

Cognition of Ninja in Foreign Countries : Analysis of Questionnaire to Students of Universities

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In recent years Japanese Ninja has been very popular in many foreign countries. Why are foreign people fascinated by Japanese Ninja? What kind of image do they have about Ninja? The purpose of this study is to clarify the contents of cognition of Ninja in foreign countries. Data was collected at the events called as “lecture and demonstration of Ninja culture study”, which were organized by Mie University and held in several foreign countries from 2017 to 2019. In this study, the results of questionnaire to students of universities in Vietnam, Indonesia, Bulgaria, and Hungary are mainly used. The author will try to analyze the results with a viewpoint of regional comparison, then some differences in terms of cognition of Ninja between Asia and Europe will be clear.

Presentation title

Tokugawa Ieyasu's Passing through Iga
and Hattori Naka Yasutsugu from Iga Province

—Reevaluating Japanese native horses from Mongolian horses
and considering escape strategies and routes—

Abstract of presentation

According to "*Kanei syoke keizuden*" Hattori Yasutsugu's birthplace was Iga, and he was entrusted with fifty foot soldiers using matchlocks by helping Tokugawa Ieyasu to pass through Iga, but he is not as famous as Hanzo Hattori. Most of the history books of Igamono have in common that Ieyasu entered Iga from Yamato and that 'Hattori Naka' who is thought to be Yasutsugu appears, but Ieyasu is said to have passed through Yamashiro, Shigaraki and Iga. Therefore, the description of Yasutsugu has been ignored.

Documents related to Ieyasu's relatives, such as "*Todaiki*", "*Sogyoki koi*", and "*Gonenpu fubi*", state that Ieyasu surpassed Yamato. In addition, Ieyasu's letter addressed to Michikiyo Takemura and others, who was appointed to the Iwami Ginzan magistrate, suggests that Ieyasu crossed Takenouchi Pass, and the letter addressed to Oribe Wada suggests that Ieyasu detoured to Takami Pass. This agrees with the route map written in the memorandum of the Yoshikawa family in "*Fucho yoroku*" and the contents of "*Gonenpu fubi*", and these two documents both say that the Ieyasu came to Takami Pass to pick up Ieyasu's party. So they reinforce the contents of the history books of Igamono.

Many historical materials such as "*Shincho koki*" say that in Sakai Ieyasu received the news that the Honnoji Incident had occurred. In that case, I don't think Ieyasu will head for Kyoto where Mitsuhide is. Does the "strategy" in "*Uno Mondo Nikki*" refer to this?

Modern Mongolian horses have the ability to run more than 250km a day, but Japanese native horses are genetically similar to Mongolian horses. Therefore, it is inferred that Japanese horses at that time also had similar abilities. If you think that Ieyasu, who was good at horseback riding, galloped from Yamato to Iga on horseback and sent his retainers to the north as a diversionary troop as a strategy, it would be in the tactics of "call out to the east and attack the west". It may have been Ieyasu's ruse, and the traces of it may have been the basis for the common theory. In that sense, it is interesting that in the entry of Shigetada Sakai in "*Kansei choshu shokafu*", it is written that "Ieyasu rode on a horse and proceeded along the Yamato Road and passed through the Iga Road".

I propose a presentation of ninja and ninjutsu, specifically adapted to foreigners people. Making them able to understand how ninjutsu image spread into the world and providing them a correct understanding of ninja, over the mass media.

Preliminary title : « How to understand what is a Ninja » (20mn / English)

My presentation would be divided into three parts :

- 1) How foreigners did know ninja only from entertainment mass media's (Cultural explanation).
- 2) What is shinobi and ninjutsu for real (Historical presentation).
- 3) How to study and learn authentic ninjutsu (Real perspective).

PART ONE (5mn)

- Explaining how NINJA character start to spread in America, and from there, all around the world.
- Recalling this actual representation is not accurate.

PART TWO (5mn)

- Explaining what is a shinobi and his duty in Japan historical period
- Showing old documents

PART THREE (5mn)

- Presentation of Mie university academical research about Shinbi
- Promotion of Ninjutsu tourism in Japan
- Promotion of NINDÔ PROJECT, for practicing real historical Ninjutsu

QUESTION TIME

- Answering to the audience question



Foreign image



Academical researchs



Historical tourism



Japanese project promotion

A Study of Hattori Hanzo's Residence and Hanzomon Gate

During the reign of Ieyasu, Igamono leaders(伊賀者頭) of the Tokugawa were Hattori Hanzo(服部半蔵) and Hattori Naka(服部仲). In 1590, Ieyasu moved to the Kanto region and entered Edo Castle, and his vassals also lived in Edo. Igamono lived in Kojimachi, according to their history book. On the other hand, Hattori Hanzo is said to have lived in the area around current the Hanzomon Gate, which is thought to be the origin of the name Hanzomon.

However, in "Murasaki no Hitomoto," a book on the geography and history of Edo written by the poet Toda Mosui (1629-1706), published around 1680, there is an interesting passage that indicates the location of Hattori Hanzo's residence.

This book said, the gate of Kojimachi Mitsuke is called "Hanzo-guchi no Gomon" (gate of Hanzo-guchi). When Ieyasu and his vassals moved to Edo, Hattori Hanzo's residence and the house of the cohort under Hanzo were located in Kojimachi, so it was called Hanzo-guchi. Hanzo's residence was located south of Kojimachi 4-chome, where Matsudaira Dewanokami Tsunachika(松平出羽守綱近)'s elderly mother currently lives.

Is this description correct? Looking at "Shoho Nenchu Edo Ezu" (Edo Picture Map in Shoho Era, circa 1645), there is indeed a plot of land south of Kojimachi 4-chome (near the current Kojimachi 3-chome and Hirakawacho 1-chome) with the name "Matsudaira Dewa" written on it. This land bordered Hattori Genbe(服部源兵衛), who is said to be a relative of Hattori Hanzo, and also the residence of Hattori Naka, who together led the Igamono across the Koshu Kaido Avenue. Then, It is also close to Shimizu-dani, where the Anyo-in Temple (later Sainen-ji Temple, founded by Hanzo), is said to have been located. Based on the above, it is highly probable that Hattori Hanzo lived in the south of Kojimachi 4-chome.

But another question arises. If Hanzomon Gate is not the site of Hattori Hanzo's residence, then what is the origin of the name of "Hanzomon"?

Looking at the "Keicho Edo no Zu" (Edo Map in Keicho Era), which was created in 1606, the characters "Hanzo-cho Kuchi(半蔵町口)" can be seen, and it seems that Kojimachi was called "Hanzo-cho" at that time. In general, the origin of the name "Kojimachi" is said to be "many small streets" or because there were many houses trading malted rice for sake. These would be matters that could be said only after the population had increased. Therefore, it is highly possible that the name of this area was not Kojimachi, especially when Ieyasu first entered Edo. Probably, it was called "Hanzo-cho", based on the residence of Hattori Hanzo and the Igamono. And since the gate was built at the Hanzo-cho entrance, it was named "Hanzomon. Therefore, the name of "Hanzomon" was derived from the name of the area.

In addition, not only Hattori Hanzo but also Hattori Naka left his name in the place names. Looking again at the "Shoho Nenchu Edo Ezu", the house of Hattori Naka's subordinate can

be seen in the vicinity of the current Yotsuya Junior High School. Later, this area was called "Yotsuya Naka-cho" or "Yotsuya Nakadono-cho," which name was derived from their house.

It is also well known that the Igamono under Hattori Hanzo moved from Kojimachi to the area around Yotsuya, and that this area became Kita-Iga-cho and Minami-Iga-cho. Both Naka-cho and Iga-cho disappeared from the name of the address when the Tokyo Metropolis was established in 1943.

An Attempt to Analyze Trace Elements in Residual Materials on the Surface of a Wooden Tube Cannon (in the Collection of the Iga Ninja Museum)

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Introduction: The Iga Ninja Museum has wooden cannon tubes (hereafter referred to "cylinder") in its collection, which is thought to be fireworks, smoke bombs, or wooden cannons. The samples for analysis are traces of objects adhering to various parts of the large cylinder (Photo 1). The purpose of this study was scientific verification of the presence or absence of traces of black powder use in the past by instrumental analysis.

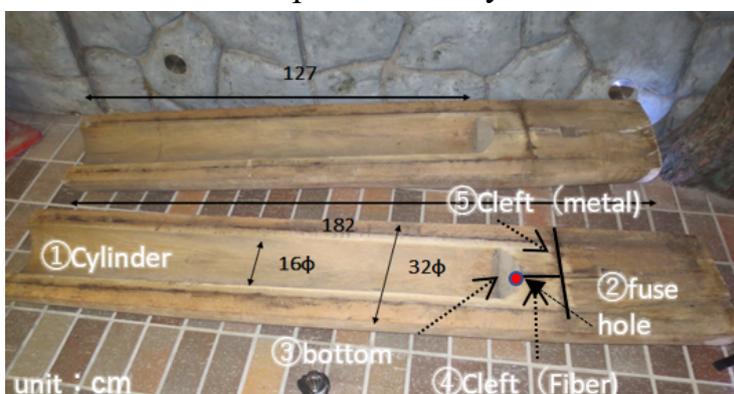


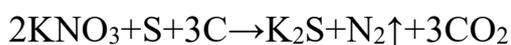
Photo.1 sampling sites of cylinder cannon

Materials and

Methods: We used scanning electron microscope + energy-dispersion X-ray fluorescence (SEM + EDX) analyzer to identify and semi-quantitatively analyze these adhering objects. Fiber-like materials were ultrasonicated with distilled water(30min), and then an water soluble anion was analyzed by ion chromatograph. Fiber and metal materials were also analyzed by X-ray fluorescence analysis (wavelength dispersion type). Residual materials were observed and identified by elemental identification using a SEM+EDX. Samples were collected from the main body of the cylinder①, inside the fuse hole②, the bottom of the cylinder③, the cleft space④ (fiber material), and the cleft space⑤ (metallic material) (Photo 1). The material adhering to each site was collected by a spartel, Scotch tape, or removed by an engraving knife.

Results and Discussion: An opening space, which appeared to be a fuse hole ② ($D=8\text{ mm}\phi$), was present at the bottom of the cylinder. There were two clefts spaces at the bottom. The cleft④ was filled with blue-color fiber. Metallic material was present in cleft⑤, which was placed at 90° to crevice

④; Fe, K, Si, S, Al, Ca and P were detected in the fiber sample. High concentrations of Fe and trace amounts of S and K were detected in the metallic material. In this report, the basic composition of black powder is assumed to be KNO₃(saltpeter): 75, S: 10, and C: 15%. Since grasses and trees do not contain S in principle, the detected S was assumed to be derived from black powder. Grasses and trees contain large amounts of K as a constituent element. However, the detected K concentration level was low. Therefore, K was assumed to be a **saltpeter-contribution**. In addition to the major elements (C, O), K and S were detected in the bottom sample of the cylinder. The results of the surface-mapping analysis showed that the spatial distribution of K and S were generally overlapped. In addition, white powder material was scattered on the inner surface of the cylinder. This white powder was determined to be mainly composed of C, N, and O and was not an inorganic substance. In addition to C, O, S, K, and Si, which had been detected in most of samples, the presence of N was identified from the fuse hole②. Then it is considered that the combustion reaction and temperature differ between the area near the fuse hole and the main bulk of the cylinder. At high temperatures, the combustion reaction of black powder is extremely complex. Typical estimated reaction equations are;



Based on these reasons so far, N was not detected from the deposits in the cylinder body. The reason for this may be that N derived from KNO₃ is escaped into the air as nitrogen gas, as shown in the reaction equation. In addition, as the reaction equation indicates, K and S are thought to remain in the form of K₂SO₄. K and S were also detected inside the remaining two wooden tubes, suggesting the use of black powder. Furthermore, a highly sensitive analysis of the water-extracted solution from the fiber confirmed the presence of SO₄²⁻ (160 mg/l) and NO₃⁻ (40 mg/l) in the solution. Based on these results, the possibility that black powder was used in the cylinder in the past is extremely high.

Establishment and Development of the Tottori Domain Oshinobi

This research report attempts to examine the establishment and development of the Tottori Domain's ninja, focusing on the Tottori Domain's administrative materials (in the possession of the Tottori Prefectural Museum). Research on ninja in the early modern period has so far accumulated case studies on the shogunate and various domains, including the Tokushima, Kumamoto, Matsue, and Fukui domains, as well as the Tokugawa shogunate. However, case studies on ninja in the Tottori domain have not yet been examined. Therefore, we decided to examine the case studies of the Tottori Domain's ninja, focusing on the "Hikaecho", "Hanshikahu", and "Oshihaicho" of the Tottori Domain's administrative materials.

The Oshinobi served in the Ikeda family, which ruled Inaba and Hoki for many generations. Although they were of low status among the samurai, they were allowed to meet directly with the lord of the domain. This is thought to have originated from the family background of the Oshinobi, who were called "Kagyoke", and they served as professionals who took over the family role from generation to generation.

The "Hanshikahu" (family history's document) of the Oshinobi of the Tottori domain are kept for a total of 16 families. In this report, we will begin with a brief overview of the ninja. The first section of this report will begin with a brief overview of the ninja: (1) changes in their names, (2) the duties of the Oshinobi, and (3) the amount of their stipend. The first section is an introduction to the transition from the ninja of the Tottori domain, who were once called "Yato", to being called "Oshinobi". The second section introduces the specific duties of the Oshinobi. These duties ranged from guarding the fire, to accompanying the "Sankinkotai" on their missions, to searching for information, and so on. Oshinobi were also sometimes asked to perform duties directly by the feudal lord through a function called "Ouchigoyo". This shows the uniqueness of the ninja in the Tottori domain, as they were allowed to meet directly with the lord of the domain despite their status as low status among Samurai. The third section introduces the stipend of the Oshinobi. The stipend for a Oshinobi was 26 pyo 3 ninbuchi, and in some cases, the stipend was increased. Conversely, the stipend was sometimes reduced for adopted sons and young heirs.

After touching on the above three points in an overview of the ninja, the sixteen families of ninja will be introduced. The Oshinobi of the Tottori domain can be divided into four Atarashi families, one Iga family, seven Yoshioka families, two Kokuhu families, and two Yasuba families. However, due to time constraints, it is not possible to introduce all the families one by one, so this report will begin by describing some of the history of the ninja. The details of the history of the ninja in the pre-modern period are described in the "Hanshikahu" of the Atarashi and Iga families. Among them, the Atarashi Chojiro family has the oldest history

among the sixteen Oshinobi families. Therefore, this report introduces the history of the Atarashi chojiro family and their background up to the time of the “Kagyo-ohanachi” (Being relieved of the role of the family). The ancestors of the Atarashi Chojiro family are the descendants of Atarashi Hehachi Hattori Yasumoto. In other words, the family originated in Iga. The first Sakube was summoned by Terumasa Ikeda in 1601. Later, he served under Ikeda Toshitaka and Ikeda Tadao. Atarashi Chojiro family moved to Tottori when the second Modayu served under Ikeda Mitsunaka. In the end, the eighth relieved of the role of the family (“Kagyo-ohanachi”) in 1860. (601 words)