THE HEIKE MONOGATARI

Translated

by

A. L. SADLER

HFM Könyvtár
20250828

Vol. II

HFM Könyvtár
20250828

HFM Könyvtár
20250828

HFM Könyvtár
20250828

HT 305/11. (20.420)

DR. HORVÁTH TIBOR
hagyatékából

THE HEIKE MONOGATARI

Translated

by

A. L. SADLER

Reprinted, by permission of the translator, from the Transactions of the Asiatic Society of Japan XLVI ii and XLIX i

HKM Könyvtár
20250828

Vol. II

TOKYO
KIMIWADA SHOTEN
1941

HOPP FERENC
KELETÁZSIAI
MÚZEUM

HFM Könyvtár
20250828

(Printed in Japan)

PREFACE

The present volume completes the translation of the Heike Monogatari from the events that followed the death of Taira Kiyomori down to the complete destruction of his house at the battle of Dan-no-ura, and the fate of those who survived that defeat. With this the main work ends, and the Kanchō Maki which follows is an appendix describing the after adventures and death of the Former Empress Kenrei-mon-in. Its style seems to be of a later age than the principal work, and approaches somewhat to that of the No plays of more than a century later.

The Book of Swords is another appendix found only in some MSS of the book, and is, no doubt, also of comparatively late date. Its inspiration is of Shinto, and not of Buddhism, as is perhaps natural, and its purpose seems to be to point out how the history of the country was shaped by the deities through the supernatural power that resided in these swords.

The stories of the origin of the name Nippon, and of the Sacred Seal, are interesting examples of that combination called Ryōbu Shinto. Another object was to show that the sword that was lost in the sea at the drowning of the Emperor Antoku was not the real Sacred Sword, but a copy, which deceived the Dragon King of the waters as well as the Heike. The Sea Deity, who has usually distinct Buddhist characteristics, is here identified with the Orochi in whose tail the Sacred Sword was found. The derivation of place-names from various mythological incidents found in this book is curiously reminiscent of Old Testament methods. The author seems to regard the Sacred Treasures as the Urim and Thummim or Tablets of Destiny of his country.

The list of Sanskrit and Chinese words is added as a further

explanation of the Japanese equivalents used in the text, and to show the direction in which the literature of the Kamakura age borrowed from these sources. Eitel's Chin. Sansk. Dictionary and Rosenberg's Jap. Chin. Sansk. Dictionary have been used in its preparation as well as Mayer's Chinese Reader's Manual.

In conclusion I wish to express my thanks to Mr. Fukui, Professor of Japanese Literature, and to Dr. Okada, Professor of Chinese Literature, in the Peers' College for their kind explanation of some obscure passages.

A. L. S.

HFM Könyvtár 20250828

THE HEIKE MONOGATARI.

VOLUME VI.

CHAPTER VIII.

KYONOSHIMA.

After the funeral of Kiyomori a strange thing happened. His Palace of Nishi-Hachijo with all its splendid adornment of precious stones and fretted work of gold and silver suddenly went up in flames the same night; and though it was no uncommon thing for houses to catch fire, it was rumoured that it was the work of incendiaries. Also on the south side of Rokuhara there was heard the sound as of some twenty or thirty men, if they were men, dancing and singing the refrain: "Hurrah! the water! Hark to the sound of the waterfall!" mingled with bursts of uncanny laughter. As the Retired Emperor had passed away in the first month of this year and the Empire had been plunged into mourning, and now within scarcely a month or so the Nyudo had died also, even the common people without understanding were overcome with apprehension and gloom. Some of the bold spirits among the Heike retainers, declaring these strange occurrences to be the work of Tengu, set out in a band of about a hundred to investigate this weird laughter, and found that it proceeded from the Hojujiden, the Palace of the Ho-o. As the Ho-o had not been in residence there for some three years, a certain Motomune, former Governor of Bizen, had been sent there to look after it, and some of his friends had repaired thither that night, bringing liquor with them to carouse on the sly, and although they started their banquet with the intention of making no noise, seeing the nature of the occasion, yet before long they all became drunken, so that their discretion forsook

them, and they began to sing and dance without restraint. When the Heike samurai perceived this they rushed in on them and seized and bound the whole twenty or thirty of them, inebriated as they were, and brought them into the courtyard of Rokuhara. Then the former Udaisho Munemori came out on to the verandah, and they related the whole matter in detail, but he only said: "There seems no need to execute a lot of drunkards like this," and dismissed them.

It was the custom for all, high and low, to have the bell rung after a death, and the proper prayers and offerings made at stated hours, but after this Lay-priest died no one made the least offering either to priests or Buddhas, but all were occupied day and night with nothing but preparations for war. The painful manner of his death too was repulsive, but this also inclined many to think that he was not as other men. When his family went to the Shrine of Hiyoshi accompanied by all the other families of Court Nobles, people used to say how much grander was the procession than that of the Kwampaku when he went to worship at his family shrine of Kasuga.

Concerning the making of the island called Kyonoshima at Fukuhara; it was a very successful undertaking, for even unto this day all kinds of vessels are able to enter the harbour without mishap. The work was begun in the early days of the second month of the first year of the period Oho, but on the second day of the eighth month a great tempest suddenly rose and the mighty waves swept it all away. Then toward the end of the third month of the third year Awa-no-Mimbu-no-Kyo was entrusted with the work of rebuilding it, and a Council of Courtiers was held to consider the question of following the ancient custom of exposing someone in the sea as a sacrifice to the sea-gods, but they decided that such a wicked thing should not be done, and so texts from the Holy Sutras were cut on the face of the stones instead, and this is why it is called Kyonoshima (Sutra Island).

CHAPTER IX.

The Adventure of the Priest Jishin.

It was said, as has been related, that Kiyomori was not an ordinary man at all, and it was rumoured that he was an incarnation of Jie Sojo. The reason for this was the following story. In the temple of Seichoji in the province of Settsu there lived a certain saintly monk named Jishin Bo Sonei. He had formerly been attached to Hieizan, where for many years he had meditated on the Hokke Sutra, but at last his religious zeal drove him to leave that mountain and come and live in this temple, so that all believed on him and were converted.

On the twenty second day of the twelfth month of the period Shoan, Sonei went as usual to the altar of Buddha to perform the evening service, and was sitting supported by his arm-rest reading the Hokke Sutra, when, it seemed neither in a dream or reality, there entered two men clad in white Kariginu and Eboshi and wearing leggings and straw sandals, carrying an open letter. When Sonei, as in a dream, asked them from whom they had brought it, they replied: "From the Court of Emma-O," whereupon he received it from their hands and opening it read as follows: "To the Priest Jishin Bo Sonei, residing in the temple of Seichoji, in the province of Settsu, in the Conntry of Dai-Nihon which is in the Djambudvipa. On the twenty sixth day at the Palace of Emma Raja there will be held a recitation of the ten myriad portions of the Hokke Sutra, and ten myriad priests from ten myriad countries will be entertained. As you have been included in the number do you proceed hither as appointed. The above given at his Court, at the command of Emma-O. Twenty second day of the twelfth month of the second year of Shoan."

As Sonei could by no means refuse the dread command,

Jie Sojo. A famous priest who became Tendai Zasshu. Died in the third year of Ei-kwan (985). Also called Ryogen.

he wrote an acknowledgement, after which he awoke, and when he related the vision to Ko-ei, the chief priest of the temple, the hair of all that heard it stood up with affright. Thinking that his end was near he gave himself up to prayer, repeating the Nembutsu continually, and trusting that Buddha would have compassion on him and receive him into his Paradise. On the twenty fifth day he went as usual to the altar of Buddha and recited the Sutras, and at the hour of the Rat (12. p.m.), feeling sleepy, he returned to his room and lay down to rest. At the hour of the Ox, (2. a.m) the two men came again and urged him to start with them, but when Sonei was preparing to go, he found that he had no proper garments or begging-bowl. While he was wondering what was to be done, for it would be a dreadful thing to disobey the mandate of Emma-O, a priest's robe suddenly wrapped itself round his body, while a begging-bowl of gold descended from heaven into his hand; at the same time two attendant priests, two acolytes and ten lower priests appeared before his apartment with a chariot adorned with the seven precious things. Sonei joyfully mounted the chariot, which soared away through the sky toward the north west and soon reached the Palace of Emma. Around it spread on all sides an immense courtyard, and the vastness of its spaces within was indescribable. The Palace buildings were all of gold and jewels, and shone with a brightness scarcely to be borne by mortal eyes. The service of that day had already been finished and the priests had all departed, so Sonei stood waiting in the middle gate on the south side of the Palace, viewing the buildings from far off. While he stood thus, all the officials and attendants of Emma's realm came to make their obeisance to the Dread King in a procession of extraordinary magnificence, and Sonei, wishing to enquire about his sins and his future life, proceeded in the same direction. As he did so the ten attendants formed into line and the two priests carried boxes, while the acolytes held up an umbrella over him, and in this way they approached the presence of Emma; whereupon

the King and all his officials and Courtiers rose up to greet them, for the two priests now appeared in their real form as Yakuo Bosatsu and Yusei Bosatsu, and the two acolytes as Tamonten and Jikokuten, the ten attendants being metamorphosed into ten female demons who ministered to him. "Why have you come thus when all the other priests have departed?" asked Emma. "From my childhood," replied Sonei, "I have never neglected daily to recite the Hokke Sutra, but even so I am not sure of my fate in the after life, so it is of that that I wish to enquire. "Rebirth in Paradise," answered Emma, "is granted according to faith, but the Hokke Sutra is the straight way for man to attain Buddhahood, for which purpose all the Buddhas of the Three Worlds appeared on this earth. The merit of earnest faith and understanding of it is greater than that of practise of the Five Paramitas, while the virtue of preaching it five times is more potent than eighty years charity. According to your abounding merit you will be reborn into the highest circle of the Tuchita heaven." Then, turning to an attendant, the Dread King said; "The deeds of this man's life are in the casket of good works; go and fetch them, and show him what is written." Then the ministering demon went to the store-house on the south side and brought the casket, and when he opened it and read what was written therein, every act and every thought that he had done or meditated in his whole life was revealed; not one was lacking. "One request only I have to make," said Sonei, bursting into tears, "show me, I beseech thee, the way by which I may escape from the endless circle of births and deaths, and attain to the highest state of Enlightenment." So, as he ceased not from his tears, Emma, moved by compassion, instructed him in these sacred words of doctrine:

"Wife and child and kindred, rank and wealth,
Accompany no mortal after death,
But devils formed from the ill deeds he did,
Torment him that he scream for evermore."

Sonei was exceedingly rejoiced and said: "In the country of Dai-Nihon in the Djambudvipa, at Wadamisaki in the province of Settsu, the Lord High Chancellor of the Heike has built cells extending over a distance of ten cho square, and invited many priests to come and recite the Sutras and pray earnestly, even as it might be at the meeting of today." On hearing this, Emma in great admiration and gladness exclaimed: "That Nyudo is no ordinary person; he is the reincarnation of Jie Sojo, and it was because he kept the law of Tendai Buddhism that for a while he was born again in Japan. Three times a day we pray for him here in these words which you will remember to repeat to the Nyudo.

"Jie Dai-Sojo greatly we revere,
Protector of the Tendai Buddhist Law.
Revealed on earth as the Great Chancellor,
His evil Karma even will help mankind."

So, being entrusted with these holy words, Sonei went out from the presence of the King of the Underworld, weeping tears of joy, and when he came to the middle gate of the south side, his ten priestly attendants again brought the chariot and soared away with him toward the south-west, so that he seemed to have returned in the twinkling of an eye, whereupon he awoke as from a dream. Afterwards, going up to Kyoto, he went to the mansion of the Nyudo at Nishi-Hachijo and told him all that he had seen. Kiyomori was greatly rejoiced, and after entertaining him royally, sent him away with many presents, beside raising him to the rank of Risshi. And this is how it came to pass that all knew that the Nyudo was the reincarnation of Jie Sojo. Jikyo Shonin was also the reincarnation of Kobo Daishi, while the Retired Emperor Shirakawa was the reincarnation of Jikyo Shonin. This Emperor accumulated many meritorious actions and piled up many virtuous deeds, and in this degenerate age also Kiyomori, as the reincarnation of Jie Sojo, both by his evil deeds and his virtuous actions acquired great merit, and thus conferred much benefit

on himself and mankind. Not otherwise was it that S'akya Muni and Devadatta both greatly helped the world of men.

CHAPTER X.

The Imperial Consort of Gion.

But the old men who remembered the former days said that Kiyomori was not as other men because he was really the son of the Emperor Shirakawa. And the reason was this. In the period Eikyu there was a lady, who was much beloved by the Emperor, who lived near Gion at the foot of Higashiyama, so that she was known as Gion-no-Nyogo; and the Emperor used to visit her there continually.

One evening, it was the twentieth day of the fifth month, His Majesty went to see her privately, attended only by one or two Courtiers and a few Palace Guards. As it was the season of heavy rain the night was dark and gloomy, and no moon shone through the clouds. Now there was a temple near the house where the lady was living, and as they approached it they saw something that shone strangely come forth from the side of the buildings. Its head seemed to be covered with needles of burnished silver that glittered as they stood erect, while in one hand it carried what looked like a hammer, and in the other a shining object. The Emperor and Courtiers were panic-stricken; "See," they cried, "it is without doubt a demon! They always carry a hammer in their hand! What is to be done?" At this time Tadamori, the father of Kiyomori, was there as one of the lower Palace Guards, and the Emperor called him and said; "You are the boldest of all my attendants; go shoot that thing to death or cut it down before it falls upon us." Tadamori immediately advanced towards the creature in obedience to the Imperial Command, but when he considered it closely it did not seem such a terrible object. "If it is nothing but a fox or a badger I should look rather a stupid fellow if I shot at it or cut it down," he thought, so he

determined to take it alive if possible. As he crept nearer he noticed that the light flashed and then went out intermittently, and after watching this two or three times he sprang upon it and grappled with it. Immediately a voice cried out in alarm, and he found that it was no monster but a man.

Then they all kindled lights and looked, and found that it was a priest about sixty years old, whose business it was to look after the temple, and he was going to light the lamps before the Buddhas, so he carried in one hand a vessel of oil and in the other an earthenware lamp, and as the rain was falling heavily he had thrown a kind of cape made of wheat straw over his head, and it was this that glittered in the light and had the appearance as of steel needles.

Thus when they discovered this, they perceived how foolish it would have been to have shot or drawn sword on him, and the conduct of Tadamori was proved to have been most reasonable and prudent. "How gentle can a samurai be on occasion;" said His Majesty, and as a reward he bestowed on him the lady of Gion whom he so greatly loved. Now the lady was at this time pregnant, and the Emperor said; "If it be a girl that is born, I myself will take it, but if it be a boy, then it shall be given to Tadamori and be educated as a samurai." In due time the lady gave birth to a son, and though nothing was said about it in public they treasured him with the greatest care. Tadamori greatly wished to report the matter to the Emperor, but could not find a suitable opportunity. After a while, however, when His Majesty was on his way to the Shrine of Kumano, it chanced that the Imperial Palanquin was set down at a place called Itogasaka in the province of Kii that the Emperor might rest, when Tadamori gathered some shoots of 'Nukago' that was growing profusely in the bamboo thicket, put them into his sleeve and showed

---

Nukago. Or Mukago; a kind of yama-imo or yam. Aceras angustifolia. (Brinkley) There is a word-play here on another meaning of imo, sister or lover. Cf. the words of the verse 'Imo ga ko wa hau hodo ni koso nari ni keri.'

them to the Emperor with an obeisance, at the same time reciting this line :

" See this plant that creeps and crawls like a child in the woodland ; "

Immediately His Majesty, understanding the reference, added the second line of the couplet, thus :

" Then let Tadamori cherish and nurture it so."

So he brought him up as his own child. The Emperor happening to hear that the baby cried very much at night made another stanza and sent it to Tadamori.

" If he cries at night you have only to get up and nurse him,
In the future age, pure and successful he'll shine."

Whereupon they gave him the name Kiyomori or Pure Success.

When he was twelve years old he came of age, and was appointed Hyoye-no-suke, and at the age of eighteen he was promoted to the third rank, so that people who did not know these things said ; " Indeed ! he is treated like the son of a great noble," whereat the Emperor Toba, who was aware of his origin replied : " He is inferior to none of the noble families."

In former ages too, Tenchi Tenno presented one of his consorts who was in the same condition to the Taishokkwan Kamatari, telling him that he would adopt the child if it were a girl, but that if a boy were born the Minister should bring it up ; and a boy was born who eventually became Joei Kwasho the founder of the temple of Tabu-no-Mine. Considering this precedent in ancient days, so in these latter days also it was not strange that Kiyomori, being really the son of the Emperor Shirakawa, should plan such great political changes as the change of capital.

CHAPTER XI.

The Battle of Sunomata.

On the twentieth day of the same month Gojo-no-Dainagon Kunitsuna Kyo departed this life, He had been on particularly intimate terms of friendship with the Nyudo, so that it was strange that he should have been taken ill on the same day, and have died in the same month. On the twenty second day Munemori paid a visit to the Ho-o and informed him that his Palace was to be moved back to the Hojujiden. This Palace had been built on the fifteenth day of the fourth month of the first year of Oho, and His Majesty had personally directed the laying out of the gardens with landscapes of trees and hills and ornamental water according to his taste, as well as having new shrines constructed near it to the deities of Hiyoshi and Kumano. In consequence of the ill-treatment of the H ike, however, he had not lived there for the last few years, and so it had fallen into disrepair, so now they proposed to have it put into order before he returned there to reside. But the Ho-o was so pleased at the thought of going there again that he did not wish to wait for this, and insisted on moving immediately. He at once went to see the apartments of his late consort Kenshun-mon-in, and found that in this short time the pine-tree by the bank and the willow that grew by the edge of the lake had both become quite big trees ; and when he looked at the mallow tree by the pond, and the willow at the palace eaves, that stood opposite to them, the remembrance of old times overcame him so that he was affected to tears.

On the first day of the third month all the priests of Nara were pardoned and restored to their offices, and a proclamation was made that they should be confirmed in the possession of their tributary temples and manors as before. On the third day was held the ceremony of inauguration of the rebuilding of the Dai-Butsuden, and the former Sashoben Yukitaka was appointed to direct it. This Yukitaka had made a pilgrimage

to Yahata the year before and spent the night praying in the shrine, where he had a dream in which he saw the doors of the inner sanctuary open and an angelic messenger with hair tightly bound up come forth and announce: "I am the messenger of Hachiman Dai-Bosatsu; when you go to direct the inauguration of the rebuilding of the Dai-Butsuden take this with you;" and he handed him a Courtier's baton. Afterwards when he awoke he found the baton by his pillow, whereat he was greatly astonished, wondering what was likely to happen that he should have to undertake such an office, but as it was a supernatural dream he put the baton in his bosom and took it home with him, where he put it away most carefully. Soon after it came to pass that the temples of Nara were burnt through the wickedness of the Heike, and Yukitaka had the good fortune to be chosen from many officials of the same rank to preside at the inauguration of their rebuilding: a most auspicious connexion for him.

On the tenth day the governor of the province of Mino rode hard to Kyoto with the news that the Genji had pressed their attack as for as the province of Owari, where they had blocked the roads so that none could pass, and the Heike chiefs determined to set out against them. The Commander-in-chief on this occasion was Sahyoye-no-kami Tomomori, and with him were Sachujo Kiyotsune, Shosho Arimori and Tango-no-Jiju Tadafusa, while in command of the samurai were Etchu-no-Jirohyoye Moritsugu, Kazusa-no-Gorohyoye Tadamitsu and Akushichihyoye Kagekiyo, and these marched against Owari with a force of some thirty thousand horsemen As it was only about fifty days since Kiyomori died, everything was in a sad state of confusion. On the side of the Genji Juro-no-Kurando Yukiie with Yoritomo's younger brother Gien and about six thousand horsemen pitched camp by the Owari river, so that both armies faced each other on opposite sides of the stream. Then, during the night of the sixteenth day the Genji force crossed over and made a sudden assault with the intention

of taking the Heike by surprise, but the latter, quite undismayed, allowed them to penetrate deeply with their small force, and then closed in and surrounded them, and as they were all dripping with water after fording the river this served to distinguish friend from foe. The fight began at the hour of the Tiger (4. a.m.) and continued till day broke, when Juro-no-Kurando Yukiie, finding that Gien had met his death among the foe, and that most of his retainers too had fallen, after fighting bravely gave way and fled back eastward of the river. Then the Genji, crossing the river in their turn, took the remnant of the enemy in the rear and shot them down from behind, so that, though a few here and there stood on the defensive and made some resistance, in a short time the whole force was destroyed. All condemned this attack of the Genji as foolish, and contravening the well-known maxim, "Never fight with water or swamp behind you." Yukiie fled to the province of Mikawa where he destroyed the bridge over the Yahagigawa, and threw up a breastwork of shields on the further side in an effort to hold the enemy, but the Heike pursued him vigorously and dislodged him. Thus keeping up the pursuit, the men of Mikawa and Totomi would certainly have come in on the side of the victors, when at this juncture the Commander Sahyoye-no-kami Tomomori fell sick and retired with his army to the Capital. As he had only driven the enemy out of one position and had not been able to complete the destruction of the remainder, he could not be said to have done great things.

Now since Komatsu Shigemori had died the year before last, and the Nyudo Kiyomori this year, it appeared to all that the doom of the Heike house was drawing on apace, and so there were few who would support them except those whose fortunes had been linked with theirs for many years, while in the eastern provinces even the grass and trees inclined to the will of the Genji.

CHAPTER XII.

The Hoarse Voice.

Now Jo-no-Taro Sukenaga of the province of Echigo had been appointed Echigo-no-kami, and out of gratitude for the Imperial Favour he set out with an army of thirty thousand horse to the province of Shinano to attack Kiso Yoshinaka. On the fifteenth day of the sixth month he was to start, but about the middle of the night before, the sky suddenly clouded over, and there was a mighty clap of thunder and a great downpour of rain, and then, when the heavens had cleared, a hoarse voice shouted in terrific accents from mid-air: "Here is a supporter of the Heike who burned the copper-gilt image of Vairochana Buddha a hundred and fifty feet high, that was in the Djambudvipa; go ye and seize him!" At this fearful portent the hair of Jo-no-Taro and his men stood on end with terror, and some of the retainers exclaimed; "How can we go on against this sign from Heaven?" But as it was not the way of samurai to heed such things, they set forth, and had only gone about the distance of twenty cho when a mass of black clouds appeared, and hung over the head of Sukenaga and covered him, and immediately his limbs were cramped and his brain was palsied, so that he fell from his horse. His men took him up and carried him in a palanquin to his mansion, where he lay prostrate for about three hours and then expired. When a messenger was sent with the news to the Capital the Heike were struck with consternation.

On the fourteenth day of the seventh month the name of the era was changed to Yo-wa. On this day also an investiture of officials was held, and Chikugo-no-kami Sadayoshi was appointed Higo-no-kami, receiving jurisdiction over both the provinces of Chikuzen and Higo, and being ordered to quell the insurrection in Kyushu, he set out thither with a force of three thousand horse. A great amnesty was also proclaimed on the same day, and all those who had been exiled in the third

year of Jisho were recalled to Kyoto. The former Kwampaku Matsu-dono came back from Bizen, the Dajo-daijin Myo-on-in from Owari, while Azechi-no-Dainagon Sukekata-no-Kyo hurried back from Shinano.

On the twenty eighth day Myo-on-in Dono had an audience with the Ho-o. When he was recalled in the era of Chokwan he took his biwa and played in the Imperial verandah the pieces called Gao-on and Kenjo-raku, and now when he returned again in the period Yo-wa he played that called Shufu-raku in the Sento Palace, for he had always that happy and tactful delicacy of feeling that prompted him to do an elegant thing at the proper time. On the same day Azechi-no-Dainagon Sukekata-no-Kyo also went to the Palace of the Ho-o, and His Majesty asked him to sing, saying that, as he had been living for some time in an uncongenial and remote country place, he had no doubt forgotten all his popular ditties, so perhaps he would sing an Imayo. Then the Dainagon sang the Imayo verse beginning : "*There's a river in Shinano called Kisojigawa, 'tis said,*" and this apposite song gained him a great reputation for wit, seeing that he must have seen and heard of this river so often.

CHAPTER XIII.

The Battle of Yokotagawara.

On the seventh day of the eighth month a recitation of the Nio Sutra was held in the Hall of the Dajokwan in memory of the subduing of Taira Masakado, and on the first day of the ninth month a suit of armour and a helmet was presented to the Daijingu Shrine at Ise in memory of the quelling of the insurrection of Fujiwara Sumitomo. The Imperial Envoy to the Shrine, Saishu-no-Jingi-no-Gondai-fuku Onakatomi Sadataka, fell ill at Koga in the province of Omi soon after leaving Kyoto, and on the third day he passed away in the Detached Palace at Ise. Moreover they held a recitation of the Sutras

before the Five Great Buddhist Deities to pray for victory over their enemies, and one of the priests called Dai-Ajari, who was officiating before the image of Gosanze, became unconscious and died before the altar. It was a manifest sign that neither the gods nor Buddhas would accept their supplications. Again, a service was held before the image of Daigen Myo-o, and Jikken Ajari of the Anjoji came and brought many volumes of the Holy Sutras and opened and read them, but all he could prophesy was the downfall of the Heike. When they asked him the reason he replied: "The enemies of the Emperor must be subdued, and when we consider the present condition of affairs, it appears that the Heike are the enemies of the Emperor, therefore they must be overthrown." On account of this ominous prediction they proposed to put the Ajari to death or banish him, but as everyone was so busy with things both great and small, it happened that he escaped. After the Heike had fallen and the Genji had taken their place, this priest went down to Kamakura and told his story there, whereupon Yoritomo was pleased to raise him to the rank of Sojo as a reward for his boldness.

On the twenty fourth day of the twelfth month the Consort of the late Emperor became a nun and took the title of Kenrei-mon-in, and as the Emperor was quite an infant at the time, this was the only name by which he ever knew her. And so this year came to an end and the second year of Yo-wa began. The Court Festivals of the New Year were held as usual. On the twenty first day of the second month the planet Mars invaded the territory of the Pleiades; and it is written in the astronomical books that if this happens the barbarians will rise, and also that a General will receive the Imperial Commission to march beyond the frontier. On the tenth day of the third month an investiture of officials was held, and most of the Heike received promotion. On the fifteenth day of the fourth month the former Gon-sho-Sozu Genshin held a service at the shrine of Hiyoshi, when the Hokke Sutra was recited ten thousand

times according to the rule, and the Ho-o attended it to acquire merit.

Who it was that began it I know not, but a rumour went forth that the Ho-o had bidden the monks of Hieizan attack the Heike, and in consequence of this bands of soldiers marched on the Palace and camped about it on all sides. The Heike hastily assembled at Rokuhara, and Hon-sammi-no-Chujo Shigehira with a force of three thousand horse set out for the shrine of Hiyoshi. When it was reported at Hieizan that their temples were in danger of being attacked, the monks went down to Higashi Sakamo o and held a council to find out the reason. The Ho-o meanwhile was in a state of consternation at these things, and the Courtiers and Nobles turned pale with agitation, while most of the Ho-o's Guards could not contain themselves in their flurry. Both in the Capital and in the temples the trepidation was extreme. Then Shigehira Kyo met the Ho-o near Anabu and accompanied him back to Kyoto, and it was found that the stories of His Majesty's inciting the monks to attack the Heike, and the Heike being about to march against the temples, were both groundless falsehoods, upon which there were not wanting those who put them down to supernatural malevolence. "I suppose I must not go on any more pilgrimages at my pleasure in future;" quoth the Ho-o.

On the twentieth day an Imperial Envoy was sent to the twenty-two shrines round the Capital; this was on account of the famine and pestilence. On the twenty-fourth day of the fifth month the era was changed to Ju-ei, and on the same day an investiture of officials was held, at which Jo-no-Shiro Sukemochi of Echigo was made Echigo-no-kami. After the death of his elder brother Sukenaga he rather wished to avoid the ill-omened honour, but as it was the Imperial Order there was nothing to be done. He then changed his name to Nagamochi.

So on the second day of the ninth month Jo-no-Shiro

Nagamochi assembled the men of Echigo, Dewa and Aizu, about forty thousand horsemen, and went forth to the province of Shinano to attack Kiso. On the ninth day he pitched his camp at Yokotagawara in that Province, and Kiso, who had been lying in the fortress of Yoda, issued out with three thousand horse and rode to meet him. Now the Genji of Shinano, by the stratagem of Inoue-no-Kuro Mitsumori, divided two thousand of their men into seven parties, each bearing a red flag, the colour of the Heike, and when the warriors of Echigo saw these emerging over the rocks and winding out of the defiles they set up a shout of joy, thinking that many were for their side in this province also. But as the different bands approached, at a given signal the whole seven drew together into one, and, throwing away their red banners, suddenly replaced them with white ones and advanced to the onset. When the men of Echigo saw this manoeuvre panic seized them and they cried out; "Ah! we have been deceived! The enemy swarms everywhere! We shall be surrounded!" And thus thrown into confusion they were driven into the river and stampeded into deep gorges, so that most of them perished, and but few survived. Jo-no-Shiro, when his most redoubtable champions Yama-no-Taro of Echigo and Jotanbo of Aizu, on whom he especially relied, had been slain, and himself badly wounded, escaped with his bare life and fled back to his province by way of the river. When he reached Echigo he at once sent messengers to Kyoto to inform the Heike of his mishap, but they carelessly paid no heed. On the sixteenth day Munemori-no-Kyo was again appointed Dai-nagon, and on the third day of the tenth month he became Nai-daijin. On the seventh day of the same month he proceeded to the Palace t offer thanks attended by a brilliant train, including twelve Court Nobles headed by Kwazan-in Chunagon, and sixteen of lesser rank led by Kurando-no-To Chikamune. Among them there were four of the rank of Chunagon and three of that of Sammi Chujo. So, though the Genji of the north and west

countries were swarming forth everywhere like bees, and were reported to be even now about to burst in upon the Capital, the Heike, heedless of the impending storm that was to break upon them, continued to spend their days in luxury and extravagance. Thus this year also came to an end and the second year of Ju-ei began. The New Year Festival was as usual. On the fifth day of the New Year the Emperor went on a Visit of Ceremony to the Palaces of His Imperial Relations. There was a precedent for this, for the Emperor Toba made a like visit at the age of six years. On the twenty first day of the second month Munemori-no-Kyo was raised to the Lower First Rank, and on the same day he resigned the office of Naidaijin: this he was said to have done on account of the revolt. Then the monks of Nara and Hieizan and the priests of Kumano and Kinbusen, as well as the chief of the Daijingu Shrine at Ise and all his officials rebelled against the Heike and transferred their allegiance to the Genji, and though an Imperial Decree was issued to all the four quarters of the Empire, and the Ho-o also published an Order to the whole country, yet as all concluded that this was but a device of the Heike, there were none who paid any attention.

VOLUME VII.

CHAPTER I.

The Expedition to the Northern Provinces.

At the beginning of the third month of the second year of Ju-ei there arose some ill feeling between Kiso-no Kwanja Yoshinaka and Hyoye-no-suke Yoritomo, so that Yoritomo despatched a force of a hundred thousand horse to the province of Shinano to attack Kiso. Yoshinaka was at this time at his stronghold of Yoda, but when he heard the news he went forth with some three thousand men and camped at Kumasaka-yama on the borders of Shinano and Echigo. Then, as soon as Yoritomo had come as far as Zenkoji in Shinano, he sent a message to him by the hand of his foster-brother Imai-no-Shiro Kanehira, saying:

"As you have now subdued the Eight Eastern Provinces you can now attack the Heike from the East Sea Road and drive them out of the Capital. I also, after occupying the Eastern and Northern Hill Provinces, can fall on them from the Northern Highway, so now, when we both ought to haste and make an end of them as soon as possible, why do you give them occasion to mock by allowing some estrangement to arise between us? It is true that our uncle Juro Kurando Yoshiie, who has no love for Your Excellency, has thought fit to come here, but his presence is exceedingly troublesome to me; yet what can I do? Though he is here I myself have no feeling of animosity toward you at all." To which communication Yoritomo replied thus: "Though you speak thus now, I have received information that there is a plot to raise a rebellion and attack me, and that is not all I rely on." So when Kiso heard that an army of many tens of thousands of horsemen under Doi

and Kajiwara was advancing against him, to show the sincerity of his intentions, he sent his heir, Shimizu-no Kwanja Yoshishige, a boy of eleven, escorted by Umeno, Mochizuke, Suwa, Fujisawa and others, who were reckoned among the most doughty of his warriors, as a hostage to Yoritomo.

Then Yoritomo, acknowledging that his suspicions were false, and that Yoshinaka was quite loyal to him, as he had no grown up son of his own, adopted Shimizu-no-Kwanja as his son, and taking him with him, went back again to Kamakura.

Now when Yoshinaka had coerced the districts of the east and north, he was ready to make an attack on Kyoto, and as the Heike had announced during the winter of the previous year that they would probably move in the spring, the levies from the Sanin, Sanyo, Nankai and Saikai districts came pouring in like mist and clouds. As for the Tosan or Eastern Hill district, the men of Omi, Mino and Hida came in, but on the Tokaido none joined them from eastward of Omi. All the western districts sent their men, but from the Hokurikudo not one arrived from north of Wakasa. After a Council of Courtiers had been held, the Heike leaders decided to proceed against Kiso Yoshinaka first, and then to attack Yoritomo, and with this purpose their army set out for the north. The Commanders in Chief were Komatsu no-Sammi Chujo Koremori and Echizen-no-Sammi Michimori, while the Vice-Commanders were Satsuma-no-kami Tadanori, Kogo-gu no-suke Tsunemasa, Awaji-no-kami Kiyofusa and Mikawa-no-kami Tomonori. Six generals were appointed to lead the samurai, Etchu-no-Jirohyoye Moritsugu, Kazusa-no-taiyu Hangwan Tadatsuna, Hida-no-taiyu Hangwan Kagetaka, Kawachi-no-Hangwan Hidekuni, Takahashi-no Hangwan Nagatsuna and Musashi-no-Saburosaemon Arikuni, beside whom there were three hundred and forty other valiant warriors apt to command. The forces under them were about a hundred thousand horsemen, and at the hour of the Dragon (8. a.m.) on the seventeenth day of the fourth month they left Kyoto for the north

country. As their supplies were insufficient, as soon as they had crossed the pass of Ausaka outside the Capital, they began to seize and appropriate anything they wanted from the estates and houses that lay by the way, not sparing even the government property. As they went along by Shiga, Karasaki, Mikawajiri, Mano, Takashima, Shiozu and Kaizu, the inhabitants of these places could not endure it and fled to the mountains.

CHAPTER II.

CHIKUBUSHIMA.

Now the Generals Koremori and Michimori pressed on their way, but Tadanori, Tsunemasa, Kiyofusa and Tomonori tarried a while at Shiozu and Kaizu in Omi. Of these Kogo-gu-no suke Tsunemasa had excelled in poetry and music from his youth up, and it happened that one morning, wishing to calm his mind in the midst of these alarms and disorders, he went out to the edge of the lake to enjoy the scenery. As he looked out into the offing he saw an island in the distance, and calling to Tohyoye-no-Jo Arinori who had accompanied him, he asked what island it was. "That is the famous island called Chikubushima;" replied Arinori, whereupon Tsunemasa expressed a wish to go out to it, so they got a small boat and escorted by Arinori and Anemon-no-Jo Morinori with six retainers, he crossed over to Chikubushima. It was the eighteenth day of the fourth month, but still the song of the 'Uguisu' of the vale lingered among the green twigs and recalled the favours of spring, and the ever charming early notes of the hototogisu answered it, while the clusters of wistaria hung heavy on the pines. The scene filled Tsunemasa with ecstasy, and he quickly alighted from the boat and climbed up on to the island, gazing at the beauty of the landscape with a heart too full for words. Not fairer it seemed was that magic island of Horai, whither Shiko of Shin sent many fair youths

and maidens, and Butei of Kan despatched a magician, if haply they might find it and bring back from thence the water of youth and immortality, but not finding it, and fearing to return to China, age overtook them in their ships while they were still vainly searching the boundless ocean. And in one of the Sutras it is written: "In the Djambudvipa is a certain lake; and in the midst of it, proceeding from the bottom of the world, there is an isle, formed all of crystal, where fairy maidens dwell." And this, they say, is the island

Then Tsunemasa, respectfully approaching the Myojin, the deity of the place, prayed thus; "O thou goddess Benzaiten, who wert known of old under the title of Nyorai, and dost deign to manifest thyself here in a spiritual body as a saviour; for though we may address thee by the names of Myo-on-ten and Benzai-ten, yet in this place thou art united in one body to save mankind; grant, we beseech thee, the petitions and desires that we offer before thee." And as he was still kneeling before the shrine the dusk fell over the lake, and the waiting moon rose over the water so that it turned into silver, and the white beams bathed the steps of the shrine with light. Then the priest who lived there, knowing Tsunemasa's skill in music, brought him a biwa, and he played and sang the melodies called Jogen and Sekijo, so that the liquid notes rang clear throught the silent shrine. So exquisite it was that the Myojin could not restrain her emotion, but appeared over the shoulder of Tsunemasa as he played, in the form of a white dragon. Tsunemasa, overcome by reverential awe, laid aside his biwa and composed the stanza;

"Lo! a manifest sign that my humble prayer will be answered,
Since from the depth of the waves, awful the goddess appears."

And so, not doubting that the enemies of the Throne would soon be subdued and the insurgents put to flight, he embarked in the boat and returned to the mainland in great joy.

CHAPTER III.

The Battle at Hiuchi.

Now, though Kiso Yoshinaka himself remained in Shinano, he built a stronghold at Hiuchi in Echizen and stationed there Heizenji-no-Chori Saimei-i-gishi, Togashi-no-Nyudo Bussei, Inazu-no-Shinsuke, Saitoda, Hayashi-no Rokuro Mitsuakira, Ishiguro, Miyazaki, Tsuchida, Takebe, Nyuzen, and Sami with some six thousand men. The situation was naturally strong, surrounded by towering crags, and with mountain peaks on all sides A mountain rose before it and another behind, while in front of it flowed the Nomigawa and the Shindogawa. At the confluence of these two rivers they piled up rocks and drove in stakes and made a large dam, so that the water came right up to the hills on the north and south and spread out like a lake. As the Chinese poet says ; " Shadows steep the southern hills ; wide and blue and vast are the waters ; the waves melt into the western sun ; the waters redden and look like damask." The bottom of this cool lake is of sand pure as gold or silver, and by its brink there float most graceful ships. But the lake of Hiuchi in our country was dammed up so that its waters were dark and deceive the eye.

As they had no boats the Heike force could not easily cross over it, and so they encamped on the mountain in front and spent some days idly doing nothing. But Heizenji-no-Chori Saimei, who was within the fortress, was a partizan of the Heike, and he went round the foot of the mountain, and, writing a letter, stuck it to the head of an arrow, which he shot into their camp. The soldiers found it and took it to their Commander, who opened it and read thus : " The river was not formerly as you see it now ; it is a mountain stream that has been dammed up so that it may look muddy and deceive the eye. If you send men under cover of darkness and cut the dams, the water will quickly run off, and then you can cross over at once ; thus you can take the place at a disadvantage.

Given by me, Heizenji-no-Chori Saimei-i-gishi." The Heike were overjoyed at this, and when night came they sent men who cut the dykes, whereupon it turned out that the water was indeed only a mountain stream and quickly drained away. Without losing any time they at once crossed over, and although the six thousand men of the garrison made a stout resistance, it was of no avail. Thus Heizenji-no-Chori Saimei showed his loyalty to the Heike; but Togashi-no-Nyudo Bussei, Inazu-no-Shinsuke, Saitoda and Hayashi-no-Rokuro Mitsuaki, seeing that nothing more could he done, retired to Kaga and took up positions at Shirayama and Kawachi. The Heike, however, immediately pursued them into the province of Kaga, and burned the two strongholds of Togashi and Hayashi, then, as there seemed no force anywhere to oppose them, they sent messengers from the several provinces and stopping-places to convey the news to Kyoto. These tidings, when they reached the Capital, greatly encouraged and rejoiced the Naidaijin and all his house. On the eighth day of the fifth month the Heike reached Shinohara in the province of Kaga, where they divided their army into two parts. a main body and a smaller force. The main body consisted of some seventy thousand men under the command of Komatsu Sammi-no-Chujo Koremori, and Echizen-no-Sammi Michimori, with Etchu-no-Jirohyoye Mori tsugu as Commander of the Samurai, and they set out towards Tonamiyama, at the boundary of Kaga and Etchu. The lesser force consisted of about thirty thousand commanded by Satsuma-no-hami Tadanori, Kogo-gu-no-suke Tsunemasa, Awaji-no kami Kiyofusa and Mikawa-no-kami Tomonori, with Musashi-no-Saburosaemon Arikuni in command of the Samurai. They were to march on Shiboyama, which bounded the provinces of Noto and Etchu. At this time Kiso Yoshinaka was at Kofu in Echigo, but when he heard of this he marched on Tonamiyama with fifty thousand men. After a stra agem that

Kofu in Echigo. Kofu means the seat of the local government; the provincial capital.

had succeeded before, he divided his force into seven parts, of which one, consisting of ten thousand horsemen, marched against Shiboyama under the command of his uncle Juro Kurando Yukiie, while two others, under Higuchi-no-Jiro Kanemitsu and Ochiai-no-Goro Kaneyuki, of about seven thousand each, were sent out to Kitakurosaka. Three other companies of seven thousand horse, under Nishina, Takahashi and Yamada-no-Jiro rode towards Minami Kurosaka while about ten thousand were concealed in ambush round the slopes of Tonamiyama at Matsunaga-no-Yanagihara and Gumi-no-Kibayashi. Imai-no-Shiro Kanehira with six thousand horse crossed over the Washinose and took up his position at Hino-Miyabayashi. Kiso Yoshinaka himself crossed over the Oyabe and marched to Hannyu a little to the north of Tonamiyama.

CHAPTER IV.

The Prayer of Kiso Yoshinaka.

"As the Heike have such a large army they will try to fight a decisive battle," said Yoshinaka, "and a decisive victory or defeat depends on the number of men; but if a large force is menaced by a larger one it will feel in danger of being surrounded. So, if we deceive them by carrying thirty white flags and showing them on the top of Kurosaka, as soon as the Heike see them they will think we have a larger force than we really have, and so, fearing to be surrounded if they move forward, as their present position is high and rocky, they will consider it the safest plan to stop there for a while and rest their horses on Tonamiyama. Then I will manage to keep them there till dusk comes on, and under cover of darkness I will drive their whole army over into Kurikara valley below." So they set up the thirty flags on the top of the hill of Kurosaka, and the Heike, as they expected, imagining themselves to be confronted by superior force, and fearing they would be out-

flanked, cried out: "Here is plenty of grass and water for the horses, let us dismount and let them rest a while." And the place where they rested was Saru-no-baba among the mountains of Tonami.

Now Yoshinaka was in Hannyu, and as he earnestly scanned the country on all sides, he saw, far off amidst the green trees of Natsuyama, what appeared to be a red shrine-fence with the bevelled cross-beams of the shrine above, and a torii standing before it, and, on asking his guide what shrine it was, and what deity was worshipped there, the guide replied that it was the shrine of Hachiman, and that that place belonged to the god. On hearing this Yoshinaka was glad beyond measure and calling Taiyu-bo Kakumei, who was a capable writer, said to him "By great good fortune I now find myself before the august shrine of Hachiman, even as I am about to go into battle: do you not think it well, both for the sake of future generations, and as a prayer for my present need, that I offer up a petition before him?" Kakumei, replying that it would be most suitable, alighted from his horse to write it. Now Kakumei was this day wearing a hitatare of 'kachi" and armour with black lacing; his sword was of black lacquer, his twenty four arrows were feathered with black feathers taken from the underside of a birds wing, and he carried a bow bound with rattan and lacquered. Taking off his helmet and slinging it to a thong on his shoulder, he produced a small ink-stone and a paper-case from the bottom of his quiver, sat down respectfully before Yoshinaka, and began to write the petition. This Kakumei had been born of a family of Confucian scholars, and was formerly known as Ku.ando Michihiro, when he had been an official of the Kwangakuin, or College of Literature, but later he became a monk under the name of Saijobo Shinkyu and dwelt at Nara. The year before, when Takakura-no-Miya had entered the Onjoji at Miidera and Hieizan had sent a letter to Nara, it was this Shinkyu who composed the answer; whatever the priests of Nara may have

thought of it I know not, but it contained the words : " Now Kiyomori is of the very dregs of the Heike, and but the off-scourings of the warrior caste." And Kiyomori, when he heard of it, was exceedingly enraged and burst forth : " How does a wretched fellow like this Shinkyu dare to speak of me, Jokai, in such an insulting manner ? Go and seize him quickly and put him to death. But Shinkyu got wind of it and fled in haste from Nara and went to the north country, where he became scribe to Kiso Yoshinaka and changed his name to Taiyu-bo Kakumei. And the words of the petition ran thus :

" Kimyo chorai ! Obedient to thy commands and with the deepest reverence, O Hachiman Dai-Bosatsu ! O Lord who guardeth our Sun-descended Realm. Mighty Ancestor of our Heaven-shining Imperial Line, reveal thyself in thy Three Buddha Persons to protect the Throne and help the people, bursting open the mighty gates in thy three divine personalities. For many years now has this Taira Minister held dominion over the whole Empire and oppressed the people, acting impiously toward the Law of Buddha and opposing the Throne. I, Yoshinaka, born of a warrior line, do unworthily follow my ancestors' calling, and can no longer bear to think over these evils, so, trusting my fate to heaven, I do now offer my body to my country, raising up a loyal army to subdue the rebels. Nevertheless, though the two hosts of the Gen and Hei now stand face to face for battle, while the valour of our soldiers is as yet unconfirmed, and the heart of thy servant is still touched with dread, even as we unfurl our banners before the foe, at once we prostrate ourselves before the altar of thy Three-fold Divine Beneficence. If thy gracious favour be purely manifested to us, without doubt the rebels will be put to the sword ; and thus do we eagerly anticipate thy help with tears of joy. Furthermore, especially since my great-grandfather the former Mutsu-no-kami Yoshiie Ason dedicated himself to thee by adoption and took the name of Hachimantaro, his family have ever faithfully served thee, and I Yoshinaka, his humble scion,

have for many years bowed my head before thee. If I mention his great merit, it is as a child who measures the great ocean with a shell, or as a mantis that lifts up its claws against a war-chariot. Yet, as it is not for my own glory or that of my house, but for the sake of my Sovereign and of my Country, I would commend it. Very urgent is my desire, but the purpose of the gods is dark: verily on thee do I rely that thou wilt make me to rejoice. Humbly prostrating myself before thee, I pray that thou wilt put forth thy power both in the light and in the darkness, and that thou wilt reveal the might of thy divinity to overthrow our enemies and give us the victory. If thou deignest to hearken to my supplication and grantest us thy mighty protection, vouchsafe, we beseech thee, that we may see an auspicious and manifest omen. The eleventh day of the fifth month of the second year of Ju-ei. Reverently offered by me Minamoto Yoshinaka."

Then he himself and thirteen horsemen of his train took each two large turnip-head arrows from their quivers, and these together with the petition they deposited before the sanctuary of the god. Neither was this prayer of such rare earnestness without an answer from the merciful Bosatsu, for he deigned to look upon it from his dwelling afar, and immediately from the midst of a cloud three wild doves came flying, fluttering and circling round the white banners of the Genji. So, in old time, when Jingo Kogo went forth to battle with Shinra, and for a while the foreign foe prevailed against her armies, the Empress lifted up her voice in prayer to heaven, when suddenly three sacred doves came forth from a cloud and fluttered over the shields of her men, after which they again attacked and the enemy were defeated. So it was too when his own ancestor Yoriyoshi Ason, fighting against the outlaws Sadato and Muneto of Mutsu, found the enemy too strong for him, for he cast fire in the face of the rebels, crying out that it was of no earthly kindling, but divine fire from heaven. Then there arose a wind and blew straight in the direction of the foe, so that

their stronghold of Kuriyagawa was burned, whereupon their armies were routed and Sadato and Muneto were overthrown. Now, on this occasion Kiso Yoshinaka, remembering these former precedents, alighted from his horse, and taking off his helmet, washed his hands and rinsed his mouth, after which he made obeisance to the holy doves, his heart full of faith in the god.

CHAPTER V.

KURIKARA.

Now the two armies of the Genji and Heike faced each other in battle array, the distance between them being scarcely three cho, but for a while neither side advanced. Then, after a while fifteen picked horsemen came forth from the host of the Genji, and taking up a position between the two forces, each man loosed a turnip-headed arrow at the Heike. At this fifteen picked men of the Heike also advanced and shot their arrows at the Genji in turn: then the Genji sent forth thirty more horsemen, and the Heike replied with a like number. Fifty again rode forth from the Genji and shot their arrows, and another fifty of the Heike appeared to meet them. When both had sent forth a hundred men, and the two bands engaged each other between the two armies to try a decisive contest, the Genji sent no more men to join them and purposely avoided a decision. While they were thus engaged in holding them in check until the sun should set and the night approach, so that they could drive their whole army into the valley of Kurikara beneath, the Heike, never dreaming of such a piece of strategy, continued to fight on until nightfall. Then the flanking force, consisting of some ten thousand men, who had gone round by the way of the Fudo shrine of Kurikara, suddenly beat vigorously on their quivers and shouted their warcry. The Heike, turning to look behind them at the sound, immediately

perceived the white flags of the Genji like a cloud in their rear, and, as they had thought themselves safe against any flanking attack owing to the precipitous cliffs on all sides of the position, the sight threw them into a panic and they knew not how to act. At this moment Kiso Yoshinaka himself, with his force of ten thousand men, shouted his warcry, and immediately the other bands who were concealed on the slopes of Tonami, at Yanagihara and Kinbayashi, about ten thousand in all, together with the six thousand under Imai Shiro who lay hid at Miyabayashi, also shouted in unison, so that with the roar of their forty thou and voices it seemed as if the mountain and the river would be shaken from their seats. Then, as it grew darker, the Genji rushed to the attack on both front and rear, and though many adjured their fellows to come back and not to disgrace themselves by flight, when once panic seizes a great army it is not easy to stop it, so the Heike stampeded in a pell-mell flight into the valley of Kurikara. As those behind could not see those in front, they thought there must be a road at the the bottom of the valley, and so the whole army went down one after another, son after father, brother after brother and retainer after lord, horses and men falling on top of one another and piling up in heaps upon heaps. Thus did some seventy thousand horsemen of the Heike perish, buried in this one deep valley: the mountain streams ran with their blood and the mound of corpses was like a small hill; and in this valley, it is said, there can be seen the marks of arrows and swords even to this day. Kazusa-na-taiyu Hangwan Tadatsuna, Hida-no taiyu Hangwan Kagetaka and Kawachi-no-Hangwan Hidekuni, who were in command of the samurai, perished with their men at the bottom of this valley, while Seo-no-Taro Kaneyasu of Bitchu, a warrior of great renown, deserted by fortune on this occasion, was taken alive by Kuramitsu-no-Jiro Narizumi of Kaga. Heizenji-no-Chori Saimei-i-Gishi, who had been so loyal to the Heike at the fortress of Hiuchi in Echizen, was also taken, which when Yoshinaka heard, he exclaimed:

"Let that most worthless priest be put to death immediately;" whereupon they fell on him and beheaded him. The Commanders-in Chief, Koremori and Michimori, strange to relate, escaped with their lives and fled to the province of Kaga, but out of the whole army of seventy thousand men, barely two thousand horsemen survived.

On the twelfth day of the same month Yoshinaka received a present of two splendid horses from Fujiwara Hidehira of Mutsu: one was cream-coloured and the other was grey with black spots. These he caparisoned with richly decorated saddles and dedicated to the shrine of Shirayama as sacred steeds. Yoshinaka now felt no anxiety about his position, but was in some doubt how his uncle Juro Kurando Yukiie had fared in the battle at Shiho, so, choosing twenty thousand picked horsemen from his army of forty thousand, he rode off thither. On the way they came to the inlet of Himi which must be crossed, but as the tide was high at the time, they did not know whether the water was shallow enough to ford, so Yoshinaka took ten saddled horses and drove them into the waves, and as they reached the further bank without more than wetting the saddles, they all rode in after them and crossed without difficulty. When they got to the other side, as they had expected, they found that Yukiie had retired after being hard pressed by the enemy, and was resting his men and horses. Immediately the fresh twenty thousand men of the Genji rode forward and dashed into the thirty thousand of the Heike with such a shock as caused fire to fly forth as the two opposing hosts crashed together in the melee. Mikawa-no-kami Tomonori, the Commander of the Heike was killed: he was the youngest son of the Lay-priest Chancellor. Beside him many other warriors fell, and the rest sought safety in flight and retired to the province of Kaga. Yoshinaka then crossed the mountain of Shiho with ten thousand men, and pitched his camp before the barrow of Shino at Odanaka in the province of Noto.

CHAPTER VI.

The Battle at Shinohara.

After these victories Kiso Yoshinaka presented lands to all the shrines in that district; to Yahata at Tada he presented the manor of Choya, to the shrine of Sugabu the manor of Nomi, to the shrine of Kebi the manor of Hanbara, and to that of Shirayama the two manors of Yokoe and Miyamaru, while to the temple of Heizenji he gave the seven parishes of Fujishima.

Now those samurai who had fought against Hyoye-no-suke Yoritomo at Ishibashiyama in the eighth month of the fourth year of Jishō had all fled to Kyoto and joined the Heike, chief among whom were Nagai-no-Saitō Bettō Sanemori, Ukisu-no-Saburō Kagechika, Matano-no-Gorō Kagehisa, Itō-no-Kurō Sukeuji and Mashimo-no-Shirō Shigenao. As they wished to rest for a while before fighting again, they were amusing themselves by going round to each other's quarters in turn every day and having a drinking-bout. When it was the turn of Saitō Bettō Sanemori to be host, and the others had assembled at his house, he remarked: "Judging by the way things are happening just now, it appears that the Genji are the stronger party and the Heike will get the worst of it; what do you think about going to join Kiso Yoshinaka?" The rest seemed to have no particular objection, so the next day, when it was their turn to meet at the house of Ukisu no-Saburō Kagechika, Sanemori began again: "Well, what do you say about carrying out my suggestion of yesterday?" Then Matano Gorō Kagehisa spoke out and said: "We are all warriors of reputation, and well known in the Eastern Provinces; it is a disgraceful thing for samurai to change from one side to the other according to the way fortune inclines; as for you others I do not know what you intend to do, but for myself I have made up my mind to die on the side of the Heike." Then Saitō Bettō laughed scornfully and replied:

"What I said yesterday was only to try you all; I also have determined to go and die in the North Country, and I have already declared my intention to Munemori, and to others as well." On hearing this the remainder all stated their resolution to do likewise, and, pitiful to relate, faithful to their promise, all these twenty samurai afterwards fell in battle in the Northern Provinces.

Now the Heike had retreated to Shinohara in the province of Kaga to gain time to rest their men and horses, but Kiso Yoshinaka pursued after them with fifty thousand horsemen, and on the twentieth day of the fifth month he again confronted them. Imai Shirō Kanehira immediately rode forward with five hundred men, and against him from the Heike ranks came Hatakeyama Shōji Shigeyoshi, Oyamada-no-Bettō Arishige and Utsunomiya-no-Saemon Tomotsuna with three hundred. These knights were often in Kyōto on guard duty, and as they were veteran warriors Munemori had sent them to the North Provinces to assist in the campaign with their advice. So Hatakeyama and Imai detached first five, and then ten of their samurai to begin the contest and see who would prove the better, after which the two forces attacked each other in mingled combat. It was at high noon on the twenty first day that they joined battle, and both sides fought fiercely and stubbornly, while the sun shone hot over their heads and there was no breeze even to move a blade of grass, so that the sweat pou ed down over their bodies as if they had been plunged in water. At last, when most of his retainers had fallen, Hatakeyama was compelled to retire, though on Imai's side also very many men were slain Then Takahashi-no-Hangwan Nagatsuna with five hundred men came forth from the Heike, and Higuchi-no-Jirō Kanemitsu and Ochiai no-Gorō Kaneyuki with three hundred rode out from Kiso's force to meet them, and for some time both parties fought on the defensive; Takahashi's men, however, being samurai from various provinces, did not stand the onset, but broke and fled, each for himself, heedless

of the orders of their leader. Takahashi himself, though a most valiant fighter, was forced to retreat for lack of support, and rode away alone to the southward. Then Nyūzen-no-Kotarō Yukishige of Etchū, burning to overcome so stout an adversary, urged on his horse with whip and stirrup and overtook him. Coming up beside him he closed and grappled with him, but Takahashi gripped him hard, and pinned him against the front of his saddle so that he could not move, crying at the some time: "Who are you, sir! Declare your name and titles!" "I am Nyūzen-no-Kotarō Yukishige of the Province of Etchū, and my age is eighteen!" replied his assailant. On hearing this the tears ran down Takahashi's face as he exclaimed: "Ah, how pitiful! If my lad, who fell last year, had lived till now, he would be just eighteen; I ought to twist your neck and cut off your head, but as it is I will let you go": and he released him.

Then Takahashi got off his horse to recover his breath and wait to see if any of his retainers would come up, and Nyūzen also dismounted, but, still thinking what a feat it would be to kill such a famous leader, even though he had just spared his life, he cast about to see how he could take him unawares. Takahashi, never dreaming of such treachery, was talking to him quite without reserve, when Nyūzen, who was famed for the rapidity of his movements, catching him off his guard, suddenly drew his sword and aimed a lightning thrust under his helmet. Just then, as he staggered back from the blow, three of Nyūzen's retainers came up, and Takahashi, stout warrior though he was, was borne down by superior numbers and slain.

Then Musashi-no-Saburōemon Arikuni of the Heike bore down on his foes with three hundred horse, and Nishina, Takanashi and Yamada-no-Jirō opposed him with five hundred, and for a while both parties fought warily, but by-and-by Arikuni, having penetrated very deeply into the ranks of the foe, had his horse shot under him, and then, while he was fighting on

foot, his helmet was struck from his head, so that he looked like a youth fighting with his long hair streaming in all directions. By this time all his arrows were exhausted, so he drew his sword and laid about him mightily until, pierced by seven or eight shafts, he met his death still on his feet and glaring fiercely at his enemies. After their leader had thus fallen his retainers gave up the fight and fled.

CHAPTER VII.

The Death of Sanemori.

Now among the retreating Heike retainers was Nagai-no Saitō Bettō Sanemori of Musashi, and he had a certain intention in his mind. He was clad in a red brocaded hitatare over armour with green lacing, and on his head was a helmet surmounted by lofty horns. He wore a gold mounted sword and a quiver of twenty four arrows with black and white feathers, and his bow was of black lacquer bound with red rattan. He rode a grey horse with black spots and his saddle was richly ornamented with gold. Though his companions kept on retiring, he alone continued to turn back and engage the enemy to protect their rear. Then one of Kiso's men named Tezuka-no-Tarō rode forward and shouted to him; "How splendid! Though all your side are in flight, you only, one single knight, dare to face us alone in such gallant fashion; I pray you declare your name." "Who then are you that ask?" replied Sanemori. "I am Tezuka-no Taro Kanesashi-no-Mitsumori of Shinano," answered the other. "Then", replied Sanemori, "you will suit me well; and I too shall not disgrace your arms, though, for a certain reason I cannot declare my name. Come on Tezuka! A grapple!" But as he rushed upon him, one of Tezuka's retainers, fearful that his master might be slain, thrust himself in between and received the onslaught. "Ho! who are you that wishes for the honour of being sped by the greatest warrior in Nippon?"

cried Sanemori, as he caught him in his arms and pressed him tight against the front of his saddle so that he could not move, the while he twisted his neck round and cut off his head. Tezuka himself, seeing his retainer thus fall, slipped round to the left side of his opponent, and lifting the skirts of his armour, stabbed him twice and then pulled him from his horse, weakened as he was from the wounds. Thus, spite of his great strength and valour, fell Saitō Sanemori, for he was wearied with his long struggle, besides being well advanced in years.

Then Tezuka, giving the head to one of his men who ran up, came into the presence of Kiso Yoshinaka and bowed low. "I have brought your lordship," said he, "the head of a strange fellow whom I have fought with and slain. He might be a great leader, but he had no following; he might be a simple samurai, but he wears a hitatare of brocade. When I bade him declare his rank, he demanded mine but would not give his own. His speech is that of one of the warriors of the Kwantō." "Ah," exclaimed Yoshinaka, "this must be Saitō Bettō. Indeed? I remember seeing him once when I went over to Kōzuke; I was only a small boy then but I think his hair was nearly white, so he must be over seventy now, and ought to be quite white-haired; but this hair and beard is black. Ho, there! summon Higuchi-no-Jirō Kanemitsu; he is about the same age as Sanemori and knew him well." Higuchi, answering the summons, entered, and after a single glance at the head, burst into tears: "Alas!" he exclaimed, "it is indeed Saitō Bettō." "Then," said Yoshinaka, "how is it that his hair is still black, for he must be more than seventy?" Higuchi, repressing his tears, replied: "Ah, that the pitifulness of his fate should have moved me to these weak tears; still, we warriors are apt to be touched by the recollection of even these trifling things. I remember when we were talking together, as we were often went to do, that he said to me; "I am over sixty now, but if I go to fight again I

shall dye my hair black and become young once more, for I will not be pitied as a decrepit old knight, or look foolish if I strive for place among the youthful blades." Verily his hair is only dyed, and if you have it washed my words may be proved." So Kiso ordered the head to be washed forthwith, and the hair turned white even as Higuchi had said.

With regard to Sanemori's wearing a hitatare of brocade the reason was this. When he went to take leave of the Daijin Munemori he said to him: "There is one request that I wish to make, and it concerns me alone. Last year, when I went down with our men to the Eastern Provinces, I was startled by the noise of the water-fowl and fled in panic from Kambara in Suruga without so much as shooting one arrow, and that was a disgrace to my old age. Now I am going on the campaign in the North and there I intend to die. It was in that land that I was born, in Echizen, and it is only of late years that I have lived in Nagai of Musashi, the domain that your bounty has bestowed upon me. According to the proverb; "Wear brocade when you return to your birth place," I beg your lordship, if it is not too much to ask, to allow me the favour of wearing a hitatare of brocade." Munemori, touched by the gallantry of his address, gave him permission forthwith. As in China Shu-bai-shin flaunted his brocaded sleeves at Kwai-kei-san, so Saitō Bettō Sanemori would make a name in the North Country. Imperishable, though vain, is the reputation he made, while his corpse mingles with the dust of the Northland. Thus of the ten thousand men of the Heike who set out from the Capital on the seventeenth day of the fourth month, ready to confront any foe, barely twenty thousand returned at the end of the fifth. "If you fish out all the rivers, you will get a lot a fish, but next year there will be none; if you burn the cover to hunt you will catch a lot of beasts, but next year there will be none"; it would have been wiser to have taken thought for the future and kept some behind," was the opinion of most people.

CHAPTER VIII.

GENBO.

Now Kazusa-no-kami Tadakiyo and Hida-no-kami Kageie had both become recluses the year before last, when the Nyūdō departed this life, and when they heard that all their sons had been killed in the Northern Provinces, their grief was so sore that at length it terminated their lives and they died. And beside them the multitude of parents who mourned the loss of their children, and wives who bewailed their slain husbands, was without number. In the Capital every door was shut, and night and day could be heard the sound of the ringing of bells and the chanting of the Nembutsu, and weeping and lamentations. And in all the provinces round about, both near and far, it was no different.

On the first day of the sixth month Saishu-Jingi-no-Gon-no-Taiyū Ōnakatomi Chikatoshi was summoned to the lower gate of the Palace and informed that the Emperor would proceed in state to the Great Shrines of Ise to pray that the rebellion might be pacified. This was the Shrine of the Sun-Goddess who descended in ancient times from the Plains of High Heaven, and in the third month of the twenty fifth year of the reign of the Mikado Suijin Tennō removed from Kasanui in the province of Yamato, and deigned to be worshipped by the banks of the Isusugawa in the district of Watarai in the province of Ise, "making stout the shrine-pillars to the nethermost rock-bottom"; incomparable and preeminent among the three thousand seven hundred and fifty greater and lesser shrines of the sixty provinces of Nippon. But from this time until the reign of Shōmu Tennō, the Mikado of Nara, no Emperor had gone there to worship. Then in the tenth month of the fifteenth year of Tempyō, when Sakonye-no-Shōshō Dazai-no Shōni Fujiwara Hirotsugu, son of Sangi Shikibu-no-Kyō Umagai and grandson of the Sadaijin Fuhito, raised an army of many myriads of men in the district of Matsuura in

the province of Hizen, and menaced the peace of the Empire, the Mikado proceeded in state to Ise for the first time to pray for his downfall. Now this Hirotsugu possessed a horse of wondrous swiftness, that could complete the journey from Matsuura in Hizen to the Capital in one single day; and it is said that, when his army was defeated and fled, he mounted this horse and rode into the sea, and that afterwards his wraith appeared in that province and did many terrible things. And there was a certain Genbo Sōjō who was priest of the temple of Kwannonji in the Dazaifu in the district of Mikasa of the province of Chikuzen, and it happened that on the eighteenth day of the sixth month of the eighteenth year of the era of Tempyō, as he was sitting on his high seat and striking the bell in the service, that the sky suddenly clouded over and there was a heavy thunderstorm, and a bolt struck him and took off his head, carrying it away into the clouds. And this was because he had invoked a course on Hirotsugu when they marched to overthrow him. This Sōjō went to China with the Da jin of Kibi and brought back with him the Sutras of the Hossō Sect, and the men of China laughed at the name Genbo, saying that it sounded like the word for 'Destruction', and indeed, when he came back to his own country it was prophesied that some misfortune would happen to him. Afterwards, on the eighteenth day of the sixth month of the nineteenth year of Tempyō, a skull, inscribed with the name Genbo, fell into the courtyard of the Kōfukuji, while at the same time there was a sound as of the loud laughter of some two or three hundred men from the sky. It was no doubt because Kōfukuji was a temple of the Hossō Sect. Then his disciples took the skull and made a mound over it, and it is known as the Skull Mound and can be seen there to this day. On the place where the spirit of Hirotsugu is worshipped is the Shrine called 'Kagami-no-miya' at Matsuura in Hizen. And in the time of Saga Tennō, when the retired Emperor Heijō, at the instigation of his consort, tried to seize the Throne and

trouble the Empire, the Emperor sent the third princess to Kamo as Sai-in or Imperial Priestess to offer supplication. And this was the first appointment of a Sai-in. Again, in the reign of Shujaku Tennō, a special festival was held in honour of Hachiman to pray for the subjection of the rebel Sumitomo. So now, on account of these precedents, many prayers were offered by the Imperial House.

CHAPTER IX.

Kiso Sends a Letter to Hieizan.

Now Kiso Yoshinaka was at Kōfu in Echizen, and he summoned all his relations and retainers and held a consulation saying: "If I march on Kyōto by way of Ōmi, those priests of Hieizan are sure to try to stop me. It will not perchance be difficult to break through them, but because the Heike have paid no respect to the Law of Buddha, but have destroyed temples and killed priests and done all manner of evil things, if I, who am going up to the Capital to protect it, have to begin by fighting with these priests, my conduct will appear not a whit different from theirs, but merely another dance to the same tune. This is no easy matter; what is to be done?" Then Taiyū-bō Kakumei, who had written the former letter, stood forth and said: "There are some two thousand priests on Hieizan, and it is certain that they will not be of the same opinion; some will be on the side of the Heike and others will favour the Genji: if you send a letter to them you will see, for their answer will show their disagreement." "That is well said," replied Yoshinaka; "write them a letter forthwith." So Kakumei indited a letter to the priests, and the words of it were as follows:

"I, Yoshinaka, have well considered the evil deeds of the Heike house. Ever since the time of Hogen and Heiji they have forgotten their duty as subjects and have set up and pulled down Emperors as they please, while high and low could do nothing,

and priest and layman were treated with contempt. They have seized provinces at their will, and without right or reason have imprisoned men of standing and authority; putting to death prince, minister, vassal or subject, though their guilt or innocence was yet unproven. They have taken away their goods and given them to their retainers; they have confiscated their manors and improperly curtailed their descendant's possessions. Moreover in the eleventh month of the third year of Jishō they removed the Hō-ō to the Seinan Detached Palace, and exiled the Kwampaku to a lonely and far-off coast. The roads have eyes, though all the people kept silent. Again in the fourth year of the same era they laid seige to the Palace of the second son of the Hō-ō, so that the very dust of the Palace Courts was astonished at such an outrage; and when, in order to escape such undeserved injury, he fled in secret to Onjōji, I, who had received intimation beforehand, was exceeding eager to ride at once to his rescue, but the highroads were full of the enemy everywhere, and I was unable to arrive in time.

As the Genji who were near at hand did not go, how much less could those who were far off. Then, as Onjōji could not protect him, he sought to gain the South Capital, and in the fight that ensued on the bridge at Uji, Sammi Nyūdō Yorimasa and his sons, counting their lives as nought in their loyalty, after one last glorious battle, unable to prevail against numberless foes, left their bones to bleach on the moss of the shore. Their names were washed away like the waves of the river, but their Lord's commands were engraved on their hearts, and with sorrow at their loss his life was extinguished. Therefore the Genji of the North and East Country have assembled together to overthrow the Heike, and in the autumn of last year, when I took sword in hand and raised my banner with that purpose, on the day that I went forth from Shinano, Jō-no-Shirō Nagamochi opposed me with many tens of thousands of horsemen, and a battle was fought at Yokotagawa.

There with but three thousand men behind me I routed and destroyed that mighty host, and the fame of my victory spread everywhere in the land. At this the Heike sent a great army of a hundred thousand horsemen into the North Country, and in Echizen and Kaga, at Tonami, Kurosaka, Shiozaka and Shinohara many battles were fought. "Wrapping up my plans in a curtain I won my victories in a stone's throw" as it is said. Whenever I struck the foe gave way, and whenever I attacked he was always defeated. As the blasts of autumn level the reeds, and as the winter hoar-frosts wither the grasses so they gave way before my onset. Such victories were not gained by my power, but were due to the aid of the gods and Buddhas. Now that the Heike armies have been thus defeated, I intend to advance upon the Capital, and in order to enter into its streets I must pass beneath the foot of your Holy Mountain; but as yet I am in doubt which side you favour, whether you incline to the Heike or will help the Genji. If you are in league with that evil faction then surely I must do battle with your temples, and in that case the destruction of Hieizan will follow without delay. Ah, the pity of it! Because the Heike have caused great grief to the heart of the Emperor, and have made the Law of Buddha of no account, I have raised up a loyal army to subdue their evil ways, and now how painful will it be if I must fight an unlooked for battle with the three thousand priests of Hieizan. If, from respect to Yakushi Nyorai and to the god of Hiyoshi I should hesitate to advance, I shall be culpable as a negligent subject of the Emperor and a disgrace to the warrior caste. Thus in this state of uncertainty I await your esteemed communication, O most reverend brethren of the Tendai sect; and I beseech you, for the sake of the gods and Buddhas, of the Throne and of the Country, that you make cause with the Genji and punish these rebels, that we may all rejoice in the beneficent rule of our Sovereign, and the abundance of his gracious favour.

I thus address you in all respect. The tenth day of the

sixth month of the second year of Ju-ei. Minamoto Yoshinaka, to the Venerable Ekōbō Risshi.

CHAPTER X.

The Reply of Hieizan.

When the priests of Hieizan read this letter, as Kakumei had said, some were in favour of the Heike and some of the Genji. All of them expressed different opinions. Then the senior priests held a council and argued thus: "These temples have ever devotedly prayed for the long life and prosperity of our Heaven-descended Sovereign, and the Heike are the maternal relations of our present Ruler, so that it is our duty to pay them especial respect. Nevertheless, as they have grown lawless beyond measure, the people have rebelled against them, so that they have sent armies to put down the rebels, but these have been destroyed by the insurgents. Of late the Genji have been many times victorious and their prospects are ever growing brighter; why then should we alone espouse the waning fortunes of the Heike and resist the rising tide of the Genji? Let us therefore turn away from our connexion with the Heike and ally our forces with the Genji." Thus the three thousand priests decided, and they wrote their answer and sent it. When he received it, Yoshinaka again summoned his family and his retainers, and bade Kakumei read the letter. It ran thus:

"Your letter of the tenth day of the sixth month, being received by us on the sixteenth day, we respectfully perused, and for many days were possessed by great perplexity, which has in one hour been resolved. The evil deeds of the Heike have for many years caused trouble to the Imperial House: as the proverb says, "Actions remain in people's mouths; they cannot be lost." Our mountain of Hieizan, whose shrines stand on the north east of the Imperial Capital, is especially bound to pray for the peace and quietness of the Empire, but

since the Throne has been menaced by this calamity, the whole Realm has been disquieted. It has been as though the protecting power of the Nyorai had ceased to encircle us, and the might of the tutelary deities had been taken away. You, born of a family of generations of warriors, have been providentially chosen at this crisis. By brilliant tactics you have raised up a trusty and loyal army, and in the face of a thousand dangers have won a glorious victory. Moreover, as this is but the second year of your conquering career, ere long your fame will be known through all the land. Very greatly do we rejoice at these tidings. With all our hearts do we admire your valour and martial exploits on behalf of our country and people, and we hear with gladness that your petitions to the high gods have not been in vain, for that they tarried not in coming to the aid of the Empire. And especially do we rejoice that the Buddhist doctrine of these and all other temples, and the bright deities of our shrines both small and great, shall again return to their former prosperity, and once more be revered as in former days. Moreover may the Twelve Warrior Gods, who attend on our Lord Yakushi Nyorai, go with your brave armies to smite the rebels, while we, the three thousand priests of these temples, leaving for a while our sacred studies, will lend our aid to punish the malefactors. May the pure blasts of the Tendai doctrine sweep away the wicked from this peaceful Realm, and the might of the Three Mystic Doctrines of our Holy Law pour down as rain moistens a thirsty land. Given by us in council: second day of the seventh month of the second year of Ju-ei.

CHAPTER XI.

Combined Petition of The Heike.

Now the Heike Lords never even dreamed of such a thing as this. Kōfukuji of Nara and Onjōji of Miidera no doubt harboured resentment against them, so that, if they addressed

them it was unlikely that they would respond, but with Hieizan they had had no quarrel, neither had its priests ever up to the present been disloyal to them. So ten of the Courtiers of that family bethought themselves to write a petition and send it to the mountain, to solicit the help of the priests and invoke the divine aid of their gods and Buddhas. And these were the words of it:

"Regarding Enryakuji as our family temple and the god of Hiyoshi as our tutelary deity, reverently worshipping the Buddhist Law of the Tendai Sect, we, members of our one family, do here respectfully offer a petition. And the reason is this. Ever since in the reign of Kwammu Tennō Dengyō Daishi went to China and again returned to this land, and in this temple preached the original Law of Tendai and expounded the Sutras of the Mahayana, it has flourished greatly as a sacred dwelling-place of religion and a source of peace and protection to our Empire. Now Minamoto-no-Yoritomo, who was in exile in Izu, showing no repentance of his fault, on the contrary has set at nought the laws of the country and hatched evil plots, with which Yoshinaka, Yukiie and many other of the Genji are associated, and has seized many provinces both near and far, appropriating all their property and collecting their revenues. Therefore, relying on the meritorious deeds of our ancestors and the skill and prowess of our soldiers, and bearing moreover the Imperial Commands, we have taken in hand the punishment of these rebels and the subduing of the traitors. Up to this time, however, the far-flung hosts of the Imperial Army have not prevailed, but victory has, in some sort, rested with the impetuous and thronging forces of the rebels. Without the aid of the gods and Buddhas how can we overcome the traitors? Moreover, when we speak of the ancestors of our house, it was they who first founded your venerable fanes, and from age to age have their descendants added their tribute of worship and adoration. Now and henceforth will all our house rejoice in the joy of

your temples, while the enemies of your shrines shall be counted as our own. Thus will we do and thus will we instruct our descendants, that the memory of it may never perish. The house of Fujiwara hold the god of Kasuga as their tutelary deity and Kōfukuji as their family temple, revering the Mahayana doctrine of the Hossō Sect; and so also are the fortunes of the Heike house bound up with the shrine of Hiyoshi and the temple of Enryakuji, and the perfect teachings of its Holy Law. It has been our legacy from old time to consider the glory of our house, but now it is for the sake of our Sovereign that we pray for the punishment of the rebels. We beseech ye, O deities of the Seven Great Shrines, and ye gods of the far-ranging shrines of the whole mountain, and thy twelve sacred promises, O Yakushi Nyorai; pour upon us the beneficent light of thy kindly truth, and come to meet us with thy gracious aid. That the hands of these evil plotters may be bound at the gate of our camp, and that we may bring their heads in triumph to the Capital. This is the united petition of our whole house. Jū-sammi Echizen-no-kami Taira-no-Ason Michimori, Ju-sammi Ukonye-no-Chūjō Taira-no Ason Sukemori, Shō-sammi Ukonye-no-Chūjō Iyo-no-kami Taira-no-Ason Koremori, Shō-sammi Sakonye-no-Chūjō Harima-no-kami Taira-no Ason Shigehira, Shō-sammi Uemon-no-kami Ōmi Tōtōmi-no-kami Taira-no-Ason Kiyomune, Sangi Shō-sammi Kōtaigō-gū-no-Gon-no-taiyū Shūri-no-taiyū Kaga Etchū-no-kami Taira-no-Ason Tsunemori, Jū-nii Chūnagon Sei-i-taishōgun Sahyōye-no-kami Taira-no-Ason Tomomori, Jū-nii Gon-Chunagon Hizen-no-kami Taira-no-Ason Norimori, Shō-nii Gon-Dainagon Mutsu Dewa-no-Azechi Taira no-Ason Yorimori, Jū-ichii Zen-no-Naidaijin Taira-no Ason Munemori. Fifth day of the seventh month of the second year of Ju-ei.

When the Zasshu of Hieizan received this latter he was deeply grieved, and did not show it to the other priests at once, but retired and spent three days in prayer before the Jūzenji

Gongen, after which he showed it to them. On his opening the petition, this verse, which he had not noticed before, fell out of it:

Tairaka ni hana saku yado mo toshi fureba,
Nishi ye katamuku tsuki to koso mire.
"Peaceful the years we have passed in this spot
where the flowers ever blossom,
"Now is the moon, like our fate,
waning to sink in the west."

The Chief Priest of Hiyoshi was also very sad, and bade the three thousand monks lend their aid, but, as for long the deeds of the Heike had been contrary to the will of the gods as well as unpopular among the people, prayers were of no avail and no one would pay any heed. The priests were indeed sorry that things had come to such a pass, but, as they had already sent the letter promising help to the Genji, as to their lightly changing their mind, there were none ready to consent to it.

CHAPTER XII.

Departure of the Emperor from the Capital.

On the fourteenth day of the seventh month Higo-no-kami Sadayoshi with three thousand men under Kikuchi, Harada and Matsuura, returned to Kyōto after having put down the rebellion in Kyūshū. But though the revolt in Kyūshū had been quelled, that in the North and East Country was by no means subdued. On the twenty second day at midnight a very great tumult arose at Rokuhara. Horses were saddled, girths were tightened, and people were running in all directions carrying goods to hide them, while cries of: "The enemy are upon us! They are entering the city!" arose on every side. When the dawn broke the reason was found to be as follows. There was a certain warrior of the Genji of Mino named Sado-no-Emon-no-jō Shigesada, who in the war of Hogen had

captured Chinzei Hachirō Tametomo when he fled after the fight at the Palace of the Retired Emperor, and had as a reward been raised from his office of Hyōye-no-jō to that of Uemon-no-jō. As the result of this he was disliked by the rest of his family, and lately had been making advances to the Heike, and now he came riding to Rokuhara with the news that Kiso Yoshinaka was advancing on the Capital at the head of fifty thousand horsemen, and Tate-no-Rokurō Chikatada, one of his captains, with Taiyū-bō Kakumei, the ready writer, had ridden hotfoot to Hieizan, where the three thousand monks had made common cause with them, and that the whole force was now pressing on the Capital itself. When they heard this the Heike were thrown into state of great confusion and sent out bodies of men in all directions. A force of three thousand horsemen under the command of Shin-Chūnagon Tomomori-no-Kyō and Hon-sammi-no-Chūjō Shigehira-no-Kyō at once rode out to take up a position at Yamashina, while Echizen-no-sammi Michimori and Noto-no-kami Noritsune went to hold the bridge at Uji with two thousand, and Sama-no-kami Yukimori and Satsuma-no-kami Tadanori guarded the highroad at Yodo with about a thousand. Meanwhile it was rumoured that Jūrō Kurando Yukiie with several thousand men had crossed the bridge at Uji and entered the city; that Yada-no-Hangwan Yoshikiyo, son of Mutsu-no-Shin-Hangwan Yoshiyasu had crossed over Ōyeyama; and that the Genji of the provinces of Settsu and Kawachi had also risen in revolt and were marching on the Capital from that direction. Then the Heike, abandoning all hope of saving the city, recalled the forces that they had sent out and all crowded together in one place, quite at a loss to know what do no next.

As the Chinese saying goes; "The Imperial Capital is a place ever busy with fame and gain; after cockcrow it has no

---

The Imperial Capital is a place, etc. A quotation from Haku-raku-ten (Po-chu-i).

rest." If this is so when it is quietly governed, what must it be when all is confusion. Doubtless they would have liked to flee to the innermost recesses of Mount Yoshino, but their enemies were in possession of all the highroads and all the provinces were hostile, so that they could only find refuge by the sea. As we read in the golden words of the Hokke Sutra; "In the Three Worlds there is no rest; it is even as a house that had taken fire." Not otherwise was the state of the Capital at his time. On the twenty-fourth day at dusk the former Naidaijin Munemori-no-Kyō went to the Ikedono at Rokuhara where Kenrei-mon-in was staying and said: "Kiso Yoshinaka is coming up to attack the Capital with fifty thousand horsemen, and has already arrived at Higashi-Sakamoto in Ōmi, where the monks of Hieizan have joined him; we must stay here at all events, but as it would be most unfortunate if either yourself or your august mother the Nii-dono came to any harm, we think it best that you, with the Emperor and the Hō-ō, should for a while retire to the Western Provinces." "As affairs now are," replied the Empress, "that will be perhaps the best plan"; and as she spoke her feelings overcame her and she sobbed unrestrainedly into the sleeve of her Imperial Robe. The Naidaijin also moistened the sleeve of his Naoshi with his tears.

Now when the Hō-ō heard privately of this design of the Heike to take him away to the Western Provinces, he departed secretly from his Palace at midnight, attended only by Uma-no-kami Suketoki, the son of Azechi-no Dainagon Suketaka-no-Kyō, and made an Imperial Progress by himself to some place the whereabouts of which remained augustly unknown. And no one was aware of it.

But among the Heike samurai was a certain shrewd fellow named Kitsunai Saemon-no-jō Sueyasu, who was accustomed to serve at the Hō-ō's Palace, and on this night also he was on guard there, and although he was at some distance from the private apartments, he became aware, from

the sound of subdued weeping of the Ladies-in-waiting, and other signs of agitation, that some extraordinary and distressing event had occurred. On his enquiring what it was, they told him that the Hō-ō had disappeared suddenly, and must have taken his august departure somewhere or other, whereupon he went off in great haste to Rokuhara and reported the matter to Munemori-no-Kyō. The Minister at first thought he must be mistaken, but on himself going to the Palace he learnt that the Hō-ō was indeed not to be found. The Ladies in attendance on His Majesty, the Nii-dono, Tango-dono and others, were all aghast and helpless with consternation, and there was not a single one of them who knew whether he had gone, so Munemori could do nothing but return weeping to Rokuhara.

When it was known that the Hō-ō was no longer in the city the excitement was extraordinary, and the flurry and confusion of the Heike was such that it seemed that it could have hardly been greater if the enemy had actually been entering the houses of the Capital. As they had thus made preparations to send the Emperor and the Hō-ō to the Western Provinces and then found that their plan was already upset, they felt like one who takes refuge under a tree that does not keep off the rain. However they determined to carry out their design in the case of the Emperor at least, so at the hour of the Hare (6 a.m.) the Imperial Palanquin was made ready, His Majesty being at this time a child of six years old, and knowing nothing of what was taking place. His Imperial Mother Kenrei-mon-in rode also in the same Palanquin. Hei-Dainagon Tokitada-no-Kyō had given orders that all the Treasures of the Imperial House should be taken with them, the Sacred Jewel, the Sword, the Mirror, the Imperial Seal and Key, the Tablet for marking the hours, and the Imperial Biwa and Koto, but

---

Tablet for marking the hours. Used for announcing to the Emperor the time of day, which was calculated by a water-clock.

such was the flurry and excitement that many of them were left behind. His Majesty's own sword was also forgotten in the hurry. Tokitada-no-Kyō and his two sons Kura-no-kami Nobumoto and Sanuki-no-Chūjō Tokisane accompanied the procession in full court robes, while the Imperial Guard of the Konoe-tsukasa and the Mitsuna-no-suke escorted them in armour, carrying their bows and quivers. So they proceeded along the Shichijō to the west and the Shujaku to the south.

Thus the dawn began to break on the twenty-fifth day of the seventh month; the light of the stars faded out, and the clouds spread shelving over the eastern hills as the cocks crowed clamourously. Of such a departure from the Capital as this they had never even dreamed, though, when they thought of it, the rash and hasty change of the capital the year before seemed like a precedent. The Sesshō also followed the Imperial train, and when they came to Shichijō Ōmiya a beautiful youth with bound-up hair was seen to speed along in front of the Imperial Car. On the left sleeve of his dress were the characters 'Haru-no-hi' or 'Spring day'; and as these two characters are also read 'Kasuga', it seemed to them that Kasuga Daimyōjin, the Divine Guardian of the Hossō Sect, had come to protect the descendant of Fujiwara Kamatari the great founder of his shrine. As they were giving thanks for this supernatural aid, it seemed that the divine youth spoke the following verse:

"Ika ni sen Fuji no Uraha no kare yuku wo,
Tada haru no hi ni makasetara nan."

"Though we cannot prevent the leaves of the Fuji
from fading,
Let them fade at my will, in the bright sunshine
of spring."

Then the Sesshō Motomichi called Shin-dozaemon-no-jō Takanao who was in attendance on him, and said in a low tone: "This may be called an Imperial Progress, but when we consider the state of affairs it is no Imperial Progress but a

pitiful Imperial Parting, and what hope is there for the future?" At this Takanao made a sign to the ox-drivers, and they, understanding, whipped up their animals so that their car dashed along the Ōmiya highroad at a great speed, and at length they entered the temple of Chisoku-in at the foot of the northern hills.

CHAPTER XIII.

Flight of Koremori from the Capital.

Etchū Jirō-hyōye, seizing his sword, tried to stop the Sesshō from running away in this manner, but he was held back by the others and so was able to do nothing. Among them Komatsu-no-sammi Chūjō Koremori had long made up his mind that something of this sort was likely to come to pass, but now that it had actually happened he was none the less grieved. His wife was the daughter of the late Naka-no-Mikado Shin-Dainagon Narichika-no-Kyō, and as her father and mother had both died, as has been already related, she was an orphan. She was a lady of peerless beauty; her complexion was like a peach-blossom wet with dew, her large dark eyes were soft and blandishing, and her long black hair swayed about her like willow shoots in the wind. She had two children, a son of ten years old named Rokudai and a little daughter of eight, and they all clung about Koremori and begged with tears to be allowed to accompany him. "But" explained he, "I must go down with the rest of the men to the Western Provinces, and the foe are besetting the roads so it is not likely we shall get through without danger. If I am killed, however, there is no need for you to become a nun; it would be better to look out for another husband and so bring up the two children. In this world kind hearted people are not lacking." But though he tried to comfort her thus, she would not heed, and when the Chūjō was just about to start she clung to his sleeve crying out; "Alas! I have now no father or

mother in this city, and although you give me permission to marry again after you have left me, it does not seem kind but hateful. From connexion in the former life it is that people are kind or that they receive compassion. You often said that we would never part, but that we should both melt into the dew of the same moor, or sink to the bottom of the same water. Ah! it was not true, it was but the babbling of a lover in the night-time. If I am left behind here what am I to do? Can you bear to desert me when you know how I shall suffer? And who is to look after these little children? Though we may vex you, I pray you, do not leave us thus." "In truth" replied the Chūjō, in accents of mingled affection and impatience, "ever since you were thirteen and I fifteen we have looked forward to being together until death should separate us, until the same fire or water should enfold our bodies; but now, since we have fallen on these evil days, I must put on my armour and go forth to battle, and how could I bear that you should accompany me to face the unknown perils and hardships of a doubtful campaign? But, though there is no place for you with me now, I will send and fetch you as soon as we gain the security of some favourable coast." Speaking thus decisively he went out into the verandah by the middle gate and put on his armour, and calling for his horse was just about to mount and ride away, when his little son and daughter ran out and caught hold of the sleeves and skirts of his armour, crying: "Father! where are you going? Please take us too! Let us go with you!" As they thus wept and clung round him, he could not for the moment tear himself away, and while he was meditating over the hampering ties of this world, his five younger brothers, Sammi-no-Chūjō Sukemori, Sa-Chūjō Kiyotsune, Shōshō Arimori, Tango-no-Jijū Tadafusa, and Bitchū-no-kami Moromori, rode into the courtyard, reined in their horses, and called out loudly: "The Imperial Train has gone on a long way; why are you so long in coming"? Then the Chūjō tore himself away and sprang on to his horse

to follow them, but again they called to him, so he drew his horse to the edge of the verandah and with the tip of his bow pushed up the bamboo curtain that hung before it, disclosing his children to his brothers outside. "You see how these little ones twine round me; it is this that has delayed me until now"; and as he spoke his feelings overcame him and the tears ran down his face, so that those in the courtyard were moved to weep in sympathy till the sleeves of their armour were wet with tears

Now there were two samurai in the train of the Chūjō named Saitō Go and Saitō Roku, two brothers, the elder of whom was nineteen years old and the younger seventeen, and they took hold of the bit of the horse on each side and said: "Wherever you may go we will follow you"; "Ah", replied the Chūjō, "I remember when your father Nagai-no-Saitō Bettō Sanemori went to the North Country you wanted to go with him, but he prevented you and went to his death there alone. It seems as if he knew beforehand that you would be needed here. Now I have to leave Rokudai behind, and I have no one but you two with whom to entrust him. So, though it may seem unreasonable, I must bid you stay behind." The two brothers, therefore, repressing their tears of disappointment, could do nothing but comply with the orders of their lord. As Koremori rode away his lady cried out: "Never till now did I think that his heart would be so hard"; and she covered her face and fell prone on the ground. The children and the ladies of the household, reaching out beyond the curtain, lifted up their voices and wept aloud, and the sound echoed in the ears of the Chūjō until it was drowned by the roar of the wind and waves of the Western Sea.

When the Heike fled from the Capital they set fire to all their mansions, and Rokuhara, Ikedono, Komatsudono, Hachijō, Nishi-Hachijō and others, in all twenty mansions, beside some forty or fifty thousand houses of their retainers in the city and in Shirakawa, went up in flames.

CHAPTER XIV.

The Imperial Haunts.

Thus the places that the Emperor used to frequent were reduced to ashes, and nought but the foundation stones was left of his residences; the Imperial Car was his only refuge. Of the gardens of the Princesses but the site remains, and on the place of their elegant chambers the dew falls like tears and the blasts whine mournfully. The splendid apartments where the ladies tired themselves behind the long curtains, the hunting lodges and fishing-pavilions, the residence of the Sesshō, the mansions of the Courtiers, the labour of many years made vain in an hour, what now remains of them but charred logs? How much more the lodgings of their retainers and the houses of the common people? In all the area that the fire devoured was a score of cho and more. Not otherwise, when the power of Go was overthrown, the terraces of Kōso were suddenly abandoned to the thistles and dew, and when the might of Shin was at last laid low, the smoke of the palace of Kanyō obscured the land. Though the slopes of the pass of Kwan-koku were made strong, the northern barbarians broke through, and though they relied on the deep waters of the Yellow river the eastern marauders took possession of it. What then are we to think of it? Thus driven out of their elegant Capital and forced to seek refuge in an unknown shore; it is as if the Dragon God, who yesterday rode in triumph on the clouds, commanding the rain, should to-day lie like a fish out of water beside the storehouses. So can all see that adversity and prosperity take the same road, and rise and fall are as a turn of the hand; and who is there who does not grieve? Though in the former days of Hogen they flourished like the flowers in spring time, in this era of Ju-ei they have fallen like the leaves of autumn.

At this time Hatakeyama Shōji Shigeyoshi, Oyamada Bettō Arishige and Utsunomiya Saemon Tomotsuna, who had

been in the service of the Heike from Jishō to Ju-ei, were lying under sentence of death in the Capital, but Shin Chūnagon Tomomori-no-Kyō gave his opinion as follows: "It will hardly make any difference to the fate of our house if the heads of a hundred or a thousand men are cut off, so why cause bereavement to the wives and children of these men who are waiting for them at home? It may be against reason to say so, but if our fortunes should again revive, they may come up to Kyoto and enter our service again to show us some gratitude for our clemency." "Then let it be as you say"; said the Daijin Munemori, and he set them free. Overjoyed at their unexpected release, they raised their heads and put their hands together, crying: "Let us share the fortunes of your house to the end"; but Munemori replied: "Your hearts are in the East Country with your families; why should you go with us to the West, empty-handed as we are? Return, then, to your homes." And they went out, finding it hard to restrain their tears when they thought of those whom they had served for twenty years.

CHAPTER XV.

Departure of Tadanori From Kyoto.

Satsuma-no-kami Tadanori, who had already left the Capital, wishing to see Gojō-no-sammi Shunsei-no-Kyō once again, rode back again to the city with a small train of five retainers and a page, all, like himself, in full armour. When he came to the gate of the mansion, however, he found it shut fast, and even when he called his name, it was not opened, though there was a sound of people running about within crying out that one of the fugitives had returned. Then Satsuma-no-kami hastily dismounted from his horse and himself cried out with a loud voice: "It is I, Tadanori, who have come; I have something to say to Sammi-dono; if you will not open the gate, at least beg him to come forth here that I may speak with him." "If

it is indeed Tadanori," relied Shunsei-no-Kyō, "you need have no fear, but admit him." Then they opened the gate and he entered, and the meeting between the two was most moving and pathetic. "Ever since I became your pupil in the art of poetry years ago," said Tadanori, "I have never forgotten you, but for the last few years the disorder of the Capital and the risings in the provinces have prevented me from coming to see you. Now the final scene in the fall of our house hurries on apace, and the Emperor has already departed from the Capital. But there is one thing that I very greatly desire. Some time ago I heard that an Anthology of Poems was to be made by the Imperial Command, and I wished to ask if you would condescend to submit one of my poor verses for consideration, that my name may be remembered in time to come; and I felt great regret when the Collection was postponed owing to the unsettled state of the country. If, however, at some time in the future, when peace is restored to the Empire, this Anthology should be made, I would beg your favour for one of the stanzas in this scroll, that my spirit may rejoice under the shade of the long grass, and from that far-off world may come and aid you." And with these words he drew out from beneath the sleeve of his armour a scroll containing a hundred verses that he considered to be the best he had so far composed and handed them to Shunsei-no-Kyō. "Truly does this memento show that you have not forgotten me," replied Shunsei as he opened and perused it, "and I find it hard to keep back my tears when I think of the manner of your coming. Verily the sadness of it is unutterable and your affection to me most deep." "Whether my bones will bleach on the hills or my name be echoed by the billows of the Western Sea, I care not," answered Tadanori, "for I feel no regret for this fleeting world; and so, as it must be, farewell;" and he sprang upon his horse, and, replacing his helmet on his head, rode away to the westward. Sammi-dono stood looking after him a long while until he was out of sight, and as he looked the words of

the following Chinese verse were borne back to his ears in the voice, as it seemed, of Tadanori :

"Far is the road I must travel; so do I gallop
into the evening mists of Ganzan."

Overcome by his melancholy thoughts, Shunsei controlled his feelings with difficulty as he slowly returned to his mansion.

In after days, when the Empire was once more at peace, an Imperial Order was issued to make an Anthology called the Senzai-shū, and Shunsei remembered the request of Tadanori and his conversation, but though there were many verses worthy of immortality in the scroll that he had written, as at that time he and all the Heike had been declared to be rebels against the Throne, all that he could do for the memory of his unhappy disciple was to include one of them under the title of "A flower of my native land," by "An unknown author." The stanza runs thus :

"Though desolation has stricken the City of
rippling wavelets,
Still does the cherry tree put forth its blossoms of yore!"

CHAPTER XVI.

Departure of Tsunemasa From Kyoto.

Kōgō-gū-no-suke Tsunemasa, the eldest son of Shūri-no-taiyū Tsunemori, had, as a child, served as page to the Imperial Abbot of the temple of Omuro Ninnaji, and still felt so deeply attached to him that he determined to pay him a farewell visit, even in spite of their great haste; so he took five or six retainers with him, and, riding off thither at great speed, hurriedly alighted from his horse and knocked at the gate. "Our Sovereign has already departed from the Capital," he said, "and the doom of our house is at hand, but all I regret in this fleeting world is that I must part from my lord. Since I first entered this Palace cloister at the age of eight until my Gempuku at the age of thirteen, except for a slight

interval of sickness, never did I leave my lord's side; but to-day, alas, I must go forth to the wild waves of the Western Sea, not knowing when, if ever, I shall return. So I have come, wishing to see his face more, though I feel ashamed to enter his presence in this rough soldier's garb." When he heard this, the Imperial Abbot, moved with compassion, replied: "Bid him enter as he is, without changing his dress." Tsunemasa was that day attired in a hitatare of purple brocade and body armour laced with green silk. A gold-mounted sword hung at his side and a quiver of twenty four arrows with black and white feathers at his back, and under his arm he carried his bow of black lacquer with red binding. Taking off his helmet and hanging it from his shoulder, he reverently entered the little garden before the apartment of the Abbot. His Reverence immediately appeared and bade them raise the curtain before the verandah, on which he invited Tsunemasa to be seated. When Tsunemasa had seated himself he beckoned to Tōhyōye-no-jō Arimori who attended on him, and he brought a bag of red brocade containing his master's Biwa, which Tsunemasa laid before the Abbot. "I have brought back this famous Biwa 'Seizan,' which Your Reverence presented to me last year, with deep regret, for it is not proper that I should take such a thing, one of the most precious treasures of our land, into the rude wilds of the country. May I then deposit it with Your Reverence, that if a happier day should perchance dawn again for our family, and we should return to the Capital, I may receive it from your hand once more?" At this the Abbot was much moved and replied with the following stanza:

"So will I keep it unopened, this much regretted memento,
Just as though the bag held the affection you feel."

Tsunemasa, borrowing his master's inkstone, then wrote the following:

"Though the water may cease to flow from this
spout in your garden,
Never will cease my desire here to remain by your side."

When he had said farewell and retired from the presence of the Imperial Abbot, all those who were living in the monastery, acolytes, monks, and priests of all ranks, flocked round him, clinging to his sleeves and bedewing them with their tears, so sad were they at parting with him. Among them was a certain young priest named Dainagon-no-Hoshi Gyōkei, a son of Hamuro-no-Dainagon Mitsuyori-no-Kyō, who had been much attached to him ever since his boyhood; and he was so loath to part with him that he went to see him off as far as the banks of the Katsuragawa, where he bade him farewell and returned to the monastery. As he parted with him, weeping he composed the following verse:

"Ah, how sad is this life, both the gnarled old tree
and the cherry,
All must fade and pass; never a flower is left."

To which Tsunemasa made reply:

"In this passing world, each night that we lie down
to slumber
Is as a traveller goes farther and farther away."

Then his samurai, who had been waiting in groups here and there, unfurled their red banners and formed into a company of about a hundred horsemen in all, and as he took his place at their head they all whipped up their horses and galloped on after the Imperial Procession.

CHAPTER XVII.

Concerning 'Seizan.'

It was when he was seventeen years old that Tsunemasa was presented with the Biwa 'Seizan,' and about the same time he was sent as Imperial Envoy to the shrine of Hachiman at Usa. When he arrived there he played certain secret pieces of great beauty on it before the abode of the deity, and all the

assembled priests were so touched that the sleeves of their ritual garments were wet with their tears. Even those without any discrimination, who had never had any opportunity of hearing good music, were delighted, thinking it sounded like showers of rain. And the story of this Biwa is that, when in the time of Nimmyō Tennō, in the third month of the third year of the period of Ka-shō, Kamon-no-kami Sadatoshi went to China, he learned three styles of playing from Renshō-bu, a very renowned master of the Biwa, and before he came back to Japan he was presented with three B was called 'Genshō,' 'Shishi-maru,' and 'Seizan.' But while he was returning over the sea, the Dragon god of the waters was moved by envy to raise a great storm, so they cast 'Shishi-maru' into the waves to appease him, and brought back only two to this country, which were presented to the Emperor.

Many years after, in the period Ō-wa, the Emperor Murakami Tennō was sitting in the Seiryō den one autumn at midnight, when the moon was shining brightly and a cool breeze was blowing, and was playing on the Biwa called 'Genshō', when suddenly a shadowy form appeared before him and began to sing in a loud and sonorous voice. On the Emperor asking him who he was and whence he had come, he answered thus. "I am Renshō-bu, that master of the Biwa who in China taught the three secret styles of playing to Fujiwara Sadatoshi; but in my teaching there was one tune that I concealed and did not transmit to him, and for this fault I have been cast into the place of devils. Having this night heard the wondrous beauty of your playing, I have come to ask Your Majesty if I may transmit the one remaining tune to you, and thus be permitted to enter the perfect enlightenment of Buddha." Then, taking 'Seizan' which was standing before His Majesty also, he tuned the strings and taught the melody to the Emperor. And this is that which is called 'Jogen' and 'Sekijo.'

HOPP FERENC KELETÁZSIAI MÚZEUM

After this apparition the Emperor and his Ministers feared to play on this Biwa, and it was presented to the Imperial Temple of Ninnaji, and Tsunemasa received it because he was so much beloved by the Imperial Abbot. The front of it was made of a rare wood called Shito, and on it was a picture of the moon of dawn coming forth from among the green foliage of summer mountains, hence its name 'Seizan' (Green Mountain). It was a most precious treasure not at all inferior to 'Gensho.'

CHAPTER XVIII.

The Heike Abandon Kyoto.

Now Ike-no-Dainagon Yorimori-no-Kyō set fire to the Ikedono Palace and set out from the city, but when he came to the south Toba gate with his following of some three hundred horsemen, they tore the red badges off their armour and returned to the city on the pretext that they had forgotten something. When Etchū-no-Jirō-hyōye Moritsugu perceived this, he galloped off to Munemori with his bow in his hand and said: "See there! A party of samurai, following the example of Yorimori, has returned to the city, and their designs look suspicious. I would respect the person of Yorimori, but let me draw bow against these fellows." "Under present conditions," replied Munemori, "I think it would perhaps be as well to pay no heed to such a pack of runagate knaves; but have you seen or heard aught of the men of Komatsu-dono?" "So far" answered Yorimori," none of them has yet come up." "It is no good omen if people begin to desert us when we have but left the Capital a single day;" reflected Munemori. "I said it would be better to stay in the Capital, when every other place is so uncertain;" said Shin-Chūnagon Tomomori-no-Kyō, casting a resentful glance at Munemori.

Now the reason why Yorimori stayed behind in Kyoto was because Yoritomo had sent him many letters, swearing by

Hachiman that he would always regard him with the same feeling as he had his late mother Ike-no-Zenni, and had given special orders to his army not to attack the samurai of Ikedono; and so, though all the Heike family were fleeing in despair from the Capital, he alone remained behind, trusting to the good-will of Yoritomo. As Saisho-dono, the wife of this Yorimori, was the foster-mother of the Princess Hachijō-no-Nyoin, who had taken refuge in the Tokiwa mansion of the temple of Ninnaji on account of the uproar in the Capital, Yorimori also fled there for safety; for though he trusted to Yoritomo to help him, the Nyoin was not entirely assured, saying that in a world like the present no one knew what might happen; for even if Yoritomo was friendly the attitude of the other Genji was uncertain, and as they had thus rashly separated from the rest of their family they were in a perilous position, neither in the waves nor on shore

So when the Courtiers of Komatsu-dono, the six sons of Shigemori and their retainers, about a thousand men in all, came up with the Imperial Procession by Matsuda-kawara at Yodo, the Daijin Munemori was greatly rejoiced, and enquired of them why they were so long in coming. "It is because I was so long delayed by the affectionate pleadings of my little ones," replied Koremori. "Then why did you not bring Rokudai with you? You are a hard-hearted father to be able to leave him behind"; said Munemori. 'But when our future is all uncertain like this——" said Koremori, while the tears ran down his face at such an unfeeling question.

Those of the Heike who fled from the Capital were; The former Udaijin Munemori, Hei Dainagon Tokitada, Hei Chūnagon Norimori, Shin-Chūnagon Tomomori, Shūri-no-taiyū Tsunemori, Uemon-no-kami Kiyomune, Hon-sammi Chūjō Shigehira, Komatsu-sammi Chūjō Koremori, Shin-sammi Chūjō Sukemori, Echizen-no-sammi Michimori; and among the Courtiers; Kura-no-kami Nobumoto, Sanuki-no-Chūjō Tokizane, Sa-Chūjō Kiyotsune, Sa-Shōshō Arimori, Tango-no-jijū

Tadafusa, Kōgō-gū-no-suke Tsunemasa, Sama-no-kami Yukimori, Satsuma-no-kami Tadanori, Musashi-no-kami Tomoaki, Noto-no-kami Noritsune, Bitchū-no-kami Moromori, Owari-no-kami Kiyosada, Awaji-no-kami Kiyofusa, Wakasa-no-kami Tsunetoshi, Kurando-no-taiyū Narimori, Tsunemori-no-Otogo-taiyu Atsumori, Hyōbu-no-shōyu Masaaki; and of the priests; Nii-no-Sozu Senshin, Hoshōji-no-Shikkō Noen, Chūnagon-no-Risshi Chūkai, Kyōjū-bō-no-Ajari Yuen, while of the Bushi, of Lords of manors, Kebiishi, Efu, and those in various offices in the government, there were a hundred and sixty. The total number amounted to some seven thousand men, this being all that was left after the wars of the last few years in the various provinces of the North and East. Hei Dainagon Tokitada-no-kyō, stopping the Imperial Car at Yamasaki Sekito-no-in, prostrated himself in the direction of Otokoyama and prayed thus: "Namu Kimyō-chōrai Hachiman Dai-Bosatsu, we beseech thee that thou wilt grant that Our Lord the Emperor and all our family may again return to the Capital," a most pathetic prayer indeed! And now, as they looked back toward the city, nothing was to be seen but the clouds of smoke from the burning buildings rising into the sky like mist; in truth a melancholy sight. Hei Chūnagon Norimori and Shūri-no-taiyū Tsunemori each composed a stanza on this occasion, which run thus:

"Ah! this fleeting life! Our Sovereign far from
his Palace,
sees it go up in smoke, rising aloft to the sky."
"When we look sadly back at the blackened plains
of our homeland,
'tis as if we rode over an ocean of smoke."

Indeed we can imagine the sadness they felt when at the same time they saw their homes reduced to ashes and smoke and contemplated the long road they must travel. Higo-no-

kami Sadayoshi, hearing that some of the Genji were at Kawajiri, rode off with five hundred men to drive them away, but, finding that the report was false, he was returning again to the city when he fell in with the Imperial Procession near Udono. Hastily alighting from his horse he sought the presence of Munemori. After the customary obeisance he burst forth: "What wretched plan is this? Whither are you intending to go? If you are proceeding to the Western Provinces, everyone will reproach you for taking to flight, and it will be a disgrace to our family. It would be far better to remain and await events in the Capital." "Perhaps you are not yet aware," replied Munemori, "that Kiso Yoshinaka is now advancing on the Capital with fifty thousand men, and that the priests of Hieizan have occupied Higashi Sakamoto, and that moreover the Hō-ō has disappeared during the night: we were all ready to fight to the end in the Capital, but, wishing to avoid all risk of danger to the Imperial Mother and the Nii-dono, we thought it well to escort them into retirement for a while in the Western Provinces until the danger is past." "In that case," answered Sadayoshi, "I will ask your leave to return to the city and see what can be done;" and, ordering his force of five hundred men to join the retainers of Koremori, he rode back to Kyoto with only a small band of thirty horsemen. Somehow or other the rumour spread that Sadayoshi was returning to take vengeance on the Heike who had stayed behind in the city, and when Ike-no-Dainagon Yorimori heard it, he was greatly terrified for his own safety.

So Sadayoshi went and encamped on the burnt ruins of Nishi Hachijō, and spent the night there, but not one of the Heike Courtiers returned to bear him company. As solitude and desolation reigned everywhere and the future seemed ominous, he went to the grave of his master Shigemori and dug out the bones that they might not be trodden under foot by the horse-hoofs of the Genji. Taking his place before the bones as if they had been a living person, in a voice choked

with tears he addressed them thus: "Alas! how pitiable! Behold the fate of your august house! Though it has been said from of old time that the living must surely die, and that at the height of pleasure comes pain, yet hard it is to behold this doom with our own eyes. How happy that my lord, knowing before what was about to take place, prayed to the gods and Buddhas to shorten his life; and would that I, Sadayoshi, had then accompanied him to the other world; for now I have vainly lived thus long only that this affliction might come upon me. I beseech you that, when I come to die, you, my master, will come to meet me and guide me to the same Buddha-land." Thus weeping he communed with his master in the far-off land, and then, sending the bones to Kōya-san, he threw the earth of the tomb into the river Kamo, after which he took his way in the opposite direction toward the Eastern Provinces, thinking he could rely on Utsunomiya to assist him in return for the kindness shown him by the Heike in former years. Now all the Heike lords of high rank from Munemori downwards, with the exception of Koremori, had taken their wives and children with them, but as this was not possible with those of lower rank, they had had to leave them behind in the city, not knowing when they would see them again.. Whenever people leave their family, even when the day and the hour of their return are fixed exactly, the parting is always sad; how much more on an occasion like this, when they took leave of each other for perhaps the last time, were the sleeves of both those who went and those who stayed moistened with their tears. So old and young were fain to set forth, looking backwards always with longing eyes, for how could they forget the intimate ties of their ancestors or the benefits themselves had enjoyed in later days? Some made the journey by sea, braving the dangers of the troubled waves, while others went by land; some on horseback and some rowing in boats, each man leaving his home in the way he thought best.

CHAPTER XIX.

The Heike at Fukuhara.

When the Heike arrived at their former capital of Fukuhara, Munemori called together the most trusty retainers, old and young, to the number of several hundred, and addressed them thus: "Since the results of the good deeds of our house are now exhausted and those of its evil actions predominate, we have thus been abandoned by the gods and compelled to flee the Capital, to wander like homeless vagrants, deserted even by the Hō-ō. On whom then can we rely? Even when people take shelter under the same tree, it is from some connexion in a former life. and when they stoop to drink from the same stream their Karma-relation is not slight, so you are not mere casual dependants, but hereditary retainers of our house; some bound by the ties of close relationship, some by gratitude for the bounty of many generations. Let each of you consider how many were the benefits he received in the days gone by, in the time of the prosperity of our house, and will you not now repay this favour? Moreover, seeing that we are escorting the Sovereign possessing the Ten Virtues, and carrying with him the Three Sacred Treasures, must we not stand by His Majesty to the last, to the most inaccessible mountain or the remotest plain?" Then his hearers, controlling their emotion, replied with one voice: "When birds and animals know how to repay kindness, how should we rational men forget it? It is the part of the warrior to be ashamed of double-dealing, and it is but by the favour of the Taira house that for the last twenty years we have supported our families. Therefore will we follow our August Lord the Emperor even beyond the confines of this Realm of Nippon, yea, even to Kikai, Kōrai, or Keitan, to the farthest boundaries of sky and sea." At these words Munemori and all the Heike felt some confidence return to them.

That night the exiles spent at Fukuhara. The sky was clear and calm, and the bow-shaped new moon of autumn

shone brightly. As they lay on their grassy couches, in doubt whether they should ever again behold this scene, their pillows were damp with both dew and tears. When they looked round upon the many buildings of the new capital that the Lay-priest Chancellor had erected, the pavilion on the hill for flower-viewing in springtime, the mansion by the sea for the moon-viewing of autumn, the mansion of the bubbling spring, the pavilion of the pine-tree shade, the resort for horse-racing, the lofty palace of two stories, the snow-viewing palace, the houses of the various retainers, the newly built Imperial Palace which had been designed by Gōjō-Dainagon Kunitsuna-no-Kyō with its glistening tiles and mosaic pavements, in the short space of three years the roads were all thickly mossed and the gates closed by the autumn grasses, while on the tiles the pines were sprouting and ivy clustered thickly on the walls. Over the mossy terraces only the pine-breeze blew ; the curtains were gone and the bed-chambers lay open to view, but only the moon beams cared to enter. The next day, after setting fire to the Palace of Fukuhara, they escorted His Majesty to his ship and all set sail. Though not as painful as when they left the Capital behind, this parting also wrung their hearts with grief. The smoky torches that were k ndled by the fisherman ; the calling of the deer at dawn at Onoe ; the sound of the waves beating on the shore ; the shadows of the moon on their long sleeves ; the shrilling crickets among the grasses ; every sound and sight that fell on their eye and ear was melancholy, and there was nothing that did not deepen their sorrow. Yesterday they stood at the eastern frontier with ten myriads of horsemen ; to-day they weigh anchor on the western sea with but seven thousand followers. Calmly the clouds float over the waves, and the blue sky slowly darkens ; the evening mist drifts over the lonely islets and the moon comes up over the waters, and so the ships plough their way over the boundless ocean toward their far-distant haven. As the days pass the Capital recedes farther and farther from their vision and

has become as it were beyond the clouds. Even thoughts of their far-off home did but cause fresh tears, the one thing that seemed to have no end. When they saw a flock of white sea-birds swooping over the waves, they remembered the question of Arihara-no-Narihira that he asked at the Sumida river, and the beloved name Miyako-dori, or Bird of Miyako, held a melancholy interest for them. It was on the twenty-fifth day of the seventh month of the second year of Ju-ei that the Heike fled from the Capital.

HFM Könyvtár 20250828

VOLUME VIII.

CHAPTER I.

On the twenty fourth day of the seventh month of the second year of Ju-ei at midnight, the Hō-ō, accompanied only by Uma-no-kami Suketoki, the son of Azechi-no-Dainagon Sukekata-no-Kyō, fled secretly from the Palace and escaped to Kurama; but as the priests of the temple thought it was rather too near to the Capital to be safe, he again removed, and, after braving the hard and dangerous path over the mountains by Shino-no-mine and Yakuō-saka, he arrived at the small temple of Jakujō-bō at Gedatsu-dani at Yokogawa. When the priests of Hieizan heard of this, they pressed him to proceed to the Hall of the Eastern Pagoda of Enryakuji, so His Majesty took up his abode at Minami-dani Enyū-bō, which was forthwith designated the Imperial Palace, and strictly guarded by their monks and samurai. Thus the Hō-ō fled from his Palace and went to Hieizan, and the Emperor left the Palace of the Phoenix Gate for the Western Ocean, while the Sesshō took refuge in the recesses of Yoshino, and the Imperial Ladies concealed themselves at Hachiman, Kamo, Saga, and Uzumasa, and other remote places in the hills to the east and west of the city. As the Heike had fled and the Genji had not yet entered, the Capital was thus without a Lord, a thing that had never been known from the beginning of time. In the book of the Prophecies of Shōtoku Taishi, wonderful to relate, these things are written.

As soon as it was known that the Ho-o was holding his Court on Hieizan, all the former Courtiers and officials came flocking round him: the former Kwampaku Motofusa, the Sesshō Motomichi, the Dajō-daijin Moronaga, the Sadaijin and

Udaijin and Naidaijin, the Dainagon and Saishō, all the Courtiers of the Third, Fourth, and Fifth Ranks; everyone who was anyone, and who desired place, office, or promotion, presented himself; none were wanting. So great was the number of those who crowded to the Enyū-bō that neither in the upper or lower chambers, nor within or without the gate was any vacant space at all to be found. Great was the prosperity of Hieizan through the presence of this Imperial Abbot.

On the twenty eighth day of the same month the Hō-ō deigned to return to the Capital. He was escorted by Kiso Yoshinaka with fifty thousand horsemen, and Yamamoto-no-Kwanja Yoshitaka of the Ōmi Genji rode at the head of the procession bearing the white banner of the Minamoto. It was indeed a strange sight for the people of Miyako to see again the white banner in their streets, where for more than twenty years it had not waved. Jurō Kurando Yukiie with many thousand horsemen crossed the Uji bridge and entered the Capital, while Yada-no-Hangwan-dai Yosihikiyo, son of Mutsu-no-Shin Hangwan Yoshiyasu, entered it from Ōyeyama. Besides these the Genji of Settsu and Kawachi came in also from that direction, so that the Capital was filled to overflowing with the Genji warriors.

Then Kade-no-koji Chūnagon Tsunefusa-on-Kyō and Kebiishi-no-Bettō Saemon-no-kami Saneie called Yoshinaka and Yukiie to the verandah of the Hō-ō's Palace. Kiso was wearing a suit of armour laced with Chinese brocade over a hitatare of red silk, and a sword exquisitely ornamented with gold and silver. His quiver held twenty four arrows with black and white spotted feathers, and he carried a bow of black lacquer with red binding, and he took off his helmet and hung it from his shoulder-cord as he knelt down and made low obeisance. Jurō Kurando Yukiie wore a hitatare of dark blue brocade and his armour was laced with black, while his sword was decorated in lacquer of the same colour. He

carried a quiver of twenty four arrows with white feathers having a black bar across them, and his bow was lacquered black over the binding. He too doffed his helmet and hung it from his shoulder as he made his obeisance. Having been bidden to subdue the former Naidaijin Munemori and all the Heike family, they both again made obeisance and retired. As they both intimated to the Court that they had no place to lodge, Kiso was given the Nishi-no-dōin in Rokujō, the residence of Daizen-no-taiyū Naritada, while the Southern Hall of the Hojijiden called the Kaya Palace was appointed for Yukiie. The Hō-ō was exceedingly grieved that the Emperor should have been thus rapt away by his maternal relations the Taira Nobles, and that he should be tossed about on the waves of the Western sea, and therefore sent his Imperial Command to the West that they should immediately send him back with the Three Sacred Treasures safe to the Capital. But the Heike paid no heed.

Now there were three Princes, sons of the late Emperor Takakura, beside the Emperor, but as the Heike had also taken the middle one with them in order to make him Crown Prince, there were only two remaining in the Capital. So on the fifth day of the eighth month the Hō-ō proceeded to the Palace where they were being brought up. On his calling to him the third Prince, aged five, the child began to cry in a fretful manner so that the Hō-ō bade them take him away again, but when the fourth son, who was then four years old, was brought into the Imperial Presence, he immediately got upon the knees of the Hō-ō and nestled up to him affectionately. The eyes of the Hō-ō became filled with tears as he said: "See how he comes affectionately to an old monk like me that he does not know! He is my grandson indeed; he is just like the late Emperor when he was a child; I have never had such a charming remembrance of him till now." Then Jōdōji-no-Nii-dono, who was then known as Tango-dono, being in attendance on His Majesty asked: "Is it then decided that this Prince shall be appointed

to succeed to the Throne?" To which the Hō-ō replied that it should certainly be so. The oracles were then consulted privately and the response was given that if the Fourth Prince should succeed to the Throne his descendants would rule Nippon for a hundred generations. The mother of this Prince was the daughter of Shichijiō Shūri-no-taiyū Nobutaka-no-Kyō, who was one of the Ladies-in-waiting of the Empress, and had been much favoured by the late Emperor, so that she had borne him many children. This Nobutaka-no-Kyō had many daughters and greatly wished that one of them might become an Imperial Consort, and having heard that if anyone kept a thousand white fowls he would certainly have a daughter who would become Imperial Consort, he provided himself with a thousand white birds forthwith, and perhaps this was the reason that his daughter bore so many Princes. Nobutaka was extremely pleased in his heart, but as he feared the Heike and was anxious about the Empress he did nothing about them, but Hachijō no-Nii-dono, the wife of Kiyomori, reassured him, saying that there was nothing to fear, and that she would herself see to their bringing-up and would make one of them Crown Prince. So she provided many milk-nurses for them and had them under her care. So it happened that this Fourth Prince was adopted by the elder brother of the Niidono, Hōshōji-no-Shugyō Nōen Hōin, and this Hōin went down with the Heike to the Western Provinces, leaving his wife and the child in the Capital.

Soon afterwards, however, he sent a messenger from thence asking her to bring the little Prince to him, and his wife, much rejoiced, started out with him and had gone as far as West Shichijō, when her elder brother, Kii-no-kami Norimitsu, stopped her, saying that it was a foolish thing to do, for now fortune was likely to favour the little Prince; and it was on the next day the Hō-ō came to see him. On this account Norimitsu expected that he would be appointed to some office, but time went on and his wishes were

not realized, so at last in his disappointment he wrote these two verses and sent them to the Court:

"Does not the cuckoo sing at least one note of remembrance,
of the midnight glade where he was nurtured of old?"

"Pity the poor tomtit, for lonely if free in the mountains,
much he envies the day when he was still in his cage."

The Emperor, who had not till then thought of the condition of Norimitsu, was touched by his case and promoted him to the Upper Third Rank.

CHAPTER II.

NATORA.

On the tenth day Kiso Yoshinaka was appointed Sama-on-kami, and was presented with the fief of the province of Echizen, beside having the title of Asahi Shōgun, or Rising Sun General, bestowed on him by Imperial Edict. Jūrō Kurando Yukiie was presented with the province of Bingo and entitled Bingo-no-kami at the same time. As Yoshinaka, however, disliked the province of Echizen he was given that of Iyo instead, and Yukiie also, being dissatisfied with Bingo, received Bizen in its place. Moreover some ten more of the Genji were appointed captains of the Kebiishi and Imperial Guard of the Efu and Emon. On the sixteenth day the former Naidaijin Munemori and all his family, a hundred and sixty in all, were deprived of their offices and their names erased from the Court List. Among them, however, the names of Hei Dainagon Tokitada-no-Kyō and his two sons, Kura-no-kami Nobumoto and Sanuki-no-Chūjō Tokizane were not erased, and this was because orders were being frequently sent to these three officials to bring back the Emperor and the Three Sacred Treasures to the Capital.

On the seventeenth day the Heike reached Dazaifu in the district of Mikasa of the province of Chikuzen. Kikuchi-no-Jirō Takanao, who had gone down with them from the Capital, now, under the pretext of going on in front to open the barrier at Otsuyama, crossed over the province of Higo and retired into his own stronghold, from which he did not come forth in spite of repeated injunctions. Beside this, of all the men of the two islands of Kyūshū who were bidden to join the Heike, not one appeared with the exception of Okura Tanenao of Iwado. On the eighteenth day the Heike arrived at Anrakuji, where the Courtiers spent the whole night in composing poems and Renga. On this occasion Hon-sammi Chūjō Shigehira made a verse that brought tears to the eyes of all :

" One of the gods once knew the longing
we feel for Miyako,
Parted like us from the land where for so long
he had dwelt."

On the twentieth day, by an Imperial Edict of the Hō-ō, the Fourth Prince was proclaimed Emperor in the Kan-in Palace. The Sessho remained as before, for Motomichi continued in office, and the Chiefs of Departments and Kurando also returned to their posts. The milk-nurse of the Third Prince shed tears of regret, but it was of no avail.

" In heaven there are not two suns, and in a country there are not two sovereigns ; " is an ancient saying, but now, through the evil deeds of the Heike, there were two Emperors one in the Capital and one in the country. In ancient times Montoku Tennō, who died in twenty third day of the eighth month of the second year of Ten-an, had many sons who wished to succeed to the Throne, and who offered up prayers in secret to that effect. The eldest, Prince Koretaka, who was

---

One of the gods. i.e. Tenjin, the deified Sugawara-no-Michizane, who was exiled to Kyūshū and died there.

In heaven, etc. From the Li Chi 禮記

also called Prince Kinohara, was an exceedingly wise prince, learned in all matters of importance to one who would govern a country, and therefore seemed to all worthy of succeeding to the Throne, but the second, Prince Korehito, was the son of the Lady Some-dono, the daughter of the Kwampaku Fujiwara Yoshifusa, and so had the support of the whole of the Fujiwara family. It was thus a very difficult question to decide. On the one side was a wise and learned Crown Prince; on the other a Minister most potent in all the affairs of state. Both were much to be pitied, and everybody was greatly perplexed. The priest who prayed for Prince Koretaka was Kaki-no-moto Ki-Sōjō Shinzei, the greatest man in the temple of Tōji, and a disciple of Kōbō Daishi, while on the side of Prince Korehito was Eiryō Kwashō of Hieizan, the chaplain of the Kwampaku Yoshifusa, a priest by no means inferior to him in any way. Everyone said it would be difficult to settle the matter, and when the Emperor died and a Council of Courtiers was held to say who should succeed him, as all the Ministers maintained each his own opinion and refused to listen to anyone else, the deliberation became a mere wordy warfare, and at last it was decided to settle it according to the result of a horse-race and a wrestling match; the Throne to go to the side that was successful. So on the second day of the ninth month both the Princes proceeded in state to the race-course of Ukon-no-baba, and all the Courtiers gathered there apparelled in their gayest costumes, making a scene of unimaginable brilliance and splendour. In two long lines on either side of the course the supporters of each Prince were drawn up, with beating hearts and hands clasped tightly together, anxiously awaiting the result of this most unparalleled contest. Nor must the priests and their prayers be passed over. Shinsei Sōjō set up his altar at Tōji, while Eiryō Kwashō set up his at the temple of Shingon-in within the Palace, and thinking that if it was reported that he had died, Shinsei would relax his zeal somewhat, Eiryō put it about that he was dead, while he

applied himself to his orisons with redoubled vigour. Then the horse races began, and out of ten races the first four were won by the elder Prince Koretaka, but the next six fell to the party of Prince Korehito. After this the wrestling match was held, and a certain Natora Uemon-no-kami, a doughty champion who possessed the strength of sixty men, stood forth on behalf of Prince Koretaka. On the side of the younger Prince appeared Yoshio Shōshō, a small and delicate looking man, who looked as if the other might throw him with one hand. He was chosen, however, because the Prince had had a supernatural dream in which he was bidden to select him. So Natora and Yoshio faced each other, and after feinting a little retired. Then they engaged again and Natora, gripping Yoshio, lifted him off his feet and flung him a distance of twenty feet away. But he came down on his feet and did not fall to the ground. Then Yoshio in his turn sprang at Natora and tried to throw him, but owing to the great size of his opponent he was in danger of being borne down from above, and seemed about to be overcome. On seeing this, a crowd of the retainers of Some-dono, the mother of the second Prince, rushed to the Palace in a throng thick as the teeth of a comb, and cried out: "Our side is like to lose; what shall we do?" Then Eiryo Kwasho, who was repeating mystic prayers and incantations of mighty efficacy, frenzied at their failure, seized his Tokko, and, dashing his head open with it, took some of his brains, pounded them and mixed them with milk, and putting them in the sacred 'Goma' fire, raised a thick black smoke, wrestling so mightily in prayer that at last Yoshio won the contest. Thus did the second Prince Korehito succeed to the Throne, to be known thenceforth as Seiwa

---

Tokko. The Vadjra or mace of Indra. Emblem of the power to destroy evil, used by Shingon priests in their ritual.

Son-i. Zasshu of Hieizan who appeared the wrath of the god Tenjin, which he manifested by striking the Palace with lightning in the eighth year of En-cho.

Tenno, and afterwards also as Mizu-o-no-Tenno. And so thereafter the priests of Hieizan would often say; "When Eiryo dashed out his brains the second son was made Emperor, and when Son-i wielded the sword of wisdom the curse of Tenjin was overcome." Thus we may understand the power of the Law of Buddha, but beside that everyone considered that it was according to the will of Tensho-daijin.

CHAPTER III.

The Emperor Proceeds to Usa.

When the Heike in Tsukushi heard of this, they all exclaimed: "Ah, if we had only brought the third and fourth Princes with us also!" "Even if we had done so," said Hei Dainagon Tokitada-no-Kyō, "there is the son of Prince Takakura whom his guardian Sanuki-no-kami Shigehide made a monk and brought to the North Country; for Kiso Koshinaka has had his vows revoked and brought him with him to the Capital with the intention of placing him on the Throne." But the others objected, saying: "How is it possible for a Prince whose vows have been revoked to succeed to the Throne?" "Of a surety it is possible," replied Tokitada, "for in other countries there are precedents for it, and in this country also, when Temmu Tennō was Crown Prince, he was attacked by Prince Ōtomo and cut off his hair and retired to Mount Yoshino; but after Prince Ōtomo had been overthrown he came back again and ascended the Throne. Kōken Tennō also was moved by the Buddha-mind to lay aside his dignity and become a recluse, changing his name to Hokini, but afterwards he resumed the Throne as Shōtoku Tennō. Therefore there is no reason why Kiso should not make this Prince Emperor in spite of his revoked vows."

On the third day of the ninth month an envoy was sent to Ise from the Court. He was the Sangi Naganori. There have been three examples of Retired Emperors sending envoys

to Ise, namely the Emperors Shujaku, Shirakawa and Toba ; but in their case it was done before they became recluses ; so that this is the first example of sending one after retirement.

The Heike thought to establish a capital in Tsukushi, and a Council of Courtiers was held, but they could not decide the matter. The Emperor was then residing at the house of Okura-no-Tanenao of Iwado, while the others lodged among the fields and farms: though they did not wear garments of hemp, as the poet says, yet they certainly lived in a rustic way. As the Palace was thus in the wilds, it was but a Log-Palace, but even so there was something about it that was most dignified. So the Emperor again proceeded to the shrine of Usa. Here the apartments of the Dai guji served as the Imperial Lodging, while the Courtiers lived in the main building of the shrine, and the officials of the fifth and sixth ranks in the side galleries. Around them in the courtyard were encamped the samurai of Shikoku and Kyūshū in serried ranks of mail-clad warriors. The ancient vermilion of the shrine-fence seemed to renew its youthful brilliance at the unwonted honour. After sleeping seven nights in the shrine the Daijin Munemori had a dream. The doors of the Inner Shrine opened and in a mighty voice these words boomed forth·

" Are not these painful misfortunes a sign
of the anger of heaven ?
Why then do you thus earnestly pray to the gods ?"

Munemori, confounded and cast into the depths of gloom and anxiety, murmured to himself the words of the ancient verse:

Thinking of this my heart, in tune with
the voice of the insects,
Feebler and feebler grows ; autumn is waning indeed.

So they returned to Dazaifu. It was now about the tenth day of the ninth month. The evening blasts howled over the Hagi leaves, and as they slept in their day garments their

sleeves were wet with tears, so hard to endure was this rough journey in the dreary days of fading autumn. The moon of the thirteenth day of the ninth month was the famous moon of autumn, but as they thought of their present state, and remembered the moon as it shone on the Court in their Ancient Capital in the days of their grandeur, their eyes grew blurred so that they could only behold it through a mist. On this occasion Satsuma-no-kami Tadanori, Shūri-no-taiyū Tsunemori, and Kōgō-gū-no-suke Tsunemasa made these three stanzas :

"*Those with whom last year we viewed the moon at Miyako*
On this self-same night, fondly are thinking of us."

"*This is the moon that last year we gazed at together, beloved.*
Recollections of you hover about me to-night."

"*Here the dew never dries on these sad fields of our exile.*
On what undreamed-of shore come we to gaze on the moon."

CHAPTER IV.

THE BALL OF THREAD.

The province of Bungo was the fief of Gyōbu-kyō Sammi Yorisuke, and he had installed his son Yoritsune Ason in it as Deputy, but he sent messengers from the Capital to Yoritsune informing him that the Heike had been forsaken by the powers of heaven and abandoned by the Emperor, so that they had fled the city and were now exiles tossed hither and thither by the waves of the sea. It was best therefore that the people of Kyūshū should neither receive them, nor have any dealings with them, and the province of Bungo should cast off its allegiance and join the Genji of the East and North, driving them away from the islands of Kyūshū. This order Yoritsune

---

There is a variant of the story of this Japanese Cupid and Psyche in the Kojiki, where it is told of the deity of Miwa, Ōkuni-nushi-no-mikoto, from whom it is said the family of Ogata derived their descent. Takachiho is the mountain in Hyūga upon which Ninigi-no-mikoto alighted when he came down to Japan from the Takama-ga-hara.

made known to Ogata Saburō Koreyoshi; now of this Koreyoshi's ancestry a fearsome story was told. In a certain mountain village of the province of Bungo, there lived in ancient days a man who had an only daughter, and though she was not yet married, someone used to visit her every night, so that in the course of time she became pregnant. Her mother, thinking this strange, asked her what kind of a person it was that came to her. 'I only see him come," said the maiden, but I never know when he returns." "In that case" replied the mother, "fasten something to him, and tie a thread to it that we may know." So the damsel, in obedience to her mother's behest, stuck a needle into the collar of the light-blue Kariginu that her lover wore, to which was affixed the end of a ball of thread. Following this to see where it led, the girl and some of companions crossed right over the province of Bungo until they came to the borders of Hyūga. There they found that it went into the mouth of a great cave at the foot of a peak called Uba-ga-take. Then the girl, standing at the mouth of the cave, cried out with a loud voice to the inmate: "It is I, who have come thus far that I might look on your face." At this, from the cave came forth the response: "My form is no human shape, and if you saw it your senses would depart with amazement. The child you will bear will be a son, and in the two islands of Kyūshū there shall be none to equal him with sword or bow.". The girl, however, was not convinced, and again addressed him: "Whatever form you may have", she pleaded, "if you have not forgotten our long attachment, I pray you let me see you this once at least." Then from out of the cave in answer to her request there crawled forth a monstrous snake, fourteen or fifteen feet long, swaying and quivering as it came. The damsel swooned with horror and surprise on seeing it, and the companions who had accompanied her shrieked with fear and fled in all directions. The needle that she had stuck in the collar of her lover was seen to stick out from the windpipe of the snake.

The girl returned to her home and not long after was delivered of a son, who was given to her grandfather to bring up, and who grew so fast that before he was yet ten years old he was huge of body and long of face. At the age of seven he made his Genpuku, and was called Daida on account of his grandfather whose name was Daidayū. As during both winter and summer his hands and feet were covered with chaps, he was nicknamed Chapped Daida. And this Daida was the ancestor of Koreyoshi in the fifth generation; and since Koreyoshi was the descendant of such a formidable hero, when he sent round the order of the Governor, saying that it was an Edict of the Retired Emperor, all the chief men in Kyūshū obeyed him. And the monstrous serpent is said to be the manifestation of the deity of Takachiho who is worshipped in the province of Hyūga.

CHAPTER V.

The Flight from Dazaifu.

Thus though the Heike proposed to establish a capital in Tsukushi and build there an Imperial Palace, and a Council of Courtiers was held to consider it, yet, on account of the hostile attitude of Ogata Koreyoshi, the plan could not be carried out. Then the Chūnagon Tomomori gave his opinion thus: "Seeing that this Ogata Koreyoshi was a retainer of the house of Shigemori, if one of that family were to go and see him something might be arranged." In accordance with this advice, which they considered reasonable, Shin-sammi Chūjō Sukemori set forth with five hundred horsemen, and, crossing the Province of Bungo, entered into negotiations with Koreyoshi; but, in spite of all his persuasions Ogata paid no heed, but on the other hand drove them away again, saying: "I ought to seize you all and make you prisoners, but in great matters small things are nothing, so you had better go back to Dazaifu and do what you please." A short time afterwards he

sent his second son Nojiri Jirō Koremura to Dazaifu with a message, saying: "If the Heike were on the side of the Emperor, we would certainly doff our helmets and loose our bowstrings in submission, but the Hō-ō has ordered that you are to be expelled from Kyūshū at once." Then Hei Dainagon Tokitada-no-Kyō, clad in a hakama laced with scarlet thread and a hitatare of grass-cloth, and wearing a lofty eboshi on his head, advanced to meet Koremura and spake thus: "Our Emperor is descended in the direct line from forty nine generations of heavenly posterity, being the eighty first Earthly Sovereign since Jimmu Tennō, therefore will Tenshō-daijin and Hachiman Bosatsu protect our Lord from all his enemies. Moreover our house has from Hogen and Heiji to this day put down many rebellions, keeping the peace of the Realm, and by our favour were all the officials of Kyūshū appointed to their authority: but now, forgetting all the gratitude they owe us, they have believed the promises of the rebels of the East and North, Yoritomo and Yoshinaka, that, if they drive us out, they will receive many provinces and manors as a reward, and so have meanly acted according to the instructions of that 'big-nose Bungo'. (Now it was because Gyōbu-Kyō Sammi Yorisuke, who held the fief of Bungo, had such a large nose, that he was thus spoken of). Koremura then returned and reported their answer to his father, who replied: "It may be so, but old times are old times and the present is the present, so now we must drive them out of Kyūshū." Then, hearing that Koreyoshi was gathering his forces, Gendaiyū Hangwan Suesada and Settsu Hangwan Morisumi, exclaiming;. "Now we are hindered even by our friends; let us go and smite them."; took with them three thousand horsemen and, crossing over the province of Chikugo, met the enemy at Honjō of Takano and fought with them for a day and a night, but at last, owing to the great number of Koreyoshi's men, were forced to retire.

big-nose Bungo. Jap. Hana-Bungo.

Then the Heike, hearing that Koreyoshi was advancing to attack them with thirty thousand men, fled in a panic from Dazaifu, without stopping to take anything with them. Bidding a reluctant farewell to the hospitable shrine of Tenjin, they hurried away, and as there were no proper bearers for the Imperial Phoenix Car, the Emperor was borne in an ordinary palanquin which was dignified with the name only. His Imperial Mother and all the noble ladies of her train had perforce to gather up the long skirts of their hakamas and walk barefoot, as did also the Daijin Munemori and all the Courtiers and Nobles, lifting high their loose silk costumes.

And so they set out once more and made for the port of Hakozaki, while the rain fell in torrents and the gusts of wind blew the sand in all directions, and the rain-drops mingled with and simulated their tears. Praying to the deities of the shrines of Sumiyoshi, Hakozaki, Kashii and Munakata, they made supplication that the Emperor might again return to his own Capital. After enduring the steep and dangerous climb over the cliffs and rough rocks of Tarumiyama and Uzurahama, they emerged on to the wide sandy plain, and the blood that flowed from their feet, so unaccustomed to any toil, dyed the sand, deepening the colour of the scarlet hakamas of some, while it reddened to a scarlet hue the white skirts of others. Even the trials of Genzo, when he travelled over lofty mountains and shifting sands from China to India to seek the Holy Pitakas, were not more severe, but as he was in quest of the Sacred Sutras he endured them for his own benefit and that of mankind; this was but the way to the trials of battle that they trod, the melancholy road to the other world.

Now Harada-no-taiyū Tanenao had accompanied them from Miyako with a force of two thousand men, but when Hyōtōji Hidetō came forth from his hold of Yamaga to meet them with a large force, since there was bitter enmity between

---

Genzo. Chin. Hiuen Tsiang.

the two, Tanenao left them and turned back again. As they were proceeding on their way they passed through a village that went by the name of Ashiya, and as this was the name of a place between Miyako and Fukuhara that they all knew well, it pleased them more than other places, though it made them the more homesick. So, though they had declared themselves ready to go to Shinra, Keitan, Kōrai, and other distant regions beyond the sea, yet meeting this wild weather they were glad to take refuge in Yamaga, the stronghold of Hyotoji Hideto. Hearing again, however, that the enemy was advancing on them there also, they fled once more, and, embarking in small boats, voyaged all night till they came to the port of Yanagi-ga-ura in Buzen. Here again they meditated on fixing their new capital, and a Council of Courtiers was held about it, but as their means would not permit of building a Palace, and also because they heard tidings that the Genji were threatening them from Nagato, they again put to sea in fishing boats to be tossed hither and thither on the ocean. Now the third son of Shigemori, Sa-Chūjō Kiyotsune, was of a meditative nature and much given to deep thought; and as he stood by the gunwale of the ship one moonlight night of the tenth month, playing the flute and reciting verses, he reflected how the Capital was in the hands of the Genji, and now they had fled to Kyūshū they had been driven away by Koreyoshi, so that they were like fish caught in a net. If they were thus to be shunned wherever they went, of what profit to live any longer? So, calmly he chanted the solemn words of the Sutras and repeated the Nembutsu, after which he dropped from the ship and sank in the waves. Deep though unavailing was the lamentation among the Courtiers, both men and women alike.

As Nagato was the fief of Shin-Chūnagon Tomomori, the Mokudai Kii-no-Gyōbu-no-taiyū Michisuke, hearing that the Heike had nothing but small fishing boats, presented them with

a hundred large vessels in which they re-embarked and sailed to Shikoku. There by the invitation of Awa-no-Mimbu Taiyū Shigeyoshi, on the seashore of Yashima in Sanuki, they built in rough timbers a representation of the Imperial Court and Palace; but, as they shrank from permitting His Majesty to inhabit such a common structure, it was decided that the real Palace should be a ship. Munemori and the Courtiers had to spend their days in the thatched huts of the fishermen, while they passed the nights on shipboard. Thus the Imperial Vessel floated like a dragon on the waves, a moving Palace that knew no rest. Plunged in sorrow deep as the tide, their lives were frail as the frosted grasses. At dawn the clamour of the sea-birds on the spits increased their anguish, and at night the grating of the ships on the beach tormented them. When they saw the flocks of herons in the distant pines, their hearts sank, wondering if they were the white flags of the Genji; and when the cry of the wildgeese were wafted from the offing, they trembled lest it might be the oar-beats of the foe by night. The keen breeze lashed their blackened eyebrows and painted faces, and the salt spray penetrated their delicate eyes, which home-sick longing filled so oft with tears. For their green-curtained chambers of scarlet they had exchanged the earthen walls of the reed-hung cottage, and instead of the scented smoke of ther braziers rose the briny fumes of the fisherman's driftwood. The features of the Court Ladies, bereft of cosmetics and swollen with continual weeping, were so altered as hardly to be recognised.

CHAPTER VI.

YORITOMO PROCLAIMED OUTLAW-QUELLING SHŌGUN.

To continue; since the martial reputation of Hyōye-no-suke Yoritomo of Kamakura was now supreme, the title of Sei-i Shōgun was conferred upon him by Imperial Edict, and Sa-shisho Nakahara Yasusada was appointed as Envoy to

convey it. On the fourth day of the tenth month Yasusada arrived at Kamakura. "Since it is in acknowledgement of my reputation for military prowess that I receive this title," declared Yoritomo, "it is well that I receive it at the shrine of the god of battles, Hachiman Dai-Bosatsu. Now the shrine of Hachiman at Tsuru-ga-oka is, as to its site, exactly as that of Iwashimizu in the Capital, and is built with long galleries and a two-storied gate, while the paved avenue that leads up to its lofty seat is more than ten chō in length. As to who should receive the Imperial Edict, it was decided, after a consultation, that the privilege should be given to Miura-no-suke Yoshizumi. He was of the stock of Miura-no-heita Tametsugu, famed as a mighty warrior in all the Kwantō, and as his father Ōsuke had fallen in battle for Yoritomo, this honour would shed lustre on his spirit in the gloom of the Yellow Springs of death. With Yasusada came two of his house and ten retainers, and Miura took also the same number of followers. Those of Miura's household were Hiki-no-Toshirō Yoshikazu and Wada-no-Saburō Munezane, while his retainers were all great lords, each fully equipped for the occasion. He himself was arrayed in a hitatare of dark blue and armour laced with black silk. His sword was mounted in black lacquer, and in his quiver were twenty-four black and white feathered arrows; he carried his Shigetō bow under his arm, and hung his helmet over his shoulder and bowed low as he received the Imperial Edict. To the formal enquiry of the Envoy: "Who is it who is present to receive this Edict? Let him declare his name and titles"; Miura, seemingly abashed to proclaim his master's name, gave his own: "Miura-no-Arajirō Yoshizumi." He then received the Edict in a casket and presented it to Yoritomo, who returned it again after a short interval. Yasusada, thinking it rather heavy, opened it, and found that it contained gold dust to the value of a hundred ryō. Yasusada was then entertained at a banquet in the Haiden of the shrine, and waited upon by officials of high rank. He was also

presented with three horses, one of which, fully apparelled, was led forward by Kudō Ichirō Suketsune. A special lodging, built in ancient style, thatched with rushes, was provided for him, with a clothes-chest containing two suits of bedding of thick cotton and ten sets of lined garments. He received, moreover, a thousand rolls of white linen with patterns of indigo. The cups and dishes that he used were also of the most rich and beautiful description.

The next day he paid a visit to Yoritomo in his own mansion, which was guarded within and without by samurai. Outside were ranged his own household retainers on bended knee, while within, on the upper dais, sat all the Genji lords, succeeded by all the lords of the Kwantō, great and small, in the lower seats. Yasusada was seated among the lords of the Genji, and, after a while, was introduced into an inner chamber laid with fine mats with borders of Korai brocade of black and white, the adjoining verandah being also laid with similar mats with an edging of purple. When the Envoy had taken his seat there, a curtain was raised, disclosing Yoritomo himself. He was attired in a plain Court robe and a high eboshi. His stature was small, though his face was large; his features were handsome and his speech clear and distinct. "The Heike," he began, "in fear of my might have fled from Miyako, and now, strangely enough, Kiso Yoshinaka and Jūro Kurando Yukiie have forced their way into the city, receiving Court Rank and choosing provinces for themselves in virtue of my exploits. Moreover Hidehira of Mutsu has been appointed Mutsu no-kami, and Satake-no-Kwanja has been made Hitachi-no-kami, by no means according to my will. I wish therefore that an Imperial Edict be issued giving me authority to subdue them". "For that I will go surety", replied the Envoy, "and though now I am only carrying out the Imperial Command, when I return to the Capital I will see that it is done. My younger brother, Shi-no-Taiyū Shigeyoshi will also assist me". "In the position I now am", replied Yoritomo,

with a contemptuous smile, "sureties are hardly needed, but I shall know if you do as you say". Yasusada had declared that he wished to start back again for the Capital on that very day, but he was persuaded to remain until the morrow. The next day he again repaired to the mansion of Yoritomo. He was then presented with a body-armour laced with green silk, a sword mounted in silver, a Shigetō bow of red and black lacquer with a set of arrows, and thirteen horses, three of them saddled. His twelve followers also received a complete equipment each, comprising, hitatare, kosode, okuchi hakama, horse and weapons. The number of the horses that he received amounted in all to three hundred. Moreover from the time that they left Kamakura until they reached the boundary of Omi, at each stopping-place they were provided with ten koku of rice, an amount that was not only more than sufficient for their own use, but enabled them to give generously in charity.

CHAPTER VI.

Concerning Nekoma.

As soon as Yasusada returned to the Capital he presented himself at the Palace of the Ho-o, and, sitting down humbly in the courtyard, reported all that had taken place in the East. The Hō-ō was struck with admiration at all he heard, and the faces of all the Courtiers and Nobles were wreathed in smiles, for this gallant behaviour of Yoritomo was very different from that of Kiso Yoshinaka who was now protector of the Capital. He was of fair complexion and handsome appearance, it is true, but his manners and way of speaking were rough and unpolished in the extreme. For this indeed there was good reason; for how could anyone be other who had been brought up from the age of two until over thirty in the wild mountain country of Kiso? The following incident may show his rudeness. There was a certain Courtier called Nekoma-no-

Chūnagon Mitsutaka-no-Kyō, who had something to say to Yoshinaka, so he sought him at his mansion. On his entering, a retainer announced: "Nekoma-dono has deigned to arrive." On hearing this Yoshinaka burst into a loud laugh; "Do cats (neko) call on people here?" asked. "It is a Courtier named Nekoma-no-Chūnagon-dono, Your Excellency," replied the retainer "Oh, then admit him," returned Yoshinaka, and after a while, not using his proper name Nekoma, he called out in his rough dialect: "It is now the feeding time for Neko-dono, bring in the meal!" And although the Chūnagon politely declined, Kiso pressed him, saying: "Oh, but I have some 'unsalted' mushrooms; come along"; thinking, in his ignorance that the epithet 'unsalted' meant 'fresh' when used of anything, though it can only be properly applied to fish. Nenoi-no-Koyata served them at the meal, and large deep bowls piled high with food, such as are used in the country, were set before them; and beside the three side dishes eaten with the rice there were mushrooms boiled in broth. Kiso seized his chop-sticks and began to eat heartily, but the Chūnagon, whose palate revolted at this coarse rustic food, could not eat anything. "Perhaps you think my bowls are not clean," said Yoshinaka, "but these are the ones I use for ceremonially pure meals, so pray don't be afraid to eat." Being thus pressed, and fearing it would give offence if he touched nothing, the Chūnagon took up his chop-sticks and pretended to eat, merely toying with the food. Kiso, noticing this, laughed boisterously "Neko-dono has a very small appetite; don't stand on ceremony, have a good 'cat's surfeit.' The Chūnagon, however, was quite upset by this treatment and left again without even saying what he had intended.

On another occasion, when Yoshinaka went to the Palace of the Hō-ō, thinking it not necessary to wear the official hitatare of a Courtier of high rank, he hurriedly put on a ho-i and went in that, and the set of his headdress, the way he managed his long sleeves and the hang of his hakama were so

awkward and clumsy that his whole appearance was boorish and ridiculous in the extreme. How extraordinary was the contrast to his imposing figure when on his horse and clad in complete armour with his bow and arrows at his back. But this time he must needs ride in an ox-car, and he used one that belonged to Munemori, with his ox-drivers and a very fine yoke of oxen. The oxen had not been driven for a long time, and so were exceedingly spirited, and as soon as they got out of the gate the ox-drivers whipped them up so that they started off at a gallop. The sudden jerk threw Yoshinaka off his balance and he fell on his back inside the car, and as he lay there with his wide sleeves spread out on each side of him, he looked like some huge butterfly. He struggled to get up again, but somehow he could not manage it, and though he shouted to the drivers to stop the car, they misunderstood his rustic dialect, and thinking he was telling them to hurry on, kept the animals at a gallop for five or six cho. Then Imai-no-Shirō spurred on his horse and overtook them, shouting out: "What do you mean by driving on in that way?" "The noses of the honourable oxen are too strong to stop them," replied the ox-drivers, and then, wishing to help Kiso to right himself, they told him to hold on to the hand-rail with which the car was furnished. "Ah, that's a good idea," exclaimed Yoshinaka as he did so, "I wonder whether the drivers thought of it, or whether that is the way their master used to do." In this way he reached the gate of the Palace, and when he came to alight he made to do so from the back of the car, as he had got in. Seeing this the servants corrected him, saying: "When your Excellency gets into on ox-car it is proper to get in at the back, but when alighting, it is proper to do so from the front." "It is my car," replied Yoshinaka, "so I shall do as I please;" and he got out at the back. Many other ridiculous things Yoshinaka did also, but I hesitate to speak of them. The ox-drivers were afterwards put to death.

CHAPTER VIII.

The Fight at Mizushima.

Meanwhile the Heike abode at Yashima in Sanuki, and from that place fought with and subdued the eight provinces of the Sanyōdō and the six of the Nankaidō districts, fourteen in all. Kiso therefore, feeling uneasy, despatched a force of seven thousand men to the Sanyodo under the command of Yada-no-Hangwan-dai Yoshikiyo, the son of Mutsu-no-Shin-Hangwan Yoshiyasu; Umeno-no-Yaheijirō Yukihiro of Shinano being the leader of the samurai. It was the first day of the tenth month when they arrived at Mizushima in Bitchū and set about launching their ships to cross over to Yashima, and as they were thus engaged a small boat came in sight, rowing across from the other side. At first they thought it was only a fishing boat, but as they looked they saw that it was one of the enemy ships coming to spy out their position, or perhaps to negotiate. Immediately the Genji rushed their five hundred ships into the water with great haste and sailed to the attack. The Heike were then coming on to meet them with a fleet of a thousand vessels. Their commander was Shin-Chūnagon Tomomori-no-Kyō, with Noto-no-kami Noritsune as captain under him. The Heike ships were made fast alongside each other by hawsers from the stem and stern, and between these hawsers other ropes were fastened, on which planks were stretched for walking, so that the whole fleet became like a level surface for the fighting men. As they were about to begin the onset, Noto-no-kami Noritsune cried out in a mighty voice: "Ho! men of Shikoku! how can you bear the shame of being taken alive by these boors of the North? Upon them and grapple!" And so, shouting their warcry, they began the fight, drawing their bows and pouring in a hail of arrows until they came to close quarters, when they drew their swords and engaged each other hand to hand. Some also plied long iron rakes with which they pulled their opponents into the water, and some,

locked in the death-gripe, stabbed each other and fell into the waves. Thus the battle went on and there was no gap made in the Heike ships, but after a while Umeno-no-Yahei Yukihiro, who led the Genji samurai, was smitten to death. Then Yada-no-Hangwan Yoshikiyo, desperate at his fate, sprang into a small boat with six of his retainers and led a fierce attack in the very forefront of the battle, but all in vain, for his boat was capsized by the enemy and all in it were drowned. Now the Heike had brought their horses with them in the ships, and as they approached the shore they pushed them off into the water to swim to the beach. Since they were ready accoutred, as soon as they found a foothold the riders clambered into their saddles and rode them with a mighty splashing through the shallows to the shore, and five hundred horsemen, led by Noto-no-kami Noritsune, precipitated themselves on the Genji, who, discomfited by the death of both their leaders, fled headlong in confused panic. Thus by this victory of Mizushima the Heike wiped away the shame of their former defeat.

CHAPTER IX.

The Death of Seno.

When Kiso heard of this defeat he was filled with anxiety and at once rode off to the province of Bitchū with ten thousand horsemen. Now Seno-no-Tarō Kaneyasu of Bitchū, a partizan of the Heike and a famous warrior, had by ill luck been taken prisoner by Kuramitsu-no-Jirō Narizumi of Kaga in the fighting of the fifth month in the North Country, and would have been put to death but for the intervention of Yoshinaka, who told him that it was a pity to slay such a brave fellow. Narizumi accordingly put him in charge of his younger brother Saburō Nariuji, and as Seno was a man of fine character and easy manners he was very well treated. Still, as we read that even the men of old fretted their hearts when in exile in a far country, so his grief was not unlike that of So-shi-kei when he

was imprisoned in the land of Ko, or of Ri-sho-kei when he was unable to return to the Court of Kan. Even as these Chinese warriors passed their days among the barbarians, "satisfying their hunger and thirst with sour milk and raw flesh", so Kaneyasu, abstaining even from sleep, spent his nights and days in continual planning how he might take his enemies by surprise and slay them and return to his former lord. At last he said to Kuramitsu-no-Saburō: "Since you have spared my worthless life and treated me thus, for whom beside should I have any thought? In the next battle it is on the side of Kiso that I will risk my life. Moreover, on my estate at Seno in Bitchū there grows fine fodder for horses in great abundance, and if you wish I can guide you there to take it." On this being told to Kiso he exclaimed: "Ah, I am sorry for that fellow; but go down and get the fodder at once." So Kuramitsu-no-Saburō taking thirty men with him went down to Bitchū accompanied by Seno. But Seno's eldest son Kotarō Muneyasu, also a supporter of the Heike, hearing that his father had been set free by Kiso, gathered about a hundred horsemen from among his younger retainers and set out to welcome him, meeting the party at Kōfu in the province of Harima. From thence the two bands went on together until they came to Mitsuishi in Bizen where they stopped for the night, and as the friends of Senō had brought a quantity of sake with them, they all sat down to a drinking bout in which the thirty retainers of Kuramitsu soon became heavily intoxicated, so that they could by no means stand upright, whereupon Senō's men fell upon them and put them all to death. After this they set off to Kōfu, the residence of the Deputy Governor of Bizen, who had been appointed by Jūrō Kurando Yukiie, to whom Bizen had been given in fief, and attacked and slew him. Then said Senō: "I have obtained my freedom from Kiso Yoshinaka and come back home again; now let all who are on the side of the Heike prepare to give battle to Yoshinaka when he comes down here against us." So

all the men-at-arms of the Provinces of Bizen, Bitchū and Bingo armed themselves and came with their horses and men to the support of the Heike, and even the old men who had retired from active life put on again their faded yellow hitatare and shortened their linen kosode, girding on their worn out and damaged body armour and providing themselves with home-made quivers of bamboo that held but few arrows. So there gathered to Senō's mansion a force of some two thousand men, and these made a fort amid the bamboo thickets and narrow field-paths at Fukuryūji in Bizen, digging a moat twenty feet wide and the same number of feet deep, fortifying it with barricades and defences of felled trees and building a high tower within.

Now when the Deputy Governor of Bizen was slain, his men fled toward the Capital, but at Funasakayama on the boundary of Bizen and Harima they met Kiso and his army and told him what had occurred. "Ah", exclaimed Yoshinaka in great wrath, "it was after all a pity that I did not put him to death." "Indeed", replied Imai Shirō Kanehira, "you can see by his face he is no ordinary man, how many times did I not urge you to put such a daring and formidable foe out of the way; at any rate let me go after him and see what he is about to do now"? So Imai galloped off to Bizen with three thousand men. Now the path that led to Seno's stronghold at Fukuryūji was only about seven feet wide, while its length was one ri as computed in the Western Provinces. On each side of it were deep rice-fields where horses could get no foothold, so that, although Imai's force pressed on hotly, their pace was hindered by the crowding of their mounts.

Senō-no-Tarō, seeing Imai himself push forward at their head, hasted to the top of the tower and cried out in a loud voice: "Pray receive this as some slight return for your care of me while I was with you!" and he emptied his whole quiver of twenty four arrows at them. Paying no heed to this however, Imai-no-Shirō, Miyazaki Saburō, Umeno, Mochizuki,

Suwa, Fujisawa and other valiant warriors, each worth a thousand ordinary men, spurred forward to the onset and held grimly on though many fell pierced by arrows, both men and horses. One taking the place of another who fell, they bent low over their horses heads, shielding themselves with the neck-pieces of their helmets, and plunging recklessly through the ricefields till they sank to the bellies of their steeds, heaving them up by the breast-strap of their harness, and caring nothing for the deepest morasses. So they pressed on, shouting their war-cry and fearing nothing, till of the followers of Senō, few in number as they were and unsupported, very many received mortal wounds.

When night came, as the fortress on which he relied had been broken through, Senō, unable to make further resistance, retired to the river Itakura in the extremity of Bitchū and threw up a barricade to await the enemy. Imai soon followed and renewed the attack, and the Heike retainers fought as long as their supply of arrows lasted, but when these had been all used and they could hold off their foes no longer, they scattered and fled in all directions. Senō himself, with the only two of his retainers who were left, retired to the hills that skirted the Itakuragawa.

Now Kuramitsu-no-Jirō Narizumi, who had captured Seno on the former occasion, bitter at the thought of his younger brother who had been killed, and wishing to avenge him, pressed hard on his heels to take him again. Coming up alone to within one cho of his enemy, for he had outdistanced all the others, he called out in a loud voice: "Ho there! Senō! Turn back! it is not for a samurai to show his back to a foe." Senō was just at this moment crossing the river, but when he heard this he drew back again and faced his enemy.

Kuramitsu in great joy spurred his horse and charged upon him, grappling him with such force that they both rolled over; and as they where both men of great strength, neither would give way, but they rolled over and over, first one on

top and then the other, until, coming nearer in their struggles to the brink of the river, they rolled over the edge and fell in. Kuramitsu was not able to swim while Senō was exceedingly expert, so, pressing his foe against the bottom, he drew the dagger from his side, and pulling up the skirts of his armour, stabbed him so deeply with it three times that the hilt and his hand sank in also. This done, as his own horse was over-ridden, he mounted that of Kuramitsu and rode off to the west with his enemy's head.

Senō's eldest son Kotarō Muneyasu was only twenty years old, but as he was very fat he had only managed to get to the distance of one cho, while his father had ridden on more than twenty. His father noticing this said to one of his retainers: "Many times before have I faced a host of foes and fought with a light heart, but to-day, as I have left my son behind, my mind is oppressed with gloom. Even if I escape alive and once more join my friends, I am over sixty years old and know not how much longer I have to live, and what will my companions say of a samurai who leaves his only son behind to save his life?" "Then," said the retainer, "it were best to return; I will go back also and see what has befallen your son." So they rode back and found Muneyasu fallen by theroadside, for his feet were so swollen that he could go no further.

Then Senō alighted from his horse and said to his son: "See, I have come back again to stay by you whatever may happen." "As I can do no more," answered Kotarō, weeping bitterly, "I shall now put an end to my life, for it would be as one of the Five Iniquities if you were to risk your life on my account: I pray you hurry on." To this request his father would not listen, and moreover, just at that moment about fifty fresh soldiers of the Genji came riding up to where he was resting. Then Senō-on-Tarō drew from his quiver the eight arrows that he had left, and fitting them to his bow, brought down eight men fromtheir saddles, though whether they lived or died I know not. Then, drawing his sword, he swept off

the head of his son first; after which he dashed into the midst of the Genji and fought desperately, swinging his blade downwards, sideways, crosswise and in a circle, until at last he fell, overcome by weight of numbers. His two retainers also fought around him with equal courage till they were badly wounded and taken prisoner, dying eventually the day after. The heads of all three were then taken and exposed at Sagi-ga-mori in the province of Bizen. "He was a valiant warrior indeed," said Kiso, when they told him; "how I wish he were still alive."

CHAPTER X.

The Fight at Muroyama.

Meanwhile Kiso was collecting his forces at Manju-on-Shō in the province of Bitchū, with the intent of moving agoinst Yashima, when Higuchi-on Jirō-Kanemitsu, whom he had left behind to represent him in the Capital, sent him a letter stating that, while his master was away, Juro Kurando had obtained great influence with the Ho-o and was telling many slanderous tales about him; so that it would be well that he should leave the campaign in the west for a time and come back immediately to Miyako. Yoshinaka immediately started off for the Capital without a moment's delay; and Yukiie, wishing to avoid an open quarrel with his nephew, started off by way of Tamba for the povince of Harima with fifty thousand men. Kiso travelled to the Capital through the province of Settsu.

The Heike, on the other hand, now entered the province of Harima with an army of twenty thousand to attack Kiso. It was commanded by Shin-Chūnagon Tomomori and Hon-sammi Chūjō Shigehira, and in command of the samurai were Etchū-on-Jirōhyōye Moritsugu, Kazusa-no-Gorōhyōye Tadamitsu, Akushichi-hyōye Kagekiyo, and Iga-no-Heinai-zaemon Ienaga. Jūrō Kurando Yukiie, thinking to regain

favour with Kiso by attacking the Heike, advanced to Muroyama where they were encamped with a force of five hundred horsemen. Now the Heike had arranged their men in five separate camps. Iga-no-Heinaizaemon Ienaga with two thousand men occupied one; Etchū-on-Jirōhyōye Moritsugu with two thousand another; Kazusa-no-Gorōhyōye Tadamitsu, and Akushichi-hyōye Kagekiyo held the third with another three thousand; Hon-sammi Chūjō Shigehira with three thousand held the fourth; while Tomomori-no-Kyō with ten thousand commanded the fifth. They had, moreover taken counsel together and settled that each of these four smaller forces, beginning with that of Ienaga, should engage the enemy in turn and break through his centre, after which they would move round his rear and flanks to surround him and smite him on all sides at once; and so, in accordance with this plan, they advanced vigorously on Yukiie's small army. Jurō Kurando finding himself thus outdone and surrounded, yet did not blench or fly, but fought where he was to the last without taking any account of his life. Kishichiemon, Kihachiemon, and Akushichiemon, three of the most trusty and brave of Tomomori's guards fell by his single hand; and then, when his five hundred men had been reduced to but thirty, breaking forth through the Genji, who rolled about them like clouds of mist, himself unhurt, though most of his retainers were wounded, they took ship from Takasago in Harima and crossed over to Fukei in Izumi, from whence they fled for refuge to the stronghold of Nagano in Kawachi. As the Heike had now triumphed in the two battles of Muroyama and Mizushima, their forces grew continually gretater.

CHAPTER XI.

Tsuzumi Hangwan.

The soldiers of the Genji swarmed everywhere in the Capital, and entered any place at their will to plunder. Not

excepting even the sacred precincts of Kamo and Yahata, they reaped the crops for their use and broke into people's storehouses to take what they wanted; they even waylaid the citizens in the street and robbed them. In fact they were a much worse plague than the Heike had been before them, for, as the people of the city said, the men of Rokuhara did not steal the clothes from off your back. Therefore the Ho-o sent a message to Kiso Sama-no-kami to put an end to this violence, and Iki-no-Hangwan Tomoyasu was appointed to bear it. As he was an exceedingly good player on the drum (Tsuzumi) he was commonly called Tsuzumi Hangwan. When Kiso met him, without giving any reply to the Ho o's communication, he enquired: "Why is it that you are called Tsuzumi Hangwan? Is it because you are accustomed to be beaten or drummed on by everybody?" Tomoyasu immediately left in disgust without giving any answer, and returning to the Hō ō's Palace, declared: "Yoshinaka is a presumptuous fool and must be put down at once. He is certainly disobedient to the Throne." To this the Hō-ō agreed, but those whom he entrusted with his order to attack Kiso were not warriors of repute, but the chiefs of Miidera and Hieizan, who accordingly assembled their bands of unruly monks, and the Nobles and Courtiers, who could not muster anyone better than a motley crowd of begging priests and prowling streetloafers to their standard. On the other hand Murakami-no Saburō Hangwandai of the Shinano Genji forsook the side of Kiso and adhered to the Hō-ō. As soon as the men of the five provinces of the Imperial Domains saw that Kiso was out of favour with the Hō-ō, they too abandoned the allegiance they had previously proffered him and adhered to the side of the Throne. Then Imai-on-Shiro gave his advice to Kiso as follows: "Seeing that matters have now assumed a very serious aspect, how can you put yourself in opposition to our Sacred and Blameless Emperor? There is nothing to be done but humbly doff your helmet and lay aside your weapons in submission." At this speech Kiso flew into a great

rage: "Ever since I came forth from Shinano," he exclaimed, "from my first battles at Ōmi and Aida I have never once turned my back to the foe: at Tonami, Kurosaka and Shinohara in the North, and at the strongholds of Fukuryuji and Itakura in the West everywhere I have conquered; why then should I lay down my arms and surrender, even to an Emperor of the Ten Virtues?"

CHAPTER XII.

The Fight at the Hōjūjiden.

"If I have been appointed to protect the Capital", continued Yoshinaka, "my men must at least have a horse to ride, so why should the Hō-ō object in this unreasonable way to their getting a little fodder from the fields? If the young men go into the country districts of the eastern and western hills round the city and take some rice for their rations, what is the harm in that? They don't go to the Palaces or the mansions of the Courtiers for it. But I know the cause of it: it is that Tsuzumi Hangwan who has been slandering me to his Majesty. Go and beat that 'Tsuzumi' until you break it! This may be the last fight of Yoshinaka, and without doubt it will come to the ears of Yoritomo; so quit yourselves well, men!"

Now the Northern forces had formerly numbered fifty thousand horse, but so many had deserted that only some six or seven thousand were left.

According to Yoshinaka's usual strategy these were divided into seven companies, of which one of some two thousand men was put under the command of Higuchi-no-Jirō Kanemitsu to lead the attack from the direction of Imakumano, while the rest were ordered to be ready, each in the avenue or street where they were quartered, so as to be able to unite in Rokujō-kawara. As a sign of recognition they all wore a badge of pine-leaves.

It was the morning of the nineteenth day of the eleventh month that the fight began. Hearing that twenty thousand men were posted in the Hō-ō's Palace of the Hōjujiden, Kiso rode round by the western gate to see what was doing, and there he perceived Tsuzumi Hangwan Tomoyasu, who appeared to be in command there, standing on top of the west wall of the Palace, wearing nothing else but a hitatare of red brocade and a helmet on his head, on which were written the names of the Four Deva Kings. In one hand he carried a short halberd and in the other a kind of sistrum such as is used by Yamabushi, and this he kept on shaking, posturing and capering as he did so. This caused much amusement among the Nobles and Courtiers, who thought his behaviour not quite dignified, and remarked: "Tomoyasu seems possessed by a Tengu." When he perceived Kiso, he called out in a loud voice: "In the good times of old, when the Imperial Edict was read, even the withered plants and trees immediately burst into flower and bore fruit, while the birds of the air fell from the sky and all evil spirits and demons trembled and obeyed; and even in this present worthless time he who dares to draw bow and shoot an arrow against His Sacred Majesty shall find his arrow fly back against his own body, and the sword that he draws turn back on himself." "Such talk needs no reply", said Kiso laconically as he shouted his warcry for the onset.

At the same time Higuchi-no-Jirō and his two thousand men rushed to the attack with loud shouts from the direction of Imakumano, and Imai himself, putting fire into the head of a turnip-headed arrow, shot it so that it stuck in the roof of the Hōjujiden Palace, and as the wind was blowing strongly, the flames immediately shot up high into the air and the sky was filled with sparks. When he saw the Palace suddenly enveloped in black smoke, the commander Tomoyasu was the first to take to his heels, and when his army of twenty thousand men perceived the flight of their leader, panic seized them and they turned and fled with one accord. Such indeed was their haste

that some took their bows without any arrows, and some their arrows without any bow; while others, dropping their halberds upside down in their flurry pierced their own legs with the sharp blades; some too there were who, catching the tips of their bows in some obstacle, left them as they were that they might flee the faster. When they came to the end of Shichijō in their flight, however, another misfortune awaited them, for this quarter was strongly guarded by another band of Settsu Genji who had joined the Hō-ō's party, and who had been ordered to fall upon any of Kiso's men who might flee from the Hōjujiden, so that they had taken up positions on the house-tops and put up their shields there, providing themselves with heavy stones and missiles to throw down on the heads of the enemy. When therefore their own men came along in headlong flight, they immediately began to hurl their stones at them, whereupon the fugitives cried out that it was a mistake, for they were of the party of the Hō-ō. "That cry won't do"; replied the other Genji", we have the Imperial Order; "kill them! kill them!" and they continued to pelt them with their missiles until many were killed, and others, with their heads or backs crushed, fell from their horses and managed to crawl away to some place of refuge.

The end of Hachijō was held by the warrior monks of Hieizan, but when the bolder among them were killed, the more cowardly who were left also took to flight. Here Mondo-no-kami Chikanari, attired in a light blue kariginu worn over a body-armour laced with green silk and mounted on a moon-white steed, was ascending the river bank to make his escape, whom when Imai-no-Shirō Kanehira perceived he drew his bow with great strength and let fly an arrow at him. Whirring it flew straight at his skull, piercing it through so that he fell backwards from his horse. He was the son of Seidai-geki Yorinari, and was a learned doctor of the Academy: it was first time that he had ever put on armour. Ōmi-no-Chūjō Tamekiyo, Echizen-no-Shōshō Nobuyuki, Hōki-no-kami

Mitsutsuna and his son Hōki-no-Hangwan Mitsutsune were also shot through and their heads taken. Murakami-no-Saburō Hangwan-dai of Shinano, who had deserted Kiso's camp and gone over to the Hō-ō, was killed also, and the grandson of Azechi-no-Dainagon Sukekata-no-Kyō, U-Shōshō Masakata, who went forth to the battle in armour and a high eboshi, was taken alive by Higuchi-no-Jirō Kanemitsu. Both the Tendai Zasshu Mei-un Dai-Sōjō, and Enkei-no-Shinnō the Abbot of Miidera had gone to the Hōjujiden, but when it began to go up in smoke they mounted their horses and hastened away, only to fall victims to the fury of Kiso's samurai, who shot them down from their horses and cut off their venerable heads.

The Hō-ō himself, at this disaster, entered his Car to make an Imperial Progress to some safer Palace, but the northern samurai, not knowing who he was, continued to shoot their arrows at it. Then Bungo-no-Shōshō Munenaga, who, clad in a yellowish-red hitatare with a high eboshi on his head, was accompanying the Imperial Car, cried out to them: "Make no mistake! It is His Majesty!" whereon all the samurai sprang from their horses and did obeisance. On His Majesty's enquiring who they were, one of them stood forth and gave his name and title as Yashima-no-Shirō Yukishige of the province of Shinano, after which they escorted the Imperial Car to the Palace in Gojō, keeping strict guard over it.

Gyōbu-kyō Sammi Yorisuke-no-Kyō, the before-mentioned Governor of Bungo, had also been in the Hōjujiden, and when it took fire he escaped and fled toward the river, but on the way he was stripped of all his rich garments by some of the lesser samurai, so that he had to go on stark naked, and as it was the morning of the nineteenth day of the eleventh month the cold wind from the river cut him to the bone. His elder brother Echizen-no-Hōkyō Shō-i, who had gone out to see the battle, noticing his brother in this plight, and feeling sorry for him, straightway ran to his assistance. As he was wearing two white 'kosode' under his koromo or priestly garment, he took

off one of them and gave it to his brother, after which he parted with his koromo also, so that he was left with one kosode only. His appearance in this guise, without any sash, seen from behind was truly ridiculous, and as the two hurried along the streets, accompanied by some lower priests in white robes, enquiring at his house and that where they could find a lodging, the passers-by clapped their hands in glee and laughed inordinately. The baby Emperor was put in a boat and launched on the waters of the lake in the grounds of the Hōjujiden, and as the opposing samurai shot arrows at this also, Shichijō-no-jijū Nobukiyo and Kii-no-kami Norimitsu, who were with His Majesty, called out to them to stop lest the Emperor be harmed. On learning who it was they dismounted and did obeisance. Soon after His Majesty was accompanied to the Kanin Palace in Nijo, but, sad to relate, the Imperial Procession was of a pitiably attenuated kind.

Now Gen-no-Kurando Nakakane was holding the western gate of the Hōjujiden with fifty horsemen, when Yamamoto-no-Kwanja Yoshitaka of the Ōmi Genji spurred up to him and shouted: "Who is it you are guarding here? The Hō-ō and the Emperor have both proceeded elsewhere." On hearing this Nakakane rode off and precipitated himself into the battle and fought hard until his force was reduced to eight in all. Among these was a certain warrior-priest of the party of Kūsaka named Kaga-bō, who was riding a cream-coloured horse with a very hard mouth. "My horse's mouth is so hard that I can hardly manage him"; he cried, whereon Nakakane replied: "Take mine and give him to me instead"; and mounted him on his own horse, a chestnut with a white tail. Then they charged at full speed into a party of two hundred hostile samurai who were waiting at Kawarasaka under the command of Nenoi-no-Koyata. and fought until but five of the eight were left alive. Kaga-bō, although he was mounted on his master's horse, met his fate here and fell fighting at last.

Now one of the retainers of Nakakane named Jirō Kurando Nakayori, seeing the chestnut horse with the white tail galloping wildly along riderless, asked his servant whether that was not the horse of his master, and on his answering that it was, he further enquired from what direction it had come. "As our master rode into the enemy at Kawarasaka," replied the man, "it is from that fight that his horse has come." Then Jirō Kurando, bursting into tears, exclaimed; "Ah! how wretched that he has fallen thus; ever since we played together as children we have pledged ourselves to die together, and now, unhappy, we must die separate." Taking farewell of his wife and children he rode off alone and dashed into the fight at Kawarasaka. Rising high in his stirrups, he shouted loudly: "I am Jirō Kurando Nakayori of Shinano, twenty seven years old, the second son of Shinano-no-kami Nakashige, and a descendant in the ninth generation of Atuzane Shinno; come! anyone who thinks himself somebody and let us see!" And he swung his sword about him, cutting and slashing in all directions until at last he fell, borne down by the weight of numbers.

His master Gen-no-Kurando, quite unaware of all this, had escaped and ridden off toward the south with his brother Kawachi-no-kami Nakanobu and another retainer. And it chanced that, as the Sessho Motomichi, taking fright at the war in the Capital, was on his way to take refuge at Uji, the two overtook him at Kobatayama. Dismounting from their horses they saluted him, and on his enquiring who they might be, they declared themselves as Nakanobu and Nakamichi. The Sessho was greatly rejoiced to hear this, for he had feared that they might be some of the Kiso samurai, and requested them to accompany him, which they did, and escorted him as far as the Fuke mansion at Uji. Thence they parted and the two fled to the province of Kawachi.

On the next day, the twentieth, Kiso Sama-no-kami Yoshinaka proceeded to the Rokujō-kawara to count and identify the heads of those who had been killed the day before,

and which were there exposed to view, and behold, their number was six hundred and thirty; and among them were the heads of the Tendai Zasshu Meiun Dai-Sōjō and Enkei-hō Shinno the Abbot of Miidera; and of those who looked on these there were none who did not shed tears. Then Kiso Sama-no-kami, ordering his seven thousand men to turn their horse's heads toward the east, bade them shout their war-cry three times, whereat the heaven echoed and the earth trembled. At this there was a great uproar in the city, but it was only a shout of joy.

Now the Saishō Naganori, son of the late Shōnagon Nyūdō Shinsai, went to visit the Hō-ō at the Gojō Palace, but was refused admission by the soldiers on guard at the gate. Stepping aside into a small house near by that he knew, he cut off his hair and put on a black koromo and hakama, after which he demanded admission again, pleading that in such a habit there could be on objection, upon which the samurai gave way and admitted him. Weeping bitterly he entered the Imperial presence, and when he told the Ho-o of all those who had been done to death in the fighting, His Majesty burst into tears also, saying: "Ah that Mei-un should have been thus innocently put to death; it seems as though he had sacrificed his life for mine."

On the twenty third day Sanjō-no-Chūnagon Tomokata-no-Kyō and forty nine other Courtiers beneath him were removed from their offices and put in prison. Under the rule of the Heike forty three had been dismissed at once, but this present treatment was worse than their's for the number was greater. Having also taken the daughter of the Kwampaku Motofusa and made her his wife, he assembled his retainers and gave his opinion thus: "I, Yoshinaka, have confronted the Sovereign Lord of this Empire in battle and have conquered. If I would, I might become Emperor or I might become Hō-ō: but I don't want to become Hō-ō, for I must become a shaven priest; and how can I become Emperor, for I should

have to be a child. Very well then, I will become Kwampaku." At this his official scribe, Taiyū-bō Kakumei, stood up and said: "A Kwampaku must be of the princely house of Fujiwara, of the stock and lineage of the great Kamatari; Your Excellency is of the Genji line, and therefore cannot hold such office." So it ended by Kiso consoling himself with the title of Groom of the Stables to the Retired Emperor, and appropriating the province of Tanba as his fief. That a Retired Emperor was called Hō-ō if he became a monk, and that the Emperor looked like a child because he had not yet peformed Gempuku, were things that unfortunately Yoshinaka did not know.

Now the former Uhyōye-no-suke Yoritomo of Kamakura had ordered his brothers Nori-yori and Yoshitsune with an army of sixty thousand men to march against Kiso and subdue him, and they had already started, but when they heard that war had broken out in the Capital, and that the Palaces of the Emperor and the Retired Emperor had been burnt, and the whole country was plunged in gloom, they thought it inadvisable to begin more fighting at present, and halted their men near Atsuta in the province of Owari. Then Kunai Hangwan Kintomo and Tonai Hangwan Tokinari, members of the bodyguard of the Retired Emperor, came down to Owari to report all that had happened in the Capital, and when Noriyori and Yoshitsune heard their tidings, they advised them thus: "It were better that Kintomo should go down to Kamakura to report the matter direct to Yoritomo, for with a messenger, who does not know all the details of the matter, trouble is likely to arise."

As all his retainers had been killed in the recent fighting and he had none else left, Kintomo hastened down to Kamakura accompanied by his young heir Kunaidokoro Kinnari, a boy of fifteen. "This is all owing to the folly of Tsuzumi Hangwan;" pronounced Yoritomo, "and it is through him that the Emperor has been thus grieved, and so many venerable priests have been put to death. If such worthless

fellows as this are employed as messengers, disturbances will never cease in the Empire." When this was reported to Tomoyasu, he hurried to Kamakura with the utmost speed, and argued his case most persistently with Kajiwara Heizo Kagetoki, begging him to intercede with Yoritomo; but Yoritomo refused to see him, however often he begged an audience, so that at last he returned in disgrace to Miyako, where, somewhat in danger of his life, he lived in obscurity somewhere near Inari. Kiso Yoshinaka, thus at open war with Yoritomo, immediately sent messengers to the Western Provinces inviting the Heike to return again to the Capital, that both together might make common cause against Kamakura. On hearing this both Munemori and all the Heike were much rejoiced, but Shin-Chūnagon Tomomori gave his opinion to the contrary: "Even when things have come to such a pass," he said, "how are we to join with Kiso Yoshinaka? If we should return to the Capital with our Emperor and the Three Sacred Treasures, should we not have to lay down our arms and make humble surrender?" So Munemori rejected the advances of Yoshinaka, but Kiso, on his part, did not believe it final.

One day the Kwampaku Motofusa called Yoshinaka and said to him: "Kiyomori Nyudō was a man of evil conduct, it is true, but in him there was at the same time some extraordinary virtue, through which he was enabled to govern the Empire peaceably for twenty years. Bad conduct alone cannot rule the Empire, so it would be well if you were to pardon those Courtiers whom you have put in prison." Yoshinaka, even though he was savage Eastern Barbarian, saw the wisdom of this and acted accordingly.

Motofusa's son Moroie, who was at that time only Chūnagon of the lower third rank, was, by the plan of Yoshinaka, made Daijin and Sesshō, but, as at that time there was no office of Daijin vacant, he borrowed the rank from Tokudaiji-dono, who was Naidaijin and Sadaishō, in conse-

quence of which people called the new Sesshō, 'Kari-no-Daijin' or 'the Minister of Borrowed Rank.' On the tenth day of the twelfth month the Hō-ō left the Gojō Palace and proceeded to the residence of Daizen-no-taiyu Naritada in Rokujō. On the thirteenth day a recital of the Shingon Sutras was held in the Palace, and on that day also an appointment of officials was held, the nominations being made entirely at the will of Kiso. So the Heike held the Western Provinces and the Genji the Eastern, while Kiso lorded it in the Capital; just as Ōmō seized the supremacy and ruled the country for eighteen years between the former and latter dynasties of Kan in China.

As all the barriers were closed no taxes could be paid, and as their yearly revenues were cut off, everyone in Miyako was as uncomfortable as a fish in shallow water. And so the year ended in anxiety, and the third year of Ju-ei began.

ELTE Könyvtár 9250828

VOLUME IX.

CHAPTER I.

On the first day of the New Year of the third year of Ju-ei the customary reception of the Retired Emperor and Audience of the Emperor were not held, for the mansion of Daizen-no-taiyū Naritada, which the Hō-ō was using as his temporary Palace, was not considered suitable. The Heike also welcomed the New Year by the shore of Yashima in Sanuki, but though the Emperor was present, the Festival of the Setchie was not held, nor the Imperial Worship of Heaven and Earth. No envoys brought the tribute of fish from Tsukushi, nor did the time-honoured messengers arrive from Yoshino. All the Courtiers lamented the disorder of the times, declaring that in the Capital, however, things could not be so bad. Spring had now come, and though the sea breezes blew softly and the sunshine was warm and genial, the Heike Nobles still shivered like tropical birds amid the ice. Thus they spent the long-drawn tedious hours in talk and reminiscence of their pleasant life in Miyako; of the times of the blossoming and fading of the various trees and flowers, of the cherry blooms and the moonlight nights, of their verses and music and games of foot-ball and archery, the competitions of painting and writing stanzes on fans, and all their elegant diversions with insects and grasses; and as they lingered over the recollections of all these lost delights their hearts were filled with sadness.

CHAPTER II.

The Crossing of the Ujikawa.

On the eleventh day of the first month Kiso Sama-no-kami Yoshinaka proceeded to the Palace of the Hō-ō and announced

that he was about to start for the Western Provinces to subdue the Heike, and on the thirteenth day he was just setting forth from the Capital when word was brought to him that Uhyōhe-no-suke Yoritomo had despatched a large force of many myriads of horsemen under the command of Noriyori and Yoshitsune to chastize him for his outrageous conduct, and that they had already reached the provinces of Mino and Ise. Much astonished at this news, Kiso at once ordered the bridges at Seta and Uji to be destroyed and his forces to be divided to meet the foe. Since he had not many men left by this time, he sent eight hundred horsemen under Imai-no-Shirō Kanehira to the bridge at Seta as his main army, while a smaller force of five hundred under Nishina, Takanashi, and Yamada-no-Jirō was ordered to march to that at Uji. His uncle Shida-no-Saburō Yoshinori also rode off to Imoarai with three hundred men.

Now the main body of the Eastern forces was under the command of Kaba-no-Onzōshi Noriyori, while the lesser army was led by Kurō Onzōshi Yoshitsune, while ranking after these were thirty-six great Nobles, the whole army numbering some sixty thousand horsemen. Yoritomo had at this time two famous horses named Ikezuki and Surusumi, and Kajiwara Genda Kagesue greatly coveted Ikezuki and asked that it might be given him for this campaign, but Yoritomo answered that he was keeping it in case he might wish to ride it himself, and presented him with Surusumi instead. A little while afterwards Sasaki Shirō Takatsuna of the province of Ōmi came to bid him farewell, and Yoshitomo gave Ikezuki to him, saying: "Remember that there are many who desire this horse, so look well to him." Sasaki bowed low in obeisance and replied: "On this horse I will be the first to cross the Ujikawa; if you hear that I am dead, you will know that someone else has crossed before me, but if you learn that I still live, then rest certain that Takatsuna has crossed before all the rest." "These are strong words", muttered all the Nobles,

both great and small, who were in attendance, as Sasaki retired.

So, leaving Kamakura behind, this great host started for the West, some crossing over Ashigara and some over Hakone, according to the will of their leaders, and Kajiwara Genda Kagesue, drawing aside a little, ascended to a high place at Ukishima-ga-hara in the province of Suruga, and viewed all their horses as they passed by, each with its varying saddle and trappings, both in profile and head-on. As he thus scrutinized the seemingly endless procession of steeds Kajiwara was greatly pleased that he saw none that could compare with his own mount Surusumi, when his eye fell on a splendid horse that he recognised at once as Ikezuki. His saddle was inlaid with gold and his crupper gaily decorated with many tassels, and he foamed at the mouth as he champed the bright-polished bit. He had many grooms to lead him, but even so his mettle could not be entirely curbed, for he reared and caracolled as he advanced. Kajiwara came forward and asked the attendants whose horse he was. "It is the horse of Sasaki dono"; they replied- "Which Sasaki does it belong to", he continued; "Saburō or Shirō?" "It is the steed of Shirō Dono"; answered the attendants as they passed on. At this Kagesue felt bitter resentment, for it was most mortifying to be thus passed over in favour of his fellow-retainer Sasaki. First he thought he would rush on to the Capital and engage in mortal combat with Kiso's Four Deva Kings, Imai, Higuchi, Tate and Nenoi, or else die fighting with one of the famous champions of the Heike in the Western Provinces, but this seemed, on second thoughts, a vain revenge, and so he stood muttering and raging and waiting for Sasaki, pondering the while what a loss it would be to Yoritomo should two of his stoutest retainers thus fall on each other and do each other to death. Meanwhile Sasaki himself came along quite unsuspecting, and Kajiwara, uncertain whether to ride at him headlong or to come up alongside and grapple, thus addressed him: "How is it,

Sasaki Dono, that our lord has come to present you with Ikezuki?" Whereupon Sasaki, perceiving that Kagesue too had coveted the horse, replied thus: "When I set out on this campaign I felt quite sure that the enemy would destroy the bridges at Seta and Uji, and that I should want a good horse to swim the river; but as I had not such an one, I greatly desired Ikezuki. Hearing, however, that you had asked for him and been refused, I knew that a fellow like myself would have no chance, and so, in spite of the risk of our lord's anger afterwards, I won over the grooms and stole his precious steed. What do you think of that, Kajiwara Dono?" Disarmed by this retort, Kajiwara burst into a laugh and replied: "Ah, I see, I too ought to have stolen him." Now this horse that Takatsuna had received was of large and powerful build, four shaku eight sun in height, and its colour was a dark chestnut, and as it was fierce and would bite anyone, man or horse, who came near it, it had been named Ikezuki (Quick-biter). Kajiwara's horse was also large and strong, no whit inferior to the other, and on account of its very black colour had been named Surusumi (Ink-black).

From the province of Owari the army was divided into its two parts, and the larger body, consisting of some thirty-five thousand horsemen under Noriyori, pitched their camp at Noji-Shinohara in Ōmi. With Noriyori were also Takeda-no-Tarō, Kagami-no-Jirō, Ichijō-no-Jirō, Itagaki-no-Saburō, Inamo-no-Sabur , Hangai-no-Jirō, Kumagai-no-Jirō, and Inomata-no-Koheiroku. The smaller force of twenty-five thousand men under Yoshitsune, with whom were also Yasuda-no-Saburō, Ōuchi-no-Tarō, Hatakeyama-no-Shōji Jirō, Kajiwara Genda, Sasaki Shirō, Kasuya-no-Tōda, Shibuya-no-Uma-no-suke and Hirayama-no-Mushadokoro, passed through the province of Iga and pressed upon the bridge at Uji. Now after destroying the bridges at Seta and Uji, the enemy had planted sharp stakes in the river-bed and made fast a great hawser in the stream together with a floating boom of tree trunks to obstruct the crossing. It was

now the twentieth day of the first month and the snow had melted on the slopes of Mount Hira and Shiga, while the ice of the valleys below mingled with it and rushed down in torrents of water. The Ujikawa rose high in spate, and its white capped waves surged tumultuously as the boiling flood rushed down between its banks with a roar like a waterfall. As the chilly dawn broke the river-mist hung heavy over the water, so that none could clearly discern the colour either of the horses or the armour of their riders. Then the commander Yoshitsune rode up to the bank of the river, and wishing to try the courage of his men, with a glance at the foaming torrent, called out: "Shall we turn off to Yodo or Imoarai, or shall we go round by Kawachiji? Or what do you think of waiting till the flood abates?" Then Hatakeyama Shōji Shigetada of the province of Musashi, who was then but twenty-one years old, stood forth and said: "This river is one that we have often spoken of at Kamakura, and is no unknown stream to baffle us; and moreover, as it flows out directly from the lake of Ōmi, its waters will not quickly subside, however long you may wait, and as for building a bridge, who is there who can do such a thing? In the battle that was fought here in the era of Jishō, Ashikaga Matataro Tadatsuna crossed over, and he was but a youth of seventeen years, so here is no matter for god or devil. I, Shigetada will be the first in the flood.' And as he and his band of five hundred followers were pushing together into the waves, two warriors were seen to gallop forth from the point of Tachibana-no-kojima at the north-east of the Byōdō-in: they were Kajiwara Genda Kagesue and Sasaki Shirō Takatsuna. Each had made up his mind to be the first across, though no sign of their determination was visible to the onlookers: Kajiwara was about three yards in front of Sasaki. "Kajiwara Dono! Your saddle-girth seems to be loose; this is the greatest river in the Western Provinces, so you had better tighten it up." Thus warned, Kajiwara dropped the reins on to his horse's mane, kicked his feet from the stirrups,

and, leaning forward in the saddle, loosened the girth and tightened it afresh. While he was thus engaged, however, Sasaki rode on past him and leapt his horse into the river. Kajiwara, thinking he had been tricked, immediately sprang in after him. "Ho! Sasaki Dono", shouted Kajiwara, "take care if you want to be famous; there is a great hawser at the bottom of the river. Look out!" At this Sasaki drew his sword and cut through the rope as it caught his horse's feet, and in spite of the strength of the current, as he was mounted on the finest horse in the land, he rode straight through the river and leapt up on to the farther bank. Kajiwara's horse Surusumi, however, was swept aside by the rush of the water, and his rider reached land some distance farther down-stream. Then Sasaki, rising high in his stirrups, shouted with a loud voice: "Sasaki Shirō Takatsuna, fourth son of Sasaki Saburō Yoshihide of Ōmi, descended in the ninth generation from Uda Tenno, is the first over the Ujikawa!" Hatakeyama, who was leading his five hundred men across, had not gone far when his horse was struck deep in the head by an arrow shot by Yamada-no-Jirō from the other bank, and reared violently, upon which, using his bow as a staff, he slid off into the stream, only to find the rushing waters sweep right over his head. Nothing daunted by this he vigorously breasted the current, and diving through the waves swam across; but just as he was about to scramble up the bank he felt someone drag at him from behind. "Who is that?" he called. "Shigechika!" was the answer. "Ōgushi?" "The same." Now Hatakeyama had been sponsor at the Gempuku of Ōgushi Jirō Shigechika. "The current is so strong that my horse has been washed away and I have no strength to go any farther." "Ah, I always have to help you fellows"; replied Hatakeyama, as he gripped Ōgushi and flung him by main force up on to the bank. The young man, immediately recovering himself, sprang erect, and drawing his sword, laid it to his forehead, shouting loudly: "Ōgushi-no-Jirō Shigechika of

Musashi is the first to cross the Ujikawa on foot!" Whereat all who heard it, both friends and foes, burst out into a roar of laughter. Hatakeyama, mounting another horse, shouted his warcry and spurred fiercely against the ranks of the foe, when to meet him there came a single horseman clad in an embroidered hitatare and a suit of armour laced with scarlet, riding a dappled horse with a gold-mounted saddle. In answer to Hatakeyama's challenge he gave his name title as: "Nagase-no-Hangwan-dai Shigetsuna, a retainer of Kiso Yoshinaka." Thinking to make him the first sacrifice to the god of battles that day, Hatakeyama rode up alongside him and grappled, pulling him from his horse and squeezing him against the pommel of his saddle, where he twisted his head and cut it off without more ado, passing it over to Honda-no-Jirō, who fastened it to the left side of his saddle. After this Kiso's men who were guarding the bridge kept up a defensive fight for a while, but when all the Eastern army had crossed over and advanced to the attack, they gave way and fled toward Kobatayama and Fushimi. At Seta also, by the strategy of Inamo-no-Saburo Shigenari, the other army passed over the river at the ford of Gugo at Tagami.

CHAPTER III.

The fight at the River Kamo.

After he had gained this victory, Yoshitsune at once sent messengers to Kamakura with an account of the battle, and as soon as they arrived in his presence Yoritomo put the question: "How is it with Sasaki?" "He was the first across the Uji river;" was the answer: then unrolling his despatch the messenger read forth: "First across the Uji river, Sasaki Shirō Takatsuna; second, Kajiwara Genda Kagesue."

When he saw that both these positions at Uji and Seta were lost, Kiso Yoshinaka rode off to the Hō-ō's Palace at Rokujō to say farewell for the last time; but having arrived at

the gate, he found that he had nothing particular to say, so he turned back again, and as a lady, with whom he had lately fallen in love, happened to live at Takakura in Rokujō, he went in to see her, and as he was very loath to part from her, he did not emerge at all quickly. Seeing this, a new retainer of his, named Echigo-no-Chūta Iemitsu, called out to his master: "Why does your Excellency thus deign to waste time in this dalliance when the august enemy is even now pressing on the river hard by? That way lies a dog's death; so hasten, I pray you." As his master still paid on heed to his warnings, however, Chuta at length made up his mind to put an end to his life, and cut open his belly there and died, with these words on his lips: "Since it must be, I, Iemitsu, will go on before, and on the Mountain of Shide will I await my master."

Then Kiso, at last noticing that his faithful retainer had laid down his life to enforce his warning, tore himself away from his lady and left the house. At this time the whole force that he could muster consisted of not more than a hundred men under Naba-no-Tarō Hirozumi, and as they rode out to the river by Rokujō to reconnotire, they saw about thirty horsemen of the enemy coming to meet them, with two warriors spurring forth in front. These two were Shioya-no-Gorō Korehiro and Teshikawara-no-Gosaburō Arinao. Seeing them Shioya at once shouted: "Let us wait until the main body come up!" "By no means", said Teshikawara, "when the front is broken the rest will soon give way; forward!" and so both parties rode at each other and the fight began, for the soldiers of Yoritomo aimed at enveloping Kiso in the midst of their ample forces, if he would stay and fight to the last.

Yoshitsune himself, leaving the conduct of the battle to his subordinates, rode off with five or six retainers to the Palace of the Ho-o in Rokujō, to guard it against any further perils. Here Daizen-no-Taiyū Naritada had mounted up on to the eastern wall and was surveying the turmoil outside, his whole body shaking in the extremity of his terror, when he saw the

small band approaching with their helmets hanging loose from the fight, their bow-hand sleeves flying loose in the wind, and the white colours of the Genji displayed. "Alas! how terrible!" he shrieked, "it is Kiso who has come again!" Whereat all the Courtiers and Nobles and Ladies-in-waiting within, thinking that now at last their hour had come, ran about wringing their hands and making vows to every god and Buddha they could think of, when the voice of Naritada was heard again: "It may be the warriors of the East who are just entering the town, for the insignia they wear are different." Then the Eastern Commander Kurō Onzōshi Yoshitsune, rode up to the gate and knocked, shouting loudly: Kurō Yoshitsune, younger brother of the former Uhyōye-no-suke Yoritomo, who has broken through the enemy at Uji, has arrived to protect the Palace!" When he heard this, Naritada was so overcome with excitement that, as he hastily scrambled down from the wall he slipt and hurt his back, but so great was his joy that he did not trouble about the pain, but went on limping into the Palace and reported the facts to the Ho-o, who was also overjoyed to hear it, and immediately ordered the gates to be opened.

Yoshitsune was clad that day in a hitatare of red brocade, and armour of shot purple, while his helmet was surmounted by upstanding horns. By his side hung a gold-mounted sword, and twenty four black-and-white arrows were stuck in his quiver: the upper half of his bow was wound leftwise with a strip of paper about an inch wide, which was at this time the sign of a General Commanding. Then the Ho-o went out to the middle gate, and viewed them through a lattice window, exclaiming: "Ah, what a brave show they make! Let us hear their names and titles."

Then the six captains declared themselves; Tai-Shōgun Kurō Yoshitsune, Yasuda Saburō Yoshisada, Hatakeyama Shōji Jirō Shigetada, Kajiwara Genda Kagesue, Sasaki Shirō Takatsuna, Shibuya Umanosuke; and through they may have

differed in their armour and trappings, in bearing and courage none was inferior to the others.

Then, after a low obeisance Yoshitsune spoke as follows: "In order to punish the lawless conduct of Kiso, the former Uhyōye-no-suke Yoritomo of Kamakura has sent out an army of sixty thousand men under the command of Noriyori and myself, but as Noriyori is advancing by way of Seta, as yet none of his men have entered the Capital. I, having overcome the forces of the enemy at Uji, have straitway hastened to protect this Palace, while my men are even now engaged with Kiso to cut him off as he is trying to flee up the river, and I doubt not have already eized him." At these straightforward and informal words the Ho-o was much gratified and relieved: "See that you guard this Palace well", he directed, "lest Kiso return again and commit more violence." Yoshitsune bent low in assent, and ere long his men had come up to the number of ten thousand horsemen, who were drawn up to keep watch on all four sides of the Palace.

Meanwhile Kiso with twenty of his stoutest followers was waiting for an opportunity to seize the Hō-ō and flee with him to the West to join the Heike, but when he saw that his designs had been anticipated by the strict guard that Yoshitsune had placed round the Palace, he started off up the river Kamo to escape, and between Rokujō and Sanjō he was many times almost surrounded and slain. Then the tears ran down his cheeks as he exclaimed: "Ah, if I had only known this, I would never have sent Imai to Seta, for from our earliest days when we played together as children we swore that when we came to die it should be together; and now, alas! it seems we are to fall separated from one another." So riding up the river to see if he could hear any tidings of Imai, the enemy rolled down on them like the evening mists, and five or six times did Kiso and his little band fling them back between Rokujō and Sanjō until at last he cut through them and reached Matsusaka at Awataguchi. Last year he rode forth from Shinano with

fifty thousand horsemen, now he flees along the river-bed with but six retainers, already half lost in the melancholy twilight where lies the nether world.

CHAPTER IV.

THE DEATH OF KISO.

Now Kiso had brought with him from Shinano two beautiful girls named Tomoe and Yamabuki, but Yamabuki had fallen sick and stayed behind in the Capital. Tomoe had long black hair and a fair complexion, and her face was very lovely; moreover she was a fearless rider whom neither the fiercest horse nor the roughest ground could dismay, and so dexterously did she handle sword and bow that she was a match for a thousand warriors, and fit to meet either god or devil. Many times had she taken the field, armed at all points, and won matchless renown in encounters with the bravest captains, and so in this last fight, when all the others had been slain or had fled, among the last seven there rode Tomoe. At first it was reported that Kiso had escaped to the North either through Nagasaka by the road to Tamba, or by the Ryūge pass, but actually he had turned back again and ridden off toward Seta, to see if he could hear aught of the fate of Imai Kanehira. Imai had long valiantly held his position at Seta till the continued assaults of the enemy reduced his eight hundred men to but fifty, when he rolled up his banner and rode back to Miyako to ascertain the fate of his lord; and thus it happened that the two fell in with each other by the shore at Ōtsu. Recognizing each other when they were yet more than a hundred yards away, they spurred their horses and came together joyfully.

Seizing Imai by the hand, Kiso burst forth: "I was so anxious about you that I did not stop to fight to the death in the Rokujō Kawara, but turned my back on a host of foes and hastened off here to find you." "How can I express my

gratitude for my lord's consideration?" replied Imai; "I too would have died in the defence of Seta, but I feared for my lord's uncertain fate, and thus it was that I fled hither." "Then our ancient pledge will not be broken and we shall die together," said Kiso, "and now unfurl your banner, for a sign to our men who have scattered among these hills." So Imai unfurled the banner, and many of their men who had fled from the Capital and from Seta saw it and rallied again, so that they soon had a following of three hundred horse. "With this band our last fight will be a great one", shouted Kiso joyfully, "who leads yon great array?" "Kai-no-Ichijō Jirō, my lord." "And how many has he, do you think?" "About six thousand, it seems." "Well matched!" replied Yoshinaka, "if we must die, what death could be better than to fall outnumbered by valiant enemies? Forward then!"

That day Kiso was arrayed in a hitatare of red brocade and a suit of armour laced with Chinese silk; by his side hung a magnificent sword mounted in silver and gold, and his helmet was surmounted by long golden horns. Of his twenty four eagle-feathered arrows, most had been shot away in the previous fighting, and only a few were left, drawn out high from the quiver, and he grasped his rattan-bound bow by the middle as he sat his famous grey charger, fierce as a devil, on a saddle mounted in gold. Rising high in his stirrups he cried with a loud voice: "Kiso-no-Kwanja you have often heard of; now you see him before your eyes! Sama-no-kami and Iyo-no-kami, Asahi Shōgun, Minamoto Yoshinaka am I! Come! Kai-no-Ichijō Jirō! Take my head and show it to Hyōye-no-suke Yoritomo!" "Hear, men!" shouted Ichijō-no-Jirō in response; "On to the attack! This is their great Captain! See that he does not escape you now!" And the whole force charged against Kiso to take him. Then Kiso and his three hundred fell upon their six thousand opponents in the death fury, cutting and slashing and swinging their blades in every direction until at last they broke through on the farther side,

but with their little band depleted to only fifty horsemen, when Doi-no-Jirō Sanehira came up to support their foes with another force of two thousand. Flinging themselves on these they burst through them also, after which they successively penetrated several other smaller bands of a hundred or two who were following in reserve. But now they were reduced to but five survivors, and among these Tomoe still held her place. Calling her to him Kiso said: "As you are a woman, it were better that you now make your escape. I have made up my mind to die, either by the hand of the enemy or by mine own, and how would Yoshinaka be shamed if in his last fight he died with a woman?" Even at these strong words, however, Tomoe would not forsake him, but still feeling full of fight, she replied: "Ah, for some bold warrior to match with, that Kiso might see how fine a death I can die." And she drew aside her horse and waited. Presently Onda-no-Hachirō Moroshige of Musashi, a strong and valiant samurai, came riding up with thirty followers, and Tomoe, immediately dashing into them, flung herself upon Onda and grappling with him dragged him from his horse, pressed him calmly against the pommel of her saddle and cut off his head. Then stripping off her armour she fled away to the Eastern Provinces. Tezuka do-Tarō was killed and Tezuka-no-Bettō took to flight, leaving Kiso alone with Imai no-Shirō. "Ah", exclaimed Yoshinaka, "my armour that I am never wont to feel at all seems heavy on me today." "But you are not yet tired, my lord, and your horse is still fresh, so why should your armour feel heavy? If it is because you are discouraged at having none of your retainers left, remember that I, Kanehira, am equal to a thousand horsemen, and I have yet seven or eight arrows left in my quiver; so let me hold back the foe while my lord escapes to that pine-wood of Awazu that we see yonder, that there under the trees he may put an end to his life in peace." "Was it for this that I turned my back on my enemies in Rokujō-kawara and did not die then?" returned Yoshinaka; "by no means will

HOPP FERENC KELETÁZSIAI MÚZEUM

we part now, but meet our fate together." And he reined his horse up beside that of Imai towards the foe, when Kanehira, alighting from his horse, seized his master's bridle and burst into tears: "However great renown a warrior may have gained", he pleaded, "an unworthy death is a lasting shame. My lord is weary and his charger also, and if, as may be, he meet his death at the hands of some low retainer, how disgraceful that it should be said that Kiso Dono, known through all Nippon as the 'Demon Warrior' had been slain by some nameless fellow, so listen to reason, I pray you, and get away to the pines over there." So Kiso, thus persuaded, rode off toward the pine-wood of Awazu. Then Imai-no-Shirō, turning back, charged into a party of fifty horsemen, shouting: "I am Imai Shirō Kanchira, foster-brother of Kiso Dono, aged thirty-three. Even Yoritomo at Kamakura knows my name; so take my head and show it to him, anyone who can!" And he quickly fitted the eight shafts he had left to his bow and sent them whirring into the enemy, bringing down eight of them from their horses, either dead or wounded. Then, drawing his sword, he set on at the rest, but none would face him in combat hand-to-hand: "Shoot him down! Shoot him down!" they cried as they let fly a hail of arrows at him, but so good was his armour that none could pierce it, and once more he escaped unwounded.

Meanwhile Yoshinaka rode off alone toward Awazu, and it was the twenty third day of the first month. It was now nearly dark and all the land was coated with thin ice, so that none could distinguish the deep ricefields, and he had not gone far before his horse plunged heavily into the muddy ooze beneath. Right up to the neck it floundered, and though Kiso plied whip and spur with might and main, it was all to no purpose, for he could not stir it. Even in this plight he still thought of his retainer, and was turning to see how it fared with Imai, when Miura-no-Ishida Jirō Tamehisa of Sagami rode up and shot an arrow that struck him in the face under his

helmet. Then as the stricken warrior fell forward in his saddle so that his crest bowed over his horse's head, two of Ishida's retainers fell upon him and struck off his head. Holding it high on the point of a sword Ishida shouted loudly: "Kiso Yoshinaka, known through the length and breadth of Nippon as the 'Demon Warrior', has been killed by Miura-no-Ishida Jirō Tamehisa." Imai was still fighting when these words fell on his ears, but when he saw that his master was indeed slain he cried out: "Alas, for whom now have I to fight? See, you fellows of the East Country, I will show you how the mightiest champion in Nippon can end his life!" And he thrust the point of his sword in his mouth and flung himself headlong from his horse, so that he was pierced through and died.

CHAPTER V.

Higuchi is Put to Death.

Imai's elder brother, Higuchi Jirō Kanemitsu, had gone to the stronghold of Nagano in Kawachi with five hundred horsemen to take Jūrō Kurando Yukiie and put him to death, but not finding him there, and hearing that he was at Nagusa in the province of Kii, he was following him to that province, when he learned of the fighting in the Capital and immediately retraced his steps thither. When he came to the bridge of Owatari at Yodo there met him one of the retainers of his brother Imai, who greeted him thus: "Whither then is it that your Excellency is going? There is war in the Capital and our lord has been slain. Imai also has fallen by his own hand." When Higuchi thus heard that all was lost, he burst into tears, and then turned and addressed his men: "Hearken to me, sirs! All of you who have a mind to repay the gratitude you owe our lord, make your escape to whatever place you may, and as begging pilgrims pray that he may

obtain enlightenment in the world to come, As for me, I go to die in Miyako, and once more to attend our lord on the Dark Road, for it is my wish to be with Imai in that world." And with that he rode on again, and as his followers withdrew hither and thither by the way, his force of five hundred men melted away so that when he passed the south Toba gate, scarcely twenty were left. Now when the enemy heard that Higuchi Jirō Kanemitsu was just about to enter the city, all their great captains of noble lineage rode out with their men to Shichijō, Shujaku, Tsukurimichi and Yotsuzuka to meet him. Then one of Higuchi's men, Chigo-no-Tarō Mitsuhiro, spurring his charger against a great mass of foemen who were waiting at Yotsuzuka, rose in his stirrups and shouted; "Are there any of the retainers of Ichijō Jirō Dono of Kai present among you?" At this a great laugh rose from the other side. "Will you fight with none but the followers of Ichijō Jirō then?" they returned; "take all comers! don't pick your men!" "It was not that I might choose my opponents that I spoke," replied Mitsuhiro, declaring his titles in answer to their laughter; "I am Chino-no-Taro Mitsuhiro, son of Chino-no-taiyū Mitsuie of Kamino-miya in Suwo of the province of Shinano, and I have left my two children behind me at home; and that they might be taught what a death their father died, whether good or ill, I wished to meet my fate before the eyes of my younger brother Shichiro who serves in the train of my lord Ichijō Jirō of Kai. There is none that I fear!" And riding at one after another he cut down three men, and grappling with a fourth, both fell together and stabbed each other to death.

Now Higuchi had many friends among the party of Kodama, and some of them came to him and persuaded him thus: "It is but natural that the friendships that we warriors bear to each other should at times result in our sparing one another's lives, and so now for the sake of our former intimacy we would save you from death. Though among Kiso's

captains there are none to equal his Four Deva Kings Imai, Higuchi, Tate and Nenoi, yet take it not to heart that Kiso has been slain and Imai has taken his life, for if you will now give yourself up, as a reward for our recent prowess we can plead for your life." So, tempted by this promise, bold veteran as Higuchi was, in accordance with the decree of destiny and unmindful of the dictates of chivalry, he shamelessly surrendered to the Kodama clan. When this came to the ears of the Commanders Noriyori and Yoshitsune they forthwith sent a petition to the Hō-ō on his behalf, but all the Courtiers and Nobles and Ladies-in-waiting even to the maidens of tender years opposed it with one accord, crying out that when Kiso had stormed the Hōjujiden and burnt it, thereby causing the death of many venerable priests of high rank, Imai and Higuchi were the names that they had heard shouted everywhere, and that it was a great mistake to spare the life of such a fellow. And as in face of this nothing more could be done, Higuchi was at last condemned to die.

On the twenty second day the new Sesshō was removed from office and the former one restored to his place: that he should have held the office for the transient period of but sixty days must have seemed like a dream from which he had not yet awakened; though in former days there was the case of the Kwampaku Michikane who was in office for but seven days before he died. Still, as during even this short period of sixty days both the Setchie Festival and also an Appointment of Officials had been held, he had something to think about in after years.

On the twenty fourth day the heads of Kiso Sama-no-kami and four others were brought into the Capital and carried through the streets. Though Higuchi had yielded himself as a prisoner, yet as he begged to be allowed to accompany them, permission was given, and he escorted the heads of his companions clad in a dark blue hitatare and high eboshi. He was put to death on the next day, the twenty fifth; for though

Noriyori and Yoshitsune many times interceded for his life, all felt that to spare one of Kiso's Four Deva Kings was as dangerous as keeping a tiger at large. We have heard how in China, when the power of Shin declined and all the Princes rose in rebellion like a swarm of bees, Haikō, though he entered the Palace of Kanyō, did not waste his time in dalliance with the fair Court Ladies, or stop to seize gold or treasure, but calmly secured the pass of Kwankoku, after which he was able to destroy his enemies at leisure and thus become supreme in the Empire. So this Kiso Sama-no-kami, if he had obeyed the orders of Yoritomo after he entered the Capital, might have become no less powerful than Haiko.

Now the Heike had departed from the coast of Yashima in Sanuki the winter of the year before, and crossed over to the bay of Naniwa in Settsu and took up a position between Ichi-no tani on the west, where they built a strong fortification, and the wood of Ikuta on the east, where the entrance to the fort was made. Between these points, at Fukuhara, Hyogo, Itayado and Suma were encamped all the forces of the eight provinces of the Sanyōdō and the six provinces of the Nankaidō, a total of a hundred thousand men in all. The position at Ichi-no-tani had a narrow entrance with cliffs on the north and the sea on the south, while within it was very spacious. The cliffs rose high and steep, perpendicular as a standing screen, and from them to the shallows of the beach a strong breastwork was erected of wood and stone, well protected by palisades, while beyond it, in the deep water rode their great galleys like a floating shield. In the towers of the breastwork were stationed the stout soldiery of Shikoku and Kyūshū in full armour with bows and arrows in their hands, dense as the evening mists, while in front of the towers, ten or twelve deep, stood their horses, fully accoutred with saddle and trappings. Ceaseless was the roll of their war-drums; the might of their bows was like the crescent moon, and the gleam of their blades was as the shimmer of the hoar frost in autumn, while their myriad

red banners that flew aloft in the spring breezes rose to heaven like the flames of a conflagration.

CHAPTER VI.

Six Battles.

But after the Heike crossed over to Ichi-no-tani the men of Shikoku became disaffected, and especially the subordinate officials in charge of Awa and Sanuki broke into open rebellion and wished to go over to the Genji, but as they had been on the side of the Heike right up to this time, they doubted whether the Genji would believe in their sudden change of face, and decided to prove their hostility to their former allies by a deliberate act of war. Learning therefore that Kadowaki-no-Hei Chūnagon Norimori and his two sons Echizen-no Sammi Michimori and Noto-no-kami Noritsune were at Shimotsue in the province of Bizen, they set sail thither with ten ships of war to attack them. Noritsune's wrath was great. "These are the fellows," he exclaimed, "who have been living on our pasture right up till yesterday, and now they have turned traitor! Kill them all, let none escape!" And he put to sea with his men in a number of small boats, and attacked them fiercely. Now the Shikoku men had only intended to shoot a few arrows at them, as a proof of their rebellion, and then retire, so when they found themselves attacked thus vigorously they at once gave way and beat a hasty retreat to the port of Fukura in Awaji. In this island of Awaji were two Genji chiefs; they were the youngest sons of the late Rokujō-no-Hangwan Tameyoshi, Kamo-no Kwanja Yoshitsugu and Awaji-no-Kwanja Yoshihisa, and under their leadership the rebels threw up a stronghold and awaited the foe. This availed nothing under the impetuous onslaught of Noritsune, and Kamo-no-Kwanja was killed and Awaji-no-Kwanja wounded and captured, while the remaining two hundred and thirty men who still resisted were taken and beheaded, their heads being

labelled with the names of their captors and sent to Fukuhara, whither Kadowaki Norimori also proceeded. His two sons then crossed over to Shikoku to deal with one Kawano-no-Shirō of Iyo, who had not obeyed the Heike summons, the elder brother Michimori soon after arriving before the stronghold of Hanazono in Awa.

Now when Kawano-no-Shirō Michinobu of Iyo heard that Noto-no-kami Noritsune had arrived at Yashima in Sanuki, he went over to the province of Aki to join his maternal uncle Nuta-no-Jirō who lived there, and as soon as Noritsune heard it he started from Yashima without delay, and reaching Mino-shima in Bingo the same day, on the next he was already before the fortress of Nuta. He immediately delivered a violent assault on the two rebels, with the result that Nuta laid down his arms and surrendered. Kawano, however, resisted stubbornly, and when his five hundred men had been reduced to fifty, he sallied forth from the walls to make his escape. Being surrounded by a band of two hundred men under Heihachi-hyōye Tamehisa, one of Noritsune's samurai, he fought until but six of his men were left, and as they were retreating along a narrow path to gain the shore and evade their foes by boat, Sanuki-no-Shichirō Yoshinori, son of Heihachi-hyōye, a very fine archer, shot down another five so that only himself and one retainer remained. Then Yoshinori, taking the retainer for his lord, sprang upon him and grappled with him and would have slain him, when his master turned, swept off his head as he bent over his retainer, and flung it into a ricefield. Then he shouted loudly: "I am Kawano-no-Shirō Ochi-no-Michinobu of Iyo, aged twenty one, and this is the way I fight! Stop me now, any of you who thinks himself someone!" And thus eluding them, he escaped with his retainer to Iyo. Noto-no-kami, though he had been unable to capture Kawano, then returned to Ichi-no-tani with his prisoner Nuta-no-Jirō.

Ama-no-Rokurō Tadahisa of the province of Awa also

rebelled and went over to the Genji, setting sail for the Capital with two large warships fully loaded with men and provisions. As soon as this came to the ears of Noto-no-kami in Fukuhara he set off in pursuit with many small and swift ships, and overtook Tadahisa off Nishinomiya. Ordering his men to let none escape, he attacked them fiercely, but Tadahisa, fearing destruction, fled to Fukehi in Izumi. Then Sonobe-no-Hyōye Tadayasu, who was not well disposed to the Heike, when he heard that Ama-no-Rokurō had been thus roughly handled by Noritsune and was in Fukehi, went thither and joined him with a hundred horsemen, and the two allies built a fortress there to resist attacks. Noritsune soon assaulted it, however, so seeing no chance of stemming his vehement onset, they made their escape to Miyako, leaving a huudred and thirty of their followers behind, whose heads were duly taken and sent to Fukuhara.

Soon after, Usuki-no-Jirō Koretaka and Ogata-no-Saburō Koreyoshi of the province of Bungo joined themselves with Kawano-no-Shirō Michinobu, and assembling two thousand fighting men, crossed over to Bizen and established themselves in the fortress of Imaki in that Province. News of this soon reached Noritsune at Fukuhara and filled him with wrath and apprehension, so that he was soon on the march to Bizen with three thousand horsemen. "The rascals are in some force there, so we must send a larger army," quoth he at Fukuhara, and when this speech was reported to the rebels, they thought that many tens of thousands of horsemen were being sent against them, and the soldiers in the fortress declared that, as they had already had their fill of fighting and won much fame and booty, it would be a shame if they were surrounded and annihilated by overwhelming numbers, so that it would be better to retire to some safer place and rest themselves awhile. Usuki-no-Jirō and Ogata-no-Saburō accordingly hastened back to Bungo, while Kawano recrossed the sea to Iyo, and Noto-no-kami, seeing that there was no longer any enemy to fight,

made his way back to Fukuhara, to be greatly praised by Munemori and all the Heike Courtiers for his many successful expeditions.

CHAPTER VII.

The Muster at Mikusa.

On the twenty ninth day of the first month Noriyori and Yoshitsune proceeded to the Palace of the Hō-ō to announce their intention of marching into the Western Provinces against the Heike; and after receiving the Imperial exhortation to restore to the Capital the Three Sacred Treasures, the Jewel, the Sword, and the Mirror, which have been handed down in the Imperial Family since the Age of the Gods. they made low obeisance and withdrew.

On the fourth day of the second month, being the anniversary of the death of the Lay-priest Chancellor Kiyomori, the customary Buddhist services were performed at Fukuhara. Thus the days and months had passed in incessant fighting, and ere they were aware of it the preceding year had glided away and the ill-omened season of spring had begun. Under more happy circumstances there would have been a great erecting of Sotoba and lavish offerings to the priests and Budhas, but as it was, the Courtiers and Ladies could only assemble for mourning and lamentation. Soon afterwards an Appointment of Officials was held at Fukuhara and both priests and laymen received promotion. Among them Kadowaki-no-Hei Chūnagon Norimori-no-Kyō was to be raised to Dainagon of the Upper Second Rank, but on receiving the intimation of his advancement from the Daijin Munemori he made this stanza:

"Wondering still how it is I am spared from
one day to another,
This new honour seems as but a dream of a dream";

in consequence of which his appointment was cancelled.

Suwō-no-suke Morozumi, the son of the Secretary of State Nakahara-no-Moronao was made Secretary of State, and Hyōbu-no-Shō Masaakira became Kurando of the Fifth Rank, being therefore known as Kurando-no-Shō. In ancient days when Masakado conquered the eight provinces of the East and established his capital in the district of Soma in Shimosa, he gave himself the title of Hei-Shinnō, and created many officials, but among them a Master of the Records was not found. The present occasion, however, was by no means the same; for though the Emperor had gone forth from the Ancient Capital, he yet held the Imperial Authority and the Three Sacred Treasures, and so there was nothing irregular in these appointments to rank and office.

When they heard that the Heike had succeeded in fighting their way back to Fukuhara, their relatives who had been left behind in Miyako were filled with joy and encouragement, and Kajii-no-Miya, the Tendai Zasshu, often exchanged letters with his old friend Nii-no-Sōzu Senshin, who was in the Heike camp, in which he declared his sympathy with his friend in exile, but informed him that things were not yet quiet in the Capital and so forth, and in one of these letters he sent this verse:

"*All unknown to the world my heart ever yearns*
for your friendship:
How I long to roam where the moon wanes in the west."

When the Sōzu read this he pressed it to his face and burst into tears.

Meanwhile, as the days and years passed, the thoughts of Komatsu-no-Sammi Chūjō Koremori dwelt ever on his wife and children whom he had left behind in the Capital and he was very sad. They could at times send letters to each other by the hands of merchants, and when he heard of her lonely life in Miyako he felt much inclined to try to bring her to Fukuhara that they might be together, but when he reflected on the hard life they led there he could only refrain and abandon himself to his gloomy thoughts.

The Genji had intended to begin their attack on Fukuhara on the fourth day of the second month, but when they heard that Buddhist rites were being performed on behalf of the departed Nyūdō they desisted, and as the fifth and sixth days were unlucky, it was not till the seventh day at six o'clock in the morning that the battle began on both the eastern and western entrances of Ichi-no-tani.

On the fourth day, as it was a lucky one, they had divided their army into two parts, the main body being commanded by Kaba-no-Onzōshi Noriyori with whom rode the following captains: Takeda-no-Tarō Nobuyoshi, Kagami-no-Jirō Tomitsu, Kagami-no-Kojirō Nagakiyo, Yamana-no-Jirō Noriyoshi, and Yamana-no-Saburō Yoshiyuki, while in command of the samurai were Kajiwara Heizō Kagetoki, his eldest son Genda Kagesue, his second son Heiji Kagetaka, Kajiwara Saburō Kageie, Inage-no-Saburō Shigenari, Hangai-no-Gorō Shigeyuki, Oyama-no-Koshirō Tomomasa, Naganuma-no-Gorō Munemasa, Yuki-no-Shichirō Tomomitsu, Sanuki-no-Shirōdaiyū Hirotsuna, Onodera-no-Zenji Tarō Michitsuna, Soga-no-Tarō Sukenobu, Nakamura Tarō Tokitsune, Edo-no-Shirō Shigeharu, Ōkawazu-no-Tarō Hiroyuki, Tamai-no-Shirō Sukekage, Shō-no-Saburō Tadaie, Shō-no-Shirō Takaie, Shodai-no-Hachiro Yukihira, Kuge-Jirō Shigemitsu, Kawara-no-Tarō Takanao, Kawara-no-Jirō Morinao, and Fujita-no-Saburōdaiyū Yukiyasu with a force of some fifty thousand horsemen under them.

On the fourth day of the second month at eight o'clock in the morning they departed from the Capital, and about evening of the same day they arrived at Koyano in the province of Settsu and pitched their camp.

The smaller body was under the command of Kurō Onzōshi Yoshitsune and with him were Yasuda-no-Saburō Yoshisada, Ōuchi-no-Tarō Koreyoshi, Murakami-no-Hangwan-dai Yasukuni, and Tajiro-no-Kwanja Nobutsuna. The samurai of this army were commanded by Doi-no-Jirō Sanehira, his son Yatarō Tōhira, Miura-no suke Yoshizumi, his son Heiroku

Yoshimura, Hatakeyama-no-Shōji Jirō Shigetada, Hatakeyama-no-Nagano Saburō Shigekiyo, Sawara-no-Jūrō Yoshitsura, Wada-no-Kotarō Yoshimori, Wada-no-Jirō Yoshimochi, Saburō Munezane, Sasaki Shirō Takatsuna, Gorō Yo hikiyo, Kumagai-no-Jirō Naozane, his son Kojirō Naoie, Hirayama-no-Mushadokoro Toshishige, Amano no-Jirō Naotsune, Ogawa-no Jirō Sukeyoshi, Hara-no-Saburō Kiyomasu, Tatara-no-Gorō Yoshiharu, his son Tarō Mitsuyoshi, Watariyanagi Yagorō Kiyotada, Beppu Kotarō Kiyoshige, Kaneko-no-Jūrō Ietada, Kaneko-no-Yoichi Chikanori, Gempachi Hirotsuna, Kataoka-no-Tarō Tsuneharu, Ise-no-Saburō Yoshimori, Mutsu-no-Satō Saburō Tsuginobu, Satō Shirō Tadanobu, Eda-no Genzō, Kumai-no-Tarō and Musashi-bō Benkei, in all about ten thousand men. These also started from the Capital at the same time as the others, and taking the Tamba road, made a two days march in one, taking up their position at a place called Onohara on the eastern slope of Mikusayama, which is on the boundary of Tamba and Harima.

CHAPTER VIII.

The Fight at Mikusa.

The commanders on the Heike side were Komatsu-no-Shin-sammi Chūjō Sukemori, Komatsu-no-Shōshō Arimori, Tango-no-Jijū Tadafusa, and Bitchū-no-kami Moromori, while in command of the samurai were Iga-no-Heinaihyōye Kiyoie and Emi-no-Jirō Masakata with about three thousand horsemen, who took up their position on the western slope of Mikusayama. That night at about eight o'clock Yoshitsune summoned to him Doi-no-Jirō Sanehira, and said to him: "The Heike are only about three ri distant from us: they are encamped on the western slope of Mikusayama with a large force; shall we attack them by night or to-morrow?" The Tajiro-no-Kanja stood forth and said: "We have a great advantage, for our force numbers ten thousand men, whereas the Heike have only

about three thousand. If we wait to fight to-morrow their numbers will most likely have increased, so let us attack them at once to-night." "Excellently spoken, Tajiro Dono", said Doi-no-Jirō, "that is what we all think ; so let us make a night attack on them." When this order was given to the soldiers, however, they said each to his neighbour : "How dark it is : what are we to do in this darkness?" "How about torches then?" suggested Yoshitsune. "So it must be"; replied Doi, and they set fire to all the houses of Onohara and then to all the trees and brushwood on the plain and on the mountain slopes, so that it became as bright as day, and so they crossed the hills for the distance of three ri without any hindrance. Now this Tajiro-no-Kwanja was the youngest son of the Chūnagon Tametsuna, the former Governor of Izu, and was the issue of an amour that he had with the daughter of Kano-no-suke Shigemitsu, being brought up to the profession of arms by his maternal grandfather, so that he was a skilful warrior as well as of high lineage, being descended in the fifth generation from Sukehito Shinnō, the third son of the Emperor Go-Sanjō.

As the Heike never dreamed that they would be attacked that night, their leaders bade them sleep well till morning, for as they would have to fight on the morrow, they must by no means be drowsy, so, though the vanguard kept the usual watch, those in the rear lay stretched out in careless slumber with their heads pillowed on their helmets or quivers, or the sleeves of their armour, entirely heedless of any danger. Then suddenly, at about midnight, the ten thousand horsemen of the Genji came sweeping down with ringing shouts on the western slope of Mount Mikusa, and the Heike, taken completely by surprise, rose and fled in wild confusion, leaving their weapons behind them in their hurry and excitement, and scattering everywhere in their fear of being trampled under the horse-hoofs of the enemy. Then the Genji rode right through their ranks and pursued them and cut them down at their will, so that at the first onset five hundred men were slain outright,

beside a large number who were wounded. The three commanders, Shin-sammi Chūjō Sukemori, Komatsu Shōshō Arimori, and Tango-no-Jijū Tadafusa, overcome with shame at the rout of Mikusa, took ship from Takasago in Harima and crossed over to Yashima in Sanuki. Bitchū no-kami alone, accompanied by Heinaihyōye and Emi-no-Jirō, somehow contrived to make his way back again to Ichi-no-tani.

CHAPTER IX.

The Old Horse.

Forthwith the Daijin Munemori dispatched Aki-no-Uma-no-suke Yoshiyuki with this message to all the chiefs of his house. "We hear that Kurō Yoshitsune has attacked and broken through our outpost at Mikusayama so that the hillside on our flank is threatened: can you come to our assistance?" But they all declined. Then the Daijin called once more on Noto-no-kami Noritsune, saying: "Many times before have you aided us; may we reply on your help once more?" "War" replied Noritsune, "is just like fishing or any other sport; he who always chooses the comfortable positions and refuses the unfavourable ones will never win a victory. As for me, have no fear, for I am ever ready to hasten where the greatest danger threatens. Trust me to deal with the forces of Yoshitsune." When this was reported to Munemori, he was exceedingly glad, and at once put an army of ten thousand men, led by Etchū Zenji Moritoshi, at the disposal of Noritsune.

Then Noritsune, taking with him his elder brother Echizen-no-sammi Michimori, set out for the hills. And these were the hills that lay at the foot of the pass called Hiyodori-goe, behind Ichi-no-tani. Michimori, however, called his wife to the camp of Noritsune in order that he might take a tender farewell of her before the expedition, and when this came to the ears of Noto-no-kami he was greatly enraged and rebuked him: "The position we are to hold in one of great peril", said he, "and

matters are now most critical, for if the enemy should succeed in descending on us over these hills, disaster stares us in the face. To take a bow and not lay an arrow on the string is bad enough, but to lay an arrow on the string and not to draw it is worse still; so what is the use of wasting time in this soft talk?" Then Michimori, feeling the truth of his words, dismissed his wife and put on his armour,

About dusk on the fifth day the Genji started from Koyano and pressed on to attack the wood at Ikuta, and as the Heike looked out over Suzume-no-matsubara, Mikage-no-matsu and Koyano, they could see them pitching their camps everywhere, while the glow of their thousand watch-fires reddened the sky like the moon rising over the mountains. The fires that the Heike kindled also showed up the dark outline of the wood of Ikuta, and twinkled as they flared up like stars in the brightening sky; reminding them too of the glimmering fire-flies on the river bank, so often the subject of their verse in the happy days gone by. So, as they beheld the Genji thus deliberately pitching their camps here and there, and feeding and resting their horses, they watched and wondered when they would be attacked, their hearts filled with disquiet.

At dawn on the sixth day Kurō Onzōshi Yoshitsune, dividing his ten thousand men into two companies, ordered Doi-no-Jirō Sanehira to make an attack on the western outlet of Ichi-no-tani with seven thousand, while he himself with the remaining three thousand horsemen went round by the Tango road to descend the pass of Hiyodori-goe to take them in the rear. At this his men began to murmur to each other: "Everyone knows the dangers of that place; if we must die, it were better to die facing the foe than to fall over a cliff and be killed. Does anyone know the way among these mountains?" "I know these mountains very well"; exclaimed Hirayama-no-Mushadokoro of Musashi, in answer to these mutterings. "But you were brought up in the Eastern Provinces, and this is the first time you have seen the mountains of the West",

objected Yoshitsune, "so how can you guide us?" "That may be even as your Excellency says", replied Hirayama, "but just as a poet knows the cherry-blossoms of Yoshino and Hatsuse without seeing them, so does a proper warrior know the way to the rear of an enemy's castle!" After this most audacious speech, a young samurai of eighteen years old named Beppu-no-Kotarō Kiyoshige of Musashi spoke up and said: "I have often been told by my father Yoshishige Hōshi, that whether you are hunting on the mountains or fighting an enemy, if you lose your way you must take an old horse, tie the reins and throw them on his neck, and then drive him on in front, and he will always find a path." "Well spoken", said Yoshitsune, "they say an old horse will find the road even when it is buried in snow!" So they took an old grey horse, trapped him with a silver-plated saddle and a well-polished bit, and tying the reins and throwing them on his neck, drove him on in front of them, and so plunged into the unknown mountains.

As it was the beginning of the second month, the snow had melted here and there on the peaks and at times they thought they saw flowers, while at times they heard the notes of the Uguisu of the valleys, and were hidden from sight in the mist. As they ascended, the snow-clad peaks towered white and glistening on either side of them, and as they descended again into the valleys, the cliffs rose green on either hand. The pines hung down under their load of snow, and scarcely could they trace the narrow and mossy path. When a sudden gust blew down a cloud of snow-flakes, they almost took them for the falling plum-blossom. Whipping up their steeds to their best pace they rode on some distance, until the falling dusk compelled them to bivouac for the night in the depth of the mountains.

As they were thus halted, Musashi-bō Benkei suddenly appeared with an old man he had intercepted. In answer to the questions of Yoshitsune he declared that he was a hunter

who lived in these mountains, and that he knew all that country very well. "Then", said Yoshitsune, "what do you think of my plan of riding down into Ichi-no-tani, the stronghold of the Heike?" "Ah", replied the old man, "that can hardly be done. The valley is a hundred yards deep, and of that about half is steep cliff where no one can go. Besides, the Heike will have dug pitfalls and spread caltrops inside the stronghold to make it impossible for your horses." "Indeed?" returned Yoshitsune, "but is it possible for a stag to pass there?" "That stags pass there is certain", replied the hunter, "for in the warm days of spring they come from Harima to seek the thick pasture of Tamba, and when the winter grows cold they go back towards Inamino in Harima where the snow lies lighter." "Forsooth!" ejaculated Yoshitsune, "then a horse can do it, for where a stag may pass, there a horse can go also. Will you then be our guide?" "I am an old man now; how can I go so far?" replied the hunter. "But you have a son?" "I have." And Kumaō Maru, a youth of eighteen soon appeared before the Genji leader. Then Yoshitsune performed the ceremony of Gempuku for the young man, giving him the name of Washio Saburō Yoshihisa, the name of his father being Washio Shōji Takehisa, and he accompanied them, going on in front to guide them down into Ichi-no-tani. And after the Heike had been overthrown and the Genji obtained the supremacy, and his lord Yoshitsune fell into disfavour with his brother and fled to Mutsu and fell there, Washio Saburō Yoshihisa was one of those who followed him to the death.

CHAPTER X.

The First and Second Assaults.

Until midnight of the sixth day Kumagai and Hirayama had ridden with the party of Yoshitsune, when Kumagai called his son Kojirō and said: "This party of ours is to attack on difficult ground, so there will be little chance of being the

first in the onset. Let us join the army of Doi and see if we can be first in the assault on Ichi-no-tani. "That is a good plan", replied Kojirō, "and I think there are others of the same opinion, so let us make haste." "That is true" answered Naozane, "there is Hirayama; he does not care to be one of the crowd; keep your eye on him"; he added to one of his men. As he had expected Hirayama soon showed signs of leaving the camp and was heard to mutter to himself: "I must get away unseen; it won't do for me to appear to run away." "This beast is a long time over its feed," exclaimed his groom, as he gave it a crack with the whip. "Let it alone"; said Hirayama, "for this night may be its last." Kumagai's retainer, hearing all this, hastened to tell it to his master, and he too left the camp with all speed. Kumagai was clad in a hitatare of dyed cloth and armour laced with red leather, with a red Horo, or arrow guard, on his back, and bestrode a splendid horse called Gondakurige. His son Kojirō Naoie wore a hitatare ornamented with a design of water-plantains and armour laced with blue and white leather, and rode a cream coloured horse called Seiro. His standard-bearer wore a hitatare of light green with yellow designs, and armour laced with yellow and green leather; he bestrode a grey horse with dark yellow spots. Thus the three retraced their steps, and leaving the valley they were to descend to the left, they turned off to the right and rode along an old path, that had long been untrodden, called Tai-no-hata, which brought them out hard by the beach at Ichi-no-tani.

Now Doi-no-Jirō Sanehira had withdrawn to a place called Shioya near Ichi-no-tani to spend the night with his forces, and Kumagai, making a circuit round them, passed them by in the darkness and approached the western entrance of the Heike stronghold. It was yet dark and there was no sound from within the place. "This is a hard place to attack", said Kumagai to his son, "and you may be sure that there will be many who will strive to be first in the assault. Doubtless

some are already here waiting for the dawn, so we must not suppose we are alone. I will challenge them with our name and titles": and riding close up to the enemy's breastwork, he shouted out with a loud voice: "Kumagai-no-Jirō Naozane of the province of Musashi, and his son Kojirō Naoie! First in the assault on Ichi-no-tani!" In answer to this the enemy were heard to shout within the barricade: "Pay no heed, let them tire out their horses and shoot away their arrows!" And so none came forth from the stronghold to meet them. After a while, hearing two horsemen come up behind them, Kumagai hailed them, enquiring who they were. "Hirayama Sueshige"; was the reply; "and who is it that calls?" "Naozane." "Ah, Kumagai Dono, how long have you been here?" "All night." "I also should have been here before", said Hirayama, "but I was tricked by that fellow Narita Gorō, for he got me to take him with me on the plea that he had sworn to die with me, but on the way he persuaded me not to ride on so fast, saying that if we left all our own men a long way behind, and rode into the enemy alone to be killed, nothing much would be gained thereby, and I listened to his words and halted my horse on a little knoll from which I could see our men coming up, thinking that Narita was following me, but instead of that he rode on past me. When I saw I had been tricked, I whipped up my horse and rode on after him, and as he had only gone on about twenty yards, and his mount was rather tired, I soon caught him up, and after reproaching him for thus deceiving me, I rode on and left him behind so that he is not yet in sight."

The dawn was now growing grey, and Kumagai and Hirayama with their retainers were still alone before the Heike stronghold, and though Kumagai had already challenged the enemy once, as this was before Hirayama had come up, he bethought him to do so once more, so rising again in his stirrups he repeated his name and titles. At this there was a stir within the barricade, and thinking to take Kumagai and

his son alive, Etchū-no-Jirōhyōye Moritsugu, Kazusa-no-Gorōhyōye Tadamitsu, Akushichihyōye Kagekiyo and Gotōnai Sadatsune with twenty retainers issued forth from the entrance to give them battle. Then Hirayama also lifted up his voice and declared himself: "Hirayama-no Mushadokoro Sueshige of Musashi, who has won great renown by his prowess in the fighting of Hogen and Heiji!" He was attired in a hitatare of patterned brocade and armour laced with scarlet, having at his back a Horo with two wide stripes, and rode a splendid horse that was dappled about the eyes. His standard-bearer was in armour laced with black leather, and rode a cream-coloured horse: his helmet was thrown back so as to expose his face. Thus the fight began, and Kumagai and Hirayama both bore themselves most valiantly, one charging forward when the other gave back, and neither yielding to the other in strength and boldness, hewing at the foe with loud shouts while the sparks flew from their weapons, till at last the Heike retainers, wounded and battered by the fierce onslaughts of the two champions, retreated within their barricade and shut the enemy outside.

Kumagai's horse had been shot in the belly, so he dismounted and stood leaning on his bow, while his son Naoie, who was only eighteen years old, and had been ever foremost in the fighting, had received an arrow in the left forearm, and alighting also, stood beside him. "How is that, Kojirō, are you wounded?" he asked. "Ah, you should shift your armour about well so that the arrows don't go through it. Keep your neck-guard well sloped, and don't get shot in the face." Naozane then pulled out the arrows that were sticking in his own mail, and turned and glared fiercely at the Heike behind the wall. "When Naozane left Kamakura last winter", he shouted, "he pledged his life to his lord Yoritomo, and swore that his bones should whiten on the sands of Ichi-no-tani. So much for Etchū-no-Jirōhyōye, Kazusa-no-Gorōhyōye, and Akushichihyōye, the famous victors of Muroyama and

Mizushima! Is not Noto Dono within there? Here we stand, father and son! Come forth and meet us, any who dare!" At this defiance Etchū-no-Jirōhyōye Moritsugu glared at the pair and advanced towards them. He was clad in a hitatare of purple and a suit of armour with red lacing, and wore a helmet adorned with lofty horns. His sword was mounted in gold, and his saddle inlaid with the same metal, while on his back he carried a quiver of arrows with black and white feathers. His black lacquered bow was bound with rattan, and he rode a horse of dappled gray. Side by side, without yielding a pace, the two Kumagai met him, and drawing their blades pressed on him without shifting either to the right or left. At this bold front Etchū Jirō felt his courage fail him, and straightway retreated whence he had come. "What", shouted Naozane, "does Etchū Jirōhyōye refuse our challenge? In what do we fail him? On to the attack!" But Jirōhyōye refused to be enticed and continued his progress toward the stronghold. "How cowardly is the conduct of you fellows", cried Akushichihyōye when he perceived this retreat, "there is none who dares to close with them or come to grips!" And he was riding out to attack them himself, when Jirōhyōye seized the sleeve of his armour and held him back saying: "Your life is too precious to risk it here; forbear! forbear!" And being thus restrained he did not venture.

Then Kumagai, mounting a fresh horse, again rode to the assault, and Hirayama, who had rested his charger while Kumagai was fighting, now came on to his support. Seeing this the Heike drew their bows with might and main and rained their arrows on the little band, but so crowded were they and so small was their mark that none of their shafts took effect, and when they tried to charge them, as the Heike steeds were badly fed and over-ridden, and had been long cooped up on shipboard, they would by no means obey the hand of their masters; whereas the horses of Kumagai and Hirayama were stout and well fed animals that in the shock of battle would

overthrow and trample down both horse and rider, so that none of the Heike were found willing to face them. Just then it happened that Hirayama's standard-bearer, for whom he would have given his life, was slain, and his master, driven to desperation at his loss; made a rush into the stronghold and cut off the head of the enemy who had killed him, emerging again safely once more. Kumagai had taken much spoil and had been the first to arrive before the entrance, but as the gate was shut he was unable to enter, whereas Hirayama, who had come up later, charged within the gate when it was opened, so that it was difficult to decide which had the honour of being the foremost.

CHAPTER XI.

The Second Assault.

Meanwhile Narita Gorō had come up also, and the seven thousand men of Doi no-Jirō Sanehira, shouting their warcries, came on to the attack under the banners of their different leaders. Now among the fifty thousand horsemen of the main force of the Genji, who were besetting the other entrance at Ikuta, were two brothers, Kawara Tarō and Kawara Jirō, of Musashi; and the elder of these, Kawara Tarō, called to the younger and said to him: "Though a Daimyō may win renown without fighting himself, through the deeds of his retainers, that reputation is not one that I covet, for I cannot bear to take no part in the battle. To wait here with the enemy before our eyes without drawing bow on him makes the courage fail, so I have determined to get within the defenses and let fly at them there. As I am not likely to come forth alive, do you stay here to bear witness to my posterity." Bursting into tears the younger brother replied: "For two brothers like ourselves how inglorious is it that one should die thus and the other still survive? Let us not then die separately but fall together in one place": and calling their retainers and

bidding them bear the tidings of their end to their wives and children, they dismounted and put on straw sandals, and then carrying their bows only, they climbed over the barricade under cover of darkness. Standing within the stronghold, though the colour of their armour could not be distinguished in the star-light, they shouted loudly: "Kawara Tarō Kisaichi Takanao, and his brother Jirō Masanao, first in the attack on Ikuta-no-mori!" Hearing this the Heike within were astonished and said to one another": How terrible are these warriors of the East! See how these two brothers have ventured alone into the midst of our great host! "Tis a pity to touch them." And for a while none lifted a hand against them. But the two brothers were both exceedingly skilful archers, and now they drew their bows and let fly their shafts with the greatest rapidity, so that the Heike cried out to spare them no longer but to cut them down. Now among the Western samurai there were two brothers also who were archers of renown, men of Bitchū, Manabe-no-Shirō and Manabe-no-Gorō by name, and the elder brother Shirō was with the force at Ichi-no-tani, while Gorō the younger was posted at Ikuta. Coming forward he drew his bow to the arrowhead, and taking careful aim, let fly his shaft at Kawara-no-Tarō, who staggered forward pierced through the breast-plate. As he tried to support his failing strength on his bow, his brother Jirō ran up, and taking him on his back, made to climb the barricade once more, when Manabe, fitting a second arrow to the string, shot him under the skirts of his armour, so that both brothers fell dead together. His retainers then ran up and cut off both their heads, which they brought and showed to the commander Shin-Chūnagon Tomomori." Ah, the pity of it, "said he, that two such valiant men-at-arms should die. Would that their lives could have been spared, for they were each worth a thousand men."

Then the retainers of Kawara hasted and told Kajiwara Heizō that the two brothers had scaled the walls of the strong-

hold and had died within it. "That the two brothers Kawara have fallen is indeed a dire loss for the Kisaichi clan", said Kajiwara, "but the time is now ripe for the attack, so let us advance." So the five hundred men under Kajiwara swept forward to the defences to fight their way into the stronghold. Then Kajiwara Heizō, seeing that his second son Heiji had already far outstripped his men, sent a retainer after him saying: "Those who ride on so that their men cannot follow will be held culpable. It is the order of the Commander." When this was communicated to Heiji he drew in his horse a space while he made the following verse:

"If the warrior's bow be once well bent for the arrow,
Who is the foolish wight who will unbend it again?"

After which he rode on again, shouting loudly. "See that Heiji is not killed! After him, all of you!" cried his father, as, with his eldest son Genda and his third son Saburō, he led his force in a charge into the Heike ranks, where, cutting and slashing in all directions they hewed a way for themselves, and then turned and as quickly withdrew. His son Genda, however, did not emerge with the rest, and in answer to his father's question the retainers declared that they had not seen him for some time, and imagined him to have penetrated too deeply, so that he had been surrounded and slain. "Ah!" exclaimed Heizō, bursting into tears, "it was to save my son that I made this charge, and now to think that Genda is dead and I, his father, am still alive! Back again! At them once more!" And he rose in his stirrups and shouted loudly: "Ho! I am Kajiwara Heizō Kagetoki, descended in the fifth generation from Gongorō Kagemasa of Kamakura, renowned warrior of the East Country, a match for any thousand men! At the age of sixteen I rode in the van of the army of Hachimantarō Yoshiie at the siege of the fortress of Sembuku Kanazawa in Dewa, and receiving an arrow in my left eye through the helmet, I plucked it forth and with it shot down the marksman who sent it, thereby gaining honours and leaving

a name to posterity! Come on now, all you who think yourselves somebody, and we will see!" At this proud defiance the defenders shouted: "This is one of the greatest warriors of the East! Strike him down! Don't let him escape!" and they rushed upon him from all sides to cut him down. Heizō, caring nothing for his life, dashed through their midst looking everywhere for signs of his son Genda, and soon found him, as he expected, dismounted and fighting on foot, for his horse had been shot under him, with his helmet struck off from his head and his long hair flying in the wind, his back against a rock twenty feet high, and two of his retainers on his left and right, fighting desperately with five soldiers of the Heike. As Genda was thus fighting, as he thought, his last fight, his father, overjoyed at finding him still alive, sprang from his horse and shouted: "Ho! Genda! Kagetoki is here! Let us die together and not show our backs to the foe!" Then, after they had killed three of the enemy and wounded the other two, Heizō exclaimed: "Warriors advance or retreat according to circumstances. Come Genda!" And they made good their escape. Thus was the second assault made by Kajiwara.

CHAPTER XII.

The Descent of the Hill.

Thereafter the battle became general and the various clans of the Gen and Hei surged over each other in mixed and furious combat. The men of the Miura, Kamakura, Chichibu, Ashikaga, Noiyo, Yokoyama, Inomata, Kodama, Nishi, Tsuzuki and Kisaichi clans charged against each other with a roar like thunder, while the hills re-echoed to the sound of their war-cries, and the shafts they shot at each other fell like rain. Some were wounded slightly and fought on, some grappled and stabbed each other to death, while others bore down their adversaries and cut off their heads: everywhere the fight rolled

forward and backward, so that none could tell who were victors or vanquished.

Thus it did not appear that the main body of the Genji had been successful in their attack, when at dawn on the seventh day Kurō Onzōshi Yoshitsune with his force of three thousand horsemen, having climbed to the top of the Hiyodori-goe, was resting his horses before the descent. Just then, startled by the movements of his men, two stags and a doe rushed out and fled over the cliff straight into the camp of the Heike. "That is strange", exclaimed the Heike men-at-arms, "for the deer of this part ought to be frightened at our noise and run away to the mountains. Aha! it must be the enemy who is preparing to drop on us from above!" And they began to run about in confusion, when forth strode Takechi-no-Mushadokoro of the province of Iyo, and drawing his bow transfixed the two stags, though letting the doe escape. "Thus", he cried, "will we deal with any who try that road, and none are likely to pass it alive!" "What useless shooting of stags is this?" said Etchū Zenji Moritoshi when he saw it; "one of those arrows might have stopped ten of the enemy, so why waste them in that fashion?"

Then Yoshitsune, looking down on the Heike position from the top of the cliff, ordered some horses to be driven down the declivity, and of these, though some missed their footing half-way, and breaking their legs, fell to the bottom and were killed, three saddled horses scrambled down safely and stood, trembling in every limb, before the residence of Etchū Zenji. "If they have riders to guide them", said Yoshitsune, "the horses will get down without damage, so let us descend, and I will show you the way"; and he rode over the cliff at the head of his thirty retainers, seeing which the whole force of three thousand followed on after him. For more than a hundred yards the slope was sandy with small pebbles, so that they slid straight down it and landed on a level place, from which they could survey the rest

of the descent. From thence downwards it was all great mossy boulders, but steep as a well, and some fifty yards to the bottom. It seemed impossible to go on any further, neither could they now retrace their steps, and the soldiers were recoiling in horror, thinking that their end had come, when Miura-no-Sahara Jūrō Yoshitsura sprang forward and shouted: "In my part we ride down places like this any day to catch a bird; the Miura would make a race-course of this"; and down he went, followed by all the rest. So steep was the descent that the stirrups of the hinder man struck against the helmet or armour of the one in front of him, and so dangerous did it look that they averted their eyes as they went down. "Ei! Ei!" they ejaculated under their breath as they steadied their horses, and their daring seemed rather that of demons than of men. So they reached the bottom, and as soon as they found themselves safely down they burst forth with a mighty shout, which echoed along the cliffs so that it sounded rather like the battle-cry of ten thousand men than of three.

Then Murakami-no-Hangwan-dai Yasukuni seized a torch and fired the houses and huts of the Heike so that they went up in smoke in a few moments, and when their men saw the clouds of black smoke rising they at once made a rush toward the sea, if haply they might find a way of escape. There was no lack of ships drawn up by the beach, but in their panic four or five hundred men in full armour and even a thousand all crowded into one ship, so that when they had rowed out not more than fifty or sixty yards from the shore, three large ships turned over and sank before their eyes. Moreover those in the ships would only take on board those warriors who were of high rank, and thrust away the common soldiers, slashing at them with their swords and halberds, but even though they saw this, rather than stay and be cut down by the enemy, they clung to the ships and strove to drag themselves on board, so that their hands and arms were cut off and they fell back into the sea, which quickly reddened with their blood. Thus, both

on the main front and on the sea-shore did the young warriors of Musashi and Sagami strain every nerve in the fight, caring nothing for their lives as they rushed desperately to the attack. What must have been the feelings of Noto-no-kami Noritsune, who in all his many battles had never been vanquished until now? Mounting his charger Usuzumi, he galloped away toward the West; and taking ship from Takasago in Harima, crossed over to Yashima in Sanuki.

CHAPTER XIII.

The Death of Moritoshi.

Now Shin-Chūnag n Tomomori-no-Kyō was in command of the Heike at Ikuta-no-mori, and as all his mind was bent on the eastward, a messenger from the Kodama clan came riding up to him. "Your lordship was Govenor of Musashi last year," said he, "and because of that connexion the Kodama clan has sent me to warn you. Look to your rear!" Then the retainers of Tomomori turned and saw the clouds of black smoke ascending behind them, and crying out that all was lost and the western army had given way, they were stricken with panic and broke and fled in wild confusion.

Etchu Zenji Moritoshi was the leader of the samurai on the cliff side, and when he saw all the others take to flight, disdaining to follow them, he reined in his charger to await the foe, when Inomata-no-Koheiroku Noritsuna, rejoicing to meet so redoutable an antagonist, urged on his horse and bore down upon him. Rushing upon each other, they grappled fiercely so that both fell from their horses, and though Inomata was famous for his great strength in all the eight provinces of the East, and was said to have torn oft the upper branches of a stag-horn with ease, Etchū Zenji had the strength of twenty or thirty ordinary men, and indeed so powerful were his limbs that he could haul up or down a heavy ship that it took sixty or seventy men to move, and so he gripped his adversary and

pinned him down so that he could not rise. Thus prostrate beneath his foe, try how he would to shift him or draw his sword, he could not so much as stir a finger to the hilt, and even when he strove to speak, so great was the pressure that no word would come forth. Spite of all this, however, he was yet undaunted, and after a short breathing space he managed to ejaculate: "When a samurai takes the head of an enemy it is the custom that he first enquire his name and also declare his own. It is great merit to take a head, but of what value is one without a name?" Thinking this most reasonable, Moritoshi then declared himself: "I am Etchū Zenji Moritoshi, formerly a Courtier of the Heike house, but now only worthy to be an ordinary samurai. I pray you tell me your name also." "I am Inomata-no-Koheiroku Noritsuna", replied the other faintly, "and if you will spare my life I will obtain yours as a reward for my share in the victory, and so you may escape the doom of your house." "What disgraceful speech is this?" cried Moritoshi in great wrath. "Unworthy though I may be, I am yet a Taira, and never will I stoop to ask or grant favours to any of Genji blood!" And he was just about to cut off his head when Inomata pleaded again: "Who is so unchivalrous as to cut off the head of a surrendered foe?" Whereupon Moritoshi relented and spared his life.

Now the place where they had fought was solid ground in front, but behind them lay deep and swampy ricefields, and on a narrow path between these the two sat down to rest and recover their breath, when a single horseman rode up, clad in scarlet armour and mounted on a cream-coloured horse with saddle decorated with gold. Moritoshi glared at him suspiciously. "That is Hitomi Shirō, a friend of Inomata; he has come to see what has happened, but I will deal with him too"; and he sprang up and prepared to grapple with him as soon as he came near enough. Now Etchū Zenji kept an eye on both his foes at first, but as the other drew nearer, his attention became more fixed on him, which Inomata perceiving,

he suddenly sprang up from the ground and dealt Moritoshi a heavy blow on the breast-plate with his closed fist. Losing his balance at this unexpected attack, Moritoshi fell over backwards, when Inomata immediately leapt upon him, snatched his dagger from his side, and pulling up the skirt of his armour, stabbed him so deeply thrice that the hilt and fist went in after the blade. Having thus dispatched him he cut off his head, and as Hitomi Shirō had come up by then, and at such times disputes about heads were apt to arise, he stuck it on the point of his sword and held it aloft, at the same time shouting loudly: "The head of Etchū Zenji Moritoshi, the famous demon-warrior of the Heike, slain by Inomata-no-Koheiroku Noritsuna of the province of Musashi!" And on the roll of those who did valiantly that day the name of Inomata stood first.

CHAPTER XIV.

The Death of Tadanori.

Satsuma-no-kami Tadanori the Commander of the western army, clad in a dark-blue hitatare and a suit of armour with black silk lacing, and mounted on a great black horse with a saddle enriched with lacquer of powdered gold, was calmly withdrawing with his following of a hundred horsemen, when Okabe-on-Rokuyata Tadazumi of Musashi espied him and pursued at full gallop, eager to bring down so noble a prize. "This must be some great leader!" he cried. "Shameful! to turn your back to the foe!" Tadanori turned in the saddle; "We are friends! We are friends!" he replied, as he continued on his way. As he had turned, however, Tadazumi had caught a glimpse of his face and noticed that his teeth were blackened. "There are none of our side who have blackened teeth", he said, "this must be one of the Heike Courtiers." And overtaking him, he ranged up to him to grapple. When his hundred followers saw this, since they were hired retainers drawn from various provinces, they

scattered and fled in all directions, leaving their leader to his fate. But Satsuma-no-kami, who had been brought up at Kumano, was famous for his strength, and was extremely active and agile besides, so clutching Tadazumi he pulled him from his horse, dealing him two stabs with his dirk while he was yet in the saddle, and following them with another as he was falling. The first two blows fell on his armour and failed to pierce it, while the third wounded him in the face but was not mortal, and as Tadanori sprang down upon him to cut off his head, Tadazumi's page, who had been riding behind him, slipped from his horse and with a blow of his sword cut off Tadanori's arm above the elbow, Satsuma-no-kami, seeing that all was over and wishing to have a short space to say the death-prayer, flung Tadazumi away from him so that he fell about a bow's length away. Then turning toward the west he repeated: "Kōmyō Henjō Jippō Sekai, Nembutsu Shujō Sesshu Fushá; O Amida Nyorai, who sheddest the light of Thy Presence through the ten quarters of the world, gather into Thy Radiant Heaven all who call upon Thy Name!" And just as his prayer was finished, Tadazumi from behind swept off his head.

Not doubting that he had taken the head of a noble foe, but quite unaware who he might be, he was searching his armour when he came across a piece of paper fastened to his quiver, on which was written a verse with this title; "The Traveller's Host, a Flower."

"Seeking where I may lodge on my weary way, in the evening
Under a tree I lie; now is my host but a flower."

Wherefore he knew that it could be none but Satsuma-no-kami.

Then he lifted up the head on his sword's point and shouted with a loud voice: "Satsuma-no-kami Dono, the demon-warrior of Nippon, slain by Okabe-no-Rokuyata Tadazumi of Musashi!" And when they heard it, all, friends and foes alike, moistened the sleeves of their armour with their

tears, exclaiming: "Alas! what a great captain has passed away! Warrior and artist and poet; in all things he was pre-eminent."

CHAPTER XV.

Shigehira is Taken Alive.

Hon-sammi Chūjō Shigehira was second in command at Ikuta-no-mori, and he was attired that day in a hitatare of dark-blue cloth on which a pattern of rocks and seabirds was embroidered in light yellow silk, and armour with purple lacing deepening in its hue toward the skirts. On his head was a helmet with tall golden horns, and his sword also was mounted in gold. His arrows were feathered with black and white falcon plumes, and in his hand he carried a 'Shigetō' bow. He was mounted on a renowned war-horse called Dōji-kage, whose trappings were desplendent with ornaments of gold. With him was his foster-brother Gotō Hyōye Masanaga in a hitatare of dyed brocade and a suit of armour with scarlet lacing, and he too was mounted on a splendid cream-coloured charger named Yome-nashi As they were riding along the shore to take ship and escape, Shō-no-Shirō Takaie and Kajiwara Genda Kagesue, thinking they looked a fine prize, spurred on their horses and bore down upon them. Now there were many ships ranged along the shore, but the enemy pressed on them so hard from behind that there was no opportunity to embark, so the two, crossing the Minatogawa and the Karumogawa, and leaving Hasu-no-ike on the right and Koma-no-hayashi on the left, rode hard through Itayado and Suma and endeavoured to make their escape to the west. As Sammi Chūjō was mounted on such a famous charger as Doji-kage it seemed unlikely that any ordinary horse would overhaul him, and the pursuers mounts were already weakening, when Kajiwara drew his bow to the head sent an arrow whizzing after them. Though a long venture the shaft flew

true to its mark, and buried itself deeply in the hind-leg of the Chūjō's steed, just above the root of the tail. Seeing its pace slacken his foster-brother Morinaga, thinking that the Chūjō might demand his mount, whipped it up and made good his escape. "Ah!" exclaimed the Chūjō, "why do you desert me thus? Have you forgotten all your promises?" But he paid no heed, and tearing off the red badge from his armour, thought of nothing but saving himself by flight. Then the Chūjō, seeing that his horse could go no farther, plunged headlong into the sea to die by drowning, but the water was so shallow that there was no time, and as he started to cut himself open, Shō-no-Shirō Takaie rode up, and springing from his horse, called out to him: "Desist I pray you; allow me to take you with me." And placing him on his own horse, he bound him to the pommel of his saddle and escorted him back to the Genji camp.

The Chūjō's foster-brother Morinaga, who had ridden away and deserted him, fled to seek refuge with Onaka Hōkyō, one of the priests of Kumano, but after his death returned again to the Capital with his widow, when she came up on account of a lawsuit that she had. There he was recognised by many of his associates who had know him in past times, and they pointed the finger of scorn at him saying: "How disgraceful! There is Gotō Hyōye Morinaga, who deserted the Chūjō in his need and refused to aid him. He has come back again with the widow of the Hōkyō." And Morinaga, when he heard it was so ashamed that he hid his face with his fan.

CHAPTER XVI.

The Death of Atsumori.

Now when the Heike were routed at Ichi-no-tani, and their Nobles and Courtiers were fleeing to the shore to escape in their ships, Kumagai Jirō Naozane came riding along a narrow path on to the beach, with the intention of intercepting one of

their great captains. Just then his eye fell on a single horseman who was attempting to reach one of the ships in the offing, and had swum his horse out some twenty yards from the water's edge. He was richly attired in a silk hitatare embroidered with storks, and the lacing of his armour was shaded green; his helmet was surmounted by lofty horns, and the sword he wore was gay with gold. His twenty four arrows had black and white feathers, and he carried a black-lacquered bow bound with rattan. The horse he rode was dappled grey, and its saddle glittered with gold mounting. Not doubting that he was one of the chief captains, Kumagai beckoned to him with his war-fan, crying out: "Shameful! to show an enemy your back. Return! Return!" Then the warrior turned his horse and rode him back to the beach, where Kumagai at once engaged him in mortal combat. Quickly hurling him to the ground, he sprang upon him and tore off his helmet to cut off his head, when he beheld the face of a youth of sixteen or seventeen, delicately powdered and with blackened teeth, just about the age of his own son, and with features of great beauty. "Who are you?" he enquired; "Tell me your name, for I would spare your life." "Nay, first say who you are"; replied the young men. "I am Kumagai Jirō Naozane of Musashi, a person of no particular importance." "Then you have made a good capture"; said the youth. "Take my head and show it to some of my side and they will tell you who I am." "Though he is one of their leaders", mused Kumagai, "if I slay him it will not turn defeat into victory, and if I spare him, it will not turn victory into defeat. When my son Kojirō was but slightly wounded at Ichi-no-tani, did it not make my heart bleed? How pitiful then to put this youth to death." And so he was about to set him free, when, looking behind him, he saw Doi and Kajiwara coming up with fifty horsemen. "Alas! look there", he exclaimed, the tears running down his face", though I would spare your life, the whole country-side swarms with our men,

and you cannot escape them. If you must die, let it be by my hand, and I will see that prayers are said for your re-birth in bliss." "Indeed it must be so", said the young warrior, "so take off my head at once." Then Kumagai, weeping bitterly, and so overcome by his compassion for the fair youth that his eyes swam and his hand trembled so that he could scarcely wield his blade, hardly knowing what he did, at last cut off his head. "Alas!" he cried, "what life is so hard as that of a soldier? Only because I was born of a warrior family must I suffer this affliction! How lamentable it is to do such cruel deeds!" And he pressed his face to the sleeve of his armour and wept bitterly. Then, wrapping up the head, he was stripping off the young man's armour, when he discovered a flute in a brocade bag that he was carrying in his girdle. "Ah", he exclaimed, "it was this youth and his friends who were amusing themselves with music within the walls this morning. Among all our men of the Eastern Provinces I doubt if there is any who has brought a flute with him. What esthetes are these Courtiers of the Heike!" And when he brought them and showed them to the Commander, all who saw them were moved to tears; and he then discovered that the youth was Taiyū Atsumori, the youngest son of Shūri-no-taiyū Tsunemori, aged seventeen years. From this time the mind of Kumagai was turned toward the religious life and he eventually became a recluse.

The flute of Atsumori was one which his grandfather Tadamori, who was a famous player, had received as a present from the Emperor Toba, and had handed down to his father Tsunemori, who had given it to Atsumori because of his skill on the instrument. It was called 'Saeda'. Concerning this story of Kumagai we may quote the saying that "even in the most droll and flippant farce there is the germ of a Buddhist Psalm."

Saeda. 'Little Branch'.

even in, etc. i.e. how much more does a serious incident like this turn the mind to religion.

CHAPTER XVII.

The Fight on the Shore.

Kurando-no-taiyū Narimori, the youngest son of Kadowaki Dono was slain by Tsuchiya-no-Gorō Shigeyuki of Hitachi, and Kōgō-gū-no-suke Tsunemasa also fell by the hand of Kawagoe-no-Kotarō Shigefusa of Musashi, while Owari-no-kami Kiyosada, Awaji-no-kami Kiyofusa, and Wakasa-no-kami Tsunetoshi charged headlong into the midst of the foe and after fighting valiantly for a while, at last fell gloriously together.

Shin-Chūnagon Tomomori-no-Kyō, who was in command at Ikuta-no-mori, after all his men had either fled or been slain, rode off toward the beach with his son Musashi-no-kami Tomoakira and a faithful retainer named Kenmotsu Tarō Yorikata, when ten horsemen of the Kodama clan, carrying a fan as their standard, put their steeds to a gallop and gave chase. Kenmotsu Tarō, a famous archer, turned and let fly an arrow at the standard-bearer who rode in front, and pierced him through neck and backbone so that he fell dead from his horse. Then the leader of the band bore down on Tomomori to come to close quarters, but his son Tomoakira, anxious to save his father, sprang in between them and grappled with the enemy, throwing him to the ground and then springing down on him and cutting off his head. No sooner had he done this, however, than his opponent's page sprang down also, and taking him at a disadvantage, succeeded in despatching him. Then Kenmotsu Tarō, falling in his turn on the retainer who had slain Musashi-no-kami, killed him also, after which, having shot away all his arrows, he drew his sword to continue the conflict, but, after being severely wounded in the left knee by an arrow, unable to stand up any longer, he was overcome and killed.

Shin-Chūnagon Tomomori, taking advantage of the confusion of the fighting, spurred on his horse and escaped,

and, plunging into the sea, after swimming his horse, which was renowned for its long wind, more than a mile, he managed to reach the ship of the Daijin Munemori. As the ship was crowded with men, there was no room to bring the horse on board, and so they drove it off back to the shore. Then Awa-no-Mimbu Shigeyoshi took an arrow in his hand, saying: "Let me shoot it so that it may not fall into the enemy's hands"; But Tomomori forbade him. "That must not be", he said, "for it has just saved my life." So Shigeyoshi did not shoot. The horse was very loath to leave its master, and kept close to the ship for a while, swimming right out into the offing, and it was not until it was at some distance from the shore that it reluctantly turned round and swam back to the beach, and even then, as soon as its feet touched the ground, it turned again and looked after the ship, neighing loudly three times.

Afterwards, as it was resting on the shore, Kawagoe-no-Kotarō Shigefusa caught it and brought it to the Hō-ō. It had originally been the most prized animal in the Hō-ō's stables, and had been presented to Munemori the year before on the occasion of his becoming Naidaijin, and he had given it to Tomomori, and so much did he prize it that he had prayers offered to Taisanfukun, the god of longevity, on its behalf on the first day of every month. And that is why it was so long-winded, and was enabled to save its master on this occasion. It was reared in the province of Shinano at a place called Inoue, and so was called Inoueguro, but now, as Kawagoe had caught it, its name was changed to Kawagoeguro.

Then Tomomori entered the presence of the Daijin Munemori, and with tears running down his face, spoke thus: "How sad am I to be alive when my son Musashi-no-kami is gone, and my retainer Kenmotsu is slain also. What is to be thought of a father like me, who cannot help his son when he turns the attack of the enemy on to himself to rescue his father, but leaves him to his fate and saves himself thus? In the

case of another I should think that he grudged his life, and now in my own what shame must I feel to merit a like reproach?" And he hid his face in the sleeve of his armour and sobbed aloud. "Indeed it was a splendid thing that Musashi-no-kami thus gave his life for his father; skilled in fight and valiant of heart, how great a captain he was! He was even now the same age as Kiyomune here; just sixteen this year." And looking at his own son Uemon-no-kami Kiyomune, he too burst into tears. And none of those present, even the most hard-hearted, could refrain from moistening the sleeves of their armour.

CHAPTER XVIII.

The Flight.

Bitchū-no-kami Moromori, the youngest son of Komatsu Shigemori, had just embarked in a small boat with six of his retainers, when one of the samurai of Tomomori, Seieimon Kinnaga by name, galloped down to the water's edge and begged them to take him on board, so they backed a little way to take him in. Hastily he jumped in from his horse's back, and as he was a heavy man and in full armour, and the boat was small, it rolled over with the shock and capsized. Bitchū-no-kami was thrown into the water, and as he was struggling in the waves, Honda-no-Jirō Chikatsune, one of the retainers of Hatakeyama, rode up with thirteen of his men, and quickly dismounting, dragged him from the water with an iron rake and decapitated him on the spot. He was then fourteen years of age.

Echizen-no-sammi Michimori-no-Kyō was also in command by the hillside, and when all his men had either fallen or fled, and he was cut off from the main body, since his younger brother Noto-no-kami Noritsune had already escaped and left him behind, he determined to put an end to himself in peace. As he was turning to retire to the eastward for this

purpose, however, he was suddenly surrounded by Sasaki-no-Kimura Saburō Naritsuna of Ōmi and Tamii-no-Shirō Sukekage of Musashi with five others, who quickly slew him and cut off his head. He had with him one retainer only, but when the end came he too deserted him and escaped.

Thus as the day wore on both Genji and Heike fell in great numbers at the eastern and western barriers, and before the towers and beneath the barricades the bodies of men and horses lay in heaps, while the green grass of Ichi-no-tani and Osasahara was turned to crimson. Countless were those who fell by arrow and sword at Ichi-no-tani and Ikuta-no-mori, by the hillside and by the strand of the sea. Two thousand heads did the Genji take in this battle, and of the Courtiers of the Heike, Echizen-no-Sammi. Michimori, his younger brother Kurando-no-taiyū Narimori, Satsuma-no-kami Tadanori, Musashi-no-kami Tomoakira, Bitchū-no-kami Moromori, Owari-no-kami Kiyosada, Awaji-no-kami Kiyofusa, Kōgō-gū-no-suke Tsunemasa the eldest son of Tsunemori, his younger brother Wakasa-no-kami Tsunetoshi, and his younger brother Taiyū Atsumori, beside ten others, all fell at Ichi-no-tani.

When their stronghold was thus captured, the Heike were compelled to put to sea once more, taking the child Emperor with them. Some of their vessels were driven by wind and tide toward the province of Kii, while others rowed out and tossed about, buffeted by the waves, in the offing of Ashiya. Some rocked on the billows off Suma and Akashi, steering aimlessly hither and thither, their crews weary and dispirited as they turned on their hard plank couches, and viewed the moon of spring mistily through their tear-dimmed eyes. Some crossed the straits of Awaji and drifted along by Ejima-ga-Iso, likening their lot to the sad sea-birds that fly there seeking by twilight the mate they have lost, while others still lay off Ichi-no-tani uncertain where to steer. Yesterday, with a host of a hundred thousand, feared and obeyed by fourteen provinces, they lay with high hopes but one day's journey

from the Capital, and now, after the defeat of Ichi-no-tani, they were scattered and dispersed along the coast, each unaware of the fate of his friend.

CHAPTER XIX.

KOZAISHŌ.

Now Kenda Takiguchi Tokikazu, a retainer of Echizen-on-Sammi Michimori, fled in haste to the ship in which was the wife of Michmori, and said to her: "This morning my lord was surrounded by seven horsemen at the Minatogawa and fell fighting, and among them were Sasaki-no Kimura Saburō Naritsuna of Ōmi, and Tamai-no-Shirō Sukekage of Musashi. I too would have stayed with him to the end and died, but he had strictly charged me before, saying that if anything should happen to him I must at all costs escape to look after my mistress; and so it is that I have saved my worthless life and come to you." On hearing these tidings his mistress uttered no word, but covered her face and fell prostrate. Though she had already heard that he was dead, she had not at first believed it, but for two or three days had waited as for one who had gone out for a short time and would soon come back, but when four or five days had passed, her confidence was shaken and she fell into deep melancholy. Her feelings were shared by her foster-mother who alone accompanied her and shared the same pillow.

From the seventh day, on which the news was brought to her, until the evening of the thirteenth she did not rise from her bed. At dawn on the fourteenth day the Heike were starting to cross again to Yashima, and until the evening before she still lay on her couch. Then as night drew on and all was quiet in the ship, she turned to her foster-mother and said: "Though I had been told it, until this morning I did not realize that my husband was dead, but now, this evening, I know it is true. Everyone says he was killed at the

Minatogawa, and after that there is none who says he has seen him alive. And what grieves me most is that when I saw him for a short while on the night before the battle he was sad and said to me: "I am certain to be slain in to-morrow's battle, and I wonder what will become of you after I am gone." As there have been so many battles I did not pay any special heed to it, but if I had thought that it was the last time indeed, I would have promised to follow him to the after world. Then, fearing that he might think me too reseved, I told him what I had up till that time concealed, that I was 'not-alone.' He was extremely pleased to hear it and said: "Ah, I have reached thirty years of age without having any children; I hope you will make it a boy if you can, for that will be a good memento of myself to leave behind in this fleeting world." Then he went on to ask me how many months it was, and how I felt, and bade me keep as quiet as was possible in this ever-rolling ship that the birth might be easy. Ah, how sad it all is! If women die at that time it is a most shameful and melancholy end that they suffer, and yet, if I bear this child and bring it up so that it may recall to me the features of him who is gone, every time I look on it will bring back the memory of my former love, and that will cause me grief without end. Death is the road that none may avoid. Even if I should by good luck pass scatheless through these dangerous times, can I trust myself to escape the common fate of being entangled in some other passion? That too is a melancholy prospect. To behold him in my dreams when I sleep, and to awake only to look on his features! Better to drown in the depths of the sea than to live on thus bereft of my love My heart is full of sorrow at leaving you thus alone, but I pray you send to Miyako this letter which I have written, and take my robes to some priest, that his prayers may hasten the Enlightenment of my husband, and may assist me too in the after world." When she had made an end of speaking, the older woman, repressing her tears, replied: "How can you thus resolve to forsake

your little one and leave your mother alone in her old age? Is your loss any greater than that of the other wives of the nobles of our house who have fallen at Ichi-no tani? Though you may think you will sit on the same lotus as your husband, yet after rebirth you must both pass though the Six Ways and the Four Births, and in which of these can you be sure of meeting? And if you fail to meet, of what use is it to cast away your life? So be brave and calm your mind until your child is born, and strive to bring it up, whatever hardships may threaten. Then you may become a nun and spend your days in prayer for the happy rebirth of your departed husband. Moreover, as for Miyako, who is there who can carry such a letter?" Then the lady, wishing to comfort and reassure her weeping parent, replied: "If I seem strange, you must remember that under the stress of misfortune or the pain of parting to think of ending one's life is a natural thing, though really to nerve oneself to do so is not so easy; and if I should indeed resolve to carry out this intention I will be sure to let you know. But now it is late and I would sleep." Now her foster-mother, seeing that the lady had not even taken a bath for the last four or five days, concluded that her mind was indeed made up, and had herself determined that if she did so she would follow her even to the bottom of the sea, for she did not wish to live a day longer if her daughter was dead, so for some time she remained awake watching by her side, but at last she fell asleep, whereupon the lady, who had been awaiting this opportunity, slipped out quietly and ran to the bulwarks of the ship. Gazing out over the wide expanse of waters, she was uncertain in which direction lay the western quarter, but turning toward the setting moon as it was sinking behind the mountains, calmly she repeated the Nembutsu. The melancholy cry of the sea-birds on the distant sand-spits and the harsh creaking of the rudder mingled with her voice as she repeated it a hundred times. "Namu Amida Nyorai, Saviour who leadest us to the Western Paradise, according

to Thy True Vow unite on the same lotus flower an inseparable husband and wife!" And with the last invocation still on her lips she cast herself into the waves. It was about midnight of the day on which they were to start for Yashima, and all aboard the ship were sleeping soundly, so no one perceived her. But as she plunged into the waves she attracted the attention of the helmsman, who alone of the crew was not asleep, and he cried out loudly that a woman had gone overboard from the ship, whereon the foster-mother, suddenly awaking, felt by her side, and finding nothing, was overcome by sorrow and amazement. Then, though all did their utmost to get her out of the water and save her life, as usual in spring, the sky was cloudy and the moon obscured so that they could not see where she was, and when at last they did discover her and pull her out of the water, her life was already departing. Thus they laid her on the deck with the salt water streaming from her white hakama and the thick double layers of her Court costume, and dripping from her long black hair, and her foster-mother, taking her hands in hers and pressing her face to her cold features, exclaimed; "Why did you not let me know your resolve, and let me follow you to the bottom of the sea? Woe is me, now I am left here all alone! At least will you not speak to me once more?" But though she thus addressed her daughter in tones of agonized entreaty, she was already destined for that other world, and her breath, which until now had just barely fluttered in her body, at last departed for ever.

Then, as the moon of the spring night was sinking in the sky, and the glimmer of dawn was just beginning to break through the clouds, grieved to the heart at her loss, as it must be, they bound a suit of her husband's armour to her body that it might not rise again, and committed it again to the waves. Her mother, unwilling to be left behind, tried to leap in after her, but being prevented by the others, she shaved her head and was afterwards received as a nun by Chūnagon-no-

Risshi Chūkai, the younger brother of the late Sammi Michimori, observing the ordinances of Buddha and praying for the happiness of the deceased. From ancient times it has been a common custom for women to forsake the world on the death of their husband, but those who have put an end to their lives have been few indeed. Still, as there is the injunction, "A loyal retainer does not serve two masters, nor a chaste woman have two husbands", such things did sometimes happen.

This lady was the daughter of Tō-no-Gyōbu Kyō Norikata, and was the greatest beauty of the Court, where she was formerly known by the name of Kozaishō, being in attendance on Joseimon-in. In the spring of the period Angen, when she was about sixteen years old, she accompanied her mistress to Hōsshōji to view the cherry-blossoms, and Michimori-no-Kyō, who was also in attendance as Chūgū-no-suke, then first saw her and fell in love with her. From this time he continued to send her poems and letters, but she only put them by without taking any notice.

After this had gone on for three years Michimori wrote her a letter which he determined should be the last, and sent it to her by a messenger. It happened on this occasion that the lady was not to be found, and the servant was returning again with the letter, when he met Kozaishō proceeding from her residence to the Court. As he did not wish to go back to his master without delivering the letter, he made as though to pass close by her carriage and threw it in through the curtain. Being asked by her companion who was riding with her who had sent it, she said that she did not know, but on opening it she found that it was from Michimori. As she could not leave it in the car, and it was not a thing that could be thrown out on to the road, she thrust it into the band of her hakama and so entered the Court. Thereafter it chanced that, while

---

A loyal retainer, etc. from the 史記、回單傳。

engaged in her duties of lady-in-waiting, though the Palace was exceedingly wide, she happened to drop it right in front of her mistress. The Princess at once picked it up and put it into the sleeve of her dress, after which she called her ladies and said to them: "Here is a strange thing that I have found; to whom does it belong?" All the other ladies swore by the gods and Buddhas that they knew nothing about it, and only Kozaishō blushed furiously and said nothing. Then the Princess, perceiving that the letter was from Michimori, opened it to scan the contents. It was heavily scented with incense and the writing was extremely elegant. "Although you are very hard-hearted, I am very delighted....." it began, and when she had read it through to the end, she found appended the following verse:

"Like is my love to a bridge that is built of the
slippery pine-logs,
If you trample it down, surely my sleeves will be wet."

"This is a very strong letter", said the Princess, "and I fear, if you are too hard-hearted, this love may turn into hate. Ono-no-Komachi was famous for her beauty, but she did not know what pity was, and so in time everyone came to hate her. So, though loved by many, her stony heart in the end brought her to such a sorry plight that she had not even the wherewithal to keep off the wind and rain, and was driven to live like a vagrant in the open fields with nothing but the moon and stars to gaze at through her tear-dimmed eyes. At any rate an answer must be sent to this letter." And the Princess called for her ink-stone and wrote a reply with her own august hand.

"If the bridge of logs on which he relies be down-trodden,
Will not she who breaks it certainly fall in the stream?"

Love smoulders in the bosom like the smoke of Fuji, and the tears that moisten the sleeve are like the waves of Kiyomigaseki; so in the end Michimori obtained this lovely lady,

and their affection for each other was most profound. So she followed him even to the wind-tossed waves of the Western Sea, and in death their path was not divided. Kadowaki-no-Chūnagon, thus bereaved both of his eldest son Echizen-no-Sammi Michimori and his youngest son Narimori, had now none to rely on save Noto-no-kami Noritsune and the priest Chūnagon-no-Risshi Chūkai, so the death of this lady, who was the only legacy of his late son, could only add still more to his grief.

HFM Könyvtár 20250828

VOLUME X.

CHAPTER I.

CARRYING ROUND OF THE HEADS.

On the twelfth day of the second month of Ju-ei the heads of the Heike that had been cut off on the seventh day at Ichi-no-tani in Settsu were brought into the Capital, and all those who were related to them were cast into deep dejection and mourned together, wondering what evil tidings they might hear, or what fresh misfortune they might suffer. And among them the wife of Komatsu-no-Sammi Chūjō Koremori-no-Kyō, who had hidden herself in the temple of Daikakuji, hearing that most of the Heike had perished at Ichi-no-tani, but that one of them who went by the title of Sammi Chūjō had been taken alive, was in extreme anxiety to know whether it was indeed her husband. But soon a woman came to the Daikakuji and said that this was not so, but that it was Hon-Sammi Chūjō Shigehira who had been taken; whereat her fears were only increased, lest his head should have been taken with the others.

On the thirteenth day the officials of the Kebiishi under Taiyū-no-Hangwan Nakayori proceeded to Rokujō-kawara to receive the heads, and passed on by Higashi-no-Dō-in to the northward, while Noriyori and Yoshitsune sent word to His Majesty that they would be exposed on the public gibbet. At this news the Hō-ō was much perturbed, and sent for the Dajō-daijin, the Sadaijin, Udaijin, Naidaijin and Horikawa-no-Dainagon Tadachika-no-Kyō to consult with them about it. The five Ministers then said: "From ancient times there is no precedent for carrying the heads of Ministers and Courtiers through the streets of the Capital: and moreover these are near relations of the Late Emperor who have for long served at

Court. Therefore it is by no means advisable to listen to the demands of Noriyori and Yoshitsune."

The Hō-ō accordingly decided that the heads were not to be exposed, but when this was reported to the two Commanders they again insisted, saying: "When we consider the insurrection of Hogen they were the enemies of our grandfather Tameyoshi, and in the former days of Heiji they were the foes of our father Yoshitomo. Therefore did we jeopardy our lives to appease the wrath of the Emperor and to cleanse the stain on our father's memory, by destroying the enemies of the Throne. If the heads of these Heike be not exposed, how shall we be bold to subdue rebellion in the future?" And so, as they thus persisted in their demand, the Hō-ō could not but give way, and the exposure took place at last. Among the innumerable multitudes that thronged to see them were many who had feared and dreaded them in the days of their prosperity, but even these were moved to lamentation when they saw their heads thus paraded in the public street. Then Saitō Go and Saitō Roku, the two brothers who were in attendance on Rokudai Gozen, the young heir of a Sammi Chūjō Koremori, who was concealed in the Daikakuji, no longer able to restain their anxiety, disguised themselves as menials and mingled with the crowd, looking carefully at all the heads, but to their joy did not find that of the Chūjō among them. Unable, however, to control their feelings at the sad sight, they feared the eyes of the crowd, and hastened to return to the Daikakuji. Immediately the wife of the Chūjō asked them how they had fared, whereupon they replied: "Though we looked carefully at all the heads we did not see that of the Chūjō among them. Among the brothers of our lord, Bitchū-no-Kami Moromori's head alone was there: and beside his there were the heads of so-and-so and so-and-so." But his mistress could bear no more, and covered her face with her garment and bowed herself to the ground. After a while Saitō Go controlled his feelings and continued: "For these

two years we have been here in hiding, and thus have seen no one, but now I have been able to look round as I wished, and moreover I have found out from one who has an exact knowledge of everything that the lords of the house of Komatsu Dono took no part in this battle. And the reason was that they were stationed at Mikusa-yama on the borders of Harima and Tamba, and when this line was broken by Kurō Yoshitsune, Shin-Sammi Chūjō Sukemori, Shōshō Arimori and Tango-no-Jijū Tadafusa took ship from Takasago in Harima and crossed over to Yashima in Sanuki. Why it was that he came to be separated from his brothers I know not, but Bitchū-no-Kami alone fought and fell at Ichi-no-tani." Then, as they questioned him further about the matter of the Chūjō Koremori he went on: "They say that it was because he was taken with a grievous sickness that he was not present at this engagement, but went over to Yashima before the battle." "Ah" exclaimed his mistress, "it is because of his anxiety about us, his anguish of mind when day and night he thinks of our lot, that he has fallen sick; when the winds are contrary how must his heart sink to be at sea, and before the battle how dread the suspense lest it be his last! And on his sick-bed who is there to soothe his uneasy pillow? Oh, that we could know these things!" And the young lord and his sister added their complaint also, saying: "Why did you not find out what sickness it was?"

Sammi-no-Chūjō too was equally tormented by anxious thoughts: "Alas" he mused, "in Miyako they will be wondering what has happened to me; for though my head is not there with the others, they cannot be sure that I have not been drowned or killed by a chance arrow, and so perchance they think I am no longer of this world." So to let them know that he was still living he sent a messenger with three letters, and in that to his wife he wrote: "How sad I am to think of you living in the Capital surrounded by so many enemies, and with no proper place to go to: and to have the

children to look after must be a greater trial still. How much would I wish to have you all here together with me, but, though I can endure it, it would be a cruel place for you." In this wise he wrote, and among many other things was this verse:

"These sad thoughts I indite—like sea-weed
gathered together,
As a memento of me, should we meet never again."

"I fear you must find your days very tedious at present", he wrote to his children, "but I intend soon to come and fetch you."

When the messenger arrived at Miyako with these letters, and delivered them to his wife, and she opened them and saw his writing, she was so overcome by her feelings that she could do nothing but hide her face in her garments and weep.

After four or five days had passed the messenger came and asked her to write an answer that he might start back again with it, and she did so, bedewing the paper with her tears. The two children too took up their pens to write and asked her: "What shall we say in our letters to our father?" "It is best that you write whatever you think", the lady answered, and so the two both wrote the same reply. "Why have you not come to fetch us before this? We are both so longing to see you again. We hope you will come very soon." When the messenger returned to Yashima with these letters and presented them to the Chūjō, and he read those of his children, he was so affected that he could do nothing. "Even for the Paradise of the West I have little care", he declared, weeping; "for so strong are the bonds of affection that bind me to this world that Heaven itself has no attraction. If only I could get across the mountains to the Capital and there see my children once again I should be quite content to die by my own hand."

CHAPTER II.

Of a Court Lady.

On the fourteenth day of the same month Hon-Sammi Chūjō Shigemori-no-Kyō who had been taken prisoner was brought into the Capital and paraded through the streets. The front and back curtains of the car in which he rode were lifted and the windows on each side were opened, while Doi-no-Jirō Sanehira, clad in a hitatare of yellowish-red hue and half armour, rode in command of thirty men-at-arms who surrounded the car on all sides. "How sad!" cried all the people of the Capital on beholding the spectacle, "that of all the Heike Courtiers such a fate should befall this one. He who was the especial favourite of the Nyūdō and his Consort, the most respected of all their house, and even when he went to the Court of the Hō-ō all, both old and young, would make way in his honour. Surely it is because he burnt the temples of Nara that the Buddhas have brought this punishment upon him." Thus they brought him along Rokujō to the eastward until they came to the river, and from there returning brought him to the mansion of the late Naka-no-Mikado-no Tō-Chūnagon Kasei-no-Kyō in Rokujō-kawara, where he was kept in solitary confinement.

Then an envoy was sent to him from the Court of the Hō-ō. He was Kurando-no-Saemon Gon-no-Suke Sadanaga, and he proceeded to Hachijō Horikawa in robes of dark red and carrying sword and shaku. Shigehira was in robes of white clouded with blue with a folded eboshi on his head, and regarded Sadanaga, of whom he had formerly thought nothing, with the same feeling as sinners regard the jailers in Hell.

"It is His Majesty's decision" quoth Sadanaga, "that if you wish to return to Yashima, that you send a message to the Heike Courtiers that they forthwith send back the Three Sacred Treasures to the Capital, in which case you will be permitted to go." "I do not think it at all probable", replied

Shigehira, "that the chiefs of our house will send back the precious Sacred Treasures in exchange for my person, though the Nii-no-Ama, since she is a woman, might possibly wish to do so; still, as it would not be proper to reject the Imperial Message without further consideration, I will communicate with them forthwith." One of the retainers of the Court named Hanakata was sent with the Imperial Edict, which was addressed to the Daijin Munemori and the Taira Dainagon Tokitada, while Shigehira's letter to the Nii-no-Ama was dispatched by the hand of Heizaemon Shigekuni. As he was not allowed to send any private letters beside this, he could only send messages to various people by word of mouth, and the one he sent to his wife, Dainagon-no-Suke was worded, thus: "Even on a journey to be separated from those we love, and who love us, how sad indeed! but as our promise to each other cannot be dissolved we will surely be reborn to meet again in the after life": and as he gave the message his feelings overcame him, so that Shigekuni also could not restrain his tears. Now there was a certain samurai named Muku Umanojō Tomotoki, who had long served Shigehira, and was also in attendance on the lady H chijō-no-Nyoin, and he sought out Doi-no-Jirō Sanehira and said to him: "I am an old retainer of the Sammi Chūjō, and to-day I saw him in the streets, a spectacle too pitiful to look at. May I not then be allowed to go to him and comfort him by speaking of old times? Though I am a samurai, I was not one of those who accompanied my lord to battle, but was only accustomed to wait on him morning and evening. If you suspect me of doubtful designs, I will willingly lay aside my weapons if permission be granted. So Sanehira, feeling compassion, saw no harm in his request, and he put away his weapons and was brought to the Chūjō. Overjoyed at his success Umanojō hurried to his master's presence, but when he saw how sad and broken down was his bearing, and thus understood what he must feel, he could no longer restrain himself, but broke down

and wept. The Chujō also, feeling as though it were a dream within a dream, could for a while find nothing to say.

Presently, however, they began to talk of past and present affairs, and then the Chūjō enquired of him whether a certain lady, to whom Umanojō used to take letters from him, was still at Court. On the retainer answering that he thought so, Shigehira continued: "As I have written nothing to her since I went down to the Western Provinces, and indeed there was nothing to write, no doubt she thinks I am altogether faithless, and this grieves me. Could you not take a letter to her if I write?" "Indeed that would not be difficult" replied Umanojō, and the Chūjō, greatly rejoiced, penned the letter. The retainer took it and was going forth, when he was stopped by the guards, who called out, "What letter is that? Show it to us!" "Show it to them, then!" said the Chūjō. "It is of no matter," replied the warders when they had examined it, and Umanojō received it again and passed out. Hastily making his way to the Palace, he feared to be seen by people while it was yet day, and stood waiting in a little hut near by until the twilight, when he slipped in as far as the door of the woman's apartments and listened. There he heard a sound of weeping and a voice that he thought was that of the lady he sought exclaiming: "How pitiful! That he of all the nobles should be treated thus. They all say that it is because he burned the temples of Nara, and the Chūjō himself says that so it may be, for though it was not his wish that they should be burned, some disorderly soldiers of his army started the fire that destroyed many halls and pagodas, so, as the saying is", the dew-drops on the topmost leaves all run down on the trunk", he must bear the blame for their deed; and indeed so I too think." Then Tomotada, much touched by her sorrow, called out to her, and on her asking what he wished, he told her that he brought a letter from the Chūjō. Then the lady, who at ordinary times was ashamed to show her face to anyone, ran out hurriedly and took it from him

with her own hands, and immediately tearing it open, read all that he had written to her of how he had been captured in the West, and was now living in uncertainty of his life from day to day. In the letter he had inserted these lines :

" Though in a river of tears my name is
sunk and dishonoured,
Happy yet should I be, if I could meet you again."

When she read this the lady could bear no more, but folded her face in her robe and sank down weeping. After a while, however, as time was pressing, Tomotoki requested that she give him an answer to take back, and so, weeping bitterly, she wrote how lonely and sad she had been for the last two years while she had heard nothing from him, and with the letter she sent this verse :

" Nought do I also care if with you my
name is dishonoured,
carried away like waste drifting along on the stream."

Tomotoki took it and returned, and as before he was stopped by the guard, who demanded to see the letter, but when they examined it they made no objection, and he delivered it safely to Shigehira. On reading it the Chūjō was greatly affected, and by and by sought an interview with Doi-no-Jirō, saying : " For the many kindnesses you have shown me I am deeply grateful, and now I would entreat of you yet one more favour. Since I have no child, I have nothing to leave behind with regret in this fleeting world ; but there is a lady whom for long I have held in tender regard, and if I might see her again and speak somewhat about the hereafter, it would be a great comfort." " There is nothing impossible in that request ", replied Doi-no-Jirō, who was not wanting in compassion, and the Chūjō, overjoyed at having obtained permission, at once borrowed a car and sent it for her. The lady, without even stopping a moment for any preparation, immediately got into it and set out, and as soon as they told the Chūjō that her car had arrived at the entrance of the

mansion he ran out to her, and exclaiming; "Do not alight or the guards will see you!" he drew the curtains of the car, and the two continued sitting there for a long time, hand in hand and with their faces pressed together, speaking no word and doing nought but weep. After a while Shigehira restrained his emotion and said: "When I went down to the Western Provinces I wished to see you again, but owing to the confusion of those days I had no one to send, and after that I greatly wished to send you a letter and to hear from you in return, but the hardships of our homeless life, and the perils of war both by night and day left me no leisure; and that I have suffered myself to be captured alive and brought up to the Capital – it was only that I might be able to see you once more." And he covered his face again and wept. How melancholy to think of their mutual sorrow! Thus the time passed and it began to grow late, whereupon the warders appeared again and urged the return of the lady, as the streets might be perilous after dark, so the Chūjō was fain to let her go, but as her car was about to depart he caught her by the sleeve and extemporised these lines:

"Now let my fleeting life like this our meeting be ended,
Never more shall we meet, this is the last time on earth."

To which the lady immediately responded:

"Though we bid adieu ere long to this fleeting existence,
I may have gone before, ere my beloved expires."

So she returned to the Palace and afterwards, as the warders did not allow them to meet again, they exchanged letters from time to time. Now this lady was the daughter of Mimbu-no-Kyō Nyūdō Shinhan, and was extremely beautiful, beside being of a most loving disposition, and when she heard that the Chūjō had been handed over to Nara and executed, she straightway became a nun, cutting off her hair and putting on black robes, to pray for his happy rebirth in the after life.

CHAPTER III.

The Imperial Edict to Yashima.

After a few days the Imperial Messenger Hanakata, Groom of the Imperial Bedchamber, arrived at the shore of Yashima in Sanuki on the twenty eighth day of the same month, and presented the Edict of the Hō-ō. The Daijin Munemori and all the Heike Courtiers met in solemn assembly to hear it, and it was opened and read thus:

"That the August Person of the Divine Sovereign should leave the Ninefold Precincts of the Palace and journey through the provinces, and that the Three Sacred Treasures should be hidden in Shikoku for so many years, is a great calamity to the Imperial Court, and may be the cause of our country's ruin. Now this Shigehira-no-Kyō is the disloyal subject who burnt the Tōdaiji at Nara, and according to the advice of Our Minister Yoritomo whom we have consulted should properly be put to death. Separated from those of his family he was captured alive, and now languishes in captivity like a caged bird that pines for the sky, or, like a wild goose that has lost his mates, he would fly back to the far-away isle in the southern seas where is the Palace of his Imperial Lord. But if the Three Sacred Treasures be returned to the Capital forthwith, this rebel lord shall receive our Imperial Forgiveness. This is Our Imperial Edict. Given on the fourteenth day of the second day of the third year of Ju-ei by the hand of Daizen-no-Taiyū Naritada. To the former Taira Dainagon.

CHAPTER IV.

The Answer.

The purport of the Imperial Edict was forthwith communicated by the Daijin Munemori to the Taira Dainagon Tokitada-no-Kyō. Then the Nii Dono opened the letter of Shigemori, which ran as follows: "If you wish to see me

again alive, see to it that the Three Sacred Treasures be sent back again to the Capital; if this be not done consider that you will never see me again"; and when she read these words she was so affected by them that she pushed the doors that led to the next room where all the Courtiers were assembled, and with the letter pressed to her face, threw herself down before Munemori, quite unable to utter a single word. After a short space, however, she arose, and controlling her emotion addressed him thus: "See here, Munemori! How pitiful is the message I have received from the Chūjō at Miyako! Anxious indeed must be the thoughts of his heart. Allow me then to have the Three Sacred Treasures sent back to the Capital." "I also", replied Munemori" might wish to do this thing, but to exchange the Three Sacred Treasures of our Realm for Shigehira would be a most improper act. Moreover with respect to Yoritomo I think it would avail nothing. And the maintaining of the Sovereign Power of the Empire depends on the presence of the Sacred Mirror alone. And how can you consider the welfare of one child, when all the others and our friends will suffer detriment on account of it? Even affection for children must be according to circumstances. By no means can this thing be done." But the Nii Dono, reluctant to give up her wish, still persisted: "For myself I did not desire to live a day or an hour after the death of the late Chancellor, my husband, and it is only that I would see his Sacred Majesty again come to his own, after tossing so long on the waters of the Western Sea, that I have survived to this day. When I heard that the Chūjō had been captured at Ichi-no-tani, my breast was straitened and my throat obstructed so that I could not even drink hot water, and if I hear that he is no longer of this world I also will depart with him, so pray kill me at once that I may be troubled no more." And she cried and groaned aloud, so that all the assembly cast down their eyes in embarassment.

Then the Shin-Chūnagon Tomomori-no-Kyō delivered his opinion as follows: "Even though we should send back the Three Sacred Treasures to the Capital, it is doubtful whether they would return Shigehira to us. Is it not well then to send a reply to that effect?" To this counsel all assented, and the Daijin set about composing the reply, while the Nii Dono, who was so overcome that she could scarcely hold the pen, yet, nerved by her great affection for Shigehira, also began to write an answer. Dainagon-no-Suke, the wife of the Chūjō, could say nothing, but only covered her face and wept.

Then Taira-no-Dainagon Tokitada ordered the Imperial Envoy Hanakata to be summoned, and thus addressed him: "Since you have thus braved the perils of the waves, and have made this long journey to this far-off island, I will give you a souvenir of your exploit that you will carry with you all your days." And he had the two characters 'Namikata' branded on his face with a hot iron. When he returned to the Capital and the Hō-ō saw it, he asked him, "Are you Hanakata?" "I am," was the reply. "Then," said the Hō-ō with a laugh, "we must call you 'Namikata' in future"; after which he read the answer, which ran as follows:

"The Imperial Edict dated the fourteenth of this month has arrived here at Yashima in Sanuki on the twenty eighth day, and has been respectfully perused by us, and thus do we think concerning what is written in it. Michimori-no-Kyō and many others of our house have already been slain at Ichi-no-tani: what then have we to rejoice at if Shigehira alone is pardoned? Our Sovereign, having received the succession to the Throne of the late Emperor Takakura-in, was only four years old when he began to reign, and while he was learning the way of benevolent and virtuous government, Yoritomo, the barbarian of the East, and Yoshinaka, the rebel of the North, plotted together, and gathering their forces entered the Capital, thus causing grievous affliction to the youthful Sovereign and his

August Mother, and no small indignation to the Courtiers and Ministers their relations. For a considerable period they retired to the isles of Kyushu, and until they return to the Capital how shall the Three Sacred Treasures be separated from his August Person? As the Chinese Classic says, "The Subject considers the Sovereign as his mind, and the Sovereign considers the subject as his body." If the Sovereign be demeaned, so will the subject be also, and if the subject be demeaned, so also will the country be too. If the Sovereign above mourns, how can the subject below rejoice? And if the heart within be filled with grief, how can the body without be glad? Since the time that our ancestor Taira Sadamori subdued the rebel Sōma-no-Kojiro Masakado, pacifying the eight provinces of the East, the tradition has been handed down to his sons and grandsons, so that they have put down rebellious subjects, and through succeeding ages have loyally guarded the Sacred Destiny of the Throne. Thus it was that our late father the Dajō-daijin Kiyomori, in the periods of Hogen and Heiji held in great respect the Imperial Wishes, but paid little regard to his own life; thus acting entirely on behalf of his Sovereign, but for himself not at all. And as for this Yoritomo, though when, on account of the treason of his father Sama-on-kami Yoshitomo in the twelfth month of the first year of Heiji, many were constantly demanding his execution, the late Chancellor out of the kindness of his heart was pleased to pardon him, yet he forgets all this former obligation and is entirely unmindful of any gratitude. Straightway gathering together hordes of rebels, in traitorous wise he wrought exceeding folly beyond description. Soon may they invite the punishment of heaven, and the hour of their ruin and defeat be privily ordained. The sun and moon darken not their light for one thing, neither does the Buddha alter the Law for one man. One evil deed should not cancel many virtuous acts, neither

---

Chinese Classic 禮記, 臣軌.

should a small blemish cover up great merit. If the faithful service of our house for many generations, and the many loyal deeds of our late father, had not been forgotten, what need would there have been for our Sovereign to proceed to Shikoku? Let an Imperial Edict then be issued that we may return once again to our ancient Capital, and our former shame be put away. For if not we shall go to Korea, or China, or India, or the uttermost confines of the demon-world. What a calamity! Are the Sacred Treasures of our Imperial Realm, handed down through eighty one generations of Earthly Sovereigns, to become but the vain ornaments of an alien land? Let this our meaning be brought plainly before His Majesty. Given with the utmost respect and obeisance on the twenty eighth day of the second month of the third year of Ju ei. The answer of Taira Munemori Ason, former Naidaijin of the Lower First Rank."

CHAPTER V.

Receiving the Doctrine.

When the Chūjō Shigehira was informed of the reply that the Heike had made, he said: "That is just what I had expected: no doubt the rest of the family have but a poor opinion of me." He felt some disappointment, it is true, but there was no help for it, and indeed he had not considered it likely that they would be ready to return the Three Sacred Treasures as the price of his release. So the purport of the reply caused him no surprise, though naturally, while the matter was yet undecided, he could not help feeling unsettled, and as, when the answer was received, it was resolved to send him down to the Eastern Provinces, he felt great regret at leaving the Capital. Calling Doi-no-Jirō, he asked him whether they would permit him to become a monk, but when this request was communicated to Yoshitsune and by him reported

to the Hō-ō, His Majesty decided that he could not give his consent until the question had been referred to Yoritomo. "Then" said the Chūjō, "may I not be allowed to see a priest who is an old friend of mine, that I may speak with him somewhat about the after life?" "Who is the priest?" asked Doi. "Hōnembō of Kurodani", was the reply. "In that case there is no objection", he answered, and gave permission.

The Chūjō, much pleased at this, soon called the priest, and on his arrival, said to him, weeping; "Though I have been taken alive after many dangers in the Western Provinces, and brought up to the Capital, yet it is a happy thing for me in that I can thus meet you again. But what will my fate be in the hereafter? While I had rank and place in the world, distracted by many affairs and held fast in the bonds of the things of this life, my heart was wholly given up to pride, without a thought for what vicissitudes might happen to me. Still more when misfortune overtook our house and we fled the Capital, fighting and struggling here and there, my mind was clogged with the evil desire of killing others and saving my own life, so that no good thoughts could dwell in me. As to the burning of Nara, whether we say it was an Imperial Order or the chance of war, at His Majesty's Behest, since the way of this world is difficult to escape, on account of the evil deeds of the monks we marched against them, and the chance burning of the temples that followed was beyond my power to prevent. Still, as I was the Commander at that time, if punishment is to fall on one person, it must be on my head that it will fall. So whatever shame may overwhelm me I know that it is but retribution for this deed. Therefore I would shave my head and go as a mendicant priest, practising austerities and seeking only the Way of Buddha. But even if I could do this in the body, I cannot believe that my heart would be changed; for whatever austerities I might practise would not be enough to attain salvation. Alas! When I think over the conduct of my

past life, my guilt is greater than Mount Sumeru, while all my righteousness is less than a speck of dust; and if thus in vain I end my life, without doubt I shall be reborn in the Three Ways of Torment. And so I beseech you, O Shōnin, of your kindness and compassion deign to help even such a worthless one as myself, and to show me how to achieve salvation."

At this melancholy speech the Shōnin, overcome by grief, bowed his face to the ground, and for a long while, choked by sobs, could answer nothing. By and by, however, he raised himself and spoke as follows: "After with difficulty attaining to birth as man, to fall again into the Three Ways of Torment is too grievous a lot. But if in disgust at this sinful world, you seek rebirth in the Pure Land, cleansing your mind of evil and turning to good, of a surety all the Buddhas of the Three Worlds will rejoice and be glad.

In times of degeneracy and of the Five Corruptions, by faith in the name of Amida we can prevail. Thus fixing the whole mind on His Paradise, and concentrating all austerities into the repetition of the Six Character Invocation, none can be so dull or ignorant but his prayer will be heard, nor will any be despised, be his guilt never so deep. If you turn from the Ten Transgressions and the Five Rebellions, you will attain Paradise, and however small your merit, your hope will not be disappointed. If with earnest mind you repeat the Nembutsu, surely Amida will come to meet you. If, with the full knowledge that Paradise is to be obtained by the repetition of the Nembutsu, you wholeheartedly repeat it, then Paradise is yours. If you say that repeating it means repentance, and thus repeat it, you do indeed repent. If you trust in Amida the All-Powerful, no evil Karma can approach, and if you have faith in the Nembutsu to cleanse from sin, all your sins will be washed away. The peculiar advantage of the Pure Land Sect lies in this, that it sums up the whole doctrine in this one

sentence: "The attainment of Paradise depends on Faith." And if you deeply believe this teaching, without departing from the ordinary avocations and limitations of daily life, and still observing the Three Actions and the Five Dignities, if you do not neglect to repeat the Nembutsu with fervour, when the hour of death approaches, departing out of this world of trouble, you shall without doubt be reborn into the changeless bliss of the Western Paradise." At this exposition the Chūjō was greatly rejoiced, and replied: "I pray you straightway let me receive the Ten Precepts; but is it possible that I can do this without becoming a monk?" "Indeed", said the Shōnin, "it is quite usual to observe the Ten Precepts without becoming a monk." And taking a razor he laid it on his forehead, and made the motions of shaving his head, after which he instructed him in the Ten Precepts. The Chūjō received his instruction with tears of gladness, and the Shōnin too, being a man of sympathy in all things, taught him the ordinances in a voice broken by sobs. Then sending for his inkstone, which he had deposited with the samurai, he handed it to the Shōnin, saying: "Do not give this to anyone, but please keep it always near you; and whenever you look at it, remember that it belonged to a certain person, and deign to say a Nembutsu. Moreover if you can spare time, please send me a volume of the Sutras." At this the Shōnin could find nothing to say, but, putting the inkstone into his bosom, he pressed to his face the sleeve of his black robe, and weeping bitterly returned to Kurodani. This inkstone was one that the Sung Emperor had sent as a return gift to his father, the Nyūdō, when the Chancellor had sent a present of golddust to China, and was inscribed, "to the Great Minister of the Taira of Wada in Japan." Its name was Matsu-kage.

Three Actions. Of the Body, Mind and Speech.
Five Dignities. Of Walking, Standing, Sitting and Lying.

CHAPTER VI.

The Sea Road.

Now since Hyōye-no-suke Yoritomo had given repeated orders to that effect, there was nothing for it but that Shigehira should go down to Kamakura, and so he was handed over by Doi-no-Jirō Sanehira and sent to the quarters of Kurō Onzōshi Yoshitsune, and on the tenth day of the third month he set out, accompanied by Kajiwara Heizō Kagetoki. It was a sad fate for him to be taken alive and sent to Miyako after all the hazards of the Western Provinces, but how much worse was it now to have to travel even beyond the Eastern Barrier. When they came to Shi-no-miya Kawara, he remembered how formerly the fourth Imperial Prince of Enki called Semi-Maru had calmed his mind amid the Eastern tempests by playing his biwa in this spot, and how Hakuga-no-Sammi, persevering for three years both on gusty days and calm, on rainy nights and fine, pacing up and down and standing to listen, received from him the three secret melodies. In those days too, he thought, it was hard to live in a straw thatched hut. Passing over Ausaka-yama the hoofs of their horses echoed as they rode over the Bridge of Seta, and the sky-lark rose in the heavens. The village of Noro and the waves of Shiga were shrouded in the mist of spring, and leaving Kagami-yama and the lofty peak of Hira on the north, the hill of Ibuki drew nigh. Though not of much interest, the crumbling wooden eaves of the barrier of Fuwa had a certain charm, while the ebbing tide of the bay of Narumi suggested sad forebodings of the future that moistened his sleeve with tears. As they came to Yabase in Mikawa they thought of Ariwara-no-Narihira, and the famous stanza that

---

Semi-Maru. In the Konjaku Monogatari he is said to have been the servant of Prince Atsuzane, the eighth son of the Emperor Uda. Enki signifies the Emperor Daigo.

Hakuga. Or Minamoto Hiromasa, grandson of the Emperor Daigo.

he made there, beginning, "Karakoromo kitsutsu nare ni shi"; and as they watched the parting of the waters, this too caused them sad reflections. As they passed over the bridge of Hamana, the wind was blowing in the pines, and the sound of the waves smote on their ears at Irie; but even without these mournful sounds the journey would have been melancholy enough.

As evening drew on they came to Ikeda in Tōtōmi, and at this station the Chūjō lodged at the house of a certain Lady-in-waiting who was the daughter of one Yuya, a wealthy man of that place. When the lady perceived the Chūjō, she said: "How strange that such a personage should come to a poor place like this, of which he has not even thought": and she sent him the following verse:

"When on a journey you rest in a lowly ana
smoke-begrimed cottage,
Then your Miyako home dearer and
fairer appears."

The Chūjō replied:

"On such a journey as this what boots it to
wish for Miyako?
Since I can call it home never again in this life."

After a while the Chūjō summoned Kajiwara and enquired of him: "Who is the author of that verse? It must be a person of some elegance." "Perhaps your lordship does not know", replied Kagetoki, "but this lady is one who was greatly beloved by the Daijin Munemori when he was Governor of this province, and was summoned to Miyako by him, but as she had left an old mother in this place, she was always asking permission of him to return, which he would not grant; and in the early part of the third month she made this well-known stanza and sent it to him:

"Sad though I feel to miss the beauties of
spring in Miyako,
In my loved Eastern land haply the flowers
may fall."

And so he at length allowed her to depart. In all this Tōkaidō district there is none other like her."

Some days had now passed since they left the Capital, and the third month was half over. The flowers on the far-away mountains they sometimes mistook for the late-lying snow, and over the bays and islets the mist slowly drifted, and as the Chūjō rode on he brooded over his past life and what was to befall. By what karma-relation in a former life had this misfortune come upon him? Verily the only abiding thing was tears! His mother the Nii Dono and his wife Dainagon-no-Suke had often regretted that he had no child, and had prayed fervently to the gods and Buddhas to grant them one, but with no effect. "Perhaps it is as well," quoth Shigehira, "for where there is no child there is the less to regret."

When they came to Sayo-no-Nakayama and thought that they had to pass over it, they felt the more grieved, and again their sleeves were wet. Utsu-no-Yamabe, with its ivied path, though it depresses them is passed too, and they go on through Tegoshi, when afar off to the north a snow-clad peak appears, and on asking, the Chūjō is told it is called Kai-no-Shirane, the white peak of the province of Kai. Repressing his tears he makes this verse:

"*Little reck I of life indeed, but to-day for the first time*
Clear before my eyes looms the White Peak of Reward."

Passing by Kiyomi-ga-seki they entered the plain at the foot of Mount Fuji: on the north lay the steep green slope of the mountain with its pine-trees rustling in the breeze, and on the south lay the wide expanse of blue sea with its waves for ever rolling up on the shore. They then passed over Ashigara-yama, the Myōjin of which place is recorded to have made this verse concerning his wife: "If you love, your body

---

Peak of Reward. The word Kai has also this meaning.

becomes wasted, and as it is not, you do not love." Then they came to Koyurugi-no-mori and Mariko-kawa, and the shore of Koiso and Oiso, and after passing Yatsuma, Togami-ga-hara and Mikoshi-ga-saki, having spent many days on the way, though they had not seemed to hurry, they came at last to Kamakura.

CHAPTER VII.

SENSHU.

So Sammi Chūjō was brought into the presence of Hyōye-no-suke, and Yoritomo thus addressed him: "To appease the Imperial displeasure, and to wipe away the stain from my father's memory I have undertaken to overthrow the Heike family, and it will not be difficult to accomplish; but verily I did not at all expect to see you here under these circumstances. As it is, perchance I may have the honour of receiving the Daijin Munemori as well. But concerning the burning of the temples of Nara, whether it was done by the command of the late Nyūdō Kiyomori, or whether it was ordered by you on the spur of the moment, I know not; but anyhow it was an exceeding heinous crime." "It was done neither by the command of the Nyūdō, nor by my own design", replied the Chūjō, "but it happened accidentally in the course of the operations we undertook to suppress the violence of the monks. I beg your indulgence to speak of a fresh subject, but, as you know, in former days the Genji and Heike families stood together in rivalry to support the Throne, and after that the fortunes of the Genji house declined, and our family alone, since the days of Hogen and Heiji, has many times subdued the Imperial enemies, and been rewarded for its services, even, I speak it with reverence, so far as to be permitted to become Imperial Relatives, and to hold the office of Dajō-daijin; while no less than sixty members of the family

have been promoted to high office, so that for twenty years there has been none to equal it in all the land for rank and authority. Now it is said that he who fights the battles of the Emperor shall not be bereft of the Imperial Favour for seven generations; but this I think is quite false, for though the late Nyūdō hazarded his life for the Throne many times, it was his generation only that was fortunate and happy, and his children have come to this state that you behold. Our fate has come upon us and our rule is overthrown: fugitives from the Capital, our corpses bleach on mountain and plain, and men would spread our shame far over the waves of the Western Ocean. That I should thus be taken alive and brought down hither is a thing of which I never dreamed, and I can but regard it as the result of the misdeeds of a former life. It is related in history how in China king In of Tō was captured at Ka-dai, and how king Bun was held prisoner at Yū-ri; and if there were such examples in antiquity, how should the men of this age fare better? It is not really such a disgrace for a warrior to fall into the hands of his enemy and be put to death, so I pray you of your favour grant me a speedy execution." As he thus finished speaking, Kajiwara exclaimed in admiration: "Ah! There is a great leader indeed! And both he and the samurai in attendance could not refrain from pressing their sleeves to their eyes. Yoritomo too was not unaffected by his bearing: "Far be it from me to regard the Taira house as my personal foes", he exclaimed in reply", it is only that I carry out the Imperial Order: as for the burning of the temples of the South Capital, let that be settled by the decision of the monks themselves." And he ordered that the Chūjō should be placed in charge of Kanō-no-suke Munemochi of the province of Izu. A treatment that seemed just like the handing over of the sinners of the Shaba-world to the Ten Kings for seven days each. But this Kanō-no-suke was a merciful man and did not treat the Chūjō at all severely, but was very kind to him in all things. And first of all he led him away to take a hot bath. Now the

Chūjō thought he could meet any fate calmly if he could wash away the dust and grime of the road, and make himself clean again, and was just taking his bath, when after a little while the door of the bath-room was opened and there entered a beautiful girl of about twenty years old, with a fine white complexion and very lovely hair. She was wearing a bath-robe of unlined material dyed in colours, and was attended by a little maid of fourteen or fifteen with short hair, dressed in an unlined garment of white, dyed with a blue design here and there, and carrying some combs in a small wash-basin. This lady assisted the Chūjō in his bath for some time, and then, after she had washed her hair, made to depart again, but as she was going out she said to him: "I am one of these who have access to Yoritomo, so if there is anything you wish, please tell me, and I will ask him; this may be difficult for a man, but a woman can manage these things." "In this condition, what can I want?" replied the Chūjō, "there is only one thing that I could desire, and that is to be allowed to become a monk." This request the lady repeated to Yoritomo, but he replied: "That cannot be. If he were my own enemy, it might be, but as he is an enemy of the Throne it is not possible." When the lady brought this answer to the Chūjō, after she had retired again he asked his guard what might be the name of this very elegant visitor. "She is the daughter of the Chōja of Tegoshi", said Kanō-no-suke, "and she is equally winsome in face and figure and disposition; she has been in attendance on the lord Hyōye-no-suke for some two or three years, and her name is Senshu-no-Mae."

That evening was somewhat rainy, and everything was very dreary, when the lady again appeared bringing a biwa and koto. Kanō-no-suke also came in with ten of his attendants and brought wine before the Chūjō, which Senshu-no-Mae served to him. Shigehira-no-Kyō took a little, but seemed rather indifferent to their attentions, whereupon Kanō-no-suke spoke as follows: "I am a man of the province of Izu, and

am only a sojourner in Kamakura, but I will do anything I can to serve you; and Hyōye-no-suke Dono has ordered that we accede to any wishes you may have, so please command us. So let saké be served." So Senshū-no-Mae brought him saké and recited once and again the piece entitled: "I am angry with the weaving-woman for the heaviness of my silken robe." "Though Kitano Tenjin swore that he would hasten three times a day to protect him who sings this verse", said the Chūjō, "seeing that I am one forsaken and without hope in this world, of what avail is it to join in the singing; still, if it will at all lessen my guilt, I will do so." Then Senshū sang the refrain entitled: "Even the Ten Transgressions, they shall be taken away", and then sang four or five times the Imayō measure: "Let all who desire Paradise call on the name of Amida." Then the Chūjō drained his cup, and Senshū took it and gave it to Kanō-no-suke, and while he was drinking she played the biwa. "This melody is usually called Gojō-raku", said the Chūjō in jest; "but now it seems to me like Goshō-raku (songs of the next world); so I will sing the piece called Ōjō-no-kyū (hastening to heaven): and he took the biwa and tuned it, and sang the melody Ōjō-no-kyū.

And so the night grew on, and his heart became free of care, and he said: "Who would have thought to find such grace in the Eastern Provinces? Let us have another song." So Senshū-no-Mae sang several times with great feeling the Shirabyōshi refrain: "Those who find shelter beneath one tree, or those who snatch a draught from the same stream; it is naught but the promise of a former life." Then the Chūjō also sang: "The tears of Gu-shi when the light grew dim." And the meaning of this song is as follows: when in old time in China the Emperor Kōso of Kan strove with Kō-u of Sō, Kō-u triumphed in seventy-two battles, but at length he was beaten and his army routed. Then, springing on to his horse Sui, famous for its wondrous strength and swiftness, he

made to escape with his consort Gu-shi, when strange to say the horse set both his feet firm and refused to move. Shedding tears of chagrin Kō-u exclaimed: "My power is already gone, and for the attacks of the enemy I care nothing, all that grieves me is the parting with this lady." It is the scene of Gu-shi weeping in the waning light, as the troops of the enemy came shouting down on all sides, that Kisshō-kō has represented in this poem, and it was a sign of the Chūjō's artistic feeling that he chose it to sing on this occasion.

So they went on until the day was about to break, when Kanō-no-suke took leave of the Chūjō, and Senshū-no-Mae returned also. That morning it chanced that Yoritomo was reading the Hokke Sutras in the Jibutsu-dō when she came back, and he turned to her with a smile and remarked: "No doubt the entertainment last night was very amusing?" At this Sai-in-no-Jikwan Chikayoshi, who was writing something in his presence, asked what he meant. "For the last two or three years the Heike have experienced nothing but hardships and fighting", said Yoritomo, "and yet so charming was the playing and singing of Sammi Chūjō that I stood all night outside listening to it. He is indeed a fine artist." "I too should have liked to hear it", replied Chikayoshi, "but I had some other business last night and so I could not; but I will take the first chance of doing so henceforth. The Heike have always produced many talented muscians and artists, and a while ago when they were comparing each other to various flowers, they decided that Sammi-Chūjō was the peony among them." At any rate his playing the biwa and singing so impressed Yoritomo that he never forgot it.

When Senshū-no-Mae afterwards heard that the Chūjō had been sent to Nara and put to death there, the tidings so affected her that she retired from the world and became a nun, entering the temple of Zenkōji in Shinano, there to pray for his happy rebirth in Paradise.

CHAPTER IX.

YOKOBUE.

Now though the body of Komatsu-no-Sammi Chūjō Koremori was in Yashima, yet his heart was ever in Miyako, for never for a moment was his mind free from anxiety about his wife and little ones whom he had left in the Capital. Unable at last to bear the suspense, on the fifteenth day of the third month of the third year of Ju-ei, he slipped out of his house at Yashima at dawn and departed, accompanied by Yosōhyōye Shigekage, his page Ishidō Maru, and a Toneri named Takesato, who was included because he understood ships. With these three he took ship at Yuki-no-ura in the province of Awa, and after passing by the offing of Naruto, they shaped their course towards Kii, passing on their way the shrines of Tamatsu-shima Myōjin, (who is worshipped as the god of Waka, Fukiage and Sotōri-hime), Nichizen and Kokken, and arriving at last at Minato in Kii. Thence he thought to go by the hills to Miyako and meet his wife and children, but when he remembered how his uncle the Chūjō Shigehira had been taken alive, and exposed to the shame of being carried thus to Miyako and Kamakura, he feared to heap shame on his father's grave if he also were taken, and though his feelings naturally dragged him in that direction, he fought them down and proceeded to Kōya.

Now in Kōya there was a certain saintly priest whom he had formerly known. He had been a retainer of Komatsu Dono, and his name was Saitō Takiguchi Tokiyori, the son of Saitō Saemon Mochiyori. When he was thirteen years of age he had gone to the Palace to take up his duties, and there he fell deeply in love with a girl named Yokobue, a maid-in-waiting on the Imperial Consort Kenrei-mon-in. When his father heard of this he remonstrated with him very strongly, for he had intended that his son should make a good match through which he might be able to obtain a good position at Court. Thereupon Takiguchi exclaimed: In ancient times in China

there lived one named Seō-bo who is alive no longer, and Tōbō-saku also is now but a name and nothing more. Fleeting are the limits of youth and age; for as a flash of fire they pass and are gone. If we speak of long life, it is but seventy or eighty years, and of these the prime of life is no more than twenty. So in this world of dreams and illusions why be burdened with one we dislike, even for a moment? But if I look on the one I love it is disobedience to my father. By this lesson I will learn virtue. I will renounce this passing world and enter the way of Buddha." And at the age of nineteen he shaved his head and entered the temple of Ojo-in in Saga. When Yokobue heard this, she said: "That he should give me up is quite natural, but why be so foolish as to become a monk? And if he meant to retire from the world, why did he not first come and tell me of it? So thinking that however strong his resolve might be, he might have come and expressed his regret, she left the city one evening and set off for Saga in anxious mood.

It was now past the tenth day of the second month, and the spring breeze of Umezu wafted her the grateful scent of many blossoms, while the moon, half-hidden by the drifting mist, reflected itself dimly in the Ōigawa, but how sad and troubled was her heart as she searched for her lover. All she had heard was the name of the temple, but she knew not in what part of it he was living, and so she wandered about distractedly hither and thither, trying to find it in great distress. Then she heard proceeding from a rough and poor cell the voice of someone reciting the Sutras, and she knew it for the voice of Takiguchi Nyūdō. So she told the maid who was with her to go and take this message: "Even though you have thus changed your condition, I, Yokobue have come so far to see you once more." Takiguchi was greatly amazed and agitated to hear this, and peeping through a hole in the shoji, saw her standing outside, the skirts of her garments soaked with dew, and her sleeves wet with tears. Her face had grown thinner in

the meanwhile, and she looked weary with her search, truly a sight to melt the heart of the most fanatic devotee. But Takeguchi only sent someone out to say: "The person whom you seek is not here. You must have come to the wrong place." And so there was nothing for Yokobue to do but to swallow her tears and wend her way back to Miyako, sad and bitter of heart.

By and by Takiguchi said to the monk who dwelt with him: "This is a quiet place, and there is no interruption to one's prayers, but now that girl knows my whereabouts, and though once I was able to steel my heart, if she should follow me again I might melt. Farewell." And he left Saga and betook himself to Mount Kōya, where he entered the temple of Shōjō-shin-in to practise the religious life. There after a while he heard that Yokobue too had left the world and become a nun, and he sent her this stanza:

"Till you forsook the world your heart was
filled with resentment,
Surely your soul must rejoice, now you have
entered the Way."

To this Yokobue answered:

"Where is the need for regret when once we
have entered the cloister?
There is no turning back, when we have
entered the Way."

Afterwards she entered the temple of Hokkeji at Nara, but she was unable to forget the past, and brooded over it until before long she fell sick and died. When Takiguchi Nyūdō was told of it he redoubled his religious austerities, and his father forgave his unfilial conduct, so that he became to be known to all who were acquainted with him as the Saint of Kōya. Now when Koremori met him after a long while he remembered him as attired in Hariginu and Tate-eboshi, his hair carefully dressed and his whole appearance rich and gay,

but the man he now beheld was dressed in a priest's robe and stole of sombre colour, and though he was not yet thirty years old, he looked like an emaciated old monk. His person exuded an odour of incense smoke, and his whole demeanour was that of a sage sunk in profound and pious meditations, so much that his condition seemed to Koremori a most enviable one. Perhaps the Seven Sages of Shin who dwelt in the Bamboo Grove, or the Four Greybeards of Kan who lived in Shozan, did not look more venerable than he.

CHAPTER XI.

The Book of Kōya.

When Takiguchi Nyūdō saw that it was Koremori, he exclaimed: "Can it be that you are not an illusion? Then how is it that you have managed to escape from Yashima?" "When I left the Capital for the Western Povinces", replied Koremori, "I did not think much of it, but afterwards I could not rest for a moment for anxiety about those I had left behind there, and though I said nothing my feelings were apparent, and both Munemori and the Nii Dono were uncertain whether Yoritomo would extend to them the indulgence that he had to Yorimori for the sake of Ike-no-Zenni, and so, unable to bear the suspense any longer, I was impelled to come thus far. Here I thought to renounce the world, and yield up my life by fire or water, but I have a great desire to go to Kumano." "The affairs of this world of dreams are of little matter", replied Takiguchi Nyūdō, "but to spend long ages in the hells is indeed painful."

Then Takiguchi led him round to pray at all the monasteries and pagodas, coming at last to the Oku-no-in. Mount Kōya is two hundred ri from the Imperial Capital silent and far from the habitations of men: untainted are the breezes that rustle its branches, calm are the shadows of its setting sun. Eight are its peaks and eight are its valleys, truly a spot to

purify the heart: beneath the forest mists the flowers blossom; the bells echo to the cloud-capped hills. On the tiles of its roofs the pine-shoots grow; mossy are its walls where the hoar-frost lingers.

In ancient times in the period Enki, in answer to a request in a dream from Kōbō Daishi, the Mikado Daigo Tennō sent a dark coloured robe to Kōya; but when the Imperial Messenger Chūnagon Sukezumi-no-Kyō ascended the mountain, accompanied by the Sōjō Kwangen of Hannyaji, and opened the doors of the holy tomb to put the new robe on the Daishi, a thick mist arose and hid his figure from their eyes. Bursting into tears Kwangen exclaimed: "Why are we not permitted to see him? This is the first time since I was born that I have received such a rebuke." And casting himself on the ground he wept bitterly. Then the mist gradually melted away, and the Daishi appeared like the moon from the clouds, and Kwangen, weeping now for joy, clothed him in the new garment and also shaved his hair which had grown very long.

Though the Imperial Messenger and the Sōjō Kwangen were able to see and adore the Daishi, the Sōjō's acolyte, Naigū Shunyū of Ishiyama, who had accompanied them, was unable to do so on account of his youth, and was greatly grieved in consequence, so the Sōjō took his hand and placed it upon the knee of the Daishi, and ever after this hand had a fragrant odour all his life. It is said too that instruction for making incense of a similar scent is still handed down at the temple of Ishiyama. Now this was the reply that the Daishi sent to the Mikado: "In former days I met a Sattva, and from him learned all the secret tradition of Dharani and Mudra. In everlasting pity for the people of the world I took upon myself an unparalleled vow, and trusting in the great pity of Fugen, exhibiting in myself perfect tranquillity in these far-off confines, I wait the coming of Miroku." Not otherwise did Maha Kas'yapa retire to the cave in Mount Keisoku to await the coming of universal peace. It was on the twenty first day

of the third month of the second year of Shō-wa, at the Hour of the Tiger, that Kōbō Daishi entered Nirvana, and that is now three hundred years ago, so that he has yet five billion six hundred and seventy million years to wait for the rebirth of Miroku and the salvation of the world.

CHAPTER XV.

KOREMORI RENOUNCES THE WORLD.

"I am forever undecided, like the birds on the snowy peaks of India that are always crying, "to-day we will build our nest, or to-morrow"; declared Koremori, weeping. Tanned by the salt breezes, and wasted by continual anxiety, he no longer looked like his former self, but even now he was far more comely than most men.

That night he returned to the cell of Takiguchi Nyūdō, and there they talked of many things both past and present. As the night grew on and he watched the deportment of the Nyūdō he perceived that he was indeed as it were polishing the jewel of Truth on the floor of profound faith, and at the boom of the bell at the Hour of the Tiger, (4 a.m.) he came to understand the unreality of this world of illusion. Early the next morning he called Chigaku Shōnin of Tozen-in and intimated to him that he wished to become a monk. He also summoned Yosōbyoye Shigekage and Ishidō Maru, and addressed them thus: "As for me I am overwhelmed by unspeakable anxieties, and my way has become straitened so that I cannot escape, but whatever may become of me there is no need for you to throw away your lives. Many others are still living, so after I have met my fate, do you make haste to the Capital and help them, both cherishing my wife and children, and praying for my happier rebirth." On hearing this the two were for a while choked by emotion so that they could utter no word, but by and by Shigekage controlled his feelings and said. "At the time of the rebellion of Heiji my father

Yosozaemon Kageyasu followed our lord Shigemori, and at Nijō Horikawa engaged Kamada Hyōye and fell by the hand of Akugenda. I also might have done some such deed, but at that time I was hardly two years old and so remember nothing of it. When I was seven years old my mother followed my father, and I was left alone with none to care for me, when your late father took compassion on me, saying that, as I was the son of one who had given his life for him, I should always be brought up in his house; and so, when I was nine years old, on the same night as you performed Gempuku, I also, to my great pride, was permitted to bind up my hair. As the character 'mori' is the sign of your house, your father gave it to you the fifth generation, and to me he gave the first character of his name, and called me Shigekage, my name before this being Matsuo. And concerning this my youthful name Matsuo also; on the fiftieth day after my birth my father took me in his arms to our lord, and he said: "The name of my house is Komatsu, so let him be called Matsuo in commemoration." Indeed my father having died thus was a great blessing to me, for among the other retainers my equals I was perchance even too much favoured by our lord. So, when he was dying, and had already put away all thoughts of the things of this world, he sent for me and said: "Alas! You regarded me as your father, and I looked on you as a memento of Kageyasu. At the next appointment of officials I intended to raise you to be Yukie-no-jō, thus giving you the same rank as your father bore, but now it is all in vain. But I beg you to be mindful always to keep on good terms with Koremori." And so I thought it natural to look forward to giving my life for yours some time or other, and it seems a great shame to me that you bid me run away and save myself in this fashion. Many may survive, as you say, but as things now are they will all be retainers of the Genji. And after you have departed this life, what pleasure can I have in living longer? And if one lived for a thousand, or ten thousand years, would not one have to

die in the end? I can see no greater wisdom than this." And so saying he cut off his hair himself, and then received the tonsure from Takiguchi. When Ishidō Maru saw this, not to be outdone, he too cut off his hair. He had been with his master since he was eight years old, and his gratitude was no less than that of Shigekage, so he also had his head shaved by Takiguchi Nyūdō. When Koremori saw what they had done he felt inexpressibly sad, and excalimed: "Ah! I had thought to see my dear ones once again in my former state, but now I have nothing more to hope for." And so, as it must be, repeating three times the Buddhist text, "Ryūten sankai-chū, On-ai-funō-dan, Kion-nyū-mu-i, Shinjitsu hō-onsha", he submitted his head to the tonsure. Both Koremori and Yosōbyōye were twenty seven years old at this time, while Ishidō Maru was eighteen. By and by he called the Toneri Takesato and said: "You are not to go up to the Capital now. In the end it can not be concealed, but if my wife were to know what I have done now, no doubt she too would renounce the world. But go to Yashima and tell them that, as they can see, the world is in a sad plight, and those who are tired of existence are many; perhaps they may not have heard that Hidan-no-Chūjō Kiyotsune fell in the Western Provinces, and Bitchū-no-kami Moromori was killed at Ichi-no-tani, while my chief regret is that they may think me recreant on account of my present behaviour. Moreover, as to this armour of Chinese leather, and the sword Kogarasu Maru, which have been handed down as heirlooms from Taira Sadamori, and have come to me after nine generations, in the event of fortune favouring our house again so that we are able to return to the Capital, you must take them and give them to my son Rokudai." Takesato, overcome by emotion, could make no reply for some time, but after a while he restrained his feelings

Ryūten, etc. "Whosoever is continuously reborn in the Three Worlds, it is because he cannot sever the bonds of affection. Whosoever renounces affection and enters Nirvana, he it is who in truth requites affection."

and said: "Not till I have seen what is to befall will I leave my master, but when all is ended I will go to Yashima." Whereat Koremori allowed him to go with him. Then, taking Takiguchi Nyūdō with them as a guide to salvation, they set out from Kōya in the guise of Yamabushi, and soon arrived at Santō in Kii. After worshipping at the shrine of Prince Fujishiro and others, before the shrine of Prince Iwashiro to the north of Senri-ga-hama they met seven or eight horsemen in kariginu. Thinking they might be in danger of being captured, each of the party laid his hand on his dirk to cut open his belly, when the others, respectfully dismounting without any trace of suspicious conduct, made a deep obeisance and passed on. After this encounter, fearing that they might meet some others who knew them in these parts, Koremori and his men quickened their steps and hurried on. The horseman whom they had met was one Yuasa-no-Shichirōhyōye Munemitsu, the son of Yuasa-no-Gon-no-kami Muneshige, and when his retainers asked him who it was he replied: "That is Sammi Chūjō Koremori the eldest son of Komatsu-no-Daijin Shigemori. He has escaped from Yashima somehow or other, and has already shaved his head and become a monk. Those with him were Yosōbyōye and Ishidō Maru, who have also renounced the world with him. I would have stopped and enquired of him how he did, but I thought he would be embarrassed and so passed on. How pathetic indeed is his fate!" And he pressed his sleeve to his face and wept: and of his retainers there was none who did not moisten the sleeve of his kariginu.

CHAPTER XIII.

The Pilgrimage to Kumano.

Thus proceeding on their way at length they came to the Iwatagawa. And of this river it is said that whosoever crosses it is cleansed of all evil karma and hindrances to right conduct,

and inherited sins. As he offered up his prayers with a calm mind before the Shōjōden of the main shrine, and throughout that night contemplated the bulk of the stately temple, his heart was filled with thoughts too deep for utterance. A mist of boundless mercy and protection hovered over the mountain of Yuya, and the matchless spiritual power of the deity manifested itself in the Otonashigawa. The moon of the all-embracing efficacy of the doctrine shone clear and without spot, and no dew of evil thoughts collected in the garden of repentance for the Six Roots of wickedness. Everything around spoke to him of help and salvation.

As the night grew on and he meditated in the silence, he pondered sadly over the remembrance of how his father Shigemori had come to this shrine and entreated the deity to shorten his days and grant him happiness in the after life. And as the Gongen of this shrine is Amida Nyorai, he prayed that, in accordance with his vow to save all mankind, he would bring him safe to the Pure Land, and also that his wife and children in Miyako might find peace and safety: for even when one has forsaken the world and entered the True Way, these blind attactions are not wholly absent.

The next day he took ship and went from the Hongū to the Shingū and worshipped the deity there. On its cliffs the pine trees tower aloft; its breezes sweep all vain thoughts from the mind; while its clear flowing waters wash away the dust and mire of this evil world. Worshipping at the shrine of Asukai, and passing by Sano-no-Matsubara, he came to the shrine of Nachi. There is the famous three-fold waterfall that soars up thousands of yards to the sky, where upon the top of the cliff there stands a figure of Kwannon, a spot that might be called Fudaraku-san: and as the sound of many voices chanting the Hokke Sutra came out of the mist it might be considered like the peak of Gridhrakuta. So since the time that the Gongen became reincarnate in this mountain all the people of our country from highest to lowest have come on

pilgrimage to bow their heads and pray at this shrine, and therefrom have received great benefits. Hence are the temple roofs so many, and the courts crowded with priests and laymen. In the summer season of the period of Kwan-wa the Hō-ō Kwazan, an Emperor possessing the Ten Virtues, came to pray for rebirth in the heaven of Amida, and on the site of the cell where he stayed an ancient cherry tree in bloom still recalls his memory.

Now among the priests who were staying at Nachi there were many who remembered the Chūjō Koremori in Miyako, and when some of them asked who was this who had come to worship, another replied: "This is Sammi Chūjō Koremori, the son of the Daijin Shigemori; when he was only Shōshō of the Fourth Rank, in the spring of the period Angen, there was a celebration of the fiftieth birthday of the Hō-ō at the Hōjūji-den, and his father Komatsu Dono, who was then Naidaijin-no-Sadaishō, and his uncle Munemori, who was Dainagon-no-Udaishō, attended at the Palace. Besides these came also Sammi-no-Chūjō Tomomori, Tō-no-Chūjō Shigehira, and all the Courtiers and Nobles of their house, then in the height of their prosperity, and from among them as they stood by the curtain of the dancing-stage, advanced this youthful Shigehira, crowned with a wreath of cherry-blossoms, and danced the measure called Seikaiha. Most gracefully his sleeves floated out on the breeze, and his mien was brilliant as dew-sprinkled flowers, brightening the earth and illumining the sky. Then the Imperial Consort sent him a robe of honour as a present by the hands of the Kwampaku, and his father the Daijin, leaving his seat, came forth to receive it, placing it on his left shoulder while he did obeisance to the Hō-ō. It was an honour that few could equal, and his fellow courtiers could not but be envious; while some of the ladies of the Court in their admiration compared him to a plum-tree among the trees of the forest. When we consider how brilliant he then was, ere long to rise to the high position of Daijin-no-Taishō, who

would have thought ever to see him in this sad and emaciated condition. Though we speak of change and impermanence, it is a painful thing to see such a thing." And among all the priests of Nachi there was none who did not press his sleeve to his eyes.

CHAPTER XIV.

KOREMORI DROWNS HIMSELF.

So Koremori, after completing the pilgrimage to the three shrines of Kumano, took a boat before the shrine called Hama-no-miya, and launched out to the open sea. There is an island far out in the offing called Yamanari-no-shima, and to this he rowed and disembarked on the shore. Weeping bitterly he cut his name and pedigree on a great pine tree thus: "Sammi-no-Chūjō Koremori, religious name Jō-en, son of Komatsu-no-Naidaijin Shigemori Kō, religious name Jō-ren, grandson of the Dajō-dàijin Taira-no-Ason Kiyomori, religious name Jō-kai, aged twenty-seven years; drowns himself in the offing of Nachi, twenty-eighth day of the third month of the third year of Ju-ei": after which he again entered the boat and rowed out into the offing.

Though he had made up his mind to end his life, when it came to the point he felt down-cast and sad. As it was the twenty eighth day of the third month a sea mist was rolling over the waters, wrapping everything in a dreary pall; but even on an ordinary spring day a melancholy mood comes over us with the approach of evening, so how much more when today is the end, the last evening we spend on earth. Looking at the fishing-boats as they rose and sank on the waves, though he had made up his mind to sink likewise, yet his thoughts dwelt on his own fate, and when he saw a flock of wild-geese he felt as great regret and home-sickness for his birthplace as did Sōbu when he was imprisoned in the land of Ko, and sent back a message by a wild-goose. Recollecting himself, however, and

reproving himself for harbouring such vain thoughts of this world, he put his hands together, and turning to the west repeated the Nembutsu. But even so the thought came into his mind how his dear ones in Miyako did not know that this was his last hour, and would keep on waiting and hoping for some tidings of him, so dropping his hands and ceasing to say the Nembutsu, he turned to Takiguchi Nyūdō and said: "Ah, what a thing it is to have wife and children! For not only are they an anxiety in this world, but a hindrance to obtaining Enlightenment in the next. I fear that the obtrusion of these thoughts is because of the greatness of my guilt, and I repent of it."

The sage felt deeply grieved in his heart, but thinking it would not do to show any weakness, he wiped away his tears and assumed an impassive expression. "Alas"! he said, "tender feelings are common to all men, and it is indeed as you say. Endless are the karma-relations produced if a man and woman place their pillows together but for one night, and deep is the connexion in their after lives. "Those that are born must die; those that meet must part", is the way of this world. "The last dew or the first drop," one must go before the other, and whether one dies first or last, all must leave this world at last. The pledge of Gensō to Yōkihi on an evening in autumn at the Ri-san Palace led but to the bruising of hearts at last, and even the favour of Shozen in the Kan-sen-den had to come to an end. Even the magicians Sho-shi and Bai-sei did not live for ever, neither are the highest rank of saints free from birth and death; so that even if you can boast of the pleasures of long life, this resentment cannot be put away for ever. Thus if you live for a hundred years, the pain of parting will still be the same. And Mara the king of evil in the sixth Devaloka, who opposes the Way, taking possession of the Six Heavens of Desire, has made them his own, and grudging the people of these worlds deliverance from birth and death, becomes to them wives and husbands to hinder their escape;

and so all the Buddhas of the Three Worlds, regarding all mankind as their children, in their zeal to bring them to the Paradise of the Pure Land, have strictly warned them that from the utmost antiquity wives and children were fetters to bind them to the Wheel of Birth and Death. But do not lose heart on that account, for Iyo-no-Nyūdō Yoriyoshi, an ancestor of the Genji, being sent by the Imperial Command to subdue Andō Sadatō and Munetō, the rebels of Mutsu, in the course of twelve years took the heads of more than sixteen thousand men, besides which he deprived of life many millions of the beasts of the field and fish of the rivers, and yet at the time of his death as a strong desire for Enlightenment awoke within him, he is said to have attained a seat in Paradise. So great is the merit of forsaking the world that all the sins of previous lives are washed away: even if one should build a Pagoda of the Seven Precious Things reaching up to the thirty third heaven, his merit would not be as great as that of him who renounces the world for a single day. Or if one should feed a hundred Arhats for a hundred thousand years, he who forsakes the world for one day would have greater merit. Was not Yoriyoshi able to attain bliss by his strength of mind? So shall not you, whose guilt is far less, be able to be reborn in the Pure Land? And moreover Amida Nyorai, the Gongen of this shrine, has made forty eight vows to save mankind, and among these in the eighteenth vow he states that whosoever in true faith shall call up to ten times on his name, earnestly desiring to enter Paradise, shall in no wise fail to attain Enlightenment. So if indeed you believe this doctrine, relying on it in firm faith without any doubt, and if you repeat the Nembutsu either once or ten times, Amida Nyorai, diminishing to some sixteen feet his august stature, which is of a height that myriads of Nahutas, many in number as the sands of the Ganges, only can measure, with Kwannon and Seishi and innumerable Saints and Bodhisattvas encompassing them about tier on tier, will come forth to meet you from the Eastern Gate of Paradise,

welcoming your advent with songs of rejoicing. Thus though your body may sink to the bottom of this ocean, you will ride in glory on clouds of purple. And when you have become a Buddha and attained liberation, in true enlightenment you may come back to this world, and without doubt may lead your wife and child into the path of true salvation." And as he spoke thus, striking his bell the while, and urging him to repeat the Nembutsu, Koremori, in sure belief that he had attained Enlightenment, steadfastly putting aside all vain thoughts, looked towards the west and clasped his hands, with a loud voice repeating the Nembutsu a hundred times, and then with the word "Namu" on his lips sprang into the ocean. Yasōbyōye and Ishidō Maru, repeating the same invocation, also sprang to their death with their master.

CHAPTER XV.

The Three Day's Heishi.

The Toneri Takesato was also about to follow his master into the water, when Takiguchi Nyūdō prevented him and said: "However grievous it may be, you must not depart from your lord's last behest. It is miserable to be left thus without a master, but you must live on to pray for the soul." "In my grief at being left behind", replied Takesato, "I had quite forgotten my obligations." And casting himself down in the bottom of the boat, he cried and lamented aloud, just as did Tchandaka when he took the horse Kanthaka from S'akya Muni at the time of his flight to Mount Dantaloka, and returned with it to the palace. For a while they rowed about to see if the others would reappear or not, but they had sunk deep and came up no more. As they rowed they repeated the Sutras and the Nembutsu for their happier rebirth. And so the evening sun went down in the west, and all the sea grew dark, and though they could not bear to leave, yet as it must be, they rowed back the now empty boat to land, tears and oar-drips mingling

indistinguishably on the Nyūdō's sleeve. Takiguchi returned to Kōya, and Takesato went on weeping to Yashima, where he delivered his lord's letter to his younger brother Shin Sammi-no-Chūjō Sukemori. "Alas!" said he when he opened it, "I had not thought he would act thus. Would that I had gone too and met my death with him, for it is grievous to die thus separated. Both Munemori and the Nii Dono thought that he was going back to Miyako by the favour of Yoritomo, and meant to desert us, but now how sad that he has drowned himself thus in the sea of Nachi. Did he give you any message for us besides?" Then the Toneri related in detail all that Koremori had told him to say to them, about the deaths of his brothers and his sorrow at leaving them in this way, finishing with his request about the armour and sword. When he had heard it all he pressed his sleeve to his face, exclaiming: "Now I too have no wish to live any longer." And all the samurai who stood round, noticing the great resemblance he bore to the late Chūjō, could not forbear from moistening their sleeves. Munemori and the Nii-no-Ama also, when they heard that he had not entreated the favour of Yoritomo as they had thought, were terribly pained at his untimely death.

On the first day of the fourth month the era was changed and the subsequent one was called Gen-ryaku. On the same day an appointment of officials was held, and the former Uyōye-no-suke Yorimoto of Kamakura was raised to the lower grade of the Upper Fourth Rank from the lower grade of the Lower Fifth, thus passing over five grades at once. On the third day the Emperor Sūtoku-in was raised to be a god, and a shrine was dedicated to him at Ōi-no-Mikado, the ancient battle field of Hogen. This is said to have been done by order of the Hō-ō alone, the Imperial Court knowing nothing about it.

On the fourth day of the fifth month Ike-no-Dainagon Yorimori set out for Kamakura, for Yoritomo had always been

kindly disposed to him, having sworn many times: "I will treat you with every care and attention, and give you the same welcome that I would have done to your respected mother Ike-no-Zenni; by Hachiman Daibosatsu I swear it": but though he did not doubt that Yoritomo himself thought thus, he was not so sure about the other Genji, and had so far hesitated; but lately a messenger had come from Kamakura, saying: "Come down hither without delay, for I wish to see you; I will receive you just as the late Ike-no-Zenni;" and so he started at once. Now among his retainers was one Yaheibyōye Munekiyo, the most faithful of all the hereditary vassals of the Heike, and he would not accompany him on this occasion. On being asked the reason he replied: "My lord is thus able to go down in safety, but I cannot rest for thinking of the others of our house who are tossed about on the waves of the Western Ocean; so when I have calmed my mind somewhat I will follow on afterward." Abashed and pained by this speech the Dainagon replied: "Indeed I felt it hard to be left behind here when the rest of our family fled, but life is precious and I was loath to throw it away, so I reluctantly stayed. And now that I must go down to Kamakura, why can you not escort me on such a long journey? When I stayed behind, why did you not offer any remonstrance? Was there anything, great or small, in which I did not consult you?" Shifting his position, Munekiyo replied with a respectful obeisance: "Alas! Nothing is more dear than life to all men, both high and low; and so it is said that one will leave the world sooner than give up his life. I did not think it a bad deed that you should stay behind here; and it is only because the life of Yoritomo himself was spared that he has reached his present happy condition. Moreover he has not forgotten my services in escorting him, at the bidding the late Ike-no-Zenni, as far as Shinohara in Ōmi at the time of his exile; and if I accompany you to Kamakura he will certainly entertain me bountifully and make me presents. Therefore it

is that, when I think of my friends and the Courtiers of our house cast upon the waters of the Western Sea, I feel ashamed to receive such preference. And as to your going on a long journey, I indeed feel anxious, and if you were going to attack the enemy I would not fail to be among the first to go, but in this case I think it no wrong to refuse." As he ended his speech it was not easy for him to control his emotion, and all the other samurai likewise pressed their sleeves to their eyes. The Dainagon also was greatly displeased, but as there was no help for it now, he soon after started.

On the sixteenth day of the same month he reached Kamakura, and Yoritomo immediately received him in audience. When he enquired where Munekiyo was, the Dainagon answered that he was sick just then and could not come. "How can that be?" replied Yoritomo, "I was formerly committed to his charge, and so I feel very grateful to him, and was looking forward with great pleasure to seeing him again. It is indeed a pity that he has not come with you." And as he had already prepared a grant of manors and many presents for him, he was very disappointed. The lords of the Eastern Country also, who had prepared similar presents and striven against each other to do him honour, also expressed their regret at his absence.

On the ninth day of the sixth month the Dainagon Yorimori started on his return journey to the Capital, for though Yoritomo pressed him to stay longer, he feared that those in Miyako would be anxious about him, and so begged leave to depart. Yoritomo then sent a request to the Hō-ō that Yorimori should be confirmed in the possession of all his fiefs and lands, and that he should hold his office of Dainagon as heretofore. Besides this he presented him with thirty saddled horses and thirty unsaddled, and thirty long chests full of gold, rolls of silk, and dyed stuffs. Moreover besides what Yoritomo gave him the lords of the Eastern Country vied with each other in making him presents, so that the horses alone

amounted to three hundred. So that Ike-no-Dainagon Yorimori-no-Kyō not only returned to Miyako with his head on his shoulders, but with great store of riches besides.

On the same day Hirata-no-Nyūdō Sadatsugu, uncle of Higo-no-kami Sadayoshi, headed the troops of Iga and Ise and led them against the province of Ōmi, but some offshoots of the Genji rode out to encounter them, and on the twenty second day, unable to hold out any longer, the men of Iga and Ise were beaten and routed. Pathetically heroic was the loyal conduct of these hereditary retainers of the Heike house in remembering their ancient obligations, but their plan of campaign was quite beyond their strength. This was what is called "The three days Heishi."

CHAPTER XVI.

Fujito.

Now when the scanty tidings which the wife of Koremori had been accustomed to receive from her husband ceased altogether, for she had always heard from him about once a month, she continued waiting and hoping, but when the spring lengthened into summer, and there were rumours that he was no longer in Yashima, she became exceedingly anxious and sent a messenger to Yashima to enquire. For some time the messenger did not return, and the summer became autumn, when, at the end of the seventh month, he came back at last, and in answer to the question of his mistress told her that Koremori had started from Yashima at dawn on the fifteenth day of the third month with Yosōbyōye and Ishidō Maru, had proceeded to Kōya and become a monk, after which he had made pilgrimage to Kumano and drowned himself in the offing of Nachi, which news he had heard from the Toneri Takesato. On hearing this the lady, confirmed in her worst fears, cast herself to the ground in an excess of grief, while her young

children joined the voices of their lamentation to hers. Then the lady who was milk-nurse to her young son, controlling her emotion, spoke thus: "This is truly no matter for weeping. To be taken alive like Hon-sammi Chūjō Shigehira, and exposed to the disgrace of being taken to Miyako and Kamakura is indeed painful, but it ought to be a source of joy in the midst of your sorrow to know that our master was able to proceed to Kōya and renounce the world, and then go to Kumano, and after making all proper preparations for the next life, to put an end to himself in the waves of Nachi. Now you must also become a nun and say prayers for the happy enlightenment of our departed lord. So the lady forthwith forsook the world and devoted herself to praying for her deceased husband. But when the news of the death of Koremori was reported to Yoritomo he was very grieved and said: "Ah, what a pity he did not throw himself on my mercy; I would certainly have spared his life, for it was his father Shigemori alone who, at the request of the late Ike-no-Zenni, got my sentence remitted to banishment, and in remembrance of this great kindness I will never deal harshly with his children. Since he had become a monk I would have taken no further steps with regard to him."

Now after the Heike had crossed over to Yashima, they heard that a force of many tens of thousands of horsemen had arrived at the Capital from the East Country to advance against them, and moreover that the parties of Usuki, Hetsuki and Matsuura had banded together and were about to cross from Kyūshū to attack them. And as these various rumours came to their ears they could not help being dispirited and discouraged; and all the Court Ladies, from the Consort of the late Emperor, Kenreimon-in, the Mother of the late Emperor, and the Nii Dono downwards mourned and lamented together, wondering what fresh evil tidings they would have to hear, or what new adversities they would have to meet. And seeing that so many of the Nobles had been killed

and more than half of the best of the retainers also lost at Ichi-no-tani, Awa-no-Mimbu Shigeyoshi and his brother and the other men of Shikoku remarked how their strength had lessened, but still they thought they would be safe trusting to the mountains and the sea. On the twenty fifth day of the seventh month the ladies came together saying that it was just a year since they had left Miyako, and wondering how soon the time had passed; and so, bewailing the vicissitudes they had met, and talking of reminiscences of the past, some gave way to tears and some to laughter.

On the twenty eighth day the ceremony of accession of the new Emperor was held. This is said to have been the first time that an accession ceremony was held without the Imperial Seal, the Sacred Sword and the Sacred Mirror, in all the line of eighty two human Emperors who had reigned until now. On the sixth day of the eighth month an appointment of officials was held and the Tai-Shōgun Kaba-no-Kwanja Noriyori was made Mikawa-no-kami, while Kurō-no-Kwanja Yoshitsune was made Saemon-no-Jō. As he received appointment to the office of Kebiishi-no-Hangwan by edict of the Hō-ō, he was afterwards known as Kurō Hōgwan.

It was now autumn, and the wind began to blow in the stalks of the hagi, while the dew hung heavy on its lower leaves. The resentful hum of the insects, the rustling of the rice-stalks and the falling of the leaves, all bring sad thoughts, and the quickly darkening skies of the short days of autumn always cause gloomy feelings, so we can well imagine how much more melancholy must those of the Heike have been. In former days they used to divert themselves with the spring flowers in the Palace gardens, but now they languished under the autumn moon by the shore of Yashima. While they composed verses to the bright moon, the evenings of Miyako were ever in their thoughts, and so they consoled themselves with tears in their eyes. The

following verse made by Sama-no-kami Yukimori well expresses their feelings :

" Though the Palace is in the place where our
Sovereign is dwelling,
Yet is Miyako still dearer than ever to me."

Meanwhile the Commander-in-Chief Mikawa-no-kami Noriyori set forth on the twelfth day of the ninth month for the Western Provinces to subdue the Heike. With him also in command went Ashikaga-no-Kurando Yoshikane, Hōjō no-Koshirō Yoshitoki, Sai-in-no-Jikwan Chikayoshi, and as Commanders of the Samurai, Doi-no-Jirō Sanehira, his son Yataro Tōhira, Miura-no-suke Yoshizumi, his son Heiroku Yoshimura, Hatakeyama-no-Shōji Shigetada, Hatakeyama-no-Nagano-no-Saburō Shigekiyo, Sahara-no-Jūrō Yoshitsura, Wada-no-Kotarō Yoshimori, Sasaki-no-Saburō Moritsuna, Tsuchiya-no-Saburō Munetō, Amano-no-Tōnai Tōkage, Hiki-no-Tōnai Tomomune, Hiki no-Tōshirō Yoshikazu, Yada-no-Shirō Musha Tomoie, Anzei-no-Saburō Akimasu, Ogo-no-Saburō Sanehide, Nakajō-no-Tōji Ienaga, Ippin-bō Shōgen and Tosabō Shōshun. The force under these leaders numbered about thirty thousand horsemen, and they rode out of Miyako and proceeded as far as Murotsu in Harima.

On the side of the Heike the commanders were Komatsu-no-Shin-sammi Chūjō Sukemori, Komatsu-no-Shōshō Arimori and Tango-no-Jijū Tadafusa, while as Commanders of the Samurai were Etchū-no-Jirōhyōye Moritsugu, Kazusa-no-Gorōhyōye Tadamitsu and Akushichihyōye Kagekiyo, who with about five hundred ships of war rowed out as far as Kojima in Bizen. When the Genji heard this they also left Muro and took up their position at Fujito at Nishikawajiri in the province of Bizen. Thus the two armies were only separated by a distance of twenty-five chō, and though the Genji were eager to attack, as they had no ships they could do nothing, but had to remain waiting idly where they were. On the twenty-fifth day at the Hour of the Dragon some of the

more impetuous spirits of the Heike rowed out in small boats and waved their fans at the Genji, beckoning to them and shouting: "Why do you not come over here?" Now while the warriors of the Genji were wondering what they could do, on the evening of the twenty-fifth day Sasaki-no-Saburō Moritsuna of Ōmi sought out a native of the place and presenting him with a hitatare, a wadded silk robe, a short hakama and a silver-mounted Sayamaki, asked him if he could show him a place where it was possible to cross over to the other side of the sea on horseback. "Though very few of the people about here know of such a place, I can show you one", said the man. "There is a place like the shallows of a river, about ten chō wide: at the beginning of the month it is to the east, and at the end of the month it is to the west, and there you can easily cross over on horseback." "In that case", said Sasaki, "let us cross over and see." So both he and the man stripped naked and crossed over the shallow that the man pointed out, and indeed it was not very deep. In some places it was up to the knee or waist, and there were some where they wet their hair, but they swam the deep parts and waded in the shallow. "From the south", said the man, "it is shallower than from the north, but the enemy are lying there with their bows ready, so it won't do to go any nearer; let us go back again." So Sasaki returned again with the man, but as he was afraid that he might tell someone about it, or show them the way, as there was no way of keeping him quiet otherwise, and he wished to be the only one to know about it, he stabbed him to death on the spot, cut off his head and threw it away.

On the next day, at the Hour of the Dragon (8 a.m.), the Heike rowed out again and repeated their provocation of the previous day. Then Sasaki-no-Saburō Moritsuna of Ōmi, attired in a hitatare with dyed figures, and a suit of armour laced with scarlet, riding a pie-bald war-horse accoutred with a gold-mounted saddle, accompanied only by seven of his family

retainers, rode out against them by the way that he had just learned. When the Commander Noriyori perceived this, he called out to stop him, and Doi-no-Jirō Sanehira spurred his horse on with whip and heel, shouting out: "Ho there! Sasaki Dono, what has taken you that you are so rash? The General forbids it! Come back at once!" But Sasaki rode on as though he heard nothing, and Doi, unable to stay him, followed on after him and crossed also. In some places the water was up to the horse's chest, in others up to the edge of his harness or his girth, and in some parts it reached to the middle of the saddle, but by swimming in the deep places and wading in the shallow at length they got over safely. When Noriyori saw this he shouted out: "Sasaki has got the better of us! The water is shallow, after him and cross!" And so, at his order, the whole army of thirty thousand men rode into the water crossed over. The Heike on their part, launching all their ships, drew their bows and shot at them with all their might, but the Genji paid no heed, sloping the neck-pieces of their helmets to avoid the arrows, and grappling the ships with iron rakes and bill-hooks, shouting and fighting with the utmost fierceness. All day long the fight raged, and when night came on the ships of the Heike were out in the offing, while the Genji had crossed over to Kojima and landed there to breathe their horses.

The next day the Heike had retired again to Yashima, and the Genji, though eager to follow them and renew the battle, were unable to do so on account of their lack of ships. From ancient times there have been many warriors who have crossed over rivers on horseback, but, however it may be in India or China I know not, in our country to cross the sea on horseback was regarded as a very extraordinary feat. Therefore the fief of Kojima in Bizen was given to Sasaki, and the record of this deed was inscribed in the annals of Yoritomo.

CHAPTER XVII.

The Accession Festival.

On the twenty-eighth day of the same month there was another appointment of officials at Miyako, and Kurō Hōgwan Yoshitsune was promoted to be Go-i-no-Jō, being then known as Kurō Taiyū-no-Hōgwan. And so the tenth month began, and at Yashima the wind blew strongly so that the waves rolled up high on the beach, wherefore no army was able to attack it. Merchants too came but seldom, so there was little communication with the Capital. The sky was overcast and hail fell, so that all were gloomy and dispirited. Now as the Daijōe, or Accession Festival, was to be held in the Capital, on the third day of the tenth month the new Emperor went in procession for the Ceremony of Purification, Tokudaiji Dono acting as Naiben. On the occasion of the same ceremony being performed two years before for the Emperor Antoku, now in Yashima, the Heike Naidaijin Munemori Kyō had officiated, and the stateliness with which he walked behind the Dragon Banner, and the harmony with which he wore his robes, the set of his Kammuri with his long sleeves, down to the skirts of his Hakama, was most magnificent. And what could have been finer than the dignity of the Imperial Guard of the Konoe-tsukasa, under the command of Sammi-no-Chūjō Tomomori and Tō-no-Chūjō Shigehira, as they manned the traces of the Imperial Car? On this occasion Kurō Taiyū-no-Hōgwan Yoshitsune commanded them, and though by comparison with Kiso Yoshinaka he was quite an accomplished Courtier, yet he was far inferior to the dregs of the Heike.

On the eighteenth day the Daijōe Festival was celebrated, but in form only; for, compared with the periods of Ji-shō and Yō-wa, when Takakura Tennō was on the Throne, the farmers and people of the present era were so harassed and destroyed by both the Heike and Genji, that they could neither sow their seed nor reap their harvest, so how was it

possible to celebrate such a great festival in more than a formal way?

Now if the Tai-Shōgun Noriyori had continued to prosecute his attack on the Heike, he could have easily destroyed them, but instead of that he remained with his army at Murotsu and Takasago, amusing himself with a lot of courtesans and harlots that he had got together, and wasting the resources of the country as well as troubling the people to no small extent; and though there were many lords of the East Country with him, both great and small, as he was in supreme command they could do nothing. And in this way the year ended.

MFM Könyvtár 20250828

VOLUME XI.

CHAPTER I.

SAKARO.

On the tenth day of the first month of the second year of Gen-ryaku Kurō Taiyū-no-Hōgwan Yoshitsune proceeded to the Palace of the Hō-ō, and addressed this petition to His Majesty through Ōkura Kyō Yasutsune Ason: "Forsaken by the gods and renounced by Your Majesty, the Heike have fled from the Capital and are now fugitives tossed hither and thither on the waves. Yet for the space of three years they have remained at large and unsubdued, and have occupied many provinces, which is a matter for great regret. Therefore have I sworn that I will never return to this Capital until I have utterly destroyed them, even if I have to pursue the to Korea or China, or Devils' Island, even to the uttermost confines of the sea or sky." At this the Hō-ō was greatly rejoiced, and replied: "Be sure and spare no efforts to obtain a decisive victory." Then Yoshitsune returned to his quarters and spoke thus to the warriors of the Eastern Provinces: "By virtue of an Imperial Edict of the Hō-ō, and as the representative of Yoritomo, I am about to start for the Western Provinces to subdue the Heike, neither will I desist from attacking them anywhere either by sea or land till my purpose is accomplished. Therefore if anyone has any objection, let him now leave us and go back at once to Kamakura."

Meanwhile at Yashima the time had passed by swiftly as the seasons waxed and waned, until it came to be the third year of their sojourn, and the Heike were continually disturbed by the rumours of a new army setting out against them from the Capital, and of the coalition of the Kyūshū leaders to attack

them, so that their spirits sank lower and lower, and the Imperial Consort and the Nii Dono, and the Mother of the late Emperor and all their Ladies did not cease from their mournful prognostications of what was likely to happen to them in the future. "When the rebels of the East and North disregarded the great obligations they were under to our house, and threw off their allegiance to follow Yashinaka and Yoritomo, "said Shin-Chūnagon Tomomori-no-Kyō," I thought it quite likely that the Western Provinces might do the same, and said that it would have been better to stay in Miyako and await a decision there. But my opinion alone did not prevail, and so we fled in this timid fashion, and the result is that we have come to this pass." And truly his words were very reasonable.

Now on the third day of the second month Kurō Hōgwan Yoshitsune started from Miyako and proceeded to Watanabe and Fukushima in Settsu to get his ships in order, with the intention of attacking Yashima immediately. On the same day his brother Mikawa-no-kami Noriyori left the Capital also, and he too went to Kanzaki in Settsu to prepare his ships for a campaign against the Sanyodo. On the tenth day of the same month the Hō-ō sent an Imperial Envoy to the shrines of Ise and Iwashimizu, and gave orders that all the chief priests of all shrines should offer up prayers for the speedy return of the Emperor and the Three Sacred Treasures to the Capital.

On the sixteenth day, just as the ships that had been prepared at Watanabe and Fukushima were about to loose their hawsers and set sail, a most violent tempest arose, and the ships were damaged so that they could not put out, so that day was spent in repairing them. Then the leaders of the Eastern Provinces, great and small, came together at Watanabe and said: "We have so far had no experience of war at sea, so what shall we do?" "I think we ought to have a 'Sakaro' fitted on these ships," put in Kajiwara. "A 'Sakaro?' What is that?" asked Yoshitsune. "When you ride a horse," replied Kajiwara, "you can gallop forward or back at your pleasure, because it is

quite easy to turn either to the right or the left, but it is a pretty difficult matter to swing a ship round ; so if we fit oars at both bow and stern, instead of only at the stern as usual, and insert a rudder in the middle, then we shall be able to turn about easily just as we like." "What an ill-omened thing to propose at the beginning of a campaign," exclaimed Yoshitsune, "you know armies always set out with the intention of never retreating, and it is only if they meet with a disaster that they retire, so what is the meaning of these preparations for running away? You lords may fit a hundred or a thousand pairs of 'backing-oars' or 'turn-back-oars' or whatever you like to call them, to your ships, but I shall go with no more than the usual number." "A good general" returned Kajiwara, "is one who advances at the proper time, and retreats at the proper time, thus saving his own life and destroying the enemy ; that is what is called a good general : but a man of only one idea is called a 'wild-boar-warrior,' and is not thought much of." "Wild-boar or stag, it's all one ; the best way to conquer in battle is to attack the enemy's front, and attack again and again." Then the chiefs of the Eastern Provinces, as they did not dare to laugh openly at Kajiwara, showed their feelings in their features, and muttered under their breath to each other. Yoshitsune and Kajiwara were on the point of drawing their weapons on each other that day, but fortunately the incident was concluded without any actual quarrel. "Now the ships are repaired and ready," said Yoshitsune, "let us have a bite and a cup in celebration ;" and while this was being done the stores and weapons and horses were got on board, and all being prepared he gave the order to set sail. The captains and crews murmured at this, however, crying out: "We have the wind behind us, it is true, but it is a little too strong, and the sea will be very rough outside." This angered Yoshitsune exceedingly. "Do you think I am going to stop putting to sea for a little wind?" he cried. "Whether you die on the sea or on land, it is all the result of the karma of a former life ; and if I told you to put out in the teeth

of a head-wind you might blame me with some reason, but with the wind behind us, even if it is a little fresher than usual, not to put out at a critical time like this. . . . ! Ho! Men-at-arms! Shoot these fellows if they won't move!" Then Ise Saburō Yoshimori, Satō Saburō Tsuginobu and Satō Shirōhyōye Tadanobu of Mutsu, Eda-no-Genzō, Kumai-no-Tarō, Musashi-bō Benkei and others, each equal to a thousand ordinary men, at once sprang forth. "At our lord's command!" they shouted, "Off with those ships, or we shoot every one of you!" So when the captains and sailors saw them running up with their bows in their hands they cried out: "Whether we drown out there in the sea or are shot here, it is all the same, so put off!" And so of the two hundred odd ships five at last got away. These five were, first the Hogwan's ship; then Tajiro-no-Kwanja's ship; then that of Gotobyoye and his son; then that of the brothers Kaneko, and that of Yodo-no-Gonai Tadatoshi, who held the office of Funa-bugyo, or Marshal of the Ships. The rest of the ships, whether from fear of Kajiwara or the weather, did not put out. "There's no need to stop for the others," said Yoshitsune, "at ordinary times the enemy would be afraid and on the alert, but on a stormy day like this we can land at a place where he won't be expecting us; thus we can attack him to advantage. And take care to cover your lights. If the enemy sees many lights he will take alarm. Follow my ship by keeping your eye on my head and stern lights." So they sailed on all night, and in six hours covered a distance that usually took three days. It was about two o'clock in the morning on the sixteenth day of the second month that they set sail from Watanabe and Fukushima in Settsu, and they arrived off the coast of Awa the next morning about seven.

CHAPTER II.

THE FIGHT AT KATSUURA.

As it grew light they saw several of the red banners of the Heike fluttering in the breeze. "Now listen," said Yoshitsune, "the best way we can proceed is this. If we disembark our horses when we are close to the shore we shall only be a mark for the enemy's arrows, so while we are still at some distance, heel the ships and put the horses overboard and let them swim tethered to the ships. As soon as their feet touch ground and the water is shallow enough to ride, get into the saddle and gallop to shore." Though five ships had stores and weapons on board, they had also found room for fifty horses. So, according to the Hogwan's orders they put the horses overboard when they were some little distance from the shore, and when the water was shallow enough they sprang on to their backs, and as Yoshitsune rode up on to the shore at the head of his fifty horsemen with loud shouts of triumph, a band of some hundred horse of the enemy, who were waiting on the shore, did not stay to meet their onset, but retired about two cho inland.

Then, when his men and horses had rested a while on the shore to get their breath, Yoshitsune said to Ise Saburō Yoshimori: "There is one of those horsemen who looks important. Go and fetch him here, for I have some things I want to ask him." In obedience to the Hōgwan's command Yoshimori rode off alone into the midst of the hundred horsemen of the enemy, and what he said I know not, but he soon came back bringing with him as his prisoner a man of about forty, clad in armour laced with black leather, who had removed his helmet and loosened his bowstring in submission. "Who are you?" asked the Hōgwan, to which the warrior replied: "Hanzai-no-Kondō Roku Chikaie of this province." "Well, whoever he may be keep your eye on him, men, and don't let him take off his

armour, for he will be a good guide to Yashima; if he tries to run away, shoot him." Then, addressing Kondō Roku he asked him the name of the place where they were. "It is called Katsuura," he replied. "Oh, no flattery;" said the Hōgwan, laughing. "It is certainly called Katsuura," declared the warrior, "the servants may pronounce it in their dialect as 'Katsura,' but it is written with the two characters, 'Katsu,' (victory) and 'Ura,' (shore)." Yoshitsune was highly delighted at this good omen. "Listen to that, my lords," he cried. "Is it not lucky that when I start on a campaign I should land at Katsuura? And now are there any of the supporters of the Heike round here?" "There is Sakurama-no-suke Yoshitō, the younger brother of Awa-no-Mimbu Shigeyoshi," replied Kondō. "Well, then let us go and kick him out of our way." And taking the best thirty of the men and horses of the hundred men of Kondō's band, he added them to his own force and rode off to attack Yoshitō's castle. When they arrived in front of this fortress they found that it had a swamp on three sides and a moat on the other. Shouting their war-cry, they made a vigorous attack on the moat side, whereupon the soldiers within shot at them as fast as they could draw their bows; but the Genji paid no heed to them, pushing on across the moat with their neck-plates sloped to ward off the shafts, and attacking with loud shouts, so that Yoshitō, thinking further resistance of no avail, after leaving his retainers behind to hold out as long as they could, jumped upon a fleet horse that he had, and was fortunate enough to be able to make his escape. The Genji took the heads of some twenty of the defenders who were thus left behind, after which they held a celebration in honour of the God of War, cheering loudly in their joy at such an auspicious inauguration of their campaign.

CHAPTER III.

The Crossing of Osaka.

Yoshitsune next asked Kondō Roku how many men the Heike had at Yashima, to which he replied that the number was not more than a thousand horsemen. "How is it that there are so few?" said the Hōgwan. "Because they have stationed bands of fifty or a hundred men at every creek and island round Shikoku, and also because an army of three thousand horse under the command of Dennai Saemon Noriyoshi, the eldest son of Awa-no-Mimbu Shigeyoshi, has gone over to Iyo to attack Kōno Shirō of that province, because he would not join them when they summoned him." "Ah, that's a fine opportunity! I have them. And how far is it to Yashima from here?" "About two days march," replied Kondō. "Then let us hurry up and get there before they get wind of us." And so they started off, sometimes running and sometimes marching, making as great a speed as they could, until by night they came to the mountain pass of Osaka on the borders of Awa and Sanuki, and began to cross it.

About the middle of the night as they were pushing on over the mountain, they came up with a man carrying a letter. As it was dark he had not the least idea that they were enemies, but thought they were Heike soldiers going to Yashima, and began to talk to them quite freely. "You seem to be going to Yashima, so I suppose you know the way," said Yoshitsune. "Can you guide us?" "Certainly," replied the man, "I often go there, so I know the road very well." "Who is that letter from, and who is it for?" asked Yoshitsune. "It is from the Ladies in Miyako, and I am taking it to the Daijin Munemori in Yashima," was the reply. "What is it about?" "The Genji have already got as far as Yodo and Kawajiri, so no doubt it is to send him tidings of it." "Ah, no doubt that is so," exclaimed the Hōgwan, "seize that letter, men!" "But don't kill him,"

he added as they took the letter, "for that would be a useless crime." So they bound the man to a tree in the mountains and passed on. When Yoshitsune opened the letter and read it, he found that it was indeed from the Ladies in Miyako. "Kuro is a shrewd fellow," he read, "and will not fear to attack however rough the weather may be, so take care not to scatter your force, and be very much on the alert." "This letter is god-send to me," said Yoshitsune, "we must keep it and show it to Yoritomo." And he stowed it away very carefully.

On the following day, the eighteenth, at the Hour of the Tiger (4 a.m.), they came to a place called Hikida in the province of Sanuki, and rested there to give breathing-space to the men and horses. Thence, passing through Shiratori and Nibunoya, they arrived before the fortress of Yashima. Calling Kondo Chikaie once more, the Hōgwan enquired: "What sort of a road is it from here to the Palace of Yashima?" "Ah, you may well ask, but it is really quite shallow," he replied, "at low tide the water between the mainland and the island is not up to a horse's belly." "Then we must attack before they know we are here," said Yoshitsune; and setting fire to the houses of Takamatsu, they began their attack on the castle of Yashima.

Now at Yashima Dennai Saemon Noriyoshi, the eldest son of Awa-no-Mimbu Shigeyoshi, had ridden into the province of Iyo with three thousand horse to chastise Kono-no-Shiro for not coming to join them when he was summoned, but Kono himself had escaped him, so he cut off the heads of some hundred and fifty of his retainers and marched back with them to the Palace. But as he thought it was not proper to bring the heads of rebels to the Palace for inspection, he took them to the headquarters of the Daijin Munemori, when suddenly his men began to shout out that the houses of Takamatsu were on fire. "As it is daytime it is not likely to be accidental," he cried. "It must be the enemy who is here and has set them on fire. They are sure to be in great force, so we can do nothing. Come! Come! Into

the boats!" And in great hurry and confusion they scrambled aboard the ships that were moored in rows along the beach in front of the main gate. In the Imperial Ship were the Imperial Consort Kenreimon-in, the mother of the late Emperor and the Nii Dono with their Ladies-in-waiting, while the Daijin Munemori was in another with his son, and the others got on board any ship they could find, and all the ships immediately rowed out a cho or thirty or forty yards from the shore. Scarcely had they done so when the seventy or eighty horsemen of the Genji, all armed alike, galloped smartly up to the beach in front of the main gate. As the tide was at its lowest ebb in the tidal bay, the water came up to the horse' chests, or knees, or girths in some places, and in others it was shallower still, and so as they dashed through the waves, kicking up a mist of foam and apray all round them, out of which their white banners appeared fluttering here and there, it was no wonder that the Heike, doomed as they were, should imagine that a great army was upon them. Especially was this so in that the Hogwan, not wishing that the enemy should see the smallness of his force, had divided it up into small groups of from five to ten horsemen each. The Hōgwan was attired that day in a hitatare of red, and armour of shaded purple, and wore a helmet surmounted by golden horns, a gold-mounted tachi, and a quiver of black and white feathered arrows, twenty four in number. Grasping his rattan-bound bow in the middle he glared fiercely at the enemy out in the offing, and shouted with a loud voice: "I am Kebiishi Go-i-no-Jō Minamoto Yoshitsune, Envoy of the Ho-o." After him the rest of the leaders of the Genji proclaimed their names and titles: Tajiro-no-Kwanja Nobutsuna of Izu, Kaneko-no-Jūrō Ietada of Musashi, Kaneko Goichi Chikanori, Ise-no-Saburō Yoshimori, Gotōbyōye Sanemoto, Gotō Shinbyōye-no-Jō Motokiyo, Satō Saburōhyōye Tsuginobu of Mutsu, Satō Shirōhyōye Tadanobu, Eda-no-Genzō, Kumai-no-Tarō, and Musashi-bō Benkei, all of them worth a thousand men. As they came riding up, shouting their war-cries, the Heike seized their bows and

began to shoot from far and near, but the Genji took but little heed of them, ducking to left and right to avoid the shafts, and taking the opportunity to rest and breathe their horses under the lee of those ships that were in shallow water, all the while shouting and fighting furiously.

CHAPTER IV.

The Death of Tsuginobu.

Now Gotōbyōye Sánemoto, a veteran warrior, did not stop to take part in the fight on the beach, but went on and burst into the Palace and set it on fire, so that it went up in flames in a moment. The Daijin Munemori, seeing this, turned to his retainers and enquired: "How many men have the Genji?" "Not more than seventy or eighty horsemen, it seems," was the reply. "Ah, so few?" exclaimed Munemori;" if the hair of their heads was counted one by one, they would not equal our force! Why did you lose your heads and run away to the ships, and let them through without a blow to set fire to the Palace? Is not Noto Dono here? Let him land and give battle to these fellows!" At this order Noto-no-kami Noritsune landed with some five hundred men in small boats, under the command of Etchū-no-Jirōhyōye Moritsugu, and took up a position on the beach in front of the burnt-out main gate. The Hōgwan also drew up his eighty horsemen opposite them, about a bowshot away. Then Etchū-no-Jirōhyōye came forth on to the deck-house of his boat and shouted in a loud voice: "Ho, there! You may perhaps have declared your name and titles once already, but as it was far away over the sea, we could not hear. So who is the leader of the Genji with whom we have to do to-day?" "It is needless to repeat it," shouted Ise Saburō in reply, "but here is the Taiyū Hōgwan Dono, the younger brother of Yoritomo, lord of Kamakura, descended in the tenth generation from Seiwa Tenno!" "Oh!" retorted

Moritsugu," then that is the wretched little stripling, who was left an orphan when his father was killed in the Heiji fighting, and who became an acolyte at Kurama temple, and ran away to Mutsu carrying baggage in the train of a gold merchant." "Why show off your eloquence in such talk about our lord," replied Yoshimori, drawing nearer, "I fancy you are one of those who got yourself well beaten at Tonami-yama in the North, and just escaped with your life, to beg your way home all the way from the Hokurikudo, aren't you?" "What need to be a beggar when one has a bounteous lord to depend on?" said Moritsugu, "I didn't get my living and keep my family on robbing and thieving in Suzugayama in Ise, and being a low retainer, as you did." At this point Kaneko-no-Jūrō came forward and interrupted them. "What's the good of all this useless talk? Calling one another names is a thing anyone can do. These lords know what our young warriors of Musashi and Sagami can do from what they saw at Ichi-no-tani last spring." And as he spoke his younger brother, who had so far stood by his side without a word, took an arrow twelve handbreadths and three fingers long, fitted it to his bow and drew with all his might, so that the arrow flew straight at Moritsugu and stuck in his breastplate with such force as if to pierce it right through, thus putting an end to the wordy warfare.

Now Noto-no-kami Noritsune was attired as for a sea-fight without hitatare and full armour, but in a short under-robe dyed in variegated colours, and armour laced with Chinese silk. His sword was mounted in gold and silver, and he carried a 'Shigeto' bow and a quiver of twenty four arrows feathered with hawk's tail-feathers. He was the most redoubtable archer in the Imperial Camp and it was said of him that he never missed anyone he aimed at. With the intention of putting an end to Yoshitsune at a single shot he stood watching his mark, but the Genji perceived this, and Ise Saburō, Satō Saburōhyōye Tsuginobu, Satō Shirōhyōye

HOPP FERENC KELETÁZSIAI

Tadanobu, Eda-no-Genzō, Kumai Tarō and Musashi-bō Benkei rode up in a line close together in front of the Hōgwan to protect him from the arrows, so that it was impossible for Noto-no-kami to hit him. "Get out of the way of the arrows, you fellows!" he shouted, and drawing his bow again and again with great speed and accuracy he shot down ten of the Genji soldiers, among whom Satō Saburōhyōye, who was in the forefront, received an arrow that pierced him through from the left shoulder to the right armpit, and no longer able to sit his horse, fell headlong to the ground. Then one of Noto-no-kami's young men named Kikuo Maru, a very strong fighter, wearing a body armour of green colour and a helmet of three plates, drew his sword and ran out to take the head of Tsuginobu. At this his younger brother Tadanobu, who was standing beside him, drew his bow and shot Kikuō Maru under the skirts of his armour, so that he sank down on to his knees. When Noto Dono saw this, still holding his bow in his left hand, with his right he seized Kikuō Maru and flung him back into his own ship. Thus he prevented the Genji from taking his head, though he died later from the wound. This youth had formerly been the page of Echizen-no-Sammi Michimori, but after his death he had followed his younger brother Noto-no-kami. His age was then eighteen years, and Noto Dono was so grieved at his death that he fought no more that day.

Then the Hōgwan, ordering them to carry Tsuginobu to the rear, sprang down from his horse and took him by the hand, saying: "How do you feel, Saburōhyōye?" "It is the end, my lord," answered Tsuginobu. "Is there anything you would wish for in this world? enquired Yoshitsune. "What is there that I should want? Only that I regret that I shall not live to see my lord come to his own. For the rest, it is the destiny of one who wields the bow and arrow to fall by the shaft of an enemy. And that it should be told to future generations that I, Satō Saburōhyōye Tsuginobu of Mutsu, died

instead of my lord at the fight on the beach of Yashima in Sanuki, in the war of the Genji and Heike, will be my pride in this life and something to remember on the dark road of death." And so he died. Stout warrior as Yoshitsune was, he was so overcome with grief that he pressed the sleeve of his armour to his face and wept bitterly. He then asked if there was any reverend priest in those parts, and when they had found one he said: "A wounded man has just died; I wish you to recite the Sutras for him for one day," and he presented him with a stout black horse with a fine set of trappings. This was the horse that the Hōgwan, when he received the Fifth Rank, also raised to the Fifth Rank and gave the name of Taiyū Kurō. It was the one on which he had descended the Hiyodori-goe pass behind Ichi-no-tani. When the other samurai, and especially Tsuginobu's younger brother Tadanobu, saw this, they were moved to tears and exclaimed: "For the sake of a lord like this, who would consider his life more than dust or dew?"

CHAPTER V.

NASU-NO-YOICHI.

Now as those warriors of Awa and Sanuki who wished to throw off their allegiance to the Heike and join the Genji began to emerge from their caves and mountains in small bands of fifteen and twenty, and ride in to join him, the Hōgwan soon found himself in command of a force of some three hundred horse.

By this time the sun was sinking and both armies were preparing to retire, as no decision could be reached that day, when from the offing a small boat, with no special decoration, was seen to come rowing to the shore. When it had reached a distance of seven or eight 'tan' from the water's edge, it swung round broadside on, and while the Heike wondered what it would do, a girl, some eighteen or nineteen years

old, wearing a five-fold robe of white lined with green, and a scarlet hakama, took a red fan with a rising sun on it and hung it up on a pole fastened to the gunwale of the boat. Calling Gotōbyōye Sanemoto, the Hogwan asked him what was the meaning of it. "It is to shoot at, no doubt," replied Gotō, "I expect it is a plan of theirs to get you to come and look at this charmer, and entice you out in front into bowshot and shoot you; but at any rate we ought to shoot it away." "Who is the best archer we have?" asked the Hōgwan. "There are several good shots, but the best is Yoichi Munetaka, the son of Nasu-no-Tarō Suketaka of Shimozuke. He is a small man, but a most skilful archer." "What proof have you?" asked Yoshitsune. "He can shoot two or three birds on the wing with anybody." "Then call him," said the Hōgwan.

Yoichi was then barely twenty years old. He was wearing a hitatare of greenish blue with the collar and edges of the sleeves ornamented with brocade on a red ground. His armour was laced with light green and the mounts of his sword were of silver. He carried twenty four arrows with black and white feathers, or rather dark-grey, in which hawks' wing feathers were mixed. A turnip-headed arrow pointed with staghorn was also stuck in his quiver. Carrying his Shigeto bow under his arm, and with his helmet slung to his breastplate, he came into the presence of the Hōgwan and did obeisance.

"How now, Yoichi," said Yoshitsune, "can you hit that fan right in the middle, and show the enemy how we can

---

Charmer. Jap. Keisei 傾城 The expression comes from the verse in the Shi King. 'A wise man builds a castle, but a wise woman overthrows it. Cf. also the description of the lady Li, 'one glance from whom could overthrow a castle, and two a province.'

Seven or eight tan. A tan is said to be usually 60 ken (1 ken=6 feet) so it would be about 450 feet, which the commentator considers too far. In these ancient war chronicles a tan is reckoned as one jo or ten feet, but this is too little. But to hit the rivet of a fan at seventy feet would not be easy, and the shorter distance seems more likely.

shoot?" "I cannot say that I can for centain," replied Yoichi, "and if I should miss, it would be a lasting reproach to the skill of our side. So it would be better to entrust it to someone who could be quite sure." This reply greatly angered Yoshitsune "Those who came from Kamakura with me on this campaign must obey my orders," he exclaimed, "those who do not had better go back there again!" Then Yoichi, thinking it would not do to refuse again, replied: "I may not succeed in hitting it, but as my lord commands, I will try." And retiring he mounted a fine black horse with saddle ornamented with gold, and taking a fresh hold on his bow, he gripped the reins and rode into the sea. Those on his own side, looking after him, exclaimed: "Ah, that young fellow is sure to bring it down!" And the Hogwan also thought he had not misplaced his trust. As it was a little beyond bowshot he rode about one tan into the water, but still the fan seemed about seven tan away. It was the eighteenth day of the second month, and the Hour of the Cock (6 p.m.). The wind was blowing rather strongly from the North, and the waves were running high on the beach. Out in the offing the ships were rising and falling as they rode on the swell, and the fan was fluttering about in the breeze. The Heike had ranged their ships in a long line to see better what would befall, while on land the Genji lined the shore in expectation. The whole of both armies were watching the scene.

Then Yoichi closed his eyes and prayed: "Namu Hachiman Daibosatsu, and especially the deities of my homeland, the Gongen of Nikko, Yuzen Daimyōjin of Nasu of Utsunomiya, I pray you grant that I may strike the centre of that fan. For if I fail, I will break my bow and put an end to my life, showing my face no more among men. If therefore you will that I see home again, let not this arrow miss its mark." After praying thus silently he again opened his eyes, and the wind had abated a little so that the fan looked easier to hit. Taking a Kaburaya he drew his bow with all his strength and let fly. He was short

of stature, it is true, but his arrow measured twelve handbreadths and three fingers, and his bow was a strong one. The shore echoed to the whirr of the arrow as it flew straight to its mark. Whizzing it struck the fan an inch from the rivet, so that it flew up into the air as the arrow fell into the sea. Once and again the spring breeze caught it and tossed it up, then suddenly it dropped down into the water. And when they saw the scarlet fan gleaming in the rays of the setting sun as it danced up and down, rising and falling on the white crests of the waves, the Heike in the offing beat applaudingly on the gunwales of their ships, while the Genji on the shore rattled their quivers till they rang again.

CHAPTER VI.

The Dropped Bow.

Unable to restrain himself in his excitement over the enjoyment of this feat, an old warrior of some fifty years of age, in armour laced with black leather, sprang up on one of the ships just in the place where the fan had been and began to dance, twirling a white-handled halberd in his hand.

Seeing this, Ise Saburō Yoshimori came up behind Yoichi and said: "It is our lord's command that you bring down that fellow too." So Yoichi took one of the middle arrows of his quiver, drew his bow and let fly. The arrow flew straight to the mark, hitting the dancer right in the middle of his body so that he fell back into the bottom of the boat. There were some who applauded this shot also, but most showed their disapproval by shouting: "Too bad! Too bad! That was a cruel thing to do." Silence now ensued on the side of the Heike, though the Genji still continued to rattle their quivers.

Then from the Heike side, still disinclined to rest under their discomfiture, there came three warriors, one armed with a bow, the second carrying a shield, and the third a halberd. Springing on shore they dared the Genji to come on, whereat

the Hōgwan called out to know who of the younger of his best horsemen would try conclusions with these insolent fellows. Then there rode forth Mionoya Jūrō of Musashi, and his two brothers Shirō and Tōshichi, Nibu-no-Shirō of Kōzuke and Kiso-no-Chūji of Shinano, five warriors in all. As they charged forward shouting to the onset, however, the archer behind the shield loosed a great lacquered shaft, feathered with black wing-feathers, which pierced the horse of Mionoya Jūrō in the left breast right up to the notch, so that it collapsed like an overturned screen. The rider at once threw his left leg over the animal and vaulted down to the right, drawing his sword to continue the fight, but when he saw the warrior behind the shield come to meet him flourishing a huge halberd, he knew that his own small sword would be useless, and blew on a conch and retreated. The other immediately followed him, and it looked as though he would cut him down with the halberd, but instead of doing so, gripping the halberd under his left arm, he tried to seize Mionoya-no-Jūrō by the neckpiece of his helmet with his right. Three times Mionoya eluded his grasp, but at the fourth attempt his opponent held on. For a moment he could do nothing, but then, giving a sudden violent wrench, the neckpiece parted where it joined the helmet, and Mionoya escaped and hid behind his four companions to recover his breath. The other four, wishing to spare their horses, had taken no part in the combat, but stayed a short way off looking on. The Heike warrior on his part did not follow him any further, but sticking the neckpiece on the end of his halberd, shouted out in a loud voice: "Let those afar off listen; those who are near can see. That's the way we fellows of the Capital declare ourselves. I am Akushichibyōye Kagekiyo of Kazusa!" And having thus delivered himself he retired again behind the shield.

The Heike, encouraged at this, cried out: "Don't let Akushichibyōye be killed! To the rescue of Kagekiyo! Come on, men!" And some two hundred of them hastened to

land and set up their shields in a row in hen's wing style, defying the Genji to came on. The Hōgwan, incensed at this, with Tajiro-no-Kwanja in front, Ise Saburō behind, and Gotōbyōye father and son and the brothers Kaneko on his left and right hand, put himself at the head of eighty horsemen and charged down on them shouting, whereupon the Heike, who were mostly on foot and few mounted, thinking they could not stand against horsemen, quickly retired and re-entered their boats, leaving their shields kicked about here and there like the sticks of a fortune-teller.

Elated with victory, the Genji rode into the sea in pursuit till they were up to their saddles in water and fought among the ships, while the Heike with rakes and billhooks tried to seize Yoshitsune by the neckpiece of his helmet. Two or three times their weapons rattled about his head, but his companions with sword and halberd warded off the attacks from their master as they fought. In the course of this fighting the Hōgwan somehow or other dropped his bow into the sea, and leant out of the saddle trying to pick it up again with his whip. His companions cried out to him to let it go, but he would not, and at last managed to recover it, and rode back laughing to the beach. The older warriors reproached him for this saying: "However valuable a bow it might be, what is that in comparison with our lord's life?" "It was not that I grudged the bow," replied Yoshitsune, "and if my bow were one that required two or three men to bend it, like that of my uncle Tametomo, they would be quite welcome to it, but I should not like a weak one like mine to fall into the hands of the enemy for them to laugh at it and say, "This is the bow of Kurō Yoshitsune, the Commander-in-Chief of the Genji; and so it was that I risked my life to get it back." And this explanation drew expressions of approval from all.

When the night fell after the day's fighting the Heike were still cruising about off the shore, while the Genji made their way inland and took up a position on some high ground

by Mure-Takamatsu. For three nights they had had no sleep, for the night before last they had been at sea and the weather was too rough even for a doze, while last night they had been crossing over the pass after the fight at Katsuura in Awa, so after fighting all of this day both men and horses were tired out, and fell asleep where they were, caring for nothing, pillowing their heads on their helmets or quivers or the sleeves of their armour. But the Hōgwan and Ise Saburō did not sleep. Yoshitsune went up to a high place from which he could see if the enemy approached, while Ise Saburō concealed himself in a little hollow and lay in wait, so that if an enemy horseman should come near he could shoot his horse in the belly. The Heike had made preparations for an attack that night, under the command of Noto-no-kami Noritsune, but as Etchū-no-Jirōhyōye and Emi-no-Jirō could not agree as to which of the two should lead it, the morning broke without anything being done. If they had made one, how could the Genji have sustained it? And that they did not make it sealed their fate.

CHAPTER VII.

The Fight at Shido.

When the dawn broke the Heike retired to the bay of Shido in the same province, and Yoshitsune pursued them thither with about eighty horse. When the Heike perceived this they said; "The Genji have but a few men; let us attack and surround them." So a force of a thousand men landed and advanced to enclose the Genji and cut them to pieces; but just then the rest of the Genji, to the number of about two hundred, who had been left behind at Yashima, came riding up, anxious not to be late for the fight. When the Heike saw this, they cried out: "Ah! here is the main force of the Genji. Who knows how many tens of thousands there may be. It will never do to be surrounded!" And so they gave

way and retired, and got aboard their ships once more. And so, at the mercy of the wind and tide, they were carried about aimlessly with nowhere to go; a truly miserable plight indeed. Driven from Shikoku by Kurō Hōgwan, they yet could not go to Kyūshū, so that their condition was like that of spirits wandering between life and death.

Now when Yoshitsune had finished the count of the heads of the foe taken at the bay of Shido, he summoned Ise Saburō Yoshimori and said; "You know that Dennai Saemon Noriyoshi, the eldest son of Awa-no-Mimbu Shigeyoshi, went to the province of Iyo with three thousand men to chastise Kono-no-Shiro of that province for not obeying the orders of the Heike, and that he returned to the Palace at Yashima with the heads of a hundred and fifty of his retainers. Now I have heard that he will arrive here to-day, so do you go to meet him and see if you cannot arrange something." So Yoshimori withdrew after a respectful salutation, and started off with a band of sixteen of his own followers, all attired in white, carrying a white banner that he had received from his master.

Before long Ise Saburō and his men encountered the army of Dennai Saemon, and when they were about one cho away, both sides flew their flags, the white and the red respectively. Then Ise Saburō sent a messenger to Dennai saying: "As your lordship may have heard, Kurō Taiyū-no-Hōgwan Dono, the younger brother of the lord of Kamakura, has received an Imperial Edict from the Ho-o to destroy the Heike, and is now on campaign in the Western Provinces. I, Ise Saburō Yoshimori, belong to his train, but I have not come to fight, for we have no weapons and carry no bows, only I have something that I wish to discuss with your lordship, so I pray you allow me to pass through your army." At this request the three thousand men opened their ranks and let him through. So Ise Saburō met Dennai Saemon and spoke thus: "As your lordship has no doubt heard, Kurō Taiyū-no-Hōgwan Yoshitsune, the younger brother of Kamakura Dono, has advanced

to this country to destroy the Heike, and the day before yesterday he arrived at Katsuura in Awa and took your uncle Sakurama-no-suke and destroyed his fortress. Yesterday he marched on Yashima and fought a battle there and burned the Palace, after which the Emperor threw himself into the sea. Munemori and his son were captured alive, and Noto-no-kami has put an end to his life. As for the others, some have committed suicide and some have thrown themselves into the waves. This morning at the bay of Shido all who remained were killed or taken, and among them your father Awa-no-Mimbu Dono was taken prisoner. He was entrusted to my charge, and all last night he was lamenting and saying: "Alas, my son Dennai Saemon Noriyoshi never dreams of this, and to-morrow he will give battle and be killed;" and so I took pity on him and have come thus far to bring you tidings. Why need you then fight with us and die? For if you will lay down your arms and surrender, you will be able to see your father once again. The matter is in your power to decide." When he heard this, Dennai Saemon said: "What you have told me is just what I have already heard." And so he laid down his arms and surrendered. And as their commander thus yielded, his three thousand soldiers also gave up their arms and surrendered without more ado to Yoshimori and his sixteen men. So Yoshimori brought Dennai Saemon to Yoshitsune and told him all that he had done. "Your plan is not a new one," said the Hōgwan, "but it is most admirable." and he bade them give Dennai Saemon his weapons and hand him over to Ise Saburō. He then asked the soldiers what their intentions might be, whereupon they replied: "We are men of distant provinces, and do not care for anyone in particular, but are ready to follow any master who will pacify the country and rule it." So the Hōgwan, thinking these sentiments very proper, added the whole three thousand to his own force

Now on the same day, the twenty second, at the Hour

of the Dragon (8 a.m.), the other two hundred ships that had remained behind at Watanabe and Fukushima arrived at the shore of Yashima under the command of Kajiwara, only to find that the whole of Shikoku had been conquered by Kurō Hōgwan, and that there was nothing left for them to do. "We are like iris on the sixth day, or flowers after a service, or an agreement after a battle;" they said laughing.

Now after the Hōgwan had crossed to Yashima the priest of the shrine of Sumiyoshi, Tsumori-no-Nagamori, went up to the Capital and sought audience with the Hō-ō, saying: "On the sixteenth day at the Hour of the Ox (2 a.m.), the whirring of a Kaburaya proceeded from the third sanctuary of my shrine, and went away over toward the West." On hearing this the Hō-ō was very glad and presented Nagamori with a sacred sword and other treasures to be dedicated to Sumiyoshi Daimyōjin. In former days, when the Empress Jingō went forth to subdue Korea, the vengeful spirits of two deities deigned to proceed from the shrine of Ise to accompany her, and took up their stations on the bow and stern of her ship, so that by their help she subjected Korea to her will. When the war in this foreign land was ended and she returned to her country, one of these deities took up his abode at Sumiyoshi in the province of Settsu, and this is Sumiyoshi Daimyōjin, while the other deigned to go and stay at Suwo in the province of Shinano, and is now called Suwo Daimyōjin. That this deity should deign not to forget his former expedition, and should now once again go forth to destroy the enemies of the Throne was a great source of comfort both to the Emperor and his subjects.

CHAPTER VIII.

The Fight at Dan-no-ura.

Meanwhile Yoshitsune, after his victory at Yashima, crossed over to Suwo to join his brother Noriyori, and, strange

iris on the sixth day, i.e. too late, the Shobu or iris festival was held on the fifth day of the fifth month.

to say, the place which the Heike next reached was called Hikushima in the province of Nagato, while the Genji went to Oitsu in the same province. Just at this time Tanso, the Bettō of Kumano, of the province of Kii, who was under great obligations to the Heike, suddenly changed his mind and hesitated as to which side he should support. So he went to the shrine of Ikumano at Tanabe and spent seven days in retirement there, having Kagura preformed, and praying before the Gongen. As a result of this he recieved an intimation from the deity that he should adhere to the white banner, but, being still doubtful, he took seven white cocks and seven red ones, and held a cock-fight before the Gongen, and as none of the red cocks were victorious but were all beaten and ran away, he at last made up his mind to join the Genji. Therefore, assembling all his retainers to the number of some two thousand men, and embarking them on two hundred ships of war, he put the emblem of the deity of the shrine on board his ship and painted the name of Kongo Doji on the top of his standard. Accordingly when this vessel with its divine burden approached the ships of the Genji and Heike at Dan-no-ura, both parties saluted it reverently, but when it was seen to direct its course towards the fleet of the Genji, the Heike could not conceal their chagrin. Moreover, to the further consternation of the Heike, Kono-no-Shiro Michinobu of the province of Iyo also came rowing up with a hundred and fifty large ships and went over to the fleet of their enemies.

Thus the forces of the Genji went on increasing, while those of the Heike grew less. The Genji had some three thousand ships, and the Heike one thousand, among which were some of Chinese build; and so, on the twenty fourth day of the third month of the second year of Gen-ryaku, at the Hour of the Hare (6 a.m.), at Ta-no-ura in the province of Bungo, at Moji-ga-seki, and at Dan-no-ura in the province of Nagato, at Akama-ga-seki, began the final battle of the Gen and Hei.

On that day the Hōgwan and Kajiwara were on the point

of open warfare with each other. Kajiwara came to the Hōgwan and requested that he might be allowed to lead the Genji fleet. "Certainly," replied Yoshitsune, "if I am prevented." "That is not proper," answered Kajiwara, "for your lordship is Commander-in-Chief." "By no means," replied the Hōgwan, "Yoritomo is the real Commander-in-Chief, and I am only a Marshal of the forces, so I am equal in rank to you." "H'm" grumbled Kajiwara, disappointed of his expectation of leading the army, "his lordship is not naturally suited to lead warriors." "Your lordship seems to me the biggest fool in Nippon," retorted Yoshitsune, laying his hand on his sword-hilt. "This to me!" exclaimed Kajiwara, also laying his hand on his sword, "I, who have no other lord but Kamakura Dono!" At this his eldest son Genda Kagesue, his second son Heiji Kagetaka and his third son Saburō, Kageie, numbering with their retainers, fourteen or fifteen in all, sprang forward with bared weapons to support their father, while Ise Saburō Yoshimori, Sato Shirōhyōye Tadanobu, Eda-no-Genzō, Kumai-no-Tarō, Saitō-bō Benkei and the rest of the Hōgwan's men made haste to surround them, each eager to cut them down. At this point Miura-no-suke restrained the Hōgwan and Doi-no-Jirō caught hold of Kajiwara, beseeching them: "If you fight each other thus in the face of such a crisis, we may be overpowered by the Heike, and when Kamakura Dono hears of it there will be trouble." So the Hōgwan calmed his anger and Kajiwara also regained his composure, but from that time Kajiwara nursed his enmity against Yoshitsune, and spoke evil of him, so that at last he got him put to death, as is elsewhere recorded.

Now the two hosts of the Genji and Heike faced each other scarcely thirty cho distant on the water; and as the tide was running strongly through Moji, Akama and Dan-no-ura, the Heike ships were carried down by the current against their will, while the Genji were naturally able to advance on them with the tide. Kajiwara with his sons and retainers to the number of

fourteen or fifteen, stuck close to the shore, and catching on with rakes to some ships of the Heike that went astray, they boarded them and sprang from one ship to the other, cutting their men down both at bow and stern and doing great deeds. And their merit that day has been specially recorded.

CHAPTER IX.

Long Bowshots.

Thus both armies joined battle all along the line, and the roar of their warcries was such as to be heard even to the highest heavens of Brahma, and to cause the deity deep under the earth to start in amazement. Then Shin-Chūnagon Tomomori-no-Kyō, coming forth on to the deck-house of his ship, shouted to his men in a mighty voice: "Even in India and China and also in our own country, with the most renowned leader and the bravest warriors an army cannot prevail if fate be against it. Yet must our honour be dear to us, and we must show a bold front to these Eastern soldiers. Lut us then pay no heed to our lives, but think of nothing but fighting as bravely as we may." Hida-no-Saburō Saemon Kagetsune against repeated this proclamation to the samurai. "Ho! these Eastern fellows may have a great name for their horsemanship," shouted Aku-shichi-byōye Kagekiyo, "but they know nothing about sea-fights, and they will be like fish up a tree, so that we will pick them up one by one and pitch them into the sea!" "And let their Commander Kuro Yoshitsune be the special object of your attack," added Etchū-no-Jirōhyōye Moritsugu, "he is a little fellow with a fair complexion and his front teeth stick out a bit, so you will know him by that. He often changes his clothes and armour, so take care he doesn't escape you!" "Who cares for that wretched little fellow?" replied Aku-shichi, "Cheer up, my brave comrades; we'll soon pick him up under our arms and fling him into the sea!"

After Shin-Chūnagon Tomomori had thus addressed his

men he took a small boat and rowed across to the ship of the Daijin Munemori. "Our own men look well enough," said he, "only Awa-no-Mimbu Shigeyoshi seems doubtful in his allegiance. I pray you let me take off his head." But he has served us well so far, "replied Munemori," so how can we do this only on suspicion? Anyhow, let him be summoned." So Shigeyoshi came into the presence of the Daijin. He was attired in a hitatare of yellowish red colour with a little black in it, and armour laced with light red leather. "How now, Shigeyoshi? Do you intend treachery?" said Munemori, "for your conduct to-day has a suspicious look. Do you tell your men of Shikoku to bear themselves well in the fight, and don't play the dastard." "Why should I play the dastard? said Shigeyoshi as he retired from before the Daijin. Meanwhile Tomomori had been standing by with his hand gripping his sword-hilt hard enough to break it, casting meaning looks at Munemori to intimate his wish to cut Shigeyoshi down, but as the latter gave no sign he could do nothing.

So the Heike divided their thousand vessels into three fleets. In the van rowed Yamaga-no-Hyōtōji Hidetō with five hundred ships, and after him came the Matsuura with three hundred more; last of all came the Heike nobles with two hundred. Now Yamaga-no-Hyōtōji who led the van was the strongest archer in all Kyūshū, and he chose five hundred men who drew the bow better than most, though not equal to himself, and placed them in the bows of his ships, shoulder to shoulder, so that they let fly a volley of five hundred arrows at once.

The fleet of the Genji was the more numerous with its three thousand ships, but as their men shot from various places here and there, their force did not show to advantage. Yoshitsune himself, who was fighting in the forefront of the battle, was greatly embarrassed by the arrows of the foe that fell like rain on his shield and armour. So, elated by their victory in the first attack, the Heike pressed onward, and the roar of their shouting mingled with the booming of their war-drums that continuously sounded the onset.

Now on the side of the Genji, Wada-no-Kotarō Yoshimori did not go on shipboard, but mounted his horse and sat himself firmly in the saddle with his feet deep in the stirrups, riding into the midst of the Heike host and letting fly his arrows right and left. A famous archer he had always been, and no enemy within the space of three cho escaped his arrows, but one shaft he shot an extraordinary distance on which was a request to return it to the marksman. When it was withdrawn by order of Tomomori it was seen to be feathered with white wing-feathers of the crane mixed with black ones of the wild-goose, a plain bamboo shaft thirteen handbreadths and three fingers long, inscribed at the space of a handbreadth from the lashing on the butt with the name Wada-no-Kōtarō Yoshimori painted in lacquer. Among the Heike too there were some fine archers, but none who could do a feat like this. After a while however, Nii-no-Kishirō Chikakiyo of Iyo stepped forward and shot it back again. It flew to a distance of more than three cho and struck deep into the left arm of Miura-no-Ishi Sakon-no-Taro, who was standing about a tan behind Wada. "Ha-ha!" laughed Miura's men as they came crowding round," Wada-no-Kotarō boasts no one can equal him at shooting, and now he has been put to shame openly." Then Yoshimori, angered at this, sprang into a small boat and pressed on into the midst of the foe, drawing his bow lustily so that very many of his adversaries were killed and wounded.

Not long afterwards a large shaft of plain bamboo stuck into the boat in which Yoshitsune was standing with a similar request that it should be shot back again. It was feathered with the tail feathers of a copper pheasant and was fourteen handbreadths and three fingers long. At a distance of one handbreadth from the butt-lashing the name of the sender was painted in lacquer: "Nii-no-Kishirō Chikakiyo of Iyo." Then the Hōgwan called to Gotōbyōye Sanemoto and enquired: "Who is there who can return this shaft to the sender?" "Asari-no-Yoichi of the Genji of Kai is the most likely;" answered Goto.

"Call him then," replied Yoshitsune. When he came into his presence; "How now, Yoichi," he exclaimed," can you shoot back this arrow that has just been loosed at us from the offing with a request that we return it?" "I can but try," replied Yoichi. Then he took the arrow and measured it. "This shaft is weak and somewhat lacking in length," he objected, "if it is all the same I would rather use one of my own; and taking a large lacquered shaft feathered with the black body feathers of a bird, fifteen handbreadths and three fingers in length, and fitting it to his nine foot lacquered bow, he drew it with all his might and let fly. This also flew more than four chō, and hit Nii-no-Kishirō Chikakiyo clean in his middle as he stood on the stern of one of the great ships, so that he fell headlong to the bottom. This Asari-no-Yoichi had long been famed for his skill with the bow and could bring down a running stag at a distance of two cho and never miss.

After this both sides set their faces against each other and fought grimly without a thought for their lives, neither giving way an inch. But as the Heike had on their side an Emperor endowed with the Ten Virtues and the Three Sacred Treasures of the Realm, things went hard with the Genji and their hearts were beginning to fail them, when suddenly something that they at first took for a white cloud, but which soon appeared to be a white banner floating in the breaze, came drifting over the two fleets from the upper air and finally settled on the stern of one of the Genji ships, hanging on by the rope.

CHAPTER IX.

The Drowning of the Emperor.

When he saw this, Yoshitsune, regarding it as a sign from Hachiman Dai-bosatsu, removed his helmet, and after washing his hands, did obeisance; his men all following his example. Moreover a shoal of some thousands of dolphins also made its appearance from the offing and made straight for the ships of the

Heike. Then Munemori called the diviner Ko-hakase Harunobu and said: "There are always many dolphins about here, but I have never seen so many as these before; what may it portend?" "If they turn back," replied Harunobu, "the Genji will be destroyed; but if they go on then our own side will be in danger." No sooner had he finished speaking than the dolphins dived under the Heike ships and passed on.

Then, as things had come to this pass, Awa-no-Mimbu Shigeyoshi, who for three years had been a loyal supporter of the Heike, now that his son Dennai Saemon Noriyoshi had been captured, made up his mind that all was lost, and suddenly forsook his allegiance and deserted to the enemy. Great was the regret of Shin-Chūnagon Tomomori-no-Kyō that he had not cut off the head of 'that villain Shigeyoshi,' but now it was unavailing.

Now the strategy of the Heike had been to put the stoutest warriors on board the ordinary fighting ships and the inferior soldiers on the big ships of Chinese build, so that the Genji should be induced to attack the big ships, thinking that the commanders were on board them, when they would be able to surround and destroy them. But when Shigeyoshi went over and joined the Genji he revealed this plan to them, with the result that they immediately left the big ships alone and concentrated their attacks on the smaller ones on which were the Heike champions. Later on the men of Shikoku and Kyushu all left the Heike in a body and went over to the Genji. Those who had so far been their faithful retainers now turned their bows against their lords and drew the sword against their own masters. On one shore the heavy seas beat on the cliff so as to forbid any landing, while on the other stood the serried ranks of the enemy waiting with levelled arrows to receive them. And so on this day the struggle for supremacy between the two houses of Gen and Hei was at last decided.

Meanwhile the Genji warriors sprang from one Heike vessel to the other, shooting and cutting down the sailors and helms-

men, so that they flung themselves in panic to the bottom of the ships unable to navigate them any longer. Then Shin-Chūnagon Tomomori-no-Kyō rowed in a small boat to the Imperial Vessel and cried out: "You see what affairs have come to! Clean up the ship, and throw everything unsightly into the sea!" And he ran about the ship from bow to stern, sweeping and cleaning and gathering up the dust with his own hands. "But how goes the battle, Chūnagon Dono?" asked the Court Ladies. "Oh, you'll soon see some rare gallants from the East," he replied, bursting into loud laughter. "What? Is this a time for joking?" they answered, and they lifted up their voices and wept aloud.

Then the Nii Dono, who had already resolved what she would do, donning a double outer dress of dark grey mourning colour, and tucking up the long skirts of her glossy silk hakama, put the Sacred Jewel under her arm, and the Sacred Sword in her girdle, and taking the Emperor in her arms, spoke thus: "Though I am but a woman I will not fall into the hands of the foe, but will accompany our Sovereign Lord. Let those of you who will, follow me." And she glided softly to the gunwale of the vessel. The Emperor was eight years old that year, but looked much older than his age, and his appearance was so lovely that he shed as it were a brilliant radiance about him, and his long black hair hung loose far down his back. With a look of surprise and anxiety on his face he enquired of the Nii-Dono: "Where is it that you are going to take me, Ama-ze?" Turning to her youthful Sovereign with tears streaming down her cheeks, she answered: "Perchance our Lord does not know that, though through the merit of the Ten Virtues practised in former lives you have been reborn to the Imperial Throne in this world, yet by the power of some evil karma destiny now claims you. So now turn to the east and bid farewell to the deity of the Great Shrine of Ise, and then to the west and say the Nembutsu that Amida Buddha and the Holy Ones may come to welcome you to the Pure Western Land. This land is called

small as a grain of millet, but yet is it now but a vale of misery. There is a Pure Land of happiness beneath the waves, another Capital where no sorrow is. Thither it is that I am taking Our Lord." And thus comforting him, and binding his long hair up in his dove-coloured robe, blinded with tears the child-Sovereign put his beautiful little hands together and turned first to the east to say farewell to the deity of Ise and to Sho-Hachimangū, and then to the west and repeated the Nembutsu, after which the Nii-Dono, holding him tightly in her arms and saying consolingly: "In the depths of the Ocean we have a Capital" sank with him at last beneath the waves.

Ah, the pity of it! That the gust of the spring wind of Impermanence should so suddenly sweep away his flower form. That the cruel billows should thus engulf his Jewel Person. Since his Palace was called the Palace of Longevity, he should have passed a long life therein; its gate was called the Gate of Eternal Youth, the barrier that old age should not pass; and yet, ere he had reached the age of ten years, he had become like the refuse that sinks to the bottom of the sea. How vain it was to proclaim him as one who sat on the Throne as a reward of the Ten Virtues! It was like the Dragon that rides on the clouds descending to become a fish at the bottom of the ocean. He who abode in a Palace fair as the terraced pavilions of the highest heaven of Brahma, or the paradise where S'akya Muni dwells, among his Ministers and Nobles of the Nine Families who did him humble obeisance, thus came to a miserable end beneath the ocean waves.

CHAPTER X.

The Death of Noto-no-kami.

Now when the Imperial Consort Kenrei-mon-in saw what had come to pass, she put her inkstone and warming-stone into each side of the bosom of her robe and jumped into the sea. But Watanabe-no-Gengo Umanojo Mutsuru rowed up in a small

boat, and catching her long hair with a rake, dragged her back. Dainagon-no-suke-no-Tsubone, the wife of Shigehira, seeing this, cried out: "Alas! How cruel! How can you treat one who was an Empress in such a way?" So they informed the Hogwan and he came in haste to the Imperial Vessel. This Dainagon-no-suke had been just about to leap into the waves with the casket containing the Sacred Mirror, when an arrow pinned the skirt of her hakama to the side of the ship and she stumbled and fell, whereupon the Genji soldiers seized her and held her back. Then one of then wrenched off the lock of the casket to open it, when suddenly his eyes were darkened and blood poured from his nose. At this, Taira Dainagon Tokitada-no-Kyō, who had been captured alive, and was standing by, exclaimed: "Hold! That is the Holy Naishi-dokoro, the Sacred Mirror that no profane eye must behold!" Whereat the soldiers were awestricken and trembled with fear; and the Hogwan bade Tokitada-no-Kyō put away the casket as it was before.

Meanwhile Kadowaki Taira-no-Chūnagon Norimori and Shuri-no-Taiyu Tsunemori placed heavy anchors on their armour and hand in hand leapt into the sea. Komatsu-no-Shin-sammi Chūjō Sukemori, his brother Komatsu-no-Shosho Arimori, and their cousin Sama-no-kami Yukimori, also followed their example and did likewise. But though the other members of the family thus leapt into the waves, the Daijin Munemori and his son did not, but stood on the gunwale of the ship looking round to see what would happen. Seeing them thus hesitate, some of the Heike samurai, under pretence of pushing by hurriedly, thrust Munemori over into the sea, and his son, Uemon-no-kami Kiyomune, seeing this, sprang in after him. Now the others had put heavy objects on their shoulders and held on to each other so that they might be sure to sink, but these two did not do any such thing, but, being good swimmers, they swam about hither and thither, the Daijin willing to sink or be rescued whichever his son might do, when Ise Saburo Yoshimori chanced to come

up in a small boat and drag Kiyomune out with a rake, after which Munemori allowed himself to be pulled out also. Seeing this, Hida-no-Saburōemon Kagetsune, foster-brother of Munemori, jumped into Yoshimori's boat and aimed a blow at him with his sword, shouting: "Who are you to take my lord captive?" But Yoshimori's page, perceiving his master's danger, thrust himself in between to intercept the blow, which fell full on his helmet and split it open. A second blow cut off the faithful page's head, and Yoshimori was again in great peril, when Hori-no-Yataro in the next boat drew his bow and shot an arrow full in Saburoemon's face, and as he staggered back for a moment, Hori boarded the boat and grappled with him. As the two were struggling together, one of Hori's men, who had followed his master close, stooped and drew Saburoemon's dirk, and, lifting up the skirts of his armour, stabbed him so deeply three times that his hand and the hilt went in also, after which he cut off his head. How must Munemori have felt to see his foster-brother thus slain before his eyes.

Now, as we have said, none could face the arrows of Noto-no-kami Noritsune and live; and he had resolved to fight to the last this day. He was brilliantly attired in a hitatare brocaded on a red ground, and a suit of armour laced with Chinese silk; he wore a helmet decorated with lofty horns, and a sword mounted in gold and silver. In his quiver were twenty four arrows feathered with black and white feathers, and with his Shigetō bow in his hand he shot them hither and thither, killing and wounding many of the foe. Then, when all his shafts were spent, he seized a great black-lacquered two-handed sword in one hand and a white-handled halberd in the other, and cut and slashed on all sides with reckless valour. The Shin-Chūnagon Tomomori-no-Kyō despatched a messenger to him saying: "Why add to your sins by slaying so many men of little repute? Can you find no famous adversary?" "True," replied Noto-no-kami," I will try a fall with some great Captain." And shortening his halberd in his hand he cut his way through the

ships, dealing blows vigorously on every side, but as he did not recognise the Hōgwan he took another splendidly armed warrior for him and sprang across to engage him. Now Yoshitsune was fighting close by, but somehow or other did not turn to attack Noritsune. The latter, however, having thus chanced to spring on board the Hōgwan's ship, suddenly espied him and made at him to grapple. Yoshitsune, feeling himself unable to meet his onset, stuck his halberd under his left arm and leaped nimbly over to one of the ships of his own side, a distance of full twenty feet. Noto-no-kami, less skilled in such tricks, was unable to follow him, and seeing that there was no more to be done, he tore off and flung away the sleeves and skirts of his armour, keeping only the breastplate, and, standing on the deck-house of the ship with his hair all loose and dishevelled, he flung out his arms and shouted loudly: "Let any of the Genji who thinks himself somebody come forth and grapple with me and take me prisoner! I should like to go down to Kamakura and have a word with Yoritomo! Who'll come and try?" But there was none who answered his challenge.

Now there was a warrior named Aki-no-Taro Sanemitsu, the son of Aki-no-Tairyo Saneyasu of Tosa, who possessed an estate in a district of Aki, and he was so strong that he was said to possess the strength of twenty or thirty men. He had a retainer who was no less powerful than he, while his brother Jiro was also no ordinary warrior. "What is Noto Dono that we should fear him," they said; "he is no doubt a mighty warrior, but what of that? If he were a devil a hundred feet high, we three could settle him." And they got into a small boat and drew alongside the ship where Noritsune was, and boarded it and sprang at him together with their swords drawn. Noritsune on his part sprang forward also, and seizing Aki-no-Taro's retainer who was foremost, kicked him into the sea; then, taking Aki-no-Taro himself under his left arm, and his brother Jiro under his right and gripping them tight, he sprang over into the waves, shouting: "Come along, both of you, to the

Mountain of Shide!" And he was twenty six years old that year.

CHAPTER XI.

Entry of the Sacred Mirror into the Capital.

Then Shin-Chūnagon Tomomori-no-Kyō, who had been watching how the day was going, at length saw that nothing remained but to put an end to his life, and calling his foster-brother Iga-no-Hei-naisaemon Ienaga, he said: "Is it not time to fulfil the promise we made?" "Certainly;" replied Ienaga. And he assisted Tomomori to don two suits of armour, afterwards doing the same himself, and the two leaped into the sea clasped in each other's arms. Some twenty samurai who were with them at once followed them into the waves; but Etchū-no-Jirōhyōye Moritsugu, Kazusa-no-Gorōhyōye, Akushichi-byōye Kagekiyo and Hida-no-Jirōhyōye managed to elude the enemy somehow and escape. And now the whole sea was red with the banners and insignia that they tore off and cut away, so that it looked like the waters of the Tatsuta-gawa when it is flecked with the maple leaves that the wind brings down in autumn, while the white breakers that rolled up on the beach were dyed a scarlet colour. The deserted empty ships rocked mournfully on the waves, driven aimlessly hither and thither by the wind and tide.

The former Udaijin Munemori Ko, Taira Dainagon Tokitada, Uemon-no-kami Kiyomune, Kura-no-kami Nobumoto, Sanuki-no-Chūjo Tokizane and Munemori's eight year old son Hyobu-no-Sho Masaakira, were captured alive, beside the priests Nii-no-Sozu Senshin, Hosshoji-no-Shugyo No-en, Chūnagon-no-Risshi Chugai and Kyoju-bo-no-Ajari Yuen, and the samurai Gendaiyu-no-Hangwan Toshisada, Settsu-no-Hangwan Morizumi, Tonaisaemon-no-Jo Nobuyasu, Kitsunai-saemon-no-Jo Toshiyasu, and Awa-no-Mimbu Shigeyoshi and his son; thirty eight in all. Kikuchi-no-Jirō Takanao and Harada-no-Taiyu Tanenao had

already laid down their arms and surrendered before the battle. Forty three Court Ladies were taken also, including the Imperial Consort Kenrei-mon-in, the foster-mother of the Emperor Takakura and wife of Rokujo Motozane, Ro-no-Onkata another daughter of Kiyomori, Dainagon-no-Suke, Sotsu-no-Suke, Jibu-Kyo-no-Tsubone and others; forty three in all. Thus by the fall of spring in the second year of Genryaku,—a date of ill-omen indeed—the Emperor rested beneath the waves, while his Ministers and Courtiers tossed on the billows; the Imperial Consort and her Ladies were delivered into the hands of the Eastern barbarians to return to the Ancient Capital with all the Courtiers and Nobles as captives in the midst of myriads of foes, and their anquish must have been as deep as the regret of Shu-bai-shin at not wearing brocade, or the resentment of O-sho-kun when she set out for the land of Ko.

On the third day of the fourth month Kuro Hōgwan Yoshitsune despatched Genpachi Hirotsuna as a messenger to the Ho-o with the tidings that: "On the twenty fourth day of the third month at the Hour of the Hare, at Ta-no-ura and Moji-ga-seki in the province of Buzen, and at Dan-no-ura and Akama-ga-seki in the province of Nagato, the Heike have been completely annihilated, and the Sacred Mirror and Sacred Seal will forthwith be returned to the Capital." When the Ho-o heard this news he was exceedingly pleased, and calling Hirotsuna into the courtyard, demanded to be told all details of the battle, in his joy conferring on him the title of Sahyōye on the spot. On the fifth day His Majesty ordered To-Hōgwan Nobumori, one of the Imperial Guard, to go and see that the two Sacred Emblems were properly brought back; so he took one of the Imperial Horses and set off at full speed for the Western Provinces without even delaying to go back to his lodging.

So Kuro Hōgwan Yoshitsune started on his way to the Capital, bringing with him the captured Courtiers and Ladies of the Heike, and on the fourteenth day they arrived at the shore

of Akashi in the province of Harima. It is a place famous for its beauty, and when the moon rose bright as the evening grew late, it seemed no less beautiful than the moon of autumn. Little had the Ladies of the Court imagined that this would be their fate when they passed by a year ago, and when they thought of it they wept softly. Sotsu-no-suke Dono, the wife of Tokitada, gazing long at the moon and pondering deeply over all her sad experiences, was dissolved in tears, and expressed her feelings in the following verse :

"*As I gaze on the moon it rests in my sleeves that are moistened ;*
Tell me, I prithee, O Moon, tales of the Palace of yore."

"*Here the moon is the same as that which shone o'er the Palace.*
But though it still shine bright, how can it lighten our pain?

Sang Jibu Kyō-no-Tsubone, while Dainagon-no-Suke-no-Tsubone added :

"*Exiles, but for a night do we camp by the shore of Akashi,*
But how constant the moon ever looks down on this strand."

And, stern warrior though the Hōgwan was, when he saw how painful were their reminiscences of their former happy days, his heart was moved to its inmost depths.

On the twenty fifth day of the same month, when they heard that the two Sacred Treasures had arrived at Toba, Kageyu-no-koji-no-Chūnagon Tsunefusa-no-Kyō, Kebiishi-no-Betto Saemon-no-kami Saneie, Takakura-no-Saisho Chūjo Yasumichi, Gon-no-Uchuben Kanetada, Enami-no-Chūjo Kintoki and Tajima-no-Shōsho Noriyoshi of the Court Nobles, and Izu-no-Kurando Taiyu Yorikane, Ishikawa-no-Hangwan-dai Yoshikane and Saemon-no-Jo Aritsuna of the Samurai, went forth from the Palace to meet them ; and the same night, at the Hour of the Rat (12. midnight.), the Sacred Mirror and the Sacred Gem were handed over to the keeping of the Dajōkwan. The Sacred Sword was lost, but the Sacred Gem in its casket floated on the waves, and was recovered by Kataoka-no-Taro Tsuneharu.

CHAPTER XII.

The Heike Paraded through the Streets.

When he heard that Prince Morihito, the second son of the late Emperor Takakura, was returning to the Capital, the Ho-o sent a car to meet him. Both his mother and his foster-mother Jimyo-in-no-Saisho had been much grieved when he was taken away against his will by his relations the Heike Courtiers, and exposed to hardship with them on the waves of the Western Sea, and they were now overjoyed to receive him back again. On the twenty sixth day the Heike captives arrived at Toba, and without delay were brought into the Capital on the same day and paraded through the streets. In a car with both the front and rear blinds drawn up, and the side windows open, sat the Daijin Munemori, attired in a white Kariginu. In former days he had had a fine figure and a fair complexion, but now, thin and worn and burned black by the salt breezes, he did not look the same person. But he gazed curiously all around him as the car passed on, and did not seem particularly dejected. His son Uemon-no-kami Kiyomune rode in the back of his father's car, wearing a white hitatare. Choked with tears and with down cast head, he did not raise his eyes from the ground, and seemed to be sunk in the deepest melancholy. In the next car rode Taira Dainagon Tokitada-no-Kyō, and Sanuki-no-Chūjo Tokizane should have been with him, but on account of sickness he was excused. Kura-no-kami Nobumoto also entered the city by a side street, for he had been wounded.

And to see this spectacle the people came from far and near, from every shrine and temple round about the city, while from the Capital itself, high and low, young and old came thronging out in countless myriads, lining the road all the way from the south gate of the Toba Palace, by Tsukuri-michi and Yotsu-kado; and so great was the press that the wheels of the cars could not turn, neither could the sight-seers look back-

wards. In the famine of the periods of Ji-sho and Yowa, and in the campaigns in the East and North Provinces, more men perchance were slain, but the number of the survivors was greater; and as it was not yet a year since the Heike had fled from the Capital, the days of their splendour were so recent that none could forget them, so that those who had formerly gone in fear and trembling of them could scarcely be certain whether their present condition was dream or reality. And as the very lowest kind of people who had no particular concern with them were affected to tears by the sight, the feelings of those who had had intimate and friendly relations with them can be imagined. Though for fear of their lives most of their hereditary vassals, who for generations had lain under heavy obligations to them, had gone over to the Genji, yet they could not at once forget their ancient friendship, and there was not one who was not moved to tears, while most did not even raise their eyes. The ox-driver who drove Munemori's car was Saburo Maru, the younger brother of that Jiro Maru who had been put to death by Kiso Yoshinaka for improper driving. This Saburo Maru had accompanied the Heike to the Western Provinces and done other work there, and at Toba he had petitioned Yoshitsune: "Though Toneri and ox-drivers are the lowest kind of servants and have no claim to consideration, yet, as I have served my master many years and am greatly attached to him, I pray you grant me the favour of driving his car for the last time." And the Hōgwan, touched by the request, gave the required permission. So Saburo Maru, greatly delighted, took from the bosom of his dress a driving-rope that he kept about him, and, though his eyes were so blinded with tears that he could not see where he was going, he let the oxen find their own way, and so drove his master.

The Hō-ō watched the procession from his car at Rokujo Higashi-no-Doin, and all his Courtiers and attendants drew up their cars alongside the Imperial Car, but as the Heike nobles had until lately also been in attendance on him, His Majesty

was now moved to pity at their fate. Who would have dreamed that these haughty potentates, from whom all but lately sought a word or a glance, could have fallen to their present condition? And there were few who were dry-eyed at the thought. But a year before Munemori had come in procession to the Hō-ō's Palace to pay his respects on being raised to the position of Naidaijin, and then he was accompanied by twelve Courtiers of the highest rank, headed by Kwazan-in-no-Chunagon Kanemasa-no-Kyo, while sixteen others of lower rank, led by Kurando-no-kami Chikamune, walked before him in the van, the procession including four of the rank of Chunagon and three of that of Sammi Chujo. All the Courtiers and Nobles were in festal array to do honour to the day, and Tokitada-no-Kyo was summoned into the Imperial Presence and entertained magnificently and sent away with many presents. To-day not a single Courtier accompanied them, and the twenty old samurai, who were taken with them at Dan-no-ura, were led along behind them clad in white garments and tied up to the front of their saddles.

Passing along Rokujo to the east they were led to the river-bed, and from thence back again to the Hōgwan's residence in Rokujo Horikawa, where they were put under a strong guard. Food was set before the Daijin, but his throat was choked and he could not eat; and when night came he did not even loosen his clothes, but lay down just as he was, wrapped in the sleeves of his robe; but when his guards noticed that he covered his son Uemon-no-kami with his sleeve, they exclaimed: "Ah, among both high and low there is nothing so pathetic as parental affection. The spreading of a sleeve is nothing in itself, but even that shows the depth of his care;" and their tears dropped on to the sleeves of their armour.

CHAPTER XIII.

The Letters of the Taira Dainagon.

Now as the Taira Dainagon Tokitada-no-Kyo and his son drew near to the residence of the Hōgwan they had given themselves up for lost, but the Dainagon, wishing if possible to save his life, called his son Sanuki-no-Chujo Tokizane and said: "The Hōgwan has taken a box of our secret letters. If Yoritomo sees them, not only ourselves, but a lot of other people will lose their lives in consequence. What is to be done?" "The Hōgwan is an inflexible warrior, it is true," replied Tokizane, "but they say that he can never refuse any request, however great, if it is made by a woman. You have many daughters, so why not let one of them go to him, and when they become intimate she can ask him this favour." "Alas!" exclaimed the Dainagon, bursting into tears, "to what have we fallen? In the days of our power my daughters would have become Court Ladies or Imperial Consorts, and I would never have dreamed of allying them with any ordinary person." "But now," replied his son, "you must not dream of such ideas. How about the one who is now seventeen, the daughter of your present wife?" But the Dainagon could not bring himself to this, and so presented his elder daughter, the child of his first wife, to the Hōgwan, She was a little old, it is true, but was exceedingly beautiful and of a very sweet disposition, so that Yoshitsune was very pleased with her, and as he had a wife already, the daughter of Kawagoe-no-Taro Shigefusa, he put her away in a separate residence and took the daughter of the Dainagon into his own mansion. So the lady made her request to him concerning the letters, and he sent them to the Dainagon forthwith without even opening the box. Tokitada-no-Kyo was exceedingly glad and immediately burnt and got rid of them. What kind of letters they were is unknown.

Seeing that the Heike had been thus overthrown, and all the provinces quieted so that all could travel about again without let or hindrance, and that there was no more disorder in the Capital, people began to declare that Yoshitsune was the greatest man in the Empire, and that Yoritomo had done but little in comparison. So by and by it came to the ears of the Lord of Kamakura that it was noised abroad that Yoshitsune could do what he liked with the Empire. "What sayings are these?" he exclaimed. "Was it not owing to the plans I laid and the armies that I sent that the Heike were so quickly conquered? How could Kurō have set the Empire in order alone? What does he mean by growing thus arrogant and thinking he can do as he pleases? And were there no other people available that he must become the son-in-law of this Taira Dainagon and behave himself like a Court Noble? Moreover it was a shameless thing of this Dainagon to give his daughter thus. The next thing Yoshitsune will do is to come down and domineer here in Kamakura."

CHAPTER XIV.

Fuku-sho is put to Death.

On the sixth day of the fifth month of the second year of Gen-ryaku Kurō Taiyū-no-Hōgwan Yoshitsune decided to set out for the Eastern Provinces with the Daijin Munemori and his son. Munemori therefore sent a messenger to him saying: "I have heard that we are to start for the East to morrow, and I have a request to make. If the boy of eight years old, who is written down among the prisoners, is still alive I should much like to see him again once more." Truly, "said Yoshitsune," that is very natural, for who can be unmindful of parental affection?" And he immediately sent orders to Kawagoe-no-Kotarō Shigefusa, in whose charge the boy had been placed, to take him to Munemori at once; and Kawagoe, borrowing a car from someone, put the child and two lady attendants into

it, and went off without delay. As the child had not seen his father for so long, his joy knew no bounds, and when Munemori called to him: "Ah, Fuku-sho! Come along!" he rushed up to him and climbed up on his knee. "Listen, all of you," said Munemori, stroking the boy's hair and weeping over him, "this child has no mother; for though he was born without any trouble, soon afterwards his mother took to her bed and after a while died. And while she lay sick she said to me: "Whatever other children you may in future have by some other wife, do not forsake this one, but look on him as a memento of me. Do not send him away to be brought up by some foster-mother." So when I gave him the name of Fuku-sho, (Vice-Commander), saying that when we marched against the enemies of the Throne Uemon-no-kami would be the Commander-in-Chief, and I wished him to be under him as Vice-Commander, she was overjoyed, and continued to call him by this name right up to the time that she died, seven days after. So whenever I see this child it always recalls her to memory." And when he finished speaking, all the guards, and Uemon-no-kami and the child's nurse hid their faces in their sleeves and wept.

After a while Munemori said: "Now Fuku-sho, it is time for you to go back again;" but the child did not go: so Uemon-no-kami, pitying him, comforted him by saying: "Come Fuku-sho; we have some people coming to-day; but you must come again to-morrow." But still he would not go, weeping and clinging tight to his father's sleeve; and so he remained some time, till at last, as it began to grow dark, his nurse drew him away in her arms, and the two ladies got into the car with him and returned home.

Munemori stood looking after him a long while, sadly reflecting that his former affection for the child was as nothing to what he felt now. Out of tender regard for his mother's wishes he had kept the child always beside him, and had not sent him away to anyone to be brought up. At the age

of three he had put on the Kammuri and received the name of Yoshimune, and as he grew older the beauty of his face and figure increased also, while his disposition became the more loveable. So Munemori became more and more attached to him, and took him with him everywhere, so that they were not parted for a moment even on shipboard on the waves of the Western Sea ; and this was the first time that they had met since the defeat.

Then Shigefusa enquired of the Hōgwan what was his pleasure concerning the child. " We cannot take him with us to Kamakura," replied Yoshitsune, " so you had better do as you will with him." So Shigefusa returned to his residence and said to the two ladies : " The Daijin will start for the East tomorrow, but the child must stay here in Miyako. He is to be handed over to Ogata-no-Saburo Koreyoshi, so bid him come forthwith." So they again put him into the car, and he went off joyfully with the two ladies thinking he was going to see his father as before. When however the car drove along Rokujo to the eastward and came to the river-bed, the ladies were thrown into the greatest anxiety and consternation, suspecting that something terrible was going to happen. In a few moments a troop of some fifty or sixty horsemen rode down to the river-bed, and stopping the car bade them set down the child, spreading a fur rug on the ground for them to alight. With a surprised and troubled expression on his face the little lord enquired : " Where are you going to take me then ? " But the two ladies could make him no answer, and only burst out into loud lamentations. Then one of Shigefusa's men, holding his sword ready to draw, was just stepping round behind him from the left side to sweep off his head, when the child perceived it and ran and threw himself into the nurse's arms in an endeavour to escape ; whereupon the two ladies, clasping him in their arms, entreated the soldiers to kill them instead, raising their eyes to heaven and throwing themselves on the ground in an unavailing agony of grief.

Then Shigefusa, choking down his emotion, exclaimed :

"It is too late to do anything now;" and dragging the child from their arms, struck him down with his dirk and cut off his head, which he straightway took away to show to the Hōgwan. Barefoot the two ladies followed him and begged earnestly that they might be given the head, for they wished to recite the Sutras for him; and the Hōgwan, who was not devoid of pity, granted their request. So the two, receiving it with deep gratitude, bestowed it in the bosom of one of them and returned weeping to the city.

About a week afterwards it was reported that two ladies had drowned themselves in the Katsura-gawa, and one, who had cast herself into the water with a child's head in her bosom, was this nurse of Munemori's son. The other, who was found clasping the dead body in her arms, was her maid-in-waiting. Seeing that her mistress had determined to end her life, her unhappy companion could not bear to survive her, and so had followed her in death.

CHAPTER XV.

KOSHIGOE.

On the seventh day of the fifth month of the second year of Gen-ryaku Kuro Taiyu-no-Hōgwan Yoshitsune set out from the Capital with the Daijin Munemori and his son. When they came to Awata-guchi, the Palace was far away among the clouds, and when he beheld the clear streams of the barrier at Ausaka, the Daijin, weeping bitterly, composed this verse:

"Here today by this spring I look my last on Miyako,
Grant that once more my face mirror itself in its wave."

Yoshitsune, noticing how sad and despondent was Munemori, with his accustomed kindness tried to cheer him. I pray you, if it be possible, save my life" entreated the Daijin. "Anyhow I do not consider your life in any danger," replied the Hōgwan, "but if it were, I would claim it as a reward of my merit in this campaign. Perchance however, you will be banish-

ed to some distant province or far-off island." "Let me be banished even to Chishima in Ezo," pathetically pleaded Munemori, "so long as my life is preserved." It was a pitiable exhibition.

So the days passed and on the twenty third day it was reported that the Hōgwan was about to arrive at Kamakura, but Kajiwara Heizo Kagetoki, who had preceded him, spoke to Yoritomo saying: "Now all Nippon is subject to your lordship's will, and your brother Kuro Taiyu-no-Hōgwan Yoshitsune is the only enemy you have to fear. A straw will show how the wind blows. He declared that if he had not ridden down the mountain behind Ichi-no-tani, we could not have broken the eastern and western defences. And then he had everyone, alive or dead, brought to him for inspection, and not to Noriyori who was of no account at all. He ordered the Chujo Shigehira to be brought before him, and said he would come and take him if he were not, so, thinking the consequences might be serious, I considered well, and with the assistance of Doi himself, committed the Chujo to the keeping of Doi-no-Jiro Sanehira and so saved the situation." Yoritomo, quite convinced by these things, ordered Kajiwara to take every precaution to prevent Yoshitsune approaching him; and the feudal lords, both small and great, came hurrying up to his aid, so that he soon mustered several thousands of horsemen. When he saw that he was thus protected: "Kuro is a very clever fellow," quoth he, "cunning enough to get in under these floor-mats; but I have out-witted him this time." So he fixed a barrier at Kane-araizawa and there took over Munemori and his son, ordering Yoshitsune to retire to Koshigoe. When Yoshitsune understood this he was very indignant. "What is the meaning of this?" he exclaimed, "between the spring of last year when he defeated Kiso Yoshinaka and this spring I have utterly destroyed the Heike and without delay restored the Sacred Mirror and the Sacred Gem to the Capital. I have, moreover, captured alive the Daijin Munemori, the Commander-in-Chief, and his son, and brought them thus far

with me as prisoners; so whatever suspicion Yoritomo may harbour about me he ought at least to receive me in audience. I had thought at least that I might have been appointed Sotsui-bushi of Kyushu, or put in charge of the San-in, Sanyo, or Nankai-do to consolidate them for him, but instead of that I have merely been made Governor of the province of Iyo; and then instead of being received into Kamakura I am made to go back to Koshigoe. Was not the subduing of the whole land of Nippon the work of Yoshinaka and myself? Of the sons of the same father he that is born first is treated as the elder brother, and those who are born afterwards as the younger, so that none can deny that it is he that rules the Empire. Who could doubt it?"

But as all his complaints were unavailing, in tears of despair Yoshitsune wrote this letter and sent it to Oe Hiromoto:

"With the deepest respect Minamoto Yoshitsune pleads his cause. Having been appointed to represent your lordship, I have successfully fulfilled the Imperial Edict in subduing the enemies of the Throne and wiping out our former disgrace. Far from receiving any reward for these deeds, on account of some malignant slander all my great merit has been forgotten, and I have been blamed where I have committed no crime. Though my great achievements are known to all, yet I am thus rebuffed and left here many days to weep bitter tears in vain: and while the truth of the slanders has not been proved, I am unable to come to Kamakura to say anything in my defense. Long is it now since I have been permitted to behold your face. Can it be that our former fraternal relations have now been severed, that in the destiny that brings them to none effect I am reaping the reward of the evil karma of a former life? Wretched that I am! For then, except the revered spirit of our father were to return to this life, who is there to hearken to my unavailing lamentation, or who will show me any pity? Irrevalent as it may seem to refer to such things, since I was born and my father's early death left me an orphan, so that my mother

travelled with me in her arms to Uda in Yamato, up till this moment I have never known an hour of ease. What use to describe the risks of my sojourn near the Capital, hiding myself here and there, and fleeing to this and that refuge far removed from the haunts of men, subject to the very hinds and peasants? But when, in the new harmony of our brotherly affection, it was arranged that I should go forth in the campaign against the Heike, since Kiso Yoshinaka was overthrown and I set forth to destroy the whole family, what hardships are there both by land and sea that I have not undergone? At times spurring my steed over the towering crags heedless of all danger, at times braving the perils of the winds and waves of the boundless ocean; careless whether my body should be lost in the depths of the sea to be a prey for the great fishes. Moreover my helmet and armour were my only pillow, the bending of the bow my only business, while I put away all thought of aught but appeasing the wrath of our ancestral spirits, the object of my long cherished desire. Therefore it was no more than suitable to the importance of our house that Yoshitsune should be appointed Go-i-no-Jo. But now my grief is sore and my lamentation extreme. Except I turn for aid to the gods and Buddhas, to whom can I look to hear my petition? Still, if I had all the holy amulets of all the shrines and temples in Nippon, and took all the gods and Buddhas of the whole land to witness that I held no treachery in my heart, however many oaths I might swear he would not forgive me. Our country is the land of the gods; and the gods will not tolerate impropriety. There is none else on whom I can rely, so I throw myself on your great charity. I pray you therefore to bring these things before Yoritomo at a suitable time, and to take such measures that he will perceive that I am guiltless and pardon me. So shall your house acquire great merit, and good fortune and prosperity shall follow you from generation to generation. Thus will my former sadness be done away, and for a while I shall enjoy tranquillity. I cannot say all I would in this letter, but must perforce here bring my few

words to an end. Yoshitsune respectfully addresses you. The fifth day of the sixth month of the second year of Gen-ryaku. To Inaba-no-kami Dono.

CHAPTER XVI.

The Execution of Munemori.

So the Daijin Munemori was brought before Yoritomo. He was placed in a room separated by a courtyard from the one where the Lord of Kamakura was seated, and opposite to it, so that Yoritomo could scrutinize him from behind his curtain. Through Hiki-no-Toshiro Yoshikazu he greeted him thus: "Far be it indeed from Yoritomo to regard the Heike family as his personal enemies, since if it had not been for the favour of the late Nyudo Kiyomori he would not have been alive today. But some twenty years have passed since then, and seeing that the Heike have been declared enemies of the Throne and an Imperial Edict has been issued for their chastisement, it was not possible for me to disobey the Imperial Command, and so it is that I have the honour of your presence here. I am indeed pleased to see you before me thus alive and well." When Yoshikazu brought this message to Munemori it was regrettable that he prostrated himself in obeisance.

Now among all the lords of all provinces, who were sitting there in order, were many from the Capital, besides some who had formerly been retainers of the Heike house, and there were none who did not consider this behaviour contemptible. "Ah," said one, "it is this spirit that has brought him to his present plight. But this low obeisance is hardly likely to save his skin. If one as great as he was in the Western Provinces is thus captured alive, it is quite natural he should be brought down here." And many agreed with these sentiments, though many also shed tears of pity. "A fierce tiger when in the mountains is a terror to all the beasts," observed one of these, "but when it is in a cage it will wag its tail and beg for food; and so

however brave a general may be, when all is lost his courage will fail him: and so it is with this Daijin."

Now, though the Hogwan made many representations, yet owing to the slanders of Kagetoki, Yoritomo paid no attention to them, but only gave orders that he should immediately return again, taking Munemori and his son with him: and so, on the ninth day of the sixth month he once more set out with them for the Capital. Pitiable to relate, Munemori was glad to hear this, for he thought his life would be prolonged, if but for a day or two. And so, as they went along, wherever they stopped he wondered if he was to die there. In this way they passed through several provinces till they came to Utsumi in Owari, and as formerly Sama-no kami Yoshitomo had been executed here, he expected to meet the same fate, and when they passed on he felt greatly relieved, hoping that he was permitted to live after all. His son Uemon-no-kami, however, did not share these hopes, but thought their execution was only being postponed till they were near the Capital in order that the heads might not putrefy, seeing that the weather was hot. Out of pity for his father he said nothing of this to him, but occupied himself with silently repeating the Nembutsu.

On the twenty third day they arrived at Shinohara in the province of Omi. Until the day before the father and son had been kept together, but on the morning of this day they were separated. Yoshitsune, who was ever considerate towards others, had sent on a messenger three days before to summon a certain holy man famous for his sanctity, named Honjo-bo Tanko of Ohara. On his arrival Munemori enquired of him: "Where is Uemon-no-kami? If we are to be executed I should like our bodies to fall on the same mat. Why do they part us while we are still alive, for seventeen years we have never been separated even for an hour? The reason why I chose to live and not die in the Western Provinces, and to expose myself to the shame of being brought thus to Miyako and Kamakura, was only for the sake of being with my son." And he burst into

tears as he spoke. The priest too was much affected, but thinking it would not do to break down, wiped away his tears and composed himself, saying: "Alas, since parental affection is the same both among high and low, it is natural that your lordship should feel thus. Since you were born into this world you have attained to such heights of glory and happiness as have not been paralleled even in the days of old; rising to be Chief Minister and Maternal Relative of the Heavenly Sovereign, and thus draining the cup of earthly greatness: and now that you have fallen to your present plight, since it is the result of the karma of a former life, you must feel no resentment against either the world, or men, or gods, or Buddhas. Even the pleasures of the profound tranquillity of the heaven of Maha-brahma leaves something to be desired; what then shall we say of this life, evanescent as a flash of lightning or a drop of dew? Even the hundred million and a thousand years life of the heaven of Indra is but as a dream, so the thirty nine years of your life till now are but as a moment. Who is there who can taste the elixir of eternal youth, or who can prolong his days like Sei-o-bo and To-bo-saku? Great was the glory of Shi-kotei of Shin, but he lies buried in his tomb at Risan: Butei of Kan was loath to die, but now he rots under the moss of Toryo. All who live must surely die; even S'akaya Muni could not escape the smoke of the sandal-wood. When pleasure is at its zenith then comes pain; and even the angels are not exempt from the Five Failings. And as Buddha says in the Hannya Kyo: "When the mind is entirely empty, desiring neither evil nor good, then there is no more hindrance of phenomena;" so if we regard both good and evil as unreal, we shall verily be in accord with the mind of Buddha. And inasmuch as Amida Nyorai, after meditation lasting five kalpas, was at last, after overcoming all difficulties, able to made the Great Vow, is it not most stupid and regrettable if we still continue to spend countless myriads of ages bound to the revolving wheel of births and deaths, seeing the treasures of salvation spread out before us without

lifting a hand to grasp them? Concentrate your whole mind on these things now." And thus admonishing him, the priest urged him to repeat the Nembutsu, so Munemori, perceiving that he was indeed a saintly priest, suddenly putting all earthly thoughts from his mind, turned to the west, and putting his hands together, in a loud voice repeated the Nembutsu. As he did so Kitsu Uma-no-suke Kinnaga drew his sword and moved round behind him from the left side to cut off his head, when Munemori suddenly stopped the Nembutsu and enquired: "Is Uemon-no-kami already dead?" At this painful interruption Kinnaga thought the head might fall backwards, but it fell to the front. At the sad scene both the priest and also the rough soldiers of the guard could not refrain from weeping. Now this Kinnaga had been a hereditary retainer of the Heike, and was one of the samurai always in attendance on the Shin-Chunagon Tomomori-no-Kyo, and however much people might flatter those who were in power, he was held in contempt as a samurai who was quite devoid of fine feeling.

Then the priest proceeded to give the same spiritual comfort to Uemon-no-kami, and to urge him too to repeat the Nembutsu, whereupon he enquired of him how his father had met his end. "His end was happy," replied the priest, "and so I pray you set your mind at rest." "Then I have no more concern with this fleeting world," said the young noble," so cut off my head at once." And stretching out his neck he awaited the blow, which has struck this time by Hori-no-Yataro Chikatsune. By the order of Kinnaga the corpses of father and son were buried in the same grave. And this was done because Munemori so earnestly requested it, worldly attachment though it was.

On the twenty fourth day of the same month the heads of the Daijin Munemori and his son were brought into the Capital. The officials of the Kebiishi proceeded to Sanjo-kawara to receive them, and then, carrying them along Sanjo to the westward, and Higashi-no-Do-in to the northward, they fixed them

to a sandal-wood tree on the left of the prison gate. In other countries there may be an example of the head of one above the Third Rank being carried through the streets, but in this country I have never heard of one. In the period of Heiji the evil deeds of Nobuyori-no-Kyo were such that his head was cut off, but it was not exposed in the streets. The Heike were the first to be treated thus. When they were brought up from the Western Provinces they were paraded along Rokujo to the east while they were alive, and when they were sent back from the Eastern Provinces they were carried along Sanjo to the west when dead. Disgraced while alive and dishonoured when dead, everywhere they were degraded.

HFM Könyvtár 20250828

VOLUME XII.

CHAPTER I.

The Execution of Shigehira.

Now Hon-Sammi Chūjo Shigehira had been living since the last year in the province of Izu in the charge of Kano-no-suke Muneshige, but as the monks of Nara were always demanding him, orders were at last sent to Izu-no-Kurando Taiyu Yorikane, grandson of Gen-sammi Nyudo Yorimasa, to escort him thither. On this occasion they did not enter the Capital, but turned off at Otsu and took the Daigo road by Yamashina, thus passing near Hino.

Now the wife of Shigehira was the daughter of Torikai-no-Dainagon Korezane, who had been adopted by Gojo-no-Dainagon Kunitsuna; she was the foster-mother of the late Emperor and was known as Dainagon-no-Suke-no-Tsubone. After the Chūjo had been capturned at Ichi-no-tani she had remained with His Majesty, and had jumped into the sea at Dan-no-ura, but was roughly dragged out by the soldiers and sent back to the Capital, whereupon she took up her abode with her elder sister Taiyu-no-sammi at a place called Hino. When she heard that her husband's life, though trembling to its fall like the dewdrop on the end of a leaf, was not yet extinguished, she felt a great longing to see his face once more, but as she could not, there was nothing left her but to spend her days weeping and bewailing him.

So the Chūjo Shigehira said to the samurai who were escorting him: "I am greatly beholden to you for your consideration and kindness to me so far, and I have just one last boon to crave. As I have no child, I feel no regret at leaving this, world, but as I hear that my wife, to whom I have been

long wedded, is now living at Hino, I should much like to see her to speak with her about the hereafter." And as the guards were not wood or stone, with tears in their eyes they readily gave him the desired permission.

Shigehira, greatly delighted, forthwith sent word to the lady saying: "Is Dainagon-no-suke-no-Tsubone within? Hon-sammi Chūjo, who is on his way to Nara, waits without to see her." "Where is he then? Where is he? exclaimed the lady, running out when she received the message, when she saw a thin, sunburned figure, clad in a hitatare of dyed blue material and a folded eboshi, standing by the verandah of the residence. "How is this? How is this? Is it a dream or is it real? But come in!" exclaimed his wife, advancing to the edge of the curtain. As she heard his voice again tears anticipated all else, and with blinded eyes and sinking heart for a while she found no word to utter. Then the Chūjo, raising the curtain and leaning half-way through it, thus addressed her in a voice broken by sobs: "In the spring of last year, after many perils, as a penalty for my great guilt, I was capturned alive at Ichi-no-tani in the province of Settsu, and after being publicly disgraced in Miyako and Kamakura, I am to be delivered into the hands of the priests of Nara to be put to death. So on my way thither I wished to see your face again, and now there nothing more that I have to live for. I had thought to shave my head here and leave my hair as a keepsake, but as I have come in this condition I cannot bear to do so." And pulling a lock of hair from this forehead, he bit off a piece where it touched his mouth and handed it to her, saying: "Keep this in memory of me." His wife, who had been full of anxiety about him before, was now quite overwhelmed by her grief, and fell forward with her robe about her face in an agony of tears. After a while, recovering herself somewhat, she said; "It was my intention to drown myself like the Nii Dono and Kozaisho, but indeed when I heard you were still alive I greatly wished to see you again, and so I have lived till now in this wretched

state. Only in the hope of seeing you have I lived so long, and now this is to be last time." And as they spoke of things both past and present tears were the only thing that seemed to have no end. "As you look so languid, will you not change your garments," she said, producing a wadded silk under-garment and a white kariginu. So the Chūjo put them on, and giving her those that he had just taken off, said: "Keep these too as a memento of me." "Not only that," replied the lady, but I pray you write me at least a line, that I may treasure it till the end of my life; and she brought him an inkstone. So the Chūjo, weeping bitterly, took a brush and wrote these lines:

"*Laying aside this robe I leave it here as a keepsake,*
Wet as it is with my tears, pent in my bosom till now."

And the lady also wrote this verse:

"*Ah, this robe you have worn, what use can it be to you further?*
Tis a memento for me that I shall see you no more."

"Since we are bound to each other, we shall surely be reborn together in the next life," said the Chūjo; "pray that it be upon the same lotus. The times grows late, and I must haste to Nara; I must not keep the guards waiting." And he made to do forth, but the lady clung to his sleeve and held him back, crying: "Why so soon; stay a little longer!" "You can guess what I feel in my heart," replied he, "but my time on earth grows short;" and with firm resolution he turned to depart. Indeed, when he thought that this would be the last time in this world, he could with difficulty refrain from turning back once more, but unwilling to show any weakness, he conquered his feelings and went on his way.

The lady, rolling herself right outside the curtain, lifted up her voice and wept aloud, so that the sound of it could be heard far beyond the gate, and the Chūjo, blinded by his tears and unable to see the road, for some time did not quicken his pace. "A pitiable meeting indeed!" he thought regretfully, His wife

at first started to run out after him, but seeing that it was of no avail, threw herself down with her face buried in her robes.

Now the monks of Nara, as soon as they had got possession of Shigehira, held a council to decide what they should do with him. Shigehira, they declared, was the worst kind of criminal, beyond even the three thousand varieties of the Five Punishments. Since, under the influence of the most evil and malignant karma, he was an outlaw and enemy of Buddha and the Law, he must certainly be paraded round the walls of both the Todaiji and the Kofukuji and then be buried alive and have his head cut off, or else have it sawn off. But the older priests took objection to this decision, saying that it was too severe a sentence for men of religion, and that he should be handed over to the samurai to be beheaded on the bank of the Kozu-gawa. And in the end this counsel prevailed, and he was delivered over to the samurai, who led him out to the bank of the Kozu-gawa, where countless myriads of people, including thousands of priests, besides his guards and other spectators, had assembled to see him put to death.

Now there was a former retainer of the Chūjo named Muku-no-Uma-no-jo Tomotoki, and he was also in the service of the Hachijo-no-Nyo-in, who greatly wished to see the last of his master, so he rode his hardest to the Kozu-gawa and arrived just as he was about to be beheaded. Springing from his horse he pushed his way through the thronging multitudes till he reached his master's side, and called out: "Here am I, Tomotoki, come to see the last of my master!" "How admirable is your devotion," replied to Chūjo, "and now, Tomotoki, since my guilt is so great I should like to worship a Buddha before I die. Can it be done?" "That will not be difficult," replied Tomotoki, and after consulting with the samurai on guard, he went off to a neighbouring hamlet and brought back an image of Buddha, most fortunately one of Amida. Setting it down on the sand of the river-bed, he drew out the cord from the sleeve of his kariginu and fastened one

end of it to the hand of the Buddha, giving the other to the Chūjo. Holding it in his hand the Chūjo turned toward the Buddha and said: "I have heard that though Devadatta committed the Three Transgressions, and burned eighty thousand collections of Sutras, it was foretold that he should at last become a Tenno Nyorai; and though his crimes were indeed heinous, yet by virtue of the Holy Sutras his sinful karma was blotted out, and they became the cause of his entering the way of salvation. So, that I should have committed this great sin was by no means a purposeless happening, but was in accordance with the principle of things. Who that is born in this world can disregard an Imperial Command, or who among men can be disobedient to a father's will? Buddha is witness of right and wrong. Therefore is my crime requited on the spot, and my doom has now come upon me. However boundless and deep my repentance, yet it is not enough. But the World of the Three Precious Ones is a world of compassion and mercy, and many are the paths that lead to salvation. YUI-EN KYO-I, GYAKU-SOKU ZE-JUN. This text is graved on my heart. Fixing my whole mind on Amida Buddha, who blots even the greatest iniquities, I pray that he may change my rebellious affinity into right affinity, and so, as I repeat the last Nembutsu, according to his promise I may be reborn in the Pure Heavenly Land." And as he spoke these words he stretched out his neck and the blow fell; and though his former deeds had been so evil, yet when they saw his demeanour at the last, even the thousands of priests and the soldiers of the guard could not refrain from bedewing their sleeves. His head was then nailed up over the gate of the Hannyaji; and this was done because it was here that he stood during the battle in the period Jisho when the temples were

---

Yui-en etc. The meaning of this is that though there may appear to be things which are opposed to each other such as Buddhas and devils, good and evil people, yet in reality they all work together in harmony. 'Verily all is in harmony; that which opposes it is that which obeys.'

burned. When his wife heard what had been done; "If they have cut off his head," she said, "they will have thrown his body away somewhere; so go and bring it that the Sutras may be recited over it." And she sent a litter for it. And as she had said, they found that his body had been cast away into the river-bed, and they took it up and put it into the litter and brought it back to Hino. Until the day before it had remained unchanged, but as the weather was hot it had now become unsightly, so the feelings of the lady when she saw it can be imagined. The head also was afterwards recovered by the good offices of Shunjo-bo, a priest of the Dai-butsu, who obtained the permission of the monks and sent it to Hino. So they brought both the head and body to a neighbouring mountain temple called Hokaiji, and burned them there, after which they sent the ashes to Koya. They also set up a tomb for him in Hino, and his wife became a nun and put on black robes to pray for his happy rebirth in Paradise.

CHAPTER II.

THE GREAT EARTHQUAKE.

Thus after the Heike had been overthrown and the Genji had come into power, the provinces obeyed their governors, and the manors were once more at the disposal of their owners, so that there was peace and security everywhere. Then on the ninth day of the seventh month at the Hour of the Horse (noon), there was a very great earthquake which lasted for some time. Around the Capital near Shirakawa the six 'Shoji' temples were all destroyed, and the upper six stories of the nine-storied pagoda of Hosshoji were shaken down, while all but seventeen ken of the Sanjusan-gen-do of Tokucho-ju-in fell down. From the Imperial Palace and the various shrines and temples to the houses of the common people, all were

The six Shoji temples. Hosshoji, Sonshoji, Saishoji, Enshoji, Seishoji, Enshoji.

destroyed. The roar of their falling was like thunder, and the dust that rose up like clouds of smoke. The sky was darkened, and the light of the sun could not be seen. Old and young went in fear and trembling, and the Palace officials were at their wits' end. The provinces both far and near were equally affected. Mountains crumbled down and filled up the rivers; the sea surged and the shores were flooded. The ships rocked about on the waves; and the horses lost their footing on the ground. The earth split asunder and water gushed out; the rocks were rent and rolled down into the valleys. If there is a flood, cannot they escape by fleeing to the hills? And if there is a fire, even if far from a river, it can be avoided. But men are not birds that they should fly in the air; neither are they dragons that they should ride on the clouds: so verily there is nothing more fearful than a great earthquake. At Shirakawa and Rokuhara and in the city those who were buried alive were without number. Among the Four Elements water, fire, wind and rain are ever harmful, but earth does not usually do men hurt. But now high and low shut themselves into their houses, thinking the world was coming to an end, and whenever the sky roared or the earth shook they said the Nembutsu and cried aloud. When people of sixty or seventy, or eighty or ninety declared that the destruction of the world was a natural thing, but they had not expected it yesterday or to-day, the young who heard it were beside themselves with grief.

The Hō-ō was just then proceeding to Imakumano, for it was the season for the offering of flowers, but when he saw the dead and injured, he hastily got into his Imperial Palanquin and returned to the Rokujo Palace, and great was the anxiety of the Courtiers and Nobles of his train as they rode beside him. Setting up a pavilion in the south court of his Palace His Majesty took up his abode in it.

The Emperor summoned his Phoenix Car and proceeded to the edge of the lake, while the other Princes sought refuge

in different places, some in their palanquins and some in their cars. Then the Chief Astrologer came running hastily to the Palace with the information that a great earthquake might be expected to take place between the Hour of the Boar and the Hour of the Rat, (10 to 12. p.m.) that evening, whereupon all were struck with consternation. In former days, in the time of Montoku Tennō, in the great earthquake of the eighth day of the third month of the period Sai-ko, it is said that the head of the Buddha of Todaiji fell down; and in that of the second day of the fourth month of Tengyo that the Emperor left his Palace and took up his abode in a fifty foot pavilion that was erected for him in front of the Joneiden. As these things happened in ancient days who can tell how it was? And since then no such thing has been heard of. But since an Emperor of the Ten Virtues had left the Capital and been drowned, and his Ministers and Courtiers had been captured and brought back to Miyako, and been beheaded and exposed in the streets, or separated from their families and exiled to distant provinces, thoughtful people mourned and lamented, saying that the wrathful spirits of the Heike would be the ruin of the country.

CHAPTER III.

Concerning the Dyer.

On the twenty second day of the eighth month, Mongaku Shōnin of Takao, having discovered the real skull of the late Sama-no-kami Yoshitomo, hung it round his neck and set out for the Eastern Provinces, bringing with him also the head of Kamada Hyoye hung round the neck of one of his disciples. In the seventh month of the fourth year of Jisho he had brought some skull or other wrapped in white linen and showed it to Yoritomo, saying that it was his father's skull, in order to incite him to rebellion, and he had believed it was truly so, and had risen and obtained the supremacy. The real one

which he had now brought was found thus. A certain dyer, to whom the late Yoshitomo had showed kindness, employing him for a long time, had begged the head from the Kebiishi, when he saw it buried in front of the prison with no one to say the death-prayers over it, and thinking that Yoritomo, though now in exile, might very likely emerge and become powerful in future, and make enquiries about it, he hid it in the temple of Engakuji on Higashi-yama. So when Mongaku heard of this he came down with it to Kamakura, bringing the dyer with him.

When Yoritomo heard that he was approaching the city he went out as far as the Katase-gawa to meet him, and then returned with him to Kamakura clad in mourning garb. Placing the priest on the floor above him, he stood in the courtyard below to receive the head, weeping bitterly the while. And all the feudal lords, both great and small, who witnessed the scene, moistened their sleeves with their tears. Then he cut out a certain steep cliff and built a temple there, that prayers might be said for the spirit of his father, and he gave it the name of Shochoji-in, And when the Court heard of it, Sashoben Kanetada was sent as Imperial Envoy to Kamakura to confer on the late Sama-no-kami Yoshitomo the title of Naidaijin of the Upper Second Rank. Thus the warlike prowess of Yoritomo not only exalted himself and his house to high honour, but obtained rank and title for the spirit of his departed parent.

CHAPTER IV.

Exile of the Taira Dainagon.

On the twenty third day of the ninth month a message came from Kamakura to the Court that all the Heike who were still left in the Capital should be exiled to various provinces. So the Taira Dainagon Tokitada was sent to Noto, Kurando-no-kami Nobumoto to Sado, Sanuki-no-Chujo Tokizane to Aki, Hyobu-no-Shoyu Masaakira to Oki, Nii-no-Sozu Zenshin to

Awa, Hoshoji-no-Shugyo No-en to Kazusa, Kyoju-bo Ajari Yu-en to Bingo and Chunagon-no-Risshi Chukai to Musashi. And so they set out on their various journeys with hearts full of sadness at parting, some for the waves of the Western Sea, some for the mists of the Eastern Barrier, knowing neither whither they were going nor when they would meet again. Then the Taira Dainagon Tokitada-no-Kyo betook himself to Yoshida to the former Imperial Consort Kenrei-mon in and said: "I have obtained leave from the officials to come and bid you farewell. I would have wished to have been able to remain near you in the Capital that I might look after your affairs, but today I must start for my place of banishment, and how anxious do I feel in thus going away to be uncertain henceforward of what will happen to you." And he wept bitterly. "Indeed," replied the ex-Empress, also in tears, "you are the only one who is left from our sad past, and when you are gone who will there be to whom I can look for sympathy?"

Now this Tokitada-no-Kyo was the son of Zo-Sadaijin Tokinobu Ko, and the grandson of Dewa-no-Zenji Tomonobu. He was the elder brother of the late Kenshun-mon-in, the maternal uncle of the late Emperor Takakura and the younger brother of Hachijo-no-Nii Dono, the wife of the Lay-priest Chancellor Kiyomori. All ranks and offices were at his disposal, so he quickly rose to be Dainagon of the Upper Second Rank. and three times held the office of Kebiishi-no-Betto. While he held this office he arrested all the thieves and robbers and bandits and pirates of all provinces, and without any enquiry cut off their arms at the elbow, so that he was given the nickname of Aku-Betto; and when Hanakata, the Groom of the Chamber, came with the Edict of the Ho-o demanding the return of the Emperor and the Three Sacred Treasures, it was this Tokitada that had the characters 'Namikata,' branded on his face. For the sake of his late beloved Consort Kenshun-mon-in the Ho-o had wished to show him favour, but this insult angered him greatly. The Hōgwan too, on account of their intimate rela-

tionship, did all he could for him, but it was of no avail, and so he was banished. His son Jiju Tokiie, who was then sixteen years old, escaped banishment and was living with his uncle Saisho Tokimitsu, but the day before his father went into exile he went to his residence, and with his mother Sotsu-no-suke clung to his father's sleeve in his sorrow at being separated from him. "We must part at last anyhow;" said the Dainagon coldly, though indeed he was much affected. And so, growing old and feeble as he was, he had perforce to part from his beloved wife and son, and start out from the Capital he knew so well, looking back longingly at the Court as he began his journey to the Northern Provinces, of which as yet he knew but the name. And so he went on past Shiga and Karasaki, the bay of Mano and the beach of Katada; and here the Dainagon with tears in his eyes composed these lines;

"*Hardly again shall I see them casting the nets at Katata,*
Dripping with shining drops, like to the tears in my eyes."

Yesterday tossing in a small boat on the waves of the Western Sea with his load of anguish and resentment, today, buried under the snows of the North Country, his sorrow at parting piling up high as the clouds of his native Capital.

CHAPTER V.

The Execution of Tosa-bo.

Now there were ten Daimyos who had been accompanying Yoshitsune by the orders of Yoritomo, but when they found he was under suspicion, they took counsel together and one by one left him and returned to Kamakura. Since he was the younger brother of Yoritomo and the son of the same father, and had overthrown the Heike from Ichi-no-tani to Dan-no-ura, and restored the Sacred Mirror and the Sacred Gem without delay to the Capital, bringing peace and tranquillity to the whole realm, the Hōgwan expected to be granted some reward for his merit, and wondered what could be the reason that he was thus sus-

pected, and consequently distrusted everybody from the Emperor to the common people, until he afterwards learned that it was owing to the continued slanders of Kajiwara, who hated him on account of the ridicule he had sustained in the matter of the oar that spring at Watanabe in Settsu.

Now Yoritomo wished to strike at Yoshitsune quickly before he could gather any force together, but thought that if he sent his Daimyos with an army, the Hōgwan would certainly destroy the bridges at Uji and Seta, and then the Capital would be thrown into an uproar once more, which would be no good thing. So, after long consideration he summoned Tosa-bo Shoshun and said; "Do you go up to the Capital as if on pilgrimage, and smite him privily." So Tosa-bo made obeisance and immediately started off for Miyako, without even returning to own residence. On the twenty ninth day of the ninth month he arrived there. but as by the day after he had not visited the Hōgwan's residence, Yoshitsune, who had heard that he had come to the city, sent Musashi-bo Benkei to fetch him.

When he was brought into his presence Yoshitsune enquired: "How now, Tosa-bo? Have you no letter from Kamakura Dono? "I have brought no letter with me," replied Tosa-bo, "but the lord of Kamakura gave me this m[illegible] by word of mouth. Tell Yoshitsune that, since he is in Miyako, everything is quiet and there is nothing special to be done, but he must take every care to keep a strict guard." "That is not likely," retorted the Hōgwan. "You have been sent here to assassinate me. If he had sent his Daimyos with an army he thought I should have destroyed the bridges at Uji and Seta, and that would have caused an uproar in the Capital, which would have been a very bad thing; so he sent you as if on a pilgrimage to smite me privily, did he not?" "Why does your lordship speak in this way?" replied Tosa-bo, greatly astonished, "it is because of a trifling vow that I have at Kumano that I have come up to the Capital." "What do you think of my not being permitted to enter Kamakura on account of Kagetoki's

slanders, and then being driven back here, Tosa-bo ?" continued Yoshitsune. "About that affair I have no knowledge," replied the priest, "but I have not the least evil design against your lordship." And he offered to take a written oath that he meant no harm. "Whatever you do," said the Hōgwan, "I know you are in favour with Yoritomo." So, as things looked very black against him, to avert the present danger Tosa-bo then and there wrote seven oaths, and some of these he burned and drank mixed with water, and some he deposited in the sanctuary of a shrine, after which he went back and gathered together samurai from various provinces who had come up to the Capital on guard duty, with the intention of making his attack on the Hōgwan that very night.

Now there was a girl named Shizuka, the daughter of a Shirabyoshi called Iso-no-Zenji, whom Yoshitsune greatly loved, and she did not depart from his side either by night or day. And she now warned Yoshitsune saying: "The streets are full of soldiers, and there seems no reason for the city guards to be in this commotion, for they have not been mustered by your orders. I think it must be the work of that priest who swore his oaths here today; would it not be well to send someone to find out?" So the Hōgwan sent two of the three or four boy attendants of the late Lay-priest Chancellor, whom he had retained in his service, to see what was toward, but though he waited some time they did not return. Then, thinking that it would be safer to send a woman, he bade one of his maid-servants go and see, and after a while she came running back saying: "Two youths who look like the boy attendants are lying dead in front of the gate of Tosa-bo's residence, and a lot of horses are standing there ready saddled, and a war pavilion has been pitched there, in which a number of warriors are mustered, helmeted and in full armour, with their bows bent and arrows ready on their backs, all prepared for an instant attack. They do not look at all like peaceful pilgrims." At this the Hōgwan snatched up his sword and ran out, while Shizuka seized his armour and

flung it over his shoulders, but without waiting till it was more than half buckled on, he ran out to the middle gate, where his horse was standing ready saddled. Springing on to it; "Open the gate;" he shouted, and as it was opened and he stood expecting the foe every moment, at midnight Tosa-bo rode up to the front gate with fifty horsemen, all similarly accoutred, shouting their war-cry. Rising in his stirrups the Hōgwan shouted in a loud voice: "Let us see who there is in all Nippon who can best Yoshitsune in battle either by night or by day!" And he rode at them right and left, so that, fearing to be ridden down, they parted asunder and let him through.

Then Ise-no'Saburo Yoshimori, Mutsu-no-Sato Shiro-byoye Tadanobu, Eda-no-Genzo, Kumai-no-Taro, Musashi-bo Benkei, and the rest of the Hōgwan's men, all matchless in battle, hearing that an attack was being made on their master's residence, came running from their lodgings in all directions, and soon formed a band of some sixty or seventy horsemen, so that, though Tosa-bo and his men attacked fiercely, they were quickly routed without difficulty and many slain. Tosa-bo himself, seeing that all was lost, managed to escape somehow or other to the recesses of Mount Kurama; but as Kurama was an old haunt of Yoshitsune, he was soon caught, and brought to the Hōgwan's residence the next day. He had hidden himself in a place called Sojo-ga-tani. He was clad in a hitatare of dyed cloth, and wore a suit of armour laced with black leather, with a Tokin or cowl on his head. Standing on the verandah, the Hōgwan thus addressed him as he was led into the courtyard beneath: "How now, Tosa-bo! You have not been long in going back on your oath." "As I swore it to suit my convenience, indeed I have not;" replied the priest. "That you should regard your lord's behest so loyally, and your own life so lightly, is truly admirable;" replied the Hōgwan, with tears streaming down his face; "look here, sir priest, if you care for your life I will spare it and send you back to Kamakura." "This is indeed an unlooked for kindness," replied Tosa-bo, making a low obeisance, "but

even if I should be willing, would my lord allow me to live? Since I am one of his priests, from the time that he specially chose me for this mission my life has been forfeit to him, and I know not if he will give it back to me. So the best kindness you can do me is to take off my head at once." So they took him out to the Rokujo-kawara and there beheaded him: and there was none who did not praise his conduct.

CHAPTER VI.

The Hōgwan Leaves the Capital.

Now there was an inferior retainer named Adachi-no-Shinsaburo, whom Yoritomo had sent to Yoshitsune saying: "He is only a common servant, but he is a very clever fellow; so please employ him." And this was in order that he might see all that Yoshitsune did, and report it to Yoritomo. So when he saw how Tosa bo had been executed, he fled with all speed to Kamakura and told the news. Then Yoritomo, greatly surprised, sent for his younger brother Mikawa-no-kami Noriyori and bade him lead an expedition against Yoshitsune, and he, though he declined many times, and pleaded that he was not capable of the undertaking, was at last fain to consent, and after making hasty preparations presented himself before Yoritomo to say farewell. "You too had better be careful not to behave like Kuro;" said Yoritomo to him, and this so alarmed him that he returned to his residence and took off his armour, and changed his mind about going to the Capital. In order to convince his brother of his innocence of any disloyalty, he wrote every day ten oaths to that effect, and read them out every evening in the courtyard before Yoritomo's mansion; so in a hundred days he wrote a thousand oaths, but all to no purpose, for Yoritomo had him put to death at last.

Then Yoritomo sent a force of sixty thousand horsemen under the command of Hojo-no-Shiro Tokimasa against Yoshitsune in the Capital, and when the Hōgwan heard of it he at

first thought of destroying the bridges at Uji and Seta and resisting their advance, but instead of that he asked Ogata-no-Saburo Koreyoshi, who had commanded a sufficiently large force to prevent the Heike from entering Kyushu, to permit him to take refuge in that island. "If you will hand over to me for execution my old enemy Kikuchi-no-Jiro Takanao, who is now in your house, I will gladly do so;" replied Ogata, and upon the Hōgwan readily consenting, he took him out to the Rokujo-kawara and beheaded him, after which he agreed to serve Yoshitsune.

So on the second day of the eleventh month Kuro Taiyu Hōgwan Yoshitsune proceeded to the Palace of the Ho-o and presented this petition by the hand of Okura-no-Kyo Yasutsune Ason: "Owing to the slanders of his retainers Yoritomo has given orders that I am to be put to death, and I had at first thought of destroying the bridges at Uji and Seta and holding out against him, but to act thus would cause a tumult in the Capital, and that would be a very great misfortune. So I wish to retire for a while to Kyushu, and beg of His Majesty a Letter of Permission to do so." At this the Ho-o was much troubled to know what to do, so he enquired of all the Courtiers what they thought. "If Yoshitsune remains in the Capital," they said, "we shall have a great army from the Eastern Provinces breaking into the city and despoiling it, and there will be no end to the confusion; but if he retires for a while to Kyushu, we shall not have this to fear." So a Letter was issued from the Ho-o's Court to Ogata-no-Saburo Koreyoshi, and also to the clans of Usuki, Hetsuki and Matsuura, that they should all place themselves at the disposal of Yoshitsune; and on the third day at the Hour of the Hare (6 a.m.), without causing the least trouble or disturbance in the Capital, he rode away with a force of some five hundred horse.

Now when Ota-no-Taro Yorimoto of the Settsu Genji heard this he said to himself: "If I let one who is at variance with him pass by my gate quite freely, it will not be well for me when

Yoritomo hears of it, so I had better draw bow against him." And he rode out with the sixty horsemen of his force to a place called Kawarazu to attack the Hōgwan. Then the Hōgwan's men, turning and enveloping Ota and his sixty horsemen in their midst, set upon them with all their might, determined to let none escape, and when most of his men were slain, and he himself wounded and his horse shot through the belly, Ota himself was forced to seek safety in flight. So Yoshitsune's men cut off the heads of the twenty or so who had been left to hold the rear, and made a celebration in honour of the God of War, raising a joyous shout in their pleasure at such an auspicious beginning to their journey. That day they arrived at Daimotsu-no-ura in the province of Settsu, and on the next day they took ship from thence, but the west wind blew with such violence that the Hōgwan's ship was driven on to the shore of Sumiyoshi, and from there he fled and concealed himself in the mountains of Yoshino. There he was attacked by the monks of that place and again fled to Nara, but as the Nara monks were also hostile he returned again to the Capital and eventually sought refuge in the province of Mutsu.

Now the ten ladies whom the Hōgwan had brought with him from the Capital had had to be abandoned on the shore at Sumiyoshi, and they threw themselves down in despair on the sandy beach under the pines, and as they lay there pillowed on their long sleeves and with their hakamas all in disorder, the priests of the Sumiyoshi shrine took compassion on them, and putting them into litters sent them back to the Capital. As for the ships in which Ogata-no-Saburo Koreyoshi, on whom Yoshitsune chiefly relied, Shida-no-Saburo Zenjo Yoshinori, Bizen-no-kami Yukiie and the rest embarked, they were cast hither and thither on various shores and islands, so that none knew what had become of the others. And this west wind that blew so fiercely was said to be caused by the angry spirits of the Heike.

On the seventh day of the same month Hojo-no-Shiro Tokimasa arrived at Capital, and on the following day he proceeded

to the Palace of the Ho-o and petitioned: "Yoritomo begs that an Imperial Rescript he issued for the smiting of Iyo-no-kami Minamoto Yoshitsune, Bizen-no-kami Yukiie and Shida-no-Saburo Zenjo Yoshinori." And His Majesty was not long before he complied.

Thus on the second day, at the request of Yoshitsune, a Letter was issued by the Court in opposition to Yoritomo, and on the eighth day, at the request of Yoritomo, an Imperial Edict was issued to smite Yoshitsune. One thing was done in the morning and another at night, and the Empire was in a lamentable state of suspense.

CHAPTER VII.

Yoshida Dainagon.

So the former Uhyoye-no-suke Yoritomo of Kamakura, having now become Sotsui-bushi of the whole land of Nippon, sent a request to the Court that he might levy a tax of so much rice on every tan of land in the country for the rations of his soldiers. "From of old," replied the Ho-o, "we see it written in the Muryo-gikyo that whosoever should subdue the enemies of the Throne should receive half the country; but even so it is not easy to grant it. Yoritomo's demand is excessive." But when he gathered the Courtiers and they held a council about the matter they decided thus: "What Yoritomo Kyo says is half right." So, as all the Courtiers were unanimous, the Ho-o could do nothing, and after a while gave his consent. Then Shugo or Wardens were placed in all provinces, and Jito or Lords in all manors, and in this way no one was able to conceal so much as a single hair.

Now, though he had many adherents among the Courtiers, Yoritomo entrusted this matter and other such things to Yoshida-

---

Muryo-gi-kyo. Part of the Hokke-kyo. But it is doubtful if such a statement si to be found in it.

no-Dainagon Tsunefusa-no-Kyo. And this Dainagon was said to be a very fine character. For when the Genji came into power, those of the Court who had been closely connected with the Heike sent letters and messengers, and in various ways tried to curry favour with them, but this Dainagon alone did no such thing. And in the days of the Heike, when the Ho-o was confined in the Seinan Detached Palace, it was this Dainagon and Hachijo-no-Chunagon Nagakata-no-Kyo who were appointed Bettos of the Palace. He was the son of Gon-no-Uchuben Mitsufusa-no-Ason, and when he was but twelve years old his father died and left him an orphan, but he rose in rank and office without any check, being Kurando of the Fifth Rank, Emon-no-kami and Benkwan at once, after which he became successively Kurando-no-kami, Sangi, Daiben, Dazai-no-Sotsu, Chunagon, and then Dainagon. He passed over the heads of many others, but was never himself passed over. People's good and evil deeds cannot be hid, as a gimlet goes through a bag. He was indeed a greatly respected Dainagon.

CHAPTER VIII.

Concerning Rokudai.

Now Hojo-no-Shiro Tokimasa was made Warden of Miyako to represent Yoritomo there, and in order that none of the male posterity of the Heike should escape him, he made proclamation that anyone, high or low, who could give him any information as to their whereabouts, should receive whatever he might wish. And, regrettable to say, many in the Capital, anxious to gain rewards, made search and gave information, so that many were discovered. So much so that they seized upon even the children of the lowest servants, if they were handsome and of fair complexion, declaring: "This is the son of such and such a Chujo, or: "This is the heir of such and such a Shosho:" and when the mother or father wept and lamented, they would say: "The foster-mother has said so;" or: "His nurse has told us:" and

if they were quite young children they would be thrown into the water or buried alive, or if they were older they would be strangled or stabbed, so that the grief and lamentation of their mothers and foster-mothers was beyond compare. Hojo himself was pained at this wholesale slaughter, but as he had to obey orders he could do nothing.

Among these descendants was Rokudai Gozen, the heir of Komatsu-no-sammi-no-Chujo Koremori-no-Kyo, who was now growing up, and as he was the grandson and heir, he searched everywhere to try and find him and put him to death, but all to no effect, and he was just about to return to Kamakura with his purpose unfulfilled, when a certain woman came to Rokuhara and said: "Westward from here, at a place called Shobu-dani, to the north of the mountain temple of Daigakuji which lies behind Henjoji, the wife and children of Komatsu-no-sammi-no-Chujo Koremori are in hiding." Hojo was exceedingly pleased to hear this, and immediately sent someone to spy out the place. Going thither he found that in a certain temple building there were several women and children carefully concealed, and as he peeped through a chink in the fence he saw a white puppy run out, followed by a very handsome boy; then a woman who looked like his foster-mother came out hurriedly and drew him in again, exclaiming: "How terrible if anyone should see you!" This is certainly he, thought the spy, as he hastened back and told what he had seen, and the next day Hojo surrounded Shobu-dani with soldiers and sent a messenger to the temple saying: "I have heard that Rokudai Gozen, the son of Komatsu-no-sammi Chujo Koremori, is in this place, and Hojo-no-Shiro Tokimasa, the representative of Kamakura Dono, wishes to see him, so please bring him forth at once." When his mother heard this her senses reeled so that for a while she knew nothing, and Saito Go and Saito Roku, the child's two faithful retainers, tried to find some way to escape with him, but when they saw the soldiers surrounding them on all sides, they knew it was no use.

Then his mother, holding the child in her arms, wept and lamented aloud, crying: "Kill me too!" And the foster-mother and the other ladies, falling down in front of her, added their voices to the sad chorus. For a long time they had kept quiet and had not raised their voices above a whisper for fear of discovery, but now all in the house wept and wailed loudly with one accord. Now Hojo was neither wood nor stone, and tears rose to his eyes as he stood waiting within hearing of the scene. Repressing his emotion he sent another messenger saying: "As the land is not yet quiet and safe, some violence might befall you, so Tokimasa himself has come to fetch the child. There is nothing to fear, so I pray you let him come at once." At this the child said to his mother: "As there is no help for it, it were better to send me at once, for otherwise the soldiers will break in to search for me, and that will be much worse; and even if I do go, I can soon ask leave of this Hojo to let me come back again. So do not grieve so much." And while he tried to comfort her thus, as it must be, his mother dressed him and smoothed his hair, weeping as she did so, and just before he started she put into his hand a beautiful little rosary of black wood, saying: " "Take this, and be sure you repeat the Nembutsu as often as you can, that you may go to Paradise." "Since I must part with you to-day, "replied the boy as he took it," I wish if possible to go where my father is." At this his younger sister, who was about ten years old, cried out also: "I too want to go and see my father;" and she ran out after him, so that the foster-mother had to hold her back. Rokudai Gozen was twelve years old, but looked more grown up than most boys of fourteen or fifteen, and was very handsome and charming in his disposition. He tried hard to show a bold front to the enemy, but his tears ran down under the sleeve that he pressed to his face as he got into the palanquin, which then moved off surrounded by soldiers on all sides. Saito Go and Saito Roku walked on each side of their young master, and though Hojo made two of his men

get off their horses for them to ride, they declined, and walked barefoot all the way from Daigakuji to Rokuhara. His mother and the other lady flung themselves on the ground, gazing up to heaven in an agony of longing.

Presently his mother said to the nurse: "They say that the children of the Heike are being sought out and put to death in various ways, some being drowned, and others buried, or strangled, or stabbed. I wonder how they will deal with our boy. As he is rather grown up I think they will certainly behead him. I have often seen children put out to nurse with foster-mothers, and even then parental affection is still strong; how much more when we have always kept our child with us ever since he was born, and never let him out of our sight for a minute, but his father and I have brought him up ourselves, regarding him as quite different from other children, and so when I was thus untimely bereft of his father, I had these two left to comfort me; and now, alas! I have only one. Ah, what shall I do? For these last three years I have never been free from anxiety, even for an hour, and though it was what I was expecting, yet I did not think it would come thus yesterday or to-day. You know how I have always relied on the power of Kwannon of Hase; and yet I must suffer his being snatched away from me like this. And they will not suffer him to live long!" And so she continued her plaint, pressing her sleeve to her face and sobbing incessantly. Even when night came her grief choked her throat and prevented her even from dozing, but after a while she said to the nurse: "Just now I fell to sleep for a moment and in a dream I saw my boy coming to me, riding on a white horse, and he came to my side and sat down respectfully, saying that he had got leave to come as he longed to see me so much; but then, to my great regret I started up suddenly, and when I searched beside me there was no one there. How short is a dream indeed, and how painful is the awaking." And the tears ran down her cheeks as she related it.

Thus the long night dragged by, and she ceased not to moisten her couch with her tears. But as all things must come to an end, at last the night-watchman proclaimed the opening dawn, and as it broke, Saito Roku came back, and in answer to the anxious enquiry of the lady, told her that the child was quite safe and had sent her a letter. Opening it she read as follows: "Thus far I am quite safe, but still I fear you must be very anxious. Please give my love to everybody." And when she read his words, written in such a manly style, she pressed the letter to her face without a word, and then cast herself on the ground with her head in her robe. As she remained thus for some time without stirring, Saito Roku said: "Things are uncertain, even for an hour, so pray give me an answer that I may go back." So the lady, weeping, wrote a reply and gave it to him, and he bade her farewell and departed.

Then the foster-mother, impelled by restlessness of spirit, wandered out of the Daigakuji and was walking about aimlessly in the vicinity weeping as she went, when she met someone who told her that behind there dwelt a priest of the mountain temple of Takao, called Mongaku-bo, who was very much trusted by Yoritomo in all matters, and that he wished to find a son of some Court lady to become his disciple. At this she was overjoyed, and at once making her way to Takao, she begged to see Mongaku and thus addressed him, weeping bitterly the while: "My young lord, whom I have carried in my arms since he was born, and who is now twelve years old, was yesterday carried away by the soldiers. Could not your reverence beg his life, and bring him up as your disciple?" And she fell down before the monk, weeping unrestrainedly, so that he knew not what to do.

Feeling compassion for her distress he asked her who the boy was. "It is the beloved child of the wife of Komatsu-no-sammi Chujo Koremori-no-Kyo," she replied, "and we were bringing him up, but somebody must have said that he was the

son of the Chujo, so yesterday the soldiers came and took him." "Who was the warrior who took him?" asked the priest. "He said his name was Hojo-no-Shiro Tokimasa;" replied the lady. "Well I will go and see him;" declared Mongaku, and he went off there and then. At this the lady, though she did not entirely trust in the monk, felt somewhat relieved from the intense anxiety that had possessed her since the child was taken, and immediately hurried back to Daigakuji. "I thought you had gone somewhere to drown yourself," said the child's mother, "and I too was thinking I would like to throw myself into some river or other;" and then, in answer to her questions the nurse told her in detail all that she had done, and what the priest had said. "Ah, if the priest could beg his life, and bring him here so that I could see him once again!" she exclaimed, and her unceasing tears were this time tears of joy.

So the priest went to Rokuhara and asked about the matter. "It is the order of Kamakura Dono," said Hojo, "that every one of the male descendants of the Heike should be sought out and put to death, and among them is Rokudai Gozen, son of Komatsu-no-Chujo Koremori. As he is growing up, and is moreover the last of the Heike line, his mother being, it is said, the daughter of the late Naka-no-Mikado Shin-Dainagon Narichika-no-Kyo, I had special orders to take him and put him out of the way, but though I managed to find others of the family I could not find him by any means, and was going back to Kamakura empty-handed, when unexpectedly I received news of him the day before yesterday, and yesterday went and brought him here; but indeed he is such a beautiful child that I am sorry I did not leave him where he was." "Well, may I see him?" asked Mongaku, and when he was taken to where the child was, he found him dressed in a double embroidered hitatare, holding in his hand the rosary of black wood. Such was the beauty of his hair and the elegance and nobility of his form and bearing, that he hardly looked like a creature of this

world at all. Though his face was a little thin, and he had perchance not slept much that night, yet he looked indeed very loveable.

When the child caught sight of the priest his eyes filled with tears for some reason or other, and Mongaku too moistened the sleeve of his black robe. "However great an enemy he might become in the future," he thought "how could anyone put him to death now?" Then, turning to Hojo, he said: "It is no doubt a matter connected with a previous existence, but when I consider this child I am filled with a great pity for him. Will you not grant him a reprieve for twenty days, while I go down to Kamakura and obtain a pardon for him? When I went up to the Capital in former days to procure an Imperial Edict to establish the position of Yoritomo, as I travelled all night through the plains around the Fujikawa, I lost my way and was nearly washed away and drowned, and then after that I met with robbers in Mount Takashi, and barely escaping with my life managed to effect an entrance into the 'Prison Palace' of Fukuhara and receive the Edict from the Ho-o. In recognition of this service Yoritomo promised that whatever request I might make of him at any time, he would surely grant it, and moreover I have done him many important services since then. It is no new thing that I say, but as I have valued my duty more than my life, Yoritomo will not forget it, unless his high position has puffed him up." And he set out for Kamakura at the dawn of that day.

Saito Go and Saito Roku, regarding the monk as a living Buddha indeed, pressed their hands together and wept. They then returned to Daigakuji and acquainted the child's mother with all that had happened, to her very great joy. With regard to the decision of Yoritomo, they were in suspense as to what it would be, but were cheered by his life being spared for twenty days, and ascribing it to the power of Kwannon of Hase, they put their trust in that deity. So things went on, and the twenty days sped by like a dream, but the monk did not come back. "How can this be?" they said with sinking hearts, and all their

grief and anxiety assailed them once again. Hojo also, as the twenty days that he had agreed to wait had passed, thought that Yoritomo had probably refused the pardon, and fretted impatiently at the delay, for he wished to start immediately for Kamakura. Saito Go and Saito Roku wrung their hands in despair, but as the monk had not returned, neither had he sent any messenger, they knew not what to think. So they went out to Daigakuji and reported, with tears streaming down their cheeks, that the monk had not come back and that Hojo was to start at break of day. The two ladies, who had felt very much cheered when the priest started out so hopefully, and who had also relied on the help of Kwannon, now began to lose heart again, as was but natural. "Is there not some virtuous old man," said the mother to the nurse," who could be found to take him to meet the monk on the road; for how terrible if he were to come back with the pardon after the child had already been put to death. What will they do? Do they mean to kill him soon?" "It looks as though they would do so at dawn," replied one of the two, "owing to the behaviour of Hojo's retainers in his residence. For in their pity and reluctance for such work some of them are weeping and some repeating the Nembutsu." "And how is the child looking?" asked his mother. "When anyone goes to see him, he seems quite unconcerned, telling his rosary, but when no one is looking he presses his sleeve to his face and weeps;" replied the retainer. "That is just like him," said his mother, "he is still young in years, but he has the heart of a man already; if there had been time I would have asked Hojo to give him leave to come back here once again, but today is already past the twentieth day, so I shall not be able to come to him or he to me. And I know not when I shall see him again; so how wretched must he be, thinking that tonight will be his last. And you, how will you fare?" "We will stay with him to the last, and if the worst happens, we will take his bones and bring them to the Holy Mount of Koya, and then we will renounce the world and follow the Way, that we may pray for

his happiness in the future life." And they sank down on the ground choked with tears. Then as the time grew late his mother said: "As matters are so uncertain, I pray you go back immediately;" so, weeping bitterly, they took leave and went.

So at dawn on the seventeenth day of the twelfth month Hojo-no-Shiro Tokimasa took the child Rokudai Gozen and departed from Miyako. Saito Go and Saito Roku went with him, walking on each side of the palanquin. Again Hojo bade two of his men dismount that they might ride, but they declined saying: "As it is the last time we are quite content;" and so they went their way barefoot, weeping tears of blood. Thus pitifully parted from his mother and nurse, looking back on the Imperial City as it lay beyond the clouds, as for the last time he set out on the road to the far-off Eastern Provinces, the state of the child's feelings can well be imagined. If one of the samurai quickened his pace, his heart sank, thinking he was coming to cut off his head; and if one of them chanced to speak to him: "Now is the end," he would guess in dismay. He thought it might be at Shi-no-miya-kawara, but they passed on through Sekiyama and came to the beach of Otsu. He wondered if it would not be at Awazu-no-hara, but by that time the dusk had already fallen. And so they went on, station by station and province by province until they came to the province of Suruga, where it seemed that his fleeting life would end.

At a place called Sembon-no-matsubara the palanquin was set down and the young lord ordered to get out, a leather mat being spread for him to sit on. Then Hojo hastily sprang from his horse, and approaching the child spoke as follows: "I have brought you thus far because I thought we might meet the monk on the way, but if I take you over the Hakone mountains I know not what Kamakura Dono would say. So I shall say that I executed you in the province of Omi. As this was fore-ordained from a previous life, how is it possible anyhow to escape it?" To this Rokudai made no reply, but calling Saito Go and Saito

Roku he said: "Ah, do not go back to Miyako and tell them that I have been beheaded by the way. They will find it out in the end, but if they hear it now their grief and lamentations will be a hindrance to me in the after life. So tell them you have accompanied me as far as Kamakura." And as they listened to his words, the two of them were dissolved in tears. By and by Saito Go overcame his feelings and replied: "After our lord has become a god or Buddha we shall never again in this life return to Miyako." And repressing his tears he bowed to the ground.

Then the young lord, seeing that his time was come, pulled back with his beautiful little hand the long hair that hung about his shoulders, whereat the soldiers of the guard exclaimed: "See how he is yet master of himself;" and they all moistened the sleeves of their armour. Then, looking toward the west, he joined his hands together, and repeating the Nembutsu in a loud voice ten times, stretched out his neck for the blow. Then Kano-no-Kudo Saburo Chikatoshi, who had been chosen as the executioner, seized his sword and moved round behind him from the left, and was just about to strike, when his eyes darkened and his senses reeled, so that he could not see where to aim his weapon. "I cannot do it," he exclaimed, hardly knowing what he did: "pray choose someone else;" and he threw down his sword and withdrew.

Then as they cast about to find someone to take his place, there appeared a priest in black robes, riding a cream coloured horse which he was whipping up furiously; and as the people round about called out to him: "See the handsome young lord whom Hojo Dono is just beheading in the pine-wood," and ran thronging to see the sight, he waved his whip at them anxiously, and in his excitement and suspense pulled off his hat and beckoned to them with it.

Then, as Hojo stood waiting to see what was the reason, the priest rode up, sprang down from his horse and exclaimed: "The young lord is reprieved; here are instructions from

Yoritomo." Hojo took the document and read: "Concerning Rokudai Gozen, the son of Komatsu-no-sammi Chujo Koremori-no-Kyo, whom you have arrested: he is reprieved at the request of Mongaku-bo, the priest of Takao; let there be no mistake. To Hojo-no-Shiro Dono. Yoritomo." Hojo read it through several times, ejaculating: "Marvellous! Marvellous!" and then put it away. Saito Go and Saito Roku, it is unnecessary to say, and even Hojo's own retainers, shed tears of joy and relief.

CHAPTER IX.

Hase Rokudai.

Mongaku's thus appearing and declaring: "The young lord is reprieved," was indeed a brave sight. "When Yoritomo at first declared that, as his father the Sammi Chujo Dono had been in command in many battles, he could not pardon him, whoever might ask it," said Mongaku, "I reproached him again and again for his heartless ingratitude, and demanded to know why I had lost his favour, but it was all in vain, and he went off to hunt at Nasuno. But I followed him to his hunting-ground, and at last prevailed on him to grant my request. That was why I was so late." "When the twenty days that we agreed upon had passed," replied Hojo, "I concluded that Kamakura Dono was unwilling to spare him. How fortunate it is that I brought him with me and met you here, and so was saved from error." And he provided Saito Go and Saito Roku with spare saddled horses that he had, and sent them back to the Capital. After he had gone some distance with them to see them on their way, he took leave of them saying: "Since I have many weighty matters to report at Kamakura, I will now say farewell." And so he resumed his journey to the eastward. He was a very gentle warrior indeed.

So Mongaku Shonin of Takao took charge of the child Rokudai and travelled day and night towards the Capital, so that

when he reached the vicinity of Atsuta in Owari the year had already come to an end, and it was the evening of the fifth day of the new year when they arrived in the Capital. Making their way to a residence that Mongaku had in Nijo Inokuma, they stopped there that the child might rest awhile, and it was midnight when they reached the Daigakuji. They knocked at the gate, but no one came, and there was no sound. Only the little white dog that Rokudai had kept came running out through a hole in the plastered wall, wagging its tail in its joy at seeing him again. "Where is my mother?" he asked it pathetically, whereupon Saito Go and Saito Roku climbed over the wall and searched everywhere, but it did not seem as though anyone had been there recently. "It was only to see my mother again that I wished to live," exclaimed the child, bursting into tears unmindful of everyone, "but what is the use of my living now?"

The rest of the night they spent there, and at dawn they enquired of one who lived near, who told them: "Last year they went to the Dai-Butsu, but since the new year we hear they are living at Hase-dera. So Saito Roku hastened at once to Hase and told the lady what had happened, whereupon, without a moment's delay she started for the Capital and came to Daigakuji. "Ah, Rokudai Gozen," she exclaimed when she saw him, "is this indeed real, or is it a dream? But do you quickly renounce the world." But Mongaku, thinking it a pity, did not make him a monk, but took him to Takao and built a little cell where his mother could live with him also. In former days also there are like examples of the great mercy and compassion of Kwannon that succours both sinners and righteous alike. It was indeed a wondrous blessing.

CHAPTER X.

The Execution of Rokudai.

So Rokudai Gozen grew up thus until he was fourteen or fifteen years old, when he was so beautiful that he shed as it

were a radiance all about him. But that his mother should have said in admiration: "If we were in power he would now be an officer of the Konoe," was too outspoken. At a favourable opportunity Yoritomo sent to Mongaku saying: "What kind of youth is Rokudai Gozen, son of the Sammi Chujo Koremori whom you have in charge? Do you think of him as you did of me formerly, that he is one able to subdue the enemies of the Throne, or avenge his father's shame?" "Do not trouble yourself about him," replied Mongaku, "for he is a spiritless and stupid fellow." Still Kamakura Dono was not quite satisfied. "If there were a rebellion that priest would be for it," he remarked ominously; "and though it is not likely in my lifetime, I don't know about my posterity." When this reached his mother's ear she again urged him to become a monk without further delay. So, about the spring of the fifth year of Bun-ji, cutting off his beautiful hair short at the neck, and attired in a robe and hakama of drab colour, with his travelling-box on his back, he started out on a pilgrimage; and Saito Go and Saito Roku accompanied their master in similar garb. First ascending Mount Koya, he visited Takiguchi Nyudo, the virtuous priest who had helped his father to attain enlightenment and instructed him in the Way, and from him heard all particulars of his father's becoming a monk, and his subsequent death. Then, wishing to retrace his father's steps, he went on to Kumano, and looking across at the island of Yamanari which is in front of the shrine called Hama-no-miya, to which his father had rowed, he greatly desired to cross over to it, but on account of the contrary wind he was not able. As he stood gazing over at it he wondered in what place it was that his father had sunk, and felt as though he wished to ask the white-crested waves that came rolling in on the shore. Regarding the sand of the beach tenderly, as being perchance the bones of his parent, his sleeves were bedraggled with tears, and ever moist like those of the sea-damp garments of the fishermen. Passing all that night on the beach, he spent his time reading the

Sutras and repeating the Nembutsu, drawing with his finger the likeness of a Buddha in the sand; and when dawn appeared, summoning a priest, he dedicated all the merit he had acquired to the enlightenment of his father's spirit, and returned to the Capital with his heart full of sadness.

Now the Emperor at this time was Go-Toba-no-in, and he thought of nothing but pleasure, so that all the affairs of state were in the hands of the mother of the Empress, and people lamented greatly at it. Because the King of Go loved Ken-kaku, those who suffered hurt in the kingdom were not few; and because Sai-yu captivated the King of So, many ladies of the Court died of starvation. And because those of lower rank will always imitate the pleasures of those above them, all those of understanding loudly lamented the danger to the Empire. But the second Imperial Prince Go-Takakura-in was much devoted to statesmanship, and very diligent in intellectual matters, and Mongaku, shrewd priest that he was, was very fond of meddling in the management of affairs, so that he was extremely anxious to set this Prince on the Throne; but while Yoritomo was alive, he did take any steps.

Then, on the thirteenth day of the first month of the tenth year of Kenkyu, Yoritomo died at the age of fifty three, and Mongaku raised a revolt forthwith; but it was immediately discovered, and officers were sent to Nijo Inokuma to arrest Mongaku, who was then more than eighty years of age, and banish him to the province of Oki. As they were leading him away from the Capital he burst out: "What does that Ball-loving Youth mean by letting them take an old man like me, who does not know whether he will live from one day to the next, and send him under Imperial Chastisement to a place like Oki, far away from the Capital. You had better see that someone is sent there to bring me back pretty quickly!" And so, dancing with rage and reviling strongly, Mongaku was sent into exile. It was because this Emperor was so fond of playing ball that Mongaku called him by this contemptuous name. It

was very strange that afterwards, in the period Sho-kyu, on account of his many rebellions, though there were many other provinces, this Emperor should have also been banished to the far-off isles of Oki. And it is said that the angry ghost of Mongaku wrought many evil things there; continually appearing in the Emperor's Presence, and saying all kinds of things to him.

Now Rokudai Gozen, who was now styled Sammi-no-Zenji, had continued to live in retirement in the recesses of Takao. "The son of such a man, and the disciple of such a man," quoth Yoritomo, "though he may have shaved his head, is not likely to have shaved his heart." And he sent a petition to the Court that he might be taken and executed, and An-Hōgwan Sukekane arrested him and sent him down to the Eastern Provinces, where Okabe-no-Gon-no-kami Yasutsuna of the province of Suruga was ordered to take him and behead him at Tagoe-gawa in the province of Sagami. That his life was spared from his thirteenth year to beyond his thirtieth was solely through the mercy of Kwannon of Hase. And with the death of Sammi-no-Zenji there perished the last of the Heike.

KANCHO MAKI.

CHAPTER I.

The Former Empress becomes a Nun.

The Former Empress Kenrei-mon-in went to Yoshida at the foot of Higashi-yama, and entered the cell of a monk of Nara called Chūnagon-no-Hoin Keiei. It was old and dilapidated, with the garden overgrown with weeds, and shinobu-grass clustering thickly on the roof. The curtains were gone and the bedchamber exposed, and there was nothing to keep out the wind and rain. Though there were many kinds of flowers, there was none to care for them, and though the moon streamed in every night, no one was there to gaze at it. She, who had formerly spent her time in the Jewel Halls and within the Brocade Curtain, now suffered the unspeakable hardships of dwelling in this mouldering cell, bereft of all her old companions, like a fish on the dry land or a bird torn from its nest, and she yearned fondly for the times she had spent tossing on the heaving billows. As the poet says: "She longs for the far-off waves of the ocean, and the clouds of the limitless Western Sea; the moss grows thick on the reed-thatched hut; tears fall as the moon shines in the garden on Higashi-yama."

So on the first day of the fifth month of the first year of Bun-ji, the Former Empress cut short her hair and was instructed in the Way by Ashobo-no-Shonin Insei of Chorakuji, and for the customary offering she presented him with the robe of the Emperor Antoku, which he had worn up to the time of his death, so that the perfume yet clung to it. She had brought it with her to the Capital from the far-off Western Provinces,

as the poet says. Tachibana Chokkan, in the Ro-ei-shu.

intending to keep it as a memorial of him and never let it leave her person, but now, as she had nothing else to offer, and thinking moreover that it would be an aid to his Enlightenment, weeping bitterly she handed it to him. The Shonin was so affected that he could utter no word, but pressing the sleeve of his black robe to his face, he retired weeping from the Imperial Presence. And this robe was afterwards woven into a banner and suspended in front of the Buddha of the Chorakuji.

This Empress was appointed Imperial Consort at the age of fifteen, and at sixteen was raised to the rank of Empress. She was ever by the Emperor's side, helping him in the government by day, and the only sharer of his love by night. At the age of twenty two she bore a Prince who was named as the Heir to the Throne, and when he assumed the Imperial Dignity she became Retired Empress and took the name of Kenrei-mon-in. She was the daughter of the Lay-priest Chancellor Kiyomori, and as she had thus become the mother of the Emperor she was held in great reverence by all the people. She was twenty nine years old this year, and the beauty of her fair face was not yet dimmed, neither was the elegance of her slender form impaired; but what now availed the loveliness of her hair? So she renounced this world and became a nun, but even when she had entered the True Way her grief was not assuaged. Ever she seemed to see before her the figures of the Emperor and the Nii Dono and the others as they sank in the waves, and never in this life could she forget those melancholy scenes, so she wondered why she had remained alive to bear such sorrows, and her tears were never dried.

Even in the short nights of the fifth month, it was not easy to keep awake, but if she did not fall asleep she did not dream of those who had passed away. Faintly the shadow of her single light fell on the wall outside, and all night the dismal drumming of the rain sounded on the lattice of the windows. Surely the Imperial Consorts who were shut up in the Joyo Palace in China were not more wretched. And how did it

remind her of the beloved past, this orange tree in blossom by the eaves, that the former tenant had brought and planted there. As its heavy perfume was wafted into her chamber, and the note of the cuckoo was borne once and again to her ears, this ancient verse came into her mind, and she wrote it on the lid of her inkstone:

"*Hark! the cuckoo seeks the fragrant scent of the orange,*
Where are those that I loved? Whither departed? he cries."

The rest of the Court Ladies, who had thrown themselves into the sea, but had not drowned themselves with the same determination as the Nii Dono and the wife of Echizen-no-sammi Michimori, had been roughly dragged out by the Genji soldiers and brought back to the Capital, as has been before related. And these, both young and old, all became nuns and were living in concealment in far-away valleys and dells in the mountains, wretched and emaciated in appearance and quite unrecognisable as their former selves. The places where they lived have gone up in smoke, and the empty site is all that remains. They have all turned into overgrown moorland, and no former intimate ever comes nigh them. All is as unfamiliar as his home to one who is bewitched by fairies and returns to it after seven generations.

CHAPTER II.

The Former Empress goes to Ohara.

Now as her former poor abode was ruined in the great earthquake of the ninth day of the seventh month, and its outer wall fell down, the Former Empress had nowhere to live. How had the days altered from when the green-clad Palace Guards stood continually before her gate, for now the tumble-down wall, more bedewed with moisture than the outside moorland, seemed as if it understood the change of times, and resented the incessant shrilling of the insects. So though the

nights grew longer and longer, the Empress could not sleep, but brooded continually over her melancholy condition, and this, added to the natural sadness of autumn, became almost too much for her to bear. In this changed world there was none to feel sympathy for her, and all those of her affinity were gone, so that none were left to cherish her in her need.

Only the wife of Reizei-no-Dainagon Takafusa-no-Kyō and the wife of Shichijo-no-Shuri-no-Taiyu Nobutaka-no-Kyō used to send and assist her secretly. "Ah," she exclaimed, "in former days who would have ever dreamed that I should have come to accept anything from such as these?" And as she wept afresh at the thought, the ladies who accompanied her could not refrain from moistening their sleeves. Since her present dwelling was too near the Capital, and attracted the eyes of curious passers-by, she thought she would like to go to some place far away in the depths of the mountains to spend her days remote from all sound of unrest, but for some time she was unable to hear of any. Then a certain lady came to Yoshida and said to her: "There is a place northward from here, in the mountains of Ohara, called Jakko-in, and it is very quiet." "A mountain abode is very lonely, it is true," she answered, "but it is good to live in, for it is remote from the troubles of this world." So, as she desired it, the matter was settled, and the wives of Nobutaka and Takafusa sent a palanquin to fetch her.

Thus at the end of the ninth month she proceeded to the temple of Jakko-in. As they went along she gazed at the beauty of the autumn tints, while the sun sank gradually behind the mountains. The dreary boom of the evening bell of the wayside temple, and the thick-lying dew on the grass as they passed drew tears from her eyes, while the fierce gale whirled the leaves from the trees in all directions. Suddenly the sky grew dark and the autumn drizzle began to fall; the cry of a deer sounded faintly and the shrilling of the insects was incessant. Nothing was wanting to add to the sum of her afflictions, which seemed indeed such as few had been made to

suffer. Even when she was driven about from shore to shore and from island to island her melancholy was not to be compared to this. The place she had chosen to dwell in was ancient and surrounded by mossy rocks; the reeds in the garden were now covered with hoar-frost instead of dew, and when she gazed on the faded hue of the withered chrysanthemums by the wall, she could hardly fail to be reminded of her own condition. Entering before the Buddha she prayed: "For the Sacred Spirit of the Emperor, that it may attain perfect Buddhahood, and for the departed spirits of all the Heike, that they may quickly enter the Way of Salvation." But still the image of the late Emperor was impressed on her mind, and wherever she might be, and in what world soever, she thought she could never forget it. So they built for her a small cell ten feet square beside the Jakko-in, and in it were two rooms, in one of which she put her shrine of Buddha, and in the other she slept; and there she spent her time continually repeating the Nembutsu and performing the Buddhist services, both by night and by day. And it happened that once, on the fifth day of the tenth month, that she heard the sound as of someone treading on the oak leaves which had fallen and covered the garden. "Who can it be," she exclaimed, "that comes to disturb one who has thus renounced the world? Do you go and see; for I will conceal myself if it be anyone I do not wish to meet." So one of the ladies went to look, and it was only a young stag that had passed that way. "Who is it? Who is it?" asked the Empress, whereupon the lady Dainagon-no-suke-no-Tsubone composed these lines in reply:

"*Who is the stranger whose steps are heard so nigh to our dwelling?*

'Tis but a stag whose tread rustles the leaves of the vale."

And the Empress was so much affected by this verse that she wrote it on the shoji of the window.

And as she thus passed her tedious hours, even in this dreary spot she found many subjects for comparison. The trees

that grew by the eaves of her cell she likened to the Seven Precious Trees of Paradise and the water that collected in the hollows of the rocks she compared to the Lake of the Eight Virtues in the Pure Land. Impermanence is as the flowers of spring that so quickly fall when the wind blows, and Worldly Illusion like the moon of autumn so easily lost behind the clouds. She thought how she had diverted herself with the flowers in the Shoyoden, and how on the day after they had been scattered by the wind, and how in the Choshuden they had made poems to the moon, and its light had been hidden by the clouds. Formerly she had lived delicately in the Jewel Halls, and couches of brocade had been spread for her in the Golden Palace, but now she dwelt in a hut of brushwood and thatch, and the sleeves of her robe were dishevelled and tear-stained.

CHAPTER III.

The Ho-o Proceeds to Ohara.

Thus in the spring of the second year of Bun-ji the Hō-o expressed a wish to go to Ohara and see the place where Kenrei-mon-in was living in retirement, but the second and third months were stormy and the cold still lingered, neither did the snow melt on the mountains nor the icicles thaw in the valleys. Thus the spring passed and the summer came, and the festival of Kamo was already over when His Majesty proceeded to the recesses of Ohara. Though the visit was incognito, the Sadaisho Tokudaiji, the Dainagon Kwazan-in and the Gon-Chunagon Tsuchi-mikado accompanied His Majesty, with six of the higher Courtiers and eight of lower rank, beside several of the Imperial Guards. As they went by way of Kurama, His Majesty was able to visit the temple of Fudarakuji, built at Fukayabu at Kiyohara, and the place where the Consort of the Emperor Go-Reizei-in had formerly lived in retirement at Ono, after which the Imperial Palanquin proceeded on its way. The white clouds on the distant mountains reminded them of the cherry-

blossoms that had fallen, while the green leaves on the twigs seemed to regret the passing of spring. It was past the twentieth day of the fourth month, so the summer grasses had grown up thickly, and as they parted them on the little-trodden road, His Majesty, who had never been there before, was much affected by the lonely uninhabited look of the place.

At the foot of the western mountains they came to a small temple. This was the Jakko-in. It might be well described by the lines: "Its roof-tiles* were broken and mist was its only incense; the doors had fallen from their hinges and the beams of the moon were its sanctuary lamps." But the pond and trees of its ancient garden were dignified; the young grass had grown thick, and the slender shoots of the willow were all hanging in confusion, while the floating water-plants on the pond might be mistaken for spread out brocade. On the island the purple hue of the flowering wistaria mingled with the green of the pine-tree, while the late-blooming cherry among the green leaves was more rare than the early blossoms. From the eight-fold clouds of the yamabuki that was flowering in profusion on the bank came the call of the cuckoo, a note of welcome in honour of His Majesty's visit.

When the Ho-o saw it he composed these lines:

"*When on the pond's clear waters the cherry-tree scatters its blossoms,*

Thick on the limpia wave ripple the clusters of flowers."

Pleasant was the sound of the water as it fell from the clefts of the time-worn rocks, and the ivied walls and beetling crags would have defied the brush of the painter. When his Majesty came to the cell of the former Empress, ivy was growing on the eaves and the morning-glory was climbing up them; the hare's-foot fern and the day lily mingled together, and here and there was a useless gourd-plant; here was the grass that grew thick in the path of Gan-en, and the white goose foot that keeps men at a

* *Its root-ties*, etc. An unknown quotation.

distance, and here too was the rain that moistened the door of Gen-ken. The cedar boards of the roof were gaping, so that the rain, the hoar-frost, and the dew of evening vied with the moon beams in gaining entrance, and the place appeared well-nigh uninhabitable. Behind was the mountain and in front was the moor, and the bamboo grasses rustled loudly in the wind. As is the way with those who have no friends in the world, she seldom heard any news from Miyako, but what she did hear was the cry of the monkeys as they sprang from tree to tree, and the sound of the wood-cutter's axe, for few people there were that came there.

Then the Ho-o called to the inmate, but there was no answer, but after a while a withered-looking old nun appeared of whom he enquired: "Whither has the former Empress deigned to go?" "Over there to the mountain to pick some flowers," was the reply. "How hard it is," said His Majesty, "that since she has thus renounced the world, she has no one to perform such services for her." "Since this fate has come upon her in accordance with the Five Precepts and the Ten Virtues," replied the nun, "why should she spare herself the austerities of mortifying her flesh? In the Ingwa Kyo it is written: "If you wish to know the cause in the former life, look at the effect in the present life; and if you wish to know the effect in the future life, look at the cause in the present one." And if she knows the cause and effect of both past and future lives, there is nothing at all for her to lament. In former days Prince Siddartha at the age of nineteen went forth from Gaya and dwelt at the foot of Mount Dantaloka; covering himself with the leaves of trees, going up the peaks to get firewood and down into the valleys to draw water, by the merit of his austerities and mortifications at last he attained to perfect Buddhahood." Looking at this nun the Ho-o noticed that she was clothed in pieces of silk and cotton put together roughly anyhow, and thinking it strange that one of such an appearance should speak thus, he asked her who she was. For some time she could answer nothing, but only wept, but after a while she

controlled her feelings and replied: "I am ashamed to say so, but I am Awa-no-Naiji, daughter of the late Shonagon Nyudo Shinzei, and my mother was Kii-no-Nii. As your Majesty was formerly so kind to me, the reason why you do not now recognise me must be that I have become old and infirm." And she pressed her sleeve to her face, unable to control herself any longer: a sad sight indeed. "Can it be so?" exclaimed the Ho-o; "and you are truly Awa-no-Naiji? I did not recognise you, but however one may think, it all seems like a dream." And his voice became choked with sobs, while the Courtiers who accompanied him were moved also, some saying that what she said was very strange, while others thought it quite natural. And the Ho-o looked about him hither and thither, and the plants of the garden, heavy with dew, fell against the boundary wall, and the surface of the rice-fields was covered with water so that there seemed not even room for a snipe to perch; and His Majesty went to the cell of the former Empress and opened the shoji and looked in. In one chamber were the images of the Three Bosatsu, Amida, Kwannon and Seishi, and in the hand of Amida, who stood in the middle, was a cord of five colours. On the left was a picture of Fugen, and on the right of Zendo Kwasho, beside which hung a portrait of the Late Emperor. There were also eight rolls of the Hokke Kyō and nine volumes of the Amida Kyō. Instead of the perfume of orchid and musk, the smoke of incense filled the air. The merit of Jomyo Koji, who in a nine foot square cell ranged in order thirty two thousand floors and invited all the Buddhas of the Ten Quarters, could hardly have been greater. On the shoji were stuck texts from all the Sutras, written on coloured paper, and among them was one written at Shoryosen in China by Oe-no-Sadamoto, which ran thus: "Sounds of celestial melody are heard afar off, and from the regions of the setting sun Amida comes to save mankind." A little removed from

Jomyo Koji. Vimalakirtti; for this miracle see Dickens, note on the same subject in his translation of the Ho-jo-ki, p. 28.

these was a verse that seemed to be from the former Empress's own pen:

"Who would have dreamed that from here I should view the moon of the Palace?
Far from the haunts of men, lone in the depths of the hills."

Then on the other side he saw what appeared to be her bed-chamber. On a bamboo pole hung her robes of hempen cloth, besides some bed-quilts of paper, and when he thought of the countless beautiful robes of silk gauze and rich brocade, wrought of the stuffs both of China and of her own land, that she had worn in the dream-like days of her dominion, the tears coursed down His Imperial cheeks, and the Courtiers of his escort also could not help moistening their sleeves at these evidences of her altered condition.

Presently two nuns clad in dark robes were seen making their way slowly and painfully down through the rough rocks of the mountain side, and on the Ho-o enquiring who they were, the old nun replied: "The one carrying a basket of mountain-azalias on her arm is the former Empress, and the one who has the load of bracken for firewood is Dainagon-no-suke-no-Tsubone, the daughter of Torikai-no-Chūnagon Korezane, and adopted daughter of Gojo-no-Dainagon Kunitsuna, who was nurse to the late Emperor." As she spoke she burst into tears, and the Ho-o and his Courtiers also applied their sleeves to their eyes.

The former Empress, since she was living apart from the world in this way, was so overwhelmed with shame at seeing them that she would gladly have hidden herself somewhere to avoid them, but she could not. Every evening she girt up her long sleeves to draw the water for the offering, and early every morning they were wet and bedraggled with the mountain dew. So, as she could not again retrace her steps to the mountain, neither was she able to get into her cell, the old nun came to her as she stood dumbfounded and took her basket from her hands.

CHAPTER IV.

The Six Paths.

"Since you have renounced the world," said Awa-no-Naiji, "what does it matter about your appearance? I pray you come and greet His Majesty, for he will soon return." So the former Empress repressed her emotion and entered her cell, "Before my window in prayer I await the coming of Amida; and at my lowly door I look for the Saviour of mankind; but Your Majesty's gracious visit I did not expect," she said, and the Ho-o, looking upon her, thus replied: "Even those who live for eighty thousand kalpas in the highest heaven of the World of Formlessness must surely die, and the denizens of the Six Celestial Worlds of Desire cannot escape the Five Changes. The wondrous bliss of the city of delight of the heavens of Indra, and the passionless serenity of the high pavilions of the mid-Dyana world of the heavens of Brahma, even these, like the rewards of dreamland or the pleasures of a vision, eternally change and dissolve, turning and revolving like the wheels of a chariot. And since the Celestial Beings are subject to the Five Changes, how shall men escape? But I hope that you still hear tidings from your old acquaintances, for you must think much of old times." "There are none from whom I hear anything now," replied the Empress, "except from the wives of Nobutaka and of Takafusa, who continually send me help; but in former days I never even dreamed of being assisted by people such as they." And as she spoke her tears flowed, and her lady companions also hid their faces in their sleeves.

After a while she controlled her emotion and continued: "Though I need not say that being reduced to such a condition has been a great grief to me, yet I feel gladness on account of my enlightenment in the next world. By the help of S'akya Muni, reverently relying on the Great Vow of Amida, I may

---

Six Paths. Hell, Pretas, Beasts, Asuras, Men and Heaven.

escape the troubles of the Five Hindrances and the Three Obediences, and in this latter age purify the Six Senses, so that, fixing my hopes on the highest heaven, and fervently praying for the enlightenment of our whole family, I may await the coming of the Saving Host. But the thing that I can never forget is the image of the late Emperor, and even though I try to bear his loss with patience, I cannot, for truly there is nothing that wrings the heart like parental affection, And so I pass both day and night in ceaseless prayer for his enlightenment, and this will be my guide also in the True Way." "Verily this our Empire is but a petty country," answered the Ho-o," but since by observance of the Ten Virtues he became its Emperor, everything must be in accordance with his will. And though all who are born in an age when the Law of Buddha has been widely spread, if they have the desire to practise the Law, without doubt will be hereafter reborn in bliss, yet when I regard your present condition, though it is in accordance with the vanity of human affairs, I cannot but be overcome with grief." And as he spoke His Majesty burst into tears. "Born the daughter of the Taira Chancellor," continued the former Empress, "and having become the mother of the Emperor, the whole Empire lay in the hollow of my hand. Clad in my varied robes of state, from the New Year Festival to the Year End Ceremonies I was surrounded by the Great Ministers of State and the Courtiers in brilliant throng, even as above the clouds the Six Heavens of Desire and the Four Dhyana Heavens are encircled by eight myriads of lesser heavens. Dwelling in the Seiryoden and the Shishinden behind the Jewel Curtain, I gladdened my eyes in spring with the blossoms of the Imperial Cherry Tree. In the hot months of summer I refreshed myself with crystal streams, and in the autumn I viewed the moon in the midst of my ladies. In the cold nights of winter soft bedquilts were heaped up to warm me, and I thought that I had only to wish for the draught of immortality, and the magic potion of eternal life and youth brought from Horai the Elysian isle, for it to be immediately

forthcoming. So full was my life of joy and happiness, both by day and by night, that perchance even in heaven nothing could surpass it.

Then in the autumn of Ju-ei, when Yoshinaka came up to attack us, after setting fire to their ancient homes, our family fled from the Capital where they had lived so long, looking sadly back at the Imperial Palace. Going down to the shore of Suma and Akashi, of which I before knew only the name, we set sail on the boundless ocean, and so from island to island and from shore to shore, our sleeves wet with the salt spray by day, and the cry of the sea-birds mingling with our sobs by night, we rowed about seeking some favourable refuge, but never forgetting our ancient home. Left thus with none to help us, the anguish of the Five Changes of our dissolution came upon us. We speak of the 'Pain of the Grief of Parting' and the 'Pain of the Regret of Meeting,' and both of these in one I have known to the full. For when we came to Dazaifu in the island of Kyushu, thinking that there we might find safety for a while, Koreyoshi drove us out again, so that we could find no rest for our foot throughout all the length and breadth of the land. And so the next autumn arrived, and we who had always been wont to view the moon from the sacred enclosure of the Nine-fold Palace, now spent our nights watching it on the eight-fold sea-road. And in the tenth month, seeing that the Genji had driven us from the Capital, and we had been expelled from Kyushu by Koreyoshi, so that we were like a fish in a net having no place whither to escape, the Chujo Kiyomune, hating to live any longer, threw himself into the sea in despair. And this was but the beginning of our afflictions. Tossing on the waves by day, and spending our sleepless nights in the ships, we had no tribute of rice with which to prepare the Imperial Food, and sometimes, when we wished to prepare it, we had no water with which to do so. Afloat on the vast ocean we could not drink its salt water, and thus we underwent all the suffering of the Preta world. Then, after we had won two fights at Muroyama and

Mizushima, the spirits of our family were revived, and building a fortress at Ichi-no-tani in the province of Settsu, all the Courtiers and Nobles doffed their court robes and clad themselves in armour for the fight, and the din of battle was incessant both by day and night, even like unto the battle of the Asuras with Indra and his Devas. Then in our flight after the defeat at Ichi-no-tani, parents were left behind by their children and wives separated from their husbands, and if we saw a fishing boat in the offing we trembled lest it should be a ship of the enemy, while a flock of white herons in the pine-trees threw us into panic lest it should be the white flag of the Genji. And at last, when in the fight at Moji, Akama and Dan-no-ura she saw that our doom was sealed, the Nii-no-Ama weeping exclaimed: "Now it seems our last hour has come, and in this fight there is little hope of any of the men surviving. Even if any of our distant relations are left alive they will scarcely be able to perform the services for our departed spirits, but from of old time it has been the custom to spare the women, so you must live to pray for the spirit of the Emperor, and I beg you also to say a prayer for my future salvation." And as in a dream we listened to her words, of a sudden a great wind blew, and the drifting mist came down upon us, so that the hearts of the warriors were confounded, and in the face of heaven they could do nothing. Then, as the Nii-no-Ama took the Emperor into her arms and went to the gunwale of the vessel, with a look of anxiety on his face he enquired of her: "Where is it that you are going to take me, Ama-ze?" Turning to her youthful Sovereign with tears streaming down her cheeks, she answered: "Perchance Our Lord does not know it, but though through the merit of the Ten Virtues practised in former lives you have been reborn to the Imperial Throne in this world, yet, by the power of some evil karma, destiny now claims you. So now turn to the east, and bid farewell to the deity of the Great Shrine of Ise, and then to the west, and say the Nembutsu, that Amida Buddha and the Holy Ones may come to welcome you to the Pure Western

Land. This land is called small as a grain of millet, but yet is it now but a vale of misery. There is a Pure Land of happiness beneath the waves, another Capital where no sorrow is. Thither it is that I am taking Our Lord. "And thus comforting him, and binding his long hair up in his dove-coloured robe, blinded with tears the child-Sovereign put his beautiful little hands together, and turned first to the east to say farewell to the deity of Ise and to Sho-Hachimangu, and then to the west and repeated the Nembutsu, after which the Nii-no-Ama, holding him tightly in her arms, leaped with her Sovereign into the sea. My eyes darkened and my heart stood still, and it is a thing I can never forget or bear to think of. And at that moment from all those who still lived there went up so great and terrible a cry, that the shrieks of all the damned burning amid the hottest hell of Avichi could not exceed it. And so, after being roughly dragged out of the sea by the soldiers, as I was being sent back again to the Capital, I came to the shore of Akashi in the province of Harima. And as I chanced to fall asleep there for a space, I saw in a dream as it were our former Palace, but of greater and more surpassing beauty, and there sat our Former Emperor with all the Courtiers and Nobles of our house ranged about him in all their ceremonial grace and dignity; such a sight as I had not seen since we left our ancient Capital. And when I asked where this place might be, the Nii-no-Ama answered and said: "This is called Ryugu, the Palace of the Dragon King of the sea." "Ah, how blessed!" I replied, "and is it then a land where is no more sorrow?" "In the Ryu-chiku Kyo you may read," she said, "and never neglect to pray fervently for our future happiness." And as she said this I awoke, and since that time I have done nothing but read the Sutras and say the prayers for their future bliss. And all this, I think, is nothing else but the Six Paths." "In China," said the Ho-o,

Ryu-chiku-kyo. This reference is obscure.

Nichizo Shonin. A famous Shingon priest who lived in the period En-ki.

Genzo Sanzo. The Chinese priest Hiuen Tsiang.

"Genzo Sanzo saw the Six Paths before he received enlightenment, and in this country Nichizo Shonin, by the power of Zo-o Gongen, is said to have seen them. That you have been permitted to have gazed on them with mortal eyes is a blessing indeed."

CHAPTER V.

The Passing Away of the Former Empress.

But the boom of the bell of Jakko-in proclaimed the closing day as the evening sun began to sink in the west, and His Majesty, full of regret at saying farewell, set out on his return journey with tears in his eyes. The former Empress, her mind occupied in spite of herself with thoughts of her bygone days, and shedding on the sleeve of her robe the tears she could not restrain, stood watching the Imperial Procession until she could see it no more, and then, again entering her cell, she prostrated herself before the Buddha to pray that the Sacred Spirit of the former Emperor might attain complete Buddhahood, and that the departed spirits of all the Heike might quickly enter the Way of Salvation. In former days she turned to the east and prostrated herself before the deity of the Great Shrine of Ise and Sho-Hachimangu to pray; "That the Precious Life of the Emperor may be prolonged a thousand and ten thousand ages;" but now she sadly turned to the west and prayed: "That the Departed Spirit may be reborn in one of the Buddha Lands."

To express the regret and affection she still felt for her past life, the Empress wrote these verses on the shoji of her cell:

"When shall I learn once more, what I now for so long have forgotten,
How things go in the Court, scenes that I long to review?"
"Now that the things of the past have vanished away into dreamland,
So from this brushwood cell, soon may I too disappear."

---

900. *Zo-o Gongen.* Kongo Zo-o, a deity of Mt. Yoshino in Yamato.

Moreover Tokudaiji-no-Sadaisho Sanesada Ko, one of the Courtiers who accompanied the Ho-o, also wrote these lines on one of the posts of the cell :

" Once our Sovereign's face shone forth as clear as the moon-beams,

But in the mountain vale, hid is the light of the moon."

And while the former Empress was weeping and meditating on the past and the future with pain mixed with pleasure, the cry of the mountain cuckoo sounded twice or thrice as the bird flew by, and suggested to her these lines :

" Cuckoo, why do you come to measure your plaint with my anguish ?

So in this fleeting world, what am I too but a voice ? "

Thus of the twenty survivors of the Heike who were taken alive, some were paraded through the streets and beheaded, and some were exiled to distant provinces, far from their wives and children : with the exception of Ike-no-Dainagon there was not one left living in the Capital. Of the forty and more ladies who were left nothing is known. They were taken in by their kinsfolk and looked after by their relations. With their hearts full of concealed regrets they spent their days in lamentation. Those in high places, up to the Emperor within the Jewel Curtain, were filled with disquiet, while the common people, down to the dweller in the hut of brushwood, could find no rest. Husband and wife were parted and far remote from the Palace, while parent and child knew not each other's abode. And all this was because of the many evil deeds of the Lay-priest Chancellor Kiyomori which he continually committed, in condemning people to death and banishing them, and dismissing them from office and appropriating their emoluments, without either regard for the Emperor on his Throne, or pity for the people beneath him. So certain is it that the good or evil deeds of the fathers will descend upon the heads of the children.

But the former Empress continued to live on vainly for some years, till at length she fell ill and took to her bed. She

had been awaiting it for a long time, and so now she took in her hand the cord of five colours that was fastened to the hand of the Buddha, and repeated the Nembutsu; "Namu Amida Nyorai, Lord who guidest us to the Paradise of the West, in remembrance of thy Great Vow, I beseech thee receive me into the Pure Land." And as she thus prayed, Dainagon-no-suke-no-Tsubone and Awa-no-Naiji, standing on each side of her couch, lifted up their voices in lamentation at their sad parting. And as the voice of her prayer grew weaker and weaker, a purple cloud of splendour grew visible in the west, and an unknown scent of wondrous incense filled the cell, while celestial strains of music were heard from above, and thus, about the middle of the second month of the second year of Ken-kyu, the former Empress Kenrei-mon-in breathed her last.

The two ladies, who had never left her side since the day that she had been chosen as Imperial Consort, were plunged into the depths of despair at this parting from their mistress, and as their relations and connections had all disappeared, and there was none to help them, they had nothing left but the performance of the Buddhist services. And at last they too, like the Dragon girl who attained enlightenment, and like the lady Idaike, also departed this life to be reborn in bliss.

---

the lady Idaike. The queen Vaidehi, wife of Bimbisara king of Magadha, and mother of Ajatsattru who imprisoned her. At her earnest desire to hear the doctrine, Buddha miraculously flew to her prison and preached to her.

Dragon girl or Naga maiden. Another example of a woman obtaining enlightenment, a thing that was regarded as difficult on account of the Five Hindrances, i.e. that woman cannot become either Brahma, Indra, Mara, a Tchakravartti or a Buddha.

THE BOOK OF SWORDS.

Haiko received the sword Zoku-ro of Kibo, and therewith slew the white serpent, and gained the Imperial Throne and a famous name. Shi-Ko took the dirk of Kei-ka, and with it slew the Emissary of Yen, thereby fulfilling a brilliant destiny. The authority of the White Standard and the Golden Axe, the might of bow and horse and arrow and stone, the Five Rules of Strategy and the Four Kinds of Benevolence, these are the methods of ruling a country and the foundations of a lasting sway. But swords are the weapons worthy of the highest praise.

Now in Nippon there are many famous swords. There are the Sacred Swords Totsuka-no-Tsurugi, the Ten-handbreadth Sword, Hige-kiri, the Beard-cutter, Hiza-maru, the Knee-cutter, and Kogarasu, the Little Crow. And concerning the origin of Hige-kiri and Hiza-maru, it is thus related. Seiwa Tenno, the fifty sixth Earthly Sovereign, had many sons, and of these Princes the sixth, named Sadazumi Shinno, had a son Tsunemoto Roku-Son-O, whose eldest son Tada-no-Mitsunaga Kazusa-no-kami was the first to take the name of Genji. Being appointed by Imperial Edict to protect the Empire, Mitsunaga exclaimed; "How can I protect the Empire unless I have a good sword?" So he procured iron and had smiths summoned, but when they had forged the swords, there were none that he found to his

---

Hai-ko, Peh-Kung, afterwards known as Kao-tsu of Han, (Kan-no-Ko-so).

Kibo 貴坊. Unknown. One text has 貴防 perhaps read 鬼防 Demon-repelling, Dr. Okada.

Kei-ka. Cf. Vol V, Ch. 7.

Shi-Ko. She-Huang-Ti.

The White Standard and Golden Axe. Insignia of a Chinese General.

This first paragraph, which is written in Chinese prose, is not found in many copies, and seems to be a late addition.

liking. While he was wondering what to do, someone told him that there was a smith who had come from abroad, who had been working for many years at Tsuchiyama in the district of Mikusa in the province of Chikuzen. So he ordered that he should be summoned, and they brought him to the Capital, but though he also forged many swords, not one of them found favour in the eyes of Mitsunaga, so there was nothing for him to do but to return with his purpose unfulfilled. "Alas," said he, "if I go back thus, after having made this long journey from far-off Tsukushi to no effect, what will be left of my fame as a craftsman? From ancient days those who have desired anything of the Gods and Buddhas have had recourse to prayer to obtain it." And he betook himself to the shrine of Hachiman and prayed: "Kimyo-chorai Hachiman Dai-Bosatsu! Grant that I may make a sword such as I wish, and I will become a vessel at thy disposal." This vow he wrote and offered in the deepest sincerity, and when seven days had passed, a divine answer came to him in the night, saying: "I have had compassion on you in respect to your desire. Go now forthwith, and forge the iron for sixty days, after which you will make two swords of the finest quality." Greatly rejoiced at this significant dream, the craftsman went forth from the shrine, and carefully selecting and fusing the iron, he worked at it and forged it for sixty days, so that at length he produced two swords of the finest quality, two feet seven inches long, comparable even to the three foot blade of Ko-so of Kan.

Mitsunaka was greatly pleased with them, and had them tried on two criminals, whereat one cut through to the beard, so he named it Hige-kiri, or Beard-cutter, while the other cut through the knees also, and this he named Hiza-maru or Knee-divider. So with these two blades he ruled the Empire, and the very trees and herbs inclined before him. And so in due time he was succeeded by his eldest son Yorimitsu, in whose time many extraordinary things happened. And one of these strange things was the disappearance of many people.

They did not die, but while in a room surrounded by many others, without being seen to get up or depart, they would suddenly vanish as if blotted out. And as none knew whither they had gone, or could hear where they were, fear seized on all, and from the Sovereign to the common people everyone was in indescribable confusion and panic. On enquiring more closely into the matter, it transpired that in the days of the Emperor Saga Tenno, the daughter of a certain Courtier of high rank was so overcome by jealousy that she went to the shrine of Kibune, and secluded herself there for seven days, praying thus: "Kimyo-chorai, Kibune Daimyojin! In answer to my seven days prayer and seclusion, grant that living I may be changed into a demon, that so I may be able to kill the woman of whom I am jealous." Then the Myojin had compassion on her and answered: "I am indeed sorry for your condition. If in truth you wish to become a demon, you must change your appearance and go and bathe yourself in the Ujikawa from the third to the seventh day." Then the lady returned rejoicing to the Capital, and secluding herself in an unfrequented spot, divided her long hair into five tresses, and made it into five horns. She put vermilion on her face, and reddened her body, on her head she placed a tripod, to the legs of which she fastened torches, holding also in her mouth another torch flaming at both ends. In this guise she rushed out through the Yamato highway to the south after dark when people had retired, and when they saw her thus with face and body red and eyebrows painted thick and black with dye, while five jets of flame flared out from her head, they never doubted that she was a demon, and fell down in the streets beside themselves with fear, some even dying in the excess of their terror. Then she went to the Ujikawa and bathed herself in its waters between the third and seventh day, whereupon, according to the promise of the Kibune Myojin, she was transformed living into a demon. And she it is that is known as Uji-no-Hashi-hime, or the Lady of the Bridge of Uji. And thus she was able to seize and slay not

only the woman of whom she was jealous and the man who had spurned her, but all their relations and connexions, high and low, male and female. And when she wished to seize a man she would change into a woman, and if she would take a woman she would become a man, so that all the people of the Capital of all ranks shut the doors of their houses after the Hour of the Monkey, (4. p.m.) and would neither go forth nor allow anyone to come in.

Now at this time Settsu-no-kami Yorimitsu had four famous retainers who were as his four Deva Kings, and they were Tsuna, Kintoki, Sadamichi and Suetake; and of these the mightiest was Tsuna. As he was born at Yoshida in the province of Musashi he was also called Yoshida Genji. Now it chanced that Yorimitsu had some small matter to be done at Omiya in Ichijo, and he sent Tsuna as his messenger. As it was after dark he gave him the sword Higekiri and bade him take one of his horses. And so he went and made enquiry at the place, and was on his way back again with the reply, when, as he was crossing the bridge once more at Ichijo Horikawa, he saw at the eastern end a girl who seemed to be about twenty, with a skin as white as snow and a most graceful figure, dressed in a robe of a plum-red colour with an amulet-bag hung round her neck, and a volume of the Sutras carried in her sleeve. She was quite alone and unaccompanied, and was going along to the south as Tsuna passed the western end of the bridge and rode clattering across. "Whither are you going," she called confidingly to him, "I am going to Gojo, but as it is getting so dark, I feel frightened, so will you not see me on my way?" "Take my horse, then," replied Tsuna, immediately springing to the ground; and as she seemed pleased at the offer, he took her up in his arms and set her in the saddle. Thus they went along the eastern end of Horikawa to the south until they came within a couple of tan of Ogimachi, when the maiden turned back, saying; "I really have no particular business at Gojo: I live outside the city; so will you not be kind enough to

accompany me thus far?" "Indeed I will escort you wherever you wish," replied Tsuna; when suddenly she changed her beautiful form into the shape of a hideous demon, and crying out: "The place I am going to is Otagi-yama;" she seized him by the queue and flew off with him through the air toward the north-west. Tsuna, without the least trepidation, at once drew Hige-kiri and slashed upward with it, cutting clean through the arm of the demon; and thus released fell headlong until he alighted on the roof of the gallery of the shrine of Kitano, while the demon, with its arm cut off, flew away towards Otagi. Then Tsuna jumped down from the gallery and pulled off the demon's hand that was still gripping his queue, and lo! it was changed from its snow-white hue and was now of an exceeding blackness, covered everywhere thickly with white hairs that looked like silver wire. When he brought it and showed it to Yorimitsu, he was exceedingly astonished, and thinking it a very strange happening, he summoned the diviner Harima-no-kami Abe-no-Seimei, and asked him what was to be done. "Let Tsuna strictly seclude himself in his house for seven days," he advised, "and let him keep the hand of the demon carefully shut up and guarded, while he occupies himself with reading the Nio Sutra." Tsuna did so, and when six days had already passed, at dusk someone came knocking at the door of his house, and when he enquired who was there, the voice of his foster-mother replied that it was she who had come from her home at Watanabe to see him. Now this foster-mother was the aunt of Tsuna. Knowing that it was not right to talk at such a time, he went to the gate and said: "I am glad to see you after such a long time, but I am now undergoing a religious seclusion for seven days, and today is but the sixth day, so until tomorrow is over I cannot see anyone soever. I pray you stay somewhere until the day after tomorrow, and then I will gladly see you." At this she burst into tears; "What am I to do?" she exclaimed; "Is it for this that I took you in as soon as you were born, and brought you up? My rest was often broken at

night, and I chose the damp places to sleep on myself that you might rest in the dry; and so, until you were four or five years old no bitter wind was suffered to blow upon you, and day and night I prayed that I might live to see you grow up to be preeminent among men. And now my prayers are answered, and in the house of our lord Settsu-no-kami Dono there is none to equal you. And as your fame is in the mouths of all, both high and low, I have rejoiced greatly, but until now I have never been able to traverse the long country road to see you. But there is no pain like that caused by parental affection, and of late I have many times had bad dreams about you, so fearing that some evil might have befallen you, I have come all the way from Watanabe to see you, and now you will not allow me even to enter your gate. How could I have loved such an ungrateful son? "Then Tsuna, unable to withstand her arguments any longer, opened the gate and brought her in. At this she was very glad and for some time they talked about her journey and about what she meant to do henceforth, after which she asked him what was the reason of his seven days' seclusion, and as he could hardly conceal it, he told her everything as it had happened. When she had heard it all she declared that he had been quite right to take every precaution, and regretted that she had been angry owing to not having known it, "But" she continued," parents are like protecting deities to their children, as the proverb goes, so I will think no more of it. But what kind of a thing is a demon's hand? I should much like to see it." "I would willingly show it to you," replied Tsuna, "but I must keep it shut up until the seventh day is over, so after tomorrow is past I will let you see it." "Oh, very well; it it doesn't matter at all;" I don't want to see it," she answered shortly, "for I intend to start home again before dawn." Seeing her displeasure, however, Tsuna opened the box and brought it out and showed it to her. "Ah, how horrible!" she exclaimed looking at it again and again, "and so that is what a demon's hand is like." And suddenly standing up, she

became transformed into a horrible demon, and, crying out: "That is my hand; I will take it;" she kicked out the gable of the roof and flew up into the sky, flashing fire as she went. And that is the reason that the Watanabe clan always build their roofs without any gable, and make them like a garden-house. Now though Tsuna thus lost the demon's hand, and his seclusion was made of none effect, yet by the power of the Nio Sutra he was preserved from harm. And after cutting off the demon's hand, the name of the sword was changed from Hige-kiri to Oni-maru (Demon-queller).

During the summer of that year Yorimitsu fell sick of an ague, from which he could get no relief by any means; and after some time it recurred every day with burning heat and pains in the head, and thus he lay, sorely tormented, as it were between heaven and earth; and so he continued for the space of thirty days. Now it happened one night that he was a little better and the fever had abated somewhat, so that the four faithful retainers, who had been nursing him, had retired to the guard-room to sleep a while. As it grew somewhat late, Yorimitsu saw, from the shadow of the dim light in his chamber, the form of a tall priest, some seven feet high, coming stealthily up towards him, holding a rope to throw over him. Yorimitsu sprang up in surprise, crying out: "Who are you, you rascal, who dares to take a rope to Yorimitsu?" And as he did so he caught up the sword Hiza-maru, that stood by the side of his pillow, and made a cut at him. Aroused by the noise, the Four Deva Kings came running in with all speed to enquire what it was, whereupon Yorimitsu told them what had taken place, and when they looked beneath the lampstand there was blood spilt there. Searching further with lights in their hands, they saw that there was a trail of blood from the doors of the chamber out on to the verandah, and when they followed this up, they found that it led to a mound at the back of the shrine of Kitano, and there stopped. So they dug into the mound, and there was a great spider, four feet across, which they seized

and brought back with them. "Ugh!" exclaimed Yorimitsu when he saw it, "how strange to have been tormented by a horrible thing like this for thirty days! You had better expose it on the highroad." So they stuck it on an iron spit and took it to the river-bed and there left it: and from this time Hizamaru was known as Kumo-kiri (Spider-cutter), and after the days of Yorimitsu it passed into the hands of Dewa-no-kami Yorimoto.

In the fifth year of the period Tenki, Iyo-no-kami Yoriyoshi, the eldest son of Kawachi-no-kami Yorinobu, the younger brother of Yorimitsu, was appointed Mutsu-no-kami and ordered to undertake the subjection of the brothers Kuriyagawa-no-Jiro Abe-no-Sadato, and Tori-no-Umi-no-Saburo Muneto of Mutsu, who had made insurrection, and on this occasion Yorimoto was bidden by the Emperor to hand over to him Oni-maru and Kumo-kiri, the two treasure swords of the Genji. "But these blades have been handed down as ancestral heirlooms for three generations from my grandfather Tada-no-Mitsunaka," replied Yorimoto," and ought to be passed on to my son, so I feel very loath to part with them." But as his remonstrance was not listened to, at last he had to give up the swords to Yoriyoshi. Then Yoriyoshi set out for Mutsu, and after fighting for nine years he has victorious, taking the head of Sadato and bringing Muneto back as a prisoner to the Capital. Sadato was nine feet five inches in height and Muneto six feet four, so, when he was brought to the house of Yoriyoshi, all the Nobles and Courtiers went there to divert themselves with the sight of the strange Eastern Barbarian, and one of them in jest broke off a twig of plum blossom, and asked Muneto what it was. Immediately he replied in these lines:

"This is what in our land is called the flower of the plum tree;
What do you call it at Court? Seemingly you do not know."

Whereupon they went away again crestfallen. Muneto

was eventually banished to Kyushu, where there are many of his descendants still living at the present day. They are the Matsuura clan. The two swords passed from Yoriyoshi to his son Hachimantaro Yoshiie, and he, hearing that Takehira and Munehira in the province of Dewa had fortified themselves at Yamakita and Kanazawa and rebelled, hastened thither to put them down, but though he was a daring and courageous warrior, it was three years before he was able to conquer them. So, adding the nine years campaign of Yoriyoshi to this, these swords did battle for twelve years, and always, by reason of the virtue that was in them, the enemy was defeated.

Yoshiie had many children, but his eldest son Tsushima-no-kami Yoshichika was sent to Izumo to quell a rebellion there, and was slain by Inaba-no-kami Masamori, and neither his second son Kawachi-no-Hangwan Yoshitada nor his third Shikibu-no-Taiyu Yoshikuni received the two swords, but they were given to the fourth son Rokujo-no-Hangwan Tameyoshi. When he was fourteen years old his uncle Mino-no-kami Yoshitsuna revolted, and he was sent to attack him. When Yoshitsuna heard that his own nephew Tameyoshi was marching against him, he cut off his queue and surrendered. This also was through the virtue of the swords. Again, when he was eighteen years old, some rebel priests of Nara made a confederacy against the Throne and marched on the Capital, many myriads strong, whereupon Tameyoshi with only sixteen horsemen rode out against them to Kurikoyama, and by the might of the two blades, drove them back again. On this occasion a certain Yamahoshi composed this comic verse:

"Down came the Nara monks as far as Kurikoyama.;
There a few soldiers appeared: rapidly captured the lot."

This satire irritated the monks of Nara, and while they were considering what answer they could make to it, they heard that some monks of Hieizan had been tricked by a certain Awa-no-Josa and put into prison, so they commemorated it in these lines:

" Why thus easily duped by the wiles of Awa-no-Josa ;
Foolish monks of Hiei, how do you find it in jail ? "

So, as a reward for thus having made his uncle prisoner at the age of fourteen, Tameyoshi was appointed to be Sakon-no-Shokan, and for his loyalty in having repelled the Nara monks at the age of eighteen he was made Hyoye-no-Jo : at thirty eight he became Saemon, and at thirty nine Kebiishi. Afterwards he set his heart on becoming Governor of Mutsu, but this province was a place of ill-omen for him, since his grandfather Yoriyoshi had been fighting there for nine years, and his father Yoshiie for three ; so that it was thought that the people would still feel enmity against the family, and if Tameyoshi were appointed to govern it disorder might ensue, so they asked him to take another province instead. But he replied that if he could not have his ancestral province he did not want any at all, and so the matter ended by his receiving none.

Now Tameyoshi had forty six children by various mothers, and he had a consort also at Kumano, who had a daughter called the maid of Tatsutahara. And it happened once that the Ho-o Go-Shirakawa made a pilgrimage to Kumano and enquired if there was a Betto there ; and when they told him that there was not, he said that this was not as it should be, and bade them elect one.

Now there were two clans at Kumamo called Ui and Susuki, whose ancestors had come over to this country as the right and left wings of the Gongen when he flew over from Magadha in India, and they had taken possession of Kumano and behaved themselves as they pleased without regard to anyone. And the Susuki planned to make a certain Yamabushi, who came there to pray and offer flowers before the shrine, the Betto. He protested that he was not fit for the office, but they constrained him, and this was the origin of Kyoshin Betto. Then they said that a Betto must be hereditary, so that he must not live as a priest, but take a wife. Looking about to find one for him, they thought that Tameyoshi's daughter, the Maid of

Tatsutahara, would do very well, so they married her to him. When Tameyoshi heard of it he was displeased, at it, saying: "The man who becomes my son-in-low ought to be a warrior of distinction among the Taira or Minamoto clans. Those who hold the office of Betto or Shugyo of temples and shrines may be good men or not; I hear they are chosen from the crowd on account of their religious merit, but I think it very strange conduct that she should allow herself to be mated with such a fellow who has no future before him, and send me no word of it: she is a most unfilial daughter." Then the two swords that had been handed down to Tameyoshi made noises all night long; and the noise made by Oni-maru was like the roaring of a lion, while that made by Kumo-giri was like the hissing of a snake. So they changed the name of Oni-maru to Shishi-no-ko (Lion-cub), and that of Kumo-giri to Hoe-maru (Roarer). At this time it was noised abroad that the Genji and Heike had taken up hostile positions, and there would be a battle, so within the Capital there was great confusion. As the news soon penetrated to the remotest mountain and province, it was not long before Kyoshin Betto heard it. "I may be unfilial," said he, "but at a time like this I will cast in my lot with him. and perhaps he will pardon my neglect." So he gathered all the priests of all ranks who were living at his shrine, and who could bear arms, and rode up to the Capital with some ten thousand horsemen. When people saw them they exclaimed: "What kind of a man is this? In the provinces of Kii and Izumi we do not remember to have heard of a great leader like this." But when they enquired more closely, they heard that it was Tameyoshi's son-in-law, Kyoshin, the Betto of Kumano. When his father-in-law heard that he had come to join him, he declared that he was a very worthy fellow, though he knew nothing about his name or lineage. And when he afterwards ascertained that he was the youngest grandson of Sanekata Chujo, and by birth by no means beneath himself, he was sorry he had not troubled to meet him till now. So he forgave him

HOPP FERENC KELETÁZSIAI

and received him, and in recognition of his good-will towards himself, presented him the ancestral sword Hoe-maru as a wedding gift. But Kyoshin Betto, declaring that such an one as he was not worthy to possess the hereditary blade of the Genji, offered it to the shrine of the Gongen. And Tameyoshi, thus bereft of one of his swords, felt as though he had lost a hand, so he summoned his favourite sword-smith from the province of Harima, and bade him forge a blade that should be the exact counterpart of Shishi-no-ko. The smith made one of the finest temper, and Tameyoshi was exceedingly pleased with it, and as he fitted it with 'menuki' made in the shape of crows, he named it Ko-garasu, or 'Little Crow.' So he treasured these two blades, Shishi-no-ko and Ko-garasu, as being of equal worth, but Ko-garasu was two bu longer than the other. And it happened one day that he drew both of them and placed them up against the shoji of the room where he was, when, without anyone touching them, they fell down with a great clatter, and when he took them and looked to see why they had fallen, and if they were damaged, he perceived that Ko-garasu, which had erstwhile appeared to be longer by two bu, was now the same length as Shishi-no-ko. "Strange!" he thought, "how can this be?" But when he examined the point to see whether it was broken or cut off, there was no sign of either thing. Still wondering, he looked at the hilt, but the menuki were not disturbed, so he removed the blade from the hilt and behold! two bu of the tang inside it had been newly cut away, while, when he pushed out the menuki, they seemed to be lower down. Concluding, therefore, that Shishi-no-ko had cut the piece off, he changed its name to Tomo-kiri, or Comrade-cutter. Thereafter, being advanced in years and infirm, and considering that the swords could be of no further use to him, he handed them on to his heir Shimozuke-no-kami Yoshitomo. Then, when the war of the Hogen period began, Yoshitomo was summoned to the Emperor's Palace, while Tameyoshi went to that of the Retired Emperor with his six other sons. On

the eleventh day of the seventh month of the year of Hogen the battle began at the hour of the Tiger, (4. a.m.) and at the hour of the Dragon, (8. a.m.) it ended ; for in three hours the army of the Retired Emperor was shattered and defeated. Then Tameyoshi fled to Hieizan, and becoming a recluse changed his name to Gi-ho-bo, while his son Yoshitomo, anxious to save his father's life, sought earnestly to obtain his pardon ; but since he was an enemy of the Throne it was of no avail, and after a while, to his infinite sorrow he received the news that he had been put to death. Yoshitomo himself, as a reward for his services on this occasion, was promoted to be Sama-no-kami, but of his six brothers who had been summoned by their father, five were slain, and one only, Tametomo, escaped. He, after some time had elapsed, was brought from Tane in Kyushu and banished to the province of Izu, but in the end he too was executed, and his four sons with him.

Thus Yoshitomo alone survived, but in the first year of Heiji he was persuaded by Aku-Uemon-no-kami Nobuyori to raise a rebellion. He had many sons, but of them all he singled out the third, Uhyoye-no-suke Yoritomo, to succeed him as the head of the house in the next generation, and at the age of thirteen he clad him in a suit of armour called Suzushi, and girt on him the sword Tomo-kiri, giving him the preeminence over all the others. But he was defeated in the battle that ensued, and being an enemy of the Throne he fled from the Capital and took refuge at Hira in the west of the province of Omi, and there all night he murmured against the god Hachiman Dai-bosatsu ; " In former days with this blade I smote my enemies and laid them low as grass in the wind, but now the virtue has gone from it, and the Dai-bosatsu has surely forsaken me, else should I not have been thus impotent in the battle. My grandfather Yoshiie became as the son of the Dai-bosatsu, and was called after him Hachimantaro, receiving a promise that he would not abandon his family for seven generations ; whereas I Yoshitomo am but the third." Then the god answered him in

a dream and said: "I have not forsaken you, and the sword Tomo-kiri which was suddenly given to Mitsunaka would not have lost its efficacy if it had still kept its early name Hige-kiri or Hiza-maru; but as its name has been changed several times it has gradually grown weaker, and when at last it received the name of Tomo-kiri, it ceased to smite the enemy and turned against its own possessor. That Tameyoshi was slain in Hogen, and that all his children perished with him, was solely on account of this name, and since it is also because of it that you have been defeated now, it is not against me that you must make complaint, but if you restore the sword its ancient name your family will again be prosperous." When the deity had thus made it all clear to him, Yoshitomo awoke, and perceiving how unwise he had been to give the sword so ill-omened a name, he again changed it to its ancient style of Hige-kiri. So they left Hira and passed through Takashima, and Yoritomo became drowsy in the saddle as they rode on, and lagged behind his father some way. Then some of the men of those parts, to the number of about seventy or eighty, rode up and set on him to take him alive, but Yoritomo, at once awakened, drew forth Hige-kiri and laid about him with it, whereby some were wounded and very many killed: a sign that the blade was itself again. That night they abode at Shiotsu, but at midnight, having obtained a guide, they departed to the east of the province of Omi. Hearing that the barrier at Fuwa-no-seki had been closed, and that a force had set out from the Capital to seize them, Yoshitomo turned aside and plunged into the snow-covered mountains, but Yoritomo, who was yet but a child, could not make his way through the thick snow, so he stayed behind at the entrance of the defile. Akugenda Yoshihiro, the eldest son, fled away by himself to the province of Hida, and Yoshitomo with the second son Tomonaga escaped to Mino and stayed in the house of a harlot at Aohaka, after which he with one retainer went round by the coast and sought refuge with Osada Shoji Tadamune, who lived at Utsumi in Noma in the province

of Owari, and who fell on them and slew both lord and retainer in the early morning of the first day of the first month of the second year of Heiji. This Tadamune was a vassal of Yoshitomo, and was also the father-in-law of the retainer Masakiyo, and that a man should slay both his hereditary lord and his son-in-law is an act that appears the more base the more it is considered. Tadamune then sent the heads of the two, together with the sword Kogarasu, to the Capital for the inspection of the Heike. Yoritomo was left behind at the entrance to the mountain-pass, but was rescued by one Kusano Shoji from eastern Omi. He was quite small enough to be concealed in the ceiling, but being very shrewd he carefully considered and came to the conclusion that he was sure to be discovered in the end, and though he thought little of his own life, he felt very dejected at the prospect of the treasured sword of the Genji being taken by the Heike. Wondering how he could conceal it, he said to Shoji; "Your caring for me thus must be the result of some connexion in a former life, and I now look on you entirely as a parent. Now the chief priest of the shrine of Atsuta in Owari is my maternal uncle; I pray you go thither and take this sword and say to him; Yoritomo is in strict hiding at such a place, but will surely be discovered at last; but though he be taken and put to death this blade must not be given up, so do you deposit it in the shrine." So Shoji went down to Atsuta and brought the message of Yoritomo to the chief priest, and he bestowed the sword in the treasure-house of the shrine.

Now Kiyomori's younger brother Mikawa-no-kami Yorimori had been made Governor of Owari as a reward for his merit in the fighting of Heiji, and he appointed Yayobyoye Munekiyo his Mokudai or Deputy, and he, when he was going up to the Capital, having heard where Yoritomo was concealed, arrested him and took him with him. Being kept for a while in the house of Munekiyo, he would have certainly been put to death but for the entreaties of Ike-no-Gozen, the wife of Yori-

mori, but was only banished to Hiru-ga-kojima at Hojo in the province of Izu. Twenty one years later, in the summer of the fourth year of Ji-sho when he had reached the age of thirty four, having raised a revolt at the bidding of Takakura-no-miya and also according to the Imperial Edict of the Ho-o, he sent to the shrine of Atsuta for the sword Hige-kiri and once more girded it on, and so it was that he was able to subdue the whole Empire to his will.

Now at the time of the wars of Heiji Tokiwa had a child who was then called by his youthful name of Ushiwaka, and who afterwards at the age of nine entered the temple of Kurama, and was instructed by the priest Kakuen-bo Ajari Enjo the disciple of Toko-bo Ajari Ennin, and thereafter changed his name to Shanao. In the spring of the fourth year of the period Sho-an, at the age of sixteen, he set out for the East Country in the company of a gold merchant of Gojo named Kitsuji Sueharu, and on the way underwent the ceremony of Genpuku, taking the name of Kuro Minamoto Yoshitsune. Then he was received by Gontaro Hidehira of Mutsu, and while sojourning there he heard that Yoritomo had begun his rebellion, and in great joy rode away to join him. At a place called Kanazawa he met his brother, and amid mutual rejoicing they related to each other all that had befallen them up to that time. Then Kiso-no-kwanja Yoshinaka of Shinano, also in obedience to the order of Takakura-no-miya, rose in rebellion, and beginning with Shinano and Kozuke, subdued all the seven provinces of the Hokurikudo, after which he advanced on the Capital, and after driving out the Heike, for a while did as he pleased with the whole Empire. But not satisfied with this he must needs attack the Hojuji-den, the Palace of the Ho-o, and without paying any heed to the Nobles and Courtiers burn and destroy it, even going so far as to shut up the Ho-o in the Gojo Palace, and dismiss from office and imprison his Courtiers. Therefore was a messenger sent from the Court to Kamakura to complain of all these outrages, and Yoritomo in great indignation sent an army of sixty

thousand horsemen under the command of his two brothers Kaba-no-Kwanja Noriyori and Kuro-no-Kwanja Yoshitsune. On the twentieth day of the first month of the first year of Gen-ryaku they entered the Capital, when Kiso Sama-no-kami was defeated and driven out, and his head was taken at Awazu in Otsu. Then, when they were about to press on to Ichi-no-tani in Settsu to destroy the Heike, Tanso the Betto of Kumano came to the Capital. Now concerning him, it had come to pass that the five sons that the Betto Kyoshin had were appointed each to one of the shrines of Kumano, to Hongu, Shingu, Nachi, Wakada and Tanabe, and the one who was the most distinguished was to succed him as Betto according to his command which he left behind; and since Tanso of Tanabe was the greatest of them all he was chosen to become Betto after his father. And Tanso spoke saying; "The Genji are my maternal relations, and I am rejoiced to see them gain the supremacy, moreover with Yoritomo I am on terms of friendship, and I hear that he has sent down his brother as his representative to smite Kiso and to overthrow the Heike; therefore will I bring forth the ancestral sword of the Genji, that was first called Hiza-maru and then Kumo-kiri, and which is now known as Hoe-maru, which Kyoshin received from Minamoto Tameyoshi and laid up before the Gongen, and restore it to the Genji that they may with it subdue the Heike." So he received the sword from the Gongen and went up to the Capital and presented it to Kuro Yoshitsune, who rejoiced beyond measure and gave it the name of Usu-midori or Light-green. And this was because it came forth from the spring mountains of Kumano; for in summer the hills of that place are of a deep-green colour, but in spring they are light-green. And from the time that he possessed this sword the men of the San-in and San-yo districts and the warriors of the Nankai-do and Sankai-do, who had up till this time been on the side of the Heike, renounced their allegiance and came over to the Genji.

Then on the third day of the second month the Genji went

forth from the Capital and marched to Ichi-no-tani, and there the army was divided into two parts, and Noriyori with fifty thousand horsemen advanced into Settsu, while the reserve under Yoshitsune set out from Mikusayama. From the hour of the Hare (6 p.m.) until the hour of the Snake (10 a.m.) of the seventh day both armies fought fiercely with one accord, and victory rested with the Genji, the Heike fleeing as best they might. Their Commander Echizen-no-Sammi Michimori and eight others of their nobles were slain, and on the thirteenth day their heads were carried through the streets of the Capital and fixed on the gibbet. As a reward for their success in this battle, on the sixth day of the eighth month Kuro Onzoshi became Saemon-no-kami, and soon afterwards by a special Edict of the Ho-o he was promoted to Go-i-no-Jo, being known as Taiyu Hogwan, while Kaba-no-Onzoshi was made Mikawa-no-kami. On the eleventh day of the second month of the second year they again set out against the Heike, and when the ships were about to start at Watanabe and Kansaki, Kuro Hogwan and Kajiwara Heizo fell into a dispute as to whether a back-water oar should or should not be fitted, and enmity arose between them. But Yoshitsune, not at all in fear of the violent gale that blew, crossed over with but fifty ships and fifty horsemen, whereas Kajiwara, who feared the storm, did not arrive until the day after. With the help of a guide Yoshitsune attacked and burned the buildings at Yashima, and on the twenty second day of the third month he reached Akamagaseki in the province of Nagato. Noriyori with the warriors of Kyushu headed for Moji-no-seki in the province of Buzen, so that the Heike host was taken between them and the last desperate fight began. The Heike were at length defeated, and the Nii Dono, taking the Emperor in her arms, sprang with him into the sea, while the former Naidaijin Munemori and thirty eight others were captured alive. The Hogwan fought in many battles but never even received a wound, and in every one he was victorious, making a great name for himself throughout the whole Empire;

and all this was solely on account of the might of this ancestral blade. Thus he subdued all the Nankaido and Saikaido and returned to the Capital carrying with him the captive leaders of the Heike, and restored the Three Sacred Treasures to the Imperial City. Only of the Three Sacred Treasures he brought back but the Mirror and the Jewel, for the Sacred Sword was lost in the sea.

Now the Jewel, the Sword and the Mirror are the Three Sacred Treasures of our Imperial Throne, and the Jewel has been handed down from the age of the gods, and is kept in a marked casket as a talisman to protect each generation of Sovereigns. And this casket is never opened, so that no one has seen what is in it. The Emperor Go-Rei-zei-in for some reason or other tried to open the casket, but when he took off the lid immediately a white cloud rose from within it. After a while the cloud returned again as it was, and Kii-no-Naiji replaced the lid and tied it down again. Nippon is a small country, but in this thing it surpasses even great ones. If the Emperor himself, Lord of the mightiest powers, was not permitted to see it, how should ordinary people do so, much less any others of lesser rank still?

Now this Sacred Jewel has on it letters showing it to be the seal of a god. And how it was that the seal of a god came to become the Sacred Treasure of the Imperial House is not clear, but if we search carefully into the matter, it may be revealed in the origin of our country. Kunitoko-tachi-no-Mikoto the first of the seven generations of Heavenly Deities, let down his Celestial Spear to see if there was any country beneath, and sounded to the bottom of the ocean, but finding no land drew it up again, when a drop that fell from the point of it congealed and hardened and became an island. And as a presage of the birth of our country there appeared floating on the waves of the sea the characters Dai-Nichi; and as it was on these characters that the drop from the spear stood and became an island, the name of Dai-Nippon was given to the country. And it was the

island of Awaji that was the origin of Nippon. From Kunitoko-tachi-no-Mikoto the next three generations were male deities; there were no female ones. In the following three generations from U-hiji-ni-no-Mikoto of the fourth generation to Omo-daru-no-Mikoto of the sixth there were both male and female deities, but they did not marry. In the seventh generation Izanagi and Izanami-no-Mikoto descended to the isle of Awaji and there married. Then they planted the mountains, rocks, herbs and trees, and created the great Land of Eight Islands, after which they created many countries, and since there was as yet no master in the world, they bore one daughter and three sons, Hi-no-kami, Tsuki-no kami, Hiruko and Susa-no-o-no-Mikoto. Hi-no-kami, the Deity of the sun, that is Ten-sho-dai-jin the Deity of the Dai-jingu or Shrine of Ise; and Tsuki-no-kami, the Moon Deity, is Tsuki-yomi-no-Mikoto, who is called Takano Niu Daimyojin. As for Hiruko, since this deity was not able to stand on his feet for three years, he was put into a celestial boat of camphor wood and set adrift on the ocean, whereupon he floated till he came to the province of Settsu, becoming the Deity of the Sea, and revealing himself as Ebisu Saburo Dono whose dwelling is at Nishi-no-miya. Susa-no-o-no-Mikoto was a deity of uproarious temper and was banished to the province of Izumo, where he afterwards became the deity of the Great Shrine. Thus Izanagi and Izanami-no-Mikoto gave this country to Tensho-daijin, and the mountains to Tsuki-yomi-no-Mikoto, while Hiruko received the sea as his domain, but Susa-no-o no Mikoto got nothing, and so he often fought with his brethren, and for this unfilial conduct he was banished to the land of Izumo.

But though Tensho-daijin had thus received the land of Nippon she was unable to govern it according to her will, for Mara of the Six Devalokas, the Lord of Evil who dwelt in the Paranirmita Vas'avartin, held possession of the Six Devalokas to do as he would therein. And since the land of Nippon was beneath the Six Devalokas, he claimed that it fell within his

sphere and should be under his authority. But seeing that this country was an island that had its birth on the characters Dai-Nichi, it must be a land devoted to the Law of Buddha, and in that case its inhabitants would be able to escape from the circle of birth and death, so he wished to keep it entirely in his own power, so that no people should be suffered to live there, and so Buddhism might be prevented from spreading. And as he would not allow her, Tensho-daijin could do nothing, and so three hundred and fifteen thousand years passed. So after this long period the Deity sought out Mara to obtain permission and said to him; "If you will grant me to take possession of the land that has been given to me, I will not let the Buddhist Law or Priesthood come nigh it." And when Mara heard this he opposed her no further and permitted it on this condition; and when this permission was given, the Deity sealed it in token of agreement. And this seal is the Sacred Jewel.

With regard to the Sacred sword, it appears that there were two Divine Blades handed down from the Age of the Gods, and these are Ame-no-murakumo-no-tsurugi and Ame-no-haha-kiri-no-tsurugi. Of these it is the first, Ame-no-murakumo-no-tsurugi, which is the Sacred sword or Divine Talisman of the Sovereigns. In the sixth month of the first year of the era Shu-cho, during the reign of Temmu Tenno, it was deposited in the shrine of Atsuta in the province of Owari. Ame-no-haha-kiri-no-tsurugi was formerly called Totsuka-no-tsurugi, or the Ten-handbreadth sword, but after the slaying of the great serpent it was re-named Ame-no-haha-kiri-no-tsurugi. This was because the serpent's tail was called 'haha.' It was also called 'orochi.' And this sword was afterwards deposited in the shrine of Iso-no-kami-furu in the province of Yamato. In ancient days, when Susa-no-o-no-Mikoto resided in the province of Izumo, a great serpent lived in the mountains about the upper waters of the River Hi in that province, and it had eight heads and tails, and its eight tails filled eight valleys. Its eyes were like the sun and moon, and on its back moss grew, and all

manner of trees and herbs sprouted. Year by year it swallowed up men, so that children mourned their swallowed parents and parents lamented for their swallowed children, and from the villages on the south and north the sound of wailing went up continually. So the whole population of the land was destroyed, and two Mountain Deities, Te-nazu-chi and his wife Ashi-nazu-chi alone were left. They had an only daughter named Inada-hime, aged eight, and placing her between them they mourned and wept without ceasing. Susa-no-o-no-Mikoto felt compassion for them and asked what the matter was, whereupon the Deity Te-nazu-chi answered and said: We weep for our dearly loved only daughter Inada-hime, who will be devoured this night by the eight-forked serpent. "Will you give the maiden to me if I slay the serpent?" answered he, taking pity on them. Then Te-nazu-chi and Ashi-na-zuchi rejoiced greatly and replied; "If you will kill the great serpent we will gladly give you our daughter." Then the Deity made a plan to slay the great serpent. Making up a lofty bed, he dressed Inada-hime in splendid attire and sticking a Yuzu-tsuma comb in her hair, stood her thereon. On all four sides he kindled fires around it, and beyond the fires he placed jars full of sake on eight sides. At midnight came the eight-forked serpent to devour Inada-hime, and saw her on top of the bed, but as the fires were burning all round her he could not approach. Then, as he stood gazing at her, he saw her reflexion cast into the jars of sake, and in great jubilation he thrust all his eight heads into the eight jars and drank hard and long, after which, overcome by his load of liquor, he sank down prostrate and oblivious of all about him. Then the Deity drew his sword and hewed him to pieces, but when he came to the tails his sword was stopped by something. Looking in surprise he saw that the edge of the sword was turned, and when he tore the tail open, behold! there was another sword within it. As it was a very excellent blade he presented it to Ten-sho-daijin. It was called Ame-no-mura-kumo-no-tsurugi, and the reason for this name was that when it

was in the tail of the serpent black clouds always covered it, and so it was called "cloud-cluster' sword. Now wind went forth from the tail of this great serpent and rain fell from its head. It was the Dragon-king of the winds and waters that descended to the earth. Then Te-nazuchi, rejoicing that his daughter's life was saved, gave her in marriage to the Deity, and presented him with a mirror three feet six inches in circumference, and when Inada-hime went to him she threw behind her the comb that was stuck in her hair: and this is what is called 'the comb of parting.' So Susa-no-o-no-Mikoto built a Palace in the land of Izumo and lived there with Inada-hime as his wife, and feeling remorse for the trouble he had caused his elder brethren, he gave to Tensho-daijin the sword Ame-no-murakumo-no-tsurugi which he had taken from the tail of the great serpent, the blade Ame-no-haha-kiri-no-tsurugi, and the mirror which he had received as a bridal gift from Te-nazu-chi, and so his unfilial conduct was forgiven. And it is this mirror that is the Naiji-dokoro, or Sacred Mirror.

In the reign of Itoku Tenno, the fourth earthly Sovereign, three mirrors fell from heaven; one was this bridal mirror, the other two were those which Ten-sho-daijin made when she shut herself into the Heavenly-rock-dwelling, that the reflection of her features might be preserved therein, and that when her descendants looked on them they might see as it were herself. The first that was made was small, and so another was made. And the first is that which is worshipped in the shrine of Hi-no-kuma in the province of Kii, while the second is attached to a rock about one ri off the coast of Futami-no-ura in the province of Ise; and when the tide rises it comes up upon the rock, and when it ebbs it falls again; and formerly they used to go over thither in a boat, when the sea was calm, and worship it. And the bridal mirror is the Sacred Mirror which is kept in the Palace as the Imperial Talisman. But in the days of Sujin Tenno, the tenth Sovereign, the hall where it was kept became unsuitable, so a new one was built and a new mirror cast, the old one being given back to Ten-sho-daijin. And this newly cast

mirror, as well as the sword which was re-made were not at all inferior to the original ones in Divine Virtue. But in the fortieth year of Kei-ko Tenno, the twelfth Sovereign, many of the Eastern Barbarians rebelled against the Imperial Rule, and the Eastern Provinces were disquieted, so the second Imperial Prince Yamato-take-no-Mikoto, who was a most intrepid wrrior of great strength, was sent to bring them to subjection. In the tenth month of the winter of the same year he set out, and going first to the shrine of Ise he told the priestess Yamato-hime-no-Mikoto that by the Imperial Command he was going to smite the Eastern Barbarians, and she brought forth the sword Ame-no-murakumo which had been given back in the days of Sujin Tenno. Yamato-take girded it on and went on his way down to the Eastern Provinces, but as he was on the road a strange thing happened; the great eight-forked serpent that had been injured by Susa-no-o-no-Mikoto in the land of Izumo came down from heaven and rudely sought his life. His wrath at having been deprived of the sword had not abated, so he determined to stop Yamato-take-no-Mikoto, who had just girded it on to march against the Eastern Provinces, and take it from him, and with this intent he became a poisonous serpent and lay in wait for him at Fuwa-no-seki. But the Prince paid no heed to him, but sprang over him and went on to the province of Owari, where he stayed in the house of a certain Gendaiyu at a place called Matsuko-no-shima. And Gendaiyu had a daughter whose name was Iwato-hime, a maiden of graceful form and lovely face, whom the Prince summoned to his presence, and who found favour with him so that they spent that night in mutual love. So deep was their affection that they would have desired to stay together, but since the Prince felt that it would not be right to allow such dalliance with a lady to interrupt his expedition against the Barbarians, he soon started off again, promising to meet her again on his return. Coming to the slopes of Mount Fuji in the province of Suruga, some evil fellows of the men of that country met him and invited him to

hunt the stags which were very plentiful in the moorland, but when he went forth to do so, these rascals fired the moor with intent to burn His Augustness to death. Then the Prince drew the sword Ame-no-murakumo-no-tsurugi and with it mowed down the grass, so that the fire caught the swathes and menaced his enemies. Moreover he had with him also two stones, called the stone of fire and the stone of water, and he straightway cast the latter, whereupon water issued from it and put out the fire; after which he threw the stone of fire, which vomited forth flames and consumed these worthless fellows. And by reason of this matter that moor was called Ame-no-yakesome-no, or the Moor-of-the-Burning, while Ame-no-murakumo-no-tsurugi was re-named Kusa-nagi-no-tsurugi, or Grass-mowing sword. Now the Prince could not forget Iwato-hime whom he had left behind, and wished to let her know the state of his feelings at whatever cost: so he flung the stone of fire and the stone of water from the slopes of Fuji to Matsuko-no-shima in the province of Suruga, and they fell, the one on the northern part and the other on the southern part of the rice-fields cultivated by a certain Kidaiyu. And during the one night that they rested there, the southern part on which the stone of water fell became a wood covered with thick trees, while on the northern part, however great floods might appear, no water was ever seen; but on the other part water was never lacking even in the greatest drought. These things were owing to the virtue of the two stones.

Then His Augustness the Prince Yamato-take journeyed on into the country and subdued all evil-doers, pacifying also the bad deities of all these places, after which he returned to the province of Owari in the fifty third year of his father's reign, and once more rejoiced in the love of Iwato-hime. But as this could not last for ever he again set out for the Capital, leaving her the sword Kusa-nagi as a memento of him. "But as I am a woman," she said, "of what use can a sword be to me?" As, however, the prince still urged her to take it, thinking there

was some reason, she hung it on the branch of a mulberry tree, and His Augustness departed for the Capital.

Now the eight-forked great serpent Ibuki Daimyojin, resentful that the Prince had jumped over him before and escaped, came forth on the road in greater bulk than ever to intercept him, but His Augustness paid no more heed to him than on the former occasion, and sprang clear over him and passed on. This time, however, the tip of his foot touched the serpent as he leapt, and before long he was seized with a fever that spread through his whole body, and though enduring it with difficulty, so stubborn was his spirit that he would by no means lie down, but in great suffering continued his journey as far as the province of Omi. Sitting down on a stone by the roadside where a cold clear spring of water was flowing forth, the Prince bathed his foot in the stream, and as he thus stood in it, the coolness of the water caused the fever to abate. Therefore is the name of this stream called Samegai, or The Well of Cooling. But though the fever subsided, his sickness was still heavy upon him, so after dedicating the captive Barbarians to the great shrine of Ise and sending Takehiko to announce it, unable to do more, he lay down at Sen-no-matsubara in the province of Omi. Meanwhile at Matsuko-no-shima Iwato-hime felt so lonely after his departure that at length she could contain herself no longer, and started out for the Capital to seek him, and on the way came to Sen-no-matsubara. As the Prince lay on his sick-bed, he was thinking of her and longing to see her, so when his eyes fell on her once again, in a transport of joy he exclaimed; "Aah Tsuma! Oh, my wife!" and since that the Eastern Provinces are called Azuma. But as time went on the Prince's condition became worse, and at last he died, and was changed into a white bird which flew away toward the south. Iwato-hime mourned and lamented in the utmost grief at the death of His Augustness, but as all was unavailing she returned weeping to Owari. The Prince's followers, in their grief at parting from their master, followed him as he went, and

after coming down to rest a while in the district of Nagusa in the province of Kii, this place seemed not to please him, and he flew back again toward the East and came to Matsuko-no-shimà in the province of Owari. When he was flying in the form of a white bird, he appeared like two white banners ten feet long ; and the place where he alighted in the province of Owari was called Shira-tori Tsuka, or the Mound of the White Bird, while from the appearance of the banners falling there is a place called Hataya, or House of Banners, and it was no doubt because Hyoye-no-suke Yoritomo was to become the chief of the Genji in the future that he was born in this place.

Now Iwato-hime took down the sword Kusa-nagi which she had hung on the branch of a mulberry tree, and stood it against a sugi tree of the shrine in the wood that had grown up in a single night on the field of Kidaiyu, and every night fire flashed forth from it so that the sugi tree was burned down ; and as this burned cedar fell into the ricefield, the field also became hot, therefore is the name of it called Atsuta or Hotfield. And Yamato-take-no-Mikoto flew thither in the form of a white bird and alighted, and became a god ; and he is the present Atsuta Daimyojin. Iwato-hime, thus parted from her ever-beloved lord, became manifest as a deity too, while Gendaiyu and Kidaiyu became gods also. And they built a shrine and deposited the sword Kusa-nagi-no-tsurugi therein, and every night a light flashed forth from it. But none save virtuous men learned in the Law might see it. Moreover a certain priest of Shiragi, a S'ramanera of high rank named Dogyo, seeing the light that flashed from this sword in Nippon, told the Emperor of his country, which when the Emperor heard he bade him get the sword and present it to him. So the priest crossed over to Nippon and went as a pilgrim to Atsuta, where, after worshipping for seven days, he contrived to steal the sword, and wrapping it in the folds of his kesa of five breadths, fled away with it. But the sword cut its way out of the kesa and went back to the shrine. Again he returned and stayed in the shrine yet another

seven days, and took the sword and wrapped it in a kesa of seven breadths and went off. But again the sword tore its way out of the kesa and returned to the shrine. Once more he went back and stayed another seven days, and on this occasion he took a kesa of nine breadths of stuff, and this time the sword could not get out, and he carried it off as far as Hakata in Tsukushi. Then the Deity of Atsuta, incensed at his presumption, sent down the Sumiyoshi Daimyojin to smite him, and he kicked Dogyo to death and recovered the sword. At this the Emperor of Shiragi gave seven swords to a certain general named Ike-Fudo and sent him to Nippon. Ike-Fudo fought his way as far as the province of Owari, when the Deity of Atsuta kicked him also to death in his indignation, and taking the seven swords added them to Kusa-nagi and laid them up in the shrine, and thus it is that he is now called Yatsurugi-no-Daimyojin, or the Deity of Eight Swords. Then, after many generations had passed, the Heike took one of these other sacred swords in which no divine spirit resided, and went forth from the Capital, and the Nii-Dono girded it on and leaped into the sea. Greatly grieving that what had been preserved from such ancient days should now be lost in this generation, they procured divers to search for it, but skilled as they were they could not find it. This was because the Dragon Sea-god had taken it and laid it up in his Palace beneath the waves. But a certain person had a dream concerning this Kusa-nagi-no-tsurugi to the effect that the Dragon King of the Winds and Waters, since when in the form of the Eight-forked Serpent he had been attacked by Susa-no-o-no Mikoto and the sword taken from him, being really Ibuki Daimyojin, again took the form of a serpent at Fuwa-no-seki and tried to stop Yamato-take-no-Mikoto, who had received it from the Great Shrine of Ise, but could not, and so made another attempt when the Prince was returning to the Capital, but was there killed. Afterwards he again appeared under the guise of Ike-Fudo and also in the form of the eight-year old Emperor, but was unable to get the real sword, and only

obtained the later one, with which he sank down to the bottom of the waters of the Western Sea, and as he deposited it in the Palace of the Dragon Sea-god it could not be found.

Now Kuro Hogwan Yoshitsune proceeded to the Eastern Provinces with the Heike captives, but owing to the slanders of Kajiwara he was not allowed to enter Kamakura, but stayed outside at Koshigoe. Greatly regretting this estrangement, he wrote a letter vowing his good faith, but though he sent it many times it was of no avail, and so, as there was nothing more to be done he started back towards the Capital, but on the way he went to the shrine of the Hakone Gongen and offered the sword Usumidori, entreating the Deity to bring about a reconciliation with his brother. Then Tosa-bo Shoshun came up to the Capital and plotted to take his life, but the Hogwan discovered it, and Tosa-bo fled into the recesses of Mount Kurama to Sojo-go-dani. But the monks of Kurama remembered their ancient friendship, and seized him and handed him over to Yoshitsune, who gave orders to Nakatsukasa-no-jo Tomokuni that he be put to death at Rokujo to the west of Shujaku. Then, hearing that another force was coming up against him from the East, Yoshitsune put out in a ship with five hundred horsemen on the Western Sea, but meeting with a great storm he was carried to the shore of Naniwa, and accompanied only by a Shirabyoshi named Shizuka he fled to the mountains of Yoshino. Afterwards, making for the north, he escaped as far as Mutsu, and spent three or four years there under the protection of Hidehira Nyudo, but on the twenty ninth day of the fourth month of the fourth year of Bun-ji, Yasuhira came against him with five hundred horsemen, when, after fighting to the last, he, then aged thirty one, with his wife aged twenty two, and a little son and daughter both four years of age, put an end to their lives and died. Thus by his giving the sword to the shrine of the Gongen, even though he had not been reconciled with his brother, we might know that his fate was sealed.

Now on the night of the twenty eighth day of the fifth

month of the fourth year of the Kenkyu era, the two brothers Soga-no-Juro Sukenari and Soga-no-Goro Tokimune of Sagami received from Yukizane, the Betto of the Hakone shrine, a sword called Hyogo-kusari-no-tachi, that they might take vengeance on the enemy of their father, and were enabled thus to carry out their plan as they intended. And this sword was none other than the blade Usu-midori which Yoshitsune had presented, and which was originally known as Hiza-maru. And that they were able to accomplish their vengeance on their father's foe, and thus win a great name and renown through the whole Empire, was solely through the virtue of this sword. After this Hiza-maru was given to Yoritomo, so that the two blades Hige-kiri and Hiza-maru, the hereditary treasures of the Genji family, which Tada-no-Mitsunaka had received from Hachiman Dai-bosatsu, though for a while separated from each other, at last came together again, as a most auspicious omen, in the possession of the Lord of Kamakura.

ELTE Könyvtár 00000828

APPENDIX

HFM Könyvtár
20250828

HFM Könyvtár
20250828

APPENDIX

SANSKRIT REFERENCES

Ahorasetsu, 阿房羅刹	Raksha	2. 4
Ajari, 阿闍梨	Ajariya	1. 12
Aka, 閼迦	Aka	2. 9
Ama, 尼	Bhikchuni	3. 10
Ano kudara miyaku sambodai no hotoke, 阿耨多羅三藐三菩提	Anuttara Samyak Sambodhi	2. 12
Anyo, Anraku - koku 安養, 安樂國	Sukhavati	3. 10
Ashura, 阿修羅...	Asura	3. 8
Batsudai, 跋提河	Vati	3. 10
Bikku, 比丘	Bhikchu	2. 1
Bishukatsuma, 毘須羯摩	Visvarkarman ...	5 15
Bodai, 菩提	Bodhi	5 8
Bonshaku, Bonten-teishaku, 梵釋, 梵天帝釋	Brahma...	2. 14
Bonten, 梵天	Brahmaloka	1. 14
Budda, 佛陀	Buddha...	2. 6
Byakugo, 白毫	Urna	5. 15
Chikurin Shoja, 竹林精舍 ...	Venuvana Vihara...	2. 12
Chodatsu, 調達...	Devadatta	4. 10
Choja, 長者	Grihapati, S'rechthi	2. 13
Dai-benko-tokuten, 大辯功德天	Sarasvati	7. 2
Dai-bon-o, 大梵王	Mahabrahma ...	7. 15
Dai-bosatsu, 大菩薩	Maha-Bodhisattva	1. 11
Dai-doshin, 大道心	Mahabodhi	1. 5
Daigen, 大元	Atavaka	3. 5
Dai-hannya-kyo, 大船若經 ...	Maha-paramita-sutra	1. 11
Daijo, 大乘	Mahayana	2. 7
Dai-kyokwan, 大叫喚	Maha-raurava ...	K. 3
Dai-nichi-kyo, 大日經	Vairochana Sutra...	2. 12

Dai-satta, 大薩埵	Maha Bodhisattva	2. 14	
Dai-shonetsu, 大焦熱	Maha-pratapana ...	5. 15	
Dakini, 吒幾尼	Dakini	1. 11	
Dantoku-san, 檀特山	Dantalokagiri ...	10. 13	
Embudan, 閻浮檀	Djambudvipa ...	2. 13	
Emman, 圓滿	Svagata...	1. 13	
Engaku, 圓覺	Pratekya	5. 8	
Enra, Enma-O 閻羅, 閻魔王 ...	Yama Raja ... 5. 8	6. 9	
Fudaraku, 補陀落	Putchekagiri Potala (ka)	2. 14	
Fudo, 不動...	Achala	5. 8	
Fugen, 普賢	Samantabhadra 3. 2	7. 11	
Fuse 布施	Dana	7. 10	
Gaki, 餓鬼...	Preta	3. 8	
Garan, 伽藍	Samgarama	3. 8	
Gasshi, 月氏	Indu	2. 1	
Ge, 偈...	Gatha	6. 9	
Gedatsu, 解脫	Vimokcha	2 6	
Gion Shoja 祇園精舍	Djetavana Vihara...	1. 1	
Gitsu-kodoku-en, 給孤獨園 ...	Djetavana Vihara...	2. 12	
Go 刼...	Kalpa	1. 6	
Go-gyaku, 五逆...	Panchanantarya 1. 6,	10. 5	
Gokai, 五戒	Pancha Veramani...	2. 6	
Goma, 護摩	Homa	3. 2	
Go-paramitsu, 五波羅密	Pancha-paramita ...	6. 9	
Hachi, 鉢	Patra	6 9	
Harana-koku, 波羅奈國	Benares...	2. 1	
Higan, 彼岸	Paramita	5. 8	
Hosshin, 法身	Dharmakaya ...	7. 2	
Hossho, 法性	Dharmakara, Varanas'i...	5. 8	
Ichiji Kinrin, ...	Ekakshara svarnachakra	3. 2	
Idaike 韋提希	Vaidehi...	K. 3	
I-O 醫王	Bechadjya Raja ...	2. 14	

Jama, 邪魔	Mara	3.	5
Jichi, 十地	Dasabhumi	1.	13
Jigoku, 地獄	Naraka	3.	11
Jikokuten, 持國天	Dhritarachtra ...	6.	9
Jippo-jakko, 實幸寂光	Buddhakchetra ...	6.	1
Jishi, 慈氏	Maitreya	7.	11
Johari 淨玻璃	Vaidurya	2.	4
Joku 濁	Kachaya	7.	10
Jomyo Inshi, 淨名居士	Vimalakirtti	K.	3
Ju 呪	Mantra	2.	1
Jubuzen, 鷲峯山	Gridrakuta	5	8
Juni-innen, 十二因緣	Dvadasa Nidana ...	5.	8
Juzen	an	1.	7
Kai, 戒	Sila, ...	3	2
Kaya, 伽耶	Gaya	K.	3
Keisoku-no-do, 鷄足の洞	Kukkrita padagiri	7.	11
Kiba, 耆婆	Jivaka	3.	10
Kimyo, 歸命	Namah	2.	14
Koga, 恒河	Ganga	7.	13
Kokuzo, 虛空藏	Akasagarbha ...	3.	2
Kompira Taisho, 金比羅大將 ...	Kumbhira	2.	1
Kondei-koma, 金泥駒	Kanthaka	7.	15
Kongara, 金伽羅	Kongara	5.	7
Kongo, 金剛	Vajra	2.	12
Ku, 苦	Dukha	3.	8
Kujaku-kyo, 孔雀經	Mayura Sutra ...	3	1
Kukai, 苦界	Trailokya	2.	14
Kwannon, 觀音	Avalokites' vara ...	3	2
Kwasho, 和尙	Upadhyaya	4.	11
Kyokwan, 叫喚	Raurava	K.	3
Makakasho, 摩訶迦葉	Mahakas'yapa ...	10.	11
Mani, 摩尼	Mani	4.	11
Mandara, 曼陀羅	Mandara	2.	2
Ma-o, 魔王	Mara	7.	13
Meiro, 迷盧	Sumeru	2.	6

Memyo bosatsu, 馬鳴菩薩 ...	Asvaghosha	2. 1
Metsudo, 滅度	Nirvana...	3. 11
Mida, 彌陀...	Amitabha	1. 6
Miroku, 彌勒	Maitreya	4. 11
Mokuren, 目連長者	Maudgalyayana ...	2. 13
Monju, 文珠	Manjusri	2. 1
Mugen Avi, 無間阿鼻	Avichi	5 15
Mu-i, 無爲...	Nirvana...	10. 10
Mujo, 無常	Anitya	1. 1
Muni, 牟尼	Muni	5 8
Myoho, 明法	Saddharma	2 1
Myo-o 明王	Vidya Raja	3. 1
Myoon Botsatsu. 妙音菩薩 ...	Gadgadasvara ...	5. 7
Nairi, 奈裏泥梨	Naraka	1. 6
Namu, 南無	Namah	2 14
Nayuta, 那由多...	Nahuta	10. 11
Nyoi 如意	Anuruddha	2. 1
Nyudo, 入道	S'ramanera, Upasaka	1. 1
Rakan, 羅漢	Arhat	6 1
Raksha, 洛叉	Lakkha...	3. 17
Rasetsunyo, 羅刹女	Raksasi...	6. 9
Rin-ei, 輪廻	Sansara...	5 8
Rokudo, 六道	Gati	3. 10
Rokutsu, 通六	Abhijina	5 5
Roshana, 盧遮那佛	Vairochana	5 15
Ruri, 瑠璃...	Vaidurya	2 14
Ryozen, 靈山	Ghridhrakuta ...	1. 12
Ryugu, 龍宮	Nagaraja	2. 13
Ryuju bosatsu, 龍樹菩薩... ...	Nagardjuna	2. 1
Saiho jodo, 西方淨土	Sukhavati	1. 5
Sammai, 三昧	Samadhi	10. 11
Sammyo, 三明	Trividya	5. 5
Sampo, 三寶	Triratna	5. 7
Sangyo, 三業	Trividha Dvara ...	2. 14
Sanjusanten, 三十三天	Traiyastrims'as ...	10. 13

Sanshin, 三身	Trikaya...	2.	14
San-u, 三有	Trailokya	2	14
Sanzu, 三通	Gati	5.	8
Satta, 薩埵	Bodhisattva	10.	11
Seishi, 勢至	Mahasthama... ...	10	13
Seitaka, 勢多伽...	Seitaka	5.	8
Sendan, 栴檀	Tchandana	5.	15
Setsu-ki, 刹鬼	Raksasa	5.	15
Shaba, 娑婆	Sahaloka	1.	5
Shae, 舍衛	S'ravasti (Kosala)...	2.	13
Shaka, 釋迦	S'akya	1.	13
Shakatsura, 婆竭羅	Sagara	2.	14
Shami, 沙彌	S'ramanera	2.	14
Shana, 遮那	Vairochana	7.	11
Shanoku toneri, 車匿舍人 ...	Tchandaka	10.	13
Sharasoju, 沙羅雙樹...	Sala	1.	1
Shichi-butsu-yakushi-ho, 七佛藥師法	Sapta tathagata purva pranidhana vis'echa vistara	3.	2
Shidai-tenno, 四大天王	Tchatur Maharaja	2.	14
Shippo, 七寶	Sapta ratna	2.	14
Shisho, 四生	Tchatur yoni ...	5.	8
Shitta Taishi, 悉達太子	Siddartha	10	13
Shonetsu, 焦熱	Tapana	5.	15
Shojo, 小乘	Hinayana	2.	12
Shukugyo, 宿業	Karma	2.	1
Shumi 須彌	Sumeru...	10.	5
So, Soga 僧 (僧伽)	Samgha...	4.	2
Soshitsuji-kyo, 蘇悉地經	Susiddhikara Sutra.	2.	13
Sotoba, 卒塔婆	Stupa	2.	12
Taizokai, 胎藏界	Garbhakosa	2.	14
Tamonten, 多聞天	Vais'ramana	6.	9
Tatta, 達多	Devadatta	6.	9
Tenjiku, 天竺	Indu	2.	1
Toriten, 忉利天...	Traiyastrims'as ...	10.	16

Toshita, 都史多	Tuchita	4.	11
Tosotten, 都率天	Tuchita	5.	8
Ubasoku, 優婆塞	Upasaka	5.	3
Ushitsu, 鳥瑟	Utchnicha	5.	15
Uten-dai-o, 優塡大王	Udayana Raja ...	5.	15
Yakushi, 藥師	Bechadjya Raja ...	1.	13
Yasha, 夜叉	Yakcha	2.	1
Yokukai, 欲界	Kamadhatu	K.	3
Yujun, 由旬	Yojana	7.	1
Yuka, 瑜伽	Yoga	7.	10
Zange, 懺悔	Ksama	10	5
Zentei, 禪定	Dyana	10.	15
Zuta, 頭陀	Dhuta	10.	5

HFM Könyvtár 20250828

CHINESE REFERENCES

Aho, 阿房 ... ... A Fang... ... ... 5. 2
Bai Sei, 梅生 ... ... Mei Sheng, (梅福 Mei Fuh) 10. 12
Bu-O, (Shu) 武王 (周) ... ... Wu Wang 1. 3
Bun-O, 文王 ... ... Wen Wang 10. 7
Byakko, 白虎 ... ... Pai-Hu 5. 1
Cho So 鼂錯 ... ... Ch'ao Ts'o 2. 4
Denko, 田中 ... ... T'ien Chia ... 4. 11 5 7
Eisen, 潁川 ... ... Ying Ch'uan... 2. 6 3. 18
Eisho, 會昌 ... ... Hui Ch'ang 4. 11
En 燕... ... ... Yen 5. 7
Gan-en, 顏淵 ... ... Yen Yuan ... ... K. 3
Gan-zan, 雁山 ... ... Yen Shan 7. 15
Gen-bu, 玄武 ... ... Huan Wu 5. 1
Gen-kai, 顏回 ... ... En-hui 5. 7
Gen-ken, 原憲 ... ... Yüan Hsien ... ... K. 3
Gen-so, 玄宗 ... ... Huan Tseng... ... 2. 2
Gen-zo, 玄奘 ... ... Hiuen Tsiang 8. 5 K. 3
Gi-cho, 魏徵 ... ... Ch'ih Cheng... ... 3 14
Go, 吳王 ... ... Wu Wang ... 1. 5 12. 10
Go-dai-sen 五臺山 ... ... Wu Tai Shan ... 2 12
Gu-ko, 虞公 ... ... Yü Kung 3. 14
Gu-sei-nan, 虞世南 ... ... Yü Shih Nan ... 1. 7
Gu-shi, 虞氏 ... ... Yu-shih... ... ... 9. 7
Gyo, 堯 ... ... Yao 5. 9
Gyoku-sen-ji, 玉泉寺... ... ... Yü Ch'uan Szu ... 2. 12
Hai-ko, 沛公 ... ... P'ei Kung 8. 9
Haku-ba-ji, 白馬寺 ... ... Pai Ma Szu 2. 12
Haku-raku-ten, 白樂天 ... ... Pō Lo T'ien (Pō Chü I 白居易) 3. 14
Han Kwai, 樊噲 ... ... Fan K'uai 2. 4

HFMKoeman 20250828

Han-yo-ki, 焚於期	Fan Yü Chi	5	7
Hen jaku, 扁鵲	Pien Ts'iao	3	10
Ho-etsu, 彭越	P'eng Yüeh	2.	4
Ho-ji, 褒姒...	Pao Sze	2.	4
I-ai-ji, 貴愛寺	Kuei Ai Szu... ...	3	18
Ia-zan, 射山	Shê Shan	3.	18
Ichi-gyo, 一行	I Hang	2	2
I-in, 伊尹	I Yin	1.	7
Iku-o-zan, 育王山	Yu Wang Shan ...	3.	13
In-so, 殷宗...	Yin-Tsung	3.	14
In-to, 殷湯...	Yin Tang	9.	7
Ji-ko, 二峭...	Erh Yao	7.	14
Jin-yo, 潯陽	Hsün Yang	3.	14
Jo-rin-en, 上林苑	Shang Lin Yuan ...	2.	16
Jo-yo-gu, 上陽宮	Shang Yang Kung	K.	1
Ka-Dai, 夏臺	Hsia T'ai	10.	7
Kaku-ri, 角里	Chiao Li	1.	7
Kan-koku, 幽谷...	Yu Ku 4. 11	7.	14
Kan-O-Mo, 漢王莽	Han Wang Mang...	1.	1
Kan-sen-den, 甘泉殿...	Kan Chuan Tien ...	10.	12
Kan-shin, 韓信	Han Hsin	2.	4
Kan yo-gu, 咸陽宮	Hien Yang Kung...	5.	7
Kei-I, 涇涓...	Ching Wei	7.	14
Kei-ka, 荊軻	King K'o	5.	7
Kei-mon, 鬼門	Kuei-men	2	1
Kei-shu, 荊州	King Chow	1.	5
Kei-u, 黥布	Ch'ing Pu	3.	10
Ken-kaku, 劍客...	Chien K'e	12.	10
Ki-rin, 麒麟	K'i Lin	5.	7
Ko-ba, 胡巴	Hu Pa	3.	14
Ko-Ka, ...	Ching Wei	7.	14
Ko-koku, 胡國	Hu Kwo	8.	9
Ko-ro, 香爐	Hsiang Lu	3.	18
Ko-shi, 孔子	K'ung Tsze	5.	7
Ko-so, 高祖	Kao-tsu...	10.	7

Ko-so, 高宗	Kao Tsung	1. 7
Ko-so-dai, 姑蘇臺	Ku Chi T'ai... ...	7. 4
Ko-u, 項羽...	Hs'iang Yu	10 7
Kwa-ra, 果羅國...	Kao Lo Kwo ...	2. 2
Kwa-yo, 花陽	Hu Yang	5. 7
Kwai-ko-zan, 會稽山	Hui Chi Shan ...	7. 7
Mo-so-kun, 孟嘗君	Yü Ch'ang Chün ...	4. 11
O-mo, 王莽	Wang Mang... ...	8. 12
On-yo, 陰陽	In-yang...	2 1
O-sho-kun, 王昭君	Wang Cho Chün ...	10 12
Rei-min, 黎民	Li Min	5. 2
Ren-sho-bu, 廉承武	Lien Ch'eng Wu ...	7. 17
Ri-fu-jin, 李夫人	Li Fu-jen	2. 16
Ri-ko, 李廣	Li Kuang	2. 16
Ri-san, 驪山	Shai Shan	10. 12
Ri-san-gu, 驪山宮	Li Sang Kung ...	5. 2
Ri-seki, 李勣	Li Tsi	1. 7
Ri-sho-gun, 李將軍	Li Chiang Chün ...	1. 7
Ri-sho-kei, 李少卿	Li Shao Hsiang, Li Ling 李陵 .. 2. 1	8 9
Ro-tai-ko, 呂大后	Lü Tai How... ...	3. 10
Ryo-shu-i, 梁周伊	Liang Chow I ...	1. 1
Sai-yu, 細腰	Hsi Yao	12. 10
Sei-o-bo, 西王母	Si-wang-mu	10. 8
Sei-ryo, 青龍	Ch'ing Lung... ...	5. 1
Shi-ba, 司馬	Sze Ma	1. 7
Shi-ko (Kan) 四皓	Szu Hao	10. 8
Shi-Ko-tei, 始皇帝	She Huang Ti ...	5. 7
Shin Cho ko 秦趙高	Ts'in Chao Kao ...	1. 1
Shin Boku Tei, 晉穆帝	Tsin Muh Ti ...	4. 1
Shin-bu-yo, 秦舞陽	Ts'in Wu Yang ...	5. 7
Shin-no-shichi-ken, 晉七賢 ...	Tsin Ts'i Hien ...	10. 8
Shin Sho-O, 秦昭王	Tsin Chao Wang ...	4. 11
Sho-ka, 蕭何	Siau He	2. 4
Sho-ka, 章華	Chang Hua	5. 2

Shoku-ko, 蜀江	Shu Kiang	1. 5
Sho-ryo-sen, 清凉山	Ch'ing Liang Shan	4. 11
Sho-Shi 松子	Sung Tzse(Ch'ih Sung Tzse 赤松子) ...	10. 12
Sho-tei, (Kan) 昭帝 (漢)	Chao Ti (Han) ...	2. 16
Sho-yo-den, 照陽殿	Chao Yang Tien ...	2 16
Sho-zan, 商山	Shang Shan	3. 18
Shu-bai-shin, 朱買臣...	Chu Mai Ch'en ...	7. 7
Shu-Bu-O, 周武王	Chow Wu Wang...	1. 2
Shu Gi, 周魏	Chow Wei, (Chow Ya Fu 周亞夫)...	2. 4
Shu-jaku, 朱雀	Chu Ch'iao	5 1
Shun, 舜	Shun	5. 9
Shu Sei O, 周成王	Chou Ching Wang	4. 1
Shu-yo-zan, 首陽山	Show Yang Shan...	2 6
Shu Yu-o, 周幽王	Chou Yu Wang ...	2. 6
So, 宋...	Sung	3. 10
So, 楚...	Tsu	10. 7
So-bu, 蘇武	Su Wu	2. 16
So-O, 楚王...	Ch'u Wang	12. 10
Soku ten Kogo, 則天皇后 ...	Tse Tien Huang How	1. 7
Tai-ko-bo, 大公望	Tai Kung Wang, (Kiang Lü Shang 姜呂尙)	1. 7
Tai-so (To)	Tai Tsung, (Tang)	3. 14
Tei-go-rin, 奠五倫	Tien Wu Lun ...	1. 7
Ten-dai, 天台	Tien-t'ai	2. 1
To-bo-saku, 東方朔	Tung Fang So ...	10. 8
To-no-Tai-So, 唐大祖	Tang Tai Tsung ...	1. 7
To-roku-zan, 唐祿山...	Tang Lu Shan ...	1. 1
To-ryo, 杜陵	Tu Ling	10. 16
Wai-nan, 淮南	Huai Nan	3. 10
Ya-ri, 姜里...	Yeo Li	10. 7
Yo-ki-hi, 楊貴妃	Yang-kuei fei ...	1. 9

Yo-koku-chu, 楊國忠	Yang Kwo Chung	4 13
Yo-shu, 楊州	Yang Chow	1. 5
Yo-yu, (So) 養由 (楚)	Yang Yu	4. 15
Zoku Ro, 屬鏤	Shuh Low ...	Bk of Sw.

HFM Könyvtár 20250828

HFM Könyvtár
20250828

CORRIGENDA TO VOL. I.

Vol. I.

Chap. III. p. 9. l. 8. For 'children' rd. 'retainers.'

Chap. VI p. 23. l. 4. For 'I am unable.....life;' rd. 'even though I escape from the endless circle of births and deaths.'

Chap. VIII. p. 29. l. 22. For 'Even the sun' etc. rd 'even as the sun shines, it pours unceasingly down.'

Vol. III.

Chap. I. p. 111. l. 18. 'the illness of Shoyoden' etc. rd. 'whose illness in the Shoyoden was of like nature.'

For 'Chapter III' rd. Chapter IV. on p. 120.

Chap. VIII. p. 135. l. 8. insert after 'crime,' 'in receiving the emoluments of office without teaching the Law,'

Vol. IV.

Chap. I. p. 163. l. 13. for 'Haku-tei' rd. 'Boku Tei.'

Chap. XII. p. 193. l. 22. for 'rode down etc.' rd. 'fell from his horse six times between Uji and Miidera because he had no sleep the previous night, so they etc.'

Chap. XV. p. 207. l. 17. the first verse should rd.

'How does the cuckoo too wish to make your name known in the heavens.' and the second, l. 22.

'Only I drew the bow, leaving the arrow to fly.'

Vol. V.

Chap I. p. 214 note. after 'Shoryu etc.' insert, 'the Four Quadrants or Divisions of the Twenty eight Constellations. The Azure Dragon, The Sombre Warrior, The Vermilion Bird, The White Tiger.'

Chap. V. p 224. note two. For 道 rd. 通

Vol. VI.

Chap. IV. P. 271. l. 3. For 'Kujo' rd. 'Kokujo.'

IFM Kônyvtár 202328

ERRATA.

Vol. VII. Chap. XII. P. 51. Ika ni sen, etc. Note. The meaning of this verse would seem to be that the deity was warning them not to follow the Heike into exile.

Appendix.

P. 3. Juzen. 十善 Dasa Kusalani.

P. 8. Ko-Ka 黄河 Hwang-ho.

P. 10. Tai-so, (To) 大宗

HEM Könyvtár 20250828

Supplementary List of Errata

Vol. I.

P. 9. l. 8. for 'children' read 'retainers'.
P. 12. l. 28. for 'at Kujo-no-in' read 'of Kujo-no-in'.
P. 23. l. 4. for 'I am unable etc.' read 'even though I escape from the endless circle of births and deaths, how difficult will it be to rise up again'.
P. 29. l. 22. for 'Even the sun etc.' read 'Whether the sun may shine or not, it still flows mightily on'.
P. 69. l. 15. for 'and Shugi' read 'and the ministers of Chou and Wei were punished'.
P. 99. l. 26. for 'are a set' read 'is a set'.
P. 111. l. 18. for 'charms; etc.' read 'charms, whose illness in the Shoyoden was of like nature'.
P. 124. ll. 7 and 9. for 'Kebi' Keki' read 'Kibi'.
P. 135. l. 17. for 'having committed a shameless crime', read 'he had neglected to practise it while receiving its emoluments, so that the result etc.'.
P. 163. l. 13. for 'Haku-tei' read 'Boku-tei'.
P. 193. l. 22. for 'Now the Prince rode down to etc.' read 'Now the Prince fell from his horse six times between Uji and Miidera'.
P. 207. l. 22. for 'Then let the bow-shaped moon etc.' read 'I merely drew the bow, leaving the arrow to fly'.

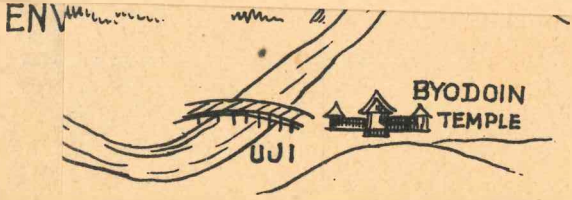
Vol. II.

P. 39. l. 17. for 'course' read 'curse'.
P. 51. l. 29. for 'Let them fade etc.' read 'We mmst hope for the best and trust in the power of the God'.

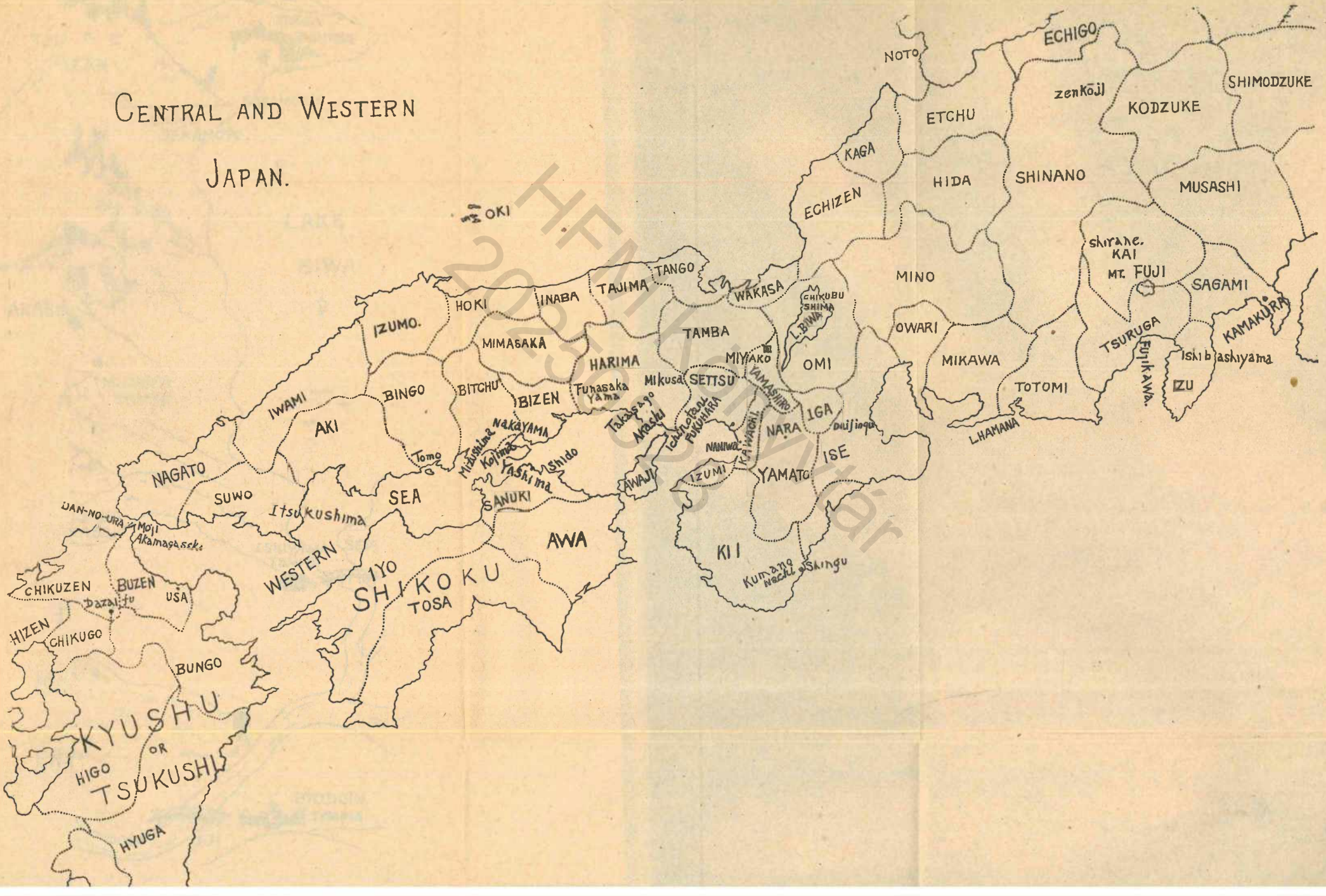
HFM Könyvtár
20250828



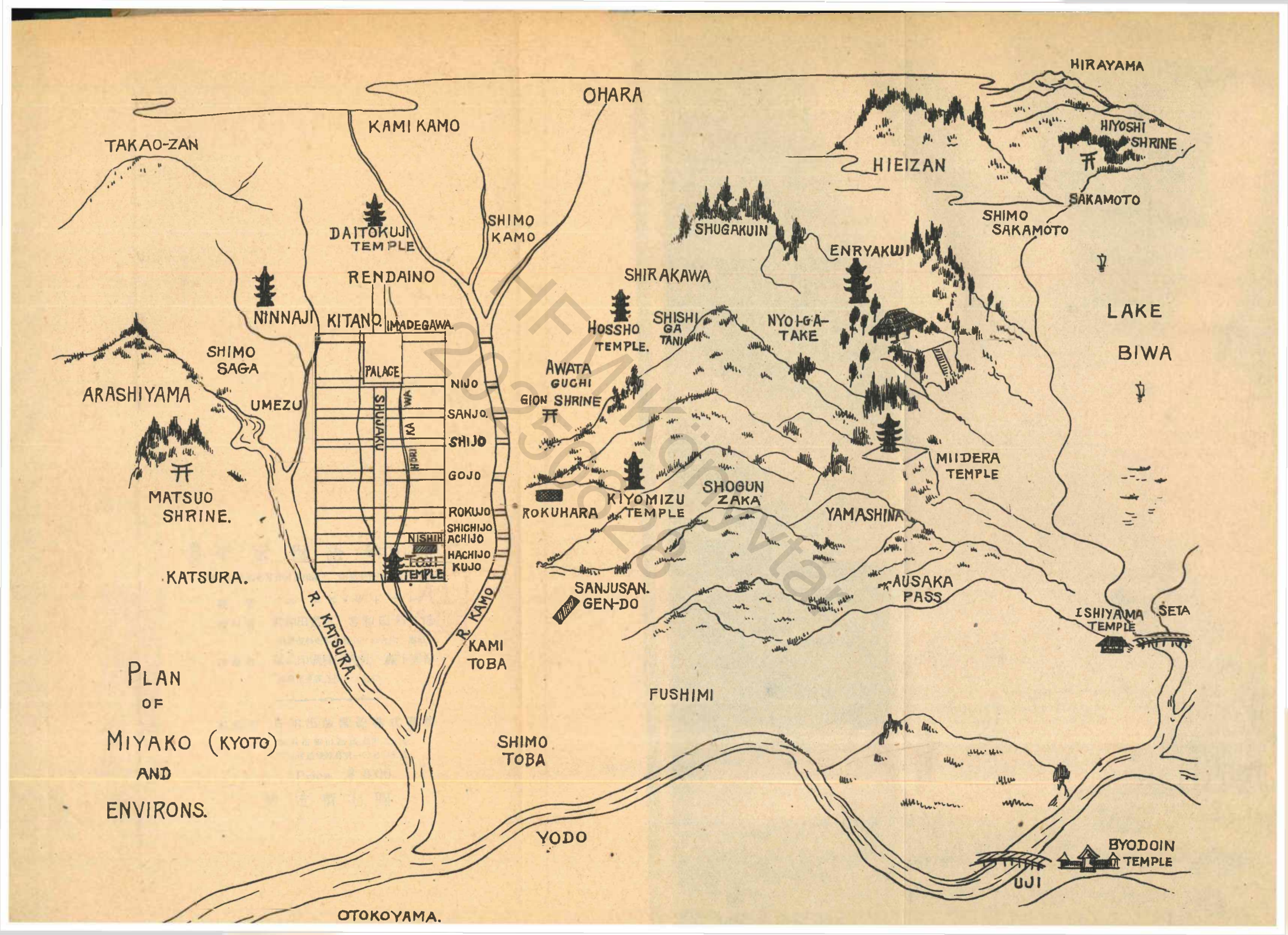
REK Könyvtár 20250828

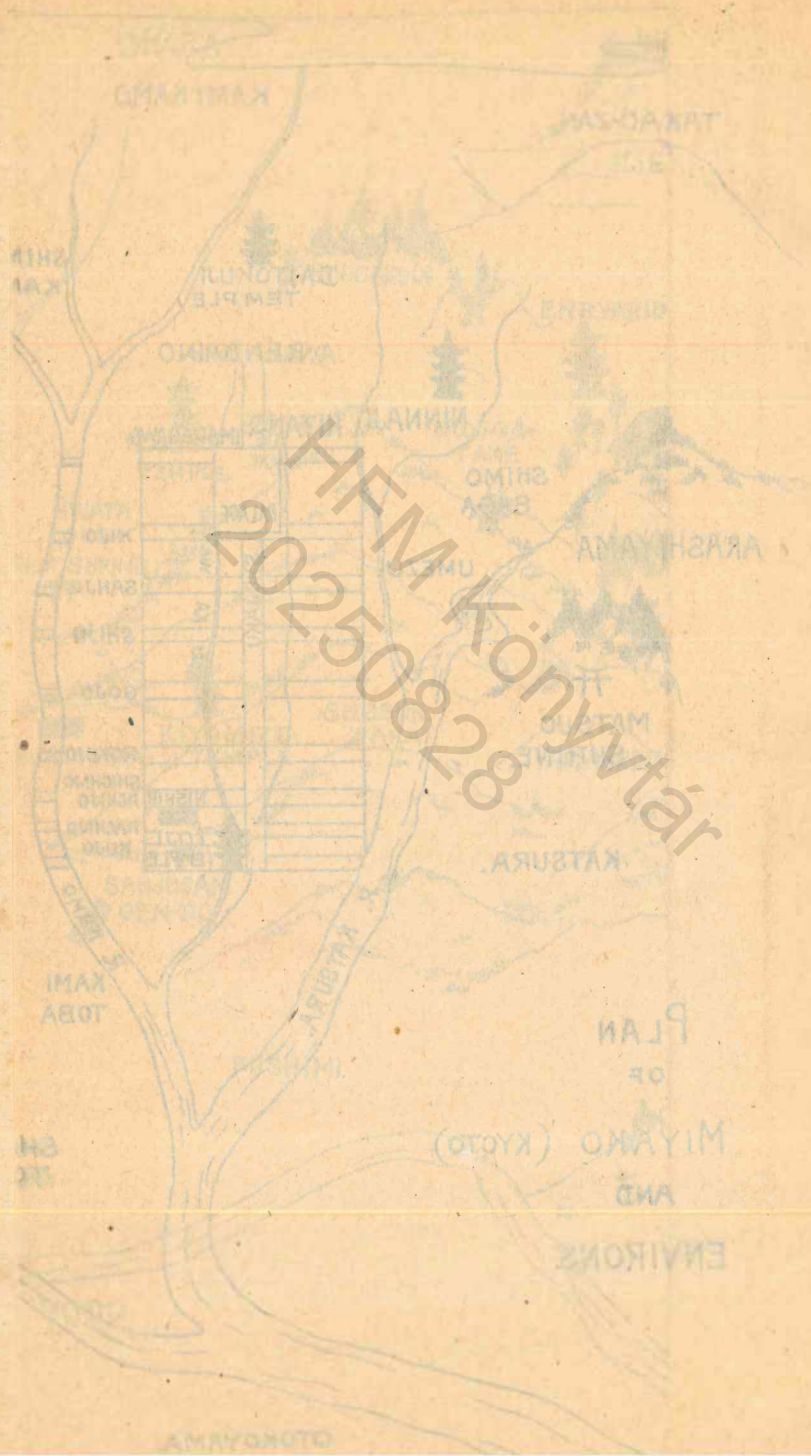


Central and Western Japan.



HFM Kartar 2025


HIRAYAMA
OHARA
KAMI KAMO
TAKAO-ZAN
HIEIZAN
HIYOSHI SHRINE
SAKAMOTO
SHIMO SAKAMOTO
SHUGAKUIN
ENRYAKWJI
DAITOKUJI TEMPLE
SHIMO KAMO
RENDAINO
SHIRAKAWA
NINNAJI
KITANO.
IMADEGAWA.
HOSSHO TEMPLE.
SHISHI GA TANI
NYOI-GA-TAKE
LAKE BIWA
SHIMO SAGA
PALACE
AWATA GUCHI
GION SHRINE
ARASHIYAMA
UMEZU
NIJO
SANJO.
SHIJO
GOJO
MIIDERA TEMPLE
MATSUO SHRINE.
ROKUHARA
KIYOMIZU TEMPLE
SHOGUN ZAKA
YAMASHINA
ROKUJO
SHICHIJO
HACHIJO
KUJO
NISHIKI
TOJI TEMPLE
KATSURA.
SANJUSAN. GEN-DO
AUSAKA PASS
ISHIYAMA TEMPLE
SETA
R. KATSURA.
R. KAMO
KAMI TOBA
FUSHIMI
PLAN OF MIYAKO (KYOTO) AND ENVIRONS.
SHIMO TOBA
YODO
BYODOIN TEMPLE
UJI
OTOKOYAMA.



HFM könyvtár
20250828

HFM Könyvtár
20250828

英譯 平家物語（全二冊）卷二

昭和十六年七月廿五日印刷　昭和十六年七月卅日發行

A.L.
Sadler

著者　エ・エル・サドラー

發行者　君和田書店　君和田邦坐

東京市杉並區馬橋三ノ三九六　壽莊

印刷者　單式印刷株式會社　森下笑吉

東京市芝區芝浦一ノ二三

配給元　日本出版配給株式會社

東京市神田區淡路町二ノ九

文協會員登錄番號一〇七〇七八

Price $ 3.00

㊎ 定價七圓

HFM Könyvtár
20250828

HFM Könyvtár
20250828

HFM Könyvtár
20250828