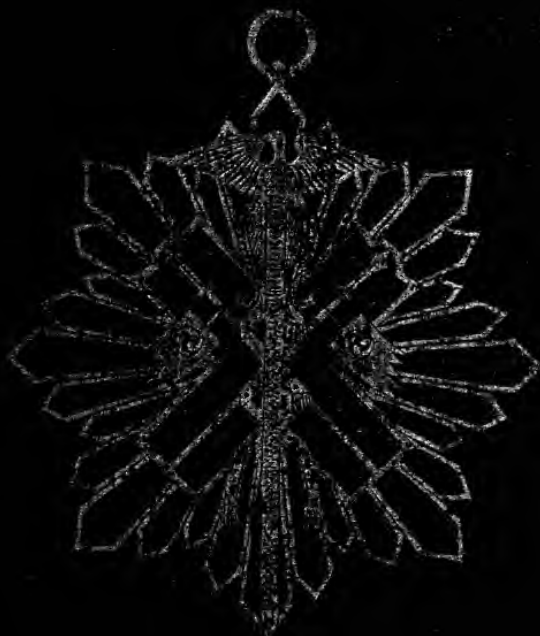
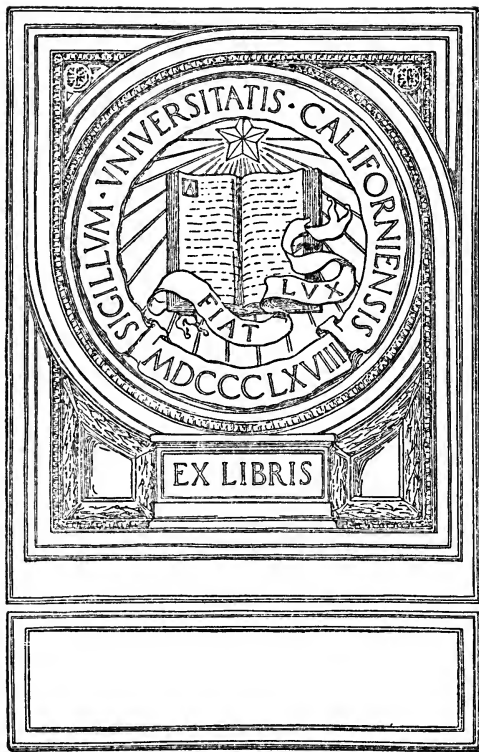


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FAMOUS PEOPLE OF JAPAN



THE EMPEROR NINTOKU (see page 23)
Observing the smoke from the kitchen fires.

三

FAMOUS PEOPLE

OF

JAPAN

(Ancient and Modern)

BY

EDWARD S. STEPHENSON

AND

W. ASANO

**WITH 47 FULL-PAGE COLLOTYPE
ILLUSTRATIONS**

YOKOHAMA :

KELLY & WALSH, LIMITED

AND AT

HONGKONG—SHANGHAI—SINGAPORE

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Universal History, the history of what man has accomplished in this world, is at bottom the history of the great men who have worked here.—CARLYLE

M513988

PREFACE

THE object of this book is to present in a concise form some information about the famous people of Japan. This information might be much extended and the number of people dealt with might be much increased ; but this would defeat the object of the book. We have tried to give what we consider is most needed by the general reader, whose time is limited and whose interest in the subject is not that of a specialist. With this aim in view we have had to consider as much what to leave out as what to put in, so as to make the book sufficient for its purpose without being redundant. The people we have written about are known to almost every Japanese ; and if an educated man in this country were asked to make a list of a hundred representative famous and well-known persons, probably ninety per cent of the ones we have chosen would be included in the list. We believe, therefore, that this comes near to the heart of things, and will be welcomed by Western readers

who wish to know something of the makers of History in Japan ; but do not wish to overburden their minds with names and details that are not so essential. The narratives are arranged as nearly as possible in chronological order. Two or three of these can hardly be included under the title of this book ; but they are given on account of their close connection with the national life and history. For purposes of comparison, the proper names in the headings are given in the original ideographs as well as in their transliterated form.

Anecdotes have been included for the reason that they sometimes throw more light on the character of the people referred to than a mere recital of dry biographical facts.

The historical summary that we have given is of necessity extremely brief ; but it may serve as a thread loosely to bind together the narratives that follow ; and to give at least a connected outline of the history that the persons dealt with helped to make.

We have drawn our material mainly from Japanese sources ; but we have also referred to the standard works in English for the valuable and copious information which these provide.

The illustrations are most of them reproductions of

PREFACE

masterpieces in the possession of art collectors in Japan, to whom we make our grateful acknowledgment.

We wish also to express our hearty thanks to Mr. S. Toyoshima for collecting some anecdotes of people in the Meiji era ; and to Mr. E. J. Harrison for his kind help with the proofs.

15th May 1911 (44th Year of Meiji).

The Year of the Boar



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HISTORICAL SUMMARY



THE earliest history of Japan, called the *Kojiki* (Record of Ancient Matters), was written in A.D. 712; and from this source the Shintō mythology and early traditions are mainly drawn. According to these, before the first human Emperor there were many generations of gods, and from these divine ancestors Jimmu Tennō is believed to have descended. The date of his birth is given as 711 B.C.; and his enthronement as 660 B.C., which date is fixed officially as the beginning of the present Imperial line.

From this time until the reign of the Empress Jingō in the third century, little is known. During the reign of this Empress, the principal event recorded is the invasion of Korea, planned and carried out by the Empress, who crossed to the Peninsula with her fleet and conquered three Korean principalities. On her return to Japan, she gave birth to her son, the Emperor Ōjin, afterwards apotheosized as Hachiman, the god of war, whose shrines may still be found throughout Japan.

The next epoch-making event was the introduction of Buddhism in the sixth century, from China through Korea, which heralded an ethical awakening, and proved of inestimable benefit to the civilization of Japan. Chinese learning, science and arts were adopted, and great advance in culture and political

administration was made. During the seventh century the government was centralized, and further improved in many ways.

During most of the eighth century the capital was at Nara. This is called the Nara era, and the two oldest histories, the *Kojiki* and the *Nihongi* (lit. "Chronicles of Japan"), were compiled at this time. In 794 the Emperor Kwammu moved his court to Kyōto which thereafter continued (until 1869) to be the place of Imperial residence. But at this time, and continuing for about five hundred years, the *de facto* rulers of Japan were members of the great Fujiwara family, whose daughters were married to Emperors, and whose sons held the principal offices of State. At last, however, in the eleventh and twelfth centuries, the powerful Taira and Minamoto clans rose to dispute this supremacy, and subsequently wrested the reins of power from each other by turns. Fighting between these great rivals went on continually,—until in 1185 the Taira family was completely overthrown, and Minamoto Yoritomo became Shōgun. This was the most dramatic period of Japanese history, and the stirring events of this time are recorded in many epic narratives well known to every Japanese.

Yoritomo established his government at Kamakura, and thus another epoch-making era—known as the Kamakura era (1192-1333)—was ushered in. He divided the provincial government among his allies with the intention of keeping the real control in his own hands. But before he could fully accomplish this he died (in 1199); and as his sons were weaklings,

the nemesis of usurpation soon overtook his house ; for the actual authority passed into the hands of the Hōjō family, who acted as “Regents” for about a hundred years. One of the principal events of the Hōjō period was the attempted Mongol invasion which was repulsed by Hōjō Tokimuné, aided by a violent storm which destroyed the enemy’s fleet. The Hōjō family was finally overthrown in 1333 by the Emperor Go-Daigo and his faithful followers.

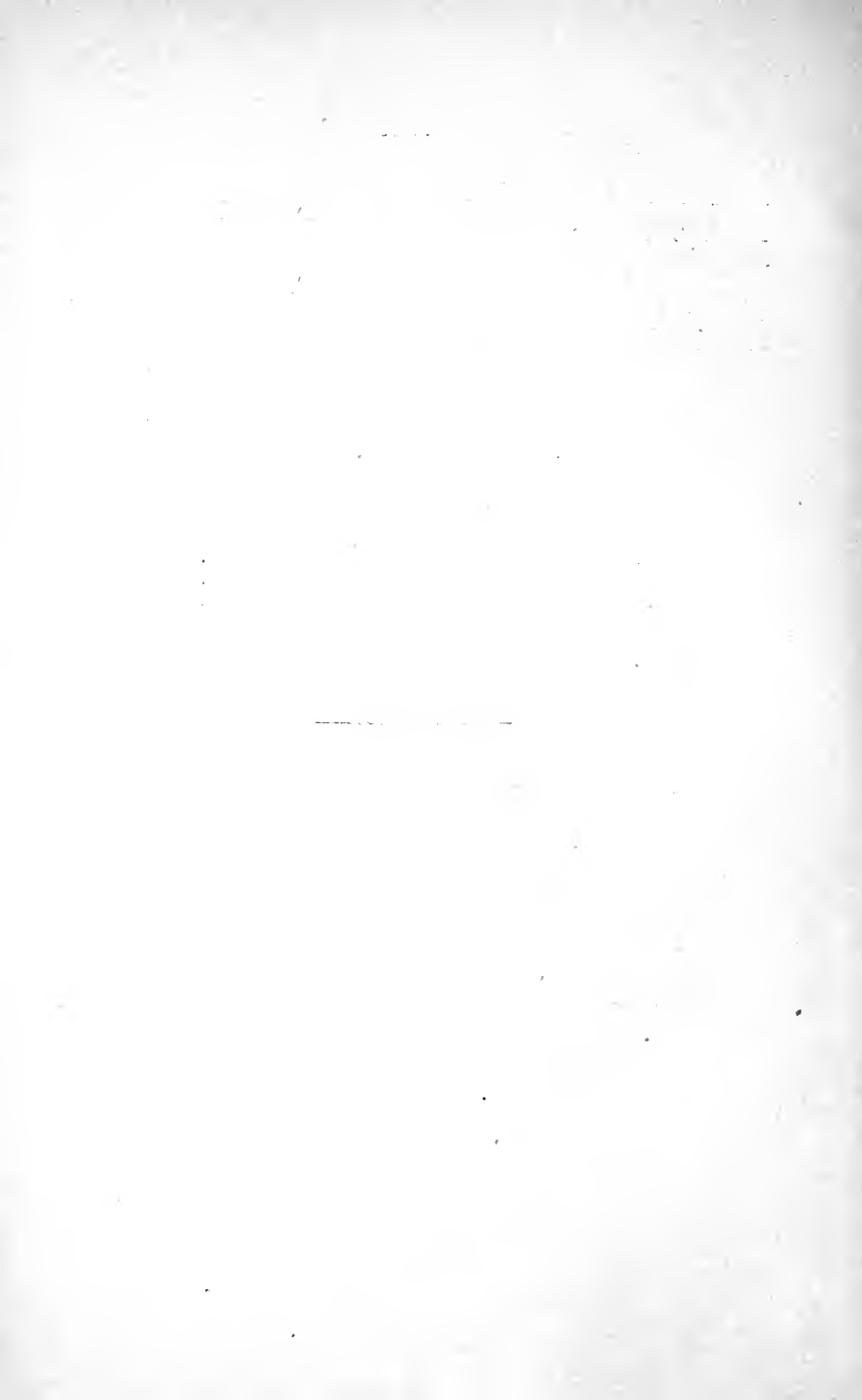
The Ashikaga family was the next to obtain administrative control ; and the period from 1336 until 1573 is known as the Ashikaga age. During part of this era considerable progress was made in all the arts ; but from 1467 until about the middle of the following century, Japan was torn by internecine strife, and the people suffered great hardship. At last the Ashikaga family weakened ; and towards the close of the sixteenth century their downfall came. The decline of the Ashikaga control released the local Daimyōs from restraint ; and as the country lost cohesion, they began furiously to struggle among themselves. Thus the country was fast drifting into a condition of utter anarchy. Fortunately, however, this state of things did not last long ; for towards the end of the sixteenth century, three great men appeared simultaneously, who arrested this disintegration and centralized the power of government once more.

These three were Oda Nobunaga, Taikō Hideyoshi, and Tokugawa Ieyasu, and all three were born in the same decade. The work of centralization commenced by Nobunaga was completed by Hideyoshi, who

brought the whole of Japan under his sway. And thus the way was prepared for Ieyasu, the great organizer and administrator, who founded the Tokugawa Shōgunate, which lasted for about two hundred and fifty years (until 1865). Tokugawa Ieyasu established his capital at Yedo in 1590 and obtained the title of Shōgun in 1603. Among the many means by which he secured the supremacy of his house, not the least effective was the mandate which compelled the Daimyōs to reside in Yedo every alternate year, and to leave their wives and families there as hostages all the time. During the peaceful Tokugawa era, the national culture made great advance, and many famous men of letters and masters of the various arts appeared. In time, however, as the Yedo court came to degenerate through luxury and effeminacy, the great Southern and Western clans began to assert their strength, and a tide of general discontent set in. The pressure from Western Powers, with the arrival of Commodore Perry and his "Black Ships," and the attitude of the Shōgunate at this time, gave the final impetus to a general uprising of these powerful clans. And at last the supremacy of the Shōgunate ceased; and Keiki, the last of the Shōguns, resigned his power into the hands of the Emperor.

Thus the feudal period ended, the reigning Emperor assumed full control, and (in 1868) the present Meiji (lit. "enlightened government") era began. In 1869 the name of Yedo was changed to Tōkyō (lit. Eastern Capital) and this became the seat of the Imperial

residence. From this time onwards there followed in rapid succession all kinds of radical changes and wholesale reforms. But the principal events of the present era need not be here recorded, as they are sufficiently well known.



TENSHŌ-DAIJIN, THE SUN GODDESS

天
照
大
神



The sacred myth of Tenshō-daijin, or Amaterasu (lit. "Heaven Shiner"), should be mentioned here, as it is closely connected with national matters such as the ancestry ascribed to the Emperor Jimmu, the origin of the mirror and the jewel which form two of the three Sacred Treasures of Japan, the rites of Shintō, the origin of music and the dance (*Kagura*), with many ramifications in the social life. The shrines at Yamada in Ise Province—and especially the inner sanctuary dedicated to the Sun Goddess—are the most ancient and honoured of the many shrines throughout the land. And it is here that matters of national moment are reverently reported by the Emperor in person, or by deputy. It was for this purpose that Admiral Tōgō proceeded to Ise Bay with his whole fleet at the close of the great war.

According to the ancient Japanese mythology, in the beginning there were three deities who came into existence without creation and afterwards disappeared. After a certain number of divine generations, there appeared in Takama-no-hara (lit. "Plain of High Heaven") the two named Izanami and Izanagi, believed to be connected with the formation of Japan, and subsequently myriads of minor gods. According to the legend, it was from the left eye of Izanagi that the Sun Goddess, the ruler of heaven, was born. And from the right eye came her impetuous brother Susano-o, the ruler of the earth. The story of how her brother's violence caused her to hide in a cave, and the means by which she was at last induced to emerge and lighten the world; and how her unruly brother was subdued and banished to Izumo, with the details of his subsequent career—forms the oldest national legend of Japan.

SUSANO-O AND THE DRAGON



It is remarkable that a sacred narrative closely resembling the English national story of St. George and the Dragon also forms one of the ancient national legends of Japan. Susano-o no Mikoto, brother of the Sun Goddess, being expelled from heaven by his father, set out on a long earthly pilgrimage. One day when he came to the river Hi in Izumo, he found an old man and woman with their daughter, in deep distress. When he asked the cause of their weeping, the old man told him that they had lost seven daughters already, and were about to lose the last remaining one. Every year an eight-headed dragon had devoured one of their children; and they knew of no way to save the last beloved daughter. Then Susano-o swore that he would rescue her.

He had eight tubs of wine prepared—one for each head—and then laid in wait for the dragon's appearance. At last the creature came, and finding the wine placed for him, drank deeply until at last he became intoxicated and slept. Then Susano-o fell upon him with his sword and slew him—cutting his body into pieces. And in the tail of the great serpent he found a sword which he drew forth. Thus having conquered the animal monster and possessed himself of the sword of power, he became united with the virgin, and they dwelt happily together, with the old man as master of their house. This sword is regarded as one of the Sacred Treasures of Japan.





THE EMPEROR JIMMU AND THE GOLDEN KITE (see page 15).



JIMMU TENNŌ

神
武
天
皇

Jimmu, the first Emperor of Japan, according to Japanese historians, was of the fifth generation from Tenshō-daijin, the Sun Goddess; and became ruler of Japan in 660 B. C., from which time dates the beginning of the Japanese Empire.

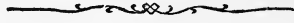
The Imperial Family had been living for several generations in the island of Kyūshū, and it was from here that Jimmu and his elder brother Itsuse started for the main island on their expedition of conquest. But as a tribe, with their women and children, journeyed with them, their progress was slow; and many delays and difficulties were met with. At last, after about seven years, they reached Naniwa (now Ōsaka) where their conflicts with the natives commenced.

In the first battle, Prince Itsuse was killed by an arrow shot by a chief named Nagasuné ("Long Shanks"), who raised an army to oppose the invaders. But Jimmu and his warriors finally conquered and journeyed on; and many curious legends tell of the heavenly aid and miraculous events that attended their triumphant progress. One of these legends tells of a golden kite emitting brilliant rays that alighted on the bow of Jimmu, and greatly disconcerted the enemy. This is the origin of the famous Order of the Golden Kite,* which high decoration is given to soldiers and sailors for distinguished valour.

After bringing the country into subjection, Jimmu Tennō—then about sixty-two years old—established his seat of government at Kashiwara in Yamato Province, where for seventy-five years he continued to rule the country, and to strengthen the foundation of the empire. According to the *Kojiki* ("Record of Ancient Matters"), he died at the age of one hundred and thirty-seven.

* See facsimile on front cover.

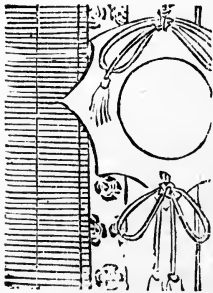
YAMATOTAKERU NO MIKOTO



Prince Yamatotakeru, son of the Emperor Keiko, is said to have lived about eighteen hundred years ago. He was noted for his bravery and ability as a military leader; and some well-known epical narratives are told of his national exploits. He was very large in stature: in fact, tradition says that he was about ten feet high.

In those days there were two powerful tribes in Japan which had not been entirely subdued by the Japanese. One was called the *Kumaso* which occupied the greater part of Kyūshū; while the other tribe, called the *Ezo*, lived in the northern part of the country. The direct descendants of this tribe are the present Ainos of Hokkaido, about twenty thousand of whom still survive. These two tribes for many centuries gave no small amount of trouble to the rulers of the country.

When Prince Yamatotakeru at the head of an army went to subjugate the *Kumaso*, he was a mere boy; but by means of a certain stratagem he succeeded in overcoming the enemy by personally slaying their chief; and thus avoided the heavy slaughter of a general appeal to arms.

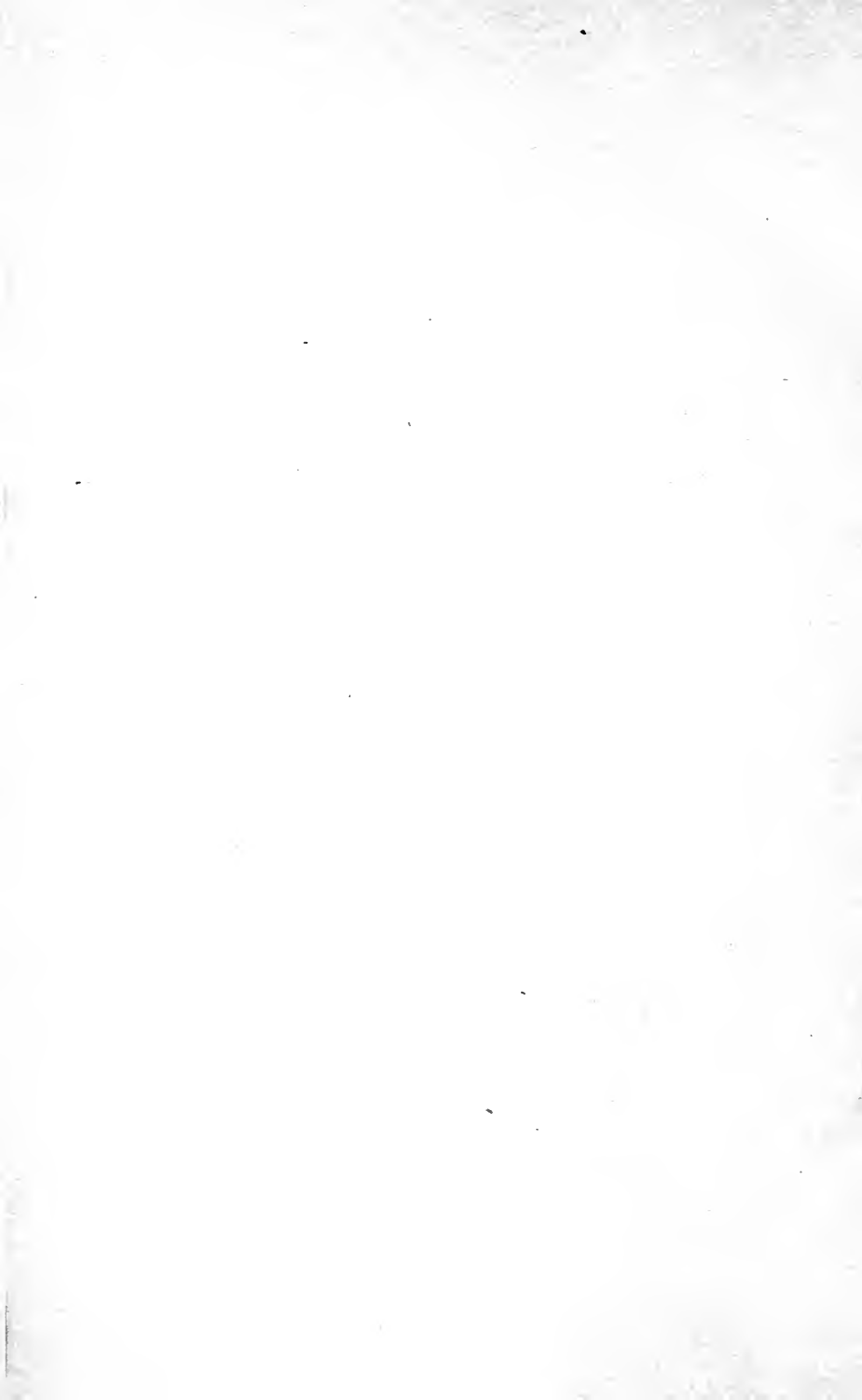


He also did great service in subjugating the *Ezo* tribe; and went through all kinds of hardship. On his way back to the capital from the expedition, he caught a kind of fever, and died at Nobono in the province of Ise, when he was only thirty years old.





YAMATODAKERU AND THE CHIEF OF THE *KUMASO*



PRINCESS TACHIBANA

弟
橘
媛

Princess Oto-Tachibana, the wife of Yamatotakeru, has always been honoured as a model of wifely devotion and self-sacrifice. She accompanied her husband on his expedition against the *Ezo* barbarians, and bravely shared his hardships and perils.



One day when they were crossing the Bay of Yedo to Kazusa in a boat, a violent storm arose, and as the boat was rather heavily laden, it was in danger of being overwhelmed. Seeing this, the princess feared that something had made the sea god angry, and decided to sacrifice herself to appease his wrath. She urged her husband to let nothing hinder the fulfilment of the task entrusted to him. And then, throwing out the thick mats to lighten the boat, she seated herself on them and drifted away. Instantly the sea became calm, and the prince continued his voyage in safety. The princess was never seen again; but her comb was washed ashore, and the people built a shrine in which it was preserved.

On the way back from his successful expedition, Yamatotakeru returned by way of the Usui pass opposite to Mount Fuji. And as he gazed over the sea where his devoted wife had sacrificed herself for him, he cried in his sorrow, "Azuma wa ya!" (Oh! my wife!). And thus, it is said, the country north of this pass came to be known as Azuma.

Last year, (1910), a stone monument was erected at Hashirimizu to mark the place where the boat started, and to honour the memory of the gentle princess. The picture of her seated on the drifting mats is a favourite one in Japanese art.

THE EMPRESS JINGŌ

神
功
皇
后

The Empress Jingō, wife of the Emperor Chuai, lived about seventeen hundred years ago. From childhood she was noted for her wisdom and noble character, and also for her beauty.

In those days Korea was divided into three independent states, which were always quarreling with one another. The ruler of one of the three states asked the Emperor Chuai for assistance; but the Emperor died while on the point of embarking for Korea with a large army. Thereupon the Empress Jingō decided to take his place, and set out at the head of her warriors. After fighting many battles, she succeeded in subduing the southern half of Korea, and this became a dependency of Japan.

Shortly after her return to Japan, a son of the late Emperor was born to her; and he afterwards became the famous Emperor Ōjin.

The Empress Jingō had an excellent adviser named Takenouchi, who is said to have lived for three hundred and eight years. His picture may be seen on the present bank-notes in Japan. In Japanese art one may often find the picture of a beautiful woman-warrior accompanied by a venerable white-haired man holding a baby in his arms. These are the same three.



The Korean dependency continued for many hundreds of years; but was at last given up in the reign of the Emperor Tenji.



THE EMPRESS JINGŌ WITH TAKENOUCHI AND HER SON

THE EMPEROR NINTOKU

仁
德
天
皇

The Emperor Ōjin, son of the Empress Jingō, had two sons. The younger one named Wakairatsuko was the favourite of the old Emperor and was appointed heir to the throne; but when the Emperor died, Wakairatsuko insisted that his elder brother Ōsasagi should be the successor. The elder brother, however, maintained that this was against the will of their father; and thus, for three years, each continued to urge the crown upon the other, until at last Wakairatsuko killed himself, in order that his brother might succeed to the throne. Ōsasagi then became Emperor, and reigned during the greater part of the fourth century.

He is known as the Emperor Nintoku, and was in every way an exemplary ruler. The people at that time were living in great poverty, and their benevolent Sovereign was moved with pity for them when he saw from his tower how seldom the smoke rose from their kitchen fires. He remitted all taxes for three years and did what he could to relieve his poorer subjects, denying himself all luxuries and living very simply. But after three years of this he had the satisfaction of seeing the smoke rise from many cheerful cottage fires.

"Now we are indeed rich," he said to the Empress.

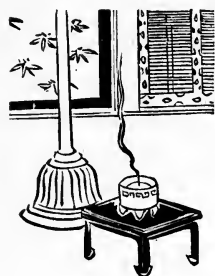
"We cannot even repair the roof of our house, we are so poor," she replied.

"No," said the Emperor, "our riches consist in the comfort and happiness of our beloved subjects."

During his long reign, the Emperor Nintoku carried out all kinds of practical public works for the benefit of the people, and was a benefactor to all.



SHŌTOKU TAISHI



It was during the reign of the Emperor Kimmei (in A.D. 552) that Buddhism first came to Japan. It came through Korea; and gradually gaining influence, at first in the Imperial Court and among the upper classes, at last—towards the end of the sixth century—in spite of some obstacles, the new religion triumphed.

Now the first great name closely connected with the development of Buddhism in Japan was that of Shōtoku Taishi (A.D. 571–621), nephew and heir of the Empress Suiko. It is said of this truly remarkable man that he was able to speak as soon as he was born; and that he possessed an extraordinary faculty of attending to several things at the same time. In fact, it is said that he could hear the appeals of ten people at once, and give to each a proper answer. He was regarded as the *avatar* of a great Indian teacher.

The prince used the whole influence of the government in favour of Buddhism, and built many temples. One of these—the famous temple called Hōryūji at Nara—still stands, and is considered the best example of the art and architecture of that day. He also wrote some valuable commentaries on the sacred books of Buddhism, and rendered great service to the propaganda in many other ways.

He was also a most enlightened statesman, and it was owing to his adaptation of Chinese methods of government—known as the “Laws of Shōtoku-Taishi”—that the Japanese government began to assume a well-organized form. Though he never ascended the throne, he was principal adviser to the government for about thirty years. He died at the age of fifty.



SHŌTOKU TAISHI

URASHIMA TARŌ

浦
島
太
郎

All Japanese children know about Urashima Tarō—the Rip Van Winkle of Japan. About fourteen hundred and thirty years ago—so the story goes—when fishing in his boat one summer day, he caught a tortoise on his line. But the fisher-boy knew that the tortoise was sacred to the Dragon God of the Sea, so he murmured a prayer and gently set it free.



Soon after this a beautiful maiden rose out of the sea and entered the boat. "I am the daughter of the Dragon King," she said. "And I have come to thank you for your kindness to the tortoise; and also to invite you to my father's home."

So together they went to the wonderland; and Tarō became the son-in-law of the Dragon King. For three years he lived there in perfect happiness; but at last the desire to see his parents again became very strong, so he asked his bride to let him go back for a short time. Reluctantly she at last agreed to this; and when he left, she gave him a box which she made him promise never to open. For if he opened it, he never could return to her again.

So he went away; but when he reached his native village, he found that all was changed. Not even a trace of his old home remained. And no wonder!—for since he left home on that summer day, four hundred years had come and gone. Full of sadness, he wandered back to the beach; and at last in despair he opened the box! Instantly a strange white vapour escaped and drifted away. And with it went also Tarō's youth and strength: for in that moment he became an old, old man; and sank down lifeless on the sand beside the sea.

DARUMA

達

磨

Daruma was not a Japanese, but his name is a household word in Japan; and his picture is probably the most commonly drawn. Even as a toy his odd limbless figure is familiar to every child in the land.

His real name was Bodhidarma, contracted to Dharma, and he is said to have been the son of an Indian king. In the sixth century he went to China and became a teacher of *Dhyāna*, a system of mystic meditation, to the Chinese Emperor Bu. In China Daruma found many earnest disciples who studied his system and gave it the name of *Zen-na* which was afterwards introduced into Japan by priests who went to China for study. In Japan at present *Zen-na*, commonly known as *Zen*, though much degenerated, is probably the best form of Buddhism remaining.

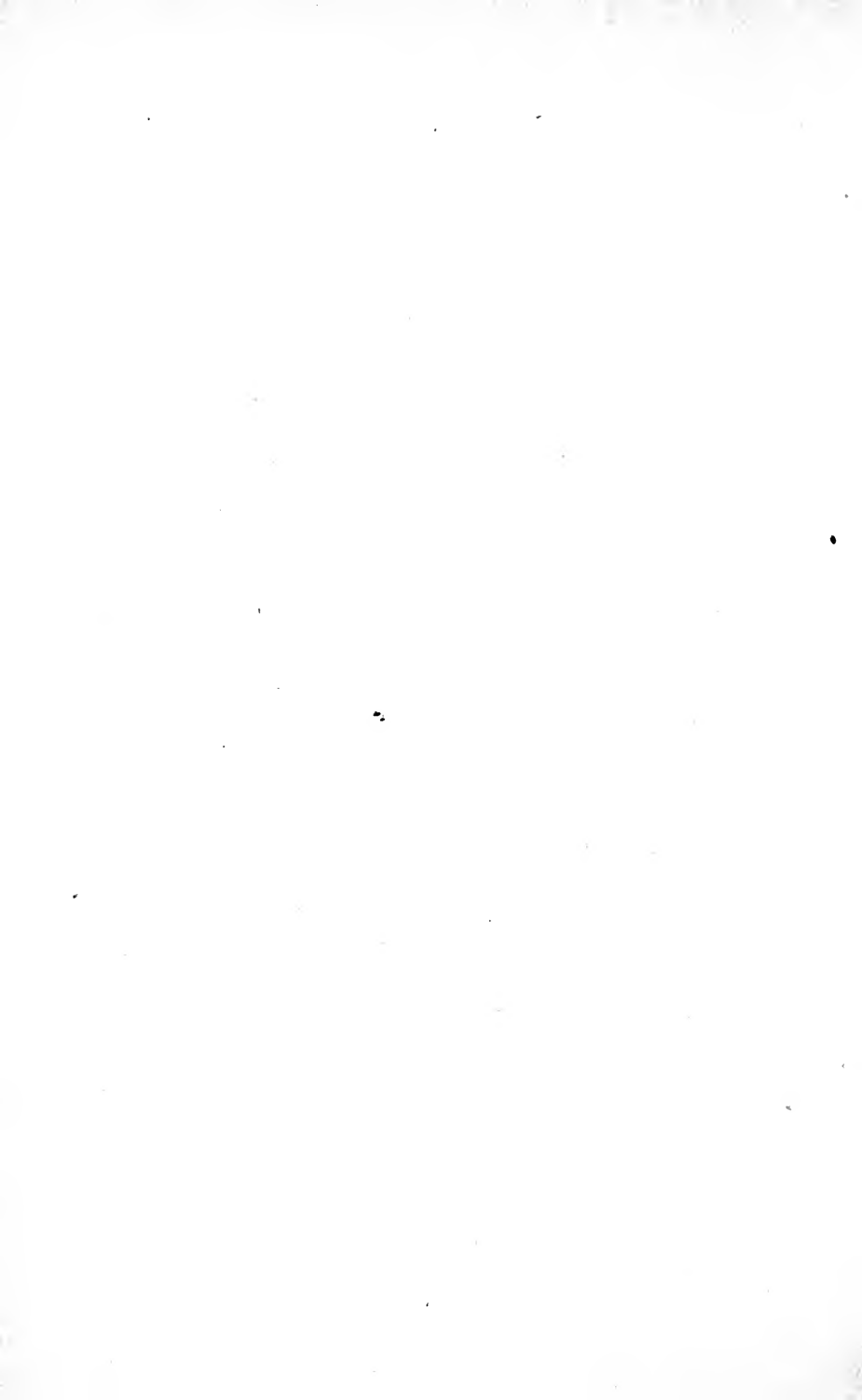


Daruma is usually depicted as a rather grotesque figure without legs, as he is supposed to have lost them when sitting in motionless contemplation for a period of no less than nine years. Another story has it that one night in the midst of his meditation he was overpowered with sleep,

and when he awoke he cut off his eyelids and threw them on the ground. Thereupon, says the legend, they turned directly into tiny tea-plants, taking root in the soil.



URASHIMA TARŌ (see page 27).



TENCHI-TENNŌ

天
智
天
皇

The Emperor Tenchi, who reigned from A.D. 662 to 671, was one of the most enlightened administrators that Japan has had. As a young man he took a leading part in the overthrow of the powerful Soga clan. This old clan had become so influential at court that its leader, named Iruka, began to harbour secret designs on the throne itself; and Tenchi, then Prince Naka no Ōe, was one of the first to become aware of this. So taking counsel with Nakatomi no Kamatari, and with the aid of other loyalists, he put an effective stop to these ambitious designs.



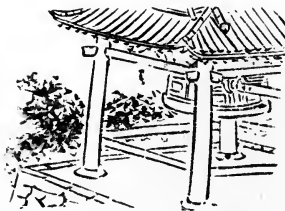
Prior to the suppression of the Soga clan, there had been no strong central government in Japan; the Imperial House was simply the strongest clan. Thus the Emperor had no direct control over the country as a whole. It was in the reform of this unsatisfactory state of things, and in the centralization of the government, that Tenchi rendered such great service. At this time he was heir apparent to his uncle, the Emperor Kōtoku, in whose reign this great reform—known as the Taikwa reform—culminated, and the Taikwa era (the first of the *nengō*, or era names) began. But the prince was the real power behind the throne. In importance, this reformation may be compared to that of the Meiji era in 1868, as it practically laid the foundation of the Imperial rule in Japan. The Emperor Tenchi died in 671, at the age of forty-six.



FUJIWARA NO KAMATARI

Kamatari, the founder of the famous Fujiwara family, so closely connected with the Imperial House in Japan, was the right hand of the Emperor Tenchi, and took an active part in the great reforms during the reigns of Kōtoku, Saimyō, and Tenchi. He was undoubtedly one of Japan's greatest statesmen.

His connection with the Emperor Tenchi began when they were both young men. Kamatari saw the danger of the clan systems; and for some years had been planning the introduction of fundamental reforms in the method of government. He also saw the necessity of finding some prince of the Imperial line to co-operate with him; and after testing several, his choice finally fell on the young prince who afterwards became Tenchi-tennō. He found an opening for intimate relations in a curious way. One day when playing football, the prince accidentally kicked off his shoe, and Kamatari, who happened to be one of the party, at once picked it up and kneeling, respectfully offered it to the prince, who in his turn also knelt and respectfully received it. These two afterwards became very closely connected in the affairs of State; and the wise



advice of Kamatari was sought on all important occasions. Shortly before his death in 669, the Emperor Tenchi conferred on him the rank of "Great Minister" (*Ō-omi*), and granted him the family name of Fujiwara. And for about five

hundred years—until the 12th century—the descendants of this great family were the *de facto* rulers of Japan.



THE EMPEROR TENCHI RECEIVING THE SHOE (see page 32).

EN NO SHŌKAKU

役
小
角

En no Shōkaku, or En no Gyōja (En the Yogi), the magician who founded the *Shugen* (修驗) School, or *Yamabushis*, was born in the province of Yamato in A.D. 634; and from his early years was remarkable for singular ability. He had always a strong bent towards mysticism; and at the age of thirty-two, he left his home and went to the summit of Mount Katsuragi, where he lodged for thirty years in a cave. He is said to have gained magical powers, and to have employed elemental spirits to do his will.



His supposed sorcery at last came to be greatly feared, and the matter being reported to the Emperor Mommu, he was arrested and confined in an enclosed place, bound with chains. His captors thought they had thus effectively secured him; but to the amazement of everybody, Shōkaku suddenly sprang up, and breaking his chains as if they were cobwebs, levitated his body high up in the air and escaped. Then the authorities, finding it impossible to capture him, seized his aged mother instead and held her as a hostage, until at last, Shōkaku—to save his mother—peacefully gave himself up. He was banished to an island in Izu Province where he remained for some years. And although he was afterwards released, he became dissatisfied with Japan, and decided to utilize his occult powers in leaving the country. He put his mother in a bowl-shaped tub, and carrying her on one hand, crossed over to China by walking on the waves.

A few centuries after the disappearance of Shōkaku, the teachings of this school were revived by priests—notably Seiho and Zōyo—of the Shingon and Tendai Buddhist sects, in whose esoteric orders certain of this occult knowledge was believed to be preserved.

ASCETICS, YOGIS, ETC.

仙人、行者、修驗僧等

The highest grade of ascetics that Japanese and Chinese tradition tells of were the *Sennin* (仙人). These ideographs being composed of 人 or 亻 (man) and 山 (mountain) mean literally "mountain men." They are said to have dwelt on high mountains, and to have possessed great wisdom and knowledge of nature's secrets. It is said that in times of national emergency, the ancient Emperors of China would consult these Magi. Later, however, the word *sennin* came to mean any kind of wonder-worker or yogi (called *gyōja* in Japan); and at present ordinary conjurers sometimes apply to themselves this term. Asceticism has been practised in Japan from ancient times, and not a few traces of it still remain. One of the commonest forms is called *nangyō*, and consists of various austerities such as standing under waterfalls, fasting and feats of endurance. The repetition of mantra is still quite common; and various kinds of charms are extensively used.

The most notable ascetics of the feudal period were the *Yamabushis* (lit. "mountain dwellers") of the *Shugen* (修驗) school founded by En no Shōkaku (see page 35). Members of this mysterious order were much feared at one time on account of their occult arts. But as these degenerated into sorcery and necromancy, they fell into disrepute. In fact, in the early part of the present Meiji era, such practices were forbidden by law. Before the Restoration, however, the *Yamabushis* and other practisers of occult arts belonged to a regular organization (the *Shugen-shū*), of which the nominal head was a member of one of the *Kugé*, or Court noble families in Kyōto, named Tsuchimikado.



Nichiren and Kōbō Daishi, the famous priests, were believed to possess magical powers, and some curious phenomena are related in connection with them. Further information on this subject is given in *Occult Arts*, on page 212.



By permission of the Gahō-sha.

EN NO SHŌKAKU WALKING ON THE WAVES (see page 35).
(Painted by Matsumoto Fūko).

KŌBŌ DAISHI

弘 法 大 師

Kūkai, or Kōbō Daishi, the famous priest who founded the *Shingon* sect of Buddhism, was one of the greatest thinkers that ever appeared in Japan. He was born in Sanuki Province in A.D. 774, and from childhood was remarkable for his sagacity. At the age of fifteen he went to Kyōto to study the Chinese classics; and in a few years could read and write this difficult language as if it were his native tongue.



At the age of twenty he became a Buddhist priest; and by the time he was thirty-one, he became so advanced in wisdom that he was selected by the Emperor to go to China for further study. For China at that time was more advanced in culture and civilization than any other country in the world; and many great priests appeared in that country, where the sacred books of Buddhism had been translated, and were deeply studied.

It was under one of the greatest of these priests, named Keikwa, that Kōbō studied; and in two years he was able to master even the most esoteric teachings. So that when he returned to Japan in 806, no priest in the whole land could compare with him, and he was treated with profound respect even by the Emperor. He is credited with the possession of magical powers such as writing in running water, and making his body appear as if blazing with light.

In 816, he established a temple on Mt. Kōya in Kii Province, and lived there most of the time until his death in 835, at the age of sixty-two.

WAKE NO KIYOMARO

Wake no Kiyomaro will always be remembered as a fearless patriot who rescued the Imperial House from a very serious danger. For during the reign of the Empress Kōken (749—759) he thwarted the designs of a powerful and ambitious priest named Dōkyō who actually aimed to enthrone himself as Emperor, with temporal as well as spiritual power.

The Empress Kōken was an ardent believer in Buddhism; but unfortunately she came under the influence of this evil priest, and granted almost everything he asked for. He dwelt in the Imperial house and acquired the title of Great Chancellor of the Empire, and even *Hō-ō*—a title given to retired Emperors. But Dōkyō was not satisfied with being the most powerful subject: his insatiable ambition aimed still higher, and at last he made known to the Empress his long-cherished scheme.

Then the Empress in her perplexity decided to consult the god Hachiman, and despatched a court official named Wake no Kiyomaro to the Usa shrine in Buzen Province for this purpose. Dōkyō was prepared for this move, however, and secretly approached Kiyomaro with the offer to make him administrator of the Empire, if he brought back a favourable report. At last Kiyomaro returned with the oracle's reply. "Only one of the Imperial line can become Emperor. Such a lawless and self-seeking man as Dōkyō should be at once removed."



Dōkyō was furious when this answer came, and Kiyomaro was banished to a remote province. But when the Empress died shortly afterwards the downfall of the crafty priest soon followed. While the faithful Kiyomaro was summoned to court again by her successor, the Emperor Kwammu, and made Minister of the Home Department.



SAKANOE TAMURAMARO

坂
上
田
村
麿

Tamuramaro, born in A. D. 758, was the first of the great warrior statesmen of Japan. He became distinguished during the campaigns against the aboriginal barbarians called *Ezo* (or Aino) who still held about a fourth of the country, and stubbornly resisted the advance of the civilizing invaders. In these campaigns Tamuramaro showed great military talent, and was finally given the supreme command. He was appointed Great Barbarian-Subduing General (*Sei-i-tai-shogun*), being the first to hold this title. By 802 he had subdued the uprising of the barbarians, and on his return he was made Minister of Justice and a Councillor at the Imperial Court. And in 810, when there was danger of civil war breaking out, he was put at the head of the Imperial forces, and his rank was raised to that of Chief Councillor. Thus by sheer merit, he rose to be the highest subject in the Empire.



He became a model for warriors of later days; and the Shōguns who came after him would go to worship at his tomb, and invoke the aid of his spirit before setting out on their military enterprises. Tamuramaro was "a fine figure of a man, with eyes like a falcon's, and a beard the colour of gold." Brave and fierce as a lion in time of war, he was a mild and kindly knight at other times. A manly gentleman of the best Yamato type.



SUGAWARA NO MICHIZANÉ

There is hardly a town or village in Japan where the Shintō shrine called Tenjin-sama, or Tenman-gū, is not found. Tenjin is the patron saint of men of letters and students ; and formerly the twenty-fifth day of each month was kept as a holiday sacred to Tenjin-sama.

Now, Tenjin is simply an honorary name given to Sugawara no Michizané, who lived about a thousand years ago. The Sugawara was an old family, and learning and literature formed its hereditary profession ; but it was Michizané who made the family famous in the history of Japan. Even as a boy he showed wonderful talent, and composed an excellent poem in Chinese when only seven years old.

He was appointed teacher of the young prince who afterwards became the Emperor Uda (A. D. 888-898) ; and under his wise tutelage this young Emperor became an exemplary ruler. In fact, this reign is considered by historians to be the golden age of Japan. But the Fujiwara family, that for centuries had controlled the court, at last compelled Uda to abdicate in favour of his young son Daigo, though for a time Michizané remained as a councillor and *Udaijin* (Minister of



the Right). At last, however, Tokihira, head of the Fujiwara family, became envious of Michizané's influence, and by false charges had him banished as an exile to Kyūshū, where

he spent lonely and sorrowful days until his death two years later (in 903), at the age of fifty-nine. His one consolation was the possession of a robe presented to him by the Emperor, which he regarded with reverence, and cherished in loving memory of the royal giver.



SUGAWARA NO MICHIZANÉ IN EXILE
Gazing at the Emperor's Gift.



HACHIMANTARŌ YOSHIIE

Hachimantarō Yoshiie of the Minamoto clan was a contemporary of William the Conqueror. When quite a young man he went with his father Yoriyoshi at the head of a large army to subjugate a very powerful rebel chieftain in Mutsu Province, named Abe no Yoritoki. For nine years fierce warfare continued, till the rebels were at last subdued. This is generally



referred to in history as “The earlier nine years’ war,” to distinguish it from another campaign called “The later three years’ war” in which Yoshiie was engaged twenty-four years later.

The northern half of Japan was at this time occupied by hostile barbarians; but owing mainly to the efforts of the Minamoto clan, they were gradually subjugated. It was here especially that the wisdom and generosity of Yoshiie were of great service. For he governed these wild people with such dignity and kindness that at last they came to look upon him with love and respect.

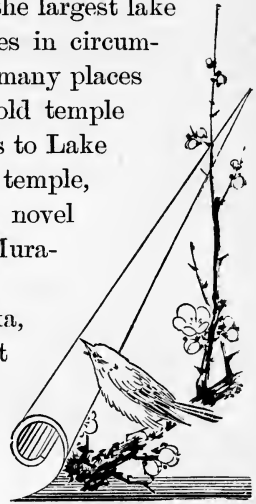
It was chiefly owing to the influence and popularity of Yoshiie, that his descendant Yoritomo was able to establish a powerful feudal government at Kamakura a hundred and fifty years later.

MURASAKI SHIKIBU

Lake Biwa in the province of Ōmi is the largest lake in Japan, and is about two hundred miles in circumference. In its neighbourhood there are many places of historic interest; but among them the old temple called *Ishiyamadera* stands first. Visitors to Lake Biwa should not fail to see this ancient temple, for it was in a room here, that the famous novel called *Genji Monogatari* was written by Murasaki Shikibu.

She was the widow of Fujiwara Nobutaka, a high officer, and became one of the court ladies of the Empress Jōtōmon-in. In order to relieve the tedium of her royal mistress who at that time was confined to her bed with a long illness, Murasaki Shikibu retired to this lonely temple, and there wrote the famous story that has become a classic in Japan. In a style of great delicacy and literary charm, the story tells of the adventures of a young nobleman named Genji; and throws much light on the court life of that time. It is all the more remarkable when we consider that this story was written about a thousand years ago—before the Norman Conquest.

Part of the book has been translated into English by Baron Suyematsu; but naturally much is lost in translation. The beauty of the work can be fully appreciated only when it is read in the original.





MURASAKI SHIKIBU
Writing her famous book in the temple.

KAMAKURA GONGORŌ

鎌
倉
權
五
郎

Kamakura Gongorō was a warrior in the service of Hachimantarō Yoshiie and fought under him against the army of the northern rebel Kiyowara no Takehira.

He is remembered chiefly for an incident which well illustrates the character and temperament of warriors of that day. It happened that once when fighting at the head of his comrades, he was shot with an arrow in the right eye. In spite of this, however, Gongorō never for a moment left the ranks. He promptly broke off the shaft, and with the arrow-head still remaining in the socket, sprang fiercely forward to the contest with his long two-handed sword.

When the battle was over, he tried to pull out the arrow-head with his own hands, but finding it impossible, he asked his comrade Miura Tametsugu to pull it out for him. But the arrow-head was rooted so firmly that, in straining to pull it out,



Miura actually put his foot on Gongorō's face. This, however, proved to be too much for the fiery Gongorō. He thrust away the foot, and jumping up, challenged his friend to combat, saying that he could endure pain but not rudeness; and that it was beyond

endurance to be trodden on the face! Miura humbly asked his forgiveness, and kneeling beside him, at last with great difficulty pulled out the arrow-head.



TAMETOMO

Every child in Japan knows about the valiant Tametomo and his daring deeds. His matchless skill with his great bow, his Herculean strength, and lion-like courage, made him remarkable even among the many great warriors of the illustrious Minamoto clan. He was more than seven feet in height, and his left arm being four inches longer than the right, he could bend the bow better than any other man in the land. It is said that the arrows used by him were so thick and long that they looked like spears.



As a child he was wilful and unmanageable, and his father General Tameyoshi sent him away to Kyūshū when he was only thirteen years old. But as he grew up Tametomo challenged and conquered every provincial lord until, by the time he was eighteen, he had the whole of Kyūshū under his sway.

When he was twenty-one years old, the Hōgen civil war broke out (in 1156), and with his father and six brothers he supported the Emperor Sutoku, and fought against the Emperor Go-Shirakawa and the whole of the Taira clan. Many stories are told of his exploits at this time. The odds, however, were overwhelmingly against him, and at last he was taken prisoner and banished to the island of Ōshima off the coast of Izu Province. But even here in exile his growing power at length became a menace to the government, and a powerful fleet was sent to subdue him. One account says that he committed *harakiri* at this time and died at the age of thirty-two; but another tradition says that he escaped to Loochu where he finally made himself the king.





By permission of the Gahō-sha.

STATUE OF DARUMA (see page 28).
(Carved by Yamazaki Chōun).



TAIRA NO KIYOMORI!

平
清
盛

Kiyomori (A.D. 1118-1181), chief of the Taira clan, was a crafty and ambitious warrior-statesman. While the chiefs of the rival Minamoto clan were engaged in subjugating rebels in the eastern provinces the ancestors of Kiyomori, who remained in Kyōto, took advantage of the situation gradually to establish their ascendancy over the rival clan. And this policy was continued by Kiyomori. But his grasping after selfish power in this way led to bitter and deadly conflict; for the Minamoto men deeply resented his action, and tried to crush him by force of arms. They were unable to do so, however, and though Kiyomori was by no means a great military leader, his side was continually victorious, until at last he found himself the most influential person in Japan. He was the first warrior to assume the title of *Dajōdaijin* (prime minister) which until then had been strictly limited to the heads of the Fujiwara family.



Kiyomori was a man of arbitrary and violent nature, and ruthlessly crushed all whom he suspected of acting against him. Even emperors and princes were treated by him with the scantiest ceremony; and in consequence of his frequent abuse of power he was both hated and feared. His record, however, is not wholly bad, for he did good service to the maritime trade by establishing the port of Fukuwara near Kōbe; and also it is said, by excavating the Ondo strait, and making a short cut to Kure, now one of the principal naval stations in Japan.

KENREI MONIN

Few women have ever experienced such a rise and fall of fortune as Taira no Tokuko, or Kenrei Monin, as she is generally called. She was the daughter of Kiyomori, chief of the Taira clan, and was brought up with great care and tenderness. She grew up a very highly cultured and accomplished lady and was made the wife of the Emperor Takakura. Soon a son was born to her, and she was probably one of the happiest women in the land.

This happiness did not last long, however, for misfortunes overtook her in quick succession. First her husband the Emperor died at the age of twenty-one; and the son, the child-Emperor Antoku, succeeded to the throne when only three years old. The next misfortune was the death of her father Kiyomori, which happened at a most critical time. For Yoritomo and other members of the Minamoto clan had risen in revolt, and the death of Kiyomori left the Taira clan leaderless and unable to hold their own, so that at last they were compelled to flee from Kyōto with the child-Emperor and his mother. But misfortune continued to follow them, and after several defeats they were at last utterly destroyed in the great sea-fight at Dannoura (in 1185).



At this time, seeing that her condition was quite hopeless, Kenrei Monin tried to drown herself with her son; but she alone was rescued and taken to Kyōto. She was now the only member of the Taira family living in the world, and her loneliness can be imagined. She became a Buddhist nun, and died at the age of fifty-seven. Many pilgrims visit her tomb at Ohara, a quiet village about seven miles from Kyōto.

MINAMOTO NO YOSHITOMO

源
義
朝

Minamoto no Yoshitomo (A.D. 1123-1160), father of the famous brothers Yoritomo and Yoshitsune, was himself a great military leader, and played an important part in the early stages of the long and bloody strife between the Taira and the Minamoto clans. In the civil war of the Hogen era (in 1156) he first became prominent, when with Kiyomori, chief of the Taira clan, he supported the Emperor Go-Shirakawa against the Ex-Emperor Sutoku, the rival claimant to the throne. In this conflict he was obliged to fight against his own father and brothers who were on the opposing side. And though victorious, the Minamoto clan was greatly weakened by the heavy losses it sustained.



The crafty and ambitious Kiyomori was quick to turn this Minamoto disadvantage to his own account; and establishing his ascendancy over Yoshitomo, sought to grasp the reins of power in his own hands. In resentment of this artfulness, Yoshitomo at last rallied the Minamoto followers with the object of putting down the Taira clan. But fate was against him, and he suffered a crushing defeat. Yoshitomo and a few of his gallant retainers cut their way through the enemy, and escaped to Owari Province; but were finally killed by treachery on their own side. Most of his family were taken prisoners and ruthlessly slaughtered by Kiyomori; but Yoritomo, then only thirteen, and Yoshitsune, a mere baby, were spared. And by a striking turn of fate it was these two who, years later, by their skill and energy overthrew their hereditary foes, and finally restored the fortunes of the Minamoto clan.

TOKIWA GOZEN

Tokiwa Gozen, mother of the famous Yoshitsune, was left a widow when quite young. Her husband, General Yoshimoto of the Minamoto clan, was slain with all his men by Kiyomori and his followers of the Taira clan; and Tokiwa Gozen and her children were left defenceless. And seeing that it was Kiyomori's evident intention to exterminate all of the Minamoto clan that he could lay hands on, she took her three children and hid herself in a quiet country place, where she could not be found.

But the relentless Kiyomori conceived a cruel plan to discover her whereabouts. He ordered her mother to be brought before him, and threatened to kill her by slow torture if she did not reveal her daughter's hiding-place. When news of this somehow reached Tokiwa Gozen, her terrible anxiety may be imagined. Unable to endure the thought of her mother's suffering, she took her three children and set out for the capital. And when at last she entered Kiyomori's presence, she made an agonized appeal for mercy.



Kiyomori's hard heart was touched by her appeal, and he was filled with admiration of her filial piety and rare beauty. He promised to spare the life of her mother and her children; but on one condition: that she should become his wife! For the sake of her loved ones, Tokiwa Gozen at last consented to this; but she never let her son Yoshitsune forget the duty to his dead father demanded by the stern code of that day. How the young warrior later fulfilled this obligation, and restored the fortunes of the Minamoto clan is another story.

MINAMOTO YORITOMO

源
賴
朝

Minamoto Yoritomo (A.D. 1147-1199) was the first of the great Shōguns, and the founder of the feudal government which continued up to the dawn of the present Meiji Era.

He was the third son of Yoshitomo, Chief of the Minamoto clan. When he was about thirteen years old, his father and many of his relatives were killed in battle, when the Minamoto was defeated by the Taira clan. On



account of his youth, however, Yoritomo was spared; but he was banished to Izu Province where he lived a very solitary life until he grew up to manhood.

Meanwhile, the gross abuse of power on the part of the Taira family caused deep resentment among the nobles and military men of Kyōto. And at last Prince Mochihito rose against the Taira clan, and sent a message to Yoritomo urging him to raise an army. Yoritomo gladly responded to the call to arms, and this was the turning point in his life.

Within a few years he was able practically to annihilate the Taira clan; and at last became the chief war lord in Japan. He established a new government in Kamakura, and assumed the title of Shōgun. From this time the word Shōgun came to possess a new meaning, for thenceforward it signified in fact the actual ruler of Japan.



AMA SHŌGUN

Masa-ko, wife of the Shōgun Yoritomo, was a remarkable woman. She was a daughter of Hōjō Tokimasa, a powerful chieftain of Izu Province, and when twenty-one years old secretly married Yoritomo, who was then an exile in that province. But her father, knowing nothing of this, promised her hand to Taira no Kanetaka, the governor of Izu Province, who lived in a castle near by. When Masa-ko was told of this by her father, she was in a great dilemma. For on the one hand, to leave her husband was impossible to her; and on the other, to refuse to marry the governor would cause the ruin of her family. At last she agreed to her father's proposal; but on the evening of the wedding, she managed to escape from the governor's house, and concealed herself in an out-of-the-way place known only to Yoritomo.

During his whole life Yoritomo loved and respected his faithful wife, who bore him two sons and two daughters. When Yoritomo died in 1199, she shaved her head after the custom of that age; but she held firmly the reins of government for the sake of her young sons who succeeded Yoritomo as Shōguns. In fact, all through her life she was the real power behind the government, and was therefore called



“Ama-Shōgun” (lit. the “Nun Shōgun”). And during those years the country enjoyed unbroken peace, for none dared to oppose the government at Kamakura. She died in 1225, at the age of sixty-seven.



YOSHITSUNÉ ON HORSEBACK (see page 63).
About to descended the hill to attack the Taira army.

YOSHITSUNÉ.

義

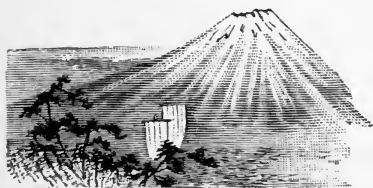
經

The warfare between the Taira and the Minamoto clans in Japan may be compared to the Wars of the Roses carried on between York and Lancaster in England. For about fifty years these great Japanese clans, with varying fortunes, doggedly carried on the strife. Among the many heroes of the Minamoto clan none stands out more prominently than the gallant, straightforward and handsome hero Yoshitsuné. He fought many fierce battles both on land and sea; but his greatest achievement was the sea-fight at Dannoura near Shimonoseki, when he utterly destroyed the enemy, after driving them to this place from their stronghold in Kyōto. This was the first naval battle ever fought in Japan; and it took place about seven hundred years ago. Yoshitsuné may be called the Admiral Tōgō of that day.



The latter part of Yoshitsuné's short and brilliant career was unfortunately tragical. His elder brother Yoritomo was filled with envy of Yoshitsuné's popularity, and determined to kill him. Whether he was really killed by Yoritomo or not,

is a question that historians are unable to decide. At all events, history says that he was killed, together with his wife and children, when he was thirty-one years old. On the other hand, however,



some people believe that he took to the sea with many faithful followers, and finally became a great king of Northern Asia. In fact, some even believe that Yoshitsuné was none other than the terrible warrior Genghis Khan!

SHIZUKA

At Hachiman temple in Kamakura, at the foot of the stone steps leading to the temple, there is a small square building painted red. This is a kind of stage where sacred music and dances are performed.

About seven hundred years ago, when Yoritomo was Shōgun, this building was used for a performance that is frequently mentioned in Japanese literature. Yoshitsuné, younger brother of Yoritomo, had a beautiful and clever girl named Shizuka as his wife; and she was very skilful in dancing and other arts. When Yoshitsuné was obliged to leave Kamakura for the north, after incurring the displeasure of his brother, Shizuka remained alone in Kamakura. Yoritomo and his wife Masa-ko, having heard of her fame as a dancer, requested her to give a performance on this stage at Hachiman temple; and of course Shizuka was reluctantly compelled to obey the request of the Shōgun. Hundreds of Daimyōs and other nobles were also invited to see the performance. Shizuka faced the audience fearlessly, and began her famous dance. At the same time she sang two songs which she had composed, expressing her yearning after the loved husband from whom she had been separated.



and Masa-ko.

Yoritomo got extremely angry at this, saying that it was outrageous to make songs about a traitor like Yoshitsuné, and to sing them in public. His wife Masa-ko, however, deeply sympathised with Shizuka, and finally appeased the anger of Yoritomo. Afterwards some beautiful gifts were presented to Shizuka by Yoritomo

This famous historical episode forms the subject of many Japanese pictures and dramas.



SHIZUKA

Dancing before the Shogun at Hachiman in Kamakura.

BENKEI



Musashi Bō Benkei, the semi-mythical and favourite hero of Japanese children, was a gigantic priest who became a faithful retainer of Yoshitsuné. His thrilling exploits are tirelessly told in story and in song; and if the tales of his prowess are not all true, they are at least well invented.

Though a priest and the son of a priest, Benkei had little taste for such a mild career. At an early age his wild spirit broke out; and after running amuck in his monastery, and setting the monks in an uproar, he sallied forth in search of adventure. He determined to become a mighty warrior; and swore that by personal conquest, he would capture a thousand swords. For this purpose he took his stand nightly on the Gojō Bridge in Kyōto, and challenged every Samurai who happened to pass by. And in this way, it is said, he fought and conquered nine hundred and ninety-nine men, and took away their swords.

But one night while waiting in the moonlight, he met his master. It was the gallant Yoshitsuné who accepted the challenge this time, and gained the victory. The dramatic tale of their encounter is too long to record here. Suffice it to say that Benkei, being fairly beaten by Yoshitsuné, vowed to devote himself ever after to the service of this brave young knight. And right loyally he did so, and kept the vow he swore.



辨

慶



TAIRA NO NORITSUNÉ

The men of the Taira clan were on the whole very effeminate and weak both in body and mind. This was no doubt due to the courtier's life that they had lived for many years in Kyōto. In the last years of their prosperity this effeminacy had reached the climax, and they were warriors in name only. Even when in camp they made elaborate toilets; and spent much of the time in dancing and dissipation. It was therefore no wonder that they could not resist the onslaught of Yoshitsuné and his veteran warriors from the eastern provinces.

There were some exceptions, however, and notable among these was Taira no Noritsuné, a man of great bravery and skill in archery. During the battle of Yashima, when fighting at the head of his followers, he almost succeeded in killing Yoshitsuné with his own hands. But the faithful retainers of Yoshitsuné, seeing their master's danger, covered him with their bodies and thus saved his life, though several of them fell pierced by the terrible shafts of Noritsuné.



Again, at the battle of Dannoura, when Yoshitsuné's ship happened to pass nearby, Noritsuné jumped on board, bent on a personal encounter with his enemy; but the light-footed Yoshitsuné also did some jumping and thus evaded the sudden onslaught. Then, the disappointed Noritsuné, after laying about him with his sword till he could fight no longer, took two of the enemy's strong men in his grasp, and hurling himself into the sea, perished with them in the water.



NASU NO YOICHI SHOOTING AT THE FAN (see page 71).



NASU NO YOICHI

Nasu no Yoichi may be called the William Tell of Japan; and although he lived about seven hundred years ago, his wonderful feat of archery is still remembered; and the story of his skill with the bow is one that all Japanese children have been told.



When Yoshitsuné attacked the army of the Taira clan at Yashima, the enemy resisted stubbornly at first and repelled several attacks, with heavy casualties on both sides. Towards evening both armies were very tired, and it was during a pause in the fighting that this incident occurred. In the sportive spirit which men sometimes show even in time of deadly warfare, the Taira side sent out a boat with a young and beautiful maiden in it. And nailed to a pole set up in the bow of the boat was a scarlet fan with a golden sun in the centre. When the boat drew near to the beach where the Minamoto warriors were ranged, the maiden beckoned to them and challenged their best marksman to shoot with a bow and arrow at the fan.

Yoichi, a lad of seventeen and small of stature, was chosen for the attempt. He drove his horse forward into the sea, and stopped several hundred yards from the boat. Very carefully he took aim, knowing that to miss would bring discredit on his side and on himself; and then with bow bent to the utmost he let fly. The arrow flew straight to the mark and struck the fan just one inch above the rivet. For a moment the fan fluttered in the air, and then fell into the sea, amidst thunders of generous applause from the watching armies on both sides.

KUMAGAI NAOZANÉ

Few more calm and lovely spots may be found in Japan than the shores of Suma and Maiko, the famous watering places near Kôbe. But about seven hundred years ago this peaceful neighbourhood was the scene of a fierce and bloody battle in which the Minamoto defeated and finally crushed the Taira clan (in 1184).

Most of the Taira fugitives took to boats and attempted to escape; but the victorious Minamoto men were hotly in pursuit of them. Just then, a richly attired and noble young warrior of the Taira clan, named Atsumori, was seen hastening towards a boat; but an old warrior named Kumagai Naozané rushed between him and the sea and challenged him to combat. The young man at once accepted the challenge; and very soon a fierce duel commenced.

After a hard struggle Kumagai finally triumphed, and with his opponent down on the beach, was on the point of dealing a death blow with his dagger when under the helmet he caught sight of his enemy's youthful and handsome face. The old warrior was much moved, as he had a son of about the same



age as this noble youth; and out of sympathy as a father, he thought to spare the young man and let him escape. But seeing that the soldiers of his side were swarming on the beach, both knew that there was no hope; so Atsumori begged to be

put to death lest Kumagai should merely be branded as a coward, if he tried to let him escape. And thus the old warrior had to perform the cruel task; but he was so touched at heart that when the war was over, he shaved his head and spent the rest of his life as a priest.



ENDŌ MORITŌ'S FATAL DEED (see page 75).
(Painted by Ogata Gekkō).



ENDŌ MORITŌ

遠
藤
盛
遠

The true story of Endō Moritō forms a romantic tragedy the like of which one does not often find even in fiction. When he was a young knight in the service of the Ex-Emperor Toba, he fell in love with a beautiful girl named Kesa whom he happened to meet; but on making enquiries he found that she was already the wife of a court official named Watanabe Wataru. So great was his infatuation, however, that regardless of everything, he determined to take her from her husband and make her his own wife. He tried all means to induce the mother of Kesa to have her divorced, and swore that if she did not do so he would kill both of them.



Knowing the desperate nature of Endō, the mother at last in despair appealed to her daughter. Kesa knew that to leave the husband she loved was out of the question; but thinking to save her mother, she decided upon a terrible solution of the dilemma. She called Endō to her mother's house, and told him she would contrive that night to have her husband wash his long hair. "Enter the house stealthily," she said, "and when you feel the damp hair of the sleeper, strike! and *I shall be free.*"

Secretly at midnight Endō entered the room; and groping in the darkness his hand at length grasped the long wet hair. With one thrust of his dagger he dealt a death blow, and fled into the night. But it was Kesa and not her husband that he had mistakenly slain.

The overwhelming grief and repentance of Endō shook him to the very depths of his being. Afterwards he became the famous priest Mongaku, and spent the rest of his life in trying to help the weak and the oppressed. He was greatly esteemed by Yoritomo, the first of the Shōguns.

SAIGYŌ

西

行

Saigyō, the poet-priest, lived about seven hundred years ago. He is considered to be one of the best writers of *tanka*, or short poems of five lines; and his poetical works have been collected into a book called *Yamaga-shū*. The *tanka* was the favorite vehicle of poetry; and the lines consist of 5, 7, 5, 7, 7, syllables, making 31 syllables in all. The poems of Saigyō are remarkable for their melody, their depth of meaning, and genuineness of feeling.



He was born in 1118, and was originally a warrior in the service of the Ex-Emperor Toba. But he soon became deeply interested in Buddhism which was very flourishing in those days; and at the age of twenty-three he shaved his head, and leaving his wife and children became a priest. Then began his wandering life which continued for fifty years, during which he composed innumerable poems prompted by what he saw and felt.

His utter indifference to wealth and wordly things is fitly shown by the following well-known fact. Once when visiting Kamakura, he was entertained by the Shōgun Yoritomo, who held Saigyō in high esteem. And when Saigyō was leaving, Yoritomo presented him with a beautiful piece of carving—a cat done in silver. But when Saigyō got outside, he relieved himself of what he considered merely a burden by giving the cat to some children who were playing in the street.





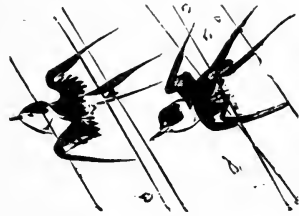
NICHIREN, THE FAMOUS PRIEST (see page 80).
Preaching by the wayside in Kamakura.



THE SOGA VENDETTA

In the moral code of Japan loyalty and filial piety have always been given great importance. In fact, these two virtues are very closely related: for if a child is not loyal and obedient to the head and heart of his household, he is not likely to be loyal to the head of the State.

In the feudal days, it was considered the duty of a Samurai, to avenge the murder of his parent or his lord. This was called *kataki-uchi*, and was regarded as an obligation in those days. The first and most notable example of *kataki-uchi* that is recorded happened in 1193. A great Daimyō named Kudō Suketsuné had ruthlessly killed the father of two brothers named Jūrō and Gorō. And these two boys determined to avenge their father's cruel death.



They waited more than ten years for an opportunity; and at last it came. Yoritomo and many Daimyōs and retainers were out hunting near Mt. Fuji; and the Soga brothers, hearing that Kudō Suketsuné was a member of the party, decided that the time had come. They escaped notice by mixing with the retainers; and when night came, they entered the tent of their father's enemy, and called him to a stern account. But in taking the life of Suketsuné they also sacrificed their own: for Jūrō was killed immediately, and Gorō the younger was taken prisoner and put to death by Yoritomo. This tragedy has formed the subject of many dramas and stories, and is very well known to all Japanese.

NICHIREN

Nichiren was a great religious reformer, and founded a new sect of Buddhism called the *Hokké-shū*. He was by nature very vehement and combative, and his life in many respects resembled that of Martin Luther.

He was born in 1222 at Aikawa, a small seaside village in Awa Province; and at the age of twelve, became an acolyte in a neighbouring Buddhist temple of the Jō-do sect, and studied so hard that, by the age of twenty, he far outstripped the head priest in knowledge of Buddhist doctrine. But he gradually became dissatisfied with the teachings he had learned, and determined to seek the true faith in other sects, — for there were more than ten great sects existing in Japan at that time.

First he went to Kamakura, and studied the teachings of the *Zen (dhyāna)* sect, and then went to Kyōto, Nara, Mt. Kōya and other centres of Buddhism, and spent twelve years in study and discussion. But in his opinion none of these sects were conforming to the true teachings of Buddha; so at last, when he was thirty-two years old, he founded a new sect of his own called the *Hokké* sect. And from this time until his death, in 1282, he devoted all his time and energy to the propagation of his belief. He was so vehement and aggressive that



he was twice exiled by the authorities, and once was on the point of being beheaded. But before he died, the *Hokké* sect had spread throughout the country; and even now it is one of the most influential sects in Japan.



THE EMPEROR GO-DAIGO (see page 84).
Homeless.



HŌJŌ TOKIMUNÉ

北
條
時
宗



In the history of Japan, the name of Hōjō Tokimuné will long be remembered as that of a patriot who did great service to his country. About six hundred years ago, in China there arose a dangerous enemy to Japan called Kublai Khan whose conquests had extended even to Chosen which was a very weak country. Having invaded Chosen, Kublai Khan next began to plan the invasion of Japan. This was a very critical time in this country's history, comparable to that of the war between Greece and Persia, or to that of the attempted invasion of England by the Spanish with their famous Armada, in the reign of Queen Elizabeth.

At this time Hōjō Tokimuné was the chief administrator under the Shōgun; and when Kublai Khan sent messengers to Japan making unreasonable demands on this country, Tokimuné met them with a stern refusal.

At length, Kublai Khan prepared a great fleet, and sent about a hundred thousand men to invade Japan (in 1281). But the ships met the same fate as that of the Invincible Armada, and similar to that of the Russian Baltic Squadron. In fact, out of the great host sent to the shore of Kyūshū, only three of the men remained to tell the tale of the disaster.



THE EMPEROR GO-DAIGO

後
醍
醐
天
皇

After Yoritomo laid the foundation of feudal government in Kamakura, the Emperor in Kyōto became a mere puppet; and for the six hundred and eighty-two years during which the feudal system continued, the Emperor remained simply the nominal ruler of the country.

But about five hundred and seventy years ago, an attempt to recover the actual ruling power was made by the Emperor Go-Daigo. At first fortune favoured him; and with the aid of Kusunoki Masashigé, Nitta Yoshisada, and many other loyal chieftains, he was able to destroy Hōjō Takatoki and the government represented by him.

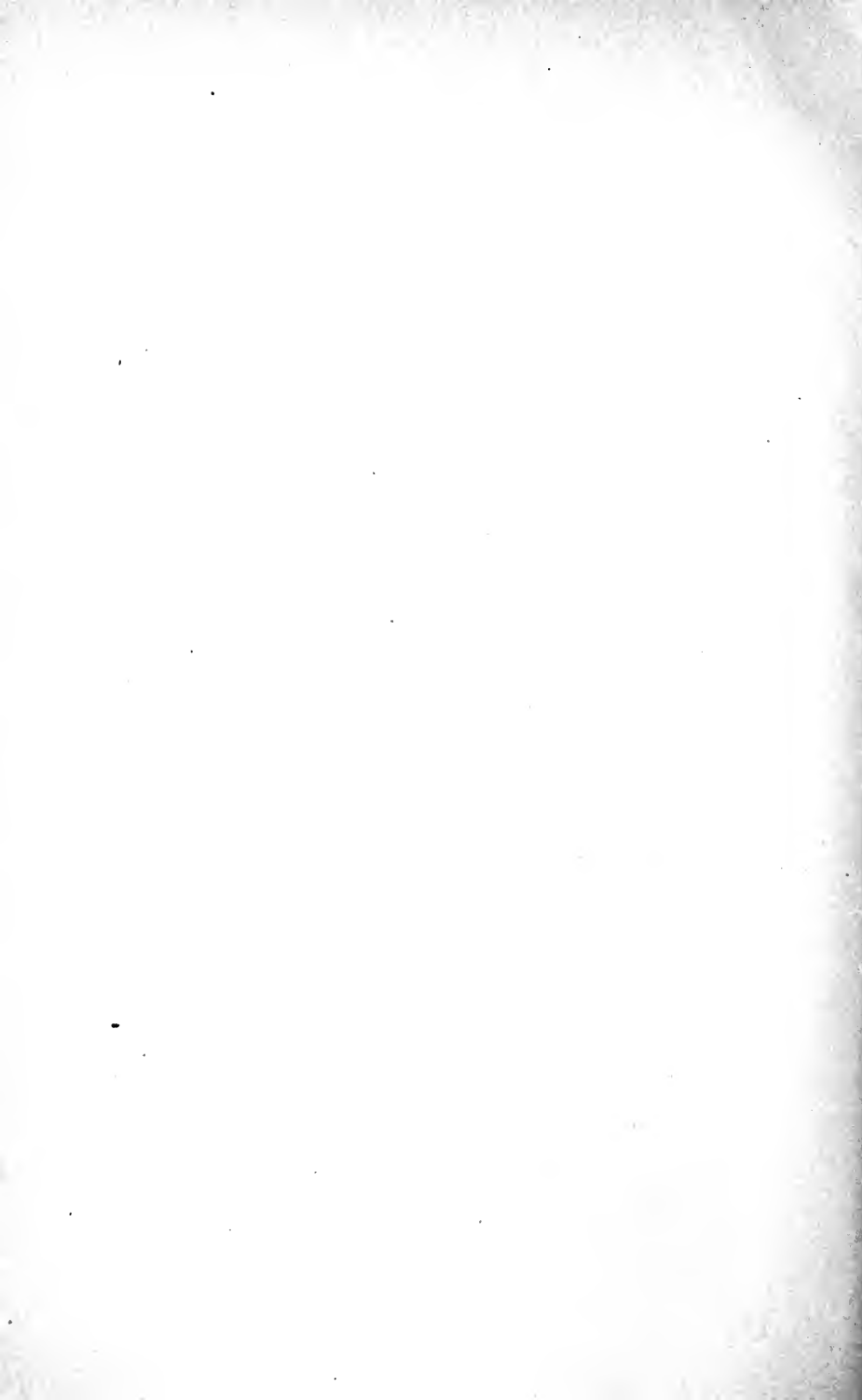
It was only a transient success, however, and soon matters became worse than before. Perhaps the time was not yet ripe for the ending of the feudal system. At all events, the majority of the feudal lords rose in revolt against the Emperor and his new government. And the crafty Ashikaga Takauji, chief of the revolters, in order to offset Go-Daigo, took one of the royal princes and made him Emperor, with himself the power behind the throne. Thus there existed two Emperors at the same time, and for about fifty years each struggled for supremacy.

The latter part of the Emperor Go-Daigo's life was very unhappy. He was compelled to leave Kyōto, and died in retreat at Yoshino in the province of Yamato. Every year thousands of people visit the tomb of this Emperor, when they go to see the Yoshino cherry blossoms, which are undoubtedly the best in all Japan.





PRINCE MORINAGA IN THE CAVE, AND THE ASSASSIN (see page 87).



PRINCE MORINAGA

護
良
親
王

In Kamakura there stands a beautiful Shintō shrine called Ōtō-no-Miya, sacred to the heroic soul of Prince Morinaga. He was born in 1308, and was the third son of the Emperor Go-Daigo. In his youth he was much loved and trusted by his father, and was allowed to take part in the Emperor's attempt to overthrow the Hōjō regent in Kamakura. During this conflict Prince Morinaga showed much bravery and intelligence, and did great service. In fact, it was he and Kusunoki Masashigé who bore the brunt of the strife in its early stages. And when at last the Hōjō family was virtually exterminated (in 1333), and a new government established in Kyōto, Prince Morinaga was given the title of Shōgun. This was a revival of the original meaning of the word Shōgun, that is, simply commander-in-chief.



In the meantime, however, the crafty and ambitious Takauji had begun to harbour rebellious projects against the new government; for he keenly desired to become Shōgun himself, and regarded Morinaga as the principle obstacle in the path of his ambition. At last, by a dastardly intrigue, he contrived to have Prince Morinaga accused of treachery to the Emperor. So the prince was arrested and sent to Kamakura where he was imprisoned in a dungeon, and afterwards cruelly murdered by an assassin sent by Ashikaga (in 1335). Even now the cave where he was imprisoned and killed may be seen, just behind the shrine called Ōtō-no-Miya.



ASHIKAGA TAKAUJI

Ashikaga Takauji, the first of the Ashikaga Shōguns, was born in 1306. He was a direct descendant of Hachimantarō Yoshiie, the famous chief of the Minamoto clan, and for generations his ancestors were great Daimyōs in the province of Shimotsuke. Takauji was always very proud of his good lineage, and his great ambition was to become a military leader like Yoritomo.

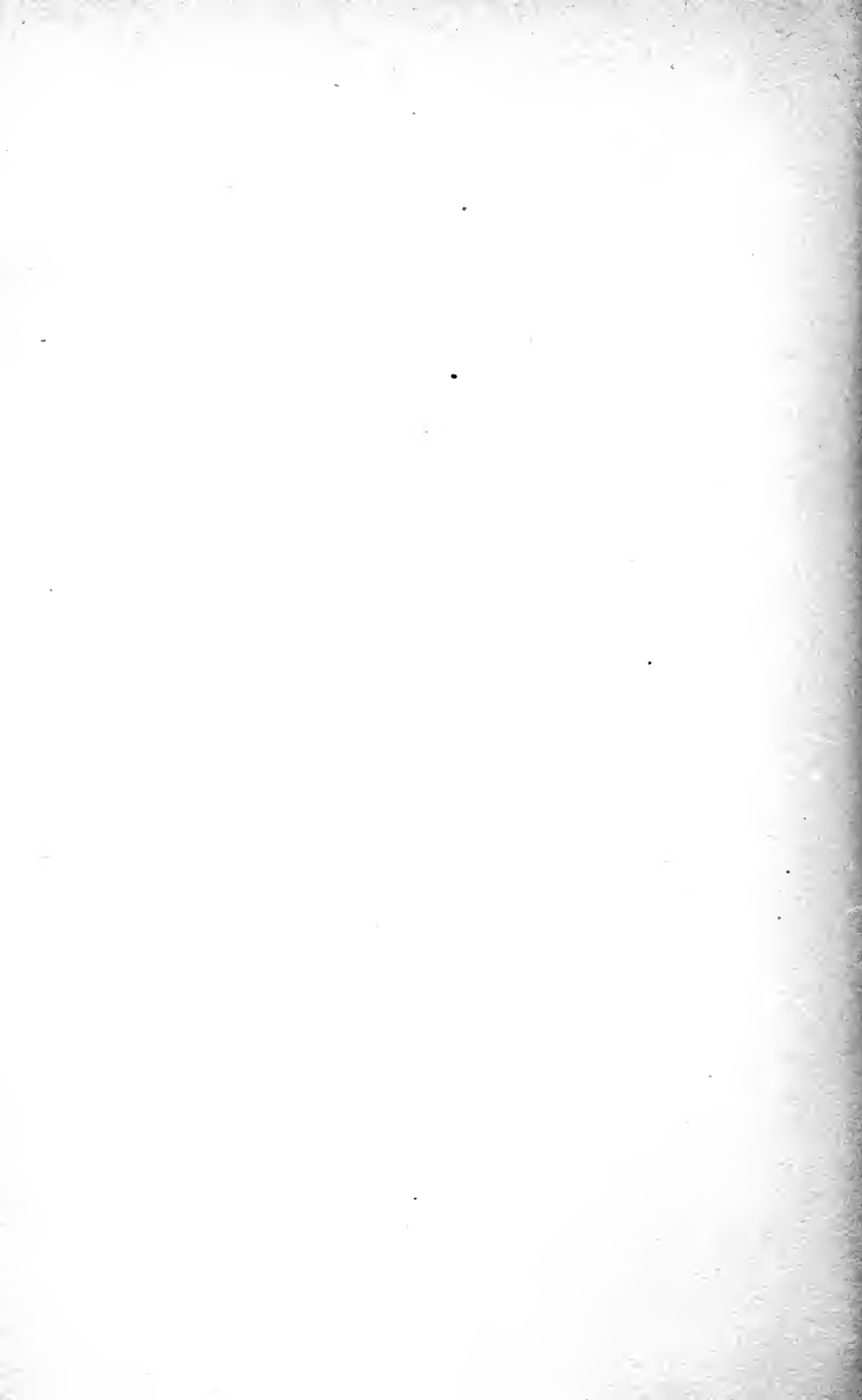
An opportunity for him to advance his hidden project at last came, when in 1331 the Emperor Go-Daigo rose against the Hōjō feudal government at Kamakura. Takauji was appointed commander of Hōjō's army; but at the last moment, instead of fighting against the Emperor, he sent a message offering to submit. This act greatly pleased the Emperor, and when the war prizes were distributed, Takauji got by far the best.

But Takauji was always for himself: so a few years later (in 1335), together with a large band of discontented feudal chiefs, he rose in revolt against the Emperor; and in the battles that followed, the forces of Takauji were so completely victorious that the Emperor and court were obliged to flee from Kyōto to the mountains of Yoshino. Meanwhile the crafty Takauji put a new Emperor named Kōmyō Tennō on the throne, against the legitimate Emperor (Go-Daigo); and strife between these two rival courts lasted for over fifty years.

Takauji became Shōgun in 1338; and died in 1358, at the age of fifty-three. The nation has never forgiven his treacherous conduct towards the Emperor Go-Daigo.







KUSUNOKI MASASHIGÉ

楠
木
正
成

One of the famous places in Kōbe is the large shrine known as *Nankō-sha*, built in honour of that embodiment of loyalty and heroism, Kusunoki Masashigé. At the time when this hero lived, nearly six hundred years ago, there was bitter strife going on in the Imperial Household; and this continued for more than fifty years.

Of the two rival Emperors, Go-Daigo was the legitimate one; but his side was losing ground year after year until at last it retained only a few provinces in the neighbourhood of Kyōto. And it was only through the heroic efforts of Masashigé and a few other loyal chieftains that the Emperor was able for many years to hold the throne, and to withstand the onslaught of his formidable antagonists.

At last, however, even the dauntless Masashigé found himself in a desperate condition. Takauji, the commander-in-chief of the enemy, came to attack Kyōto with an army of half a million men; while Masashigé could muster barely eight hundred to fight against this mighty host. He decided, however, to fight to the end; and to die as he had lived in loyal service to his Sovereign. Just before the battle, he called his son, then only eleven years old, and after instructing him to devote his life to the cause of the Emperor, gave him a golden dagger and bade him farewell. In the battle that followed, on the banks of the Minatogawa, a river near Kōbe, his followers were finally reduced to only seventy-three men. Then, seeing that all was over, Masashigé retired to a farmer's house near-by, and falling upon his sword he died (in 1336).



NITTA YOSHISADA

Nitta Yoshisada was a great chieftain whose name will always be associated with that of Kusumoki Masashigé; as these two devoted men were the principal supporters of the Emperor Go-Daigo. Nitta was a Daimyō of Kōtsuke Province and was a descendant of Minamoto no Yoshiie,—being thus of the same stock as Ashikaga Takauji, his rival and opponent.

At first he was the commander of an army sent by Hōjō against the Emperor Go-Daigo; but instead of fighting, he sent a message to Prince Morinaga offering to go over to the Emperor's side. And this offer being accepted, he quickly returned to his province and raised an army to fight against the Hōjō family at Kamakura.

With this force he attacked Kamakura from three sides; but the Hōjō army resisted with such desperate valour that one of Nitta's armies suffered a great defeat. Then Nitta decided to take his whole force round a steep promontory jutting out into the sea; and the story goes that he flung his sword into the water and prayed the Sea-God to withdraw the waves that his men might pass. A few hours later Kamakura was reduced to ashes, and the fate of the Hōjō family was sealed.



When Ashikaga Takauji rose in revolt two years later (in 1335), Nitta and Kusumoki and other patriots supported the Emperor Go-Daigo and fought many desperate battles against the rebels. In 1338 he died fighting bravely, when thirty-eight years old.



NITTA YOSHISADA OFFERING HIS SWORD
(At Imamuraasaki, near Kamakura).

KUSUNOKI MASATSURA

楠
木
正
行

Kusunoki Masatsura, son of Masashigé, was only eleven years old, when the news came that his father had died fighting in a fierce battle at Minatogawa near Kōbe. And the boy's grief was so great that he actually prepared to commit *harakiri* with the golden dagger that his father had given him when parting. But fortunately he was stopped in time by his mother.



“What a weak-minded coward you are!” she cried. “Your father gave you that dagger to defend your Emperor against the traitor Takauji,—not to kill yourself to no purpose.” Masatsura at once saw the justice of his mother's rebuke, and humbly begged her pardon.

When he grew to manhood, he entered the service of the Emperor Go-Murakami, son of Go-Daigo, and fought very bravely. Although somewhat slender and weak in body, he had great military talent; and gained many remarkable victories against overwhelming odds. At last, however, the enemy sent over sixty-eight thousand men against his force of barely three thousand. Nevertheless Masatsura resolved to fight to the death. He bade farewell to the Emperor at Yoshino; and wrote a famous poem on the wall of a temple still standing near the tomb of the Emperor Go-Daigo.

In the desperate battle that followed at Shijō Nawate (in 1348), Masatsura fell after a brave fight, when only twenty-three years old. A beautiful shrine called Shijō-Nawate Jinja still stands as a monument to this heroic young loyalist.

KUSUNOKI MASATSURA

(ANECDOTE)



Masatsura was not only a great warrior, but also an exceptionally refined and noble-minded man,—a model *bushi* in every way. The following well-known incidents in his career throw much light on his character. At Uriumo near Ōsaka he fought with Yamana Tokiuji, a general sent by Ashikaga Takauji, and gained a complete victory. In the hot chase that followed, many of the enemy fell into the river; and the generous Masatsura immediately ordered his followers to rescue the drowning men. About five hundred lives were thus saved, and Masatsura gave them food and clothes and treated them so kindly that many of them became his devoted followers. Indeed, they are said to have died with him at the battle of Shijō Nawate.

In the court of the Emperor Go-Daigo there was a clever and beautiful maid of honour named Ben no Naiji. This girl was once kidnapped by a band of ruffians sent by one of Takauji's generals named Kō no Moronawo. But the gallant Masatsura, meeting the scoundrels on the road, rescued the lady and escorted her safely to the Emperor's court at Mt. Yoshino. The



Emperor was so pleased with Masatsura's exploit that he told him to take the maiden as his wife. But Masatsura politely declined. Perhaps he had some presentiment that he would die soon, and did not wish to leave her a widow. As for the girl, although she did not marry him, she shaved her head at the death of Masatsura, and spent the rest of her life in a nunnery.





KUSUNOKI MASATSURA RESTRAINED BY HIS MOTHER



KOJIMA TAKANORI

兒
島
高
德

Kojima Takanori the devoted loyalist, with Kusumoki and Nitta, fought for the cause of the Emperor Go-Daigo against the Hōjō, and later against the Ashikaga. When the Emperor Go-Daigo was taken prisoner by the Hōjō (in 1332), and was being conveyed to the island of Oki as an exile, Kojima—then a chieftain in Bingo Province—determined to rescue his unfortunate Sovereign. With a picked



body of men he hastened to head them off; but the enemy hearing of this, evaded him by taking a different route. Kojima then decided to follow alone; and disguising himself as a farmer, at last overtook the train of the royal captive, and sought for an opportunity secretly to communicate with him. But owing to the strict watch that was kept, he had no chance to approach the Emperor, so one night he stealthily entered the enclosure of the house where Go-Daigo was sleeping, and removing a portion of the bark, he wrote on a cherry tree two lines of a Chinese poem expressing deathless devotion. Next morning when Go-Daigo read it, his heart was greatly cheered by this token of loyalty.

In the following year, when Go-Daigo escaped from the island and landed on the coast of Hōki, Kojima was one of the first who rallied to his support; and later, with the faithful Nitta, he distinguished himself in many battles against the overwhelming Ashikaga forces. And when at last Nitta and Kusumoki were slain, and all hope had to be abandoned, Kojima shaved his head and entered retirement in some place that is unknown.

ASHIKAGA YOSHIMITSU

足
利
義
滿

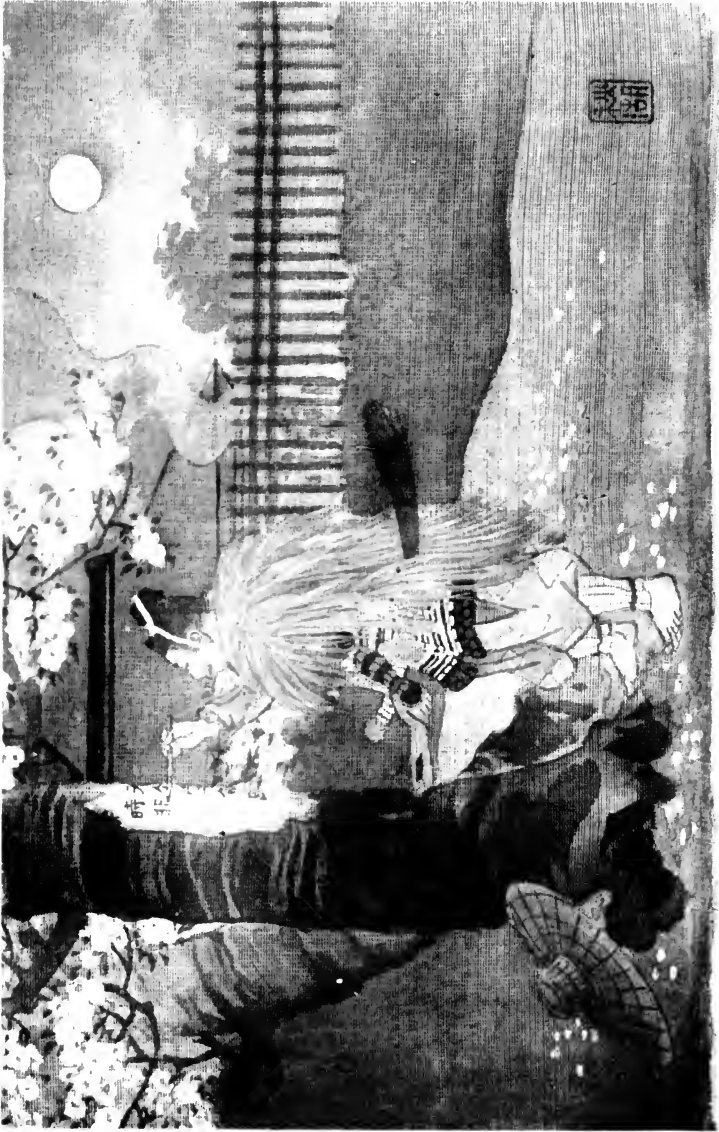
Ashikaga Yoshimitsu, the third of the Ashikaga Shōguns, was a grandson of Takauji. When he succeeded his father Yoshimori as Shōgun (in 1368), he was only eleven years old ; but he had an excellent guardian named Hosokawa Yoriyuki who helped him in every way. Yoshimitsu, in spite of many faults in his character, was a man of uncommon ability, and during his administration the Ashikaga Shōgunate reached the summit of its power and influence.

His chief merit was the settlement of the long discord in the Imperial dynasties. The Southern Dynasty, descended from the Emperor Go-Daigo, had by this time greatly declined in power ; but still claimed its legitimacy against the Northern Dynasty supported by the Shōgunate. Yoshimitsu determined to make an end of this, and sent armies to crush the supporters of the Southern Court. And when this was accomplished, he induced the Southern Emperor, Go-Kameyama, to hand over to

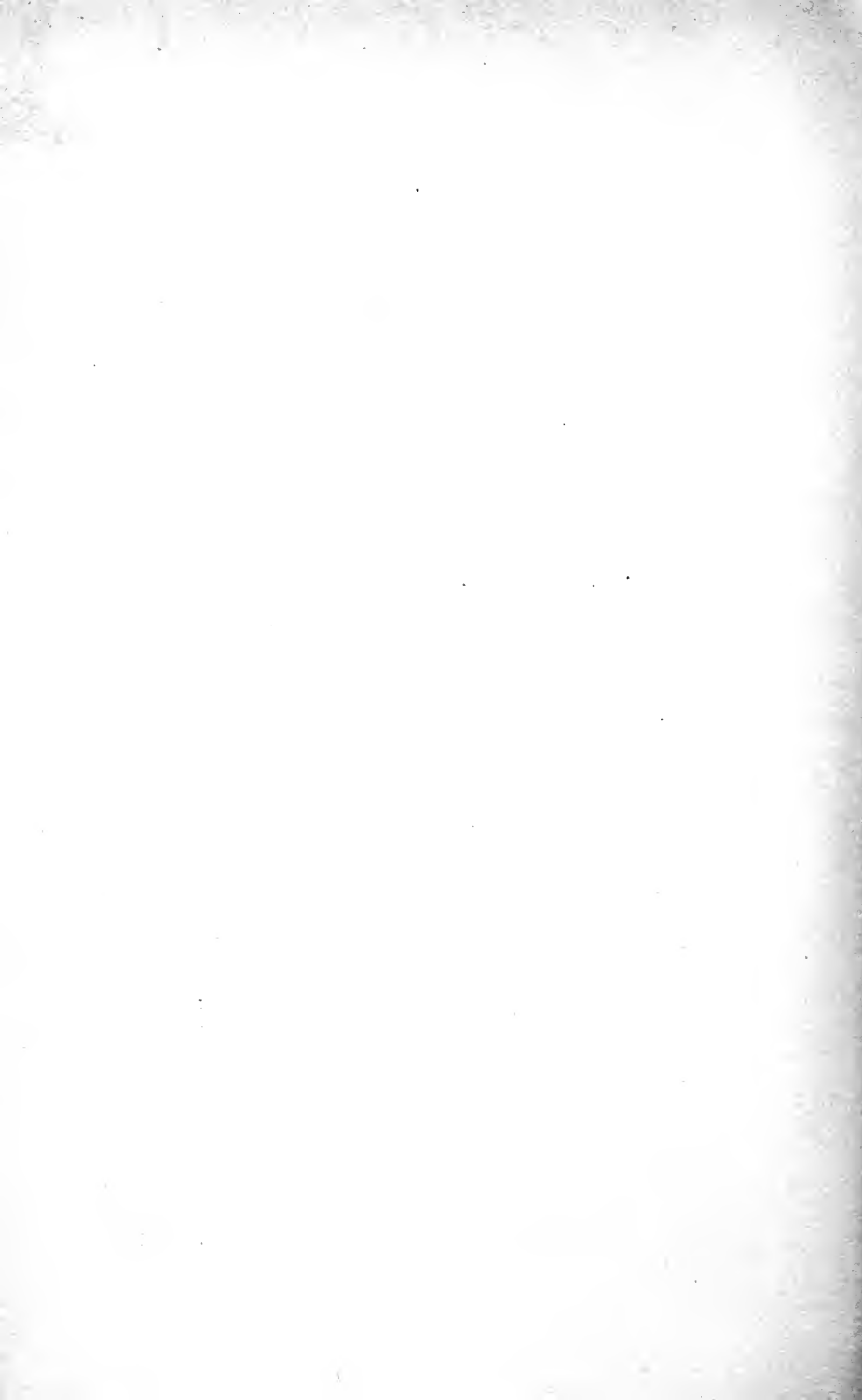


the Emperor Go-Komatsu of the Northern Dynasty, the three Sacred Treasures—the insignia of the ruling Emperor of Japan. This happened just fifty-seven years after the escape from Kyōto of the Emperor Go-Daigo.

Yoshimitsu did good service as a patron of foreign commerce ; but his luxurious temperament gradually got the better of him. He retired in 1393, in favour of his son Yoshimochi, and until his death in 1408, he lived an epicurean life in his gorgeous palace called Kinkakuji (lit. “golden pavilion”), which still stands, and is one of the principal sights of Kyōto.



KOJIMA TAKANORI WRITING ON THE TREE (see page 99).



MOTONOBU AND OTHER MASTERS OF THE KANŌ SCHOOL

元
信
及
び
狩
野
派

Of the many schools of painting that have appeared in Japan, the most important was undoubtedly the Kanō school. The founder of this school, Kanō Masanobu, lived about four hundred and fifty years ago, and first became famous by making pictures for the Shōgun Yoshimasa who was a great patron of fine arts. His son Motonobu was still better, and he and Sesshū are considered the two greatest masters of the Ashikaga age. In fact, for a time the Kanō family almost monopolized the artistic world of Japan.



The fifth of the family, named Yetoku, was specially patronized by Nobunaga and Hideyoshi; and his grandson, named Tanyū, served the Tokugawa Shōgunate as master of painting. Tanyū studied assiduously the masterpieces of Japanese and Chinese painting, and finally originated a style of his own that surpassed almost all in taste and elegance. He was certainly the greatest painter of the Tokugawa age. He died in 1674 at the age of seventy-three.

Tanyū's two brothers Naonobu and Yasunobu, and his adopted son Masunobu were also distinguished artists, and each founded a school of his own. Among their followers, however, no specially great painter appeared until the present Meiji era, when Kanō Hogai and Hashimoto Gahō added great lustre to the Kanō school. Both of these masters died quite recently.

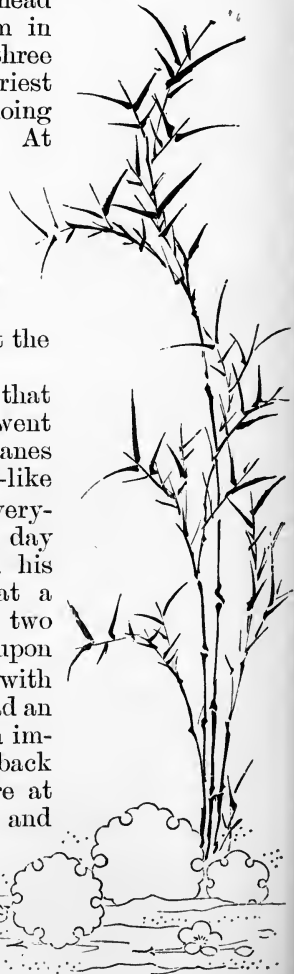
KANŌ MOTONOBU

(ANECDOTE)

狩
野
元
信
逸
話

Kanō Motonobu, the great artist, was very much of a Bohemian. One day, in his penniless wanderings, he came to a temple named Ikkoku-ji at Sakai near Ōsaka, and asked to be allowed to stay there for a time. The head priest consented to this, but asked him in return to paint a picture. After two or three years, someone complained to the head priest that the artist was idling away his time doing nothing. But the old priest only smiled. At last one night some of the young priests peeped through the *shoji* into the artist's room. They found him dancing nearly naked before a lamp—flinging his arms about, and watching his moving shadow on a screen. They went and told the head priest that the artist had gone mad; but the old man only smiled again.

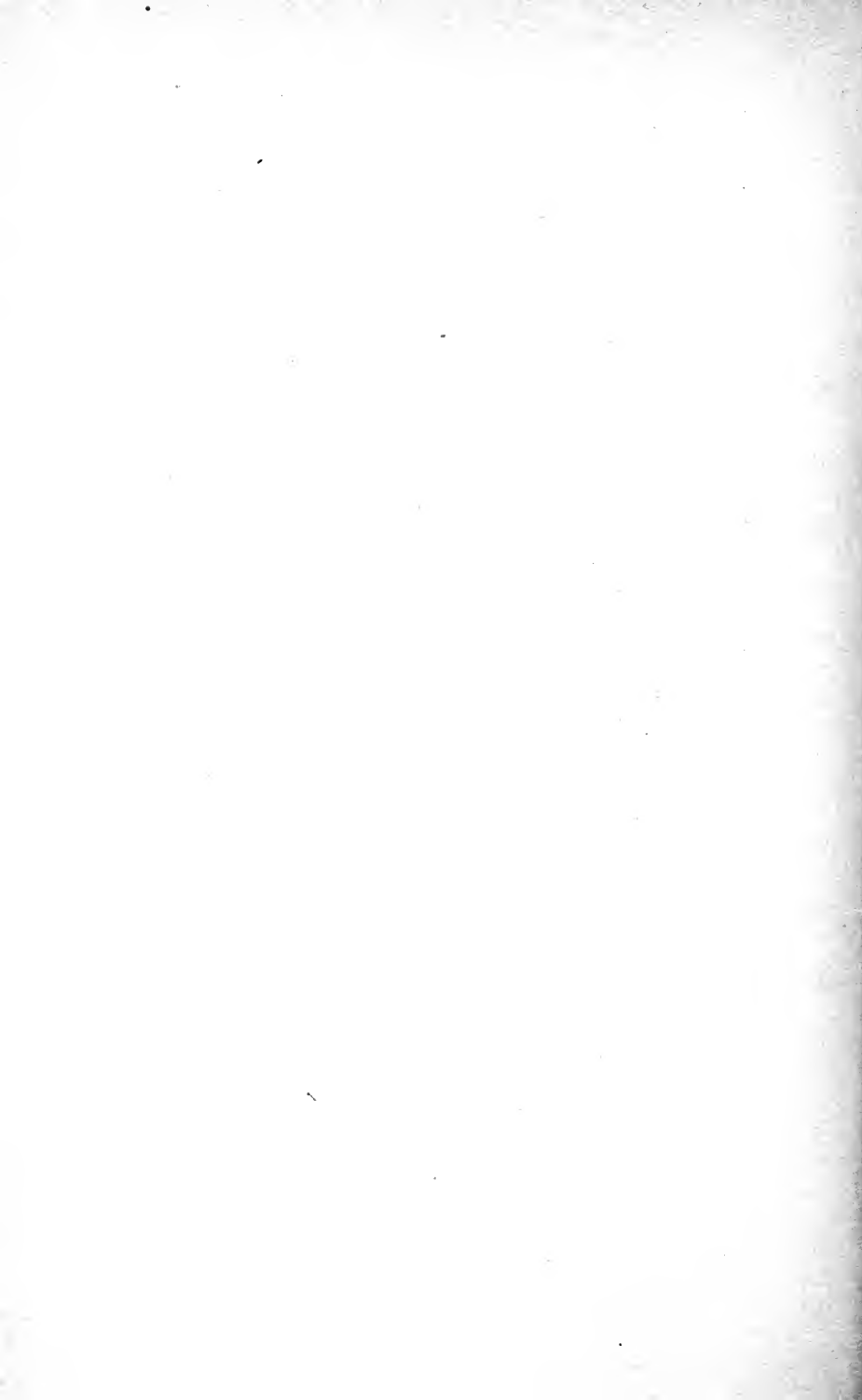
A few days later, the artist announced that his picture was completed,—so they all went to his room. There were twenty-five cranes painted on a screen; and the sense of life-like movement that he had given them filled everyone with wonder and admiration. Next day the artist left the temple and continued his wanderings. About three weeks later at a place in the Hakoné mountains about two hundred miles from the temple, he came upon a tree very like the one he had painted with the cranes on the screen. But this tree had an extra branch that the artist considered an improvement. So he tramped all the way back to the temple; and while the priests were at prayers, he silently entered his old room, and added another branch to the picture. Then again he disappeared.





By permission of the Shinbi-shoin.

LANDSCAPE BY SESSHŪ, THE FAMOUS PAINTER (see page 103).



SESSHŪ

雪

Sesshū was the greatest landscape painter that has ever appeared in Japan. He was born in the beginning of the fifteenth century, and when quite young he entered a Buddhist temple and became a priest.

When about forty years old, he went to China for further study of the art he so much loved; but in the whole of China he could not find a master that satisfied him. He was, however, greatly pleased with the scenery of China, and made innumerable sketches. His landscape pictures are quite unique, and surpass all others in their pure taste and rich variety, as well as in their simple yet consummate workmanship. His pictures were greatly admired by the Chinese. Even the Emperor heard of his fame, and asked him to paint a landscape on the wall of a room in the palace. After a stay of five years in China, he returned home (in 1463), and lived for many years in a Buddhist temple called Unkoku-ji in Yamaguchi Province; and afterwards in the province of Iwami. He died in 1506, at the age of eighty-seven.

Although Sesshū was such a great painter, he lived the life of a priest to the end, and cared nothing for worldly fame or monetary gain. When the Shōgun Yoshimasa offered him a high position as official painter, he thanked him but declined, and recommended Kanō Masanobu, who became the founder of the influential Kanō School (see page 103).



舟

FOUNDERS OF *NŌ* AND *KYŌGEN*

The classic drama called *Nō* originated with the *Kagura*, or sacred dance, and developed to its present form in the Ashikaga era, under the patronage of the Shōgun Yoshimitsu. The founders were named Kwan-ami and his son Sei-ami. The successive Shōguns of the Ashikaga family were all enthusiastic patrons of *Nō*, and it came to be considered indispensable on ceremonial and festive occasions. In the course of half a century or so, five different schools of *Nō* appeared, each having its own specialty.

Over two hundred of these *Nō* dramas remain, of which the most notable are: *Takasago* (the name of a place), *Hagoromo* ("The Robe of Feathers"), *Yuya* (a lady's name), *Matsukaze* ("The Wind in the Pine Trees"), *Yamauba* ("The Witch"), *Hachi no Ki* ("The Tree in a Pot"), etc., etc. These compositions were written mainly by Buddhist priests whose names are not recorded; and are very simple in construction—only two or three persons appearing on the stage.



Performers of *Nō* were held in great esteem, and such famous men as Hideyoshi and Ieyasu often took part in these plays. During the Tokugawa era, every Daimyō had a *Nō* stage in his residence; but at last, owing to political and social disturbances, it came to be neglected until about twenty years ago, when a revival took place. At present one can see *Nō* performances frequently in Tōkyō and in many other large cities.

The *Kyōgen* is a kind of farce, usually accompanying the *Nō* plays as a mirth-provoking contrast. There are three well-known schools of *Kyōgen* called Okura, Izumi, and Sagi.



SWORDSMITHS AT WORK (see page 111).

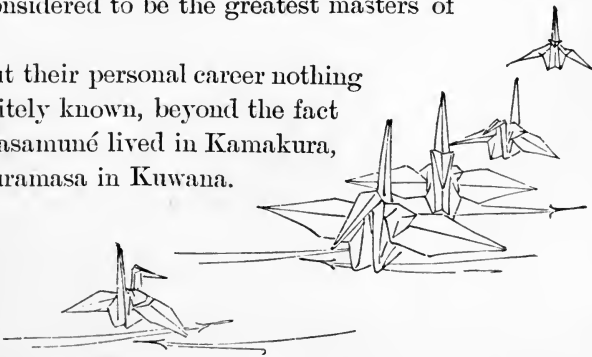


MASAMUNÉ AND MURAMASA

正宗
と
村
正

The art of sword making in Japan reached its highest excellence about six hundred years ago. And among the many expert sword-smiths of the feudal days, Masamuné and Muramasa were considered to be the greatest masters of the art.

About their personal career nothing is definitely known, beyond the fact that Masamuné lived in Kamakura, and Muramasa in Kuwana.



But the swords they made still remain ; and in their sharpness and tempering they are far superior to anything that is made at the present day.

No doubt it was the manner of their making that accounts for this. For in the old days the making of swords was done by craftsmen who toiled at the forge with other motives and ideals than those of the workmen of to-day, and it may be that something of themselves was wrought into the fibre of their matchless blades. For not merely skill of eye and hand was considered needful ; but also sterling character and manly worth. And so it came about that such work was regarded almost in the light of a religious ceremony ; and the smith would purify himself before approaching his honoured task.

No wonder that such swords were greatly valued. In fact, a Samurai would sometimes give all his fortune for a single sword ; and families even to-day still hold as priceless heirlooms their Masamuné blades.

IKKYŪ

休

Ikkyū, the famous priest, was a man of remarkable wit, and very many stories are told of his quaint sayings and doings. He lived in the middle of the Ashikaga era, about four hundred and fifty years ago, and was a son of the Emperor Go-Komatsu. When quite young he was sent to a great Buddhist temple of the Zen sect called Daitokuji, which still stands in the suburbs of Kyōto. Later on he became the head priest of this temple, and his skill in argument was considered to be without parallel even among priests of the Zen sect, who are usually very strong controversialists.

One day when he was travelling in the country, a young man whose father had just died asked Ikkyū to perform the ceremony called *indō* (引導), which is supposed to guide the soul of the dead to the other world. Ikkyū was shown into the room where the open coffin was placed, and then he told the young man to bring a hammer and strike the body on the head. The young man did as he was directed.

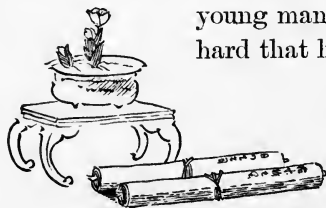
“Strike harder,” said Ikkyū each time the young man struck,—until at last he struck so hard that he actually made a hole in the head.

“Well, what shall I do now?” enquired the astonished young man.

“What did your father say?” asked Ikkyū.

“He said nothing,” said the young man. “How could he say anything? He is dead.”

“If you are satisfied that he is dead, that’s all there is about it,” replied Ikkyū. “Neither you nor I can do anything more for him.”



MASTERS OF FENCING

The famous fencing masters of the feudal days were most of them men of high culture, very polite in manner and dignified in bearing. In a word, they were gentlemen before experts; and were models for the Samurai class—of which in fact, they formed the backbone. Many of them were students of *Zen* (see page 211); and this aided not only in strengthening the mind and will, but also in giving them that calmness in emergency and general poise for which they were particularly noted.



The most famous fencers of the Ashikaga era were Miyamoto Musashi, Yagyū Muneyoshi, and Tsukahara Bokuden who became a teacher of the Ashikaga Shōguns. During the Tokugawa era fencing was much cultivated. In fact, this may be called the golden age of fencers: for they were held in great respect and given high positions. And as fencing was an indispensable accomplishment for Samurai, there was a continual demand for expert teachers: so naturally many masters of the art appeared, and a number of different schools grew up,—each with some specialty. The most famous of these schools was called the *Shinkagé-ryū*, founded by Yagyū Mitsuyoshi who taught the art to several of the Shōguns.

Since the Restoration, however, fencing has greatly declined, though it is still practised in the Army and Navy, and also among students and policemen.



TSUKAWARA BOKUDEN

(ANECDOTE)

Tsukawara Bokuden, the great fencer, was once crossing Lake Biwa in a ferry-boat with several other passengers. One of these was an unusually large and ferocious looking Samurai, who talked very big about his prowess as a fencer. He finally turned on Bokuden and remarked patronizingly, "I see you're a Samurai, so I suppose you know something about fencing. What school do you belong to?" Bokuden mildly replied, "I've learned a little; but I belong to the 'free hand school' (*mutekatsuryū*). I don't need to use my sword. I overcome my opponents with my hands only."

"You do, eh," sneered the big Samurai; "well, I never heard of your school, but suppose we try a bout of it right here?"

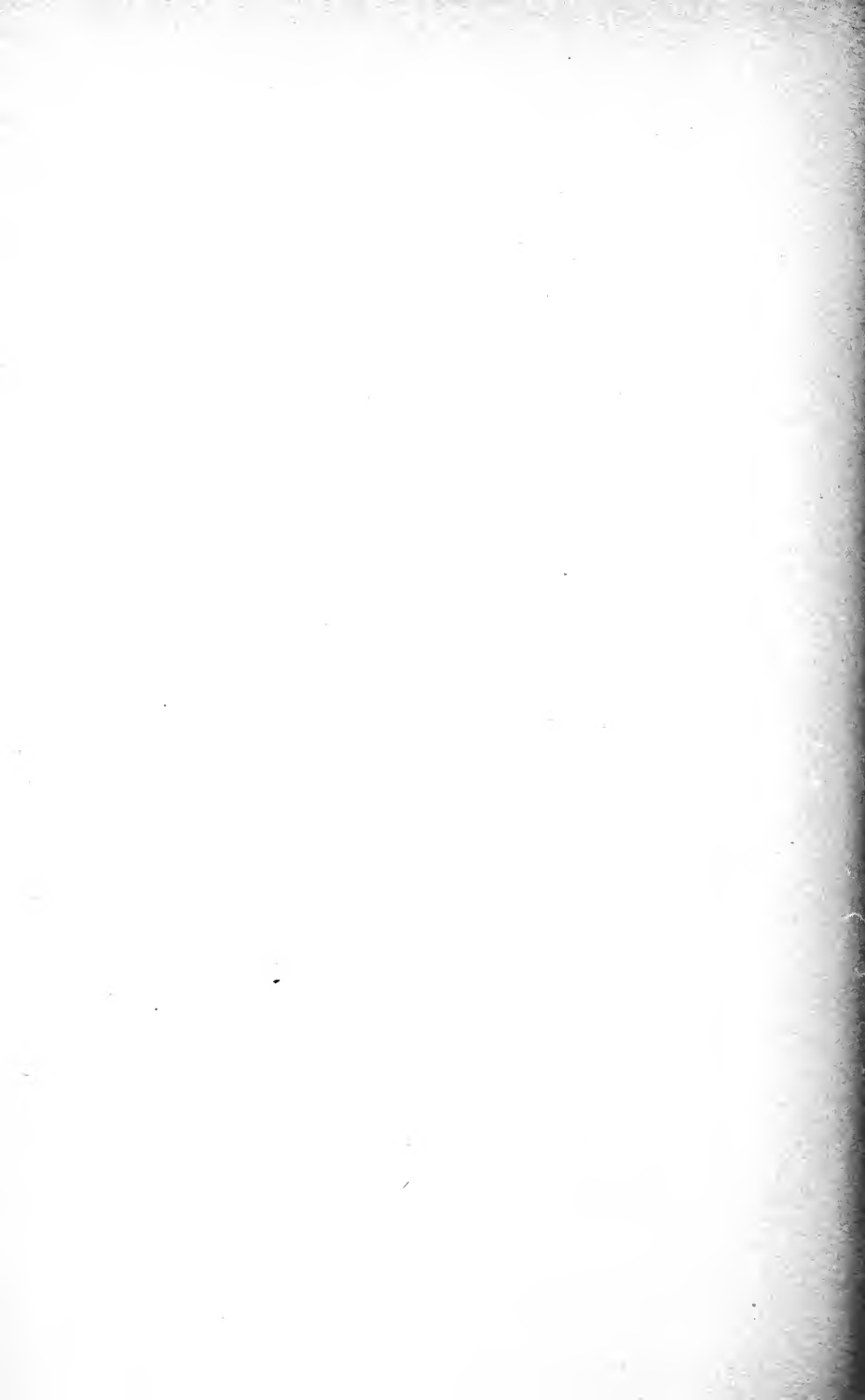
"We'd better fight over there," replied Bokuden, pointing to a small islet in the middle of the lake. The tall Samurai agreed to this, and gave an order to the boatman; and when the boat came within a few yards of the islet, he impatiently sprang ashore. Then Bokuden picked up a long boat pole, and everyone supposed he was going to pole-jump after him. But instead of this he calmly shoved off, and left the big fellow stranded on the islet shore. "Come back, you coward, come back!" yelled the furious Samurai when he saw what was done.



"Not at all," replied the master calmly. "I told you I belonged to the free hand school. And as you see, it is quite unnecessary for me to use my sword."



UESUGI KENSHIN BREAKING INTO THE ENEMY'S CAMP (see page 117).



UESUGI KENSHIN

上
杉
謙
信

In the latter half of the Ashikaga age, about four hundred years ago, Japan was divided into hundreds of small states governed by petty lords who were constantly fighting among themselves; for the Emperor and the Shōgun had long lost the power to control them. This was the darkest age in the history of Japan; but here and there in the darkness the light of true *Bushidō* shone out.

One of these examples of chivalry may be found in the action of Uesugi Kensin, the lord of Echigo. At that time the lord of Kai Province was Takeda Shingen, and he was considered to be the best military tactician of the day. Uesugi Kenshin and he were enemies; and many fierce battles were fought between these two clans. The most famous of these fights was the battle of Kawanaka-jima (1558), and on that occasion Uesugi dashed ahead of his followers, and broke into the headquarters of his enemy Takeda, bent on engaging him in single combat. But he was able to inflict only a slight wound on his opponent, and the duel went on until the end of their lives.

Though they were so relentless in fighting, they held each other in much respect. And Uesugi especially was very generous towards his enemy. To give an example of this: owing to the inland position of Kai Province, the inhabitants were suffering greatly from want of salt. Uesugi, hearing of this, sent to his enemy a large amount of salt sufficient to supply the need of the people.



ODA NOBUNAGA

織
田
信
長

Oda Nobunaga will always be remembered as the first of the great trio that appeared about three hundred and fifty years ago and rescued Japan from utter anarchy. The Shōguns of the Ashikaga family had long since lost control of the provincial lords, and were quite powerless to check their lawless and bloody conflicts. It was Nobunaga who first partially succeeded in bringing them under subjection—thus preparing the way for Taikō Hideyoshi. And Hideyoshi in turn made it possible for Tokugawa Ieyasu to establish peace that lasted practically till the dawn of the present Meiji era.

At first Oda Nobunaga was only a petty lord in the province of Owari, and was continually threatened by such powerful lords as Takeda, Hojō, Imagawa and many others. Imagawa was the first of these to open hostilities against him, when with about twenty thousand followers he broke into Owari Province (in 1560), and attacked the castle at Kiyosu where Nobunaga was staying supported by only three thousand men.



But Nobunaga, taking advantage of a terrific thunderstorm, made a sortie from the castle with his followers; and taking the enemy unawares, inflicted a crushing defeat in which Imagawa himself was killed.

From this time Nobunaga's power increased year by year, until, after about twenty years of fighting, he was master of about twenty-eight provinces, and the most powerful leader in Japan. But he did not live to see the consummation of his great project, for at the age of forty-nine he was assassinated by Akechi Mitsuhide, in 1582.

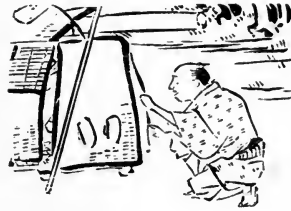
HIDEYOSHI

秀

吉

Alexander, Cæsar, Napoleon and Hideyoshi belong to the same type of conqueror. Their exploits and success differed according to the age and the country in which they were born; but as military men they were perhaps equally remarkable.

Hideyoshi was the son of a poor farmer near Nagoya; and through sheer merit he became chief lord and military leader in Japan. As in the case of Napoleon, after making himself master of the situa-



tion at home, he aimed to conquer not only Korea but also China and India. He organized a large army for the invasion of Korea (in 1592); but as he was then rather old, he was not able to lead the army himself.

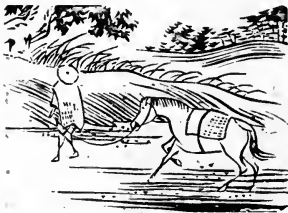
This invading army won many battles, and drove back the Chinese army that came to help the Koreans. Finally, however, owing to the death of Hideyoshi (in 1598), the army was compelled to return to Japan without accomplishing anything.

In character Hideyoshi was generous, and remarkably broad-minded. At first he was very tolerant of the Jesuits who came to spread Christianity in Japan, but afterwards he strongly opposed them on account of their political intrigues. He died about 315 years ago, at the age of sixty, and left one son, named Hideyori. The son, however, was much inferior to his father; and Ieyasu soon grasped the reins of power left in the feeble hands of Hideyori, and became the first of the great Tokugawa Shōguns.

HIDEYOSHI (ANECDOTE)

Many stories are told about the quick wit and resourcefulness of Hideyoshi, and this one is a typical example. When the news of Oda Nobunaga's assassination by Akechi Mitsuhide reached Hideyoshi, he at once started for Kyōto to deal with the traitor. In fact, he was so eager to get there that he hurried on in advance of his army, and without even a body-guard near him.

In the meantime the crafty Akechi, foreseeing this move, sent a body of swordsmen to assassinate him while on his way. And when Hideyoshi arrived at Nishinomiya, they rushed out from their hiding place to attack him. But Hideyoshi, being a very small man and without any knowledge of swordsmanship, naturally had no chance whatever against these ruffians. So he quickly turned his horse into a narrow path between the ricefields leading to a small Buddhist temple; and when he got some distance along the path, he suddenly dismounted, and turning his horse towards his pursuers, gave the animal a sharp prod from behind that sent him galloping wildly forward and scattered the swordsmen into the deep mud of the ricefield.



While the pursuers were floundering in the mud, Hideyoshi arrived at the temple; and finding the priests in a big common bath tub, he hastily told them who he was, and stripping off his clothes, jumped into the bath along with them. After a few minutes the muddy assassins came along; but seeing only a bath full of priests, they hurried on in pursuit of the fugitive. And when, half an hour later, the anxious body-guards arrived, they were greatly astonished as well as amused to find their chief dressed in the robes of a priest, and refreshed with a nice hot bath after his fatiguing journey.



KATŌ KIYOMASA IN KOREA (see page 123).
Looking towards the mountains of home beyond the Sea.



KATO KIYOMASA

加
藤
清
正

Katō Kiyomasa was a cousin of Hideyoshi, and both were born in the same village near Nagoya. Katō was a man of immense size and great bravery; and in most of the battles fought by Hideyoshi he acted as a body-guard, and several times saved Hideyoshi's life.

When Hideyoshi sent a large force to invade Korea, Katō was made commander of one of the two armies. He led his army along the eastern sea-coast; and after many successful battles, succeeded in taking the capital, and capturing two sons of the Korean king. He then continued his rapid march, driving the enemy to the northern extremity of the peninsula. And although he was sometimes cut off from the other generals who followed him, he struck such terror into the hearts of the enemy that they feared to attack him. Even now his name is well remembered in Korea, and naughty children are told that Katō will come for them if they don't be good.

After the Korean war, Katō was made the Daimyō of Higo Province and received 750,000 *koku* of rice. He built a strong castle in Kumamoto which still stands. In fact, it was in this castle that General Tani and his men withstood the siege of the Satsuma rebels in 1877. Katō was always loyal to Hideyoshi, and supported him and his family in every way. It was not until after the death of Katō, in 1611, that the cautious Ieyasu dared to overthrow Hideyori, the son of Hideyoshi.



SORORI SHINZAEMON

Sorori Shinzaemon was a kind of clown in the service of the great Taiko Hideyoshi; and was a great favourite on account of his quick wit and unflinching good humour. The number of witty sayings and doings attributed to Sorori is very large; but as the former are mostly full of puns, they cannot be properly translated. One typical example will show the kind of escapades for which Sorori was famous.



Hideyoshi, in a mood of after-dinner good humour, once said to his attendants that he would give them whatever they wanted. The attendants one after another stated their wishes, and were given swords, jewels, gold coins, etc., according to their desires. When Sorori's turn came, he said modestly that he wanted just two paper bags of rice. Hideyoshi promised he should certainly have them, and laughed at him for requesting such a trifling thing. Sorori thanked him simply, and quietly withdrew. A couple of hours later, however, he came back attended by a hundred men carrying two enormous paper bags.

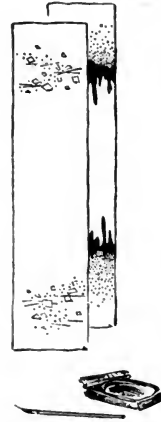


"These are the paper bags, sir," said Sorori, "and I want to have them filled with rice according to Your Excellency's promise." The story says that the bags were large enough to cover two immense storehouses!

TOKUGAWA IEYASU

德
川
家
康

Ieyasu, the first of the Tokugawa Shōguns, was originally a petty lord in the province of Mikawa. From his youth he took part in many battles, chiefly as a faithful ally of Oda Nobunaga, whose power was then growing very rapidly; and gradually his rare abilities began to be widely recognized. Yet he had to remain many years in a subordinate position: for when Nobunaga was killed, there remained Hideyoshi, his senior in rank as well as in age. But when Hideyoshi died (in 1598), Ieyasu became the most powerful general in Japan. At this time he was nearly sixty years old, and four years later (in 1603) he assumed the title of Shōgun.



His rare capacity as a statesman and law-maker was chiefly shown in his organization of the Tokugawa Shōgunate in Yedo. For unlike Hideyoshi he knew how to secure and perpetuate the advantages gained by conquest. But his chief desire was to restore peace to the empire; and his government so far succeeded in this that for about two hundred and fifty years, almost unbroken peace continued.

In his old age he was a great patron of scholars. He caused the Confucian classics to be printed, and encouraged the Daimyōs to establish schools in their territories. In fact the great advance of learning in the Tokugawa era was chiefly due to his wise and timely attention.

At the age of sixty-three he retired from the office of Shōgun in favour of his son Hidetada, though actually retaining much power in his own hands. Twelve years later he died at Sumpu (now Shizuoka) in 1616.

ŌKUBO HIKOZAEMON

大
久
保
彦
左
衛
門

Ōkubo Hikozaemon was a *Hatamoto* who served in succession the first three of the Tokugawa Shōguns. He was granted by the Shōgun the peculiar privilege of saying whatever he liked to men of any rank; and perhaps in consequence of this, he became very influential. In character he was thoroughly honest and loyal, but very eccentric, and with a rich vein of dry humour. Many amusing anecdotes are told about him, and the following is a typical example.

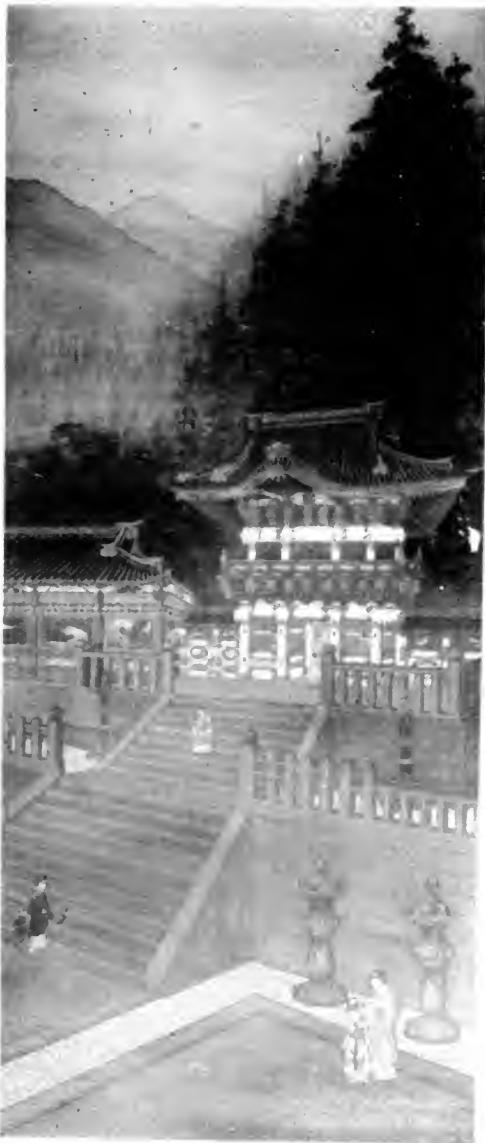
Ieyasu once gave a dinner to some Daimyōs at which the special and highly-prized dish was made of the flesh of crane. Ōkubo was also invited to partake of this delicacy, and after dinner Ieyasu asked him how he liked it.

“It was not at all bad,” replied Ōkubo, “but then, you know, I’m used to it: I have it nearly every day!”

Ieyasu was considerably surprised to hear this, as he himself very rarely had an opportunity to eat it, so he said to Ōkubo: “If you have it so often, you might let me have a share of it sometimes.”

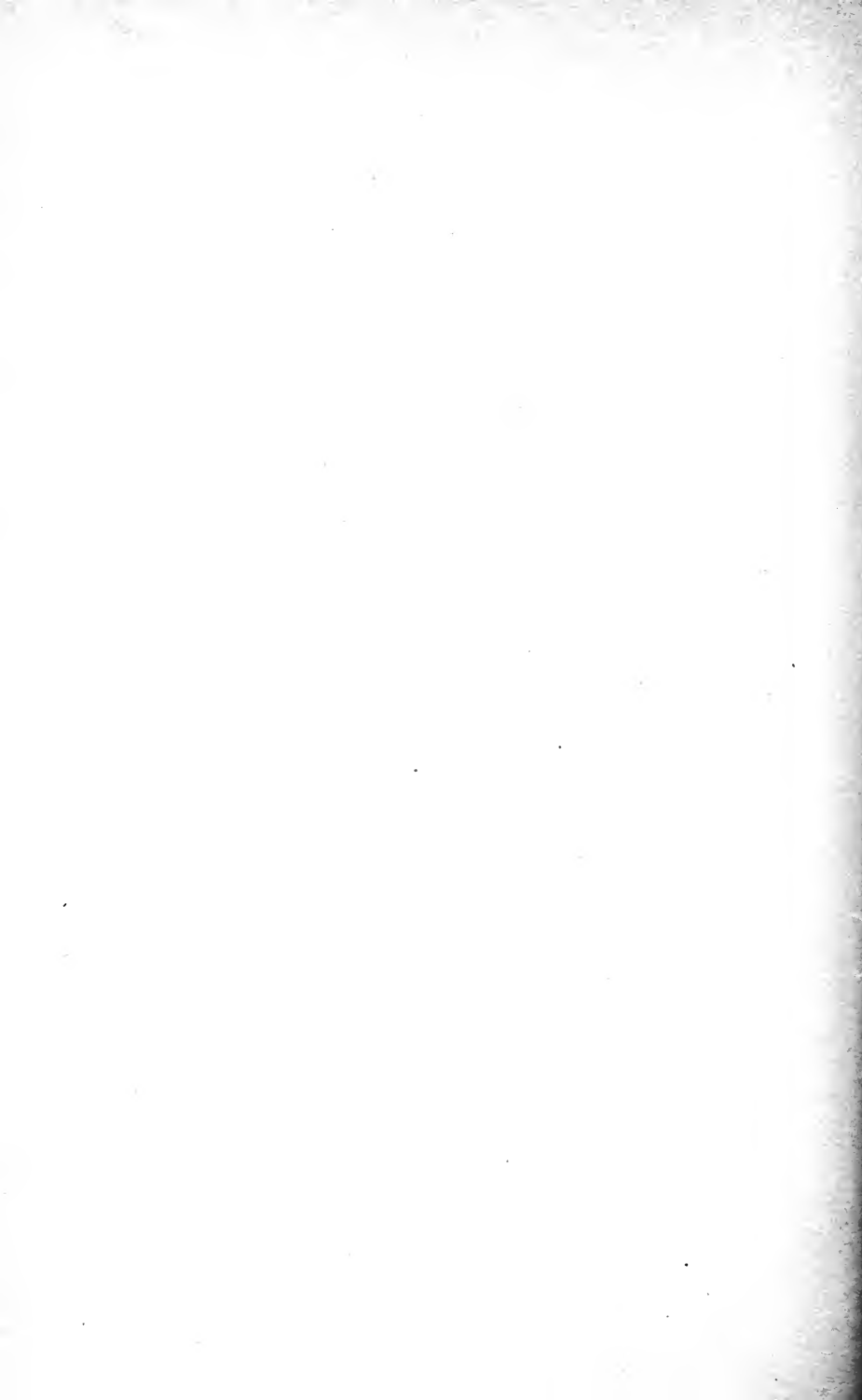


“Willingly,” replied Ōkubo, “I’ll bring you a large quantity of it to-morrow.” On the next day Ōkubo called at the Shōgun’s palace, and presented Ieyasu with a heap of greens saying: “This is what I had for dinner here yesterday. I could not find a morsel of crane in the dish that was set before me; but perhaps you call this stuff crane in some special way.” Ieyasu laughed heartily as he accepted the present; but he told his servants to be more careful in future,—especially when serving Mr. Ōkubo!



TEMPLE AT NIKKŌ

Dedicated to Tokugawa Ieyasu. (See page 125)



DATÉ MASAMUNÉ

伊達政宗

Daté Masamuné, the famous Daimyō of Sendai, was born in the latter part of the Ashikaga age (in 1567). By the time that he was twenty-four years old, he had already become one of the most powerful military leaders in the north-eastern part of Japan. If he had been born ten or twenty years earlier, his power would have grown much greater; but as it was, he found a rival more powerful than himself in the person of the great Taikō Hideyoshi, who had already made himself master of the greater part of Japan. Daté therefore wisely decided to cast in his lot with Hideyoshi; and supported him, and afterwards Iyeyasu when the latter established the Shōgunate in Yedo. In return for this, Daté was made one of the greatest Daimyōs in the land, with a revenue of over 800,000 *koku* of rice.



The name of Daté will always be associated with the early history of Christianity in Japan. For it was he who sent an ambassador named Hashikura to the Pope of Rome in 1613. His Holiness was much pleased to receive Daté's invitation for missionaries to be sent to his domain, and called Daté "The future defender of the faith in Japan." But just what Daté had in view in extending this invitation is an open question. Anyhow, his attitude towards Christianity considerably changed in later years. And as for Hashikura, when he returned home in 1620—after seven years spent in Christian lands—he declared that Christianity was only "a vain show."

WILLIAM ADAMS

三
浦
按
針

On the top of a hill about a mile from Yokosuka station may be found the tomb of William Adams, the first Englishman that ever came to Japan. The tomb is called "Anjinzuka," and the hill has lately been made into a kind of park.

William Adams was born at Gillingham in the county of Kent, and was educated as a sailor. At the age of thirty-six he was engaged as chief pilot to the Dutch fleet of the East India Company, and sailed for India by way of the Straits of Magellan. On the way, the fleet met with every kind of hardship and peril, and only one ship survived. Even that ship was miserably damaged, and was at last driven to the province of Bungo in Kyūshū. Only three of the crew were able to walk—being utterly exhausted; and one of these three was William Adams. This happened in the year 1600—just three hundred and ten years ago.



Adams was an honest, straightforward man with some scientific knowledge; and the first Shōgun, Tokugawa Iyeyasu, much admired him. He was of great service to Japan as a ship-builder, also as a teacher of mathematics, astronomy etc., and also as general adviser for foreign affairs concerning trade matters and such things. In acknowledgment of his services, Iyeyasu appointed him Lord of Hemi near Yokosuka, and allowed him yearly two hundred and fifty *koku* of rice. Adams married a Japanese woman, and took the name of Miura Anjin. They had two children. When about fifty years old Adams died, much honoured and regretted.

NAKAE TÔJU

中
江
藤
樹

Nakae Tōju, generally known as the Sage of Ōmi, was born in 1608, the same year as Milton. From his early youth he devoted himself to study of the Chinese classics, always trying to apply their teachings in his own life.

At first he studied mainly what is known as the Shushi school of Chinese thought, which was especially encouraged for political purposes by the Tokugawa rulers of that day; but in his thirty-seventh year, he embraced the teachings of the Yōmei school which unified his views, and threw a flood of light on the problems that so deeply interested him. These teachings of Ō-Yōmei (in Chinese, Wang-Yang-Ming) had great influence on Nakae Tōju's character and work from this time onwards. In fact, mainly through him, this good influence extended to many scholars and thinkers of later days; and undoubtedly did a good deal towards bringing about the Restoration in Japan. For the teachings of Ō-Yōmei stood for the right of protest and free inquiry; whereas the teachings of Shushi tended rather to support the government however bad it might be.

Nakae Tōju spent most of his life in teaching, and making commentaries on the great classics, and by his character and work exercised a most beneficent influence on Japanese thought. He was greatly respected and beloved by all who knew him, as well as by his many disciples. He died of asthma in 1648, and the house in which he lived became a kind of shrine to the villagers of Ōmi who revered him almost as a god.



NAKAE TÔJU

(ANECDOTE)

中
江
藤
樹
(逸
話)

One night when Nakae Tōju was returning home very late, he was suddenly attacked by highwaymen who demanded his money and threatened to kill him if he refused. But the sage calmly told them to wait for a few minutes. "This is quite a new question to me," he said. "I must consider a little before making my decision." So while he stood there deep in meditation, the robbers waited with drawn swords in their hands. At last the sage turned to them and said, "I can't find any reason why I should give you my money. If I don't do so, you may use violence and I shall be helpless against all of you combined; but anyhow I will not act against my conscience even if I lose my life. So I will fight with you; but first of all let me know your names. You know *Bushi* do not fight without first declaring their names. Who are you? My name is Nakae Tōju."



No sooner had he pronounced his name than the robbers threw themselves down before him, and begged for pardon; for even these ruffians knew of and respected the noble character of the sage, and were filled with shame for attacking such a man.

Nakae Tōju was greatly pleased to see their repentance, and gave them good advice concerning their future, with the result that they forthwith changed their ways and became honest, hard-working people.

SAKURA SŌGO

In a small village called Kōzu near Sakura, there stands a beautiful shrine known as *Sōgo-Jinja*. This shrine is dedicated to Sakura Sōgo who is honoured as a kind of patron saint of farmers. Sōgo lived in the early part of the Tokugawa age,—nearly three hundred years ago. He was the headman of his own and several other neighbouring villages, and on account of his unselfish conduct, was loved like a father by the villagers.

At that time the lord of Sakura had a chief official who was a merciless tyrant; and the poor farmers suffered greatly from the heavy taxes that he compelled them to pay, even when the crops failed, and they were hardly able to find food for their families.

At last they could no longer bear the oppression and were about to rise in revolt, when Sōgo on the one hand appeased them, and on the other appealed to the chief official on their behalf. The appeal, however, was coldly rejected and Sōgo himself was imprisoned on a charge of insolence.

Nothing daunted, however, he managed to escape from prison and made his way to Yedo, determined to present a direct petition to the lord of the province himself. He well knew that this was punishable with death, according to the cruel law of that day, but he never hesitated a moment. He succeeded in presenting his petition for the sake of the poor people that he loved so well. And in doing so he laid down his life for them; for he was afterwards executed by order of the heartless official.



YAMADA NAGAMASA

Yamada Nagamasa, the successful adventurer and soldier of fortune, lived in the beginning of the seventeenth century. The peaceful atmosphere of the Tokugawa era was all too mild for him, so he decided to seek adventure abroad, and soon an opportunity to get away presented itself. Two merchants were preparing a ship in Ōsaka Bay for commerce with Formosa, and although, through fear of him, they declined to give him a passage, he stowed away on the ship, and appeared on deck when it was too late to put him ashore.

He soon tired of Formosa, however, and made his way to Siam where a fierce civil war was then going on; and this was just the chance that he was eagerly looking for. He found hundreds of Japanese sailors and fishermen who had drifted to Siam, and at once set to work to organize and train them.



Then, with this well disciplined and sturdy body of men, he was able to win so many victories against the rebels that at length his skill and courage won the admiration of the King of Siam. Nagamasa was appointed commander-in-chief of the King's army, and it was chiefly owing to his courage and strategic ability that the civil war was put down.

Many years later the two merchants of his old acquaintance visited Siam for trading purposes and were interviewed by the ex-stowaway in his palace. This was probably the proudest moment in Nagamasa's life. His interesting career was unfortunately cut short by assassins in 1633.



TOKUGAWA MITSUKUNI HAVING AUDIENCE OF THE EMPEROR (see page 137).



TOKUGAWA MITSUKUNI

德
川
光
圀

Among the great Daimyōs of the Tokugawa era there were men of much wisdom and merit. And Tokugawa Mitsukuni, lord of Mito, was pre-eminently such a man. He was a grandson of the Shōgun Iyeyasu, and was born in 1628.

He was not only a great patron of learning, like his grandfather, but was himself a great scholar. The work for which he is most gratefully remembered is called the *Dainihon-*



shi, a history of Japan from the time of the first Emperor Jimmu, until the abdication of the Emperor Go-Komatsu, in 1413. In the compilation of this great work, consisting of a hundred volumes, he was assisted by some of the best scholars of the day. The work was completed in about the year 1715; but was not published until 1851. This was the first proper history of Japan.

It is remarkable that although Mitsukuni was himself so nearly related to the Shōgun, he was an ardent upholder of the imperial power, and this spirit pervades his great historical work. In fact, it was mainly this book that made the Japanese people painfully aware of the wrongful treatment of the Emperor.

Mitsukuni was himself a wise and just governor of his domain, and was a trusted adviser of the Shōgun. At the age of sixty he retired from active life; and attended by only one servant, he travelled as a pilgrim in many parts of Japan. He spent the last years of his life in a small cottage at Ōta near Mito, where he died at the age of seventy-three.

BASHŌ, THE POET

芭

The poet Bashō was born in 1644—two years later than Sir Isaac Newton. At an early age he became a mystic of the *Zen* (*dhyāna*, lit. “contemplation”) school, and devoted his whole life to virtue and poetry. With him art and morality were inseparable, and he used poetry as a means to raise the level of culture, and to turn people to a higher life. His influence on Japanese poetry was wholly good; and during his wanderings throughout Japan, it was by his own exalted character, no less than by his poems and teachings, that he encouraged all to live the “life beautiful.”

The vehicle of poetry used by Bashō—and of which he was the greatest master—is called *Hokku*, a half-stanza limited to seventeen syllables. It is a verbal impressionist sketch or vignette, giving but the briefest outline or efflorescence of a scene or sentiment. To convey an idea of its nature, it may be best to quote from western poetry lines resembling the *Hokku*,—as in translation the charm of the original is lost. The lines of Wordsworth, for example:—



“O Cuckoo! shall I call thee Bird,
Or but a wandering voice?”

somewhat resemble the spirit of the *Hokku*.
And also Longfellow’s lines:—

“The hooded clouds, like friars,
Tell their beads in drops of rain.”

Bashō is said to have had three thousand disciples whom he instructed and encouraged with unflinching patience and good nature. At the age of fifty, this man of noble soul passed away after a brief illness.

Ō-OKA ECHIZEN

大岡越前守

Ō-oka Echizen was a judge famous for his wisdom, and lived in the Tokugawa era about two hundred years ago. There is an old book called *Ō-oka-Seidan* which is a record of the lawsuits and judgements of this remarkable man. The following story is taken from this book.

A certain carpenter in Yedo fell sick, and was unable to pay his house-rent for several months. The landlord of the house finally took away the carpenter's tools as security for the seventy-five *kan* that was owing, and told him to vacate. The carpenter, after removing to a new house, gradually recovered, but he could not do any work for his living as the former landlord held all of his tools.



The new landlord, feeling very sorry for the carpenter, lent him twenty-five *kan* and told him to give it to the former landlord as part payment, and to get back the necessary tools. But the latter insisted on having the whole seventy-five *kan* before returning the tools. So at last the case was brought before Ō-oka Echizen.

Ō-oka first called the new landlord to court and ordered him to lend the carpenter the entire sum, which was then given to the former landlord in exchange for the tools. Then calling the former landlord, Ō-oka addressed him as follows:—
 “You took away this carpenter's tools and thus prevented him from working for one hundred days. You are ordered to pay him two hundred *kan* as wages for this time, as it was owing to your merciless action that he was left helpless and unemployed.”

YAMAGA SOKO

山
鹿
素
行

Yamaga Sokō, the ideal exemplar of *Bushidō*, lived in the early part of the Tokugawa era. He was a great scholar, but was still greater as a master of military tactics. He studied military science under Hōjō Ujinaga and Obata Kambei, the two best tacticians of that day, and was able to master the profound principles of it. He afterwards established a new school called the Yamaga school of military arts, and at the age of thirty his fame had already spread throughout the land.

At his private school in Yedo there were thousands of pupils, including many Daimyōs,—a most astonishing fact when we consider the aristocratic customs of that age. At last, however, his influence became so great that the timid authorities began to look upon him with suspicion. And moreover his very original way of thinking, and his outspoken criticisms, gave rise to many slanders against him.

The result was that, without any apparent reason, he was ordered to give up his school and leave Yedo. Thereupon he went to Akō in the province of Harima, where he had formerly been engaged for nine years by the lord of the province,



named Asano;
and here he

spent ten more years teaching the lord and his retainers.

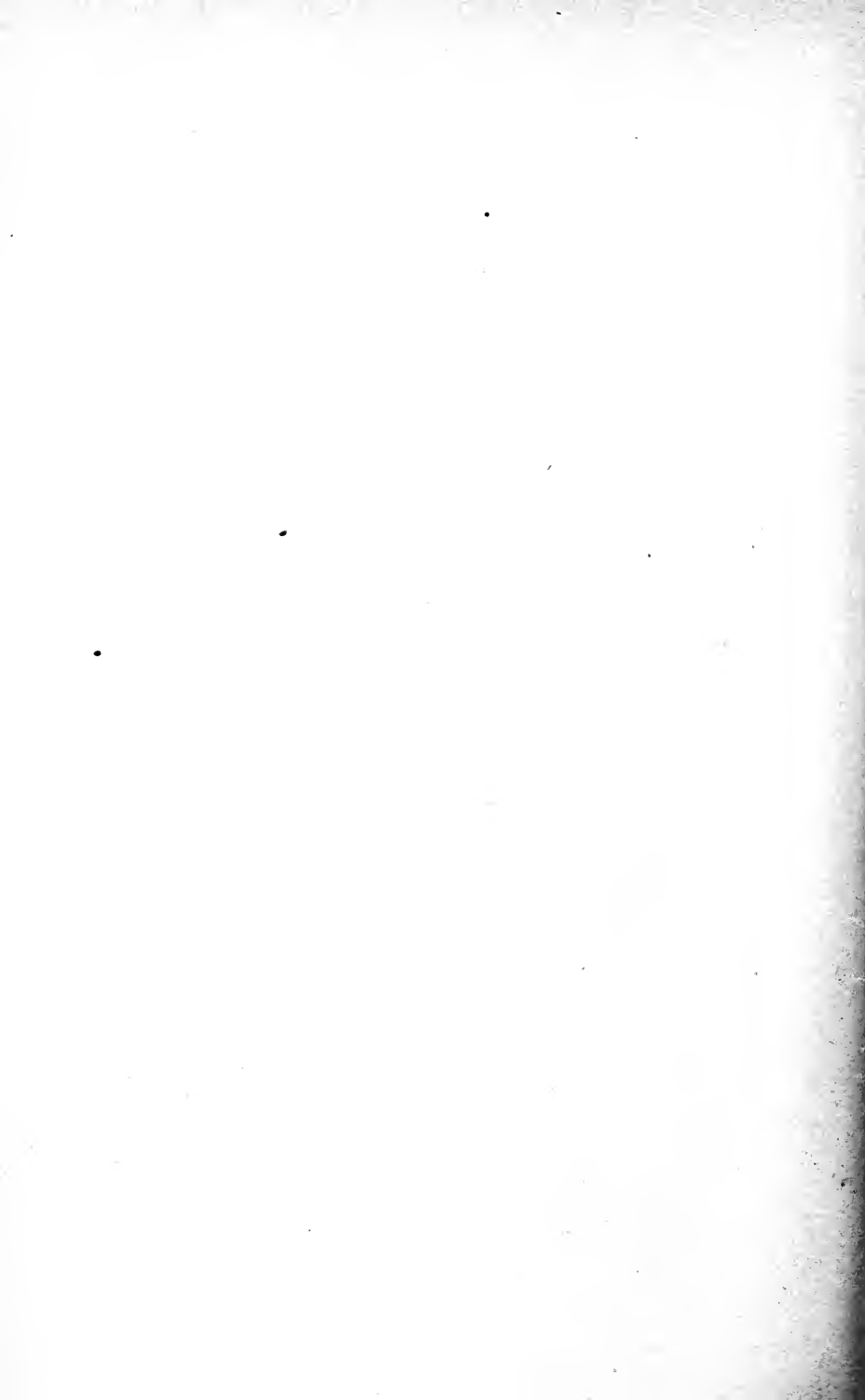
It is noteworthy that among these retainers who received the instruction of Yamaga, were Oishi Yoshio and many others who afterwards became famous as the well-known "Forty-seven Ronins."



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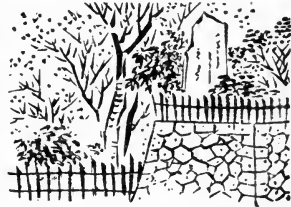
LANDSCAPE BY GYOKUSHŌ (see page 215).

A view of Arashiyama and cherry blossom near Kyūto.



THE FORTY-SEVEN RŌNINS

No incident in Japanese history is more widely known to the public than that of the *Chūshingura*, or as it is described in English: "The Forty-seven Rōnins." Innumerable novels, stories, essays and dramas have been written about this famous incident. In English also the story has been told, and many western people have read it in Mitford's "Tales of Old Japan."



A brief outline of the story may be given in a few words. Asano Nagonori, lord of Akō Province, was grossly insulted in the Shōgun's palace by an ill-natured courtier named Kira Kōzukenosuke; and attacked him with a dagger, inflicting slight wounds. But in consequence of this momentary fit of anger, Asano was compelled to commit *harakiri*, and his house became extinct. His retainers, who thus became *Rōnin*, or Samurai without a lord, swore to avenge the death of their master.

How they accomplished their purpose, and finally killed their master's enemy at his residence in Yedo, and the self-sacrifice and indomitable persistence which they showed in carrying out their object cannot be told in these few words. Suffice it to say that in avenging the death of their master they did not spare themselves. For when their purpose was accomplished they calmly laid down their own faithful lives by *harakiri*, after the custom of that day.

At Sengakuji temple in Takanawa, Tōkyō, may be found the tombs of these forty-seven loyal retainers.



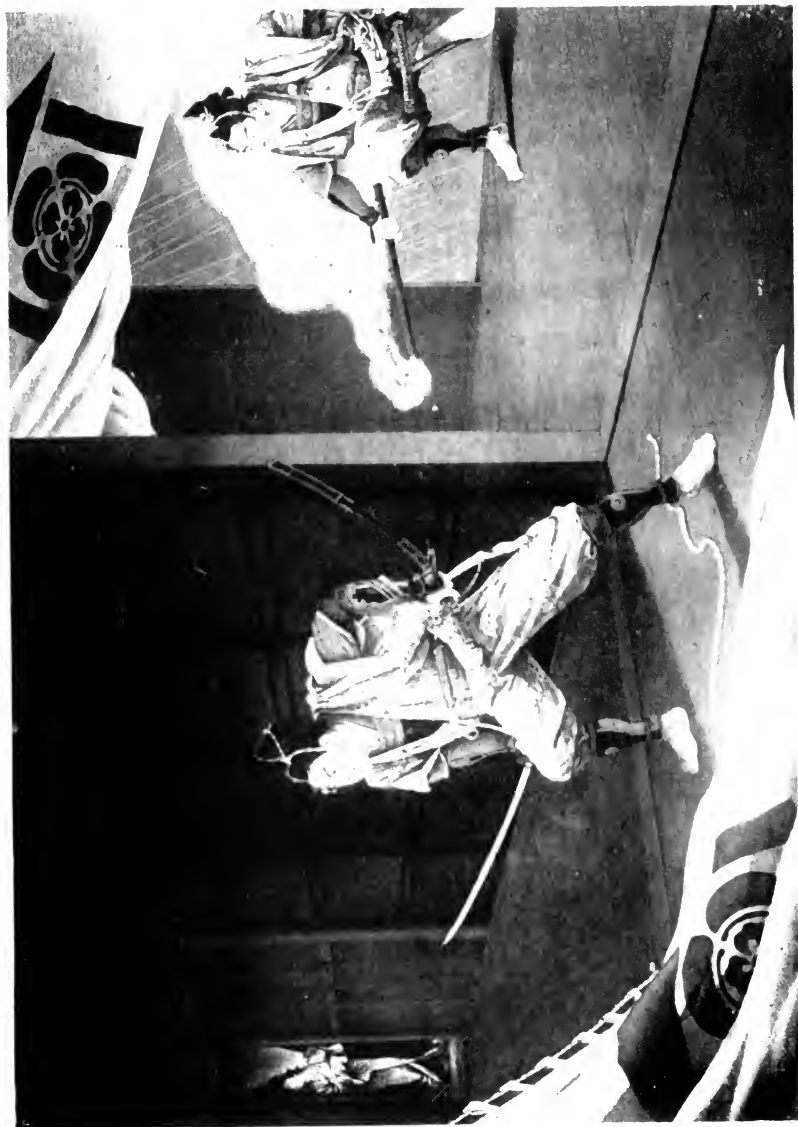
ŌISHI YOSHIO

The leader of the forty-seven Rōnins who avenged the death of their lord was called Oishi Yoshio. When the great misfortune overtook the house of his lord, he did his utmost to save the house from ruin, and only when he found it quite hopeless did he at last resort to the act of vengeance.

The enemy was in great fear of Ōishi, and he was constantly watched by spies. So in order to deceive them he began to live a very careless and dissolute life, until at last people began to think he was really nothing but an easy-going coward. In fact, a certain knight named Kiken was so disgusted with Oishi for his apparent cowardice, that one day on meeting him in the street Kiken abused and insulted him and even spat upon him to show his contempt. But Ōishi merely begged his pardon in an abject manner and appeared to have no spirit left in him. In this way the enemies of his master's house were thrown off their guard and the loyal retainers led by Ōishi were able to accomplish their terrible purpose.

When this was accomplished, and Kiken at last understood the meaning of Ōishi's action, he felt so much ashamed of his rude conduct that he committed *harakiri* before the tomb of Ōishi at Sengakuji in Tōkyō.





THE SOGA VENDETTA (see page 79).



KAIBARA EKKEN

貝
原
益
軒

Kaibara Ekken, the famous moralist, was born in 1630 at Fukuoka in Chikuzen where his family were hereditary retainers of the lord of that province. He wrote more than a hundred works, mainly on practical ethics; and as he used the *kana*, or simple phonetic script, as far as possible, even children and ignorant persons could understand what he wrote. His sole object was to instruct and benefit people; and his style, though manly and direct, was quite free from mere rhetorical ornament. His works include commentaries on the Chinese classics, works of travel, and treatises on hygiene and botany.



In his youth he was interested in Buddhism, but later devoted himself to study of the Chinese classics. When he grew up, he went to Kyōto where he studied under Kinoshita Junan and other scholars; and after residing there for three years, he returned to his native province, where he held official posts under three successive Daimyōs. In 1700 he retired on a pension, and went to live in Kyōto until his death in 1714.

Although Kaibara was one of the most eminent scholars of his day, he had not an atom of pedantry about him; and in consequence of this, and of his earnest sincerity, the influence of his vigorous writings was very great. Even now his books are a good deal read, and a new edition of his works has lately been printed. His wife—a highly accomplished lady—often accompanied Kaibara on his travels, and also assisted him in his literary labours.

KAIBARA EKKEN (ANECDOTE)

Kaibara Ekken was fond of travelling in intervals of his busy literary life. And in this way he acquired a knowledge of the customs of the people at first hand; and also was able to find out what were their special needs in the way of ethical instruction. He was personally a very modest, unassuming man, and as he passed among the people, they did not guess that so eminent a scholar was observing them and taking mental notes of their actions.

An amusing incident occurred one day when he was travelling by boat. One of his fellow passengers was a young student who appeared to be very proud of his scanty learning, and was airing his knowledge for the benefit of the passengers, whom he hoped to impress. In particular, he expounded the meaning of one of the Chinese classics; and seeing an elderly man listening attentively, the student addressed most of his remarks to him. In fact, the student became quite eloquent with such a sympathetic listener, and went on expounding and exhorting very condescendingly. At

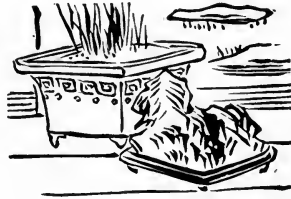


last the boat arrived at the destination; and when the passengers were parting, the student asked his patient listener for his name. "I am Kaibara Ekken," replied the scholar simply. On hearing this, the young man blushed in the utmost confusion; and amidst roars of laughter from the passengers, he precipitately fled.

ARAI HAKUSEKI

新
井
白
石

Arai Hakuseki was one of the most distinguished scholars in Japan, and wrote about three hundred works. The principal ones are: the *Hankampu* (a history of the Daimyōs of Japan from 1600 to 1630); the *Ori-taku-shiba* (his autobiography) and the *Tokushi Yoron* (a history of Japan). All of these and some others are still widely read, and highly considered. He wrote these books in Japanese instead of the Chinese dialect of the Han dynasty used by most scholars of that day.



He was born in Yedo in 1657, and as a boy gave many proofs of precocious intelligence. In fact, when only three years old he copied out some Chinese characters in a recognizable manner. He soon attracted the notice of his feudal lord, named Tsuchiya, who kept him constantly by his side; and even when an offer to adopt the boy was made by the lord of Morioka, Tsuchiya politely declined to part with him.

When Hakuseki grew to manhood, his teacher Kinoshita Juman tried to procure for him an appointment with the lord of Kaga Province; but Hakuseki being appealed to by a friend in that province who had an aged mother to support, begged his teacher to use his influence for the sake of this friend. And it was not until 1693, when he was thirty-six years old, that Hakuseki had a favourable opportunity for advancement. At this time he was engaged as tutor to Tokugawa Iyenobu, the lord of Kōfu, who became Shōgun in 1709; and from this time until the death of the Shōgun in 1717, Hakuseki had great influence,—chiefly as adviser about State affairs. From 1716 until his death in 1725, at the age of sixty-nine, Hakuseki, having retired from office, spent his time among the books he loved so well, and in literary work.

CHIKAMATSU

近
松

Chikamatsu Monzaimon may be called the Shakespeare of Japan. He was not only the earliest, but also the greatest playwright of the Tokugawa age. Prior to this time, there existed only the very simple and classical plays called *Nō* or *Kyōgen*. Chikamatsu was therefore the founder of the modern Japanese drama. He wrote more than fifty plays, which may be divided into two large groups, namely, the historical and the domestic plays. Of these *Abura Jigoku* ("The Oil Hell"), *Soga Kaikeizan* ("The Soga Vendetta"), *Ten no Amijima* ("The Punishment of Heaven"), *Sonezaki Shinjiu* ("The Sonezaki Double Suicide"), etc., etc., may be mentioned as his representative works.

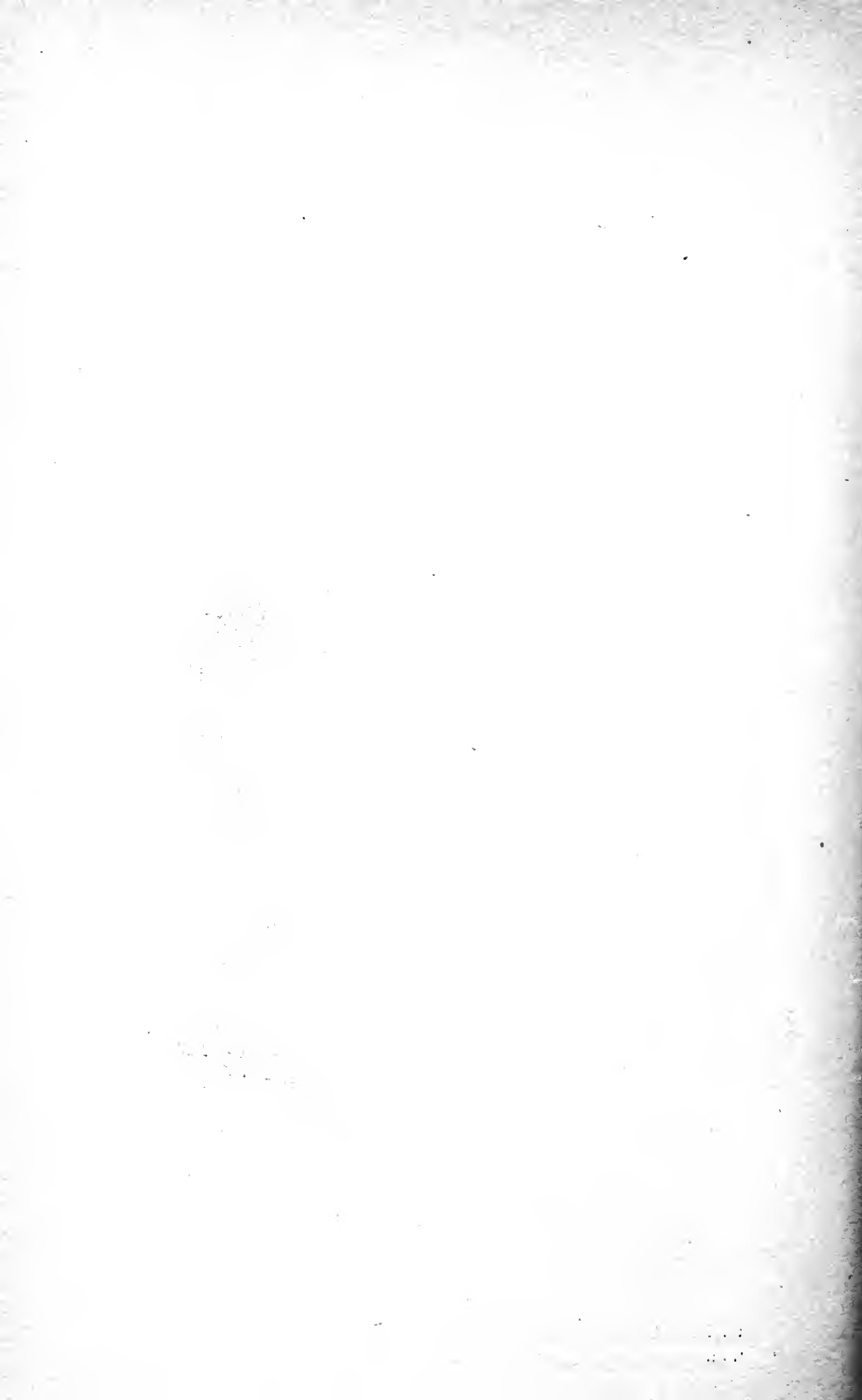
The literary style of Chikamatsu is entirely unique, and nobody can imitate it. He uses both prose and verse, and both mingle together in a matchless melody, very subtle in its combination. His vocabulary also is very rich,—probably more extensive than that of any other Japanese author.

Concerning the life of Chikamatsu very little is known. He was born in 1653, and died in 1724. He studied in Kyōto and became a high official in the Imperial Court; but afterwards resigned his position and went to Ōsaka where he devoted himself to writing plays. Except these few meagre facts, nothing is known about his life; and in this respect again his case resembles that of Shakespeare.





HANAWA HOKIICHI, THE BLIND SCHOLAR (see page 154).
 Continuing his exposition, unaware that the light has gone out.
 (The room is supposed to be in darkness).



HANAWA HOKIICHI

The story of Hanawa Hokiichi, the famous blind scholar who died in 1821, is probably without parallel in the literary history of the world. He was born in the province of Musashi, and became blind when only seven years old. He was sent to Yedo where he tried to learn music and also the art of shampooing, which is practised by blind men in Japan; but he failed in both. Meanwhile, however, his wonderful memory began to attract the attention of people, for he is said to have remembered everything that he heard. At last, by the help of friends, he was able to devote himself entirely to study, and finally became a very learned man.



Availing himself of his marvellous memory, he set about the task of collecting miscellaneous old documents, and systematized them into well-arranged book form. This book was called the *Gunsho Ruijū* and consisted of no fewer than 2,820 volumes,—the largest book ever published in Japan. It was reprinted during the Meiji era, and is still considered one of the most useful reference books, especially for historians.

He also found time to establish a school called the *Wagakusho* where he taught the Japanese classics to many students, whose admiration for him as a profound scholar and critic was equalled only by their devotion to him as a man.

HANAWA HOKIICHI

(ANECDOTE)

 埤
保
己
一
逸
話

Hanawa Hokiichi, the famous blind scholar and critic, was once reading with his students the well-known novel called *Genji Monogatari*. The lecture room was rather small, and was provided with only one lamp, by the light of which the students were just able to see their books. But while they were busily taking notes of their master's lecture, a puff of wind suddenly blew out the lamp and left them in darkness.

Hanawa, being quite unaware of this, calmly went on with his lecture; but the students, being of course unable to see to read or write, had to ask their master to stop for a few moments.



"Why, what is the matter?" enquired Hanawa.

"It is the light, sir," they replied. "The wind has blown out the light, and we can't see our books. Please wait a moment till we light the lamp again."



Hanawa smiled when he heard this, and replied, "That shows the inconvenience of having to depend on eyes; for when the light goes out, you suddenly become blind and helpless. But as for me, I'm fortunate in never having any trouble of this kind."



MOTOORI NORINAGA

本
居
宣
長

Of the many great classical scholars who appeared during the Tokugawa era, probably the greatest was Motoori Norinaga. He was born in 1730, in Ise Province, and at the age of twenty-one he went to Kyōto to study medicine. Six years later he returned home and set up practice as a physician. But his main interest was in classical study, and all of his spare time was spent in collecting material for his numerous commentaries and critical works.

His fame as a scholar rests chiefly on his *Kojiki-den*, a commentary on the *Kojiki*. This old book called *Kojiki*, or "Record of Ancient Matters," was the first book ever written in Japan, and was completed in A. D. 712. It contains the early traditions of the Japanese race from the myths which form the basis of Shintō until the close of A. D. 626. This book is very valuable for research; but the language in which it was written—a clumsy mixture of Chinese and Japanese—made it well-nigh unintelligible even to educated Japanese until Motoori's monumental work appeared. This commentary consists of no fewer than forty-four good-sized volumes, and took over thirty years to write.

Motoori also devoted himself to grammatical research, and wrote a book called *Kotoba no Tama no wo* which throws much light on the structure of the Japanese language. These researches were afterwards continued by his son Motoori Haruniwa, who wrote a well-known grammatical work called *Kotoba no Yachimata*. These were the pioneer works on Japanese grammar.



RAI SANYŌ

賴
山
陽

Rai Sanyō may be called the Macaulay of Japan. He lived in the beginning of the eighteenth century, and wrote essays, poems, and histories, all of which his contemporaries considered to be the best of their kind. And although many great men of letters appeared in the Tokugawa era, none was so popular or so widely admired during his lifetime.

The best of his works is entitled the *Nihon Gaishi* and relates the history of the Shōgunate from its beginning in the twelfth century until the establishment of the Tokugawa dynasty of Shōguns. As a history, it may have many faults; but the style is remarkably elegant, and few historical works possess such literary charm.

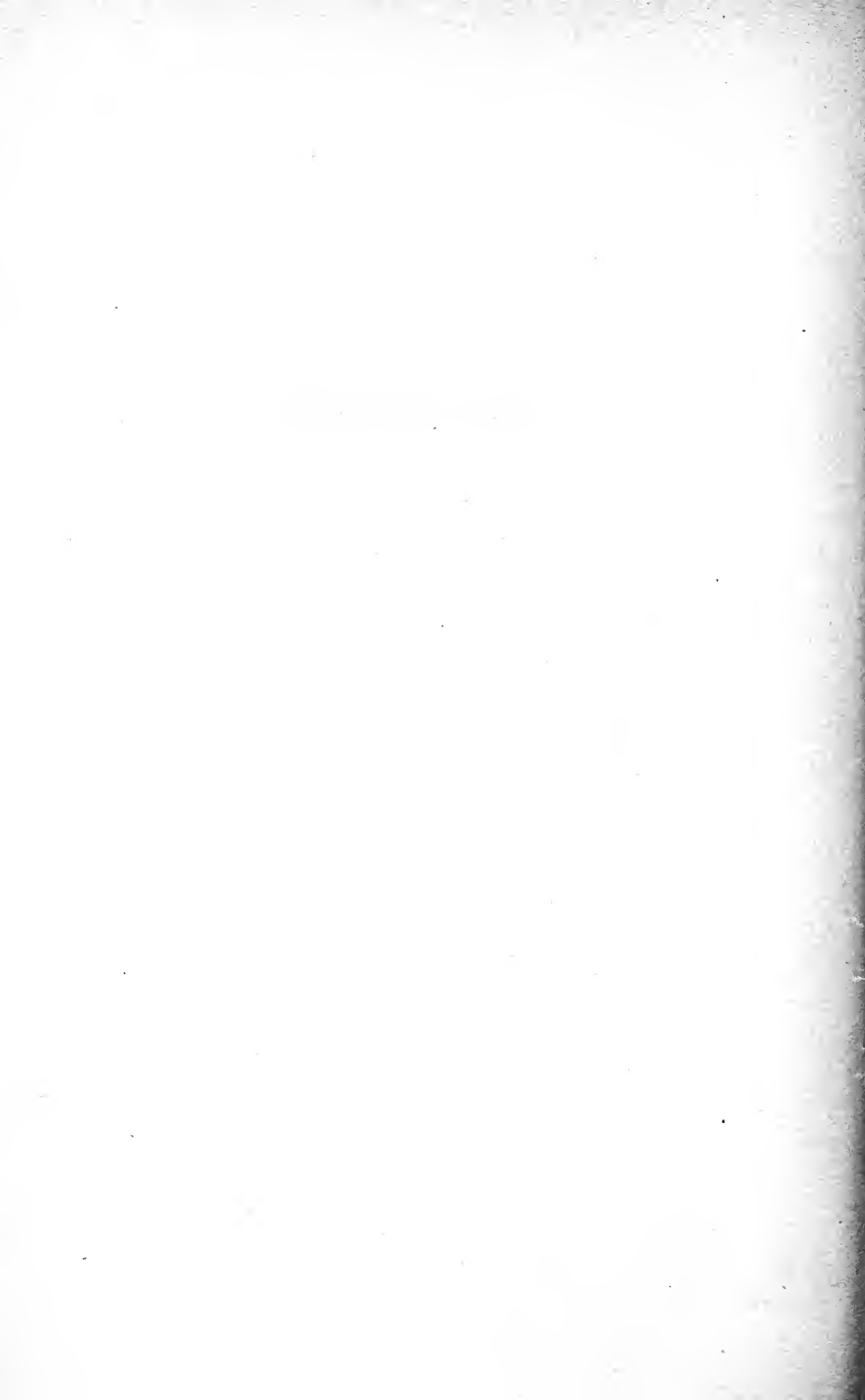
Another important reason for the book's popularity is that the author was a zealous loyalist, and he deeply regretted the deplorable decline of the Imperial power. So he endeavoured to show the injustice and defects of the feudal system, and to awaken loyalty to the Emperor. Thus the book had great influence in bringing about the Restoration. He made a mistake, however, in writing the book in the Chinese language,—a common error with most writers of the Yedo period. For Chinese, in Japan, held a position similar to that of Latin in Europe during the Middle Ages. But the custom is now quite changed, and the younger generation is fast losing this knowledge. So the book is in danger of becoming obsolete ere long, like Latin books in western countries.





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THE GIRL'S FESTIVAL. (on the third of March).



BAKIN

馬

This great historical novelist was born in the latter part of the eighteenth century. He wrote hundreds of books, but the best known and most popular are the *Hakkenden* (literally, "The Story of Eight Dogs") and *Yumi-haritsuki* ("The Crescent Moon"). His style is elegant and peculiarly rhythmic, and has served as a model for



琴

very many authors of later days. In his easy handling of historical matters, in his love of picturesque and martial incidents, and in his matchless skill of graphic description, he closely resembles Sir Walter Scott. Bakin, however, had the disadvantage of writing in a language of very limited currency; otherwise his name would have undoubtedly become much more widely known.

Owing to overwork, especially in the night-time, Bakin in his old age became blind. Yet in spite of this great obstacle he did not give up. First he set about the education of his daughter-in-law who was rather poor in learning at that time. And finally she was able to act as his assistant, and to write down what he would dictate. Thus he was able to complete the *Hakkenden*, his longest work, after twenty-eight years of continuous toil. In this respect, the case of Bakin was similar to that of Milton who dictated to his daughter, and finished his great work "Paradise Lost" after he became blind.



HOKUSAI

北

齋

Among Japanese artists Hokusai is perhaps the best known to people in the West. He was undoubtedly one of Japan's greatest painters, and especially as a master of *genre* painting he was unsurpassed.

He was born at Yedo in 1760, and at first studied sculpture ; but gave this up at the age of nineteen and became a painter. From that time until his death (in 1848), at the age of ninety, he devoted himself almost passionately to his art ; remaining single and quite regardless of wealth. Indeed, his devotion to painting was remarkable : even on his deathbed he is said to have cried, " Alas ! if I could live ten years more, I should become an artist."

Many of his pictures were bought and taken to Europe by the Dutch traders who came to Japan at that time, and for many years Hokusai, at their request, continued to paint pictures chiefly of Japanese life and customs, until this was finally forbidden by the Shōgunate authorities, who feared that domestic secrets would thus leak out. So not many of his

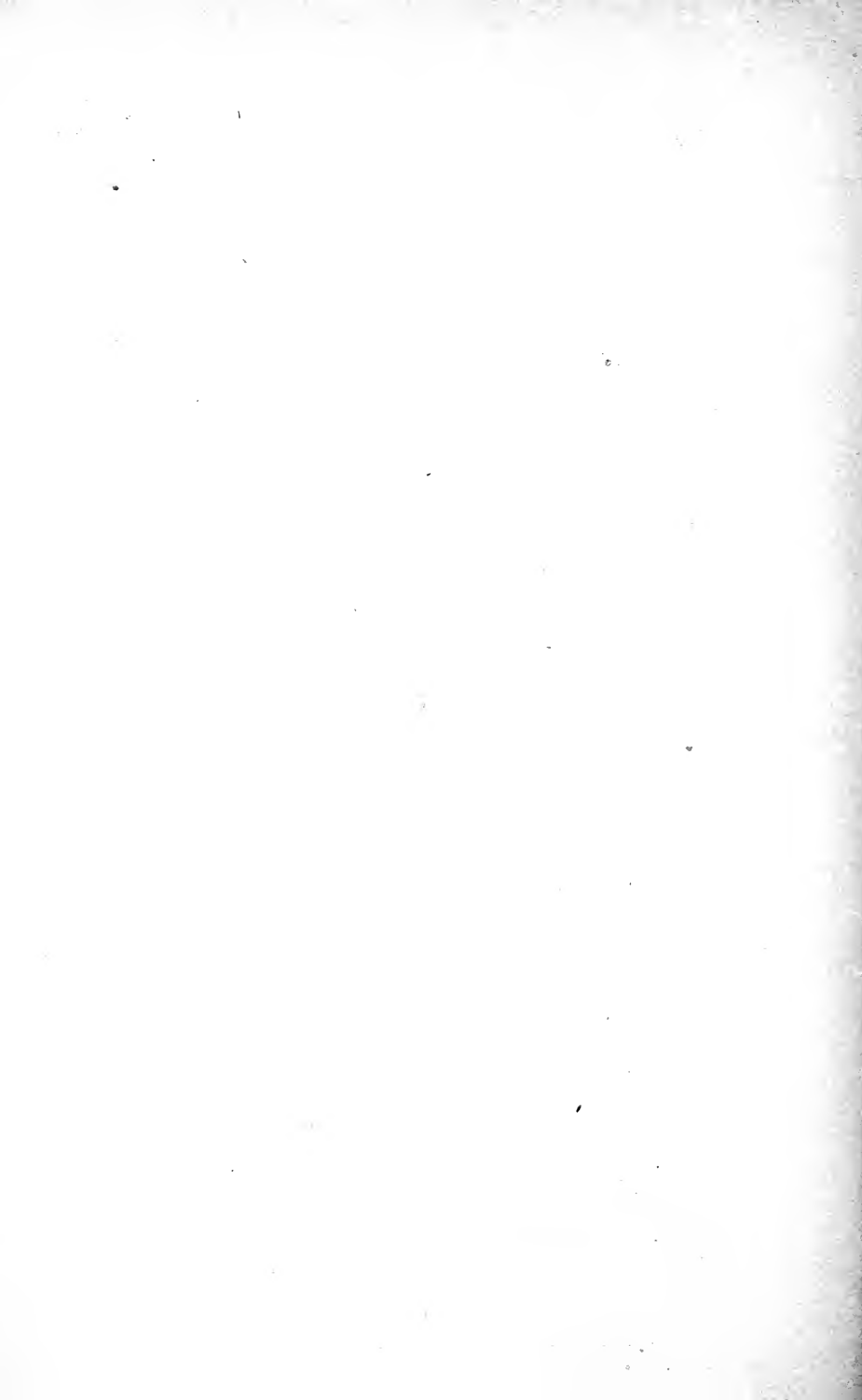


pictures remain in Japan ; but we can appreciate the wood-engravings found in such books as *Hokusai Mangwa*, *Fugaku Hyakkei*, *Ehon Tōtoyū*, etc., etc., as well as the illustrations which he drew for some of Bakin's novels.

In character, Hokusai was a thorough Bohemian. He usually occupied a small cheap house in a back alley, and is said to have once removed three times in a single day. And once when his house caught fire, he just picked up his brushes and left, without taking any of his scanty furniture, or troubling at all about his loss.



PICTURE OF A SHINTŌ PRIEST
Painted by the famous artist, Hokusai (see page 160).



IKKU

Ikku was a famous humourist who died about eighty years ago. He was a voluminous writer, but the best of his works is the well-known *Hizakurige* ("Shank's Mare"). This work is quite loose in construction, being simply a series of adventures and experiences of two jolly fellows called Kitahachi and Yajirobei, when on their walking pilgrimage from Yedo to Kyōto. Full of comic situations, jokes and good humour, this book resembles "The Pickwick Papers," and one can hardly read a page of it without laughing.



Ikku himself was a curious fellow, and a typical Bohemian in his ways. He was very fond of wandering about the country, and would often start off on a journey without giving a word of notice to anybody. In some respects his life resembled that of Oliver Goldsmith.

Even on his deathbed he kept up his habit of practical joking. He gave his friends and pupils strict injunctions that his corpse was to be burned in the clothes that he was then wearing. When he died and the body was placed on the crematory fire, suddenly a loud report was heard, and to the astonishment of everybody, several rockets shot up into the air. Ikku had concealed the fireworks in his bosom, simply to amuse his mourners, and to create a little diversion at his funeral.

IKKU

(ANECDOTE)

一
九
逸
話

Many amusing stories are told about Ikku, the novelist, by his biographers; and the following example well illustrates the quaint eccentricity of this typical Bohemian. Ikku was very careless about money matters, and his house often lacked even the scanty furniture considered necessary in Japan. So he used to put pictures of the missing articles on his walls; and on festival days, he satisfied the requirements of custom in the same peculiar way.

One New Year's Day, when a publisher came to pay a visit of ceremony, Ikku received him very cordially; and somewhat to the publisher's bewilderment, prevailed on him to take a hot bath. But no sooner had his guest retired for this purpose than Ikku hastily put on the publisher's ceremonial costume, and left the house.

A few minutes later, when the publisher came out of the bath-room, he found to his great astonishment that both his clothes and his host were gone. And as there was no fire in the room, of course he could not remain naked in the cold; so he had to get into the bath again and again until Ikku returned some hours later.

"Why did you take my clothes?" he cried angrily, when Ikku at last appeared. "I've had to remain for hours in your bath."



"It was extremely kind of you to come," replied Ikku innocently. "The fact is I have no clothes suitable for making New Year calls, so I just borrowed yours for a short time."



By permission of the Shinbi-shoin.

THE CARP
Famous picture by Ōkyo. (see page 167).



MARUYAMA ŌKYO

Maruyama Okyo, the famous painter, appeared in Kyōto during the eighteenth century and founded a new school of painting called the Shijō-ryū. At first he followed the Kanō school, but later put aside conventional principles, and attempted a reform based on closer observation of nature. His pictures of birds, fish, and animals were singularly lifelike, and have never been surpassed before or since. His pure naturalism gave a great impulse to art, and led to the appearance of many schools of *genre* paintings.



Once he was asked to make a picture of a sleeping boar; and as he had never seen one, he asked a farmer to keep a look out, and let him know when a good chance came. A few days later the farmer reported that there was a boar sleeping in a thicket near by; so Okyo hastened to the spot and made a careful sketch. He felt rather proud of this, and showed it to a friend from the mountains of Kurama who came to see him. But in these mountains there were many boars, and when his friend saw the picture he at once remarked that the animal was not sleeping, but deathly sick; and he explained minutely the posture of a sleeping boar. This criticism proved to be perfectly correct: for the next day the farmer reported that the boar had died. Okyo was much impressed by this, and would tell his pupils about it when urging upon them the need for greater accuracy of observation. A reproduction of his famous picture of carp will be found on page 165.



II NAOSUKE

井
伊
直
弼

Ii Naosuke's name is inseparably connected with the opening of Japan to foreign trade, for at that time he was the *Dairō*, or Prime Minister of the Tokugawa government, and the whole responsibility for diplomatic negotiations with western countries rested on him. A few years before he became *Dairō*, the Tokugawa government had made temporary treaties—first with America, then with England and Russia, concerning the opening of a few seaports; and this concession had produced intense excitement throughout the empire. As a result of this, two parties came into existence: one of them, called the *Jō-i* party, wished to expel the foreigners; and the other, called the *Kaikoku* party, were in favour of opening the country. The members of the *Kaikoku* party were mostly connected with the Shōgunate, and had come to realize the folly of trying to resist the pressure from outside; while the *Jō-i* party was made up of the conservative elements of the country, together with loyalists who wished to overthrow the Tokugawa government, and to restore the Emperor.

Meanwhile five of the great foreign Powers were pressing the Tokugawa government to conclude the treaties as promised. And it was then that Lord Ii, seeing the danger of further postponement, quickly concluded these treaties, in 1858, without waiting for the sanction of the Emperor. This arbitrary action caused still greater agitation for a time; and even now there are some who do not wholly approve of his action.

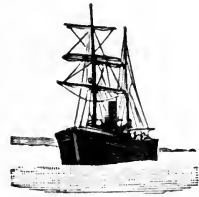
In suppressing this agitation, Lord Ii's extreme severity in dealing with many loyalists such as Yoshida Shōin, and even the Daimyō of Mito, caused intense resentment, and he was finally assassinated while on his way to the Shōgun's palace on the 3rd of March, 1860.

YOSHIDA SHŌIN

吉
田
松
陰

Among the many patriots who appeared towards the end of the Tokugawa Shōgunate, one of the most notable was Yoshida Shōin. He was a Samurai of the Chōshū clan, and was born in 1830. He was a very precocious boy, and from his youth was noted for his high attainments.

In those days Japan was in a state of great commotion: for western Powers were knocking at the door that had been closed for two centuries, and the surprise and agitation caused by the advent of the "Black Ships" can easily be imagined. At this critical time, the feudal government was quite unable to deal with the situation; and Yoshida Shōin was one of the first to see this, and the necessity for consolidating the country under the direct rule of the Emperor.



He also saw the need for obtaining direct knowledge of foreign countries: so when Commodore Perry with his seven ships came to open negotiations with the Shōgunate, Yoshida Shōin conceived the bold idea of going abroad himself for this purpose. He went to Shimoda where the American ships were lying at anchor, and boarding the flagship, implored Commodore Perry to take him to America. But Perry discreetly declined to do so, and Yoshida was put on shore. Then knowing there was no escape, he gave himself up to the authorities, and was condemned to imprisonment. But being set free after a time, he started a private school in Chōshū Province; and Prince Itō, Prince Yamagata, and many other eminent men were among his pupils. A few years later, however, his radical views incurred the displeasure of the authorities, and he was put to death in 1859.

THE LAST OF THE SHŌGUNS

The word Shōgun is so closely connected with feudalism in Japan, and now sounds so remote that most western people would be surprised to hear that the last of the great Tokugawa Shōguns is still alive. It is a fact, however, that Prince Tokugawa, at present living a retired life in Tōkyō, is none other than the Shōgun Keiki, now a venerable old man of seventy-four.

The Shōgun Iemochi, his predecessor, died young (in 1866) and left no son. Now, in case of there being no direct heir, the new Shōgun was always chosen from one of the three noble families of Owari, Kii, or Mito,—all descended from Tokugawa Ieyasu. And in this case Keiki, the son of Akinari, lord of Mito, was chosen.

It was indeed a fortunate thing for Japan that such a clear-sighted and peace-loving man stood at the head of the feudal government at this critical time. For the Shōgun Keiki was one of the first to see the absurdity and danger of dividing the administration between the Emperor and the Shōgun; and the very next year he resigned his authority. Thus it was mainly owing to this act of sacrifice, that Japan was able to accomplish the work of the Restoration without disastrous civil war and incalculable misfortune.

The heir of Prince Keiki Tokugawa, a young man of twenty-five named Yoshihisa, is a graduate of the Imperial University; and last year he married the daughter of Prince Arisugawa.



A JAPANESE ROBINSON CRUSOE

The story of Robinson Crusoe has been translated into Japanese, and is read with keen interest by young people here, and by old ones as well. In Japan also there have been instances not unlike that described in the famous story, and one of the most notable of these happened about seventy years ago. This was the well-known case of Nakahama Manjiro, the son of a poor fisherman in Tosa Province.



When Nakahama was thirteen years old, he went out fishing one day with his father and brothers in their small fishing-boat. Suddenly a great storm arose, and their boat soon became helpless, and drifted away towards the north for about ten days. At last they reached the shores of a small desert island where they landed, and for several months kept themselves alive by eating the flesh of birds, and such food as they could find on the island.

One day an American whaling-boat happened to call at this island, and Nakahama was taken to America where he entered a primary school. He was probably the first Japanese to be educated at an American school. Afterwards he became by turns a sailor, a cooper, and a gold miner, and made his living in this way.

After about ten years, he returned to Japan, and was very useful to the government; for when Commodore Perry came to Uraga, it was Nakahama Manjirō who translated Perry's official letter to the authorities. Also he did very useful service to his country as a teacher of English, as an interpreter, and as general adviser concerning foreign affairs.

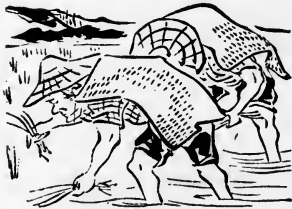
He died a rich man about ten years ago; and one of his sons is now a well-known doctor in Japan.

NINOMIYA SONTOKU

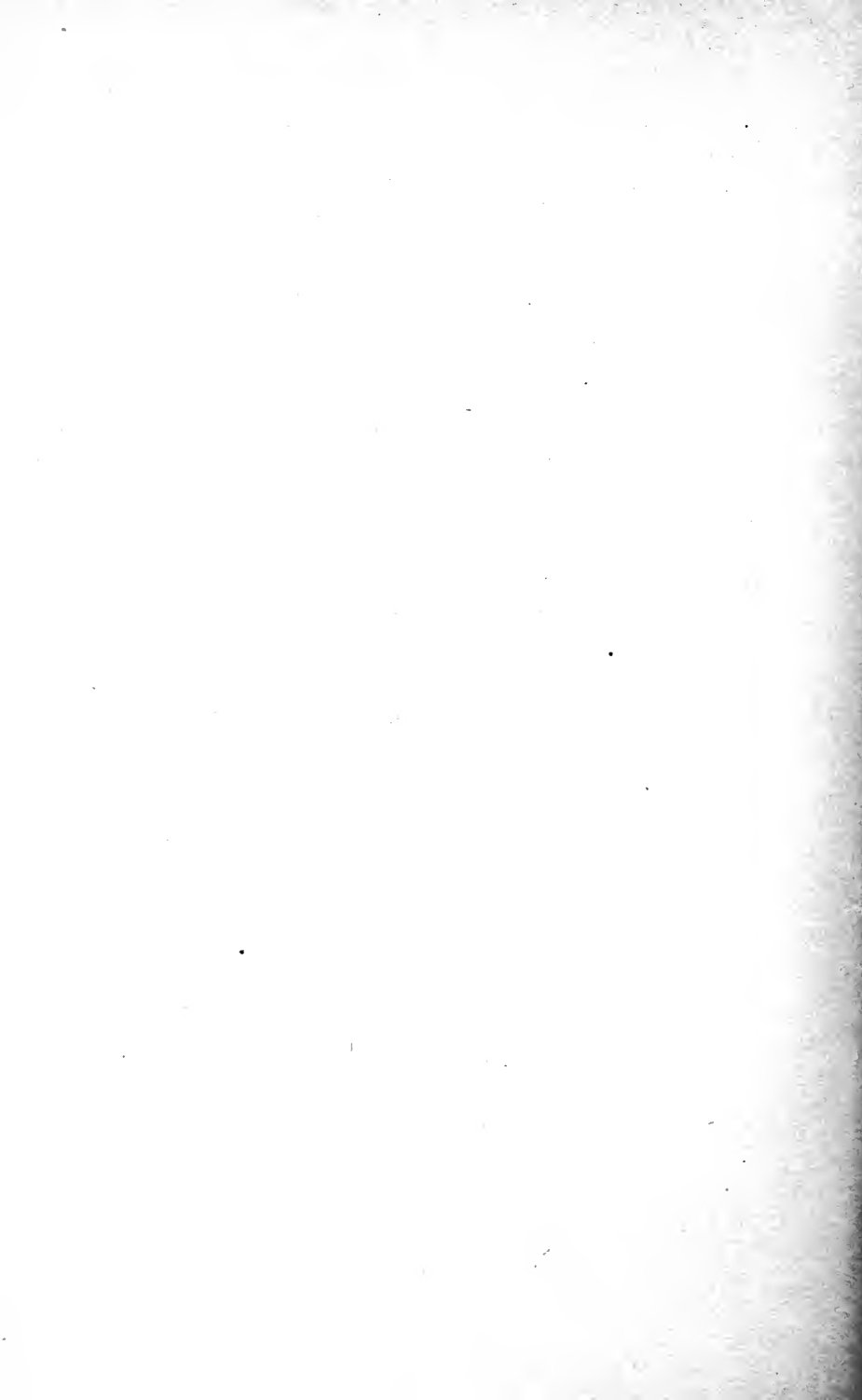
In Odawara near Hakone there is a beautiful Shintō shrine called "Ninomiya Jinja," dedicated to the memory of Ninomiya Sontoku, who died about fifty-six years ago. He was a rare combination of idealist and eminently practical man; and was a great agricultural economist as well as a teacher of ethics. His teachings, usually known as "The Ninomiya doctrine" (*Ninomiya-Kyō*), are much esteemed by many eminent statesmen and business men, as well as by thousands of admirers throughout the country. This is all the more remarkable when we consider that he was the self-taught son of a simple, uneducated farmer.

His parents died when he was only sixteen, and left him so poor that he had to seek employment on a farm and work very hard for many years. Yet after toiling in the fields all day long, he contrived to find time for study at night, and little by little was able to gain an education.

His first efforts were directed to restoring the house of his family, and he succeeded not only in this but also in greatly improving the condition of the whole village. After this he was taken into the service of the lord of Odawara, and given the task of improving a miserably impoverished district. This also was a splendid success; and by the example of his own untiring industry, and by touching the hearts of the people, he was able to work such wonders that his aid and advice were sought by the lords of many other provinces. He died at the age of seventy-one, after a life of service and benevolence that will be long remembered.







SAIGŌ TAKAMORI

西
鄉
隆
盛

Saigo Takamori was a man of great personality, and exercised a remarkable influence over his fellow men. The soldiers who served under him, together with his companions in arms, were greatly devoted to him. He was a born military leader, and rendered valuable service to the country at the time of the Restoration.

The latter part of his life, however, was unfortunately marred by misunderstandings with the government, and his end was tragical. When he became a Councillor-of-State he advocated the sending of a military expedition to Korea; for he regarded that country as a source of danger,—“a dagger pointed at the heart of Japan.” In this, however, he was strongly opposed by Ōkubo, Kido, Itō, and others who had lately returned from abroad; and who insisted that there were far more urgent matters to attend to at home. Saigo then returned to Satsuma, his native province, and founded a military school there at his own expense.



A few years later (in 1877), the Satsuma rebellion broke out, and for ten months Saigo fought stubbornly with the overwhelming army of the government. When the final defeat came, he died with all his followers at Shiroyama in Satsuma. He was fifty-one years old at the time of his death. At Ueno Park in Tōkyō, a large bronze statue of Saigo stands in a prominent position.



SAIGŌ TAKAMORI

(ANECDOTE)

Saigo Takamori was one day speaking to Sir Harry Parkes who at that time was British Minister to Japan. Said Saigo: "I am quite an ignorant man, and don't know anything about the present state of the world. There is something that I don't clearly understand. Will you please explain it to me?" "Oh, certainly," replied the Minister.

"Well," said Saigo, "they say that England is a dependency of France. Is that so?" "You must be joking, aren't you?" enquired the Minister. "You who are a Councillor of State surely know very well that England is not a dependency of any country."

"I am not at all clear on that point," replied Saigo, "for, you know, whenever our government negotiates with you about foreign affairs you always say. 'I'll give you an answer after consulting with the French Minister'; or, 'The French Minister doesn't agree, so I cannot agree.' So it seems that you are unable to act without the consent of France. If you are the envoy with full powers from an independent country, I can't see why you should always follow the advice of the Minister from France."

Sir Harry Parkes smiled grimly when he heard this; but afterwards remarked to his friends: "Saigo is undoubtedly the cleverest diplomat in Japan."



ŌKUBO TOSHIMICHI

大
久
保
利
通

Ōkubo, Kido, and Saigo are called the three great men of the Restoration. Each one had his strong points and each did great service. Both Ōkubo and Saigo were men of Satsuma Province, and were intimate friends from childhood.

In the fourth year of Meiji, Ōkubo together with Ito, Kido, and many others went abroad in the suite of Prince Iwakura. Ōkubo devoted himself very earnestly to the investigation of western civilization and learning, and determined to raise the general level of culture in Japan.

Two years later, when this party returned from abroad, they found militarism rampant at home, with Saigo at the head, and bent on the invasion of Korea. Ōkubo and the rest of his party strongly opposed this, knowing the multitude of important reforms to be attended to at home. After vehement debates Saigo and his party retired from the government, and the Satsuma rebellion then followed. At this critical time Ōkubo stood firmly at the head of the government, and managed things with matchless skill and wisdom.

But he had incurred the hatred of the admirers of Saigo; and in the eleventh year of Meiji, when on his way to a meeting of the cabinet, he was killed by assassins at Kioi-zaka in Tōkyō. He was then forty-seven years old. Ōkubo was a man of great decision of character, and always calm and self-possessed. He was certainly one of the greatest statesmen and diplomatists of modern Japan.



KIDO KŌIN

Two of the famous trio who did such great service at the Restoration, have already been described; there remains the refined and scholarly statesman Kido Kōin. He was a Samurai of the Chōshū clan, and from his youth was distinguished for his bravery and marked ability. When the new administration was first organized in Tōkyō after the Restoration, Kido and Ōkubo were the backbone of the government.

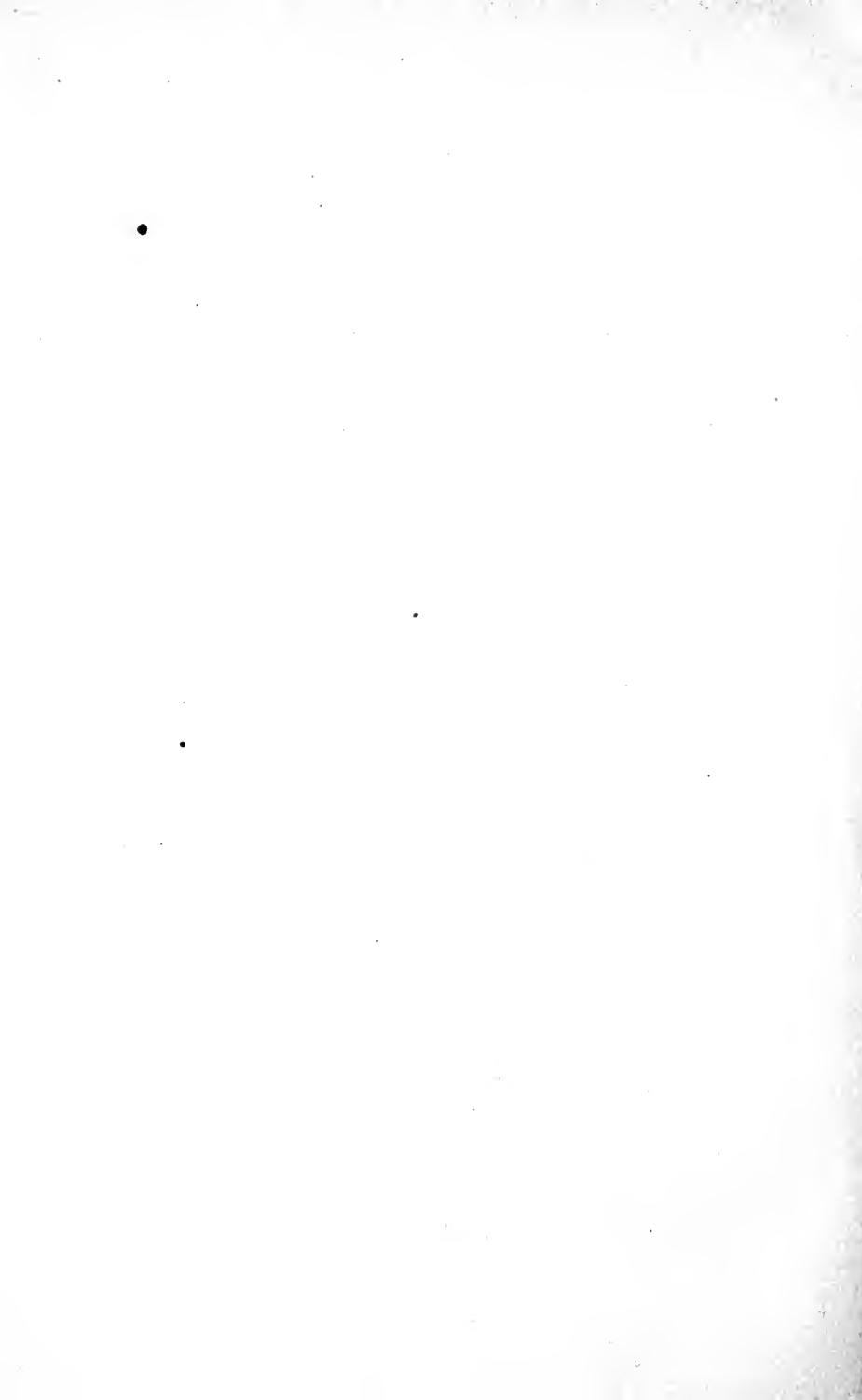
Kido's chief services were in the adjustment of the greatly disorganized home affairs; and it was he who proposed the abolition of the clans, the accomplishment of which consummated the work of the Restoration. The establishment of the senate and the supreme court was also the work of this great statesman. In this work he had an excellent assistant in the person of the late Prince Itō who was then a young man of about thirty. The relations between these two were almost like those of master and pupil; and, in fact, it was mainly due to this connection that Itō obtained his unique opportunity.

Kido was one of the party that went abroad on the famous mission with Prince Iwakura, and it was mainly he and Ōkubo who, on their return home, checked the militarism of Saigō and his party. Subsequently his health gradually declined, and during the Satsuma rebellion he died at the age of forty-four.





PRINCE ITŌ
(His last photograph).



PRINCE ITŌ

(1)

伊
藤
公

To tell adequately about the life of Prince Itō one would have to narrate the principal events of the Meiji era; for he was intimately connected with them all. So only a brief sketch of his career will be attempted here. Itō Hakubun was born in 1841, and was the son of a poor Samurai in the service of the lord of Chōshū. When he was seventeen years old, he studied under the famous scholar and patriot Yoshida Shōin who attempted to go abroad when Commodore Perry came to Japan with his squadron (in 1854).



At the age of twenty-two (in 1863), Itō together with Inoue (now Marquis Inoue) went secretly to England. But after a few months they were surprised to see in *The Times* one day a report that the Chōshū clan was involved in serious trouble with foreign countries, and that the city of Shimonoseki was to be bombarded by a combined foreign fleet. Thereupon Itō and Inoue hastily returned to Japan in the hope of saving their country from danger.

On his return to Japan, Itō was very useful as an adviser for foreign affairs, though he was often on the point of being assassinated by the anti-foreign party. But after the Restoration his official career was an uninterrupted success; and his rapid promotion was almost without parallel in the history of Japan. A few more details of his public life will be given in the continuation of this sketch.



PRINCE ITŌ

(2)

伊
藤
公

In the first year of Meiji (1868), Itō became the governor of Hyōgo, though he was then only twenty-eight years old. In the fourth year, he went abroad in the suite of Prince Iwakura, and on his return home he was made a State Councillor.

After the death of Ōkubo in the eleventh year of Meiji, Itō and Ōkuma (now Count Ōkuma) were the two great figures in the government. And when, soon afterwards, Ōkuma was obliged to retire, Itō became the most prominent statesman in Japan. These two were very good friends privately, and esteemed each other very highly; but they differed greatly in their political views.

In the fourteenth year of Meiji (1881), Itō again went abroad to study the constitutions of western countries—for to him was intrusted the great task of forming a constitution for Japan. He was busily engaged in this work for several years, and in 1889 the promulgation of the constitution took place.

Itō was Prime Minister four times, the last cabinet formed by him being in the thirty-third year of Meiji (1900). The Japan and China war broke out during his second ministry, and finally he negotiated peace with Li Hung Chang. At the close of the Russo-Japanese war, Itō was raised to the rank of prince.

It is hardly necessary to add how Prince Itō became Resident-General of Korea, in 1905, and how he was assassinated by a Korean fanatic at Kharbin on the 26th of October, 1909, as these matters are well known to all.



MARQUIS INOUE

(ANECDOTE)

井
上
侯
(逸
話)

Marquis Inoue and his life-long friend Prince Itō went abroad together about fifty years ago. At that time no one but a few diplomatic officials of the feudal government was permitted to leave Japan. In fact, it meant certain death to any one discovered attempting to do so. But in spite of this, these two determined to risk it. They bought old foreign clothes in Yokohama, and disguising themselves as much as possible, left Yokohama on a merchant-steamers, and arrived at Shanghai, where they made arrangements with a shipping company to get on to England. The manager of this shipping company asked them their object in going abroad; but as neither of them knew English well, they found it difficult to reply. At last Inoue opened a dictionary and pointed to the word "navigation," meaning simply that it was their intention to cross the sea. The manager thought this meant that they were going to England to study navigation, and seemed to approve of their intention, so they were allowed to work their way on a small sailing-ship via the Cape of Good Hope.



The voyage to England took four months and eleven days, and during this time Itō and Inoue suffered great hardship; for they were treated as common sailors and had nothing to eat but salt beef and hard biscuit. Their shipmates little thought that one of these rough-looking youths was to become a marquis; and the other a prince, and the greatest statesman in Japan! In after years, Itō and Inoue often laughed over their rough experiences on this terrible voyage.

PRINCE KITASHIRAKAWA

北 白 河 宮

Prince Kitashirakawa, born in 1847, was commonly known as Prince Rinnō-ji in the Restoration days, for he was then head priest of Rinnō-ji, a famous temple at Ueno in Tōkyō, it being the custom then for Princes of the Blood to become priests.

At the time of the Restoration, a fierce battle was fought in the grounds of this temple, between the imperial forces and several thousand vassals of the Shōgun, who were very much discontented with the new government. They called themselves the *Shōgitai* (lit. "Loyal Band"), and Prince Rinnō-ji, then a young man of about twenty, was put at their head, though rather against his own will. In this battle the rebels were defeated and fled to the north, where for several months the prince was obliged to fight with them against the imperial troops. At last Prince Kitashirakawa surrendered, and was taken to Kyōto for imprisonment.



At the close of the Restoration warfare, the prince was pardoned on account of his youth; and in 1870 was sent to France to study military sciences. On his return to Japan seven years later, he was made a major in the regular army. In the twenty-fifth year of Meiji (1892), he was advanced to the rank of lieutenant-general; and during the China and Japan war he commanded the Imperial Guards division which was sent to Formosa. Here he fought many battles against the rebel army led by a Chinese general. But before the war was over he died of typhus, at the age of forty-eight. His eldest son lately married Princess Tsuné, a daughter of the Emperor.

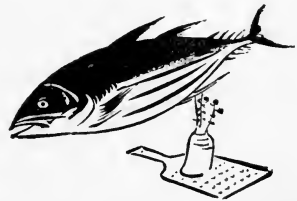
KATSU KAISHŪ

Katsu Kaishū was a keen-sighted statesman in the service of the Tokugawa Shōgunate, and played a very important part at the time of the Restoration. He was born in Yedo in 1823, and was one of the first to study the Dutch language and western sciences. He was rather poor then, and could not afford to buy a Dutch dictionary; for there were very few copies in Yedo, and the price was ridiculously dear. But he managed to borrow one from a physician by paying ten dollars a year, and set about the heavy task of copying it. By working almost night and day, he was able in a year to finish two copies, one of which he kept and the other he sold to pay his expenses.



In 1855 he was sent to Nagasaki to study naval science under Dutch teachers; and his progress was so rapid that on his return to Yedo in 1859, he was appointed captain of a warship called the *Kankō Maru*, which soon afterwards conveyed to America an ambassador from the feudal government. This was the first Japanese warship sent abroad.

But he will be remembered chiefly for his valuable services at the time of the Restoration, when he was chief councillor to the Shōgun Keiki. For it was mainly owing to his advice that the Shōgun quietly resigned, and thus averted civil war. After the Restoration, Katsu was Minister of the Navy for a short time; and was afterwards made a count and a member of the Privy Council. He cared little for fame or wealth, however, and spent the last years of his life very quietly in Tōkyo. He died in 1899, at the age of seventy-four.



ENOMOTO BUYŌ

Enomoto Buyō, born in 1836, was the first Japanese to study naval science abroad. He went to Nagasaki when young and learned the arts of navigation and engineering under a Dutch teacher; and afterwards went to Holland for further study. He remained there for six years, until he became a proficient naval officer.

On his return to Japan in 1866, he was appointed chief commissioner of the Shōgun's navy. But soon after this, the Shōgunate was abolished, when the Shōgun Keiki peacefully retired from his office. There were many, however, who did not at all approve of this mild step; and rebellion against the imperial forces arose both on land and sea. Enomoto was the leader of the naval revolters.

The naval force in the service of the Shōgun consisted of eight ships, mounting eighty-three guns. And Enomoto, taking these ships from Yedo Bay in the night-time, sailed northward. The imperial fleet soon followed, and a sea-fight took place at Hakodate, with heavy casualties on both sides. Finally, Enomoto, having lost all of his eight ships, offered to give himself up, in order that his followers might be saved. This offer was accepted, and he was sent to Yedo as a captive; but his gallant conduct and devotion to his chief were so

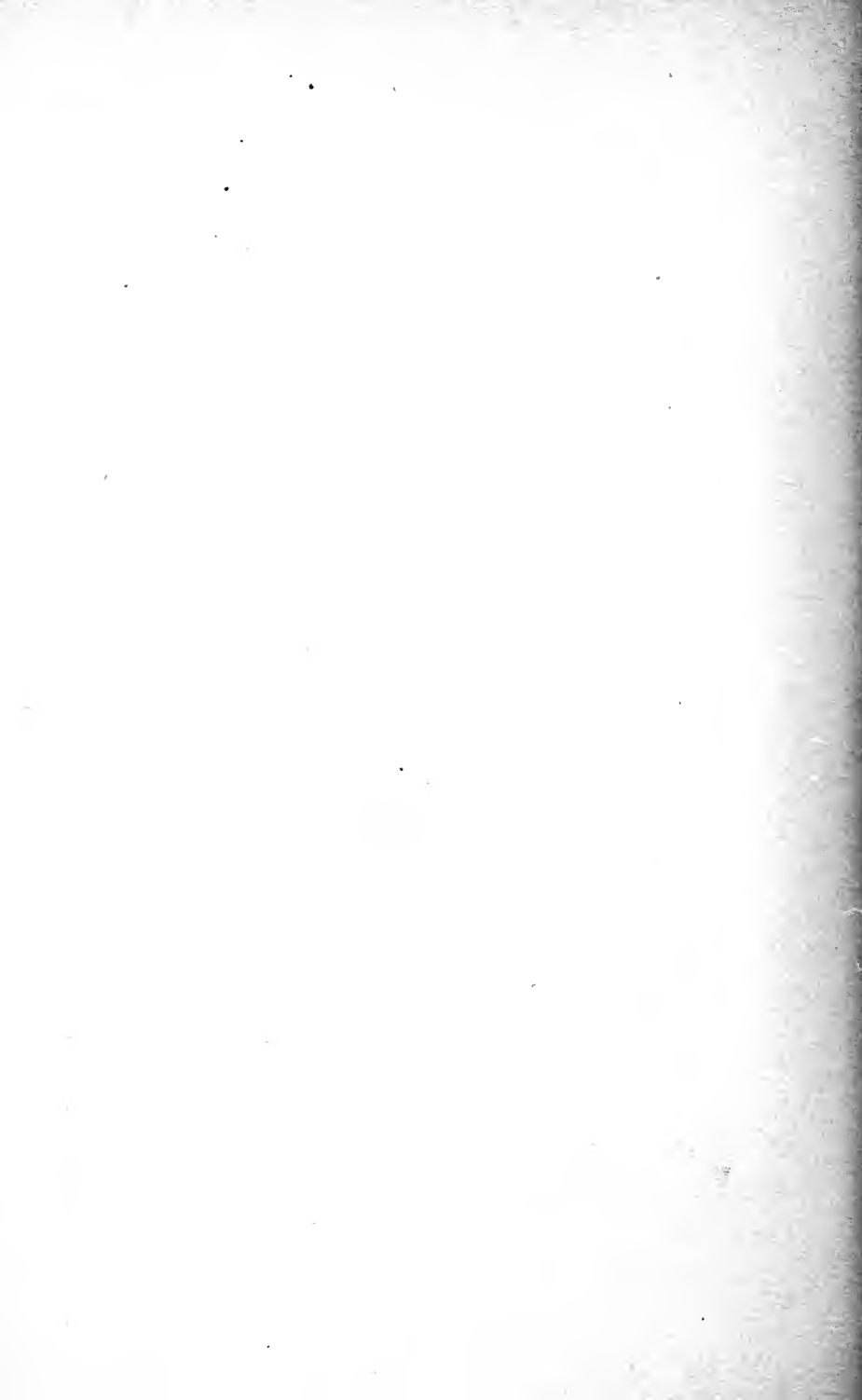


keenly appreciated that he was not only pardoned, but was appointed a high official in the new government. In 1874 he was given the rank of vice-admiral, and sent as an envoy to Russia to

settle a frontier question. He was afterwards made a viscount, and did great service as Minister of the Navy, and also as Minister of Agriculture and Commerce, etc., etc. He died in 1909 at the age of seventy-three.



PRINCE YAMAGATA (see page 189).



PRINCE YAMAGATA

山
縣
公

Prince Yamagata may be called the father of the modern Japanese Army ; and like a parent he has watched and tended its growth from infancy to full and vigorous manhood. He was early known as a good fighter, and at the time of the Restoration he did useful service for the cause of his country. When the Satsuma rebellion broke out (in 1877), he was already advanced to the rank of lieutenant-general, and served as Chief-of-Staff to Prince Arisugawa. Next he was in succession : Home Minister, Prime Minister, and Chief of the General Staff, and was promoted to the rank of full general. In the Japan and China war (1894-5) he played a most important part, and became known throughout the world as a great military leader.



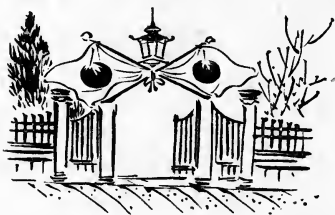
When the Russo-Japanese war came, he was too old to engage in active service at the front ; but when Marquis Ōyama became leader of the Manchurian Army, Prince Yamagata took his place as Chief of the General Staff. At present he is President of the Privy Council, and the most influential statesman in Japan.

In character Prince Yamagata is a curious contrast to the late Prince Itō. For he is reserved, silent, and very rigorous in habits ; while Prince Itō was frank, eloquent, and far from rigorous in either habits or manner. The career of Prince Yamagata as a public man extends over half a century, and his distinguished services have won him the respect and gratitude of the nation.

COUNT ŌKUMA

Count Ōkuma was born in 1838, in the province of Hizen. In his youth he studied the Dutch language in Nagasaki and thus acquired some knowledge of foreign affairs. At the time of the Restoration, this knowledge proved very useful, and Ōkuma was given a high position in the new government. His promotion was very rapid, and he was appointed a State Councillor in 1870, when he was only thirty-three years old. His influence became greatest after the death of Ōkubo in 1878, and for a time he was considered the backbone of the government. But two years later he was obliged to withdraw from office, on account of difference of opinion with Prince Itō and others. He then organized a political party called the *Kaishintō*, and vigorously opposed the government. He once became Prime Minister and also Minister of Finance, and Minister of Foreign Affairs. It was when Minister of Foreign Affairs that he lost his leg by the explosion of a dynamite bomb thrown at his carriage by a man named Kurushima.

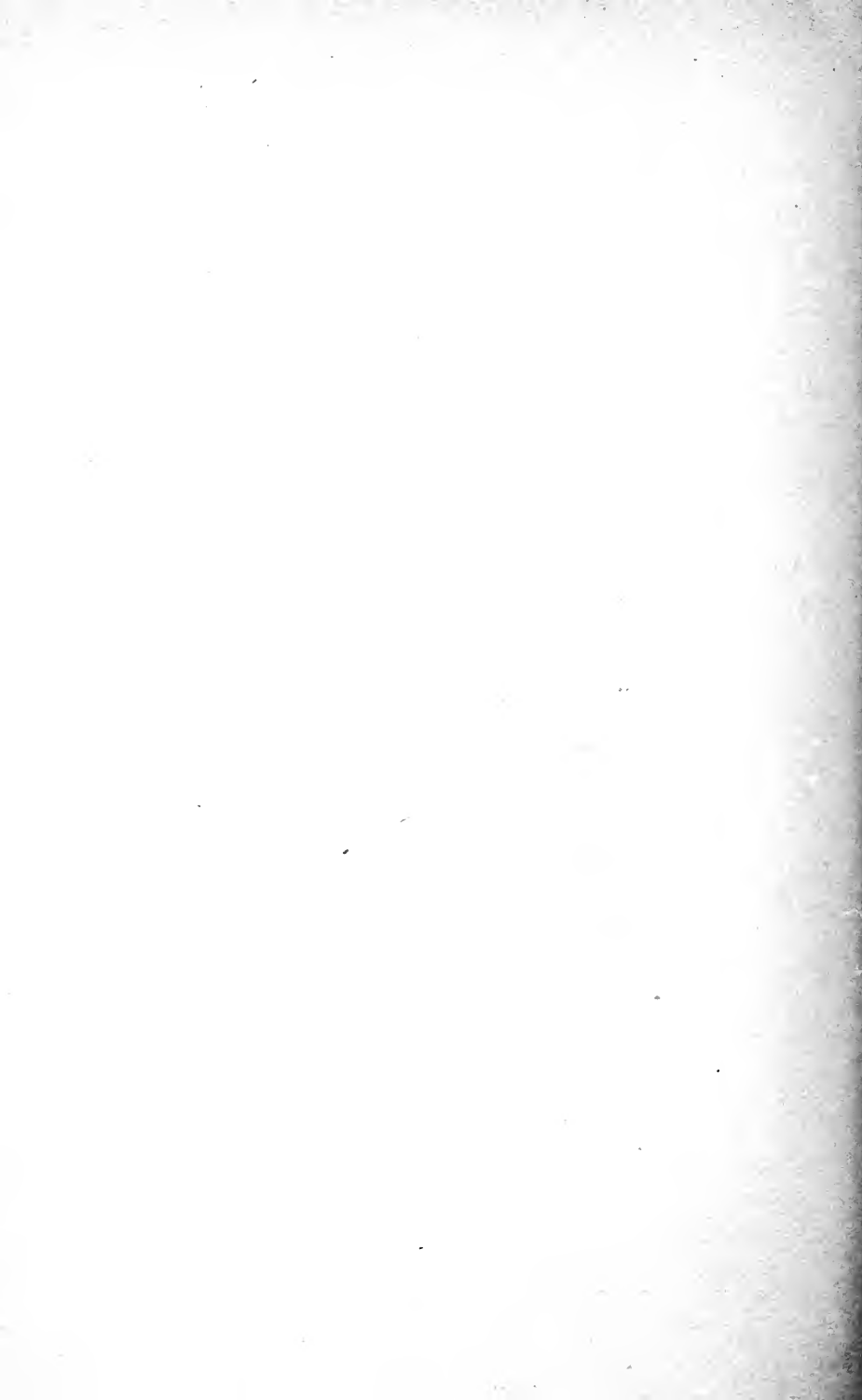
Count Ōkuma is vigorous both in mind and body, and takes a deep interest in all human problems. His beautiful residence at Waseda in Tōkyō is visited by people from all parts of the world, and his opinions on various subjects are much quoted.



Besides being a statesman, Count Ōkuma is also an educationist and a historian. The Waseda College which he founded is now the largest private university in Japan, and turns out several hundred graduates every year.



ADMIRAL TŌGŌ (see page 193).



ADMIRAL TŌGŌ

東 鄉 大 將

The world well knows about the victories of Admiral Tōgō in the Russo-Japanese war: how he fought and won against an enemy almost double in strength, and how in the last great fight he practically annihilated the attacking fleet. It is not so well known, however, what he had done before this fateful time.

Admiral Tōgō was born in Satsuma, the Sparta of Japan; and entered the Navy when quite young. Soon afterwards he went to England where he remained for many years studying naval sciences. When the China-Japan war broke out, he was captain of the cruiser *Naniwa*, and fought in the first naval battle. It is from this time that the name of Tōgō Heihachirō became widely known; for it was he who sank the *Kōshin*, flying the British flag, with twelve hundred Chinese soldiers on board. He did his best to bring the Chinese officers to reason; and fired on the ship only as a last resort, when nothing else could be done. His action at that time caused much hostile criticism of Japan; but that Tōgō was clearly justified in taking this course was universally admitted in the end. In fact, his calmly resolute conduct on this occasion won the admiration of all.



Few men in Japan are more loved and respected than Admiral Tōgō. He is always modest in bearing, and not given to speaking much. In fact, he is a man of deeds, not words. Ages hence, to future generations, the story of his gallant deeds will be told; and the name of the great Admiral will be ever remembered in the history of Dai Nippon.

GENERAL NOGI

Among the famous military men of Japan now living, none is more highly respected than General Nogi, the ideal *Bushi* and the world-famous hero of Port Arthur. He is a veteran who has passed through every kind of war trial, and has fought in many battles. At the time of the Satsuma rebellion (in 1877), he was wounded severely in the leg and taken to a hospital; but hearing the sound of the guns, he stole out from the hospital in the night-time, and went to join his comrades. That's the kind of a man he is.

At the time of the Japan and China war, he was a major-general and took part in the capture of Port Arthur. This is one of the reasons why he was specially appointed ten years later to command the Third Army, and again to take Port Arthur. The siege of this great fortress lasted for about six months, and tens of thousands of lives were lost.

The Russian soldiers fought so well, and the forts were so strong, that the reduction of Port Arthur was a most difficult undertaking. The world well knows how, in spite of all obstacles, General Nogi faithfully and successfully accomplished the task that was entrusted to him. Great, however, was his own personal loss, for both of his sons were killed during the fighting, and he is now childless.



At the close of the war General Nogi was appointed President of the Peers' School in Tōkyō. It is touching to think of him in his old age,—a childless old man, with fatherly care looking after the children of others! And ever striving to render noble service, and faithfully to fulfil his duty.





GENERAL NOGAI



GENERAL TANI

谷

將

軍

General Tani was commander of the Kumamoto garrison when the Satsuma rebellion broke out, in 1877. And when the news of the approach of Saigo at the head of about fifteen thousand rebels reached Kumamoto, he determined that the castle should never be taken. He burnt down the houses near the castle that might cover the enemy's attack, and prepared for the defence.



The number of men under General Tani was only two thousand, but they were very well trained and well armed. In fact, his officers were the pick of the army; for they included such men as Lieutenant-Colonel Kabayama, Major Oku, and Captain Kodama, who later became distinguished heroes in the wars with China and Russia.

Saigo at first took up a contemptuous attitude; for he expected to take the castle with one blow. But when the attack began, he soon found out his mistake; for the garrison fought so stubbornly and so well that his own Satsuma men at last began to despair. They spent fifty days in this vain attempt to capture the castle, and thus gave the government time to organize and send forward troops. In fact, the main cause of Saigo's ultimate destruction might well be attributed to the firm attitude and dauntless courage of General Tani and his men. General Tani—now over seventy and retired from the Army—still has a seat in the House of Peers, where his powerful and scholarly speeches are sometimes heard.

ADMIRAL KABAYAMA

Admiral Kabayama is particularly noted for his cool-headed courage and strong nerves. When the Satsuma rebellion broke out, in 1877, he was Chief-of-Staff to General Tani of the Kumamoto garrison which for over fifty days withstood the siege of an overwhelming force of rebels. One day when Kabayama and his brother officers were taking lunch, a shell from one of the enemy's guns pierced the wall of the room, and exploded. Naturally this caused considerable confusion; and some of the officers rushed out of the room. But Kabayama did not stir from his seat. He went on eating his meal as if nothing had happened; and gazed calmly at the enemy through the hole in the wall made by the shell.

At the time of the China and Japan war, he was Chief of the Naval Staff; and when the combined fleet under Admiral Itō set out to search for the enemy's fleet, Kabayama went along on board an unarmed steamship named the *Saikyō Maru*. Soon the Japanese fleet met the enemy's warships in the China Sea, and naval warfare commenced (on the 17th of September, 1894); but the *Saikyō Maru* being a slow ship, was left



far behind. A Chinese torpedo-boat, taking advantage of this, quickly approached and fired a Whitehead torpedo at the *Saikyō Maru* from a distance of about fifty yards. All thought that the ship was doomed; but Admiral Kabayama calmly watched the approaching torpedo

as if it were nothing but a fish or a harmless seal. Fortunately the torpedo passed under the ship, and no harm was done. Admiral Kabayama is now about seventy years old, and still enjoys good health.

MARSHAL ŌYAMA

At the time of the Restoration, Marshal Ōyama, then a Samurai of Satsuma Province, had already distinguished himself. And since then he has been connected with all military movements in Japan. Shortly after the Restoration he went to Europe to study military science, and on his return he was appointed major-general. At the time of the Satsuma rebellion he commanded a brigade, and his courage and remarkable skill became more and more widely recognized. In 1880 he was appointed Chief of the General Staff, and three years later he became Minister of War. When the China and Japan war broke out he was already advanced to the rank of full general; and as commander of the Second Army, he captured Port Arthur.



Ten years later, when the Russo-Japanese war broke out, he again did great service as Commander-in-Chief of the Manchurian armies; and the name of Marshal Ōyama became known throughout the world. He was made a prince after the war.

Prince Ōyama is very broad-minded and amiable in disposition; and his beaming smile and ready wit never fail him. He is perfectly calm in all emergencies, and is beloved by all who serve under him. In fact, his is just the right kind of character for a man in his position. He is now seventy years old, but is still very robust in health. His wife, Princess Ōyama, was one of the first Japanese ladies educated in America.

GENERAL KODAMA

General Kodama's career was a brilliant one from the outset. When he was a young lieutenant serving in the Kumamoto garrison (in 1876), a band of political malcontents rose in revolt there, and killed General Taneda and many other officers; so that the Tōkyō government felt very uneasy, fearing that the Kumamoto castle might be taken by the revolters. But Prince (then Lieutenant-General) Yamagata calmly remarked, "It seems that Kodama is safe; and if so, we needn't be anxious about the garrison."

In the following year, when the Satsuma rebellion broke out and a large army sent by Saigo Takamori besieged the Kumamoto garrison, Kodama was still in service there on the staff of General Tani; and greatly distinguished himself during the siege which lasted for more than fifty days.

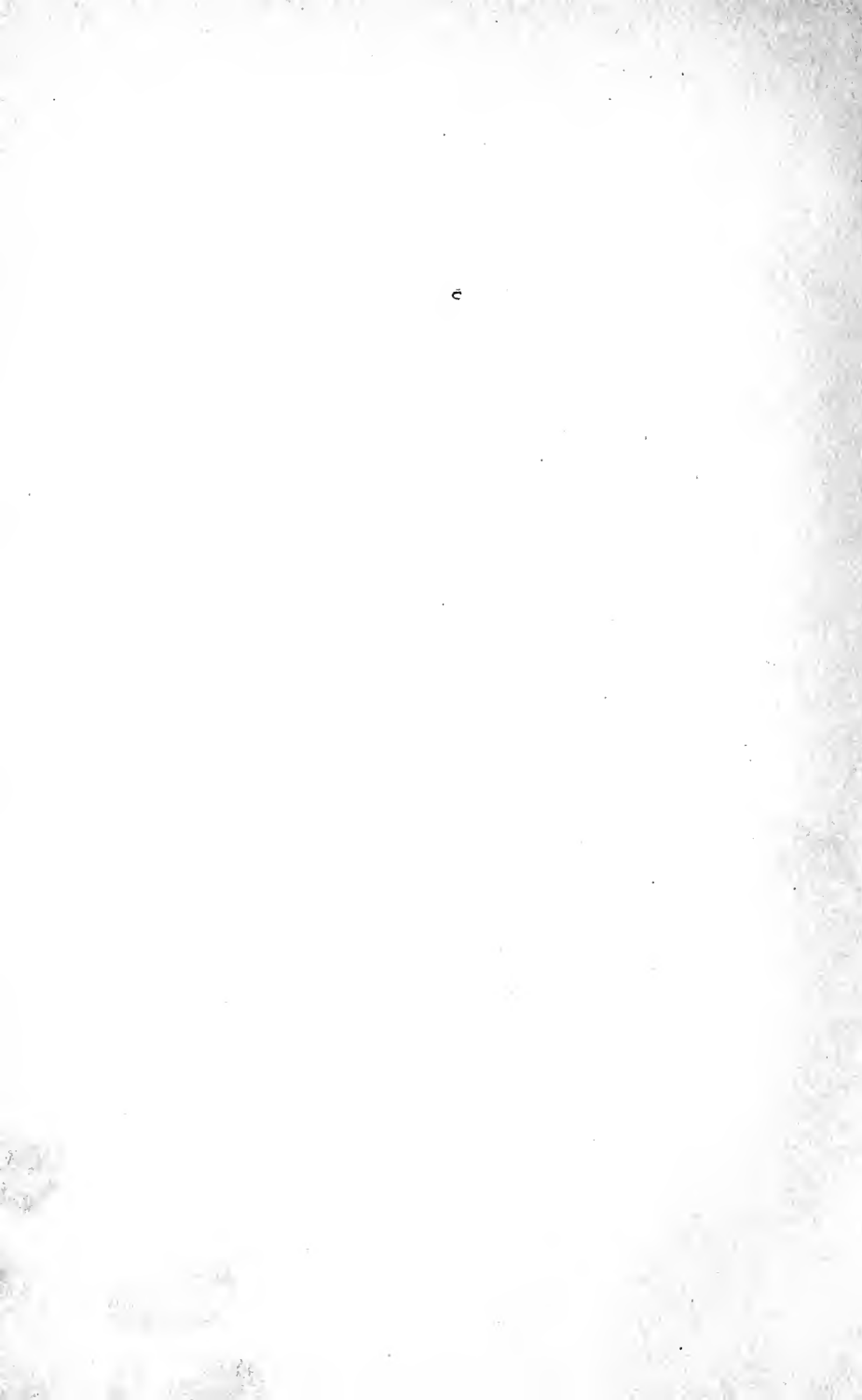
His remarkable ability being now fully recognized, his promotion was rapid, and he always occupied posts of honour. During the ten years in which he was Governor-General of Formosa he showed great administrative talent, and the rapid development of Formosa was largely due to his wise management. But he was called away from this post when the Russo-Japanese war broke out, to play an important part as Chief-of-Staff of the Manchurian Army. During the war he was promoted to the rank of full general; and at the close of the war he took the place of Prince Ōyama as Chief of the General Staff. He died suddenly of congestion of the brain in

1906. General Kodama was only five feet in height; but extremely active both in mind and body, and of a very cheerful and amiable disposition.





GENERAL KODAMA



MARQUIS SAIGŌ

西
郷
侯

The late Marquis Saigō, younger brother of the famous Saigō Takamori, was also a remarkable man in his way. At ordinary times he seemed rather commonplace; but when anything important happened, his rare capacity revealed itself. He had always a pleasing way with him, and was a refreshing humourist, not averse to a practical joke now and then. When others were dejected he was merry; and when others were quarrelling he would be joking, and his good humour usually had the effect of clearing the air.



Once when he was Minister for Home Affairs, a local governor named Kitagaki came and made a complaint against some measure taken by the Home Office officials; and argued his point so hotly and with so much reason that his hearers were much embarrassed. Just then Marquis Saigō entered the room with a cigar in his mouth. He took in the situation at a glance; and quietly approaching the angry and blustering governor from behind, he applied the hot end of the cigar to his neck. The governor gave a sudden jump as if he had been shot; and the startled expression on his face was so irresistibly funny, that Saigō and the others roared with laughter. And then the governor also, in spite of himself, was compelled to laugh. So after that the talk became more peaceful, and all went well.



COMMANDER HIROSÉ

廣
瀨
中
佐

At an early stage in the Russo-Japanese war three attempts were made by the Japanese Navy to block the entrance to Port Arthur. A number of picked men lost their lives in these attempts; but their daring deeds had a very good moral effect. Especially admirable was the heroic action of Commander Hirosé.

He was then senior torpedo officer of the battleship *Asahi* and was chosen to command one of the first blockading ships. On this first occasion he returned safely; but as the result was not quite satisfactory, he tried a second time. This time his blockading ship was placed in the desired position, but when they lowered a boat to leave the ship, Commander Hirosé noticed that the chief warrant officer called Sugino was not there. He at once went back and searched everywhere for the

missing man. But he could not find him, so at last he had to give it up and get into the small boat. Just as the boat was pushing off, a shell suddenly struck Commander Hirosé and he was blown to pieces; nothing remaining but his blood-stained cap.

At Banseibashi in Tôkyô there is a bronze statue of Hirosé; and under him another figure is shown with a hatchet in his hand. This figure represents Chief Warrant Officer Sugino for whom the brave Hirosé gave his life.





COMMANDER HIROSE

FUKUZAWA YUKICHI

Fukuzawa is regarded as the greatest educationist of the Meiji era. He was born in Bungo Province (in 1834), and when quite young went to Nagasaki where he studied Dutch with so much success that he afterwards taught this language for a time. But he soon came to see that English was more important; and in spite of many obstacles, he was able to acquire a knowledge of this language also.



At that time several embassies were sent abroad by the Tokugawa government, and Fukuzawa managed to go along as one of the attendants. So in this way he was able to visit America twice and Europe once. And as no one at that time had such opportunities for seeing foreign customs, the information collected and published in book form by Fukuzawa was very widely read and much appreciated by the nation.

When he at last returned from his travels abroad, he at once founded a school called the Keiō Gijuku at Shiba in Tōkyō, and there taught English and other useful things. He stood quite apart from the tumult of the Restoration, and it is a well-known fact that on the very day when a bloody battle was fought at Uyeno Park between the retainers of the Shōgun and the Imperial Army, he calmly attended his school and gave his lecture as usual. This school, the Keiō Gijuku, is now almost the largest school in Japan, and many well-known men have been educated there.

In addition to this educational work, Fukuzawa founded the *Jiji-Shimpō*, now the leading newspaper in Japan. He died in 1901, at the age of sixty-eight.

NAKAMURA SEICHOKU

中
村
正
直

The name of Nakamura Seichoku will be long and gratefully remembered as that of a scholar who appeared in the early part of the Meiji era. He was born in Yedo, in 1832, and when young studied the Chinese classics with such diligence that at the age of thirty he was appointed lecturer to the Shōgun.

Meanwhile he had taken up the study of foreign languages, and in 1866 he was sent to England where he stayed for two years. On his return home, he set about the translation of Smiles' *Self Help* into Japanese; and the contents of this book were so interesting, and the translation so good, that it was read enthusiastically by all, and an immense number of copies were sold. In fact, no other translation that has appeared in the Meiji era has had such a far-reaching influence as this.

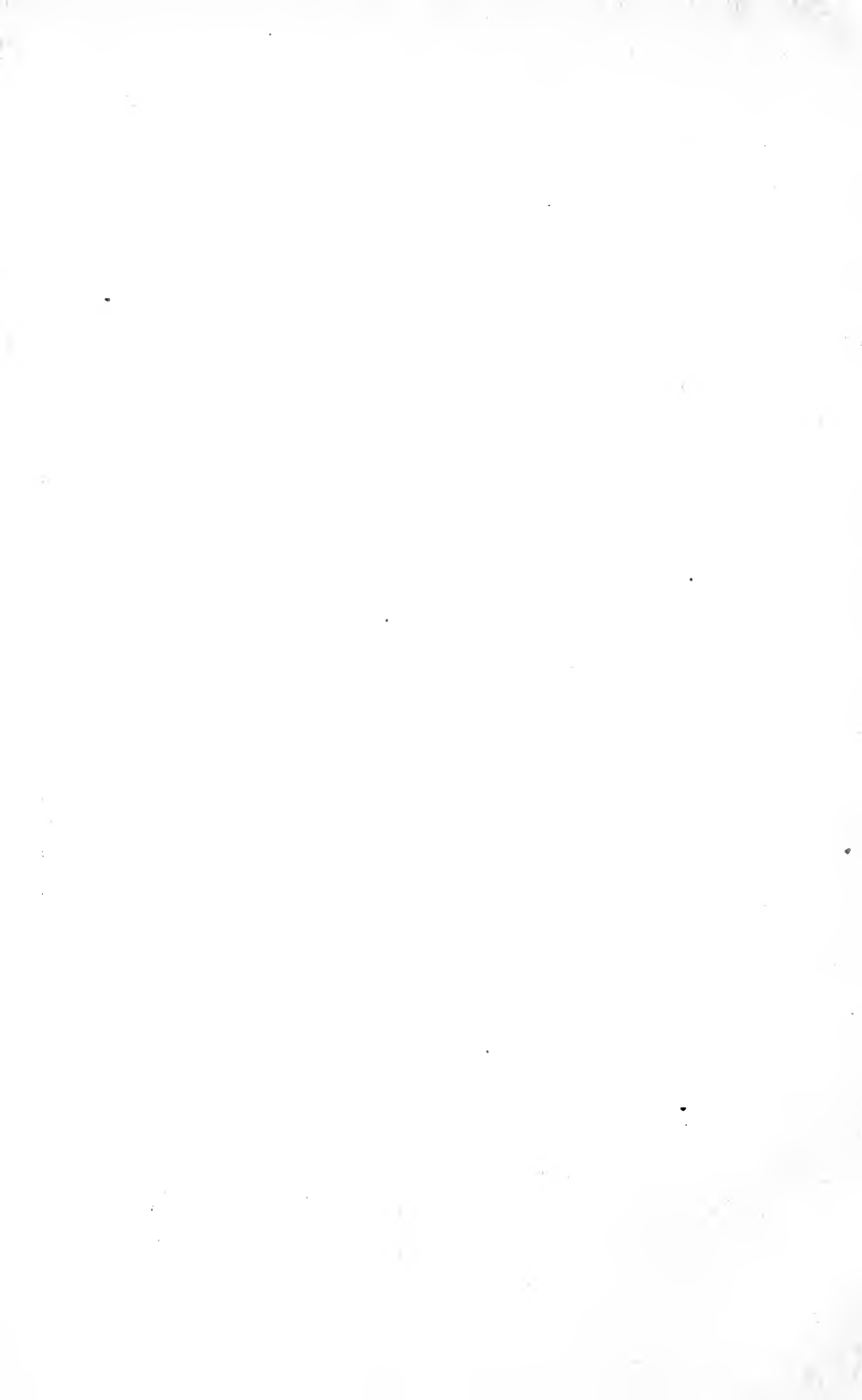
In the sixth year of Meiji (1873), Nakamura founded a private school at Koishikawa in Tōkyō, and many prominent men in Japan are graduates of this school. For many years it was considered the rival of the Keiō college founded by Fukuzawa; but it was finally closed when Nakamura was appointed a professor in the Imperial University.

He was made a member of the House of Peers in 1890, and in the same year was appointed president of the Higher Normal School, in addition to his professorship in the University. But in the following year he died at the age of sixty.





By permission of the Shinbi-shoin



ZEN MYSTICS

Zen or *Zen-na* is a Chinese rendering of the Sanscrit word *Dhyāna* (lit "contemplation"). At its best it is said to be a system of deep meditation by means of which interior enlightenment or contemplation of truth—culminating in *Samādhi*—may be attained. At its worst, and in its degenerated form, it is apt to be merely a kind of self-hypnotism. Many people famous in Japanese history have practised *Zen*; and it has had much influence on the national culture. It is at present the best form of Buddhism in Japan; and is still practised and esteemed by many highly educated people. At Kamakura, where one of the principal *Zen* temples called Engaku-ji is situated, even young men—students of the universities, and others—may frequently be found sitting for days at a time seeking the solution of the puzzling questions set them by their *Zen* teachers.



This system came to Japan from China, where it was introduced from India in A.D. 520 by an Indian mystic named Bodhidharma—better known as Daruma (see page 28) whose odd figure is known to every child in Japan. In 1192 the famous priest Eisai founded the first *Zen* school (called *Rinzai-shū*) in Japan. And in 1227 Dōgen founded the *Sōdō-shū*. The third branch called the *Ōbaku-shū*, was brought from China by a priest named Ingen in 1665. Eisai is also credited with introducing the tea plant into Japan. Other well known *Zen* priests are Hakuin, Gazan, Genkei, and Gesshū. Hōjō Tokimune, who resisted the demands of Kublai Khan, was also a votary of *Zen*. There are at present 20,420 *Zen* temples in Japan.

OCCULT ARTS AND PSYCHIC INVESTIGATORS

Apropos of ascetics (see page 36), it is necessary to add something about the occult arts of old Japan. The word *Sen-jutsu* (仙術) seems to have been used for a superior form of magic; while the word *Majutsu* (魔術), from its etymology of *ma* (魔) a demon and *jutsu* (術) art, was used for a lower form. Among the various occult practices may be mentioned *Kami-oroshi*, a kind of mediumship, supposed to be possession by a god or superior spirit. *Kuchi-yose*, a lower form of the latter, is a kind of necromancy practised mainly by old women, called *ichiko* (witches). This was forbidden by law, but is still practised secretly to some extent. *Kokkuri* is a kind of table-turning. *Eki* is a form of divination, and akin to *Uranai*, fortune-telling by palmistry or astrology. *Shinobi-jutsu* is the art of becoming invisible. *Ki-ai* is a kind of shout issuing from the abdomen to cast a spell over a person or animal. There are also various forms of exorcism practised mainly by priests in cases of obsession, which, by the way, is usually attributed to foxes or badgers.

These various practices have fallen into disrepute, owing to the abuses they gave rise to. At present they are confined mainly to ignorant persons, and are usually disbelieved in altogether by men of modern education. Of late years, however, the subject of psychic phenomena has attracted the attention of a small group of scholars, notably Prof. Fukurai of the Imperial University and Prof. Imamura of the Kyōto University; and experiments of various kinds are described in two or three books that have appeared on the subject. Clairvoyance has also attracted considerable attention lately, owing to the appearance of two ladies believed to possess this faculty. In Bakin's works considerable mention is made of various occult arts.

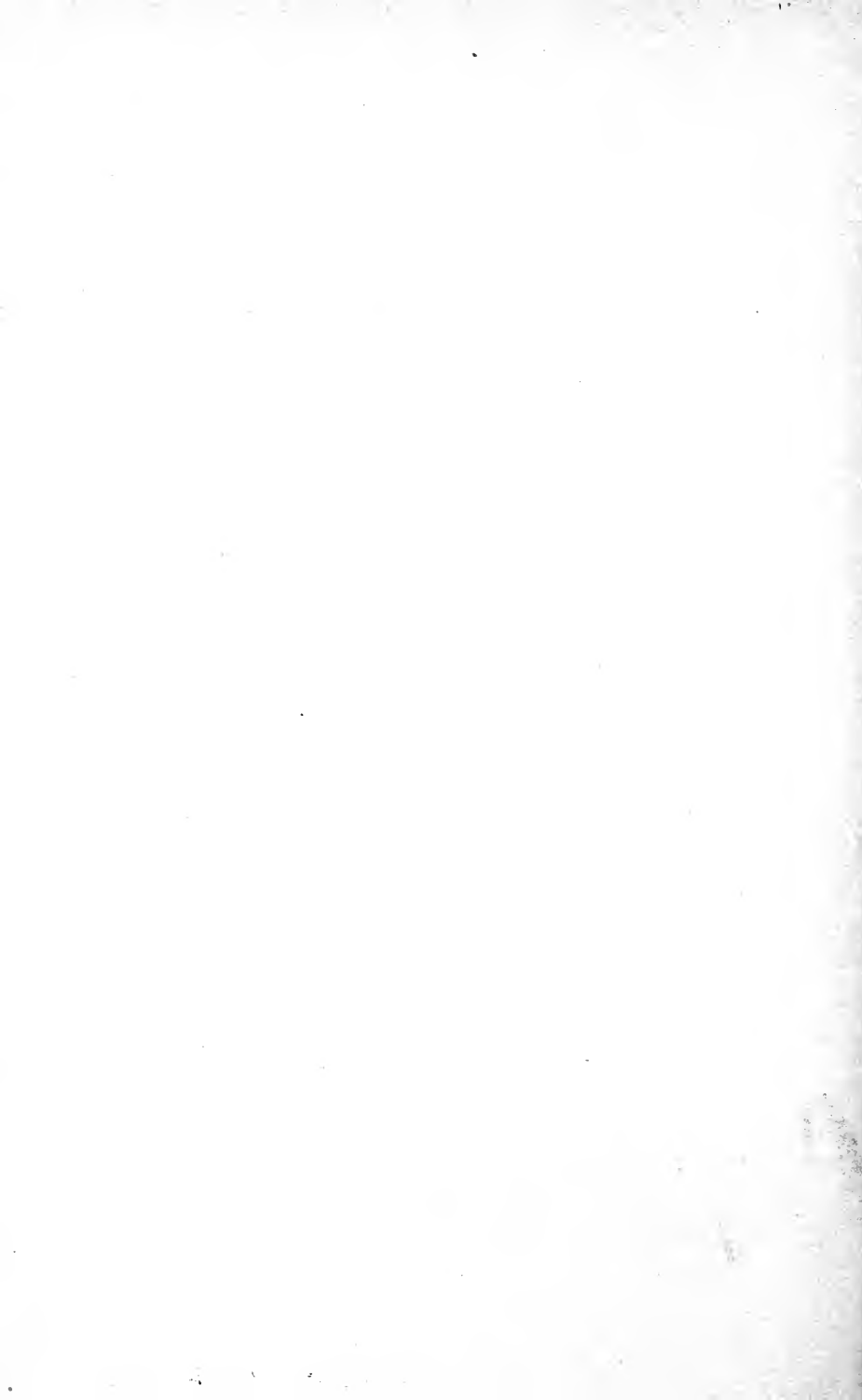




By permission of the Gahō-sha

KWANNON

Kanō Hogai's masterpiece. (see page 215).



KANŌ HŌGAI AND OTHER FAMOUS PAINTERS OF THE MEIJI ERA

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芳
崖
其
他

For about ten years after the Restoration, the Japanese nation was so overwhelmed with the changes caused by contact with western civilization that Japanese art was quite neglected, and works of art in pure Japanese style were treated as if they were almost worthless. For example, pictures by the famous Sesshū (see page 105), now worth ten thousand yen, were then sold for only six or seven yen.

The revival of Japanese painting and its appreciation were mainly due to the efforts of the late Ernest Fenellosa, a professor at the Imperial University in Tōkyō, who came to Japan in 1879. He was struck by the beauty of Japanese painting, and devoted himself to its investigation and preservation. This led to the opening of an art exhibition in 1882, and the establishment of the present Art School in 1888; and these two events were the harbingers of the revival.

Among the thousands of painters who have appeared since then, probably the greatest was Kanō Hōgai. His pictures soon attracted the attention of Prof. Fenellosa, and he rapidly became famous. His greatest masterpiece is a picture of Kwannon, now preserved in the Tōkyō Art School. He died in 1888. Hashimoto Gahō, who died in 1908, was almost equally great. He taught painting in the Art School for many years. Among the famous painters now living may be mentioned the names of Gyokushō, Kampo, Kōgyō, Kwanzan, Fūko, Shōen, Gyokudō, Keimen, and Gekkō.



MAEJIMA MITSU

(ANECDOTE)



Nowadays every schoolboy in Japan has some knowledge of English, and foreign books of every kind are accessible to all. But things were very different in the early days of the Restoration. In those days the various clans were eager to engage men with a knowledge of foreign languages. The lord of Satsuma especially was eager to find some one with a good knowledge of English, and at last he was fortunate enough to engage Maejima Mitsu who was one of the best linguists at that time.



Now, this lord had a certain treasure which he valued very much, and he promised to show it to Maejima, though it was very seldom shown to any one. When the time came to look at the treasure, Maejima carefully purified himself, and putting on his best clothes went to the lord's palace to view the precious article. After making several bows, he began respectfully to take off the covering of the treasure. Inside he found a beautiful lacquered box, and inside of this again, wrapped in brocade, was the treasure. With trembling hands he removed the cloth, and lo! there was exposed to his astonished gaze a copy of Webster's Unabridged Dictionary!





HITACHIYAMA, THE CHAMPION (see page 220).



FAMOUS WRESTLERS

名
力
士

The Japanese national sport of *Sumō*, or wrestling, dates from very ancient times. The first wrestling match mentioned in history was held in the imperial palace during the reign of the Emperor Suinin (said to be in 93 B. C.).

In this historic contest, the famous Nomi no Sukune beat the redoubtable champion named Taima no Kehaya.



During the Emperor Kanmu's reign (782—806), an annual festival called the *Sumō-sechie* first began to be held in the palace, where officers of the Court were ordered to show their skill in wrestling before the Emperor and nobles. This festival was continued for many centuries.

The public exhibition of wrestling by professionals dates from the Ashikaga age; but it was from the latter part of the eighteenth century that wrestling became very popular among the citizens of Yedo. The wrestling ring was then, as it is at present, in the grounds of a Buddhist temple called Ekō-in, situated in what is now the Honjo district of Tōkyō. And it is here that the great wrestling matches are still held twice a year, usually in January and May.

The wrestlers are divided into two parties called the East and the West, and the champion on each side is styled *Yokozuna*. At the wrestling matches now held in a large round building, there is great excitement when two champions meet, and hats and coats are freely flung into the ring by enthusiastic spectators.



HITACHIYAMA

The champion wrestler is called *Yokozuna*, and at present there are two champions who hold this coveted title: one is named Hitachiyama (lit. "Mount Hitachi"), and the other Umegatani (lit. "Plum Valley").

Hitachiyama is considered to be one of the strongest wrestlers that have ever appeared in Japan. He is the son of a Samurai, and was born in the city of Mito in the sixth year of the present Meiji era. As a boy he attended a primary school and afterwards a middle school; but owing to his great and increasing strength, he finally gave up study and became a wrestler when about twenty years old. Ten years later he got the championship, and for several years he was without a rival in skill and strength.



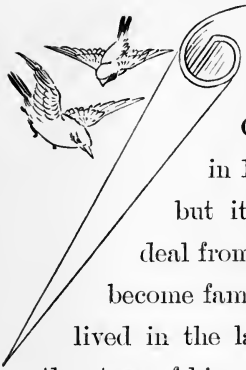
About three years ago he went on a tour to America and Europe, and gave an exhibition of wrestling before the President of the United States. He is now about forty years old, and will probably retire

before long, as it is customary for wrestlers to do so and become what is called *Toshiyori* (lit. "elder"), at about this age. It may be added that Hitachiyama is five feet ten inches in height, and weighs about three hundred and forty pounds.





THE FOUNDER OF THE NEW SCHOOL OF JŪJUTSU



The origin of Japanese *Jūjutsu* is not clear, but it seems to be comparatively modern. According to tradition, a Chinaman named Chin, who came to Japan in 1659, first taught this art to three Samurai ; but it was very primitive and differed a good deal from the *Jūjutsu* of to-day. The first man to become famous in this art was Yoshioka Kempō who lived in the latter half of the seventeenth century, and the story of his curious contest with a skilful fencer named Miyamoto Musashī is well known.

During the Tokugawa era, many specialists in *Jūjutsu* appeared, and gradually divided into many different schools. But it was not until the present Meiji era that the strong points of these schools were combined into a new and better system now called *Jūdō*. This was accomplished, after careful study and selection, by Mr. Kanō Jigorō, president of the Tōkyō Higher Normal School. The training school established by Mr. Kanō is called the Kōdōkan, and thousands of young men learn *Jūdō* in this famous school. In all parts of Japan *Jūdō* is now taught by men from the Kōdōkan. A number of foreigners also, including naval and military officers, have learned something of the art in this school.



FAMOUS ACTORS

Both *Nō* and *Kyōgen* were dramas exclusively for the upper classes. But people of the middle and lower classes also needed some such entertainment: so to meet this demand there appeared—towards the end of the sixteenth century—two kinds of theatrical performance called *Jōruri* and *Kabuki*. The former is a kind of puppet show accompanied with ballad singing; and reached its highest development in Ōsaka, with Chikamatsu as the principal playwright. Even now the *Jōruri* is played there all the year round, in a famous theatre called the “Bunrakuza.”

But the theatrical performance proper was the *Kabuki*. This was founded by a woman named O-kuni, who formed a company of female players in Kyōto. They soon became very popular, and are said to have played before such great personages as Nobunaga and Hideyoshi. But after a few years, the authorities, considering it injurious to public morals, forbade women to appear on the stage, so their place was taken by men who acted as female impersonators. Fortunately women players have now appeared again, and a school for actresses has been lately formed in connection with the fine, new Imperial Theatre.

Since the beginning of the present Meiji era, the *Kabuki* has become more and more popular with all classes; and the tone of the theatre as well as the social position of actors has steadily improved. During the earlier period of *Kabuki* the two greatest actors were Tōjūrō and Danjūrō (the first); and in recent times the greatest were Danjūrō (the ninth) and Kikugorō (the fifth). Danjūrō (see page 225) especially was quite unique, and might be called the Irving of Japan. The *Kabuki* drama is now commonly designated *Kyū-ha*, or old school, to distinguish it from the *Shim-pa*, or new realistic school, which sprang up about twenty years ago.



By permission of Mr. Egi.

DANJŪRŌ, THE FAMOUS ACTOR
Playing the part of Benkei. (see page 67)



THE SEVEN GODS OF FORTUNE

These gods, symbolizing certain virtues, are mostly of Indian origin ; but they have become quite naturalized in Japan, and are so closely commingled with the everyday life of the nation that they are constantly referred to even by children. Innumerable pictures of them and images may be found everywhere in Japan.

Jurōjin is the god of long life (壽命), and keeps a book in which the life of each person is recorded. He is always represented holding a staff and accompanied by a crane as an emblem of longevity, and a deer.



Daikoku, the god of wealth (福德), carries a golden mallet and a bag of treasures ; and is represented sitting on straw rice bags which rats are gnawing.

Fukurokuju, the god of popularity (人望), is represented as an old man with a long head equal to his body in length, with a long, thick beard and bright, pleasant eyes. He is attended by a crane, a deer or a tortoise.

Yebisu, the god of integrity (清廉), is a stout, jovial old personage with a winning smile. He is represented holding a fishing-rod, with a large sea-bream which he has caught.

Bishamon, the god of dignity (威光), is represented wearing armour, and trampling on two devils. In his right hand he holds a sacred globe containing priceless treasures which he gives to those found worthy.

Hotei, the god of magnanimity (大量), is shown with a large forehead and an enormous abdomen. He carries a large bag with a staff, and never loses his temper, however he may be ridiculed.

Benten, the goddess of amiability (愛敬), is a beautiful woman often represented mounted on a dragon. She wears a coronet in which there is a white serpent, with a face resembling that of a venerable old man.

SURGEON-GENERAL BARON ISHIGURO

(ANECDOTE)



A certain Japanese nobleman had a son who was just old enough to become a soldier. But the father did not want his son to enter the Army, so he tried all means to prevent it. At last he thought of his friend Surgeon-General Baron Ishiguro who was at that time head of the medical department. He thought that perhaps the surgeon would use his influence to enable the young man to escape military service. So he sent his steward to the Surgeon-General's house with a present of *katsubushi*, (dried bonito), and told him to say, "My master hopes that you will show his son special favour in the medical examination."

When Baron Ishiguro heard this, he pretended to mistake the meaning of what the steward said and replied, "Your master has indeed a noble mind. As you know, it is not I but the examining surgeon who examines the young men; but I will do my best to get him to show special favour to your master's son. And I sincerely hope that he will have the honour of passing the examination, and thus becoming a defender of the State, as your patriotic master desires."



The steward thanked him and hurried away with a very red face.

BARON SHIBUSAWA

(ANECDOTE)

澁
澤
男
(逸
話)

In the second year of Meiji, Mr. (now Baron) Shibusawa, the famous financier, went abroad in the suite of the lord of Mito, a brother of Prince Keiki Tokugawa, the last of the Shōguns. Before starting he went to a tailor's shop in Yokohama and bought a ready-made evening dress suit. He was very much pleased with the style of it, and said to his friends: "I think this kind of a coat is worn by Samurai in Western countries, for, as you see, it is cut away in front, giving room for the swords."



Well, when the party arrived at Hongkong, they put up at the best hotel; and as it was then about noon, Mr. Shibusawa put on his swallow-tail coat, and started for the dining-room to take luncheon.



ever, he found that the servants of the hotel treated him without any respect whatever. At last he called one of

To his surprise, however, he found that the servants of the hotel treated him without any respect whatever. At last he called one of them and asked why he was treated so coolly, while the other members of the party were shown so much respect.

"Why, you're only a waiter, aren't you?" enquired the servant. "A waiter?" cried Mr. Shibusawa, "why, certainly not, what made you think so?"



"Well, sir," replied the servant, "I hope you'll excuse me, but it's only waiters that wear evening dress in the day-time."

GENERAL MIURA

(ANECDOTE)

三
浦
將
軍
逸
話

When Miura Gorō was Commander-in-Chief of the Hiroshima Garrison, one day his old friend Shirai Kosuké called on him. At this time Gorō happened to be out, so Kosuké handed a box of cake to the servant and went away. When Gorō came back, the servant told him that his old friend had called during his absence and left as a present a box of cake. When Gorō heard this, he remarked with a sigh, "Poor Kosuké! He must have fallen off a good deal. To think of such a rowdy as he was coming to my house like an old woman with a present of cake!"

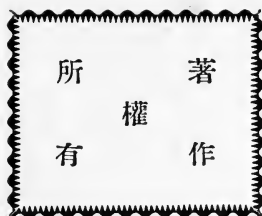
About a month afterwards, however, a man from a neighbouring cake shop came to Miura's house and requested payment for a box of cake. The servant reported this to his master and said, "It is the cake which Mr. Shirai Kosuké brought when he called here last month. It seems that he never paid for it, but told them in the cake shop to send the bill to you."

"Well," remarked Gorō with another sigh, "I was mistaken about Kosuké. He has not become so foolish after all."

[THE END]



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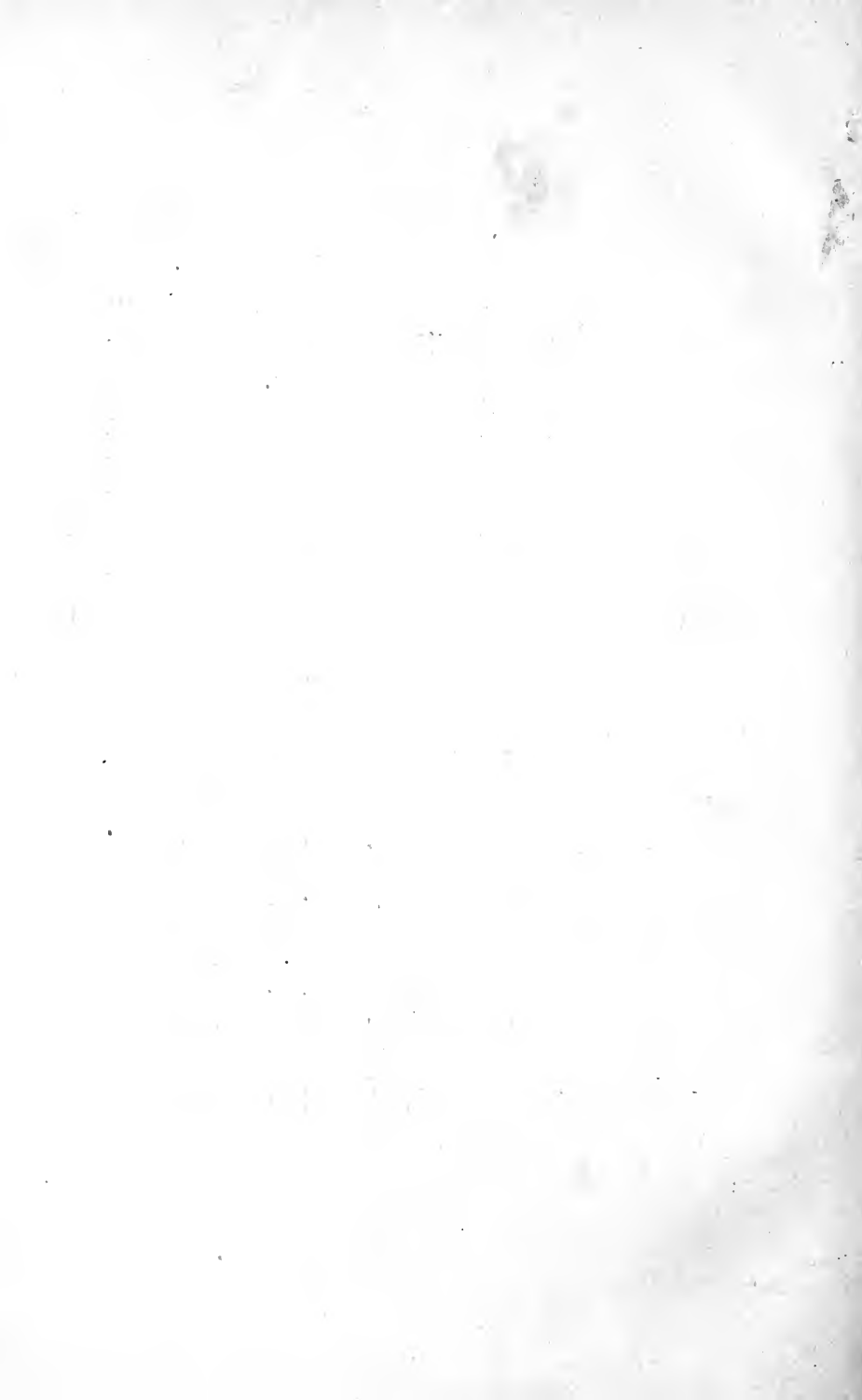
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