

## 【翻訳】

## Tsuda Sōkyū and Kōgetsu Oshō

(An annotated translation of the sixth chapter of  
『茶の湯と筑前 利休らの足跡と「南方録」の系譜』 by 松岡博和)

Tim Cross \*

**Abstract**

Tea histories tend to focus on the larger urban centres of Honshu. The 2010 publication of *Cha no yu to Chikuzen: Rikyūra no sokuseki to Nampō Roku no keifu* by Matsuoka Hirokazu shifts the focus away from the Kyoto headquarters of the grand master system by examining the impact on the northern Kyushu region of the tea culture of Sen no Rikyū. The Matsuoka book is guided by the tea community insider assumption that the *Nampō Roku*, the series of manuscripts that was supposedly 'discovered' by Tachibana Jitsuzan (five scrolls in 1686, and two more scrolls in 1690), is the closest representation to the tea values espoused by Rikyū. Five previous papers are translations of the first five chapters of *Cha no yu to Chikuzen*: Chapter One deals with the history of the tea kettles of Ashiya; Chapter Two reads behind the documents that sustain the mythology of the Hakozaki tea gathering where Rikyū hung a tea kettle from a pine tree; and Chapter Three surveys the 1588 exile of Kokei Sōchin (1532-1597) to Hakata. Chapter Four examines the transfer of Kobayakawa Takakage to Chikuzen province, his tea activities in Najima and Hakozaki, and his legacy in Chikuzen. Chapter Five surveys the tea activities of Kuroda Josui (1546-1604) by examining the records of tea gatherings he supposedly

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\* Professor, Faculty of Humanities, Fukuoka University

attended. The role of Tachibana Jitsuzan in explaining the difference between various accounts is noted. The Three Principles of Chanoyu that were advocated by Josui are summarized. This chapter focuses on the activities of Tsuda Sōkyū and Kōgetsu Oshō by examining the history of Sōfuku-ji temple, the family temple of Kuroda clan. It also pays some attention to the famous waters for tea of Handō-sui in Mishiuro and the various wells and spring water in the Chikuzen area called Taikō-sui.

## Keywords

Kuroda Nagamasa (黒田長政 1568-1623), Tsuda Sōkyū (津田宗及、aka Tennojiya Sōkyū 天王寺屋宗及 died 1591), Kōgetsu Oshō (江月和尚、aka 宗玩 Sōgan 1574-1643), Sōfuku-ji (崇福寺), Zuijōbō Tan'e (隋乗坊湛慧), En'ni Ben'en (圓爾辯圓 1202-1280、aka Shōichi-kokushi 聖一國師), Nampo Jōmyō (南浦紹明 1235-1308、aka Daiō Kokushi 大應國師), Shūhō Myōchō (宗峰妙超 1282-1337、aka Daitō Kokushi 大燈國師), Kanzan Gen'en (関山慧玄 1277-1361、aka Musō Taishi 無相大師), Ōtōkan no ichiryū (「応燈関」の一流), Takahashi Jōun (高橋紹運 1548-1586), Shimai Sōshitsu (嶋井宗室 1539-1615), Gen'yōsha (玄洋社), Tachibana Jitsuzan (立花実山 1655-1708), Kogai Oshō (江外和尚、contemporary of Tachibana Jitsuzan), Shun'oku Sōen (春屋宗園 1529-1611), Toyotomi Hideyoshi (豊臣秀吉 1537-1598), Handō-sui (飯銅水), Taikō-sui (太閤水), 大日本茶道学会, 茶道文化学術賞<sup>1</sup>

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<sup>1</sup> Translator's note (hereafter TN) : This paper is a translation and adaptation of the sixth chapter of the award winning book of 松岡博和 (Matsuoka Hirokazu) entitled 『茶の湯と筑前 利休らの足跡と「南方録」の系譜』。That book was written for a non-specialist audience with an interest in tea history and was published by 海鳥社 in 2010. It was awarded the 茶道文化学術賞 by the Dai Nihon Sadō Gakkai in Heisei 22 (2010). Translations of later chapters will follow. The referencing conventions of non-specialist Japanese publications often list only the author and publication, without any precise page numbers being given. Although I initially follow the referencing conventions of the original text where the cited work is listed parenthetically (author, *title*) in the body of the chapter to give a sense of the flavour of the original Japanese text, I later include the author and title information in parentheses in the footnotes. There is some repetition as the original text includes quotations from archaic documents that Matsuoka renders into contemporary Japanese. Although the Japanese convention is to list all of any multiple number of points as 一, I have listed them as 1, 2, 3, etc. The translation of the Matsuoka book is part of a larger project

## 1. The restoration of Ōgaku-zan Sōfuku-ji

Kuroda Nagamasa, who fought in the eastern division in the Battle of Sekigahara was transferred from being the lord of Nakatsu-jō responsible for six counties of the Buzen area to the lord of a domain worth 520,000 *koku* of rice after the eastern division won the battle in the ninth month of 1600 (Keichyō 5). He entered Najima-jō castle at the end of the same year and received the first official greetings from local retainers in the castle on New Year's Day 1601. Since Najima-jō castle was small, Nagamasa began to build Fukuoka-jō castle in Fukuzaki, Kego-mura, Naka-gun, which is located to the west of Nakagawa River. The place was renamed Fukuoka after Fukuoka, Oku-gun, Bizen province, the home of Kuroda clan. This is the origin of the name Fukuoka.

Nagamasa was attempting to restore Ōgaku-zan Sōfuku-ji temple which had fallen into ruin in Yokodake, Dazaifu and relocate the temple to Hakata to make it the family temple of Kuroda clan.

Sōfuku-ji is an ancient temple established by Zuijōbō Tan'ne with En'ni Ben'en (Shōichi Kokushi) as a founder in 1243 (Kangen 1).<sup>2</sup> It became the central temple of the Daiō school after Daiō Kokushi Nampo Jōmyō entered in 1272 (Bun'ei 9). Daiō Kokushi Nampo Jōmyō, his disciple and the founder of Daitoku-ji, Daitō Kokushi Shūhō Myōchō and the disciple of Daitō Kokushi and the founder of Myōshin-ji, Kanzan Gen'en are known as "Ōtōkan no ichiryū", the zen priests who devoted

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that addresses the persistence and pleasures of local history in the tea practices of the Nambō Ryū school. These practices include rites performed at Kushida Shrine as part of the Hakata Gion Yamakasa (献茶式) and ceremonies at Tōrinji temple dedicated to the memories of Sen no Rikyū, Nambō Sōkei and Tachibana Jitsuzan (供茶式), as well as the *kencha* rites performed at Munakata Taisha by Takiguchi Sōhō on the third day of the tenth month each year. I would like to acknowledge the generous co-operation of Matsuoka Hirokazu, the timely assistance of Watanabe Seiiku in providing a series of drafts, and a series of 領域別研究 grants from the 「言語のカートグラフィー」研究 Group, 研究チーム番号 : 163001, which made the necessary library research possible.

<sup>2</sup> TN: For an appearance of Zuijōbō Tan'e in an anecdote about expressing respect for the teacher, see Muju Ichien and Robert E. Morrell, *Sand and Pebbles: The Tales of Muju Ichien, A Voice for Pluralism in Kamakura Buddhism* (New York: SUNY Press, 1985), p. 242.

themselves to making the Rinzai sect of zen Buddhism prosperous.

However, many Buddhist scriptures and objects of Sōfuku-ji were reduced to ash when the temple fell into ruin in the battle in which the Shimazu clan, aiming to conquer Kyūshū, captured Iwaya-jō which was defended by Takahashi Jōun, a war lord belonged to the Ōtomo clan in Bungo in 1586 (Tenshō 14). In this battle, roughly 800 Ōtomo clan soldiers from Iwaya-jō died and the Shimazu clan also lost many soldiers. This battle was regarded as one of the fiercest Age of Warring States battles in Chikuzen history. Hard hit in this battle and wary of how Hideyoshi was supporting the Ōtomo clan, the Shimazu troops retreated to Satsuma and lifted their siege of Tachibana-jō, another Ōtomo clan castle. The Shimazu clan subsequently surrendered to Hideyoshi who landed on Kyūshū with his massive army in the fifth month of the next year (1587).

Nagamasa secured a relocation site for Sōfuku-ji in Chiyo no Matsubara and donated 300 *koku* of land for the temple estate with 50 *koku* of land being allocated for the hall of the founder (Kaisan-dō). Nagamasa tried to invite Shun'oku Sōen of Daitoku-ji, Nagamasa's zen teacher, as the founder of the temple but Shun'oku was too old to travel so far. So Nagamasa made Un'ei Sōi, a Shun'oku disciple, the 78th chief priest of the temple. Un'ei died in the seventh month of 1603 (Keichyō 8) and Kōgetsu Sōgan (1574-1643), another disciple of Shun'oku was sent. He was the 79th chief priest.

Josui, the father of Nagamasa, died in his residence in Fushimi, Kyōto on twentieth day of the third month of 1604 (Keichyō 9). A theory says that he died in Fukuoka but in fact it seems highly probable that he died of illness in Kyōto. In 1606 (Keichyō 11), Nagamasa built a sub-temple (*tachū*) for Josui in Daitoku-ji for the third anniversary of his death. The sub-temple was named Ryōkō-in after his Buddhist name, Ryōkō-in Den Ensei Koji. Shun'oku Sōen lived in the temple after being invited to be the founder by Kōgetsu but he died in 1611 (Keichyō 16). Kōgetsu took over and lived in the temple as the second chief priest. He also became the 156th chief priest of Daitoku-ji during the period in the eleventh month of 1610 (Keichyō 15).

Kōgetsu also restored Zuiun-an, a sub-temple (*tacchū*) of Sōfuku-ji in 1612 (Keichyō 17), Shin'un-an in 1621 (Gen'na 1) and Shōden-an in 1624 (Kan'ei 1). Furthermore, he founded temples like Unshin-ji in Nōgata and Koshin-ji in Akizuki. In addition, he founded Kohō-an and Sunshō-an within Daitoku-ji. He is known to have strengthened the relationship between zen and tea. He died at the age of 70 on the first day of the tenth month of 1643 (Kan'ei 20).

Ōgaku-zan Sōfuku-ji, restored by Kōgetsu, is located in Chiyo-machi, Hakata-ku, Fukuoka-shi, next to Kyūshū University Hospital on the east side. Its vast precinct included not only the current hospital site but also Ishidō-bashi in the west, Maidashi village in the east and the seashore in the north.

Sōfuku-ji features the front gate of the main building of the Fukuoka-jō castle relocated as its temple gate (*sanmon*). The temple, being the family temple of Kuroda clan, bought the gate from the government when many of the remains of the feudal domain were destroyed in the early Meiji era. The left side of the road leading to the temple gate is lined with shops selling incense, candles and *manjū* (a sweet bun with bean-jam filling). In the family graveyard of the Kuroda clan behind the main building, lie the graves of Kuroda Josui, Kuroda Nagamasa, the founder of the clan, Tsunamasa, the fourth lord and Tsugutaka, the sixth lord. Sōfuku-ji also holds the graves of Shimai Sōshitsu and the members of Gen'yō-sha like Tōyama Mitsuru and Kurushima Tsuneki.<sup>3</sup> In the grounds of Sōfuku-ji, the *shintō* Asahi Jizō deity from Dazaifu has been re-enshrined and it has been drawing the attention of worshippers since long ago. On the twenty-fourth of every month which is its fair day, the temple receives many worshippers and features street stalls selling clothes, footwear, garden plants and dried fish.

As a point of information, the site of the ruins of the former Sōfuku-ji is located in Shirakawa Yokodake, Dazaifu-shi, on the southern base of Mt. Shiten'nō-ji. These days that area houses a residential development and there is a branch temple of

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<sup>3</sup> TN: For an account of Gen'yō-sha, see Reiko Ogawa, 'Imagining Regional, National and Local Identities: 'Asianism' in Fukuoka', in Andrew Cobbing (ed.), *Hakata: The Cultural Worlds of Northern Kyushu* (Leiden: Brill, 2013), pp. 143-167.

Sōfuku-ji nearby.

Incidentally, Kogai Oshō, who gave *Nambōroku* its name, was the 82nd chief priest of Sōfuku-ji and Tachibana Jitsuzan held the tea gatherings commemorating the anniversary of Rikyū's death (Rikyū-ki) for 15 years from 1694 (Genroku 7) to 1708 (Hōei 5). In The Record of Attendees of the Tea Gathering Commemorating the Anniversary of Rikyū-Koji's Death (Rikyū-Koji Shō Kijitsu Tencha Kuyō-kai Jiza, owned by Sōfuku-ji), they noted down the date of each year, the tea server of each gathering and the attendees. At the busiest time, as many as 20 guests attended. Ebi Ryōgi, Tachibana Neisetsu, Tachibana Michiakira and Ōga Joshin were regular guests attended almost every year (from my article called "The Record of Attendees of the Tea Gathering Commemorating the Anniversary of Rikyū-Koji's Death" [Rikyū-Koji Shō Kijitsu Tencha Kuyō-kai Jiza] in the Historical Documents of Sōfuku-ji [*Sōfuku-ji shiryō*], included in the forty sixth volume of The Historical Study of Fukuoka [*Fukuoka Chihōshi Kenkyū*]).

The first gathering was held on twenty-eighth day of the second month of 1694 (Genroku 7) when the anniversary ceremony of Rikyū's death (*Rikyū-ki*) was held. The server was Tachibana Jitsuzan. Since Kogai Oshō was absent due to his stay in Kyōto, Reihō Zamoto was served as the guest of honor. This day matches with the day when Jitsuzan wrote "The Tachibana Jitsuzan Memorandum on Tea Ceremony" (*Tachibana Jitsuzan Chanoyu Oboegaki*) which appeared in Chapter 2, "Doubts About 'Rikyū Kamakake no Matsu' (The Pine Tree Rikyū Hung His Kettle From)." From then on, the commemorative gatherings had been held on the anniversary day or the day before at Zuiun-an within Sōfuku-ji. The last gathering was held on the third day of the second month of 1708 (Hōei 5). On the third day of the sixth month of the same year, Jitsuzan was ordered to be confined and was sent to Namazuda, Kamagun (present day Namazuda, Iizuka-shi). Circumstances behind the incident will be described in Chapter 7 entitled "Tachibana Minehira, The Master of 'Niten Ichi-ryū' School of Art of Warfare."

According to *Nanpa Chaden Shū*, in the days of Kasahara Dōkei, after the Rikyū-ki was discontinued at Sōfuku-ji, the anniversary ceremony was held at Jōten-ji. It is

not clear how long these memorial services continued. The ceremony initiated by Tachibana Jitsuzan is now held at the Sōtō-shū temple Tōrin-ji, the family temple of Jitsuzan.<sup>4</sup>

## 2. Ten'nōjiya Tsuda Sōkyū

Kōgetsu Oshō apparently travelled back and forth between Fukuoka and Kyōto several times, due to his involvement with the restoration of Sōfuku-ji. In the tenth month of 1628 (Kan'ei 5), on his way back to Daitoku-ji from Sōfuku-ji, in the village of Mishiro, Kasuya-gun (present day Mishiro, Shingū-machi, Kasuya-gun, Fukuoka-ken), he came across the *Handō-sui* well which his father Tsuda Sōkyū founded. Although more details about the well will follow later, it is time to explain something about the Tsuda family.

Tsuda Sōkyū (? - 1591) was a wealthy merchant in Sakai and like Sen no Rikyū and Imai Sōkyū, he was employed by Hideyoshi as a designed *sadō* tea master. The trade name of Tsuda family was Ten'nōji-ya. The family responsibilities were passed on to Sōtatsu from Sōhaku, Sōkyū's grandfather, and then to Sōkyū. Sōkyū had two sons. The elder son Sōbon inherited the family estate and the younger son Kōgetsu became a Daitoku-ji priest. The Ten'nōji-ya Tsuda family lineage ended when Sōbon died because he had no heirs.

Kōgetsu was born in 1574 (Tenshō 2). His childhood name was Harumatsu. He entered the Buddhist priesthood under Shōrei Sōkin of Nansō-ji in Sakai when he was six. Kōgetsu first met Shun'oku Sōen when his father Sōkyū invited Sōen when the

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<sup>4</sup> TN: These services at Tōrin-ji are currently performed by the Nambō Ryū school of tea. As a member of the Board of Directors of Nambō Kai, Matsuoka Hirokazu often delivers a report on his research prior to the beginning of the *kucha shiki* rites for the Jitsuzan-ki Cha-kai held in November and the Rikyū Nambō Sōkei-ki Cha-kai held in March. On March 10 2019, I had the honour of performing the *issu ni wan* procedure for the *kucha shiki* (供茶式) of the Rikyū Nambō Sōkei-ki Cha-kai. The *issu ni wan* procedure uses one *chaire* tea caddy and two *tenmoku* tea bowls: the first bowl is offered to the memory of Sen no Rikyū and the second to Nambō Sōkei. Once the bowls have been offered on the altar of Tōrin-ji, the priests commencing chanting. Included in this service is a recitation of the names of deceased directors of Nambō Kai, aligning the Nambō Ryū school of tea with Rikyū.

Daitsū-an temple of Sakai was established in 1580 (Tenshō 8) and in later years, Kōgetsu studied under Sōen subsequently to receive the Buddhist teachings of Sōen. Kōgetsu as well as Shun'oku Sōen received protection from Kuroda Josui and Nagamasa, and as mentioned earlier, Nagamasa was deeply involved in the restoration of Sōfuku-ji and the foundation of Ryūkō-in.

Incidentally, there is a record called *Ten'nōji-ya Kaiki*. It is a record of tea ceremonies written by Sōtatsu, Sōkyū and Sōbon of the Ten'nōji-ya Tsuda family. It consists of 16 volumes, and includes the records written by Sōtatsu and Sōkyū about their own tea gatherings and those held by others from 1548 (Tenmon 17) to 1587 (Tenshō 15), and records written by Sōbon about tea gatherings held by others in 1590 (Tenshō 18). It is considered to be one of the most important records of tea gatherings in the history of tea ceremony other than *Matsuya Kaiki* and *Sōtan Chanoyu Nikki*.

As the Tsuda family lineage ended with the death of Sōbon, *Ten'nōjiya Kaiki* was held in Daitoku-ji Ryūkō-in where Kōgetsu Oshō, the younger brother of Sōbon, was residing. Later, Inaba Minono-kami Masanori, who was the lord of the Sagami Odawara domain and one of the patrons of the great reconstruction of Daitoku-ji in Kan'ei era, implored Ryūkō-in to part with *Ten'nōjiya Kaiki* and he successfully received it. Later, in 1902 (Meiji 35), the record was given to Matsuura Shingetsu, who was the foster father of a son of Inaba family. Then, the Matsuura family of Hizen Matsuura domain, which was famous for establishing a tea group called Chinshin-ha group of Sekishū-ryū school came to own it (*Genshoku Sado Daijiten*, edited by Iguchi, Suemune and Nagashima and published by Tankōsha).

As a point of information, the role of *sadō* means a tea master who served the houses of shōgunates or warlords. A tea gathering in those days was an important occasion for political and commercial interactions and that is why Tsuda Sōhaku and Tsuda Sōtatsu set their heart on it. As for the art of tea procedures, Sōhaku learned from Murata Jukō, Sōtatsu learned from Takeno Jōō, and Sōkyū learned from both Jōō and Sōtatsu.

The city of Sakai in Muromachi period was one of the manors of the Ashikaga

shōgunate and the Hosokawa clan, one of Kanrei (shogunal deputy) families of the Ashikaga shōgunate who protected it. So, the merchants in Sakai could store wealth as wholesalers or traders around the port without being invaded from outside because of the absence of strong warlords even during the Warring States period triggered by the Ōnin War (1467-1477). The Tsuda family which were said to gain power around the Ōnin War called themselves Ten'nōji-ya and thrived as a key distinguished merchants in Sakai by approaching the Miyoshi clan, a vassal of the Hosokawa clan and Ishiyama Hongan-ji temple in Ōsaka.

When Sōtatsu died in the eighth month of 1566 (Eiroku 9), the family duties were assumed by Sōkyū. Nobunaga entered Kyōto in the first month of 1569 (Eiroku 12), gaining control of the city by subjugating the Sakai merchants who supported the Miyoshi clan led by Miyoshi Nagayuki, an opponent of Nobunaga. Tsuda Sōkyū, having sided with the Miyoshi clan and falling a little behind Imai Sōkyū who evenly split Sakai with Tsuda Sōkyū, sided with Nobunaga and gradually gained his confidence and eventually became one of his designated *sadō* tea masters, along with Imai Sōkyū and Sen no Rikyū.<sup>5</sup> In the tea gathering at Shōkoku-ji in the fourth month of 1574 (Tenshō 2), Sōkyū along with Rikyū was presented with agarwood (*ranjatai*), a famous incense handed down as an imperial property.

After the Hon'nō-ji incident (the twenty-first day of the sixth month of 1582), Sōkyū became a designated *sadō* tea master for Hideyoshi and accompanied him to the Kyūshū conquest and Kantō invasion. Sōkyū also played important roles in the grand tea ceremonies held in Daitoku-ji and Kitano Tenmangū.

Sōkyū is said to have died in the same day as Rikyū on the twentieth day of the fourth month of 1591 (Tenshō 19) and was buried beside his father Sōtatsu in Nanshū-ji temple in Sakai. Both of the dates of his birth and death remain unknown, which is unusual for a wealthy merchant of his status.

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<sup>5</sup> TN: For an account of how merchant tea master Imai Sōkyū collaborated with Oda Nobunaga in the decision of Sakai to apologize and pay the arrow tax (*yazeni*) demanded by Nobunaga, see Andrew M. Watsky, 'Commerce, Politics, and Tea: The Career of Imai Sōkyū', *Monumenta Nipponica*, vol. 50, no. 1. (Spring, 1995), pp. 47-65.

Nanshū-ji, which has the graves of the Tsuda family, is a zen temple belonging to the Daitokuji branch of the Rinzaï sect, and is located at present day Minami Hatago-chō 3-chōme, Sakai City. The temple is said to be originated as Nanshū-an, a small temple in Sakai renamed by Kōgaku Sōkō of Daitoku-ji in 1526 (Daiei 6). Dairin Sōtō, a disciple of Kōgaku Sōkō entered Nanshū-ji in 1548 (Tenmon 17) and became the founder of the temple when Miyoshi Nagayoshi, a lord of Sanuki province, built a grand temple for his late father and adopted the name Nanshū-ji. The temple once became “the head temple of Sakai tea” (*Sakai no chanoyu honzan*) because many tea masters in Sakai came to Dairin Oshō and Shōrei Oshō, the second chief priest, to practice zen. There are monuments for tea masters of the Senke school as well as Takeno Jōō in the precinct of the temple.

### 3. *Handō-sui* and *Taikō-sui*

The *Handō-sui* well associated with Tsuda Sōkyū is located along the old Karatsukaidō Road. The well is said to have been dug by Sōkyū when he stayed in Mishiro, Kasuya-gun on his way to accompany Hideyoshi for the Kyūshū Conquest in 1587 (Tenshō 15). Local people also call it *Taikō-sui* because it is related to Taikō (the Retired Imperial Regent) Hideyoshi. Incidentally, the closest bus stop is also named *Taikō-sui*.

A *handō* is a large ceramic vessel and was used in the kitchens of countryside farmhouses to store water or miso, even in the late 1950s. The pronunciation is either *handō* or *hando*. This well was called *Handō-sui* because *handō* with their bases removed were placed over the head of the spring.

Karatsukaidō Road was one of the arterial roads in Edo period. It goes east of Fukuoka to Koyanose by way of Hakozaki, Aoyagi, Azemachi, Akama and Ueki and goes west of Fukuoka to Karatsu by way of Meinohama, Imajuku and Maebaru. The *Taikō-sui* bus stop can be found by going 4-5 kilometers along the Karatsukaidō Road after turning left at the junction in front of JR Kashii station in Kashii, Higashiku, Fukuoka-shi.

The well is surrounded by granite boards built into a square-shape and covered

with a four-pillared tiled roof. The water is drawn from an electric pump placed behind the Jizō-dō (a small hall dedicated to Jizō Bosatsu) next to the well and neighbors are attracted here for the water which they use for tea or coffee. Incidentally, the Jizō Bosatsu here is regarded as having divine favor in helping children grow and curing diseases, and is thought to be especially effective with warts because they will be removed when they are rubbed on the sacred statue (from The Summary of Folkloric Study in Mishiro [*Mishiro Minzoku Chōsa no Matome*] edited by Shingū-Chō History Editing Committee [Shingū-Chō-Shi Henshū linkai]). The sacred statue is made of natural granite stone.

Forty years after Tsuda Sōkyū dug *Handō-sui* well, in the tenth month of 1628 (Kanei 5), Kōgetsu came to know that the water he quenched his thirst with in Mishiro on his way back to Kyōto from Sōfuku-ji in Fukuoka was from the well his father had dug. According to the *Handō-sui Record (Handō-sui no Ki)* in The History of Monuments in Fukuoka: Chikuzen volume (*Fukuoka-ken Hi Shi, Chikuzen no Bu*, edited by Arai Chikao), the origin of the well is as follows. (The inscription on the monument was selected by Kōgetsu and the following renders into English what has been translated into modern Japanese.)

In the fourth month of Tenshō 15, when Lord Hideyoshi attacked Shimazu clan in his Kyūshū Conquest, my father Sōkyū, as one of the *sadō* tea masters of Hideyoshi, was staying at Mishiro, Kasuya-gun, Chikuzen. When he sought for water around there, a villager showed him the *Handō-sui* well. Sōkyū tried the water but it was not good enough for tea. He then fetched water by digging a well several meters away from there beneath a cliff. Sōkyū made tea with it and it was good for tea.

After that, when Lord Hideyoshi passed by the village of Mishiro on his way back from the successful Kyūshū conquest, he stopped and drank the water out of his hands from this well. As Hideyoshi found the water very pure and clean, he asked the villagers with delight who had dug the well. They answered that it was a well dug by Sōkyū himself. Hideyoshi responded the answer with a laugh saying that it should then be called *Sōkyū-sui*. But the

villagers named it *Taikō-sui* because it was associated with Hideyoshi, the *Taikō* (The Retired Imperial Regent).

Although I must have passed by this place four or five times when I went back and forth between Kyōto and Fukuoka, I didn't know that the well was there. In this autumn in Kanei 5, I stayed in Sōfuku-ji for certain reasons. And on the way back to Kyōto Daitoku-ji in winter, in the tenth month of the year, I dropped by the village of Mishiro and quenched my thirst with the water. The villagers told me that the water is called *Sōkyū-sui*. I thanked them in tears and replied that they should call it *Handō-sui* as before.

Later, the villagers built a monument near the well with the inscription Handō-sui Monument (*Handō-sui no ki*) carved into the face of the stone. The Chikuzen Landmark Guide (*Chikuzen Meisho Zue*) written by Okumura Gyokuran in 1821 (Bunsei 4) contains a drawing of the *Taikō-sui* well with the square-shaped stone surroundings and a large flat stone monument. This is presumably the Handō-sui Monument (*Handō-sui no ki*) but the whereabouts of that monument is unknown today. The editor of the formerly mentioned book, The History of Monuments in Fukuoka: Chikuzen volume, also couldn't find the monument, and the editor notes that the passage of the inscription was the transcription from the calligraphy of Kōgetsu handed down in Sōfuku-ji.

By the way, other than the *Handō-sui* in Mishiro, there are some wells and spring water called *Taikō-sui* in the Chikuzen area. In Walking Along the Legends of Taikō Route (*Taikō-michi Densetsu Wo Aruku*) by Ushijima Eishun, they are introduced as follows.

There is a well which has been said to be dug by the villagers under the order of Hideyoshi in Koshiki, Wakamatsu-ku, Kitakyūshū-shi. Until around the Meiji period, it had been used to brew sake or to fertilize the rice fields of more than 400 square meters. It was also said that the intensity of earthquakes could be predicted by the size of the noodle-like objects that emerged from the water before an earthquake. The water has now dried up because of damage to the water table by mining.

In Yatsunami, Fukutsu-shi, west on the Karatsu-kaidō Road from Akama,

Munakata-shi by way of Hara-machi and Ōbu-machi, there is another source of water called *Taikō-sui*. It is also said that Hideyoshi once used this water for tea.

Other than these locations, there are more wells and spring water associated with Hideyoshi in Saburōmaru and Tokushige (Munakata-shi), Nagatare (Nishi-ku, Fukuoka-shi) and the Kohama area of Nijō-chō (Itoshima-gun). These water sources all are located along the road used for the Kyūshū Conquest or the road leading to Hizen Nagoya which was the base for Hideyoshi's Korean invasion.