your clothes.
- 19) Wear your hat and helmet low over your eyes.

Yamamoto Jin-ueemon, my father, was so forbearing that he would not groan on his deathbed in spite of the sharp pain. If he groaned, he said, it would disgrace his prominent reputation inside and outside the clan. He would also tell his men to shout, brag, and gamble.

### **1219) The death of Tori-i Sune-ueemon**

Tokugawa Ieyasu was told one of his castles was being attacked by the enemy and that his servants inside it were hard pressed. Then he summoned Tori-i Sune-ueemon and said, "Let me send some more men tomorrow. Tell them that they should hold out till then." Sune-ueemon left for the castle with a letter from Ieyasu. Unfortunately for him, he was seized when trying to get inside, and the letter was found in his clothes. "We will spare your life if you tell them that the rescuers will come in a couple of days," they said. "Very well," said Tori-I Sune-ueemon.

They bound him with rope and took him to the gate, when he cried out in a loud voice, "I am Tori-i Sune-uemon, Lord Ieyasu's messenger. I have been captured by the enemy. Our lord will dispatch more men to you tomorrow! Hold out till then!" The next moment he was killed with a single stroke.

#### **1220) Keep left.**

One day, two *samurai* of the Matsudaira and Abe families started a melee in the street. The one walking on the left won.

#### **1221) Nagahama Inosuke's advice**

In action, plunge into the enemy camp frantically. Your opponents will probably do the same. Your victory depends on your faith and fortune. Also, make sure that no one peeps into your bedroom. The most delicate times are during slumber and when you leave your room.

#### **1222) Natsume Toneri on how to judge your enemy's capacity on the battlefield**

You should carry a bag of rice to the battlefield. Bat skin is good for underclothes, because lice will not eat it. If there are lice inside your underwear, you will find it exasperating in a long-term action.

When you fight against your enemy, someone coming up to you with his head drooping must be tough. If he approaches you with his face up, he will be weak.

#### **1223) Live without a feeling of attachment to life.**

A *samurai* cannot really serve his master without being prepared to lose his life. They say anything can be done with fervent endeavor. That may sound reasonable, but actually you cannot achieve anything unless you give up your attachment to life. Only then can you expect to perform any great feat. Martial arts are nothing but an entrance to such a way of life.

#### **1224) Lord Naoshige gives 2000 *roku* to a fool.**

An administrative retainer said to Lord Katsushige, "What do you think of giving as



much as 2000 *koku* to such a stupid man? We have never heard of such a bonus.” “I agree with you,” said the lord, “but I wonder what my father thinks of it.” He went to his father’s residence and asked him about it. “It is none of your business,” he said. “If the man was too old or incapable of serving, I would have to give him as much as 1000 *koku*, but as you know he is serving as a guard’s assistant, so I decided to give 2000 *koku* to him. Listen, I did not give it to him but to his father, who devoted all his energy to working for me.”

When the “stupid” man was ill in bed, Naoshige sent his son Lord Katsushige to see him every other day. When the day of his death was approaching, Lord Katsushige said to the old servant, “My father wants you to tell me what you wish now.” Sitting up in bed, he bowed in the direction of his old master’s residence and said, “When I visited my lord the other day, I saw a young hawk with red speckled feathers. If possible, I would like to breathe my last while holding it in my hand.” It was given to him immediately. The old servant expressed his thanks to the old lord and died that very day.

#### **1225) Lord Kato Kiyomasa uses a work horse.**

When in Korea, Lord Kato Kiyomasa rode a workhorse because it was tough. He disliked a piebald horse, saying that it was double-colored. He also expressed dislike for the knot on a bundle of bamboo, because it looked like the Chinese character for “woman.” But you have to bind a bundle of bamboo like that once in a while.

#### **1226) Gatekeepers calm in position during a fire**

On the day of a big fire in Edo the gatekeepers were standing quietly at the gate used exclusively by the Imperial family. Observing them, some passers-by said, “Look at them. They have been ordered to burn to death at their post if the gate goes on fire.” Nakano Kazuma happened to hear them saying this.

#### **1227) A servant firefighter**

The leader of a squad of firefighters was called by his lord, and went to attend on him, accompanied by his servant. He was praised for his excellent service and was awarded a wild goose. Even his servant was given a goose. He was going back home in delight, when there was another fire. So he rushed to the site on horseback with the geese on his attendant’s saddle, and worked hard with his men to extinguish the fire. His action

brought him another bonus. He was promoted to a higher rank.

#### **1228) A secret way to calm your mind**

The secret is to swallow saliva. Do the same thing when you get angry, too. Putting saliva on the forehead also works. The Yoshida school of archery also teaches you to swallow saliva before shooting an arrow.

#### **1229) Ishi-i Yashichi-zaemon supports a guest's sword in the air.**

While serving as a gatekeeper, Ishi-i Yashichi-zaemon, was waiting for Lord Moh-ri, an honorable guest, to come down to the exit accompanied by Lord Katsushige. Then the sword of the important guest slipped out of his sheath. Instantly Yashichi-zaemon caught it by the hilt without losing his posture.

Another day when he was accompanying Lord Katsushige, a man came out suddenly to make an appeal directly to the lord. Yashichi-zaemon kicked him off and tied him up.

\* Ishi-i Yashichi-zaemon died in 1660. In the Battle of Shimabara in 1637 he was the first man to climb up to the enemy castle.

#### **1230) Keep the front of your armor in good condition.**

A general said that all soldiers except the group leader have only to examine the front of their armors to know its quality. He also said that the quality of the armor does not matter, but you must check the helmet with some care, because it is taken together with your head if you are killed in battle.

#### **1231) What to do when you take an enemy's head**

When you take an enemy's head, you should cut a cross in it under the hair knot with a dagger. Once a man killed an enemy soldier and broke off three of his teeth as proof of his exploit. Another *samurai* inserted a piece of paper into the mouth of that head. When the matter was examined, each of them asserted that he had taken the head. As a result, the man who inserted the paper won the dispute.

### **1232) Tokugawa Hidetada delights his father Shogun Ieyasu with his carefulness.**

When Shogun Ieyasu was on his deathbed, he called his son Hidetada and said, "Write down what you will do after my death and show it to me." So he made a list of things to do and showed it to his father. In the first article was written that he would send all the lords to their clans because of their burden of staying long in Edo during the Shogun's disease. Deeply impressed with his answer he said, "It will be good for them to be able to return home. Peace will spread over the country. You do not have to show me the rest. Thank you."

\* Hidetada was 38 years old when his father died in 1616.

### **1233) Recording severed heads**

When you record severed heads, you should not make an entry in the first column when the first one is brought in. According to something I once read, the first head to arrive may not be the one which was taken in battle first. It sometimes happens that the first one comes later than the others, so you do not make an entry in the first column. Another reason for this is that "one" severed head is not welcomed. If you take only one head, divide the hair in two and make two topknots before you show it to the general.

### **1234) Naridomi Hyogo's answer to Chisaka Hyobu, retainer of Lord Uesugi**

When Naridomi Hyogo met Chisaka Hyobu, a retainer of Uesugi Clan, Hyobu said, "Your clan does not seem to be very grateful to Matsudaria Clan. In the Battle of Sekigahara in 1600 Saga Clan was in a very critical situation, was it not?" Hyogo replied, "Yes, you are quite right, but a similar situation has occurred in the past. Do you not remember what you did in the Battle of Kanto?"

\* At the Battle of Sekigahara in 1600 Saga Clan did not support the Tokugawa side, but Uesugi Clan fought against Tokugawa Ieyasu before the battle.

### **1235) Nakano Jin-uemon on the *samurai* spirit**

"It is of no use to learn martial arts," said Nakano Jin-uemon, Jocho's grandfather.

“Rush into the enemy’s line with your eyes closed, otherwise you cannot expect to achieve anything.” Iyanaga Sasuke also said the same.

#### **1236) Nabeshima Naoshige rejects Mondo’s persuasion.**

When Shogun Hideyoshi was on his way to Nagoya, Mondo suggested to the lord that he rise in revolt against Hideyoshi. Naoshige said, “It would be easy to kill him, but if we were to do so, the result would not be to secure the longevity of our clan. To govern two or three clans may be possible, but it is very difficult to maintain control for as long as ten generations. It is fine to rule one clan long, and that is enough.”

\* At the age of 40, Nabeshima Naoshige had not been blessed with a son, so he adopted Mondo for his excellent ability. Soon, however, Naoshige had a son of his own, so Mondo was granted land to establish his own family.

#### **1237) An episode on the day of a big fire**

When there was a big fire in Edo, Lord Mitsushige and his son Tsunashige went as far as the Sakurada Gate to tell the guards about their visit, and then returned. Kaga-no-kami, the lord of the Ogi branch clan accompanied them. While he was waiting for Mitsushige and Tsunashige at his residence, Kaga-no-kami also wrote a memo of concern and handed it to the guards.

Yamasaki Kurando attended the lord’s son, because Tsunashige was quite young. After Lord Mitsushige greeted the guards, Yamasaki Kurando said in a loud voice, “Here is the lord’s son!”

#### **1238) Lord Mitsushige examines the fire.**

When there was a big fire in Edo, Lord Mitsushige looked round his residence with his retainers, including Kyuma, Kosuke and Munenobu.

#### **1239) Natsume Toneri on recent military actions**

Natsume Toneri said, “Look back at all the recent encounters. Only a couple of them have been really bloody. You should bear this in mind.” Toneri was an exile from Osaka..

#### **1240) Kuroda San-zaemon goes through the gate with talking big.**

Kuroda San-zaemon took several attendants of Lord Kuroda Josui as far as the Sekigahara gate but they were not allowed to go through. San-zaemon, aged 18, said in a loud voice, “My name is Kuroda San-zaemon. I am still young, but my name is well known to many, and my conduct has never been questioned. Let us go through this gate. If we are not allowed to do so, we will have to disgrace the gate by killing ourselves.” They were then permitted to pass through.

\* Kuroda Josui (1547 – 1604) was a well-known retainer of Toyotomi Hideyoshi.

#### **1241) Kuroda San-zaemon does not let his lord in.**

While Lord Mitsuyuki of Fukuoka Clan was out hunting, Kuroda San-zaemon came to the castle on duty. When the lord returned late at night he would not open the door. The lord reproached him for closing the gate, but San-zaemon said, “The lord cannot return this late. I am in charge of keeping the gate tonight. I will open it at dawn.” When the day broke, he opened the gate to let the lord in. Then he went to the inner room and said to the retainer in chief, “Sugihara Heisuke, the lord’s attendant, should have been more careful. A lord tends to behave as he likes, and I warned him about it. But he did not prevent our lord from hunting hawks till late, and had to escort him through the night. His conduct is quite unforgivable, so we must inflict punishment on him.” The attendant was ordered to kill himself by *seppuku*. The lord gave up hunting hawks after that.

#### **1242) Sites for beheadings**

It is not advisable to set a site for beheadings by the roadside, where it will be easily noticed by passers-by. The sites in Edo and Osaka are located by the road, as a warning to all the lords of Japan. But execution within a clan is performed as a lesson for the inhabitants. What if it was known to the other clans? It would be nothing but a disgrace to the clan. Execution should also be carried out as promptly as possible, otherwise the reason for it will be obscured.

#### **1243) How Lord Katsushige praised his men**

When Lord Katsushige recited the praise of his men, he would count off their deeds by running his thumb along the joints on his fingers.

**1244) Do not worry if you make a mistake in transmitting your message.**

When you visit someone's house on errand for your master, you may make a mistake in delivering his message, but do not get upset. It will not trouble the other side at all. Nor is there any need to confess it when you return. If you do, it may be misreported and become the subject of gossip.

**1245) Haraguchi Saku-uemon pays compensation to a horse driver.**

One day Haraguchi Saku-uemon cut the neck of a horse with his sword by mistake. The driver persisted in demands for money in compensation, so he entered a fine-looking house nearby and asked for help. The master said, "I understand." and everything was solved. He had only to pay the horse driver 100 coins. Haraguchi thanked the master and went on his way.

It happened in front of the Arai gate. The gatekeeper came out and blamed the driver. Haraguchi could proceed unhindered after giving something to the gatekeeper. Someone said he could do so, thanks to Lord Katsushige who made it a rule to present something each time he passed the gate.

**1246) The priest Reishitsu on the late lord.**

Reishitsu, former priest of Kei-un-in Temple, said, "I am now eighty years old, but I still remember the days of Lord Takanobu's reign. He once told me that a few really strong *samurai* can break through the enemy line with their forceful lances."

\* Reishitsu was serving the temple about 1660.

**1247) A prince might better be born to an older father.**

It is not necessarily bad for the lord's son to be born late in his father's life. If he is born too early and has to live in his own residence for a long time before he succeeds to his throne, he may complain of his fortune.

**1248) Lord Honda Buzen-no-kami asks Matsudaira Izu-no-kami to sign a document.**

Honda Buzen-no-kami showed a document to Matsudaira Izu-no-kami and said, "Humor me by putting your signature on this?" He said, "If it is just to humor you, then I will not." Seeing him prepare to leave his seat, Buzen-no-kami said in a loud voice, "Please wait a moment. This is a document to offer to the Shogun! Will you not sign it?" Matsudaira stopped and put his signature on it.

**1249) Mizuno Kenmotsu, a short man, replies to Matsudaira Izu-no-kami.**

Matsudaira Izu-no-kami said to Mizuno Kenmotsu, "You are a man really faithful to the Shogun, but you have one defect. You are a little too short." Mizuno said in return, "Yes, that is true. Life does not always go the way you want it. If it was possible, I would cut off your head and join it to my leg. Then I would be taller, but alas, it is impossible."

**1250) What Miyake Bizen-no-kami says**

It is against the rule to use a charcoal heater or to smoke at the Shogun's residence in Edo. Also, from the elders on down, everyone's individual dining table comprises a square tray. One day a retainer said to Bizen-no-kami, the superintendent, "I smell tobacco. Please check." Bizen-no-kami retorted, "To ensure that people obey the laws is my role. It is not my duty to sniff."

**1251) Itakura Suoh rewrites a notice on the bulletin board.**

When Itakura Suoh went up to Edo, a retainer said to him, "The other day we put up a message to find a thief, but so far nobody has come forward with information. Please give us some good advice, because you have experienced." When Itakura looked at the notice, it read: "Anybody who comes up to the office with good information will be given 300 *ryo*." He changed it to read: "Those who appear will be given 500 *ryo*." He told the retainer to put up the new message. The next day a man appeared with good information. Itakura Suoh had been a monk, but returned to secular life when his old master begged him to do so.

\* *Ryo* is a unit of money. 1 *ryo* could buy 150 kg of rice, which supports a man 200 days.

**1252) A young *samurai* asks to use a toilet.**

A young *samurai* was walking along in the village of Yae, when he felt acute stomachache. He rushed into a house at the back of the street to use the toilet. He was met by a young woman. "Please use our toilet," she said. "It is over there." The man thanked her, took off his skirted trousers and made for the toilet.

Very soon her husband came back and saw what had just been taken off by the man. It was enough for the young husband to suspect his wife, so he appealed to the clan court. When Lord Naoshige was told of the case, he said to the two people, "Even if you did not commit adultery, the behavior of both of you was tantamount to that. You took off your trousers in a house where you see that the mistress was alone, and you lent your toilet to a total stranger while your husband was away." Both of them paid the penalty of death.

\* Yae is about 2 km northwest of Saga Castle.

**1253) Ikeda Daigaku deflects a priest's inquiry.**

When Matsudaira Shintaro, the lord of Okayama, was on his way to Edo, he stayed at an inn in Osaka. A priest called on him and said, "Several smaller temples of our denomination in your domain were confiscated. Would you please explain why?" The young lord was at a loss how to answer the priest. Then Ikeda Daigaku, the young retainer, said to his lord, "Please leave it to me." He said to the priest, "Our lord does not know anything about it, because my father was in charge of it at the time. We will let you know in detail later." So the priest went back.

When there was a big fire at Edo Castle, Ikeda Daigaku was appointed leader of the reconstruction at the age of 20, and performed great things. He came to be called the wisest man in Japan because of those achievements.

**1254) Mizumachi Tango thinks of stopping the lord's campaign.**

The year after the Battle of Shimabara in 1584, Lord Naoshige decided to fight



against Satsuma. Mizumachi Tango thought it untimely and had a talk with Kuramachi Oh-sumi, and the two began a pretend fight on purpose. Their demonstration threw the castle in such confusion that the lord was compelled to give up his campaign.

**1255) You should check your rent on the 6 abstention days every month.**

The hire of books and other goods should be made on the 6 fasting days hereafter.

- \* It is said that there are six days every month when demons catch humans off guard. These are the 8th, 14th, 15th, 23rd, 29th, and 30th.

**1256) Hosokawa as the vanguard at the Battle of Sekigahara**

In the action of Sekigahara in 1600, the Hosokawa troop rushed in first. Actually Kuroda had gone in earlier, but Hosokawa overtook him while Nagaoka Sado was talking to Kuroda.

- \* In the Warring States periods to rush in first was the most esteemed conduct for *samurai*.

**1257) How to break spells in wayfinding**

There is a magical phrase to keep you from losing your way. There is also an incantation against falling off a horse. They are found in a sutra from the Kongo scripture.

**1258) Hotta Kaga-no-kami follows his master to the grave.**

When he committed *seppuku* on the death of Shogun Iemitsu, Hotta Kaga-no-kami said he would not reveal his skin, since in his youth he and Iemitsu had made love, and so he did not strip to the waist.

- \* Shogun Iemitsu died in 1651 at the age of 48.

**1259) Oh-tomo Hachiro's sword**

Made by Bizen Kanemitsu, an excellent sword maker, the sword of Oh-tomo Hachiro was about 100 cm long. Lord Naoshige tried cutting with it and found it dull, so he gave it to Naridomi Hyogo, his attendant. When Hyogo shortened it to about 75 cm, it cut very keenly.

According to legend, when a general's sword comes into the hands of his opponent, it will not cut well. If you remake it, it will cut quite well.

Later the sword was burnt in a fire, and was sold off for 1000 silver coins on account of its defect. Kuroda Nagamasa, the lord of Fukuoka Clan, bought the sword for 500 gold coins.

#### **1260) Lord Katsushige offers his sword to the Shogun.**

When Lord Katsushige was adopted by Egami Ietane as a little child, he was presented a sword made by Yoshihiro. He later donated it to Daiyu-in, the third Shogun. Daiyu-in gave it to his third son. It is kept as a treasure by the Shogun's family.

#### **1261) Moronaga So-zaemon returns to Saga.**

Moronaga Soh-zaemon, Nabeshima Hayato's younger brother, remained at Osaka Castle when it fell in 1615. Then he went home to Saga and changed his name to Nabeshima Mago-uemon.

#### **1262) To sacrifice yourself for your lord is the most faithful behavior.**

We must not shirk losing our lives for the lord in a crucial moment. But few men are well prepared for that. Those who are prepared will come forward right away, but not many will follow them. When Satoh Tsugunobu left for the northern campaign, he said to his wife and son, "Our lord has now decided to go to the northern district on campaign. Perhaps he will lose his life. We will then have to sacrifice our lives for him." He then went off to the front.

When they fought at Yashima in 1185, Tsugunobu earned his good name forever because of his sacrifice. None would choose to survive on the field but it is regrettable that few are prepared for sacrificing themselves for their master. We should serve our

lord with determination to lay down our lives for him. Satoh Tsugunobu was truly to be envied as a *samurai*.

**1263) How to estimate the strength of the enemy troop**

There is a phrase “misty mountains in spring, and a clear sky after rain.” If the enemy castle looks too clear, it will not be strongly defended. But when it looks mist-covered and with full of energy, the enemy is quite strong.

**1264) Nabeshima Hei-goro seizes two Korean boats to make the report rewritten.**

Many boats were seized in Korea, but none had been taken by the Saga troop. Nabeshima Hei-goroh went roundabout and finally succeeded in seizing two. He said to the officers, “We have taken two boats.” But they said, “Sorry, but your report is too late. We have already made the list of captured ships to report to the Shogun.” Hei-goroh said in protest, “If the report omits the name of Lord Naoshige, he will be thought to have been lazy, and my own exploit will be extinguished, too. I will be ashamed to face my lord, too. Please add my deeds to your report. I am very sorry, but I cannot leave here unless you agree to my request.” As a result, they rewrote the report.

**1265) A great leader may not always mean what he says.**

A great leader is sometimes oblique about his intention. You have to be careful not to accept whatever he says at face value.

**1266) Ikeda Daigaku is praised for his quick response by the Empress.**

When Matsudaira Iyo was ordered to do repair work on the Imperial Palace, he sent Ikeda Daigaku, his administrative retainer, aged 19. Daigaku carried out his duty so splendidly that his name was known all over Kyoto.

When a member of the Imperial Family moved to a new residence in May 1673, a fire broke out, unfortunately. A lot of people came to see it, and Daigaku invited them in. When they entered, he closed the gate and said, “You’re in an Imperial residence. Do your best to extinguish the fire. Do not leave until it is out.” As a

result, it was eventually extinguished. He also built a bridge over a stream in the fire-devastated area so that the Empress could return to her residence safely. Thanks to his quick and timely action, he was presented with a pouch by her.

One day an exiled *samurai* approached him and begged for some money, when he said that he was unable to help because of his young age. The *samurai* said to him, “Then I cannot help slitting my stomach and dying.” “Do as you like,” he said. When the man grasped his sword, he said, “Do not disgrace this site. Arrest him.” The man was bounded with rope, and killed at an inn.

### **1267) A fight at Takeo**

On the evening of June 17, 1715, a young man named Chibey, Kijima Gyo-uemon's third son, came to the kiln of Takeo to do some ceramics work. When he was talking with the master potter's daughter, he noticed a young potter sitting under the eaves, so he scolded him for listening in to their conversation. The potter, from the village of Suko, said, “I was just sheltering from the rain.” But Chibey accused him of eavesdropping on their conversation and beat him hard. The master potter came out and stopped them.

The next day when Chibey was taking a nap, the young man came and hit him with a wood sword, then ran away. Chibey said he would run after him, but the people in the neighborhood kept him from doing so. The news was conveyed to his home and his elder brother Yasuke came to the kiln with his servants and took him away with an apology. Then they all rushed to the young man's house in Suko, where they found a number of persons. When they pushed the young man forward, Yasuke killed him on the spot and returned home with Chibey.

\* Takeo, about 35 km west of Saga, is well known for producing pottery.

### **1268) Nabeshima Sadayu attends a hearing unarmed, ready to lose his life.**

When an important official of the Shogunate arrived to hear a dispute about the Saga-Fukuoka border, Nabeshima Sadayu attended as the person in charge. His colleagues suggested that he should carry a sword just in case, because the Fukuoka side was said to form a crowd. But he said, “There is something suspicious about this case. They may be thinking of causing trouble in this peaceful time. If I attend

armed with a sword, they may appeal to the Shogunate on account of that. I usually take my gun when I go to the mountains, but this time I will not carry such thing. If the dispute gets hot, I may be killed, but I care not. It would then be your turn to perform an exploit. However, if I am driven into a corner and lose my life, the men of the Saga mountains will surely take revenge on them without your help.”

**1269) A man who aroused his lord's anger escapes *seppuku*.**

When an attendant made a mistake, he called for a friend and said, “I heard the lord is furious with me, but I am not to blame at all. However, I feel disgraced, so I will kill myself by *seppuku* if he does not accept my innocence.” To his surprise, his explanation saved him from punishment.

**1270) Do not speak highly of the Shogun's son in his company.**

If a Shogun's son is clever, he will be well spoken of by those around him, such as retainers and Shogunate officials. Everyone else will also flatter him. Then the relationship between the Shogun and his son will go sour. It is good for a Shogun's son to be reserved and remain as inconspicuous as possible, trying not to make himself a topic of conversation for good or bad. Stability of the Shogunate is based on such consideration on the part of his son.

**1271) A clever-looking man does not stand out even when he does great things.**

Accomplishments of a clever-looking man are not very conspicuous. They are taken for granted. But when an ordinary-looking person does something good, he is sure to be praised.

**1272) An incident at the Daisho hamlet**

An incident occurred at Yamamoto Jocho's cottage on September 8, 1715

**1273) Do your best to extinguish a fire at your house.**

Remember what to do for yourself and for the public if your house goes on fire. In the past, fire has caused lords to lose face. It is most important to make every effort to

extinguish a fire without carrying out your belongings. If the fire is too violent to put it out, you cannot avoid losing everything. However suddenly a fire may break out, you must not be thrown off balance. You will at least have time to dress yourself before you flee.

It is very important to teach your attendants what to do when a fire starts. This applies to the attendants working at the Edo residence as well. It is also necessary to sort out which belongings are important.

**1274) Narimatsu Shimbey kills himself by *seppuku* for his servant's misconduct.**

Narimatsu Shimbey took his third son Shinju and his fourth son, together with his attendants, for the task of guarding the Nagasaki port. While they were at that task, there was a man who stole carp from the preserve. They beat him to death, when it turned out that the criminal was in Shima's group. His master Shima said, "If Narimatsu Shimbey is not condemned to death, I cannot go up to the castle." As a result, he was ordered to kill himself by *seppuku*, though every possible means were taken to save him. His headship was inherited by his first son Shin-uemon, and then the second son. Soon Shin-uemon himself also performed *seppuku* on suspicion of having concocted an evil plot or whatever.

**1275) Yamasaki brothers are sent as envoys to the neighboring castle**

Yamasaki Ju-zaemon and his brother Saburo-bey were looking for a chance to go to the neighboring castle as New Year's Day messengers. The two brothers had mastered the etiquette, and repeatedly practiced how to deliver a statement. On New Year's Day Lord Katsushige found the brothers well-behaved and gave them the order to visit the neighboring clan as messengers. Actually, before coming to Saga Castle, they had told their attendants to prepare everything in advance. Thus was their dream to visit the neighboring castle realized.

**1276) Nakano Takumi always behaves well, and tells his son to do so.**

Everyone working for Nakano Takumi made it a rule to visit their master before they went out. When their duty was over, they came to see him again. He always said, "Your duty may seem trifling, but is very important. I really appreciate your service. Have a cup of wine." He served each of them with wine and some tidbits.

When he noticed a man with neat nails, he would scold and say, "With such clean nails you cannot expect to do good work either in war or in peace. They make you look weak, too. Be careful." On the other hand, when he saw men with dirty hands and feet, he would praise them and say, "You look really manly and trustful. You will be able to work splendidly not only at the front but in peace." And he would insist that they have a drink.

The living room of his house faced the road, so he could see all around, and a storehouse lay next to it. All routine work could be done in his sight. Whenever he had visitors he would serve them a cup of wine, as a matter of course.

His son, Hyo-uemon, worked as a senior counselor, and when he came back from his office, his father would converse with him, even late at night or at dawn. He was always waiting for his son's return. If his son happened to tell him something about the office, he never failed to scold him, saying, "Anyone serving the Lord should not disclose what happened inside the castle."

\* Nakano Takumi, the leader of the Nakano group, died in 1650 aged 73.

#### **1277) Taku Zusho tells Ureshino Ju-zaemon about his services.**

When Ureshino Ju-zaemon visited Taku Zusho at his bedside, Taku Zusho asked him if there were any trustworthy men among the retainers. "Your son Mimasaka is really competent, isn't he?" said the visitor. Then Taku Zusho said, "He has not achieved remarkable services yet, though he may have some capability. When I was young, I was often sent by Lord Naoshige on errands to the magistrates, and I did my best. Thinking it over, I understand that I was quite useful in rendering services. We have to accumulate such experiences. Otherwise, we cannot expect to be really helpful to our lord."

\* Taku Zusho had been a group leader, but was dismissed. He died in 1659.

#### **1278) Ishida It-tei says the clan is supported by those of the middle echelon.**

Ishida It-tei said Saga Clan had been supported by its middle management and that for a long time the clan's important retainers had not been very capable. Men of ability like Naridomi Hyogo, Hisano Ichi-uemon, Seki Shogen, Nabeshima Toneri, Nakano Takumi, Nakano Hyo-uemon and Oh-ki Hyobu were all of middle rank, and it was they

who had actually been supporting the clan.

Toneri, Takumi, and Hyobu did not work by the side of Lord Katsushige, but were allowed to meet him in his living room.

**1279) Those who fled from the bloodshed fight are sentenced.**

On July 14, 1713 the officials in charge of the summer festival, and the cooks, were preparing things together in the kitchen. Hara Juro-uemon abruptly cut off the head of Sagara Gen-zaemon with his sword. Mawatari Roku-ueon, Aiura Tarobey, Koga Kimbey, and Kakihara Ri-uemon fled in panic. The criminal pursued Koga Kimbey, but he ran into the foot-soldiers' station. Tanaka Take-uemon, the palanquin attendant, challenged the criminal and got the sword off him. Ishimaru San-uemon rushed to the place to help the palanquin attendant. On November 11 the criminal was sentenced to death by *seppuku*, while those who fled in panic were dismissed from their offices, and San-uemon was sentenced to confinement at home. But Take-uemon was given a reward of three silver coins. Some people said it was Take-uemon's mistake not to have apprehended the criminal.

**1280) Tadayoshi, the swordmaker, kills his unfaithful wife.**

In July, 1715, Hashimoto Oh-mi Tadayoshi had set off on business, and when he came back to fetch his towel, his wife could not be seen. He asked his servant where she was, but in vain. He looked for her and found her sitting with a hired swordsmith named Ise-no-kami in the guards' station, screened by a fence. He shouted at them, and slashed at them. When his sword got stuck on the threshold, Ise-no-kami took up his own sword and attacked him, but he pulled it out and killed the paramour on the spot. His wife tried to flee, but he grabbed her by the hand. "Please give me time to dress myself," she implored, but he cut her down, too.

**1281) Sagara Ichi-zaemon warns his nephew about his misbehavior.**

One day in 1630 Sagara Ichi-zaemon admonished his nephew Sadabey for his misconduct but the young man slashed at him, so he killed him on the spot. Sadabey was a son of Kawasaki Toh-zaemon. Since his father had died while dismissed from his post, Ichi-zaemon had taken care of him at his house. Sadabey's mother was Ichi-zaemon's younger sister.



## 1282) A gift to the Shogun from Kaga-no-kami

In 1714 Nabeshima Naoteru, the 5th lord of the Ogi branch clan, was supposed to see Tokugawa Ietsuna, the 7th *Shogun*, for the first time. Regarding a gift for the Shogun, Nabeshima Naonori, the 3<sup>rd</sup> lord of the Hasu-ike branch clan, said to Ikeda Yaichi-zaemon, head caretaker of the Edo residence of Saga, "Prepare money in silver for a horse and a sheet of cloth as a gift to the Shogun, according to the custom." But the head caretaker said, "At the time of Izumi-no-kami it was a sheet of cloth alone, and I have already told that to Saga." Naonori, the lord of the Hasu-ike branch clan, insisted that we had made a mistake by forgetting of the money for the horse, and that according to custom we should offer money also.

Ikeda Yaichi-zaemon said to Naonori resolutely, "For goodness sake, please follow Izumi-no-kami this time." As a result Naonori agreed to donate only a sheet of cloth to the Shogun. But it needed several discussions between them before they reached agreement.

An express messenger was sent to Saga for fear that they might miss the deadline. The answer arrived by return, with a message that the date of the new lord's visit had been postponed, and that they would donate a sheet of cloth, according to precedent. Yaichi-zaemon rushed to Naonori's residence and told him about it. He was very glad.

Soon Abe Bungo-no-kami, in charge of the month's ceremonies for the Shogunate, called for Ikeda Yaichi-zaemon and said through his agent, "You had better offer the money in gold for the horse like the lords of other clans. Please give this information to Saga." Yaichi-zaemon said, "I see what you mean, and I think we had better do so right away. But please listen to me. Our lord will certainly be very glad to hear this, because it will increase the clan's status. But our family custom is quite different from other clans, and I am afraid such a novel suggestion will be really annoying. So, unless it inconveniences you, will you allow us this time to follow our old custom?"

When Bungo-no-kami was told that by his agent, he said, "I quite agree. Follow the old custom on this occasion."

- \* On May 30, 1714, Motonobu, the lord of the Ogi branch clan, died at the age of 20. On June 17, his brother Naoteru succeeded to the throne, and it was arranged for him to visit the Shogun. It was a custom for a new lord to see the Shogun to pay respects. Two other branch clans also had to prepare gifts to offer to the Shogun at the same time..

**1283) “Man-ueemon” is used to warn small children against bad manners.**

Man-ueemon, attendant to Noh-domi Kurobey was told that his colleagues were being beaten by lots of men at a theater in the town of Kobiki. In great anger he sharpened his sword and rushed to the theater to fight the assailants. He killed some of them, but the others escaped in fright. When he came out, the gate was closed, so he went across the canal to the other side. “The gangster’s shoes are stained with mud,” some men were shouting. “Arrest him!” Man-ueemon rushed into a *tofu* shop, washed his shoes in the washtub, gave some money to the owner, and left the house by the back door.

Wandering here and there he finally settled down in the north district of Japan, working for a circus as an assistant in the monkey show. But his boss treated him so cruelly that he killed him, took the money and came back to Edo. When he visited the Edo residence, Nagato-no-kami, the lord of the Taku domain, heard of his hardships and took him back to Taku Village, where Man-ueemon was from. He was given some rice allowance.

When children did something bad in Edo, their mothers would say, “Behave yourself, or Man-ueemon will get you!”

\* Man-ueemon’s fight at the theater was around 1620. He died in 1658 aged 80.

**1284) A knifemaker refuses rice allowance from the lord to continue his business.**

The ancestor of Hansuke, the knifemaker, was from Osaka. At the time of the Battle of Sekigahara in 1600, Hansuke worked hard for Lord Aki of the Fukahori branch clan. The master wanted to give him some rice allowance but always he refused it. Since he implored the master to allow him to deal in knives, he was invited to do so in Saga.

According to another report, he followed Taku Mimasaka at the Battle of Arima in 1636. This was because of his familiarity with the master. Subsequently, he entered his employment with the Taku family. He was a purveyor of knife-ware for Saga Castle.

**1285) Nabeshima Mondo’s mother refuses to have her son adopted by Buzen-no-kami.**

Buzen-no-kami, the lord of the Isahaya branch clan, was nearing his end and wished

to adopt Mondo, who had engaged to his daughter. He sent Edayoshi Saburo-zaemon and Takagi Kan-ueemon to the house of Mondo's mother to persuade her, but they were unable to do so. Other retainers were sent, and they explained to her that if her daughter O-matsu were to take Takematsu, Lord Naotaka's second son, as her husband, both Mondo and his sister would be happy. But Mondo's mother O-hatsu would not accede to their entreaty.

She said, "If the Buzen-no-kami's family is not big enough, I would comply, out of duty to him. But even then, I would not think it necessary for my son to leave this house. O-matsu, our daughter, will receive a marriage proposal in the future. Buzen-no-kami probably made his suggestion because he has given his daughter O-fuku in engagement, to my son. Then let me divorce her now. Then Buzen-no-kami will be able to adopt anyone he wants." As a result, Takematsu, the second son of Naotaka, was adopted as husband of O-fuku, who was returned by Mondo's mother.

\* O-hatsu was the 15th daughter of Mitsushige, the second lord of Saga Clan.

#### **1286) Saito Sanemori is a really manly attendant.**

Saito Sanemori was a most handsome *samurai*. When he was killed in battle in 1183, he was over 70 years old. Kimura Nagato-no-kami died in the Battle of Osaka Battle in 1615, with incense in his hair. Like him, a *samurai* ought to pay attention to his dress and behavior.

To make the incense last, put it in hot water for a while before you use it to scent something like the sleeve. You can rub it into your belt or put a bar of kneaded incense in the bathtub to perfume your skin. In order to get imbue a hand fan with incense, open it and hold it above the boiling water for a while and fold its ribs up one by one. And do not forget to apply clove oil to the edge. When you burn a piece of yew as incense, place it under the fuse cord.

#### **1287) A man with no record of faults is worth of praise.**

Shiwa Jimbey said, "When there was an investigation concerning an attendant's improper conduct, he asserted his innocence. The high-ranking officials listened to that but did nothing for him. That is regrettable indeed. Honest servants like him worked diligently, not yielding to any temptation. They are, in a sense, much better than those who have served and made some mistakes over ten or twenty years. They

ought to be given promotion and a rise in pay.”

**1288) Shibuya’s servant kills a wagon driver and is helped by a hotel owner.**

When Shibuya Gen-zaemon’s attendant hurled a wagon driver to his death at O-tsu, Hizen-ya Kyu-zaemon, the innkeeper, came out and said, “Please do not worry, just leave here. Let me dispose of the body.” Thanks to the innkeeper’s help, he was able to go on his way.

\* O-tsu is on the west shore of Lake Biwa in modern Shiga Prefecture.

\* Hizen-ya was the inn used by Saga Clan. “Hizen” is an old name for Saga.

**1289) Fushu is rewarded a prize for reading.**

When Fushu was superintendent, he read a written document aloud. The lord got very angry, but Fushu did not stop reading. Nabeshima Mondo and Sagara Kyuma bundled him out, and Fushu was waiting for punishment from the lord. Soon he was called by the lord and was awarded a quilted jacket for his diligent service.

**1290) Two men fight against each other over a homosexual affair.**

Two attendants of the Takeo domain fought against each other because of a grudge arising from a homosexual affair. They had their fight in the precinct of Yoka Shrine, and each took off the other’s head at the same time.

**1291) Senior counselors are not in good terms with each other under two lords.**

When they serve two lords, that is, the lord and his son, the senior counselors of each master find it hard to get along with one another. The same applies to ordinary families when their sons grow up. The father and his son sometimes end up at odds with each other. Caution is required.

**1292) A chaste wife does not give up her husband and his father.**

Tateno Jingo-dayu of the Takeo domain was married to Kawahara Kan-zaemon’s younger sister. Jingo-dayu’s daughter was the wife of Nakamura Heiroku-bey. A

couple of years ago there was a dispute, and Kan-zaemon retrieved Jingo-dayu's wife, his own sister, and said to Heirokubey's wife, "Heiroku-bey, your husband, and his father were found to have been disloyal to the lord. Come to my house with some excuse. Let me take care of you."

To this, she said, "I am not a man and cannot serve our lord directly, but if I gave up my husband because he and his father were found not to be loyal, how could I expect to be faithful to them? To marry some other man and cook for the new husband would be the most I can do. I made my decision to depend on my husband and his father in marriage. If I gave them up just because they are in a delicate situation, I could not preserve my honor as a woman. My own father, abandoned by his wife, may be destined to wander around in the future. Who will take care of him unless I do? If I were a man, I know how I would behave in such a case. Please leave me alone."

She did not accept his invitation, and before long her own father Jingo-dayu and her husband Heirokubey were expelled from the domain. All of them left Takeo to live a life of wandering.

#### **1293) Lady Kasuga appeals to the priest Tenkai, waving her dagger at him.**

Lady Kasuga visited the priest Tenkai and had a talk with him in private. Waving her dagger at him, she threatened to kill him with it. He asked her why. "It seems everything is going favorably for you," she said. "You are arranging for the headship to be passed to Kunimatsu, neglecting my nurseling Takechiyo, are you not? You are quite wrong. I will kill you." Tenkai said, "I know nothing about it. Let me do what I can for your nurseling." Then he told Ieyasu, the Shogun, about it.

- \* Takechiyo was the infant name of Iemitsu, the third Shogun.
- \* Lady Kasuga (1579 – 1643) was the nurse who brought up Iemitsu, the third Shogun.
- \* The priest Tenkai, a famous Buddhist priest, was also advisor to Tokugawa Ieyasu. He is said to have lived for over 100 years.

#### **1294) Katsuyori's attendant is killed in the Tenmoku mountains.**

Though the servants of Takeda Shingen were very brave, they all fled when their master Katsuyori was killed in the fighting at Mt. Tenmoku in 1582. His attendant Tsuchiya Sho-zo, just released after several years' confinement, did not flee. He said,

“Where did all the others disappear to, those boastful friends? Let me repay my master’s favor now.” Then he rushed into the enemy, only to be killed in the same mountains.

**1295) Yamamura Ju-zaemon distributes all the rice among fire victims.**

When Yamamura Ju-zaemon was on duty in Nagasaki, there was a big fire and most of the houses were burnt down. Seeing the citizens in great hunger, he decided by himself to take out all the rice stock in the storehouse and distribute it among them. When he reported to his lord later, he was praised and awarded 20 *koku* for his conduct. The 20 *koku* were given to Ko-zaemon, his son.

\* He was head caretaker of the Saga office in Nagasaki.

**1296) All the villagers donate their first crop to Koden-ji Temple.**

According to Nabeshima Ichiro-zaemon, their village used to be called Naga-oka, because their master Naga-oka Ise-no-kami lived in the territory with 200 *cho*. All 25 original families are still living there. They are rich farmers. Whenever any of them falls ill or runs short of labor, the rest of the villagers help them, and this has continued for the past 200 years. Ichiro-zaemon’s is one of the families. Another remarkable fact is that no villager has ever committed theft or murder.

By the side of the village fish reservoir there used to be a notice prohibiting the taking of fish, but it has been lost for the past 20 years. They appealed to the officials for a new one, but no replacement was supplied, for the reason that they had not returned the old one. But their appeal to have the village shrine rebuilt was granted.

They were also excused carrying out public works by Katsushige, the first lord. On the 20th each month all the villagers would gather at Ichiro-zaemon’s residence to celebrate that freedom afresh, and to enjoy a tea party. On the anniversary of Nabeshima Naoshige’s death they visited Koden-ji Temple to pray for his spirit by burning sticks of incense. On mid-summer’s day they donated a lantern to the temple. On New Year’s Day they called at Yahei-zaemon’s residence with gifts. Each time the lord changed, senior villagers visited Saga Castle with a barrel of rice wine. And in the autumn of each year they also donated their first crop of rice to Koden-ji Temple.

**1297) The quick wits of Shima-no-kami’s attendant save him from the death penalty.**

An attendant of Shima-no-kami was ordered to be dismissed from his post. He complained to his master, "I do not know how to live from now on. Does this mean that I will have to confine myself to the mountains? I could never do that. If you think I am insufferable, please sentence me to death." As a result, he was forgiven. Soon after, however, he was arrested again for stealing rice from the castle storehouse, through hunger. He was sentenced to death. Since he was fond of writing poems, he asked to be allowed to compose one before his head was cut off. Granted permission, he wrote this poem. "*Islands hidden in a world of dimness and brightness, and what comes to mind is my need for rice.*" As a result he was pardoned again.

\* The poem is a parody of a well-known classic verse.

#### **1298) Lord Naoshige builds a double-wall in front of his house.**

One day Lord Katsushige accompanied Shogun Hideyoshi in riding on horseback to Yoshino to view the cherry blossom. His father Naoshige envied the trip, and had Hayama Nisuke paint a similar landscape on the sliding doors of the living room in his own residence in Tafuse, Saga.

Recently Sochi-ji Temple was rebuilt, where Lord Naoshige's residence had been, and the living room was changed for a different one together with the picture. He had also had a double embankment built in front of his residence so that no one need get off their horse to greet him, but that was removed, too.

#### **1299) Silence is the secret of eloquence. Brevity is the essence of communication.**

Silence is the secret of communication. If you are so minded, it is possible to keep silent during a meeting. If you must say something, utter as few words as possible, and keep to the point. By letting the cat out of the bag you will end up making a fool of yourself and being looked down upon.

#### **1300) A *samurai* should always chant the lord's name.**

Just as a monk or priest always chants a prayer to Lord Buddha, so should a *samurai* chant his lord's name. It is most important for an attendant to do so.

**1301) A man who can die splendidly is a real *samurai*.**

A real *samurai* will give up his life bravely at his end. You will be aware of many examples from the past. A man who usually boasts of himself is apt to hesitate when he faces death. A man who loses his composure at a critical moment will not be regarded as a trustworthy *samurai*.

**1302) A woman needs only to be able to write a letter to his father for something in need.**

My father used to say, "A woman is likely to commit adultery who is skilled in handwriting or keenly interested in reading story books. It is enough for a woman to be able to write a note to her father to ask for *miso*. There is no need for whatsoever for good handwriting.

\* *Miso* is soybean paste, an indispensable ingredient in traditional Japanese cuisine.

**1303) A tip for a man who rolls about in his sleep**

You should lie on your left side and put your right leg on your left thigh. Then you will be able to sleep well. Your thumbs should be enclosed in the other four fingers. Thus your attention will not be distracted even in sleep.

**1304) Attendants should always think of their lord and be in good terms with each other.**

It is most important that you should always think of your lord and get along with your fellow servants. Faithfulness can be nurtured in this way. Even when your lord makes a mistake or your fellow *samurai* does the same, you should overlook it, and rather praise them by making favorable excuses.

If you hear bad rumors about someone, you will come to dislike him. Our feelings are likely to change, because we are simple-minded. But if you hear good rumors about someone, you will come to like him.

It may sound quite difficult always to think of your lord and get along with your fellows, but it is not. It can be achieved through endeavor.



### **1305) Yamamoto Jin-uemon keeps in touch with Uchida Sho-uemon.**

An adopted daughter of the Yamamoto family was married to Uchida Sho-uemon but he divorced her. The next morning Yamamoto Jin-uemon called for him and said, “You are not wrong to divorce her. We brought her up because she belongs to our family, but she is warped by nature. We understand why you gave her up. In such a case everyone is likely to become unfriendly with each other. As you know, we have been quite familiar with your father, so I would like to continue to be on good terms with you, too. I invited you this morning because I wanted to tell you what I mean. Now let me offer you a cup of wine.” He spent some time with Uchida Sho-uemon, and they remained on the same good terms with each other as they had been. You should be careful about marriage into a family with whom you are friends.

### **1306) It is better to be inconspicuous.**

An upstart retainer tends to draw up his family tree or change his emblem to make himself conspicuous. He will be looked down upon as a mean person, though. If you think highly of your ancestors, you should draw up your family tree in private. Nor is it good to change your emblem, name, seal, and handwriting. You can do well enough without them.

### **1307) The essence of the Yagyū martial arts**

According to Yagyū Munenori, a great teacher of martial arts to the Shogunate, no arts are needed for a master of fighting. One day a retainer came to see him and said, “I wish to become your student.” Yagyū Tajima-no-kami Munenori said, “You seem to be a man skilled in martial arts. Please tell me about your training up till now. Then we may enter an agreement.” The visitor said, “I have never done any training.” “What do you mean by that? Are you mocking me? I am in charge of teaching the Shogun. You cannot escape my observation.” The visitor repeated himself, so Yagyū Tajima-no-kami said, “If you insist on this, let me hear your understanding of martial arts.” He said, “When I was a boy I came to know that the essence of an attendant lies in losing his life for his master. After several years’ meditation I have learned not to mind losing my life at all. That is what I have come to understand.” Yagyū Tajima-no-kami was deeply impressed by his words, and said, “I was right in my judgment of you. The secret of my art is exactly what you said. I have trained hundreds of

students, but none of them was qualified. Finally I have met you. You do not have to take up the sword. Let me present you with this certificate.” He gave the man a scroll in which the essence of martial arts was written.

**1308) Say to yourself that today is your last day.**

Every day, resign yourself to dead. When you awake, sit up and imagine your body being torn to pieces by the enemy’s weapons, a gun, sword or arrow. Also imagine yourself being swallowed up by angry waves or plunging into the burning fire, being hit by lightning or being shaken violently by the earthquake. And picture yourself jumping off a high cliff, or dying from a disease or some other cause. Every morning, sink yourself in the depths of death in meditation.

Our ancestors said, “Once you leave the door of your house, you are surrounded by corpses. Once you go out of the gate, you will never fail to see your enemies.” Do not mistake this for a mere warning to be careful. We must resign ourselves to death in advance.

**1309) Taiko Hideyoshi used to write in his diary every night**

It is said that long before he was promoted to Shogun, Hideyoshi used to write down his future plans, like how he would manage things, and the cession of territories. He did so after all his fellow attendants had gone to sleep.

**1310) Tips for an attendant**

Whenever you accompany your master, wrap his sandals in paper and carry them in your clothes. They should be available to him later in that day. When you open a fan, unfold it quietly from the left. If your master happens to drop it, offer it back to him with the right edge slightly opened.

**1311) The priest Enzan makes a good model for a servant.**

The priest Enzan wrote in his book as follows.

Since I was a boy I have conceived a doubt. If I am asked who I am, I will say ‘Me.’

But what is meant by 'Me'? This doubt has grown as I became old, so finally I decided to renounce the world and seek an answer. I also thought that I should not only do this for myself, but that I should study Buddhism as hard as I can in order to save men from their anxieties as an enlightened priest. Then I would have reached enlightenment.

As long as I could not find the answer to my question, I would not have understood Buddha's teaching, nor would I have fully learned how to conduct myself as a Buddhist. So I should confine myself to the mountains and communicate only with learned men.

Even after I became a monk, the question frequently confronted me, and I became more interested in saving men. Lord Buddha is already in the other world, and who knows if we will have another Buddha? How can I save men from their sufferings in such a situation? It will not be possible unless I have an awakening to do the very best I can.

I do not mind being ushered into hell for my conceited wish, if only I can do something to save men. I will keep my resolution as long as I live in this world. And I will not hesitate to train myself, even if it throws me into the depths of death. Let me try to do a little good every day, and not spend my days lazily. If my capacity does not increase in spite of my efforts, let me not teach others.

This wish of mine has upset my way of life, but it cannot be helped. As I pray to Lord Buddha and the gods for my wish to be realized, I train myself with them as my guiding stars. This is how I now live.

We attendants should set a goal for ourselves like this priest, should we not?

### **1312) Behave in accordance with your station in life.**

We ought to know our place in the world. A man had his salary increased twice soon after he began service. His fellow workers said, "Is it not too good for you? It may be an obstacle to your career. Why do you not refuse it?" He said, "I understand what you mean, but it seems to me wrong to refuse an offer from the lord. It may be permitted for a senior officer to refuse his order, but that is impossible for a young man like me. I have no choice but to follow his order."

At one time a man was ordered to confine himself to his house for misconduct, while another in a similar situation was not punished at all. The unpunished man said to his master, "Please confine me to my house, because I have also been careless. Otherwise it appears favoritism." This reached the lord's ears. "If that is how he feels

about it,” said the lord. As a result, he was told to remain at home for a single day.

The man also asked his senior to punish him, fearing that he would be regarded as crafty. It might seem plausible, but his attitude was obtrusive, having regard to his age and position. There is a way to behave in such cases. You should consult a man of wisdom.

**1313) Okumura Gon-no-jo appears as a witness and gets rewarded.**

Okumura Gon-no-jo, an attendant of Lord Matsudaira Izu-no-kami, was a member of Yui Shosetsu’s gang. He had a talk with Yumiya Toh-shiro and appealed against Shosetsu. As a result, he was rewarded with many gifts. He was the same person who bore witness to Nabeshima Daizen’s exploits at Hara Castle, by sending a letter to the Shogun.

**1314) Serve your master and help your comrades behind their backs.**

If you do something halfheartedly for the lord and your comrades, you may end up doing them harm. Takeda Shingen says in his note that loyalty may lead to complaint, complaint to a rebellion, and treason to ruin. Suppose you do something good for the lord. You may feel bad unless you are praised by him. If your relationship with a senior or subordinate grows awkward, you will feel stressed, make complaints, and bear a grudge against them, and plot treason against your lord. If you have no loyalty at all, you cannot feel any hostility toward your lord. It is much worse, as a matter of course.

It is the same with your fellows, too. If they do not thank you for your kindness, you will feel resentful, despise them as dull-witted and end up falling out with them. It may bring about a worse result than if you had done nothing for them.

So your attitude in the beginning is most important. You should not feel a grudge against your master even if he ignores you, but serve him harder than ever. Do not feel bad, but rather behave sincerely toward your colleagues even if they are not grateful, or misunderstand you and bear a grudge against you.

When you do something for others, try to do it unnoticed by them. Service to the lord will be done best when he does not know it. Be thankful when he acknowledges your service, but even if he does not do so, accumulate good deeds in secret. Remember to repay evil with kindness and not to work in expectation of any reward.

**1315) Do not expect quick promotion, but accept it whether it comes early or late.**

If you are promoted too soon, you will be envied by your fellow workers and make yourself an enemy to them, ending up shortening your term of service, too. But if you are promoted later than your fellows, you will win them to your side and secure your further promotion in the future. If your promotion is seen as reasonable by them, it does not matter at all whether it comes early or late. The most desirable promotion is when your colleagues ask the lord to grant it.

### **1316) Do not get behind others.**

You cannot expect to achieve anything worthwhile unless you claw your way up from adverse circumstances. Is it not really shameful to let yourself be trampled underfoot and spend your days in distress? Life is short. We would like to die a splendid death after achieving something worthy, but few people notice it.

You may know men of importance, such as prominent retainers or priests. They may well have performed splendid feats or established schools, but say to yourself, "They are also human beings like myself, not superhuman. I am in no way inferior to them. I will disembowel myself unless I can surpass them."

Make a resolution and stand up bravely, and in an instance you take a step upward. Do not say, "I will do it after I have rendered some services." That is too roundabout. To make a resolution and stand up is all you need to do.

But it is true that you cannot accomplish this so easily. You will be impeded by this and that on the way. You can brush off such setbacks by chanting the secret phrase; "*Let me cut everything in my way with this special sword!*" It will never fail to work for you.

\* This incantation was used by monks to keep their mind from wandering.

### **1317) Ikeda Heigo-zaemon takes his own life after killing his guard .**

When it turned out that Ikeda Heigo-zaemon had done something wrong, he was summoned to the magistrate Suko Momosuke. He had his swords taken away and was made to return to his house accompanied by five *samurai* and five foot soldiers. He was told to wait there till he was called to appear.

That evening he said to a guard, "Let me go to the toilet. Please carry the lantern for me." So the *samurai* went with him. When they came to the bathroom, he took out a

sword he had hidden there and cut through the escort's gut and shoulder with an upward stroke. Then he thrust it into his throat and killed himself. On investigation, they found that a lot of weapons were hidden about his house. This incident occurred in October 1715.

It is written in a senior priest's memorandum that the only way to be sure of killing a villain is by making an upward stroke with the sword. A man named Godayu said that stabbing is another way to inflict certain death.

**1318) Read a book of heroic tales to an invalid to help him recover swiftly.**

If a man is sick in bed for a long time, he will become weak-minded and may develop a serious illness. In such a case you should cheer him up. It may be effective to ask a monk to pray or make a wish for his recovery. If the invalid is religious, have him chant a religious incantation. It is also beneficial to change his mood and make him forget his illness. Reading him heroic tales in a loud voice may also help him to recover from his illness.

**1319) A man's value is not easy to estimate. Continuous effort is required.**

It is often said that there is little difference in capability among men, but it is nearly impossible to make comparisons. If you are proud of having attained a high standard, not much can be expected from you.

Take this poem. *"If you become accustomed to one place, seek another abode. As long as you stay at the same place, you cannot make any progress."* You cannot expect to make as much progress as everyone else unless you go upward step by step. Remember that it is not till you have done something that you can understand how great is the capability of others.

**1320) A man turns out to have killed his master, and is executed along with his own father.**

While he was serving in Edo, an attendant of Niwa got his concubine into trouble, and she bore a son. The boy was raised by the mistress and lived in Edo with her. When he grew up, he went into service, and committed the heinous crime of killing his own master. The Shogunate punished every member of his family. The criminal's father

was also summoned, and was sentenced to death along with his own son.

**1321) Nakano Jin-uemon offers all the New Year's feast to his bereaved neighbor.**

Chibu Inaba died on New Year's Day. Hearing of his death, his next door neighbor Nakano Jin-uemon said, "How preoccupied they must be to have lost their master on New Year's Day itself! Take all our food to his house." But his attendants hesitated to obey him, with the excuse that it would bring bad luck to do such a thing on New Year's Day. Jin-uemon scolded them and said, "How unreasonable! We must extend a helping hand to our neighbor in need. We can celebrate New Year's Day later." Instantly, the whole meal was taken to their neighbor.

**1322) Yamamoto Jin-uemon holds out a crane and its poacher to Lord Katsushige.**

Yamamoto Gon-zaemon, an attendant of Yamamoto Jin-uemon, shot a crane flying in the village of Nishime and brought it to his master, saying that he knew it was against the law to take a crane, but that it had flown so near that he could not help shooting. Since his master was in charge of keeping the village peace, this conduct by his servant could not be overlooked. Jin-uemon, the master, made him go to the castle with the crane and a letter in which was written that he had broken the law by shooting a crane and should be punished. Lord Katsushige read it and said, "Tell no one about this, but keep it secret," and gave him some money for the bird.

**1323) A monk is rewarded for praying for Lord Naoshige's Korean expedition.**

Yoshino Oh-hom-bo, a monk of Yoshino, was required by Lord Naoshige to pray his victory in his Korean expedition. Since Naoshige was enabled to render distinguished service there, their relation became very close. As a result, whenever the lord of Saga Clan changed, a congratulatory gift would be brought in from Yoshino. A few years ago, however, the head priest of the shrine was exiled for filing suit against a nobleman related to the family of Ueno. As a result, the gift-present came to an end. This was told to me by the priest Ryozan.

**1324) The reason why a *samurai* wore mustaches**

A senior attendant explained why men wore mustaches. When an enemy member

was killed on the battlefield, his nose and ears used to be cut off. If he had no mustache to recognize him by, you could not tell just by looking at the body whether it was male or female. The head of a clean-shaved man would just be left there, because it might be mistaken for a female. So men cultivated droopy mustaches to prevent their body being left on the battlefield.

It is said that if you wash your face with water every morning, your color will not change in death.

**1325) In bed a wife lies to the north of her husband.**

Both men and women sleep with their heads to the west and their feet to the east.

A man usually lies to the south of his wife with his face pointing north, while a woman lies to the north of her husband with her face pointed south. Both of them lie on their side. This is an old custom.

**1326) When staying at an inn, check alleyways and thereabouts beforehand.**

When you stay at an inn, you have to check the alleyways, dead ends, and the toilet first, and be prepared for fire. Make sure of escape routes. Also check the layout of the house, including ceilings, floors and verandahs, and the *tatami* mats. Some houses have double walls or removable floor boards installed. There is a house which has a secret doorway behind the scroll in the alcove. A burglar may enter at night by breaking the walls or floor boards, or through the secret doorway. Make special inspection of the Lord's lodging house. Be careful not to fall asleep during your night watch. It is too late for regret after the damage is done.

**1327) A *samurai's* belt sash must be of thin indigo color.**

When Lord Matsudaira Tango was hunting with hawk, he noticed that his young attendants had belts of various colors. "You should wear a 3.5-inch wide belt of thin indigo," he said. "That is the custom." Since then, all the belt sashes have been indigo.

When you have used your swords on enemy soldiers, you have to wipe the blood off it. If you are injured, you have to dress the wound with cloth. If you wear a blue belt, you can use it to wipe of the blood, dress wounds or stop bleeding. It also helps to hide the



color of blood.

Lord Matsudaira Tango distinguished himself at the Battle of Osaka in 1615. He was the uncle of the priest Keigan.

**1328) During the reign of Lord Katsushige, the amount of *koku* was recorded as double.**

During the reign of Lord Katsushige, the amount of *koku* was usually written as double the actual amount. For instance, 100 *koku* of land was recorded as 200 *koku*. That was the practice with most public documents in those days.

\* Interestingly, it was the custom all over the country.

**1329) Gen-zaemon is appointed advisor to Lord Katsushige's son.**

Sawabe Gen-zaemon was appointed advisor to Tadanao, Lord Katsushige's son and heir to the throne.

**1330) Nabeshima Toneri-no-suke joins the Korean expedition at the age of 13.**

When Nabeshima Toneri-no-suke went on the Korean expedition, he was only 13 years old. According to the rule of the clan, only a man over 15 could take part, so he declared his age as 15 to join the expedition. When he met Kato Kiyomasa, the Lord of Kumamoto Clan, he told the boy to come closer and said, "You are a member of the Nabeshima troop, are you not? I am sure you will make yourself a dependable member of your clan in good time." He then grabbed the boy by the belt and lifted him up ten times. Toneri-no-suke said later, "I felt my stomach tighten, but let him do so."

\* Nabeshima Toneri-no-suke died in 1656 aged 74.

**1331) A boy attendant of Matsudaira Yamato-no-kami disguises the blunder of a senior guest.**

One evening Lord Tsunashige and his retainers were invited to Matsudaira Yamato's residence, where they were joined by Kitami Kyu-dayu, an old Shogunate retainer, and they spent a pleasant time reminiscing about their exploits till late in the evening. Suddenly an attendant came in with a bottle of wine and tripped over the old retainer's

skirt. The bottle dropped onto the old man's knee and wetted it. The boy froze in embarrassment, while the other attendants rushed in and helped the unfortunate guest to an inner room, where they changed his clothes.

It turned out later that the old man had wetted himself during the lengthy party. The clever boy had dropped the bottle of wine on purpose to prevent the other guests from noticing it. The young attendant was later given a reward.

\* Matsudaira Yamato was Lord of Tamba Sasayama Clan near Kyoto.

### **1332) Murakawa Hayato does not drop his tray when he stumbles.**

A couple of years ago a senior counselor for the Shogunate was invited to the Nabeshima residence in Edo, when Murakami Hayato entered the guest room with a dinner on a tray. Another attendant was following him. Lowering himself to the floor, Murakawa Hayato made a bow, but when he stood up still holding the tray in his hand, another attendant stepped on the hem of his long skirted trousers. He stumbled, but managed to put his knee on the floor and hold the tray, without dropping anything from it. Then he served the guest politely.

Recently, the long trousers of boy attendants have been shortened.

\* Murakawa Hayato was a *samurai* of the Ogi branch clan.

### **1333) A boy attendant wiggles his hips when he is told to shake a bottle.**

One day, on a visit to his friend, a man asked for unrefined rice wine. When the boy attendant brought a bottle of it, the host told him "to shake the bottom." He had no idea what that meant, and froze with embarrassment. The command was repeated, so with his back to the guest, he wiggled his hips, only to be laughed at by the guest.

When you drink from a bottle of unrefined wine, you always shake the bottle to stir up the dregs at the bottom. "Shaking the bottom" is what we call it, and it is usually done by a boy attendant.

### **1334) Two young messengers.**

When Shogun Hideyori made peace with Tokugawa Ieyasu, he sent Kimura Nagato-no-kami as a messenger to receive this written undertaking. The errand was

well done, and Ieyasu was deeply impressed. Nagato-no-kami was a young man, so Ieyasu also sent a young man named Itakura Naizen-no-sho as his messenger to the Shogun. He moistened the back of his *tabi* before stepping into the entrance. This was an old custom performed when attending a public meeting. Performers of Noh plays also followed it.

- \* *Tabi* is a pair of Japanese socks, with big toes are separate.
- \* They wet the back of *tabi* to prevent their feet from slipping on the *tatami* mat.

### **1335) Lord Mitsushige takes off his *tabi* at Edo Castle.**

When Lord Mitsushige went to Edo Castle on April 1, he took off his *tabi* at the whispered suggestion of Oh-kubo Kaga-no-kami. According to the rules of the *Shogunate*, it is permitted to wear *tabi* and padded clothes only between September 9 and March 31.

### **1336) Tips for advising fellow servants**

When you advise your colleagues, consider their family background and do so in accordance with their birth. Otherwise, they will not accept your advice at face value. You should try not to wound their feelings.

### **1337) Teach your son to be courageous. Teach your daughter fidelity.**

In bringing up your son, you should plant a young tree of courage in him. Teach him to respect his father. Also teach him how to speak out, as well as how to walk gracefully. You should teach him the importance of patience, too. The sooner, the better.

Our seniors brought up their sons in this way. If your son does not obey your teaching, you can admonish him and starve him round the clock. That will make a good lesson, and help him to become a good attendant.

As for your daughter, you have to teach fidelity. You should teach her not to approach a male closer than about two meters, not to look him in the eye, and not to accept anything by hand from him. Nor should you allow her to go out or visit a temple by herself. Be strict with her at home. Thus she will not feel disappointed with the family she marries into.

Tell your servants to follow your orders. Praise them for good work and punish them for bad behavior. If you do not inspect their work closely, they will have their own way, and end up making serious mistakes. Be careful.

**1338) When you are asked for something by your master, offer it right away.**

When your master asks for something, offer it right away, whatever small thing it may be. Do not decide it by yourself. Your master may give up on you by what you have done. Do not perform your duty with only half a mind.

**1339) It is most important for you to rise early in the morning.**

According to the teaching of Fujiwara Teika, the essence of poetry lies in taking care of your health. What is best for us? It is to rise early in the morning. Our seniors rose very early and finished all their preparations before dawn.

Consider these old sayings like: “Retire at midnight and rise around four.” “A diligent servant is ready for sunrise when the cock crows.” “A diligent servant lives by the movement of the stars.” “Make plans for the day at cock crow.”

**1340) Inoue Kawachi-no-kami convinces Hoh-jo Awa-no-kami.**

Hoh-jo Awa-no-kami was asked by Daiyu-in, the third Shogun, to teach him martial arts. He presented a copy of the *Shikan Yoho* (Rules for Samurai) to the Shogun and became his teacher. Later he trained many students.

One day Inoue Kawachi-no-kami, a senior counselor, visited him and said, “To train good disciples is as important as to bring up one’s own children. When you find an excellent student, you award him a certificate in martial art after his completion of training. Such a person will feel a great debt of gratitude to you. Do you not sometimes forget who you have awarded the certificates to?” “No, I do not. I remember all of them,” he said.

The senior counselor said, “Then you will not be accepted as a teacher of the Shogun. Suppose you serve someone and remember your good service to him. If your service is not rewarded, you may feel a grudge against him and may end up starting a riot.” Instantly he said he understood what the senior counselor meant. “Very well,” he said. “In that case you can serve as his teacher.”

**1341) The wife of Nabeshima Motoshige extinguishes a fire in her husband's absence.**

There was a fire at the Edo residence while Nabeshima Motoshige, the lord of the Ogi branch clan, was absent. When everyone was making a fuss and shouting to extinguish it, the Lord's wife told some of the servants to beat the drums as if in celebration. Soon people came to help from the neighboring residences but all went back because of the merry sound. The musical sound made the neighbors think the Nabeshima people were dancing. Soon the fire was put out.

On New Year's Day in 1711 a fire broke out, and one man asked, "May I return to my house, because it is to leeward of the fire?" But his boss said to him, "No, you cannot do so as long as your house is not actually on fire." The direction of the wind changed and the man's house escaped the fire. But later he said, "I wish I had set fire to my house and returned here to wait for it to burn down! I should have asked my cold supervisor then."

A few years ago there was a fire at the residence of Sugimachi Jingo-zaemon. Nakano Ban-uemon, aged 17, went to the site. He was told that the fire had leapt to his own house. His supervisor told him to return home, but he said, "I will not leave the site even if my own house has gone on fire. I do not care if it burns down." He remained at the site and went on working. Very soon the supervisor reported the boy's response to an official. He was summoned and told to go home quickly. The official told him that he had already ordered another to come to the site of the fire in place of him. "I understand," said the boy. "I will now return to my own home." And so he did, only to find it burnt down.

His great-uncle Kuga Kan-emon said to the boy's father, "Your son's loyal service was praised by all the retainers. As a relative of your family I felt proud." He sent the young boy a letter of praise. Some years ago when Nabeshima Mondo's residence went on fire, Ban-uemon did good work at its east gate.

**1342) Trifling errors may be overlooked if you do well in larger matters.**

There is a Chinese proverb which goes: "Great enterprises are not concerned with trifles". When you serve your lord as sincerely as you can, it may sometimes happen that you skimp slightly on your duty or have your own way. But you may have such trifling faults overlooked by him. To be perfect in every point is rather abnormal,

because what is most important may be neglected, in that case. Flexibility is needed for great achievements. So do not worry about your small defects, as long as you hold a strong filial spirit.

**1343) There is no need to seek other suggestions.**

To govern the whole nation may sound extraordinary and beyond your ability. However, you and I have been discussing at this hamlet such topics as the duties of high-ranking officials like senior counselors and administrative retainers. If we really intended to, we could hold the reins.

Modern leaders of our clan seem to be unreliable because they know little about the clan's history and culture, and can hardly assess right or wrong. Most of them carry out their responsibilities through cleverness alone. As a result, they are too proud of their ability and behave selfishly, while those around them know nothing, and flatter them out of fear.

Thus did Yamamoto Jocho, my teacher, relate his thoughts to me.

September 10, 1716.