

Magari no Jin

Koka Ninjutsu Kenkyukai

YOKOTA Shinya

The Onin War, which lasted for 11 years in Kyoto, spread to the neighboring Omi region. The governor of Omi, Rokkaku Takayori, seized manors and territories belonging to shrines and temples, court nobles, and shogunate officials by force.

The ninth shogun, Yoshihisa, who could not let this happen as a public authority, mobilized the feudal lords and went to Omi himself (September 12, Chokyo 1). The Shogunate forces conquered the strongholds in Kurita-gun, and on October 4, the Shogun Yoshihisa moved his headquarters to Anyouji Temple in Kagigo, Kurita-gun, and then to Shinpoukan (now Eishouji Temple) (October 27). This was the world-famous "Marari no Jin". With the main camp of Yoshihisa at the center, various feudal lords set up their camps in the surrounding areas of Kusatsu and Moriyama, and the Magari no Jin was the very heart of the Shogunate. Rokkaku Takayori, who saw himself as an unbeatable opponent, withdrew from his main castle, Kannonji Castle, in September and entered Koka Mikumo Castle.

"In the end, Takayori was defeated in battle and left Kannon-ji Castle, his home castle, to hide in the mountains of Koka with the help of bandits named Yamanaka and Wada.

Rokkaku Takayori was about to launch a counterattack from Koka. The Rokkaku clan did not need to win this battle, but only needed to lose it. The Koka shu were the people who had the necessary abilities to achieve this strategic goal.

Late in the night of November 18, "Fire broke out from the Inaba camp, and the area around Shimo magari, where the Shogun's main camp is located, was half burned down (Go-Ho-Koin Diary)" (according to one theory, on December 2).

Shortly after, on December 9, Oda Hirochika's camp in Moriyama was destroyed by fire (Inryoken Nichiroku).

On January 9, Chokyo 2, Sanpoin Seisho's camp was completely destroyed by fire. Gusoku (armor) was lost (Daijoin Jisha Zojiki).

On May 23, the camp of Uragami Norimune in Kamikasa, Kurita-gun, was burned down (Dai Nihon Shiryo).

The records of the central government's people, temples, and shrines record only a series of "fires and burnings" as described above, but those who were set on fire in the middle of the

night may have thought that the camp was burned down before they knew what was going on, without the names and banners of the enemy. However, the records of the Koka side proudly report the results of this night attack. "The world is famous for the ninja of the Iga and the Koka, because they have been seen in front of large armies all over Japan, working together in mysterious ways in the battle of Magari no Jin.

From this period (from February of the 2nd year of Chokyo), the shogun Yoshihisa was often recorded to be ill and finally died on March 26, Chokyo 3. The shogunate troops retreated in an orderly fashion, "burning down the camp of the (Yuki) clan (Inryoken Nichiroku).

Following the Onin War, the bitter battle at Magari no Jin and the death of the shogun were a decisive blow to the shogunate. The Shogun's authority was weakened and the Shogunate weakened, and the era of conquering by strength rather than authority began. It can be said that the success of the Koka samurai in the Battle of Magari no Jin became the catalyst for this new era. They were hired by feudal lords in various regions because of their achievements in defeating large armies by night and guerrilla warfare using small numbers.

This was the beginning of an era in which the "Koka Shu" (Koka warriors) were active throughout Japan as the "Koka Ninja.

Koka Ninja Gaiden

-Koka in the Warring States Period is a treasure trove of human resources-

Koka Ninjutsu Kenkyukai

WATANABE Toshinobu

In the warring states era of Japan, the three great persons, Oda Nobunaga, Toyotomi Hideyoshi, Tokugawa Ieyasu, lead to the cease of the confusion of the society to build up the stable and peaceful country. At that time these three persons were supported by a lot of rohto's, people historically employed mostly within the state, as well as temporally hired warriors especially from outside of the each state.

Koka region, which is famous for Koka ninja, was just a "gun", a district, of twelve gun's consisting of Ohmi state which had been historically governed by Sasaki family for more than 300 years since the end of 12th century. In the 15th to 16th century no small numbers of Kokamono, Koka warriors, were employed by Oda Nobunaga, a young lord of Owari state which was 100 kilometers far from Koka.

Ikeda Tsuneoki, Takigawa Kazumasu, Saji Tameoki, Wada Koremasa, Yamaoka Kagetaka, and Tarao Mitsutoshi contributed to the many victories and the expansion of Oda's territory. Especially Ikeda Tsuneoki and Takigawa Kazumasu became the two of the top ten military commanders in Oda's army corps.

Nakamura Kazuuji, Ikeda Tsuneoki, Yakuin Zensho and Mokuji Ohgo, within whom the latter two were not the warriors but Buddhist monk, contributed to stabilize the disturbance of the warring states both from military and religion under the hegemony by Toyotomi Hideyoshi.

Tokugawa Ieyasu eventually appointed four Koka families, two Ikeda's, Nakamura and Yamaoka, to the daimyo's, feudal lords, of four clans, Himeji, Tottori, Yonago and Furuwatari, while no Iga-originated daimyo was born.

. We can thus easily imagine that at the time of warring state there were so many highly educated and useful people in Koka that they could enjoy big chance to be hired by every lord of the warring states as ninja or as warriors.

The Mochizuki clan of the Koka clan and Noda Mochizuki, who called himself a Koka ninja
-On the appeal of Kansei-

Koka Ninjutsu Kenkyukai
TAMURA Mikio

As for the Mochizuki clan of Noda Village, Kouka-gun, little was known about the actual situation, except for the names of Mochizuki Senzo, who was involved in the Kansei Appeal, and Mochizuki Naoe, whose name appeared in the "Meigen Renmei Sho" at the end of the Edo period.

In March 2017, the situation changed dramatically when a genealogical chart of the Noda Mochizuki clan ("Mochizuki Naoe Family Chart") created by Mochizuki Senzo himself was discovered in the house of a descendant of Mochizuki Naoe. From the genealogy, it can be read that the Koka clan yoriki and the Koka samurai in their chigyosho were deeply connected, and that the relationship changed drastically after the leaving of the chigyosho in Horeki 13, which triggered the Kansei Appeal.

The Mochizuki Naoe family genealogy was created by Hosaemon, the sixth generation of the Noda Mochizuki clan, during the Tenmei and Kansei periods. According to the genealogy, Tsunosuke, the first generation of the Mochizuki clan of the Koka clan, and Yajiro (Shigezane), the first generation of the Mochizuki clan of Noda, were brothers. The fourth generation before them is said to be Mochizuki Yajiro (Izumo no Kami, Shigetane), who was appointed by Rokkaku Masakatsu in the 2nd year of Bunmei era to take charge of three villages in the soma no sho.

The first generation of the Noda Mochizuki clan, Yajiro (Shigezane), had been teaching swordsmanship under Hamamatsu Castle, but was called back to Noda Village by Tsunosuke during the Shimabara Revolt in Kan'ei 15, and participated in the suppression of the revolt as an attendant of Matsudaira Izu no Kami. The purpose of Yajiro's return to Noda was immediately after the Koka clan began its work in Edo, and it is thought that he was entrusted with the management of the territory and its people after the Mochizuki clan of the Koka clan moved to Edo.

After the Koka clan moved to Edo, the Noda Mochizuki clan, with the help of the Mochizuki clan of the Koka clan, was guaranteed by the deputy governor of the territory of the shogunate to be exempted from the peasant and village duties. As a member of the lord's family and with the support of the Mochizuki clan of the Koka clan, he maintained a powerful position in the village and among the neighboring Mochizuki clan.

However, in the 13th year of the Houreki Era, when all the offices of the Koka clan's yoriki were exchanged for the stipend rice, the Noda Mochizuki clan lost its family backing and was rapidly driven into a corner in the village. In the first year of the Tenmei Era, the village headman demanded that the Noda Mochizuki work as a village official on a par with other villagers, which led to a dispute.

In the village where the Koka clan had its administrative office, a relationship similar to that of the Noda Mochizuki clan seems to have been established between the Koka clan yoriki and the local samurai who had longstanding ties with the clan. In the case of Ueno Hachizaemon of Aburahi village, his motivation for filing a complaint was that he was cornered in the village by the Koka clan's yoriki, who had raised their authority. In the case of Ueno Hachizaemon, his motivation for filing the petition was that he was cornered in the village due to the leaving of the Koka clan's administrative office.

The Kansei petition was triggered by the leaving of the Koga clan's administrative office in 13 Horeki, the old samurai who had close ties with the Koka clan's administrative office were at the center of the petition, and the true intention of Ueno Hachizaemon, Mochizuki Senzo, and others was to restore their family status rather than serve the shogunate. Therefore, it is thought that the shogunate did not treat them neglectfully, but dealt with them accordingly.

Exploring the Fifty Koka Members of the Kishiwada Clan

Koka Ninjutsu Kenkyukai

NISHIDA Takefumi

1. Newly discovered Kishomon

Recently, a letter of kishomon was discovered in the cupboard next to the Buddhist altar of the Nishida family, the reporter. It contained the words, "I have received the art of fire" and a pledge not to tell others about the transmission of the art of fire.

According to a report published by local historian Wada Shinji in the bulletin of the Koka Town Local History Society in 2004, Nishida Bunta was one of the 50 Koka samurai who served the Kishiwada clan in the Edo period, as of 1800. According to another historical document, "Mochizuki Gisaburo," who was handed down the artifact, seems to be a person who succeeded "Nishida Bunta" and supported the Kishiwada clan.

In other words, the discovered document is not just a historical document on the transmission of personal fire techniques, but can be considered as a historical document on the Koka people of the Kishiwada clan.

2. Origin of the fifty Koka members of the Kishiwada clan

The fifty Koka members of the Kishiwada clan, to which Nishida Bunta and others belonged, were organized in 1632 (the same year that the Aoyama Koka Hyakunin-gumi moved to Edo). Umeda Buzaemon and Wada Sobei, two of the ten yoriki of the Aoyama Koka Hyakunin-gumi, approached Okabe Nagamori, the lord of Ogaki Castle, and asked him to adopt the Koka group. After that, the Okabe family moved to Tatsuno, Takatsuki, and Kishiwada, but during this time they were divided into two groups: those who settled in the castle area and received 15 koku and 3 man days' allowance, and those who remained in Koka and received 5.5 koku.

3. Researching the overall picture

There have been some previous studies on the Kishiwada clan's fifty Koka men, and it is clear that they were formed in 1632 and remained unchanged at fifty until the end of the Edo period, with a two-tiered structure of full-time Koka men (eight to ten men) and part-time Koka men. In addition, in the event of replacement, in principle, a child would succeed to the succession, but in the absence of a child, a selection was made from "old samurai of stripes from the Koka or Iga," and 50 people were maintained at all times (Ueno family documents).

4. For the Advancement of Research

(1) In September 1685, when the second lord of the Okabe and Kishiwada clans passed through Tsuchiyama on his way to work, "more than fifteen children of the Koka clan went to see him on the road" (Mochizuki Toshinobu family document).

(2) When the Tanuma family fell into disgrace, Okabe Mino no Kami was appointed to take over Sagara Castle, their residence, and in December 1787, the Koka samurai were engaged in this task (Sugitani-Kimura family document).

(3) Koka samurai traveled there to fortify their defenses when foreign ships entered the waters off Tempoan. (same document).

In light of this research situation, and with reference to the historical documents that have now been found in the houses of Koka, I would like to read and understand the kishomon discovered this time, and provide materials for the future discovery and study of new historical documents.

A comparative study on Mountain Tribes between Shiga Prefecture, Japan and Khon Kaen province, Thailand

- Lessons learned for Ninja from the local cottage industry based on the local wisdom

-

Kiyoto KUROKAWA
Ritsumeikan University

Keywords: mountain tribe, Ninja wisdom, cottage industry, medicinal plants, Ninja descendants

Even in the advanced country like Japan, “Rural small businesses have moved from agricultural foundations to retail and service sectors. The retail sector is the largest provider of jobs in small communities” (Ryu & Swinney 2013) Local governments in Japan are trying to attract more tourists and new residents from big cities to activate their local towns. In Shiga prefecture, they are rich in terms of historical treasures such as temple, statues of Buddha and Shinto shrine. Those physical treasures can be much easier to attract the tourists.

However, invisible local software treasures such as wisdom and business culture are not so easy to attract them. And local people sometimes do not know the value of those invisible treasures. We started our research works on local economic revitalization program with Koka city, Shiga prefecture since 2016. Our duty is to review the local treasures including Shigaraki-no-Miya or Shigaraki Imperial Palace and Ninja as well.

Occasionally, our study team conducted several field surveys in Northeast district of Thailand, Khon Kaen province. We found that the mountain tribes in Thailand had some similarity to Koka Ninja origin.

“Ninja” is one of the big treasure for local people in Shiga prefecture. “Ethnic tribes” are also one of the big treasure for local people in Khon Kaen province. Thanks to Thai OTOP (One Tambon One Product) policy, local people well recognized their local treasures. For Koka city, they have several events related to Ninja including Ninja festival in November. And Koka city established “Real Ninja Museum” in November 2020 to attract more Ninja lovers.

We have identified several problems on local tourism in Koka city and Khon Kaen province including lack of awareness of local community on local treasures. However, there is a strong demand for local tourism among tourists. These two local regions identified many potential tourists including international tourists, but they do not have enough knowledge to welcome them. In this study, we focused on local ethical treasures so called “Ninja” and “Mountain tribes”.

We identified the following facts via a series of discussions with stakeholders in Shiga

prefecture and Khon Kaen province. The objectives of this study are;

i) to identify the similarity of “Mountain tribes” and “Ninja” including new opportunities and challenges to promote local tourism,

ii) to understand the incentives for private company to introduce “Ninja” or “Mountain tribes”

iii) Local universities are closely working with local community and local governments, but how they must work for the revitalization of local towns?

This study will encourage local people and governments to understand those ethical treasures to revitalize local economy.

Several interesting facts were discovered during our comparative studies. In general, we learned new roles of our traditional treasures by comparing Ninja and Mountain tribes business. To activate our local economy, good managements of our business treasures are the most essential. But it is not perfect and still needs some improvement to activate people’s awareness.

Selected References

- FAO (2002) Case study on Education Opportunities For Hill Tribes In Northern Thailand, Implications for sustainable rural development, Food and Agriculture Organization of the United Nations Regional Office for Asia and the Pacific Bangkok, Thailand 2002
- John McKinnon and Bernard Vienne (1989) “Hill Tribes Today Problems in Change” White Lotus-Orstom (TRI-Orstom Project) White Lotus Co. ,Ltd, Thailand
- ISHII Kayoko (2007) Creating Diversity:Ethnic Tourism and Hill Tribes of Northern Thailand, Institute of Humanities, Human and Social Sciences, Ritsumeikan University No.89 pp37-55

Utilizing the Wisdom of the Ninja in Disaster Prevention Drills
—Case Study of Ninja Movements for Sustaining Disaster Preparedness Mindset—

Graduate School of Economics, Ritsumeikan University

Miho EDAMOTO

Japan is experiencing disasters every year. In particular, the Pacific coast of western Japan is expected to be hit by 70-80% of Nankai Trough earthquakes of magnitude 8 to 9 in next 30 years. Disaster prevention measures are an urgent issue. Among them, disaster prevention training plays an important role in preventing risks in a disaster. However, the training effects are temporary, and it is questionable whether people are sufficiently equipped with a disaster prevention mindset. In this study, we examined the effects of these training, along with examples of high participation rates in emergency training, in order to increase the sustainability of these training impacts.

Our research team has been conducting researches on natural disaster prevention and regional development with the cooperation of Koka City since 2018. In Koka City, some areas have been affected by disasters such as river flooding and landslides, and disaster prevention training is an important element of regional development.

We learned from Koka City's disaster management that Ninja have excellent survival knowledge, and that Ninja food is attracting attention as a disaster prevention food because of its rich nutrients. Specially appointed professor Hisamatsu of Mie University pointed out that we can learn from Ninja food used as disaster prevention food and how to prepare food in times of disaster. In addition, Ninja are highly recognized not only in Japan but also overseas. According to a survey conducted by the Japan Ninja Council (2017), the percentage of people who know the name "Ninja" in a total of 10 overseas countries was 98.7%. Taking advantage of this characteristic, Katahira, Sendai City, Miyagi Prefecture, will hold the "Get the Ninja Certificate Hidden in the Town! ~The 4th Treasure Hunt Game: Secret Mission from Lord Masamune" was held in 2019. This was an activity in which children and adults, Japanese and foreigners, walked together through the Katahira area of Sendai City to learn about disaster prevention in the community in a fun way. In this way, the presence of Ninja has been utilized in disaster prevention training.

In this study, we interviewed Ninja enthusiasts in Koka City, the Tourism Promotion Division of Koka City, and the History and Cultural Properties Division of Koka City in response to the disaster prevention training using Ninja, and conducted a questionnaire survey to find out the possibility of using Ninja in disaster prevention. In order to increase the participation rate of disaster prevention training and maintain their effectiveness, it is effective to introduce the Ninja, but it is not enough to introduce the Ninja just for the sake of interest; respect for the wisdom of the Ninja and correct understanding are necessary.

Possibilities of mental health care to utilizing the wisdom of Ninja living in modern times
-A case study of Ninja lovers in Koka City and college students –

Graduate School of Economics, Ritsumeikan University

Mika ONOUE

Some people feel stress in their work, life or present mental symptoms such as "Corona depression" due to refraining from going out or business suspension requests under the spread of Covid-19. According to the Ministry of Health, Labor and Welfare, the number of mental health consultations for new coronavirus infections at Mental Health and Welfare Centers in prefectures and ordinance-designated cities was the highest at more than 4000 in April and May 2020 when the state of emergency was declared. The main contents of consultation are mental disorders such as anxiety about infection or stress related to life, going out, going to hospital, and commuting. In mid-November 2020, the Governor of Hokkaido requested the citizens of Sapporo not to go out unless urgent needs and stay in the city in response to the rapid increase in the number of people infected with the new coronavirus. There are concerns about the arrival of waves. This has had a significant impact on the mentality of college students who suddenly switched to web-based classes due to lockdown in April 2020 and could not even enter the campus. According to a survey by Ritsumeikan University press, 10% are considering withdrawal and 25% are considering taking a leave of absence.

Since April 2018, we have been working on revitalizing the local economy and community development in cooperation with Koka City, Shiga prefecture. We revealed the wisdom of Ninja in Koka city to utilize not only about physical health but also about mental health. For Ninja with dangerous activities, there are Ninja foods as a supporting diet for physical and mental condition. Among them, there are Ninja foods such as "Hyorogan" and "Kikatsugan", which use crude drugs such as lotus meat and Korean carrots. These Ninja diets have also been shown to have a mental effect, but training according to Ninja training is also an important factor in making the effect sustainable.

In this paper, we focused on Ninja diets, Ninja mental unification and daily training of Ninja lovers in Koka city and verified that whether it can be used for mental health care in coronavirus. We conducted an interview survey and a questionnaire survey on mental health in coronavirus pandemic for Ninja lovers who are exercising as Ninja on a daily basis in Koka City and university students and analyzed the relationship between Ninja wisdom and mental health care.