Summaries
from
History of Izumo.
Izumo in God Era.

Izumo is the earliest province that was civilized in Japan. When Susanowo married with Kushi-inada-Hime, the daughter of the ruler of Izumo, and (established) build the dwelling house at Ina in Izumo, fine and lucky cloud floated about here and there.

Looking at the cloud, Susanowo composed a short poem and sang it saying:

"Yakumo tatsu Izumo yaegaki
Ittama gomeni
Yaegaki Tsukuru Sono
Yaegakiwo."

The meaning of the poem is,

"There springs out eight folded thick cloud, and encloses me and my wife forming eight folded fence around. The cloud
forms eight folded fence. Oh, the eight folded fence."
The provincial name Izumo came from the poem, we hear.
Yataraka-miguomi-teu-no-Mikoto, a descendant of Susanowo, extended greatly his domain, and made his province rich and strong.
At the time of Tcilci-no-Mikoto, the sixth descendant from Susanowo, Izumo province was peopled and civilized mostly. Its influence went through the coast of the Japan Sea.
But, after the son of God came down to Japan, Izumo province was offered to him and ruled under his power.
Military Class.

The Sakukis.

Emperor Uda.

Hidetada

Hidetoshi

Yoshikiyo  (Sakuri)

Yasunari  Masayoshi

Yoriyasu  Tokihiko

Yasuhiro

Takasuada.
Yoshikiyo Sasaki distinguished himself in several wars as the men of Yoshitane Minamoto, and was hailed to the rulers of Aki, Hōki, and Izumo. This is the first that the Sasakis possessed Izumo.

Yasukiyo, son of Yoshikiyo, succeeded the post of the ruler over Izumo after his father.

Takatsuna, brother of Yoshikiyo, having been slandered by others went into Kōya Temple and became a priest. Afterward, Takatsuna came back to Izumo and built the Zenko Temple at Nogi Village.

Yasukiyo offered ten thousand "koku" of rice and tenryō of money, built the Great Shrine of Izumo. On the 2nd year of Hōji, the building was finished.

Yorigado, son of Yasukiyo, became the ruler of Izumo succeeding his father.
After Hojin died, Takezada became the ruler of Iyumo.

The Atamuras.

Ojitsuji Minamoto.

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Tokinji fought with Takezada, and defeated him. Having become the ruler of Iyumo, Tokinji helped the Emperor of Kaicho. Moroyoshi, Tokiyoshi, and Mitsuuyuki possessed Iyumo in turn. Mitsuuyuki helped the Emperor of Kaicho while Moroyoshi and Tokiyoshi opposed, but he was defeated by Chikuno and died at Tominos castle.
The Kyōzoku

Mōchibikiyo 4  Mōchitaka 3

Tadataka  Masatataka

Takanori took Izumo province from the Yamana, and possessed it. From this, the Kyōzoku inherited Izumo by every generation.
The Amakos.

Fakahida
Mochihida
Kiyotada

Yoshikatsura

Fushichida 1

Kunihida
Makahida
Haruhida 2
Katuhida 4
Ayoshihida 3
Ajihida

Mochihida became the governor of Ijumo, but afterwards he was chased off by the Teyogyokuns.
Fushichida besieged the Tomita castle, and defeating the Teyogyokuns he possessed Ijumo again.

Haruhida was very wilful and careless so that he lost the power of his party.
Yoshikawa, being a man of the same nature as his father, became more and more his own power. Katashika at last lost Izumo by the Moiris.

The Moiris.

Motoharu Hori took Izumo from Katashika Amako, and possessed it.

Motoaki, Mutsuyama, and Horiie was at Tonita castle and ruled over Izumo in turn.

The Korios.

Emperor Tenmu.

Tadayasu

Yoshikawa
Yoshiharu
Tadanaji
Tadaharu

Yoshiharu served to Hideyoshi and distinguished himself in several wars, so that he was given the province of Izumo with Cali province. But, he was already advanced in age and tired after many fighting, so that he transferred the domain to his son Tadanaji.

Tadanaji built a castle at Sueji-jo and removed there from Fomita castle, for he thought the former had natural advantages more than the latter.

Tadaharu served at the Tokugawas and distinguished himself at the age of 16. He died of a fever at Edo at 85.
The Matsumuras.

Ieyasu Tokugawa.

Hidetada Hidetada Uesugi.

Kawomasa, Sadamasa Fudoushoku

Fudamasa Chikashide Fudotoki 2.

Yoshizumi, Tsunashika 8.

Moriko 5.

Sumuhiro 5.

Harukuni 7.

Sakiko 8.

Kawonomi Sakaki 9.

Being very brave, Kawomasa was given the province of Izumo by the Tokugawas.

Tsunataka became the ruler of Izumo after his father died.
Tsunachika ruled Iwami wisely, and spared the people to develop agriculture. Noritake was commanded to attack the foreign vessels whenever they appeared near the coast of the Japan Sea. But he died early.
Sepulchral Mound of
Izanami.

The Kojiki, old book, tells us that Godess Izanami begot many
gods and goddess, and that finally
she begot the god of fire and died.
She was buried on Hibayama.

But, there are two Hibiayamas in
Izumo, one is at Nogizōri and
another at Yoshinokazōri. Some
book tells that Nogizōri was made
in the reign of Emperor Seimu,
and Yoshinokazōri existed
from long ago, so we think Hiba-
Yama at Yoshinokazōri is the
place named very old and it
may be the place where Goddess
Izanami was buried.

The Sepulchral mound on Hiba-
Yama can not be distinguished
strictly, whether it is the natural mound or not. About the mound, there is the forest of old trees, and at the foot of one tree there is a small shrine called Shinno Shrine. ("Shinno" means "enclosing god"). Now, the Hibayama is called Shinno-yama.
Of course, the Restoration movement in Japan was a great national and patriotic enterprise, its results are of high significance. No single event of the Nineteenth Century had a greater bearing on world history, yet it was, after all, distinctly sectional and local. The Mikado was restored to power—a power greater and larger than he had ever enjoyed—by a group of districts. The supporters of the Shogunate were men of the north; those of the Mikado were of the south. It was a phase of the time-long, world-wide, struggle of North and South. A few degrees of latitude means much politically; between east and west, even though widely separated, there may be harmony and cooperation. Between north and south, there is eternal conflict. It was so in Mesopotamia at the dawn of history; it was so in ancient Egypt; it was so in imperial Rome, when the barbarious tribes north swept down and sacked the city; it was so in Britain, where the feeling still wavers; it was so in our Civil War; it is so, though veiled and unappreciated, in Mexico; it is so in China, where the great republic is rent between the two factions; it was so with Japan in 1868 and there victory was with the south, and power has remained firmly up to the present. The struggle which culminated in the new, the great, Japan was led and directed by the southern provinces—Satsuma and Choshu, Hizen (Saga) and Tosa.

In talking of the event we constantly use the terms clan and clansmen. The words are not quite precise. In ordinary English usage, a "clan" is a group of individuals held together by the tie of blood; kinsmen at fact and name. We speak of the McCanns and Murphys and Campbells; the McCanns are really of one blood and name, the Campbells are truly kinsmen. The term "clan" in Japanese politics means something less and more. In part only a term of blood, it is yet more a term of place and government. In translation the Japanese word "han" and to define them we may quote Sengenbashi, who says: "The word "clan" in English signifies men, whereas our word "han" signifies more a territorial community with its government. "Somewhat the same sense as duky or principality? Then the word "clan" strictly speaking implies the meaning of a collection of families bearing the same surname and supposed to have descended from a common ancestor, but with our word "han" no such meaning is implied in the word itself. Every feudal lord of Japan had a large number of retainers, and it was natural that a certain number among them were descended from the same ancestors as the lord himself. But these were, after all, in a very small minority, and the overwhelming number were in no wise connected with the lord in so far as blood relationship was concerned. Thus you can see the word "clan" does not represent the exact meaning of the word "han.""

As well, it was from southern clans (han) that the Restoration came. Satsuma, famous for warlike and loyal samurai, with Choshu, less warlike but more subtle, were the leaders; they were reinforced by Saga (Hizen) and Tosa. We shall not outline the conflict; it has been often told. The effort was complete success. The Shogunate disappeared; the Mikado came into full power; the capital was moved from Kyoto to Yedo, which took the new name Tokio; foreign relations were developed; new Japan was created, organized, developed, all was done by and through the southern clansmen. Whether good or bad, well or ill-done, the work was thereby successful in war, they became the organizers. To the victors, belong the spoils. The old lords soon passed from the scene. It was young southern clansmen who did the work, and next...
of them came from the common people; innate ability and the urgency of the time pushed them to the front. But all were "clanmen" loyal to their clan, and all were southerners. The Japanese, quick to form catchwords and strike up nicknames, gave a nickname to the new controlling force. They spoke of control, direction, and government by the "satcho" or the satcho-hito (the means the men of Satsuma and Choshu or the men of Satsuma, Choshu, Nihon, Tokai). One hears the term satcho much often than satcho-hito —with justice, for after all Saga (Nihon) and Tokai played but a secondary part and have suffered few men's signification. Among the many leaders whom these clans have furnished are Kido, Ito, Yamagata, Onoda, and Okuma.

Everyone knows that Japan has a Constitutional government. It is so on paper. The ruler is an Emperor, ruling not only by divine right but because himself divine, being linear descendant of the only god, Amateras. There is a Diet of two Chambers, a House of Peers and a House of Representatives. There is a Cabinet, composed of Ministers appointed by the Emperor; they are elected as helpers, by the Minister-President (Premier) whose power is really great. There is a Privy Council, of about twenty-four members, including important men chosen by the Emperor, responsible, in another sense, as his adviser, only on an honorary capacity all. This is regular, in accordance with the Constitution, and easily comprehended by the foreigner. There are, however, various points of interest. The upper house in all constitutional governments is conservative in spirit and is intended to be so; but the Japanese House of Peers, made up in extraordinary fashion, through inheritance, Imperial election, and property qualification, is bound to be so to an extreme degree, though lower house is not conservative; on the contrary it is intrinsically, ultra-radical, and teaching with a sense of power. In reality neither of them, or both, seriously check the Imperial pleasure. In most constitutional governments the popular house has ultimate power through its ability to hold up the budget in Japan, if the Diet fails to appropriate what the government demands the appropriation of, the preceding year are automatically effective. The Cabinet Ministers are not responsible to the Diet, but only to the Emperor. And in all matters, the Emperor is the ultimate appeal and the final judge.

On the other hand, there are no actual political parties in Japan; the so-called parties are only bands of hungry politicians anxious to get at the benefits of governmental control. Pobly in 1915, Tabata and the principles of the four leading parties of Japan. He set down the name of the leading party and stated the platitudes that made up their platform: he then named the second, third, and fourth parties and for platform gave the word "the same," in other words all parties announce the same political principles. The position in the Diet has no principles for which it stands and really fights. It only strives to embarrass and ruin the government, that it may take its place.

In reality, all this show of Constitutionalism is pretense. The actual powers in Japan is not in the Diet, nor the Ministers, nor even in the Premier. These may change; parties and government may rise and fall; but the ultimate power remains in the hands of the Elder Statesmen. The Senate: This little body of extremely shrewd, far-sighted and able politicians is made up, of course, of clansmen of satcho or satcho-hito. The organization has no legal status; it is not provided for by the Constitution. It is however, the final court of the Emperor. It has run things all the recent years. Its grip has rarely been relaxed; its power rarely shaken. Its numbers and makeups have varied, but its power is absolute.
has been continuous since its establishment, now many years ago. It was made up of the
youngest men to whom the New Japan was due, grown old. Its most famous members have been
Yamagata, Matsuoka, and Okuma. Undoubtedly the one of the list who is best known
to the outside world is ito. The man of greatest power and widest range was Inouye—the actual
organizer and author of much for which ito gained credit. Field-Marshal Okuma was a sol-
did and rarely ventures outside of advice on military affairs. Inouye was a real dip-
loit and had genuine constitutional inclinations; ito wrote the Constitution; Matsuoka
built up the structure of national finance; Yamagata created and built up that army
which has become world famous. Of the five, two only are still living—Yamagata and Matsu-
oka, and of these are only Yamagata, remaining active, interested and powerful. For many
years his has actually been the hand that has directed the affairs of Japan. He has had
ties with difficulties, but he has been the actual power behind the throne.

It would be a great mistake to think that these men have always been of one mind and
opinion. Even within their oligarchy there have been cliques and dissensions. Ito and Inouye
were real friends, from early youth. They usually pulled together, though Inouye thought closer,
deepen, better—the more of principles. Yamagata despised Ito but ultimately bowed
him for the last ten years of his life. It was not a little influence, naturally bureaucratic,
hostile to constitutional innovation, Yamagata disliked Inouye, but respected him. Be-
 tween Matsuoka and Choshu there were sometimes clashes; Saishina was most inter-
ned in Navy development, while Choshu always favored the Army. Yamagata, ever the
most powerful representative of Choshu, always backed the Army. Matsuoka, general
in easy Getty man. Saishina inclinations was natural champion of the Navy. It would
also be a great mistake to imagine that there have been no difficulties to the "tyranny" of
the Elder Statesmen from without. It has been and is vigorous and repellent. There have
been revolts. Matsuoka in his second premiership was in open rebellion against
Okuma, publicly charged that he had composed his Cabinet independently of the Genro.
But there were ripples only. Matsuoka was thrown out of politics and died soon after. Okuma,
after early disappointment, those who thought his constitutionalism genuine, after
going back upon many a well-laid principle, after taking correctly refuge behind the
Emperor, is out of politics—and even encountered an astonishing fate to which we shall make
later reference. Meanwhile the Elder Statesmen have continued ruling. Yamagata
is still a power. And when sober history comes to a final reckoning, it will be recognized that
the greatness of the present-day Japan is largely due to these silent, retired, old men.

Senchi Masaoka, present premier of Japan, is one of the ablest and most
important figures of the hour. He is a Choshu man, a favorite of Yamagata, to whom
he owes much of his present position. Born in 1852, he was the son of a gentle-father
and an unusually able mother. Japanese insist that every man who makes a conspic-
uous success in life was an unusual boy—and was necessarily either a bad boy
or a very stupid one. There are no intermediates, no other classes. There is common
consent that young Senchi was not stupid. He began school at the age of seven
and made rapid progress. In his tenth or eleventh year he attended a private school at Yama-
guchi, conducted by a Shinto priest named Sakauchi. The boy was so noted for his violent
animosity of disposition that he was always called by the nickname kigyo— a word mean-
ing an implacable boy, hard to subdue. There are still many stories of his childhood.
were the custom in Sakaushi’s school for the master to give the boys an annual dinner. In Juzo’s eleventh year, the occasion of this dinner came around; now him at the feast sat a boy named Oi Yemara—who younger brother came in time to be a famous general. The boys were stuffing themselves, trying to outeat each other; suddenly, Yemara’s mouth crammed with food burst and laughing; the crumbs was so disorderly, his food being discharged full into the little Juzo’s face. An explosion of wrath was instantaneous. In vain Yemara tried to excuse himself; Juzo, flaming with rage, stamped and screamed; more, casting his shortsword, he tried to attack the snub-nosed youngster who fled in terror; a chase ensued, accompanied by a flame on the part of boys and teachers; only with difficulty was Juzo saved, disarmed and pacified. The boys of this same school went once a year to a Senjinshrine upon a mountain on the other side of a neighboring river. Here they made offerings and prayed to the god of learning for success in life. At the mountain foot there was another private school, between which and Sakaushi’s there was long-standing feud. The pilgrimage always led to fighting between these schools. Though not a great favorite with his fellows, Juzo was usually chosen leader for this occasion; he usually then, with drawn sword, rushed up to the strongholds of the enemy and challenged them to send forth a champion to single combat—a challenge which they never accepted.

Terauchi was only seventeen years old when he decided upon the soldier’s life. He was soon appointed sub-lieutenant, an event which greatly stimulated him. In three months he became lieutenant and two months later rose to captain—an exceptional record in the Japanese army. He led that rank in the Civil War of 1877 and commanded forces as such. In the battle of Taborasaka, he led a forlorn hope against the best of the famous Kagoshima soldiers! In the charge a bullet struck him in the right arm and he fell firing; he tried again to lead but fell senseless and was carried from the field to a hospital. He came to himself in time to find the surgeon arranging to amputate his arm, believing it necessary in order to save his life. A struggle of wills took place between the surgeon and captain in which Terauchi’s will and stubbornness gained. He said: “a man without an arm cannot be a soldier; I will die rather than undergo amputation.” He remonstrated his right arm has ever since been useless, never limp, helpless and shrivelled. The defect has never seriously interfered with his work or his advancement. In fact, it is probable that his disability, depriving him of many of the enjoyments and occupations of his class, has served to spur his industry.

Two years later, with the rank of Major, Terauchi went to France and spent two years perfecting himself in military science. He has always since admired the French and their ways and speaks the French language excellently. From that time on his accent has been rapid and steady until he gained the highest military rank, civilian honors, and the noble title of Count. He took part in the suppression of the Boxer Rebellion in China; in the China-Japan War he conducted transport service with distinguished success; throughout the Russian War, he was Minister of War. For his services he has been repeatedly honored by the Emperor and been a blaze of decorations; three, Great Britain, Germany, Russia, China, Korea and Iran have conferred these...
nations on him - some of them repeatedly and of the highest grades. Minister of War from 1902 to 1911, he held the portfolio for the longest period known in the national history. Terashichi is an enormous worker, particular about the minutest details. Unfailing himself, he demands conscience and fidelity of those who work under him. Severe and exacting in official life in private relations he is exemplary. As Minister of War he lived in the official residence at Tokyo; as long as his parents lived, upon arising in the morning and after retiring at night, he turned to face the direction of his birthplace and made respectful salutation to his distant parents. Sometimes, in their last years, they visited him in Tokyo; on such occasions, it was noticed that no matter how tired he might be after his arduous labors, he never retired until they had gone to rest.

On May 30, 1910 he was made President-General of Chosen (Korea). On August 29, on the annexation of that country by Japan, he became Viceroy, Governor-General. A year later, he was released from the position of Minister and devoted the following years exclusively to Korea. It was a position of great difficulty. Under his administration, great material progress was made; railroads were developed, harbors were improved, agricultural conditions were bettered, armed distances were put down and peace was maintained. Good courts were established, primary education was encouraged, better systems of taxation were introduced. The feeling of the Koreans toward the Japanese — due to intervention, suppressing naturally, and annexation — was very bitter; it is still so, and this bitterness can hardly be expected to disappear or even to greatly abate for many years. But one noteworthy feature of his administration was that he dealt with the Koreans and the Japanese settlers in the country with even-handed severity; a matter of fundamental importance. We are not writing a review of Terashichi's administration of Korea; we are going to we should find some things to condemn, with much to commend. Probably the outside world heard more of the famous "Conspiracy Case" than of any other single incident in his régime. On June 28, 1912, trial began of one hundred and twenty-three Koreans who were accused of a conspiracy to assassinate the Governor-General. The case extended over two months, and nineteen days were actually given to the trial. More than one hundred men were condemned to terms of imprisonment ranging from five to ten years. The case attracted worldwide attention and it is whispered that some outside nations made representations to Japanese government in regard to the findings. In the trial an attempt was made to show that certain American missionaries were concerned in the conspiracy. Baron Yen Chikuo, who was reputed to be having a leader had been prominent in the work of the Methodist Episcopal South in the country. Though condemned to ten years imprisonment, he was pardoned about two years ago and given a semi-official appointment at the YMCA in Seoul. The entire matter of the Conspiracy Case deserves a special treatment; to outsiders in general it bristles with mystery. A real understanding of it would require deep insight into the Oriental mind.

In the last days of 1915 the Russian Grand Duke, George Michaelovich, left Petrograd for Tokyo. His errand was to bear congratulations to the Emperor upon his Coronation. He was accompanied by various high officials, and it was generally held
In Japan, that important diplomatic matters were to be arranged. General Frawchi went to Hangkow, just over the Yangtze River (the northern boundary of Korea) to meet him and accompany him to Tokyo. When they passed through Seoul, a grand social function was arranged for the Grand Duke. At that time, a Japanese government was waiting to carry the party to Tokyo; for here a short trip was made to pay respect to the grave of the late Meiji Emperor, at Tokyo great functions were celebrated. On the Grand Duke's visit was very brief. At the moment, the Japanese government was particular to its fall. While no one claimed to know exactly what business was done in this grand jouncing, it was believed that high matters of state were discussed and it was freely predicted that Frawchi would go to Petrograd to conclude matters and that on his return, he would be made Premier. The program worked as by clockwork, Frawchi went to Petrograd; the details of negotiation have never been made known. The revolution and the crumbling of Russia leave undoubtedly undone a pretty piece of work. Frawchi returned, became Premier. Yamagata had willed it.

Frawchi has never been a party man. He has no following. He has always done his work thoroughly, regardless of all else. He has always been a bureaucrat, a public servant, a reactionary. He has never changed. He must have gained Yamagata's confidence early and has never betrayed it. His coming to power was greeted with a howl of rage. So-called Constitutionalists hate him; the followers of Okuma hate him; his friends hate him. On his accession it was claimed that Okuma had resigned upon the understanding that Kata should succeed him. If any such promise was made by anyone to anyone—everyone knew better. In the storm of opposition it was predicted that the Frawchi government would fall. Somedays, a week or two months, were allowed to him. Yet he has held.

When, near the end of January 1917, I last reached Tokyo, matters had come to a head and the opposition was formed. When Frawchi dissolved the Diet, a new election followed in which he gained a good majority. Still everyone who wrote and talked for foreign consumption predicted an early fall. He is still Premier of Japan. He will probably hold until the war is ended, although a critical situation exists in the country. It is hoped that he will hold, for he is the safest man for this moment of supreme trial. When the war ends, Frawchi as Premier may fall. The country might be worse than to have him remain. But if he fall?

It has been repeatedly stated that the Elders Statesmen are a thing of the past. Foreign correspondents have delighted in reporting the nation's release from the tyranny of an unconstitutional oligarchy and Japanese dabblers in politics have boasted that the grip of the dotards has relaxed. In 1917 the Senate was really reduced to two old men, only one of whom was truly active. But he who thinks the institution dead, errs. Frawchi tells us that the group was reconstituted in 1917 by the addition of Okuma and Saito. Nothing of these men add strength; they do add dignity and ensure perpetuity. And, when Frawchi Premier falls, he will unquestionably become Frawchi, Elder Statesman. He is from Choshu; he will continue Yamagata's policies. The Elders Statesmen—though outside the Constitution—will continue, with their experience and hard-earned knowledge, to function. If they do, the future of Japan is fairly secure. It will require years for actual political parties of principle to grow up in the Island Empire. It will be years before party leaders, as such, will be fit to rule. Until then, if Japan is headed, it will continue to be directed by that unique organization, without legal existence, without Constitutional warrant, the Elder Statesmen. And Frawchi, now Premier, is likely to be their controlling spirit.

Frederick Starr.
Short History of the Kwanman

The 44th Emperor Toba 1103–1128 c.e. built a temple, Dangi-Gangen-Do in Kyoto and dedicated there a statue of Kwanman by his fervent wish for Buddhism. In this scene of Kwanman, a son of the Emperor of Toba, he tried to make offerings to the Kwanman in that temple, but it was prevented by the storm in succession of rain, causing a serious damage upon inhabitants.

Having very much for this miraculous event the Emperor sent for one of his favorite attendants Tada no Tada more and said, "I have made offerings to the Kwanman for the purpose of improving the happiness of all the people by the divine aid of the Kwanman. But it was not answered owing to the bad weather. You, Tada more, accomplish my desire within one hundred days.

Having received the Emperor's ordinance, Tada more went to the Kwanman in Kaga province where he made mysticless supplication to the God with all his might. On the 14th day from his first supplication he dreamed a wonderful dream, there appeared an aged man drunk, and read to him, I accept your wish, but remember that Kwanman will be placed to Kani, and that Enshu Emperor will come to Shinto. After the offering has been carried out, you, receive a monk named "Unkei" and order him to improve my figure."

Such is the origin how the statue of Kwanman came to be moved.

This Kwanman was engraved by the order of Kwanman's son and many folk had been preserved by Tada more during his noble life, but it was preserved to Minamoto no Yoshihira by the divine message.
[Handwritten text not legible]
Such were some incidents of this statue that Mina
made no Upitono, a son of Mina to make Upitono.
in the reign of Kikada no Kinjimori, believed his life praying
for the Hwanamno, only, when he was captured by party
of Hwan in the vicinity of Mt. Obara. Oza was present in
with his mother Oba, and his two younger
brothers Nohitomo and Arisieno and ordered to be killed.
After he having been banished to Oka province,
from Kyoto, Upitono visited the tyrannical administration
of Kikimori raised an army against him, but
unfortunately, Upitono was defeated in the first
battle, he was compelled to run away with his few
soldiers from the field and refuged himself in a cave
Mt. Obara-bashiri in Oka, and there the was praying for
Hwanamno to escape from enemies. This invocation
had been realised, he was saved by Nohitomo, one of
the famous warriors belonged to Kikimori. After that time
Upitono again raised his troop and at last defeated
the army of Kikimori and founded the government
at Kamakura.

The Hwanamno had been whole, devoted not
only by Upitono, but also the remarkable Kenji.
His wonderful Hwanamno had been one time
handed down to Akabe and another time down to
Kurin no Kajunma.

After the fall of the Kenji, the latter person
consulted to Ada Kingo Kobami, Nobutada, the father of
the a famous general of Ada Nakanaga, ordered goto
Nagoya to carve two statues in front of this Hwanamno,
who was one of the greatest artist that ever lived. After
that time Nakanaga perfected it to Obara-bashiri Jodai Taisha
for his brilliant deed that he who many lives in the
sacrament of the great flood of River Hiro. Then that time
it was handed down the family Nakanaga, Nakanaga's son vivifies
The more important of the Hwanamno was not altered.