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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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Dear students of Nihonto,

We have somehow managed to last the past three years and enter our fourth year, and we sincerely wish to thank those of you who have supported us with your subscriptions. Our coverage of sword smiths is progressing quite nicely as the readers may note, and eventually when we have covered all of the sword smiths down through the last of those in the Shinshinto period, we will have a basis for a book on this subject, and from then on will concentrate on that goal.

Due to some difficulties at the end of last year and early this year in re-writing, the coverage of the Kyoho Meibutsu Cho was not received in time to enter it in this issue, but we will resume it in February.

Kozan

January, 1971

SWORD SMITHS

NANKAIDO

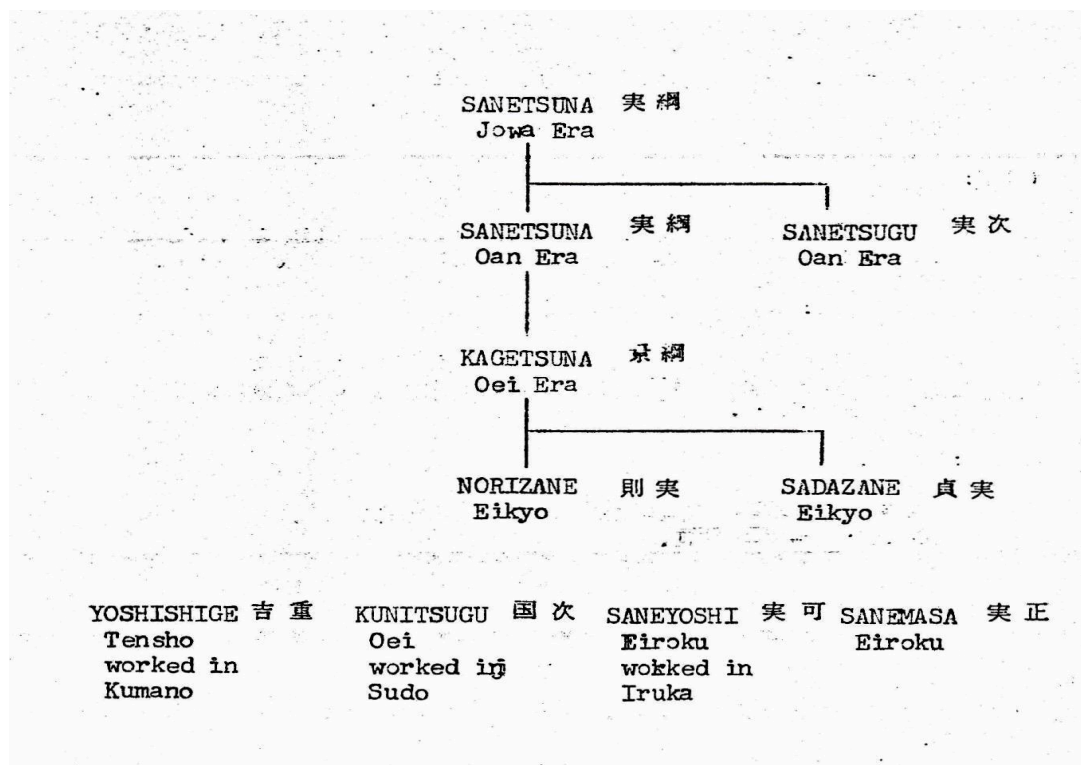
The Nankaido comprises the provinces of Kii, Awaji Island, Awa, Sanuki, Iyo, and Tosa.

Kii Province is on the mainland, however the rest are all on the island of Shikoku except for Awaji Island which is between the eastern tip of Shikoku and Honshu.

KII PROVINCE

Although this province has a history dating back to the earliest historical periods, sword making was limited here, and the earliest work we see here is from the Iruka School.

The earliest of the Iruka smiths is Sanetsuna who reportedly was active around the Jowa Era (1345-49), and this school was active until shortly before the end of the Koto period.



IRUKA SCHOOL 入鹿系

Worked in the Yamato tradition from approximately the Jowa era (1345-49) to the Oei era. Work by the earlier smiths is extremely rare, and the few that are seen are all tanto.

TANTO

Shape and Construction:

They have josun (8.5 sun) lengths, are thin, there is very little saki sori, and there will be a pronounced fukura. At a glance, they will give the impression of looking at a takenoko sori tanto, however, overall, the shape is not graceful.

Hi and Carvings:

Suken on the omote and gomabashi on the ura will be seen on many tanto, however, they are carved poorly.

Hamon:

On both sides, for about an inch above the machi, the hamon will be suguha. Then it becomes a uniform gunome. Then at the fukura, it will become a ko-midare. The peaks of the gunome will be very hard (i.e. there will be a strong habuchi) and there will be mura nie in this area.

Boshi:

There will be two distinct notare waves and then the tip has hakikake, with a yoru (dark) kaeri on the omote side.

Jitetsu and hada:

The steel will seem very weak (few or no details visible) and will be masame, so some of these works will be mistaken for Hosho School work from Yamato.

Nakago:

The nakago are a furisode style with a kengyo tip. The file marks are sensuke (made with a drawknife).

KUNITSUGU 国次

Worked in the Yamato tradition with some Soshu influences, and approximately during the Oei period. Commonly referred to as Sudo Kunitsugu.

KATANA AND WAKIZASHI

Shape and Construction:

Shape and style of the Muromachi Period. However, the length of the blade will be slightly sunzumari (short).

Honzukuri wakizashi have lengths of about 1 shaku 4-5 sun. Hiratsukuri wakizashi with about the same length are seen. A majority of the mune will be so no mune (marumune). All of the shapes will be a little narrow, thereby giving the blade a somewhat graceful appearance.

Hamon:

The hamon are formed in nioi with a chu-suguha pattern. There will be some nie, sometimes hotsure, and some will have nijuba. Hakkikake and hitotsura works are also seen.

Boshi:

The boshi is komaru in most cases.

Jitetsu and Hada:

The hada is mokume hada mixed with masame hada, and the hada will appear weak (not too strongly visible).

From about the mid-section of the blade, to about the monouchi area, the center of the ji will have a strong masame hada, and in this area, there will be ji-nie which will seem like ji utsuri.

Nakago:

The nakago are short (sunzumari or less than 8.5 sun) and the tips are kurijiri. They will resemble late Koto Bizen nakago. The file marks are katte sagari. Inscriptions are “Kunitsugu” in large characters, and the center of the “kuni” kanji is written: ㄸ

TANTO

Shape and Construction:

Tanto are short hiratsukuri takenoko sori, and made very well.

Hi and Carvings:

Koshi hi or suken are sometimes seen, and sometimes there are bonji.

Hamon:

Hamon are suguha with nie. Sometimes hamon will be hitotsura.

Jitetsu and hada:

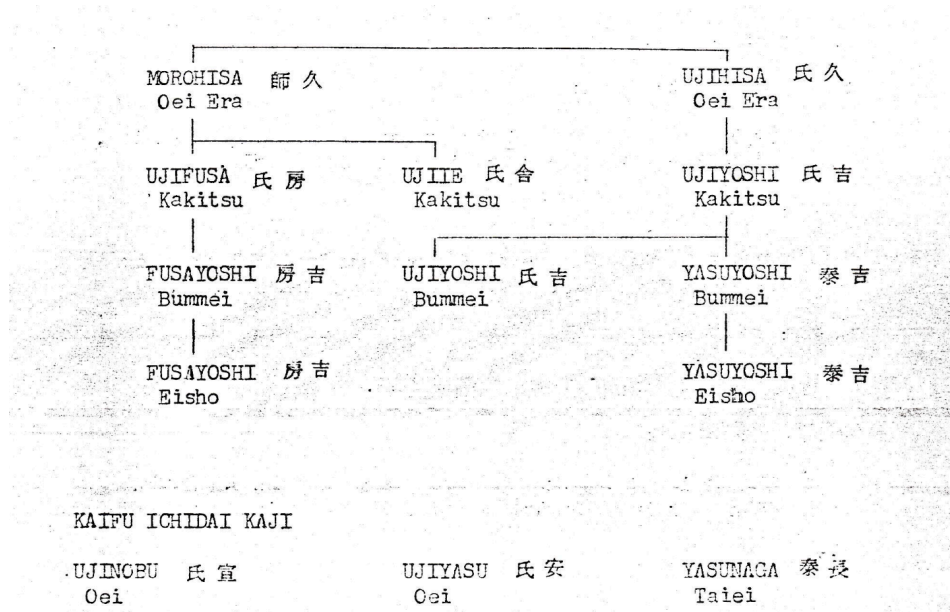
These details are the same as seen in katana, however, the masame hada will be more distinct or prominent.

Nakago:

Short in sunzumari lengths (less than 8.5 sun) and shaped quite well.

AWA PROVINCE

The Kaifu school 海部系 worked in Awa province. The school's geneology is shown below:



Old texts list the Kaifu School with two lineages. One headed by Ujiyoshi, and one by Morohisa. Both of these smiths made tachi as well as katana and there do not seem to be any works prior to the Oei era.

The early Kaifu smiths must have been quite skilled for there is an incident where a mumei blade had been attributed and appraised as Kaifu, and this was supposedly done by Honami Kojo. However, later this appraisal was changed to Go Yoshihiro. Therefore, this gives an example of how good a Kaifu blade could be, but this refers only to the early smiths of this school, and the later smiths were quite different and not as skilled.

KAIFU SMITHS

Worked in the Soshu style and Yamato style approximately after the Oei era.

KATANA AND WAKIZASHI

Shape and Construction:

Style and shape of the Muromachi period and Sengoku period. In either case, the shape is poorly made.

Hamon:

Formed in nie with the pattern in o-notare or suguha with ko-gunome in a saka style.

Boshi:

The boshi is wide and most are ichimai.

Jitetsu and Hada:

The hada is a very fine mokume hada and is mixed with ayasugi hada in places.

Nakago:

The nakago is short and the tip is kurijiri. The file marks are katte sagari or o-suji chigai.

Inscriptions are "Ashu ju ----".

TOSA PROVINCE

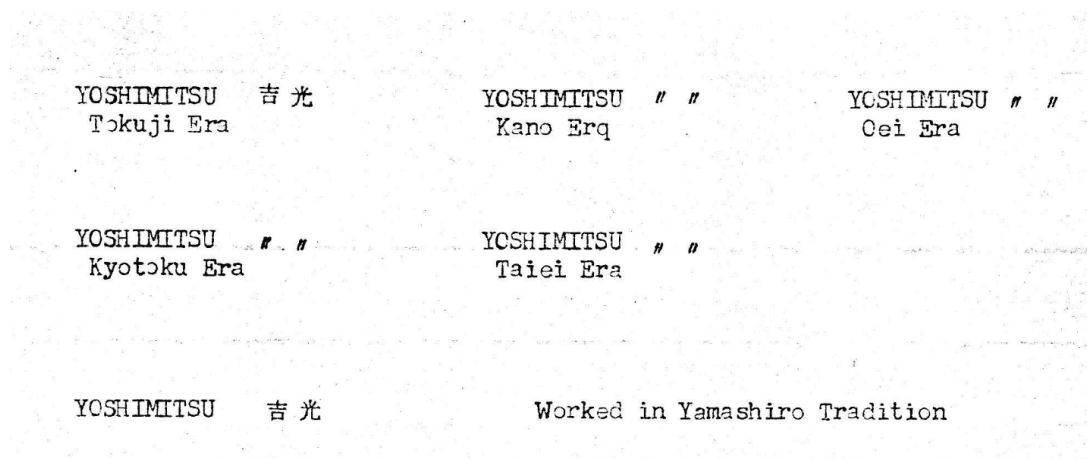
THE YOSHIMITSU SCHOOL 吉光系

From the Tokuji Era (1306-1308) to about the Rekio Era (1338-1342), there was a sword smith called Gorazaemon no jo Yoshimitsu in Kambara of Tosa Province, and he is said to have been associated with the Awataguchi school of Kyo or Tegai in Yamato.

Then there is another smith, Yasuzaemon Yoshimitsu who was active around the Kano era (1350-1351) who is also said to be the founder. Therefore, the actual founder of the Tosa Yoshimitsu school is a little difficult to pinpoint.

The popular and commonly seen Yoshimitsu is one who was active around the Oei Era.

Tosa Yoshimitsu smiths in the previous eras seem to have signed with niji mei (two character mei) and this as the same for Awataguchi Yoshimitsu. In addition, both of these smiths likely made mostly tanto (longer blades are almost non-existent). For this reason, Tosa Yoshimitsu has been passed off as Awataguchi Yoshimitsu and this was especially so for swords that were handed down in samurai families as family heirlooms from the time they were given to some ancestor by their lord.



YOSHIMITSU

Worked in the Yamashiro tradition.

TANTO

Shape and Construction:

Hiratsukuri takenoko sori tanto in sunzumari (less than 8.5 sun) lengths.

The blades are narrow, and the fukura is poor. They are so thick that the blades can be almost triangular in cross section.

Hamon:

The hamon are formed in nie and hoso suguha. However, there will be no details to be seen inside of the hamon.

Boshi:

The boshi is komaru.

Jitetsu and Hada:

The steel is very finely forged, but weak appearing (not much detail or color visible).

The pattern is mokume hada mixed with masame hada.

Nakago:

The nakago are a little short and there will be niku on the nakago ji.

The nakago tapers to a narrow tip and ends in kuri jiri. The file marks are kiri.

Inscriptions are small and consists of two characters.

SEIKAIDO

The Seikaido refers to those provinces on the island of Kyushu and the small islands Iki, Tsushima, and the Ryukus.

All of the provinces in Kyushu produced sword smiths, however, there are none recorded as having worked in Iki, Tsushima, or the Ryukus.

The history of Kyushu is quite old, and there is a mention of the provinces in old texts such as the Kojiki and the Nihon Shoki in the founding days of the empire.

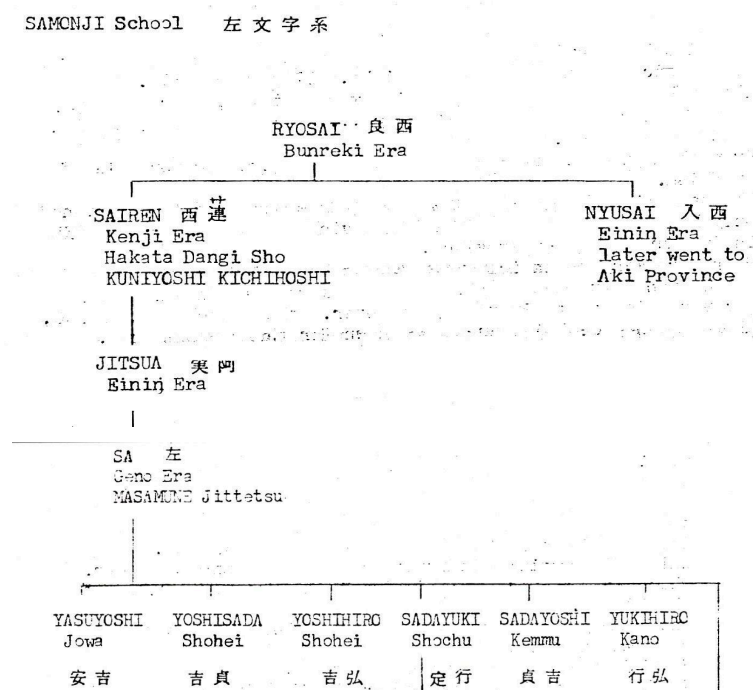
The Mongol invasion, which had a great effect in changing the style of Japanese swords, had its first impact in Kyushu, especially in the northern provinces.

After the Genji and Heike wars, with the Taira in complete defeat, the remnants of the Heike retreated to many sections of Kyushu, and this probably had a strong influence in the areas where the Heike settled since the culture of central Japan was quite advanced compared to that in Kyushu.

During the Nambokocho period, Ashikaga Takauji advanced his army into Kyushu, and the loyal supporters of the emperor fought him. These events also seem to have helped to stimulate the development of arms, for new yari like Kikuchi yari were developed. During the Sengoku Period, all of the major war lords in Kyushu, such as the Mori, Ouchi, Otomo, Ryuzoji, and Shimazu fought among themselves to gain control, but these conflicts were finally put down by Toyotomi Hideyoshi.

CHIKUZEN PROVINCE

The Samonji school was located in Chikuzen, and their geneology is shown below:



The Sa school is probably the most prominent in all of Kyushu and produced a number of sword smiths, all very capable.

Although some of these early smiths were skilled, there are very few of their works remaining today, that is from Ryosai, Sairen, Jitsua, and Sairen.

From these names, one may speculate that they were Buddhist priests.

The name Sa is known to everyone who comes into contact with swords, not only for his ability, but also for him having studied under Masamune in Kamakura.

There are many splendid blades left by Sa. Of the many students of Sa, the most outstanding is Yasuyoshi (covered under Nagato Province), however, others such as Kunihiro, Hiroyuki, and Yoshisada are also known for their skills too.

RYOSAI良西

Worked in the Yamato tradition approximately during the Bunryaku era (1234-5).

TACHI

Extremely rare.

TANTO

Shape and Construction:

Josun takenoko sori. They are narrow and graceful. Unokubi tsukuri tanto are seen at times.

Hi and Carvings:

Simple naginata hi are sometimes seen.

Hamon:

Ko-notare mixed with ko-midare and formed in nie. There are hakikake at the habuchi, and there will be ara nie.

Boshi:

Yakizume.

Jitetsu and hada:

Very finely forged steel with mokume hada mixed with masame hada in places.

There will be ji-nie.

Nakago:

There will be niku on the hira of the nakago. The nakago will taper towards the tip which is a little broad, and the tip is a shallow ha-agari kurijiri.

The file marks are kiri. Inscriptions are "Ryosai".

SAIREN西蓮

Worked in the Yamashiro and Yamato traditions approximately during the Kenji era.

JITSUA 實阿

Worked in the Yamashiro and Yamato traditions approximately during the Einin era.

TACHI

Shape and Construction:

Tachi style of the mid-Kamakura period and of the late Kamakura period. Both styles are robust but thin and lack hiraniku. The shinogi will be high and the shinogi ji is wide. The kissaki will be a little long. There is a shin no mune (mitsumune) in most cases, but marumune blades are sometimes seen.

Hi and Carvings:

Bo hi or futatsuji hi are seen on rare occasions, and suken and bonji are seen sometimes.

Hamon:

The hamon are formed in nie and blades with a mid-Kamakura shape will have a somewhat wide suguha hamon mixed with midare, and there will be abundant nie.

Sometimes, nijuba is seen along the entire length of the blade. Blades made with the shape and style of the late Kamakura period will have a narrow yakiba with a ko-midare pattern, and with nie kuzure. There will also be strong hakikake.

Boshi:

The boshi has kaen and hakikake, and is yakizume.

Jitetsu and Hada:

The well forged steel has itame hada mixed with masame hada, and there are chikei.

Nakago:

There will be niku on the nakago, and the nakago is long. The tip is a slightly wide kurijiri with a slight ha agari tendency. The file marks are o-suji chigai or sensuki.

Inscriptions are two characters, or also with the character “saku” added.

TANTO

Tanto are hiratsukuri with very little sori. The jitetsu is a very delicate appearing masame hada.

NYUSAI人西

Worked in the Yamashiro Tradition approximately during the Einin Era (1293-1298). Refer to the section on Aki Province.

SA左

Worked in the Soshu Tradition approximately during the Geno Era (1319-1320).

TACHI

Shape and Construction:

Two distinct styles of tachi are seen. One style is the ikkubi kissaki tachi of the mid-Kamakura period, which will be thick and have very grand shape.

The other style of tachi is from the Kamakura Period with a shallow sori, wide, and although the kissaki is small, it is not as small as that of the ikubi kissai style.

The blade is wide, there is very little niku, a high shinogi, and the shinogi ji is narrow.

It is a little thick, most of the mune are shin no mune (mitsumune), and some blades will have a very thin mune.

Hi and Carvings:

Bo hi are seen, and the tip of the hi will be a little lower from the peak in the ko-shinogi-ji.

Hamon:

The hamon are formed in nie and there are two types: wide and narrow. In either case, there will be abundant hataraki within the hamon.

The hamon are wide and suguha choji midare with nie kuzure.

Narrow hamon are ko-notare mixed with ko-choji midare and ko-midare, and there will also be nie kuzure.

Boshi:

Midarekomi with a togari tip and a long kaeri. Nie will be very strong or dense resulting in kuzure, and there will be sunagashi.

Many blades will have a nijuba like effect in the boshi. All will have a yoru (dark) kaeri.

Jitetsu and Hada:

There will be an extremely well forged mokume hada with strong ji-nie, and there will be abundant hataraki.

Nakago:

Due to the fact that these blades were very long, those that are seen today are all o-suriage mumei. However, the meibutsu "Kosatsu Samonji" the only signed long blade, is inscribed "Chikushu Ju Sa".

TANTO

In the koto period, among the few smiths who were skilled in making tanto, the outstanding ones were Awataguchi Yoshimitsu of Yamashiro, Rai Kunitoshi of Yamashiro, Shintogo Kunimitsu of Soshu Province, Norishige of Etchu Province, Osafune Kagemitsu of Bizen Province, and Sa.

Due to the fact that the shape of the tanto made by Sa have a peculiarity and distinction of their own, Sa's tanto are quite unique.

Shape and Construction:

Tanto were made in two styles. One was hiratsukuri in josun (8.5 sun) lengths. The second style was made in sunzumari (less than 8.5 sun) lengths rather than josun lengths. The latter style is more common. It will be a little thick, narrow, and have a shin no mune (mitsumune) in most cases. Due to the blade being thin, at a glance, they will seem smaller than they actually are. There will seem to be a slight apparent sori and the fukura will lack roundness.

The tanto will generally have the following characteristics:

- 1) Takenoko sori: josun lengths (8.5 sun), narrow, clear fukura, and thick. It will seem smaller than it actually is.
- 2) Saki sori: will be a little long and wide and there will not be much fukura (roundness in the point). It is thin, and will seem a bit large.

Sa Tanto Shapes:

Made in josun lengths, but in a length that is slightly more than sunzumari (less than 8.5 sun). It will be narrow, the fukura is lacking (i.e. not too round), it is thin, and there is a slight feeling of a saki sori.

Hamon:

Formed in nie, and with a wide yakiba. There will be abundant nie hataraki. The blade seems to be “lively” and the entire yakiba is hanayaka.

The general pattern of the hamon is midare mixed with notare. There are suguha choji midare which will have a dense nioiguchi, and there will be abundant nie clustering around the nioi and which will form ashi. The hada of the steel within the hamon is very clean or visible, but the hada within the hamon will not stand out.

There will be inazuma and sunagashi-like effects. There is also a yakidashi. Generally, in the Soshu tradition, the yakidashi starts out as a very narrow midare. However, in the case of Sa, the yakidashi starts out wide like a type of koshiba. In addition, the pattern of the hamon in places will resemble those of Norishige of Etchu. It will have a saka influence with long ashi which appear sort of like kuichigaiba, and this be seen along the hamon.

In rare cases, there are hamon in suguha with dense fine ko-nie like those made by Yoshimitsu of Awataguchi in Yamashiro Province.

Boshi:

Right at the fukura or above it in the boshi, there will be one large saka midare which then proceeds to form a Jizo boshi, and the kaeri is yoru (dark). This is called a Sa boshi. This is also seen in the work of the Mino smiths, however, the Mino boshi are not as well formed as Sa's boshi.

Also, on blades which have a hoso suguha hamon, the boshi will be a komaru, and these are quite often mistaken for work by Awataguchi Yoshimitsu or Shintogo Kunimitsu. However, the difference will be in the fukura where there will be saka midare or nijuba.

Jitetsu and Hada:

The jitetsu is very fine with a ko-mokume hada mixed with o-hada in places, and there will be chikei. Somewhere in the ko-mokume hada there will be whirlpool-like effects in the hada. This is characteristic of Sa's hada.

In addition, the jitetsu will have uruoi (a moist appearance) which results from the fine ji-nie. Due to the "liveliness" of the ji-nie, the surface of the steel will appear as though it is wet.

Nakago:

The nakago is tanagobara with sori. The tip is ha agari kurijiri. Sometimes there are furisode nakago.

The file marks are kiri.

Inscriptions are "Sa" on the omote, and "Chikushu ju" on the ura.

SA SMITHS IN GENERAL

Worked in the Soshu tradition approximately during the Shoei Era (1346-69) and after.

Most of the Sa students and followers worked in the Soshu tradition and their works resemble those of Soshu Akihiro and Hiromitsu. However, there are the following differences:

- 1) There will be very little tobiyaki in the ji.
- 2) The sunagashi are much larger.

Shape and Construction:

Tachi style and shape of the Yoshino Period with a shallow sori, wide, little hiraniku, the kissaki will be a chu-kissaki or o-kissaki, and there will be a poor fukura (the fukura area will be poorly shaped).

Hi and Carvings:

There are bo hi, bo hi with soe hi, or futatsuji hi.

Hamon:

The yakiba is wide and formed in nie. The pattern is o-midare or gunome midare, and in both cases, the entire hamon will have a notare style. There will be ara nie around the hamon which will form ashi. The hada within the hamon will stand out, and within the hamon there will be nie sake and large sunagashi. There will also be inazuma and kinsuji.

Boshi:

The boshi is midarekomi with nie kuzure and a long kaeri.

Jitetsu and Hada:

The hada is o-mokume hada mixed with o-itame hada and masame hada. There will be ji-nie which forms chikei in places.

Nakago:

Since the blades were originally very long and in the shape and style of the Yoshino Period, those that remain today are all o-suriage mumei and some of these will have zogan mei attributions.

TANTO

There are two styles: chukan sori (musori) and saki sori. Katana hi will be carved near the mune, and on occasion, there will be a carving within a hitsu (frame) in uki bori.

The hamon, boshi, and jihada are similar to those on the tachi.

In addition to the above smiths, the work of the following smiths will have the listed characteristics:

YOSHISADA 吉貞 AND SADAYOSHI 貞吉

TACHI

The sori is shallow, but the overall shape of the blade is very graceful and thick. There will often be bo hi. The boshi is narrow, the jitetsu is very fine, and there will be abundant ji-nie.

TANTO

There are hiratsukuri josun tanto with takanoko sori, and overall, the blade is a bit small in stature. The fukura will be lacking (poor or a bit straight), and the mune will usually be shin no mune (mitsumune). Katana hi will be carved near the mune, although kuichigai hi, or sometimes ukibori, will be carved within the hi. Shobu tsukuri blades are sometimes seen.

SADAYUKI定行, HIROYUKI弘行, HIROYASU弘安, AND YUKIHIRO行弘

TACHI

The sori is shallow, the blade is slightly wide, there is a little hiraniku, and it is thick. The proportions are koroai, or appropriate for the blade. Most of the blades will have bo hi. The hamon is very hanayaka (flamboyant or showy) with abundant hataraki. There will be abundant ara nie which produce sunagashi. The boshi is narrow. The jitetsu will have a slightly "loose" (not tightly forged) hada, and there is abundant ji-nie. There are not many hardened areas or features in the ji.

TANTO

Tanto are hiratsukuri chukan sori (musori), or sunnobi hiratsukuri with a saki sori. There will be katana hi carved near the mune. The mune are most often shin no mune (mitsumune).

KUNIHIRO国弘

TACHI

The shape of the blade is very strong or robust and wide. There is strong hiraniku and the kissaki is long. The blade is thick and bo hi are often seen. The yakiba is wide and the pattern of the hamon is large. The edge of the hamon is distinct and there are abundant ara nie at the edge of the hamon and sunagashi will be seen.

The jitetsu will have ji-nie, although not very much, and there will be chikei in places.

HIRATSUKURI KO-WAKIZASHI AND TANTO

Tanto are a hiratsukuri sunnobi style there are hiratsukuri ko-wakizashi.

Both styles are wide with saki sori, and are thick. The mune are shin no mune (mitsumune). There are sometimes carvings with simple designs. The yakiba is wide.

SA 左

Oei era, 1394-1427. Long blades are rare.

TANTO

Lengths are about 9 sun. The tanto are hiratsukuri with a saki sori. The blades are narrow with little hiraniku, and thin. The mune are shin no mune (mitsumune) or gyo no mune (ihorimune).

The yakiba are narrow with a ko-notare pattern mixed with ko-midare, and there will be some nie.

The boshi will have very little kaeri.

The jitetsu is fine, but appears “weak” (little detail or light colored).

The nakago is a short tanagobara style, and the inscription is a small size “Sa”.

SADAMORI 定盛

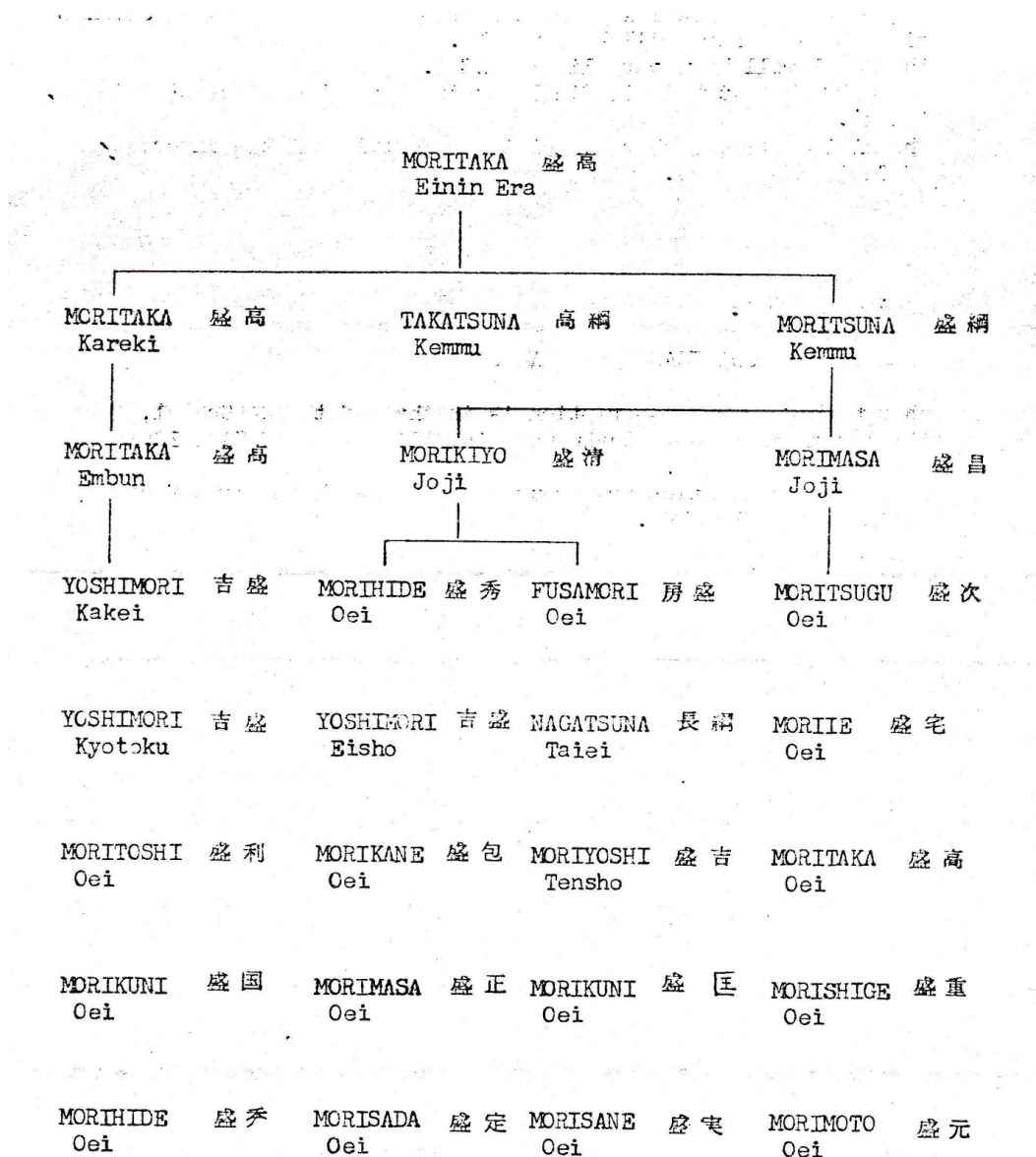
HIRATSUKURI KO-WAKIZASHI AND TANTO

Although the general description fits that of the Sa school, the length is about 1 shaku and the blade is hiratsukuri, thick, and there is a saki sori.

Other characteristics are about the same as those given for Sadayuki and Hiroyuki.

KONGOBEI SCHOOL 金剛兵衛系

The Kongobei school's smiths produced quite a number of sword smiths active from about the Einin Era (1293-98) to about the end of the Oei era (1394-1427). Due to the fact that there is nothing very outstanding about the works from this school, they have not been well appreciated, although the work of the early smiths is appreciated somewhat. However, those are very rare and are generally are seen from about the Oei Era and later.



KONGOBEI SMITHS IN GENERAL

Worked in the Yamashiro tradition and Soshu tradition approximately from the Einin (1293-1298) to Tambun era.

TACHI, KATANA, AND WAKIZASHI

Shape and Construction:

Tachi style of the mid-Kamakura period, however, they are very rare. Those commonly seen are in the style of the Muromachi Period with a shallow torii sori.

The width of the blade tapers strongly towards the kissaki which is small.

There are also blades made in the style of Sengoku period katana which are thick and have a shallow sori and a chu-kissaki.

Honzukuri wakizashi are made in the strong shape of the Sengoku period.

Unokubi tsukuri blades are seen at times.

Hi and Carvings:

Bo hi are seen, but rarely.

Hamon:

Early Kongobei work has hoso suguha hamon formed in nie, and some are chu-suguha.

Those made in the Muromachi Period style are chu-suguha with nie, and they will resemble works of the Chu-Enju smiths in Higo Province.

There are some with omidare hamon formed in nie.

Those made in the Sengoku Period style are seen with hiro suguha, notare midare, and o-midare hamon, and the midare pattern will have a hako-midare pattern. The edge of the hamon will be very distinct or clear, and there will be ara nie near the hamon border.

Boshi:

The boshi are komaru, midarekomi, or ichimai. In all cases, the kaeri is very long and very strong.

Jitetsu and Hada:

The hada is ko-mokume hada mixed with o-hada, and the steel in the ji will seem very hard (i.e. light colored). Those made in the Muromachi Period style with a chu-suguha hamon will have a very tightly forged ji with a mokume hada, and in these, the steel is very visually pleasing, and the hada will have a whitish cast.

Nakago:

The nakago are short and wide, and the tip is broad. Usually the tip will be kengyo with two even sides. This type of nakago tip is called a "sotoba nakago" (a sotoba is a wooden tablet or head stone set up beside a grave).

The file marks are kiri.

Inscriptions are two characters, or three characters with "saku".

Almost all of the smiths in this school will have the character "Mori" in their names.

HIRATSUKURI KO-WAKIZASHI AND TANTO

There are two lengths, one about one shaku, and the other about 1 shaku 2-3 sun.

There are also hiratsukuri and unokubi tsukuri blades.

In all cases, the blades are wide, there is a saki sori, they are thick, and the blades feel a little heavy when held.

The yakiba is wide and the pattern is o-midare, o-notare, hako midare, and hiro suguha.

In rare cases, there are chukan sori (musori) blades with a chu-suguha hamon, and on these there is ko-nie.

The jitetsu is very fine.

Naginata and yari are also seen.

TOKUGAWA JIKKI

PART XVI

KAMBUN 3, 1663

February 23

Kanamori Rikken Nyudo Yorinao presents a tachi with its catalog and apologizes for having entered the priesthood.

Mizuno Mimbu Katsutane, as the legacy of his father Hyuga no Kami Katsusada, presents a katana by Sadamune and a tea jar called Amahara.

March 13

On the event of the Joi Jyuzen, the court gives 3 mai of gold, 20 rolls of cotton, and the cloistered emperor gives the same. Each also gives a tachi with its catalog.

The court, also on the event of the move, gives a tachi with its catalog and 2 mai of gold through a messenger.

Next, Prince Nijo Sessei Masamitsu gives a tachi, cash for a horse, and incense in appreciation for his having taken the post of sessei (regent).

NOTE: Joi Jyuzen or the “move” seems to refer to the Shogun moving to his quarters.

March 25

Matsudaira Dewa no Kami Naomasa is to attend the coronation as a messenger for the Shogun, and takes leave to go to Kyoto. He is told that his role is for a very joyous occasion, and the Shogun personally gives him a gift.

Osama Hyobu Taisuke Motomasa takes leave for the same purpose and is given a tachi by Yukimitsu, cash for a horse (500 mai of silver), and 500 rolls of cotton to present to the court. To the cloistered emperor, he is to present a tachi by Norifusa, 300 mai of silver for a horse, and 200 rolls of cotton. To the other cloistered emperor, he is to present a tachi, 200 mai of silver for a horse, and 300 rolls of cotton.

April 7

Kyogoku Rokumaru Takamori, as a legacy from his father Hida no Kami Tadanao, presents a katana by Bizen Chogi.

Morikawa Jirohachi Shigenobu, as a legacy from his father, Iga no Kami Shigemasa, presents a katana by Rai Kunimitsu.

Ikeda Hachiro Kuniteru, as a legacy from his father, Echizen no Kami Yoshiaki, presents a katana by Yoshioka ichimonji.

Tani Sukejiro Kiyohiro, as a legacy from his father, Daigaku no Suke Yoshimasa, presents a wakizashi by Mihara Ichijo.

Yashiro Gozaemon Tadanobu, as a legacy from his father Jinsaburo Masaoki, presents a katana by Bizen Sukezane.

April 13

The Shogun reaches Iwaki Castle on his visit to Nikko Shrine, and there Abe Iyo no Kami Masaharu, lord of the castle, presents him a katana by Sadatoshi, and then receives 30 suits of clothes and 500 mai of silver. Masaharu, then in appreciation of the gifts, presents a katana by Sanemori.

April 14

At Tatsu no Koku (8:00 am), the procession leaves Iwaki castle and reaches Furukawa Castle. The lord of the castle, Doi Oi no Suke Toshisuke, presents a katana by Bizen Nagamitsu and receives 30 suits of clothes and 500 mai of silver. He then presents a wakizashi by Shizu, 10 ken of red flannel, 100 rolls of cotton, and 20 mai of gold.

April 15

Leaving Furukawa castle, the procession reaches Utsunomiya, and Okudaira Mimasaka no kami Tadamasa and Daizen no Suke Masayoshi greet the Shogun. The Shogun gives Mimasaka no Kami a gassaku katana by Kagemasa and Kagemitsu, 30 suits of clothing, and 500 mai of silver. To Daizen no Suke Masayoshi, the Shogun gives 20 suits of clothing. Mimasaka no Kami Tadamasa presents a mumei katana by Ichimonji, 200 rolls of cotton, and 20 mai of gold.

April 17

On the visit to the shrine, a tachi by Norikane and a sacred horse are offered.

April 21

At U no Koku (7:00 am), the procession leaves to return to Edo, and Uchida no Kami Masashige invites the procession to Shikanuma, and there offers a sea food banquet. The locale is noted for its sea food. Masashige then receives a katana by Samonji, 10 suits of clothing, and 100 mai of silver. Masashige then presents 3 ken of red flannel, gold for a horse, and a katana by Sukesada.

Miura Shima no Kami Yasutsugu waits for the procession at the edge of the town of Mibu, and Yasutsugu receives a katana by Sanshu Kuniyuki, 20 suits of clothing, and 30 mai of gold.

Yasutsugu presents a katana by Bizen Nagamitsu, 200 rolls of cotton, and gold for a horse.

May 1

Upon his return from Nikko, the Shogun meets various nobles and princes, and each of them presents a tachi with its catalog.

June 1

Hatakeyama shimofusa no Kami Yoshisato is ordered to pay homage at the grand shrine at Ise, and is given a tachi by Morie, 3 mai of gold, and a horse which he is to offer to the inner shrine. To the outer shrine, he is to offer a tachi by Sukenaga, 2 mai of gold, and a horse.

July 18

Naruse Hayato Masachika, an old retainer of the Owari clan, as a legacy from his father Ikkaku Masatora, presents a katana by Mihara Masaie.

September 23

On the occasion of the coronation, the court sends the Shogun a tachi by Awataguchi Kunitomo. The cloistered emperors each send a tachi with its catalog.

October 21

Kuroda Kunai Nagahiro, as a legacy from his father Ichi no Sho Masakatsu, presents a katana by Bizen Kanemitsu.

Ogasawara Yamashiro no Kami Nagamori, as a legacy from his father, Iki no Kami Tadatomo, presents a wakizashi by Yukimitsu.

Uemura Tosa no Kami Tadatomo, as a legacy from his father Tatewaki Yasutomo, presents a wakizashi by Bizen Unjo.

November 12

Asokai zen Dainagon Masaaki, in appreciation for a gift he previously received, presents a tachi with its catalog and incense.

December 22

Mito Saemon no Suke Yorimasa is ordered to be the head of the main family, and in appreciation, presents a katana by Ryokai, 10 kosode, and 100 mai of silver. As a legacy from his father Sangi Mitsukuni, he presents a tachi, cash for a horse, and 100 rolls of cotton.

In May of this year.....

Self immolation following the death of one's lord is prohibited.

April 27

The coronation of Emperor Reigen the 112th emperor takes place.

January 27

The 7th Goto, Kenjo dies at the age of 78.

July 20

Nobukuni Kansuke dies.

Sometime during November.....

Soboro Sukehiro dies.

Sometime during this year.....

Jumyo dies in Nagoya at the age of 85. His name was Kondo Sukezaemon.

The first Hizen Yukihiro receives the title of Dewa no Kami. He had used the title Dewa no Jo until this time.

Omi no Kami Hisamichi is born.

The 11th Goto, Tsujo is born.

Kambun 4, 1664

January 10

Mito Shoujo Yorimasa has his coming-of-age ceremony. He receives a character from the Shogun's name and changes his name to Tsunashige. He receives a ko-wakizashi by Yukimitsu.

January 26

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

February 27

Naito Shikibu Shou Masatsugu is to visit the grand shrine at Ise representing the Shogun, and is given a tachi by Nagamitsu and a horse which are to be presented to the inner shrine. Also, he is given a tachi by Norikuni and a horse which are to be presented to the outer shrine.

February 28

Mori Ukyo, in appreciation of his being allowed to succeed as the head of his family, presents a wakizashi, Atsushi Toshiro (meibutsu) (currently this is a national treasure).

Shimazu Matashiro Tadataka, as a legacy from his father, Tajima no Kami Hisakatsu, presents a wakizashi by Taema.

March 5

Hanayama-In, the previous Sa Daijin, presents 10 rolls of silk and a tachi in appreciation for his new past.

April 6

Matsudaira Kamechiyo presents a tachi by Tomonari, 300 mai of silver, and 20 suits of clothing.

May 26

Tachibana Hida no Kami Tadashige, in appreciation for his recent appointment, presents a katana by Rai Kunimitsu and a scroll.

Sagara Iki no Kami Yorihiro presents a katana by Rai Kuniyuki.

Ikeda Bitchu no Kami Nagakiyo, as a legacy from his father Tatewaki Nagayoshi, presents a katana by Bizen Mitsutada.

June 9

Ogasawara Yamashiro no Kami Naganori and Nagai Iga no Kami Naoyasu are rewarded for having organized the stamp and seal system among the various daimyo with fiefs. Naganori is presented with a katana by Enju Kunitoki. Yasumasa is presented with a katana by Rai Kunimitsu.

July 1

Uesugi Kiheiji, as a legacy from his father Harima no Kami Tsuakatsu, presents a wakizashi by Sa Yoshisada.

July 26

Mizutani Sakyō no Suke Katsumune, as a legacy from his father Ise no Kami Katsutaka, presents a katana by Bizen Sukezane.

Honda Kichizemon Tadaharu, as a legacy from his brother Etchu no Kami Tadanori, presents a katana from Yoshioka Ichimonji.

July 28

Prince Saneyoshi, chief abbot at Ichijō-In, in appreciation of having received a donation for a scripture, presents a tachi with its catalog and incense.

September 3

Kira Kozuke no Suke Yoshinaka representing the Shogun, visits Nikko Shrine and offers a tachi by Masanori and a horse.

September 22

Tsunayoshi visits the Shogun to report his marriage and presents a tachi by Saneyoshi, 300 mai of silver, and 20 suits of clothing. He receives a katana by Sadamune.

October 6

The rafters or frame of the Reihaisho of Hyojyu-In temple are raised in place. The chief of the carpenters, Kihara Shigehiro, receives a tachi by Tomonari and a black horse.

October 26

Honda Shimofusa no Kami Toshitsugu presents a wakizashi by Taema in appreciation for his recent appointment.

November 6

Mizuno Bingo Nyudo Michiyoshi, in appreciation for his recent appointment, presents a katana by Soshu Yukimitsu.

November 21

The permanent magistrate of Osaka, Itakura Naizen no Sho Shigenori takes leave for his post and receives a katana by Yukimitsu, 5 suits of clothing, 1 haori, and 10 mai of gold.

December 5

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

December 15

Nambu Hayato Shigenobu, as a legacy from his brother Yamashiro no Kami Shigenao, presents a katana by Yoshifusa.

December 25

Mori Ukyo has his coming-of-age ceremony and is included in the ranks. He receives a character from the Shogun's name and calls himself Tsunakata. He presents a tachi by Yoshimune, cash for a horse, and 100 rolls of cotton. He receives a katana by Bizen Tochika.

December 28

Yagyu Hida no Kami Munefuyu presents the secrets of swordsmanship, and receives a katana by Bizen Chogi.

Sometime during the autumn of this year.....

Yokoyama Sukesada receives the title of Kozuke Daijo.

December 3

The first generation Sendai Kunikane dies at the age of 73.

KAMBUN 5, 1665

January 28

Koga Udaijin Hiromichi, through a messenger, presents a tachi with its catalog in appreciation for his recent appointment.

March 21

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

March 22

An imperial messenger is to visit Nikko Shrine in the following month, and accordingly, all those with the title of Jiju and above are to present a tachi with a catalog for the occasion.

April 15

Naito Settsu no Kami Nobuyoshi, as a legacy from his father Buzen no Kami Nobuteru, presents a katana by Bizen Kanemitsu.

April 17

Those who received a title this day at the level of the Four Articles and under, and with a fief of 10,000 koku and over, are to dispatch a messenger to the Kaneiji Temple with a gift of a tachi with its catalog.

April 29

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

May 21

The Shogun presents a tachi, a horse, and 10 mai of gold to the inner shrine and outer shrine at the grand shrine in Ise.

June 9

In appreciation for the imperial visit to Nikko Shrine (via a messenger), a tachi and its catalog are presented to the court and also to the cloistered emperor.

June 26

Kuroda Sennosuke Nagashige, as a legacy from his father Kai no Kami Nagaoki presents the katana (Meibutsu) Takagi Sadamune.

June 28

Kajitake, in appreciation for the increase in his fief, presents 10 rolls of bleached cotton, a tachi, and silver for a horse.

Prince Konoe Naidaijin Motohiro, through a messenger, gives a tachi, cash for a horse, and silver in appreciation for his recent appointment.

July 3

A tachi is presented to the court, and a horse to the attendant of the court.

September 15

Yagyu Hida no Kami Munefuyu presents a Seki Magoroku Kanemoto katana together with the secrets of fencing (of the Yagyu school), and in return receives a wakizashi by Shizu.

September 16

The Osaka magistrate Watanabe Tango no Kami Yoshitsuna is to leave for his post, and receives a katana by Taema.

September 26

Kanamori Hida no Kami Yoritoko, as a legacy from his father Rikken Nyudo, presents a katana by Bizen Norinari.

November 10

Prince Dosho, chief abbot of Shokoin Temple, presents a tachi, silver for a horse, and 10 carpets with a flower design, in appreciation of being allowed to move the temple to a new location.

Prince Dokan, chief abbot of Seigoin Temple, presents a tachi with its catalog in appreciation for an increase in temple revenue.

Shinson, chief abbot of Daijoin Temple, presents a tachi with its catalog in appreciation for his being approved as the next abbot of the temple.

Nijo Kampaku Yasumichi meets the Shogun and presents a tachi with its catalog.

Hagiwara Saemon no Suke Kazuyori presents a tachi with its catalog.

December 28

Prince Kujo Ufu Kaneharu, through a messenger, gives 5 rolls of brocade and a tachi with its catalog in appreciation for the recent gift of a seal.

During this year.....

February 5

The first generation Hizen Masahiro dies at the age of 59.

March 1

Echizen Yamashiro Daijo Kunikiyo dies.

April 13

The second generation Hizen Masanaga receives the title of Kawachi no Kami and changes his name to Mashiro.

December 5

Goto Ekijo dies at the age of 64.

During this year.....

The third generation Owari Nobutaka receives the title of Hoki no Kami.

The third generation Hizen Masanaga receives the title of Bitchu Daijo.

The second generation Hizen Tadakiyo receives the title of Shimifusa Daijo.

Kambun 6, 1666

March 18

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

April 5

Nagai Iga no Kami Naoyasu is ordered to be the keeper of swords.

April 13

Matsudaira Shinano no Kami Tsunataka, in appreciation of being allowed to succeed to his position as the head of his fief after his father, presents a tachi by

Sanetada, and as a legacy from his father Dewa no Kami Naomasa, presents a wakizashi by Taema.

April 18

Matsudaira Kyuma no Suke Masatake, as a legacy from his brother Nono no Kami Masanao, presents a katana by Bizen Iesane.

May 15

Joko, chief abbot of Emman-In Temple, through a messenger, presents a tachi and incense.

May 28

Koide Shuri no Suke Yoshishige, as a legacy from his father Shuzen no Sho Takamichi, presents a katana by Hasebe Kunishige.

July 28

Hachisuka Chiyomaru, in appreciation for being allowed to succeed to his father's position, presents a tachi by Yukihiro, and as a legacy from his father Awa no Kami Mitsutaka, presents a katana by Sadamune.

September 7

Ogasawara Takumi Nagakatsu, as a legacy from his father Shinano no Kami Nagatsugu, presents a katana by Enju Kunisuke and a vase.

October 21

An offering of a tachi and 10 mai of gold for a horse is made to both shrines at Ise.

November 5

Lord Nishi Sanjo zen Dainagon Sanenori meets the Shogun and presents a tachi, silver for a horse, and 5 rolls of brocade.

December 25

Goto Jogen, son of Senso dies.

Sometime during this year.....

Aizu Kanesada, the fourth generation, dies.

Shinano Daijo Tadakuni of Inaba province dies.

The tsuba smith Okamoto Tomoyoshi of Choshu is born.

KAMBUN 7, 1667

February 23

Morikawa Settsu no Kami Morishige, as a legacy from his father Shimofusa no Kami Shigeaki, presents a katana by Aoe.

Shigeaki was a “person in attendance” to the Shogun.

February 21

Matsudaira Iga no Kami Tadaharu presents a katana by Kamakura Sukezane.

May 1

Princes and nobles on their way to visit Nikko Shrine meet the Shogun, and each presents a tachi with its catalog.

June 1

Kii (Tokugawa) Saisho Mitsutada, in appreciation for being allowed to succeed to his father's position, presents a tachi by Bizen Kageyasu. As a legacy from his father, Dainagon Yorinobu, he presents the Meibutsu Honjo Masamune (this blade is Juyo Bunkazai, but has been missing since the end of WWII).

June 19

Koide Ikan Nyudo Yoshichika presents a wakizashi by Nobukuni.

July 26

Sakakibara Kumanosuke, as a legacy from his father Kyobu Daiu Masafusa, presents a katana by Masatsune.

September 5

Yamanouchi Ukon Daiu Toyosada, as a legacy from his father Shuri Daiu Tadanao, presents a katana by Masatsune.

Wakebe Jinzaburo Nobumasa, as a legacy from his father, Wakasa no Kami Yoshitaka, presents a wakizashi by Hiromitsu.

October 1

Owari (Tokugawa) Chujo Tsunamitsu, on the announcement of his engagement to take a bride, presents a tachi, 10 mai of gold for a horse, and 10 suits of clothing. His father Chunagon Mitsutomo presents a tachi, gold for a horse, and 100 rolls of cotton.

December 15

Prince Gyodo, chief abbot of Myoho-In Temple, through a messenger, presents a tachi with its catalog and incense in appreciation of the re-building of the Daihatsu-Do.

NOTE: Quite often, we note that there is a mention of a “prince” being the chief abbot of a temple. The imperial family had many of their offspring enter religious life (Buddhism), and in many temples the head abbot positions were more or less hereditary, and went to imperial princes. This is still so with a few temples today.

December 25

Matsudaira Matasaburo has his coming-of-age ceremony and receives the title of Ju Yon I Jiyu, and receives a character from the Shogun's name. He then calls himself Matsudaira Shuri Daiyu Tsunataka. He presents a tachi by Tomonari, 300 mai of silver, and 20 suits of clothing. He receives a katana by Bizen Yoshifusa. His uncle Osumi no Kami Mitsuhiisa presents a tachi, cash for a horse, and 200 rolls of cotton.

Nabeshima Saemon is included in the ranks by receiving the title of Ju Yon I Shita, and changes his name to Matsudaira Shinano no Kami Tsunashige and presents a tachi by Shikkake Norinaga, 300 mai of silver, and 20 suits of clothing. He receives a

katana by Bizen Sukezane. His father Matsudaira Tango no Kami Mitsushige presents a tachi, cash for a horse, and 20 roles of suchin (very fine brocade).

Ogasawara Totomi no Kami Tadakatsu, as a legacy from his father Ukon Shogen Mitsuzane, presents a katana and a mitokoro by Goto Kojo.

April 10

Tsuda Sukehiro becomes employed by Aoyama Inaba no Kami, the Osaka Castle magistrate, and receives a 10 man allowance.

June 13

Yamano Kaemon Nagahisa dies at age 70. He was a member of the sword testing family.

November 12

The second generation Sendai Kunikane receives the title of Yamashiro no Kami. He is 56 years old.

Sometime during this year.....

Honami Koon dies. He was 65 years old.

Higo kinko Hayashi Matashichi (the second generation) is born.

Nara Toshinaga is born.