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ALBERT YAMANAKA'S NIHONTO NEWSLETTER

Albert Yamanaka's Nihonto Newsletter was published monthly from January, 1968 to July, 1973. It was a mimeographed newsletter consisting of articles written on all aspects of Japanese swords: swords, schools, smiths, history, exhibits, appraisal, comments on collecting, etc.

Albert Yamanaka lived in Japan after the war and became a student of Honami Koson, the most prominent sword expert at the time and a descendant of the Honami appraisers and polishers.

Since this newsletter has been out of print since 1973, and there is a considerable amount of original and unique material presented in it, the Yamanaka family (which has the copyright to this material) supported this effort to make the Nihonto Newsletter available again in an online easily accessible version. We hope old and new collectors will enjoy reading it, and reading material that is often not available in English, even today.

Leon Kapp



ALBERT YAMANAKA

1973

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SWORD SMITHS

BIZEN PROVINCE (cont.)

OSAFUNE, Post-Oei Era

From the Late Ashikaga Period to around the Eikyo era (1429-1440), Kakitsu era, and Bummei era into the Eiroku era and Tembun era of the Sengoku period or Momoyama period, the sword smiths of Bizen Province are commonly referred to as Sue Bizen or Eisho Bizen.

The so-called Eikyo Bizen blades were comparatively short and narrow and the jitetsu was very 'pretty' or visible.

Among the works of Eikyo Bizen smiths there are some that are made very well in comparison to other smiths of this time, and this may be due to the fact that many of the smiths of Bizen Province made swords to order.

These smiths are:

NORIMITSU 則光 ca. during the Oei Era and named GOROZAEMON no Jo 五郎左街門尉

NORIMITSU 則光 ca. during the Choroku Era and named SAEMON no JO 左衛門尉

NORIMITSU 則光 ca. during the Bummei Era and named HIKOBEI no JO 彦兵術尉

NORIMITSU 則光ca. during the Tensho Era

The first Norimitsu was named Gorozaemon no Jo and is commonly referred to as the most able of the Eikyo Bizen smiths, and there are some very excellently made works by this smith to be seen. This fact is substantiated in the case of the sword called the Shikibu Masamune regarded to be one of the best Masamune in existence, before it was destroyed in a fire (and which had an Orikami value of 700 mai in gold) during WWII. This Masamune had many mountings made for it, and the sho (in the dai-sho) for this Masamune was a Norimitsu.

NORIMITISU 則光 Worked in the Bizen Tradition ca. during the Eikyo era.
Named Gorozaemon no Jo.

NORIMITSU 則光　Worked in the Bizen tradition ca. during the Choroku Era

Named Saemon no Jo.

KATANA, WAKIZASHI and HIRATSUKURI KO-WAKIZASHI:

Shape and Construction:

There is a shallow koshisori and the blade is graceful, although sometimes there are blades that have a more robust or stout shape.

The graceful blades will be short and will have fumbari at the machi. They will then taper strongly towards the kissaki which will be short. They will be thick.

Blades with a strong or stout shape will be about 2 shaku 3 sun or thereabouts in length and there will not be much difference in the widths at the machi and the yokote. There is very little hiraniku, the kissaki will be a little long, and the blade will be thick.

The majority of the works seen are in wakizashi lengths.

Hiratsukuri ko-wakizashi will closely resemble the work of Yasumitsu.

Hi and Carvings:

Blades with a strong or robust shape will have such carvings as bo hi, bo hi with soe hi, bo hi with tsure hi, or futatsuji hi. Blades with graceful shapes will have carvings**,** and the bottom end of the hi will be finished in marudome or kakudome at the machi, or in kakinagashi carved into the nakago. The designs of the carvings will be about the same as those seen in the works of Yasumitsu, and this type of carving will be the same in wakizashi and hiratsukuri ko-wakizashi.

Hamon:

The yakiba is wide and there will be a wide valley midare with a large pattern.

There will be little to see within the hamon and there will also be nioi shimi.

There will be variations in the sizes of the midare waves and there will be well formed nie.

Boshi:

Midarekomi with a small kaeri.

Jitetsu and Hada:

The hada is a fine mokume hada and there will be ji utsuri.

Nakago:

The nakago will be short and stubby. The tip will be a broad kurijiri with a slight ha-agari kurijiri shape.

The file marks are kiri.

Inscriptions are long and dated.

Some works are quite akin to the true Bizen tradition and can be described as:

Length: about 1 shaku 5 sun or thereabouts.

Sori: shallow koshi sori.

Mihaba: narrow with fumbari at the machi, but not too much.

Shinogi: high

Kissaki: short.

Hiraniku: yes.

Kasane: thick.

Carvings: bonji and suken.

Hamon: narrow ko-choji midare and komidare. There will be small inazuma, and the entire hamon will have fine nie.

Boshi: Midarekomi with a small pattern and with a slight kaeri. There will be nie.

Jitetsu: very fine ko-mokume hada with ji-nie.

Overall, the blade will appear as being made in the Yamashiro tradition.

Similarly, describing tanto:

Sori: chukan sori (musori)

Kasane: thick

Hamon: chu-suguha komidare

Jitetsu: tightly forged ko-mokume hada

SUKEMITSU祐光

The Sukemitsu smiths were:

SUKEMITSU worked approximately during the Bunna era

SUKEMITSU worked approximately during the Oei era

SUKEMITSU worked approximately during the Eikyo-Bummei era

and was named Rokurozaemon Jo六郎左衛門尉

SUKEMITSU worked approximately during the Bummei era

SUKEMITSU worked approximately during the Tembun Era

and was named Yosozaemon no Jo 与三左 術門 尉.

SUKEMITSU worked approximately during the Tembun Era

and was named Shinemon no Jo新右街門尉.

The first Sukemitsu is recorded to have been active around the Bunna era, although none of his works are currently known to exist.

The second Sukemitsu was active during the Oei era along with Morimitsu and Yasumitsu, and these three smiths are known as the Oei Sanmitsu or the three. Mitsu of the Oei era.

There are some who call Morimitsu, Yasumitsu, and Moromitsu the Three Oei San Mitsu, but Sukemitsu, Yasumitsu, and Norimitsu are accented by the majority as being the Oei Sanmitsu.

The most commonly seen works of all the Sukemitsu are those of the third Sukemitsu, Rokuroemon Sukemitsu, and his works very closely resemble those of the first Rokurozaemon Norimitsu.

This same third Sukemitsu is the father of the famous Yosozaemon no Jo Sukesada.

SUKEMITSU

Worked in Bizen tradition approximately during the Eikyo era and was named Rokurozaemon no Jo.

Katana, wakizashi, and hiratsukuri ko-wakizashi

Shape and Construction:

Made in the graceful shape of the Sengoku period.

Sori: shallow with a saki sori tendency.

Kasane: thick.

Other details are about the same as those described for Norimitsu wakizashi and hiratsukuri ko-wakizashi, and about the same as the details described for the work of Yasumitsu.

Hi and Carvings:

Bo hi or bo hi with tsure hi.

Hamon:

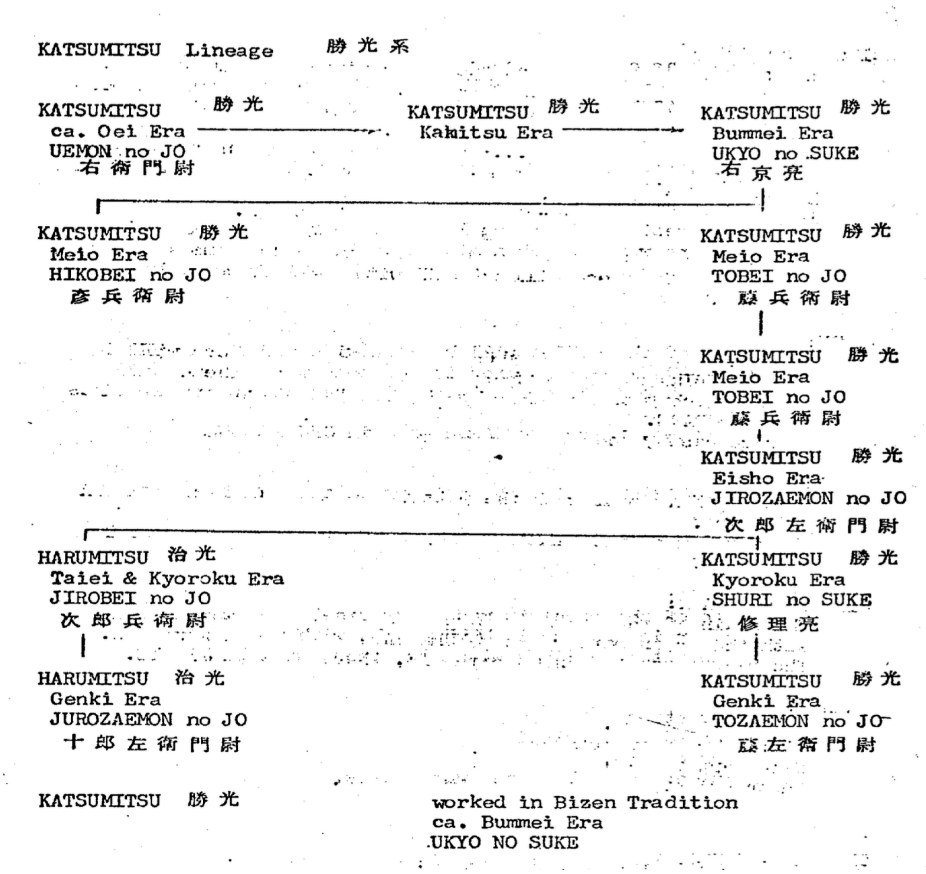
The width of the yakiba is koriai, or just right for the proportions of the blade. The pattern is koshi biraki midare with yakikuzure and there will be nioi shimi.

The koshi midare with the yakikuzure is the type of midare commonly referred to as “crab claw midare”.

Some hamon will be a small pattern komidare which will have fine nie.

A type of work resembling the Yamashiro style, as described for Norimitsu, is also seen in Sukemitsu's work.

KATSUMITSU SCHOOL勝光系



KATSUMITSU

Worked in the Bizen tradition approximately during the Bummei Era. His name was Ukyo no Suke.

Shape and Construction:

Katana have a sunzumari length of about 2 shaku 1-2 sun. Wakizashi have lengths of about 1 shaku 9 sun or thereabouts,

There is a shallow koshi sori and the blade is wide and thick.

The general shape of the blade is very 'firm' or robust.

Hi and Carvings:

Hi as well as carvings are seen on practically all works.

In the case of bo hi with tsure hi, they are finished in marudome above the machi or in kakudome. In certain cases, they are finished in kakinagashi carved into the nakago.

Carvings are very intricate and delicate with the majority of the designs being kenmaki ryu with bonji or just bonji.

In cases, there are carvings made in a gyo design.

A typical design pattern will be kenmaki ryu. Above the machi, there would be Shinto or Buddhist names, and in cases, above this there will be a hi with tsure hi finished in marudome.

Hamon:

The yakiba will be wide, and there will be koshi biraki midare mixed in. Some works will have nie which becomes quite active or showy with variations in the sizes of the midare waves.

In rare cases, there are chu-suguha hamon.

Boshi:

Midarekomi with the pattern on the omote and ura being different.

Work with chu suguha hamon will have a komaru tip.

Jitetsu and Hada:

The steel is very fine and well forged with mokume hada mixed with ohada. On blades with hamon with nie, there will be ji nie.

Nakago:

The nakago are short and stubby. The tips are kurijiri. Inscriptions are long and with dates.

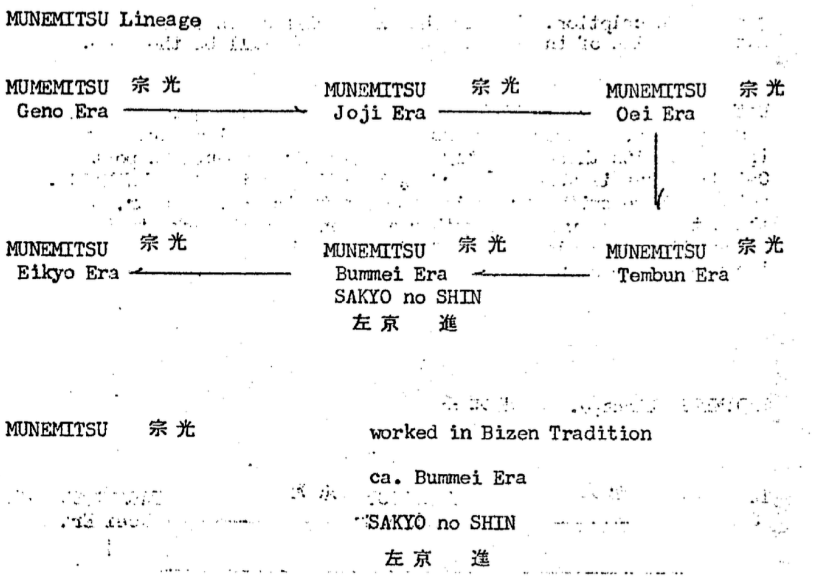
SUNZUMARI TANTO AND MOROHA TSUKURI TANTO

In both cases with these blades, the length will be about 5-6 sun. In some cases, they are very short and about 3-4 sun long.

Carvings will be seen on most works, such as intricately carved kenmaki ryu which will be carved quite deep.

The hamon are about the same as those on the longer blades, and they will be in nie, and the hada will stand out within the hamon which will be ko-midare in most cases. The jitetsu will be fine with ohada showing in places.

MUNEMITSU SCHOOL



KATANA AND WAKIZASHI

Shape and Construction:

Katana will have a length of about 2 shaku 1-2 Sun. Wakizashi will be 1 shaku 7-8 sun.

The blades are narrow with a little fumbari and taper going towards the kissaki.

The kissaki is short and small.

Hi and Carvings:

Hi will be about the same as Katsumitsu's, however, in the case of carvings they are a little smaller in scale than those on Katsumitsu's work.

Hamon:

Hamon are about the same as seen in Katsumitsu's work, and sometimes the yakiba is a little narrower with many komidare waves and with quite a bit of nie.

Other details are about the same as those seen in Katsumitsu's work.

Jitetsu and Hada:

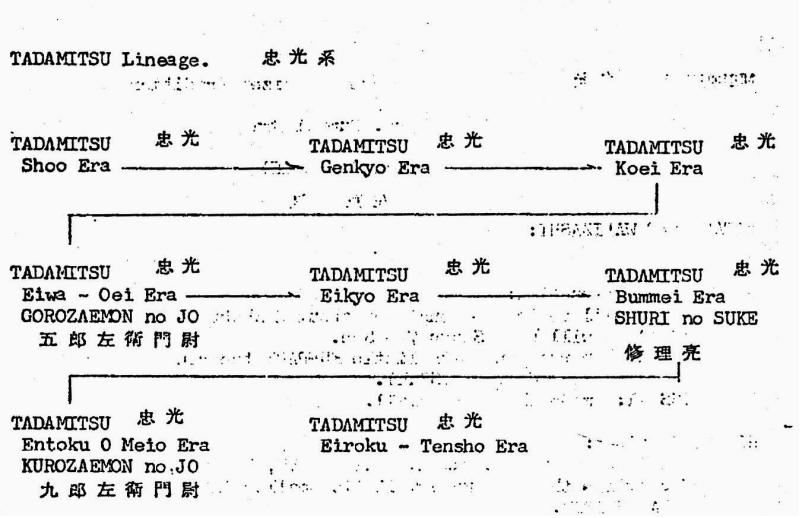
Tightly forged ko-mokume hada.

SUNZUMARI TANTO AND MOROHA TANTO:

These will resemble those made by Katsumitsu. However, the width of the blade is a little narrower and more graceful, and so the hamon as well as the jitetsu will be made to fit with the blade: that is the hamon will have the same design, but fit the size of the blade, and the jitetsu will be the same.

Both Katsumitsu and Munemitsu are listed as being quite early in some records, however no works of these early smiths are known to exist, with those commonly seen being from about the post-Oei era, which is about the time of the third generation Katsumitsu and third generation Munemitsu. Both of these smiths are quite good on their own, however, when these two smiths worked together as seen on some works that are signed as having been made jointly, the ability shown by these two is at it very best.

TADAMITSU SCHOOL 忠光系



As is the case with other smiths of this time, the early works of the first, second, and third generations are rare, with the majority of existing works being from about the post-Oei era.

TADAMITSU

Worked in the Yamashiro Tradition and Bizen Tradition approximately during the Bummei Era. His name was Shuri no Suke.

KATANA AND WAKIZASHI

Shape and Construction:

Katana have a sunzumari length of around 2 shaku 1 sun.

Wakizashi have a length of about 6-7 sun.

The blades are narrow with fumbari. The shinogi is high, and the kissaki is short.

Of all of the smiths of this time, Tadamitsu's shapes are regarded as being the most graceful.

Hi and Carvings:

There are bo hi with tsure hi finished in marudome or kakudome above the machi, or in kakinagashi carved into the nakago.

Carvings are kenmaki ryu, bonji, or Shinto or Buddhist diety names carved in a sightly small scale.

There are carvings above the machi such as kenmaki ryu, above which there will be hi with tsure hi finished in marudome. Sometimes, instead of hi, there will be bonji or kaen.

Hamon:

The yakiba is a narrow chu suguha and the border

of the hamon (the habuchi) is quite distinct.

The width of the hamon at the yakidashi, that is above the machi, will start out very narrow, and then as the hamon proceeds towards the kissaki, it slowly becomes wider with a notare pattern. In very rare cases, there will be koshi biraki midare hamon, but very rarely.

Boshi:

The boshi is komaru sagari in most cases, i.e. there is a komaru tip and it appears to fall away from the top or tip of the kissaki. The komaru sagari boshi was made by the Osaka Shinto smiths and it was used by other smiths of that time. However, among the Koto smiths, that style is seen in the works of this smith and in Ko-Bizen Masatsune's work.

Jitetsu and Hada:

The steel is tightly forged and has ko-mokume hada. Most of the smiths of this time made very finely forged steel, however work by Tadammitsu and Munemitsu are regarded as being the finest.

Nakago:

The nakago are short and stubby. The tips are kurijiri and the filemarks are kiri. Inscriptions are long and with titles and dates, however those with titles are very rare.

SUNZUMARI TANTO AND MOROHA TANTO

As is the case with Katsumitsu and Munemitsu, the same type of tanto was made by Tadamitsu. The hamon are chu-suguha and match with the size of the blade.

They will usually be chu-suguha with komidare, and the kaeri will have a similar pattern along the mune. The jitetsu is very fine.

Other than the foregoing smiths of Bizen Province, there are other so-called dai-sagari or successors of previously mentioned smiths such as Yasumitsu, Morimitsu, and the Omiya and Yoshii smiths. Most of the works of these smiths will be about the same as those mentioned here, except that they are quite inferior to those covered here.

KYOHO MEIBUTSU CHO

Installment 31

NANSEN ICHIMONJI

商泉一文字

Owner: Owari

Suriage

Length: 2 shaku 3 bu

In the olden days, a cat was cut with this sword and hence the name. There was a priest named Nansen at Keizan Temple. One day he saw kittens fighting amongst themselves in the corridor of the East Temple. Nansen grabbed a kitten and went to the South Temple and asked the priest there if anyone could comprehend the thoughts of the cats, and since the priests could not, in response, he cut the cat in two. So it is told in the Hekiganden Toroku.

It was in the collection of Lord Hideyoshi.

On March 28th of Keicho 16 (1621) when he went to Nijo Castle, it was given to Lord Ieyasu, and then was given to the Owari, who then presented it to lord Hidetada, and then it was given back (to the Owari).

Yamanaka Note

The "Zen" story regarding Priest Nansen and the cutting of the cat is said to be in the Hekiganden Toroku which is the encyclopedia of Buddhism in Japan.

The Tokugawa Jikki for the year Keicho 16 lists this blade as having been given to Ieyasu by Hideyori when he visited Ieyasu at Nijo Castle. Ieyasu gave it to Owari Tokugawa Yoshinao. Yoshinao gave it to the second Shogun Hidetada, and then Hidetada gave it back to the Owari.

At the time, Ieyasu gave a Katana by Samonji and the Meibutsu Shinogi Toshiro to the Owari. Hidetada gave the Nansen Ichimonji and a Wakizashi by Samonji to the Owari.

This blade has been in the Owari Tokugawa Collection since that time, and still is today.

It was nominated to Juyo Bijutsu on 1941, then to Juyo Bunkazai in

1954. It is a very beautiful blade from Fukuoka Ichimonji, probably by Sukemune or one of the better early Ichimonji smiths. The o-choji midare hamon from about the monouchi towards the kissaki is very active, and some of the peaks of the midare hamon almost touch the shinogi.

CHIDORI ICHIMONJI

千鳥一文字

Owner: Unknown

Length: 2 shaku 1 sun 5 bu

The history of this blade is unknown. It was in the Mori collection.

In July of Tensho 15 (1587), at the Akamagasaki Battle, it was given to Lord Hideyoshi by Lord Terumoto (Mori).

Yamanaka Note

The Ouchi who ruled the Sanin and Sanyo districts from the Yoshino into the Muromachi Period owned two famous blades, the Chidori Ichimonji and the Aranami Ichimonji (also a Meibutsu).

The Ouchi presented both of these blades to the famous Itsukushima Shrine in Miyajima in Aki Province (present day Hiroshima).

Mori Terumoto presented a 1,000 koku fief to the shrine for which he got this blade, and when Toyotomi Hideyoshi made his expedition to Kyushu to subjugate that area, Hideyoshi stopped at a place called Akama no Seki where Terumoto gave this blade to Hideyoshi.

There is said to be a sword record written by a man named Aoyama Nobumitsu sometime during the Tokugawa period in which it states that Shimazu Yoshihisa went on the Korean Expedition of Hidayoshi, and Shimazu carried this Chidori Ichimonji at the Battle of Kaisen and cut down an opposition general with it.

Matsudaira Yorihisa, a sword expert in the late Meiji Era, lists this blade as having been destroyed in the Osaka Castle battle during the Osaka Winter Battle (1614).

The blade must have been a very important one for it is listed in the Kotoku (Honami) Katana of Edo, and it is also listed in the Koke Koshi no Mono Cho which is a listing of blades in Hideyoshi's Collection.

DOYO ICHIMONJI

道誉 一文字

Owner: Matsudaira Iyo no Kami

Length: 2 Shaku 6 Sun 4 Bu:

Value: 100 Mai

Owned by Sasaki Doyo in the olden days (Sengoku Period).

Appraised on Jokyo 1 (1684).

Yamanaka Note

Sasaki Doyo was sometimes known as Sado Hankan Takauji and served Ashikaga Takauji and Hojo Takatoki. When Takatoki retired from active life and shaved his head and took a Buddhist name, Takauji also shaved his head and thereafter called himself Doyo.

The Sasaki are the ancestors of the later Kyogoku Clan of the Tokugawa Period.

Matsudaira Iyo no Kami refers to Ikeda Tsunamasa.

The Meibutsu Cho lists the blade, at that time, as having been in the Ikeda Clan, however, although it is not clearly known when, the blade was handed down to the Owari Tokugawa, and the 3rd Owari Tokugawa Tsunamitsu is supposed to have given or sold it to the Nambu Clan of Mutsu Province.

The Nambu clan presented the sword to the present Emperor on 1928 and it presently is in the Imperial Collection.

Matsudaira Shusei records that "the blade was in the Sasaki Clan, and was later given to Toyotomi Hideyoshi. After the fall of the Toyotomi, it went to the Tokugawa as did all of the Toyotomi collection". Therefore, since the Owari had the blade at one

time, it can be assumed that they got it along with the majority of the Osaka Gyobutsu.

The Nambu record shows that the 29th Nanbu, Shigenobu exchanged swords with Owari Tsunamitsu, and the Nambu gave a blade by Sadamune, and the Owari gave this Ichimonji and a tanto by Yukimitsu.

The occasion of the Nambu giving the blade to the present emperor was that in 1928, there was a large army maneuver in the Ou, district and the Nambu being the rulers of that area from the time of Minamoto Yoritomo, presented this blade to the emperor.

We recall seeing this blade a few times, and it truly is a most impressive Ichimonji. The hamon is so active and robust that it staggers the observer, and all one can say is that it is “fantastic”!

This can be seen in the blade. The length of the blade is 2 shaku 6 sun 4 bu, and it is very wide. The kissaki is an almost an ikubi kissaki. The nakago is ubu and there is an “Ichi” inscribed right below the machi.

ASAI ICHIMONJI

浅井一文字

Owner: Matsudaira Mino no Kami

Signed

Length: 2 shaku 1 sun 6 bu

Value: 1,500 kan

Formerly owned by Asai Bizen no Kami Nagamasa of Goshu (Omi).

Later, though how is not known, it went to Owari Dainagon who owned it when he was young.

It was presented to lord Hidetada on Genna 1 (1615).

When he (Lord Hidetada) visited lord Toshitsune, it was given, so it is recorded. On the 4th of April of Genna 3 (1617), a tachi by Morie with a value of 3 mai was given to Chikuzen no Kami, so it is recorded in that family’s records. It is thus recorded in the Koshitsu's (Honami) record. So, it may have been given at the same time.

When Princess Matsu married, this blade was valued at 1,000 Kan and it was given to Matsudaira Mino no Kami by Saisho, and later the value was raised (when it came to the Honami).

Yamanaka Note

There is a lot of mumbo-jumbo here which needs clarification. In the Oda Nobunaga Chronicle, it states that when Nobunaga first met Asai Nagamasa, Nobunaga gave this Ichimonji to Asai, and Asai gave him the famous Ishiwari Kanemitsu. The Ichimonji later went back to Nobunaga.

Owari Dainagon refers to the first Owari Tokugawa, Yoshinao, and where it says that he got it when he was young, seems to mean that the blade was given to him by his father Ieyasu.

Matsudaira Mino no Kami refers to Yanagisawa Yasumoshi.

Princess Matsu was the adopted daughter of the 5th Shogun Tsunayoshi, who actually was the daughter of Owari Tokugawa Tsunamitsu, and she married into the Maeda family.

Imamura Choga, the famous sword expert of the Meiji Era lists the blade as having been owned by Saigo Judo, younger brother of Saigo Takamori who sent the blade to the Honami for a polish. Honami Heijuro polished it and made comments on it as being a "very excellently made blade, although it was a little 'hard' ". By this he meant that the steel was hard during the polishing process, in contrast to the usual Ichimonji swords.

So the blade was with the Yanagisawa around the time of the restoration of 1867 and then went to Saigo, and then was owned by Prince Yamagata, one of the founders of the Japanese Army in the Meiji Period. It was in the Yamagata collection, but regretfully, it went up in the fire that followed the great Kanto Earthquake of 1923.

There are some descriptions of this blade and it was about on par with the previously covered Doyo Ichimonji, although slightly shorter. Nevertheless, it must have been a very impressive blade, for it is known that Saigo as well as Yamagata was an avid sword collector, especially Saigo.

ARANAMI ICHIMONJI

荒波 一 文 字

Owner: Unknown

Signed

Length: 2 shaku 1 sun 5 bu

In the olden days, somewhere between a place called Kawanaka and Aranami, Shimozuma Gonzoku fought Okamoto Magoroku and cut him down. This was seen from the river bank by Lord Nobunaga. Later, it was presented to Lord Nobunaga and thereafter it was named Aranami Ichimonji.

Yamanaka Note.

Takase Uko, the famous sword historian of the late Meiji, Taisho and early Showa periods did quite a bit of research into sword history, and he recorded that on August 28th of Tensho 1 (1573), a man named Shimozu Gonnai, a retainer of Hosokawa Yusai grappled with Iwanari Chikara no Suke who was the lord of Yodo Castle in Yamashiro Province. The two fell into the river, and Shimozu stabbed Iwanari while the two were fighting in the water. The opponent named Okamoto Magoroku is an error in the Meibutsu Cho.

Matsudaira Shushi of the Meiji era lists this blade as having been owed by Okamoto Magoroku, as stated in the Meibutsu Cho, and he was from Tsushima in Owari Province, and he is said to have stabbed someone while fighting in a river during a battle, and named the blade he used “Ukido”.

Later, at the Otsuka Battle he cut down a man named Shimozuma Gonroku at Kawanaka, and that the name Aranami Ichimonji name was attached to the blade by Oda Nobunaga. Also, there are several other conflicting records regarding this blade, therefore the actual history of the blade is not quite clear, however the blade is listed in the “Kotoku Katana Ezu”, and it is listed in Honami Koon’s records and in the book called “Mori Hon”. Therefore, it probably was a very outstanding blade in the early Tokugawa Period and before that. We will never know since the blade is recorded as having been lost in the early Tokugawa Period.

FAMOUS SWORDS

MISSING JUYO BIJUTSU

(continued)

NO. 12.

Designated Juyo Bijutsu September 24,1941

Type: Tachi

Length: 25 3/4 inches or 2 shaku 1 sun 6 bu

Inscription: Soshu ju Masahiro 正広

Details: The blade was submitted to the Tsuchiura Police Department in Ibaraki Prefecture by the owner on October 1, 1945. The blade was turned over to the US Occupation forces along with items no. 9,10, and 11.

No. 13

Designated Juyo Bijutsu February 22, 1939

Type: Tachi

Length : 29 13/16 inches or 2 shaku 5 sun

Inscription: Bungo no Kuni Yukihira saku 豊 蔭国行平

Details: The owner of the sword submitted it to the Takasaki Police department in Gunma Prefecture on January 14, 1946. The Takasaki Police turned the blade over to the 7th Military Government on April17,1946.

No. 14

Designated Juyo Bijutsu on February 22, 1939

Type: tachi

Length: 27 15/16 inches or 2 shaku 3 sun 4 bu

Inscription: Mumei. Attributed to Mihara Masaie

Details: The owner of this blade is the same as for Item 13, and this blade was

submitted together with Item 13.

No.15

Designated Juyo Bijutsu on April 9, 1941

Type: Tachi

Length: 28 7/8 inches or 2 shaku 4 sun 2 bu

Inscription: Namban tetsu o motte Bushu Edo nite Echizen.

Yasutsugu Aooka Yaheiji kore shoji 才岡 蔻取次所持之

Details: The owner of this blade turned it in to the Hinaku Police Station of Ashikita Gun, Kumamoto Prefecture on December 5,1945.

On December 21, 1945; the Hinaki Police turned the blade over to the US Occupation Forces. The Occupation Forces personnel were the same ones who took charge of Item 9 and Item 10, i.e. Colonel McFarland, Regimental Commander Lieut. Col. Rink, Kummoto Prefectural US Military Government Major Sobel, Administrative Officer of the Military Government for Kumamoto Prefecture.

No. 16

Designated Juyo Bijutsu on February 22, 1939

Type: Tachi

Length: 30 inches or 2 shaku 5 sun

Inscription: Bizen Kuni Osafune ju Nagamitsu

Kagen ni nen Juichi gatsu hi

Hachiman Dibosatsu

Details: The owner submitted the blade to the Mejiro Police Station of the Tokyo Metropolitan Police. On January 18, 1946 the Mejiro Police turned the blade over to the 7th US Cavalry Regiment represented by Sgt. Colty Himore, the

same person mentioned in Item 1.

No. 17

Designated Juyo Bijutsu on February 22, 1939

Type: Tachi

Length: 26 ¾ inches or 2 shaku 2 sun 4 bu

Inscription: Rai Kunimitsu

Details: This sword was submitted together with the above item No. 16.

No. 18

Designated Juyo Bijutsu on September 24, 1941

Type: Tanto

Length: 14 9/16 inches or 1 shaku 2 sun 2 bu

Inscription: Soshu ju Akihiro

Details: On October 5, 1945, the owner submitted this blade to the Kosegaya (or Ochigaya) Police dept in Kosegaya Machi, Kita-uonuma Gun, Niigata Prefecture. On November 29, 1945, the Osegaya Police turned the blade over to the Military Police lst Lieut. Darfield Nenningham representing the commanding officer of the military police attached to the 26th Company, 2nd Battalion of the 303 Regiment of the 97th Division stationed at Hidaka City in Niigata Prefecture.

No. 19

Designated Juyo Bijutsu on May 30, 1940

Type: Kodachi

Length: 22 7/8 inches or 1 shaku 9 sun 2 bu

Inscription: Norifusa

Details: The dates when the owner submitted the sword to the police is not clear, however, the Koku Police of Yamanashi Prefecture turned this sword along with many others over to the 97 Field Artillery Battalion in May of 1946.

No. 20

Designated Juyo Bijutsu on September 19, 1936

Type: Tachi

Length: 26 3/8 inches or 2 shaku 2 sun 1 bu

Inscription: Mitsutada

Details: The owner, on April 18,1946 submitted the blade to the Hitoyoshi Police dept in Kumamoto Prefecture, and on the same date, the Hitoyoshi Police turned the blade over to the Security Police of Kumamoto Prefecture. The details of the police turning over the blade to the occupation forces are not known.

No. 21

Designated Juyo Bijutsu on September 27, 1940

Type: Tachi

Length: 27 13/16 inches or 2 shaku 3 sun 3 bu

Inscription: Motoshige

Kagen ni nen hachi gatsu hi

Details: The owner submitted the blade to the Minami Police of Kumamoto City on April 21, 1946. On April 22, 1946, the blade was turned over to the US Occupation Forces. The personnel in the US Forces who received the blade are the same as those listed on Item 15.

No. 22

Designated Juyo Bijutsu on September 5, 1938

Type: Katana

Length: 27 11/16 inches or 2 shaku 3 sun 2 bu

Inscription: Bizen Kuni ju Osafune Yososaemon no jo Sukesada saku

Tembun yo nen ni gatsu kichijitsu

Details: The owner submitted the blade to the Kata Police dept in Kumamoto City on October 10, 1945. The Kumamoto Police turned the blade over to the US Military personnel who were the same as for Item 21.

No. 23

Designated Juyo Bijutsu on July 6, 1944

Type: Katana

Length: unknown

Inscription: Kuniyasu

Details: The owner submitted the blade to the Yatsushiro Police in Kumamoto Prefecture on October 22,1945. Other details are the same as for Item 22.

No. 24

Designated Juyo Bijutsu on September 6, 1939

Type: tachi

Length: 28 ¾ inches or 2 shaku 4 sun 8 bu

Inscription: Sagami Kuni Junin Sae

Bunna ni nen

Details: The sword was submitted to the Kiyama Police Station in Mifune, Kumamoto Prefecture by the owner on October 10, 1945. Other details are the same

as for Item 23.

No. 25

Designated Juyo Bijutsu on September 24, 1941

Type: Tachi

Length: 31 5/16 inches or 2 shaku 6 sun 2 bu

Inscription: Tomomura

Details: The owner, Sahara Hachimangu Shrine, submitted the blade to the Oita Prefectural Police on January 19, 1946. The Oita police turned the blade over to the Occupation Forces. Details of which of the Occupation forces is not clear, however the police recall a “red arrow” emblem which seems to be the 32nd Field Artillery Battalion.

In the past 20 years or so, we have heard many wild stories supposedly concerning some of these swords, and perhaps these stories may or may not be wild, but to us they certainly have seemed so, to give some examples.

Some years ago, we heard that a sword collector (Mr. A. somewhere in the States) was approached by another person (Mr. B.) through a letter saying that 'B' had a long tachi with an inscription of Rai Kunitoshi, and that it was for sale. Mr. A immediately called Mr. B to ascertain the facts of the blade and the price, but Mr. B would not give any information saying that he had never written any letter.

Mr. A. knew that this could be none other than the Rai Kunitoshi, the Hotarumaru from Aso Shrine in Kumamoto Prefecture.

Since being in Japan these past 7 years, we have heard many contradictory remarks regarding some of these missing blades and that some of the blades never left Japan, and that they were removed by the Japanese themselves, by someone who had a keen interest in swords and did not like to see them turned over to the “white barbarians”.

Some years back, when we were still in the States, we heard an interesting story, that someone in the Eastern States had the Botan Zukuri Tanto from the Aso Shrine which was removed from Aso Shrine together with the Hotaru Maru Rai Kunitoshi.

Curiously, these two blades are not listed in lists of the Japanese Government, although they both were nominated to kokuho a long time ago and are both missing.

In any event, the present owner is said to have offered this tanto for sale with a fantastic price tag of $250,000 and approached someone in Japan, but due to the price, no negotiations could be started.

Then quite recently, we heard that the two missing blades from the Kumano Hayatama Shrine were offered for sale by someone in the States, also at a fantastic price, but we could not learn any further details of this, other than that it was just offered for sale (Items 3 and Item 4 on the Kokuho list).

TOKUGAWA JIKKI

PART XIII

SHOO 2, 1645 (cont.)

September 11

Kamamatsu is to visit various shrines, and first of all goes to the shrine in the Ni no Maru where he presents a tachi by Rai Kunimitsu来国 光. He then goes to the Momijiyama Shrine and presents a Tachi by Moromitsu, and then to the Sanno Shrine and presents a Tachi by Aoe Yoshisugu.

On his return, stops at Sakai Kii no Kami Tadayoshi's residence and presents a katana by Yoshifusa to Tadayoshi. Tadayoshi gives in return a katana by Yoshihira. In the evening, he visits the Dainagon and presents him a Wakizashi by Kunitoshi.

September 14

The two sons of Kii Aso (Tokugawa) visit the inner palace. Hisamatsu receives a wakkzashi by Yukimitsu.

October 17

Osawa Ukyo no Suke Motoshige is ordered to visit the Nikko Shrine in place of the Dainagon (a counselor in the imperial court) and receives a Tachi by Ichimonji一女字.

October 21

Matsudaira Manchiyomaru is permitted to assume his position over his father's fief, and in appreciation of this, he presents a tachi by Nagamitsu 長 光, and as a legacy from his father Iyo no Kami Tadamasa, presents a katana by Masamune 正 宗 and a wakizashi by Kunitsugu. To the Dainagon, he presents a wakizashi by Sadamune, and to Kamematsu, a wakizashi by Rai Kunimitsu.

November 3

The Dainagon visits Ii Naotaka and presents him a tachi by Nagamitsu 長 光. Naotaka gives the Dainagon a katana by Unji電次.

Naotsugu presents a tachi with its catalog, and Naozumi presents a tachi with its catalog. Again Naotaka receives a katana b Rai Kunimitsu来国光 and a wakizashi by Rai Kunitsuu来国次.

Naotaka then gives a katana by Go and a wakizashi by Yukimitsu.

Naotsugu receives a katana by Rai Kuniyuki and gives a katana by Yoshihira.

November 4

Ii Naotaka gives a tachi with its catalog to the Dainagon in appreciation for his visit to his residence the previous day. Naotsugu also gives a tachi to the Dainagon.

November 7

The Shogun goes to the residence of Sakai Tadakatsu at Ushigome and gives him a katana by Sukezane. To Tadanao he presents a kosode.

Tadakatsu presents a katana by Kagamitsu and Tadanao presents a tachi.

November 11

Hoshina Masayuki is ordered to visit the Nikko Shrine in place of the Shogun and Makino Takumi no Kami Nobunari in place of the Dainagon, and each receives a tachi.

November 12

Kamematsu visits the shrine at the Ni no Maru and presents a tachi with its catalog to the shrine. He then meets the Shogun and presents a tachi with its catalog.

When cups (of Sake) are exchanged, he receives a wakizashi by Rai Kunimitsu.

Kamematsu then visits the Dainagon and receives a katana by Awataguchi Nobukuni 粟田口信國 and a wakizashi by Kunitomo from the Dainagon.

Iwami no Kami Nobuhiro (who accompanied Kamematsu) gives a tachi with its catalog to the Dainagon. Kamematsu gives Nobuhiro a katana by Kaniie and Nobuhiro gives Kamematsu a wakizashi by Rai Kunimitsu来 国 光.

Takumi no Kami Nobunari presents a tachi with its catalog to the Shogun, and receives a katana by Kagemitsu and a wakizashi by Nobukuni信圏 from Kamematsu.

November 17

The Shogun visits Momijiyama Shrine and presents a tachi with its catalog. The Dainagon accompanying him also presents a tachi with its. catalog.

November 19

The Shogun visits Hotta Kaga no Kami Masamori at his detached residence at Asakusa and gives Masamori a katana. Masamori presents the Shogun a katana by Aoe.

December 6

Ii Naotaka, Naotsugu, Naotoki and Naozumi each presents a tachi (to the Shogun).

Naotaka receives a katana by Samonji. Naotsugu receives a katana by Aoe.

Naotaka then presents a katana by Samonji and Naotsugu presents a katana by Yoshoka Ichimonji 吉岡一女学.

December 13

Osama Ukyo no Suke Motoshige visits the Nikko Shrine in place of the Shogun and he presents a tachi. Sakai Hyuga no Kami Tadayoshi is also ordered to go in place of the Dainagon and he presents a tachi by Nobukuni信国.

December 28

Kikutei zen Dainagon Tsunahide sends a messenger with a tachi and its catalog to the Shogun.

December 29

Uesugi Kiheiji, in appreciation of his being allowed to assume command of his father's fief, presents a tachi by Tomonari 友 成 to the Shogun, and a katana by Nagamitsu 長光 to the Dainagon.

As a legacy from his father Danjo Daisuke Sadakatsu, he presents a katana by Shintogo Kunimitsu to the Shogun and a katana by Rai Kunimitsu to the Dainagon.

In June of this year ....

Firing of Teppo (matchlocks) within the Funai (city limits of Edo) is prohibited.

December 2

Hosokawa Sansai dies at the age of 83.

December 12

Priest Takuan dies at the age of 73.

Note: Takuan is the priest who appears in the story about Miyamoto Musashi, the famous swordsman. However, whether Takuan actually did have contact with Musashi has never been authenticated. Takuan is known for many excellent excellent examples of calligraphy he left to us.

SHOHO 3, 1646

January 4

Various Daimyo each give a tachi and its catalog to Kamematsu.

January 8

At dawn (6:00 am), a son is born to the Shogunate and he is named Tokumaru (the 5th Shogun Tsunayoshi).

The Dainagon presents a katana by Go Yoshihiro.

January 11

At Tenjyu-In, Kamematsu has his “Hatsuoki no Shiki” ceremony performed. The Dainagon has Makino Takefumi no Kami Nobunari represent him in attending the ceremony and gives a katana by Kiku Ichimonji and a wakizashi by Rai Kunimitsu.

Sakakibara Zenuemon Masaharu represents the Shogun who presents a tachi with its catalog.

Matsudaira Izumi no Kami Noritoshi receives a katana by Rai Kunimitsu 来国光 and gives a wakizashi by Chogi 長義 in return.

Next, Settsu no Kami Nobunori receives a katana by

Hisakuni久国 and Nobumori gives a wakizashi by Hiromitsu.

He (Kamematsu) then goes to Momijiyama Shrine where he presents a tachi and its catalog to the shrine.

January 14

On the seventh day after his birth, Tokumatsu receives a wakizashi by Rai Kunimitsu (from the Shogun). The Dainagon gives him a katana by Mitsutada and 200 mai of silver.

In honor of the event (the birth and the seventh night celebration) various daimyo with fiefs of over 300,000 koku present to the Shogunate 3 shu and 2 ka.

Daimyos with fiefs of 110,000 koku and over, present 2 shu and 1 ka. Daimyo with fiefs of over 10,000 koku present gifts of 1 shu and 1 ka.

To Tokumatsu, daimyo with fiefs over 100,000 koku present 3 suits of infant wear.

Daimyo with 50,000 koku and over present 2 suits of infant wear. Daimyo with over 10,000 koku present 1 shu.

Daimyo with 100,000 koku and over, in addition to the above mentioned items, are permitted to give in addition, a katana or a wakizashi.

January 26

Tokumatsu for the first time goes to the San no Maru (of the castle) and there gives a katana by Rai Kunimitsu to the Dainagon.

The Dainagon in return gives a wakizashi by Yukihira. Also, Owari (Tokugawa) Saisho has sent a messenger from Owari to deliver a katana by Tsugushige to Tokumatsu.

April 5

(The previous) U Daisho Tsusuhide presents a tachi with its catalog to the Shogun.

April 21

An abbot from Kanshuji presents 2 scrolls, 20 books and a tachi with its catalog.

Next, Shirakawa Sanmi Motonobu presents incense and a tachi with its catalog.

Kanroji Sa Chuben Tsuzunaga presents a tachi with its catalog.

Ano Saisho and Umezono Shojo Tomokiyo both present a tachi with its catalog.

Konoe Denjo Nuidono no Suke also presents a tachi with its catalog.

Later, other abbots from various temples along with nobles meet the Shogun.

April 29

Lord Hashimoto and Lord Takeuchi both join the ranks of the elders and are given an added rice allowance and in appreciation, each presents a tachi with its catalog.

May 11

The Dainagon has Kira Wakasa no Kami Yoshifuyu go to Nikko Shrine as his representative and gives him a tachi by Nagamitsu to present to the shrine. Also, Matsudaira Izumi no Kami Noritoshi is given a Tachi by Nobukuni which he is to present to the shrine.

May 13

Naito Kinichiro Masachika, as a legacy from his father, Hyobu Shou Masaharu, presents a kataha by Hiromitsu 広光 and a wakizashi by Masatsune 正 恆 to the Dainagon.

June 6

Tokumaru goes to the Ni no Maru Castle and receives a tachi, a horse, and cash. He then goes to the Momijiyama Shrine where he presents a tachi by Nagamitsu and a horse to the shrine. He next goes to the Sanno Shrine and presents a tachi by Moriie and a horse.

On his return to the castle, he visits, Makino Takumi no Kami Nobunari at his residence, and Nobunari gives him a tachi and cash for a horse. Chikanari (Nobuari's son) gives a tachi to Tokumaru.

Hyobu Narifusa presents a tachi.

Tokumatsu gives a wakizashi by Samonji to Nobunari, and a katana by Bizen Tomomitsu 備 前 倫 光.

Towards evening, he visits the Dainagon where he receives a wakizashi by Rai Kunitoshi.

July 11

A banquet is held at the San no Maru. The Shogun gives a wakizashi by Yoshimitsu to the Dainagon who in return gives the Shogun a katana by Rai Kunimitsu.

July 27

Owari Aso meets the Shogun and Dainagon and receives a wakizashi by Yukihira 行 平.

July 28

Kira Wakasa no Kami Yoshifuyu is, ordered to pay homage at Nikko Shrine on the Hassaku and is given a tachi which he is to present to the shrine.

Note: the Hassaku is the first day of the year’s harvest.

August 4

Matsudaira Inosuke, son of Matsudaira Mutsu no Kami Tadayoshi, meets the Shogun for the first time and presents a tachi, 100 mai for a horse and 200 rolls of Echizen cotton.

September 2

On the 17th day of this same month, Matsudaira Izumo no Kami Katsutada is to pay homage at the shrine at Takiyama in Mikawa Province (for the Shogun) and Shinagawa Naizen no Sho Takayoshi is ordered to represent the Dainagon and is given a tachi by Nagamitsu長光and a black horse to present to the shrine.

The Dainagon gives a tachi by Masatsune and 1 mai for a horse which is to be presented to the shrine.

September 18

Imakawa Kyobu Daiu Michifusa is ordered to pay homage at the Nikko Shrine and represent the Shogun. He is given a tachi by Kuninaga and a sacred horse to be presented to the shrine.

December 5

Niwa Kansuke Ujisada, son of Niwa Shikibu Shou Ujinobu, presents a katana by Hojoji and a wakizashi as a legacy from his father.

Endo Kuranosuke Tsunemoto presents a katana by Samonji左文字 as a legacy from his father Endo Takumi no Kami Yoshitoshi.

Ozeki Uemon Masuchika presents a katana by Bizen Kanenaga as a legacy from his father Ozeki Tosa no Kami Takamasu.

Matsudaira Sahichiro Noritsugu, as a legacy from his father Matsudaira Nuidono no Suke Sanetsugu, presents a mumei Katana.

SHOHO 4, 1647

January 4

The Kii Tokugawa and the Mito Tokugawa send their chamberlains as messengers and each give a tachi and cash for a horse to Kamematsu and Tokumatsu for the New Year.

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February 10

Since the Dainagon was not feeling well, the Shogun sends Imakawa Kyobu Daiu Naofusa in his place to pay homage at Nikko Shrine and pray for a quick recovery. He sends a tachi by Yoshiie and cash for a horse.

The Dainagon sends Sakai Hyuga no Kami Tadayoshi as his representative with a tachi by Kunimune and cash for a horse.

April 3

A banquet is held at the Ni no Maru Castle by the Dainagon and he receives a katana by Mitsutada from the Shogun. He in return gives a wakizashi by Rai Kunimitsu来国光.

April 5

Lord Takakura Nagayoshi, the previous Dainagon meets the Shogun and presents incense and a tachi with its catalog.

April 22

Various nobles meet the Shogun, and each presents a tachi with its catalog.

July 11

The Dainagon presents a dish called "Sho Jinkon' to the Shogun and receives a katana by Sadamune 貞 宗. The Dainagon gives a wakizashi by Masamune.

Matsudaira Geki Tadazane, the magistrate of Nijo Castle in Koto receives a tachi and cash for a horse which he is to present to the Court,

August 1

Lord Asokai Dainagon Masanobu and Asokai Saisho Masayoshi each present a tachi with its catalog to the Shogun.

Matsudaira Izu no Kami Nobutsuna, Abe Bungo no Kami Tadaaki, and Abe Tsushima no Kami Shigetsugu, for their appreciation in recently receiving increases in their fief, each presents a tachi with its catalog and 10 mai of gold.

September 8

Dainagon Yoshino, for the first time after his recovery from his recent illness, visits the Shogun and receives a katana by Taema called the Murakumo.

He gives a katana by Kuniyuki to Sakai Tadakatsu, and also gives a katana by Kunimitsu to Matsudaira Izumi no Kami Noritoshi.

September 14

Owari Saisho Mitsutomo is called (by the Shogun) and on the event of the recovery of his (Saisho's) father from illness, is given a katana by Kunimitsu.

September 16

Mizuno Dewa no Kami Tadatsune, as a legacy of his father, Hayato no Sho Tadakiyo, presents a katana by Yukimitsu and a wakizashi by Go. To the Dainagon he presents a katana by Sa Hiroyuki 左弘行.

October 15

Lord Chuin Naidaijin Michimura presents a tachi with its catalog and 10 rugs.

October 16

The Dainagon visits Sakai Sanuki no Kami Tadakatsu at his estate in Ushigome and gives Tadakatsu a katana by Yukimitsu.

Tadakatsu presents a Katana by Rai Kunimitsu来国光.

November 8

The Chief Abbot of Rinoji Temple in Nikko, Prince Morizumi, the Chief Abbot of Seiren In, Prince Takazumi, and and an Abbot from Bishamon Do, Kokai, meet the Shogun, and each presents a tachi with its catalog.

Prince Ichijo Sessei Akiyoshi also presents a tachi with its catalog.

November 13

Matsudaira Satsuma no Kami Mitsuhisa receives a wakizashi by Sadamune from the Shogun, and Matasaburo (Mitsuhisa's son) also receives a katana by Kuniyuki.

Mitsuhisa presents a katana by Kunitsuna and Matasaburo presents a wakizashi by Mitsukane

November 16

Matsudaira Satsuma no Kami meets the Shogun and presents a tachi by Sadatoshi and 200 mai of silver.

Matasaburo presents a tachi with its catalog and 100 mai of silver.

November 17

The Shogun presents a tachi, cash for a horse, 300 mai of silver, and 200 rolls of cotton to each member of the court and to the cloistered emperor.

To the recently retired emperor, he presents a tachi, cash for a horse, 200 mai of silver, and 100 rolls of cotton. To Ichijo Sessei Akiyoshi, the Shogun presents a tachi, cash for a horse, and cotton. To various retainers of the court, he presents a tachi and cash for a horse.

November 27

It is a day of good omens and Tokumatsu has his “cutting-of-the-locks” ceremony at the Dainagon's residence, and Tokumatsu gives a tachi with its catalog, cash for a horse and kosode to the Dainagon who in return gives him a katana by Mitsutada光思, and a wakizashi by Sakai Shizu (Meibutsu). Tokumatsu then presents a Tachi by Mitsutada, cash for a horse and a kosode to the Shogun, and receives a tachi by Mitsukane.

Masatsuna Tokishige meets the Shogun and presents a tachi with its catalog. Tokumatsu gives a katana by Moriie 守家 and a katana by Kagemitsu to Tokishige.

December 2

Matsudaira Satsuma no Kami Mitsuhisa and his son Matasaburo visits the palace and give a tachi by Nagamitsu to the Dainagon. Matasaburo gives a tachi with its catalog.

Mitsuhisa receives a katana by Kunishige 国 重. He then gives a wakizashi by Yoshimitsu. Matasaburo receives a wakizashi by Kanemitsu菜光and a wakizashi by Yasuyoshi安吉.

December 25

Matsudaira Shikibu Daiu Tadatsugu receives a katana by Motoshige元重 from the Shogun, and Okudaira Mimasaka no Kami Tadamasa receives a Katana.

Keian 1, 1648

January 1

Homage is paid at the Ni no Maru Shrine (by the Shogun), and a tachi with its catalog is presented to the shrine**.**

January 13.

The celebration of the First Seventh Night for Tsurumatsu is held. A wakizashi by Rai Kunimitsu 来 国光 is given along with a cup (of sake).

The Dainagon also gives a katana by Kagehide when he gives his cup, as well as 200 mai of silver.

Uru January 1

This is a bi-sextile (leap) month. Since the Tokugawa Period calendar followed the lunar year, the leap month fell in January (so it seems, from the way it is written in the Jikki).

Priest Ichimata Keicho sends a messenger with a tachi and its catalog and incense (to the Shogun).

Uru January 5

The Hanayama-In Dainagon Sadayoshi, in appreciation of his son having become the successor to Priest Chimata, presents a tachi and its catalog.

In the afternoon, the Shogun goes to Oi-Dai where Hotta Kaga no Kami serves tea and presents a katana by Unji and a tachi with its catalog.

He is given a Katana by Samonji. His eldest son, Kozuke no Suke Masanobu, presents a tachi with its catalog, shojo hi (red flannel cloth), and a kosode.

February 1

A new year’s banquet is held by the Dainagon, and he presents a katana by Rai Kunimitsu and receives a wakizashi by Sa Yasuyoshi from the Gosho (Shogun).

February 9

The Dainagon, for the first time, visits Sanuki no Kami Tadakatsu at his estate in Ushigome. He presents a tachi by Unji. Tadakatsu gives him a tachi by Nagamitsu.

Tadanao (Tadakatsu's son) gives a tachi with its catalog to the Dainagon. Tadakatsu is then given a katana by Rai Kunimitsu and a wakizashi by Rai Kunitoshi by the Dainagon.

Tadanao is given a katana by Aoe. Tadakatsu, then again gives a katana by Sukezane and a wakizashi by Rai Kunimitsu. Tadanao gives a katana by Masatsune.

February 28

An edict is issued this day that katana and wakizashi are not to be made overly birei.

Note: The term “birei” is no longer used today. Instead “kirei” is used which translates into nice, beautiful, or fine. However, in this case, it would mean “pretty” or “decorated” or “flashy”, and today we would use the term “hade”.

March 5

Homage is paid at the shrine within the castle, and a tachi by Masatsune is presented.

The two Gosho (the Shogun and his son) meet the Dainagon who presents a tachi by Mihara Masahiro, cash for a horse, and a kosode.

The Gosho (Shogun) gives a katana by Ichimonji and a wakizashi by Mitsugane 光包.

March 7

Sakai Settsu no Kami Tadamasa, as a legacy from his father, Sakai Kunai Daiu, presents a wakizashi by Kunitsugu to the Shogun, and a wakizashi by Kunimitsu to the Dainagon.

March 22

Takakura Nagayoshi, the previous Dainagon, meets the Shogun and presents a tachi and its catalog.

March 23

For the forthcoming visit to the Nikko Shrine (by the Shogun), the emperor, through a messenger, sends a five-colored cord, an incense box, and a tachi with its catalog. Ichijo Kampaku Akiyoshi sends a tachi and a byobu by Kikuteiryo.

March 29

Tsurumaru visits the shrine at the Ni no Maru in the castle and presents a tachi by Sadatoshi and cash for a horse.

Tsurumaru then visits the Momijiyama Shrine and presents a tachi by Yasutsuna and a chestnut horse.

Tsurumaru then goes to the Sanno Shrine and presents a tachi by Ichimonji一文 字 and a horse.

He then visits Sakai Iki no Kami Tadashige's estate where Tadashige gives him a tachi, cash for a horse and a kosode. Tadashige's son Naiki Tadatsuna gives him a tachi, cash for a horse, and a scroll.

From Shuzen Tadamasa, he receives a tachi and cash for a horse.

He gives Tadashige a wakizashi by Norishige who then gives him a katana by Unji.

He then visits Dainagon where he gives a katana by Nagamitsu長光.

April 1

The chief Abbot of Higashi Honganji, Kojy, the new abbot Koei, and six priests from that temple visit the Shogun, each with a tachi and its catalog.

April 18

It is the third day of the Nachiko, therefore a tachi by Nagamitsu and a horse is offered to the shrine (in the castle).

May 8

The Shogun meets the various princes and nobles who are returning from Nikko Shrine, and each presents him a tachi with its catalog.

June 6

An edict is issued in Osaka this day to the effect that except for a person who is traveling, the ordinary populace is forbidden from carrying katana and long wakizashi (o-wakizashi). Also, servants and slaves are forbidden to carry o-wakizashi.

July 19

Yamazaki Shima no Kami Toshiie, as a legacy from his father, Kai no Kami Ieharu, presents a katana by Bizen Kanemitsu.

Matsudaira Kazuma Yasunao, as a legacy from his father Inaba no Kami Tadatoshi, presents a katana by Rai Kunimitsu.

Suganuma Mondo Sadazane, as a legacy from his older brother Sakon Shogen Sadaaki, presents a katana by Unji愛次

Ichihashi Heikichi Masanobu, as a legacy from his father Shimofusa no Kami Nagamasa, presents a wakizashi by Nobukuni.

July 27

Honda Awaji no Kami Tadayoshi, as a legacy from his father Hida no Kami Narishige Nyudo Shian, presents a katana by Yasuyoshi and a wakizashi by Sairen to the Dainagon.

July 28

The Dainagon holds a Shojin Damashi banquet. The Shogun gives a katana by Shizu to the Dainagon, and he in return, presents a wakizashi by Rai Kunimitsu.

Note: Shojin means live, and damashii means soul.

This is probably a Buddhist rite.

On this same day….

Abe Tsushima no Kami Shigetsugu, as a legacy from his father Bitchu no Kami Tadatsugu, presents a wakizashi by Kuniyoshi.

August 1

On this day, the elder sons of Daimyo with provinces and fiefs, even though they have not as yet received a title, are henceforth given a ranking of “Yon-I” and will be allowed to meet the Shogun with a tachi and its catalog. Those with a fief of 3,000

Koku and under, also with a rank of Yon-I will be allowed to meet the Shogun with a tachi and its catalog.

September 9

The new Abbot of Higashi Honganji, Koei, presents a tachi with its catalog and a silver brocade bag.

Tenbo-In Naidaijin Sanehide presents a tachi with its catalog and a scroll.

September 28

Since it is a Kichijitsu, Tokumatsu goes to the San no Maru castle, and there he receives a tachi by Nagamitsu, silver brocade, and bedding which the Shogun has sent through Izu no Kami Nobutsuna. To Nagamatsu, a tachi with its catalog is sent via Amano Sahyoe Yasumine.

October 14

Ii Naotsugu takes leave to return to his province and receives a katana from the Dainagon himself.

October 28

Prince Sei Renin Takazumi sends a tachi with its catalog and a scroll via a messenger to the Shogun.

December 21

Matsudaira Manchiyo has his coming-of-age ceremony and is included in the ranks, and receives the title of Jyu Yon-I Shita Shojo. He also receives a character (from the Shogun's name) and changes his name to Echizen Mitsumichi and presents a tachi by Nagamitsu, cash for a horse, and silver brocade. Also, a tachi, cash for a horse, and silver brocade are given to the Dainagon, and Mitsumichi receives a katana by Sa Yasuyoshi.

December 22

Matsudaira Awa no Kami Tadahide's son Hachisuka Senmatsu has his coming-of-age ceremony, and receives the title of Jyu Yon-I Shita and changes his

name to Matsudaira Inaba no Kami Mitsutaka, and presents a tachi by Nagamitsu, cash for a horse and silver, and receives a katana by Yoshiie 吉家 in return.

Nabeshima Okisuke also has his coming-of-age ceremony and receives the title of Jyu Yon-I Shita and changes his name to Matsudaira Tango no Kami Mitsushige and presents a Katana by Kuniyuki, cash for a horse and silver. In return he receives a katana by the Niji Kunitoshi字国俊.

December 28

Kuroda Umon no Suke Nagayuki changes his name to Matsudaira Umon no Suke Mitsuhisa, presents a tachi by Kunitoshi 国俊and silver, and receives a katana by Yukimitsu 行光.