Title page. Seiki shūzu 旌旗集圖.
Seal upper right: Tozawa Library
戸澤文庫. First lower seal: illegible.
Second lower seal: 日のもとの武蔵の
舊館の二の□にこれそ住なり盛徳

Forward by Tozawa Morinori. Dated Twelfth Month of Kansei 12 寛政十二庚申年大呂 (1801.1.15-2.12). Tozawa indicates that he lives in Michinoku Sotonohama 陸奥外の濱, which is in extreme northern Honshū.

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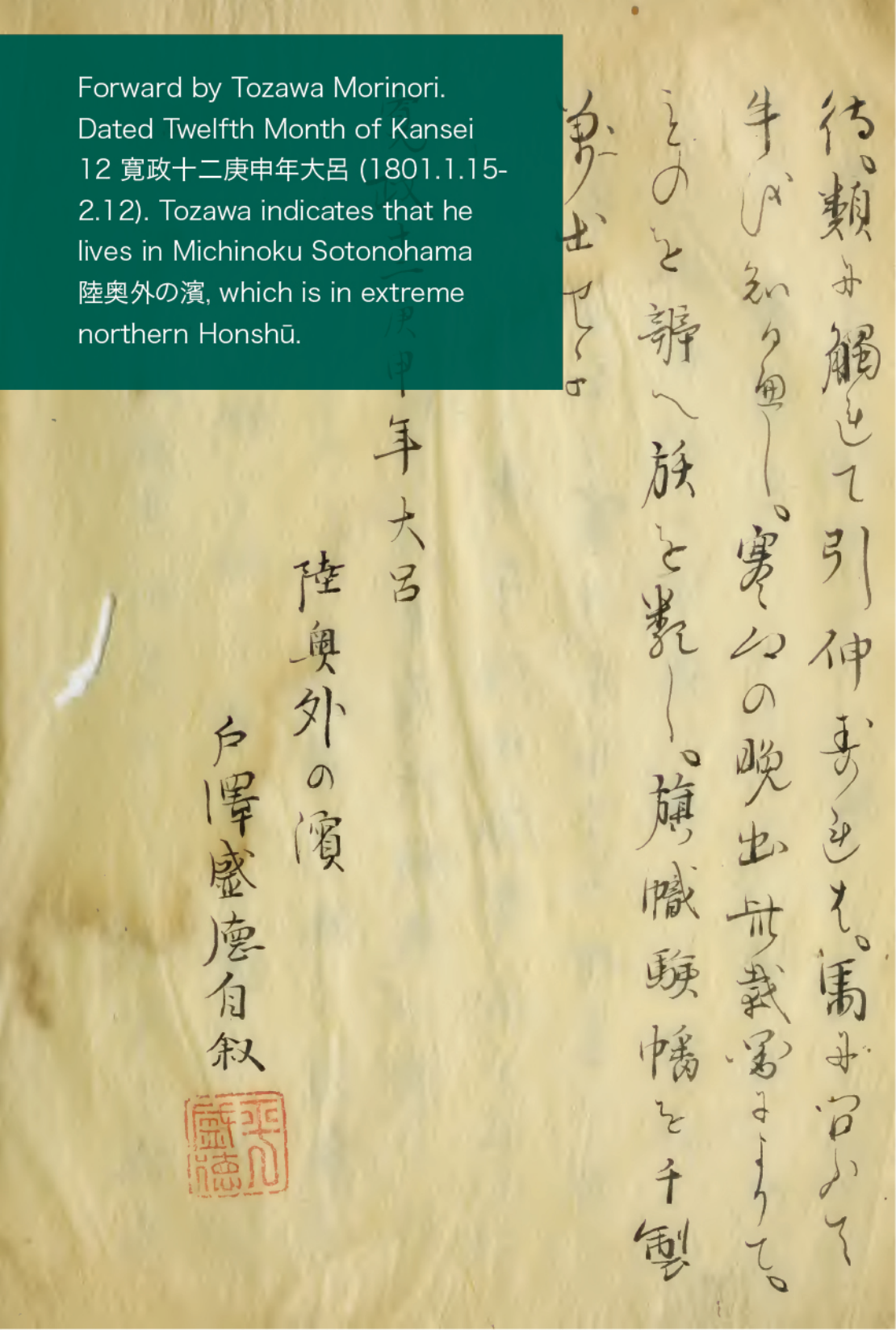


Ashikaga Takauji 足利尊氏 (1305-1358). Banner, or hata 旗 (red circle, or sun, below Amaterasu Ōmikami 天照大神, Great Sun Goddess Amaterasu, and 'Hachiman Daibosatsu' 八幡大菩薩, Great Bodhisattva Hachiman in gold lettering). Takauji founded the Ashikaga shogunate (1336-1573).

Uesugi Mochifusa 上杉持房 (?-1490). Banner (red brocade with gold lettering 'Chihayaburu uminaka kumo no hata no te ni azuma no chiri o harau akikaze' 千早振海中雲之幡之手仁東之塵於拂秋風 "With the banner that rises like clouds over the august seas the autumn winds sweep away the dust of the eastern lands"). Tozawa notes that it is said that this banner was presented to Uesugi by the Retired Emperor Go-Hanazono 後花園院 (1419-1471), and that the calligraphy of the poem upon which the banner's lettering was based was that of Go-Hanazono.

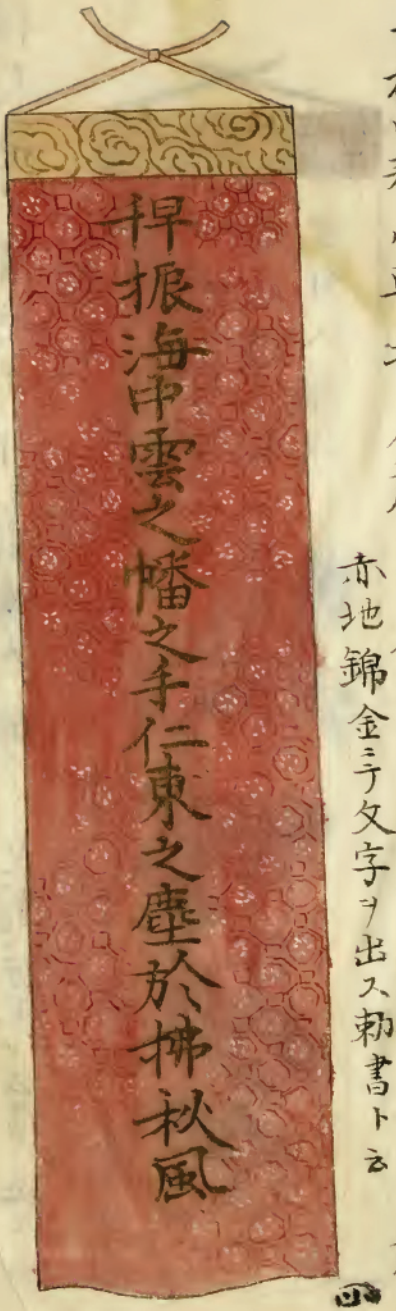
足利尊氏之旗

持明院殿ノ宸宣ヲ申請軍ヲ筑紫ヨリ發シ登シトキ持レシ所

足利尊氏之旗

持明院殿ノ宣ヲ申請軍ヲ発シ登シトキ持レシ所

上杉中務小輔持房旗

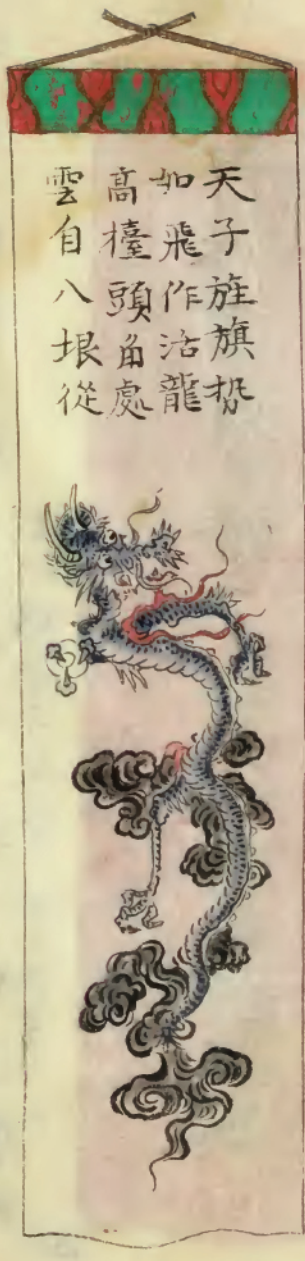


後花園院ヨリ持房ニ賜シ御製旗赤地錦金ニテ文字ヲ出ス勅書ト云

Uesugi Mochifusa, cont. Two Banners (dragon and tiger below Chinese quatrains on white ground with red and green brocade borders at top). Tozawa writes that these banners were bestowed upon Mochifusa by the court of Retired Emperor Go-Hanazono 後花園院 (1419-1471) when Mochifusa was sent to Kamakura to attack the rebel Ashikaga Mochiuji 足利持氏 (1398-1439). He also notes that it is said the dragon and tiger were painted by someone named Mari, or Manri 万里.

上福中務少輔持房ヲ大将トシテ鎌倉ノ持氏朝臣討ヒシ時後花園ノ朝廷ヨリ下シ賜ヘル御旗

虎龍八方里ト云者ノ画ト云



Minamoto Yoritomo 源頼朝 (1147-1199). Banner (white silk with red brocade border at top; two doves embroidered in white; lettering embroidered in white Ise daijingū 伊勢大神宮 “Ise Grand Shrines” and Hachiman daibosatsu 八幡大菩薩 “Great Bodhisattva Hachiman”). After defeating the Taira clan in the Genpei War (1180-1185) Yoritomo became the first shogun in 1190. Though his brother Yoshitsune 義経 (1159-1189) was a hero of the Genpei War, Yoritomo accused him of sedition and had him hunted down. (Yoshitsune is depicted in a painting on the west wall of this exhibit.) When the Ōshu Fujiwara clan harbored Yoshitsune, they were wiped out by Yoritomo’s forces and Yoshitsune was forced to commit suicide. Tozawa writes that this banner was presented to Yoritomo by Chiba Tsunetane 千葉常胤 (1118-1201) for the attack on Yoshitsune and the Ōshū Fujiwara.

Minamoto Yoshiie 源義家 (1039-1106). Banner (coarse silk with double black horizontal stripes and red brocade border at top; lettering embroidered in white Hachiman daibosatsu 八幡大菩薩 “Great Bodhisattva Hachiman”). Tozawa writes that this banner is a treasure at the Iwashimizu Hachimangū Shrine 石清水八幡宮 in Yawata, south of Kyoto. Yoshiie is considered the progenitor of both the Kamakura shogunal family (Minamoto) and the Muromachi shogunal family (Ashikaga).

右大将頼朝旗

奥ノ荼櫛ヲ討シ時千葉介常胤調進スル所ノ白幅二巾長一丈三尺ノ赤三ツ神号并下二鳩二ツ相向ヘル ヲ縫ヒ横上赤地錦

五

八幡太郎義家旗

石清水八幡宮ノ宝物素帛三巾二ツ引掛ヲ画ク上ノ方神名五字ヲ記長九尺廣三尺下ノ方當中ヲ裂ク二尺八寸父草ノキリトヲアリ横上赤地錦

六

Red Banner of the Taira Clan 平家赤旗. Treasure at the Kamakura Fudaraku Temple. Gold lettering Kyūman hassen gunjin 九萬八千軍神 “God of 98000 Armies” on red ground with pink brocade border at top. Tozawa writes that the lettering is said to have been the calligraphy of Taira Kiyomori 平清盛 (1118-1181), whose excesses and power-mongering were catalysts for the Genpei War of 1180-1185. Note that this banner is shorter than others depicted. It is said that it is shorter because monks at the Fudaraku Temple would cut tiny pieces of the banner then brew them in tea in order to heal illnesses in temple patrons.

Old Banner found in the Wada Village of Yoshino County Yamato Province. Coarse silk with heather brocade border at top; black lettering Hachiman daibosatsu 八幡大菩薩 “Great Bodhisattva Hachiman,” Amaterasu kōtaijingū 天照皇大神宮 “Grand Imperial Ise Shrines,” Kasuga daimyōjin 春日大明神 “Great God of Light Kasuga” above embroidered double hawk feathers.

平家赤旗　鎌倉補陀落寺藏

十

大三尺六分赤キ羅二幅三ツ造ル中ニ神名六字ヲ書相國清盛ノ書ト云
横上桃色ノ錦

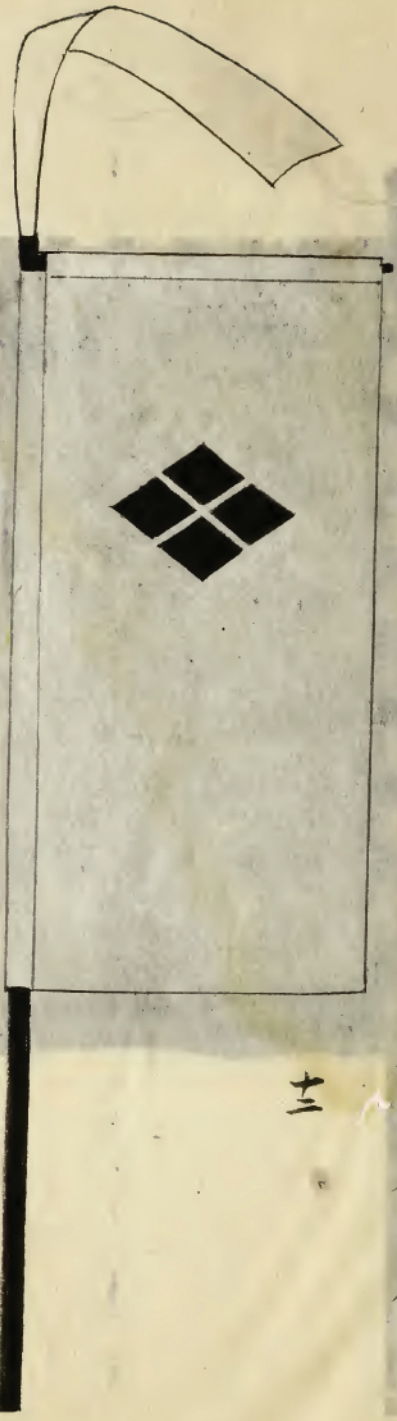
和州吉野郡和田村ニ傳ル古旌　素帛一巾布ノ幅廣サ一尺三寸五分
長サ九尺九寸五分

十一

横上フスベ草ノ三神ノ号下ニ鳳ノ羽ノ紋アリ

Takeda Shingen 武田信玄 (1521-1573). R: Banner (white ground with black four-diamond crest and white pendant). Tozawa notes that this banner has been used by generations of the Takeda family. L: Banner (white ground with blue piping, white pendant, and red lettering 'Suwa hosshō kamishimo daimyōjin' 諏訪法性上下大明神 "Great Gods of Light of Suwa").

武田信玄旗　白地紋黒　縁之

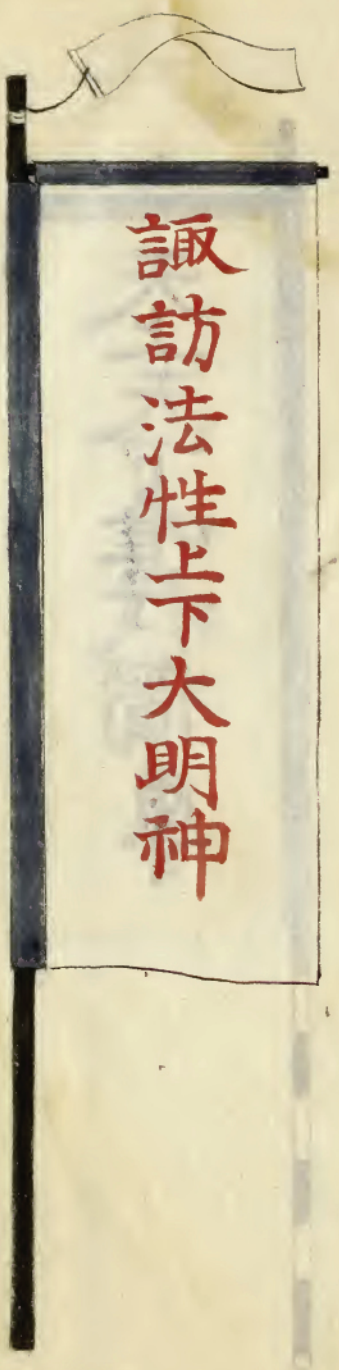


武田代々旗也

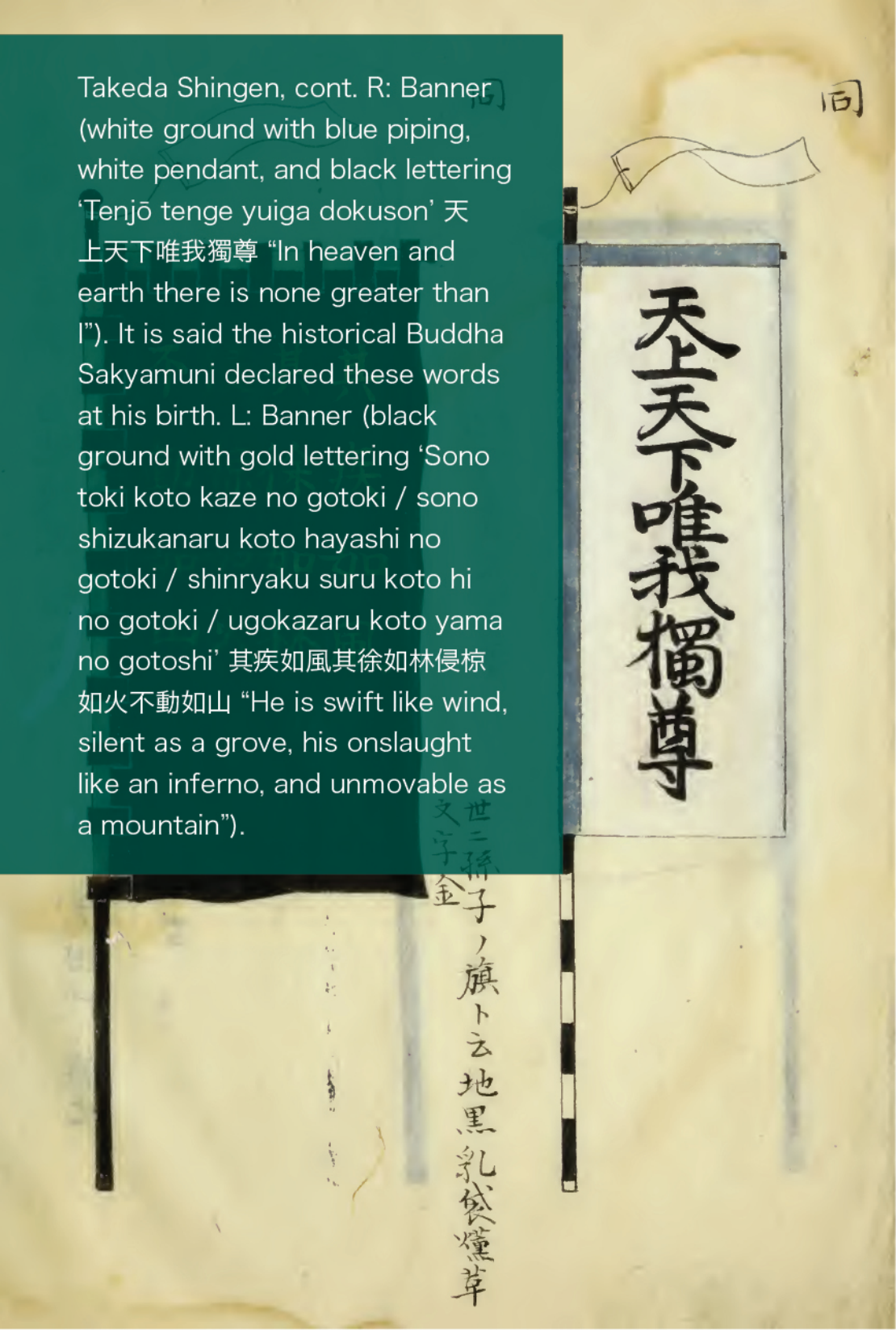
十三

同

白地耳青文字赤



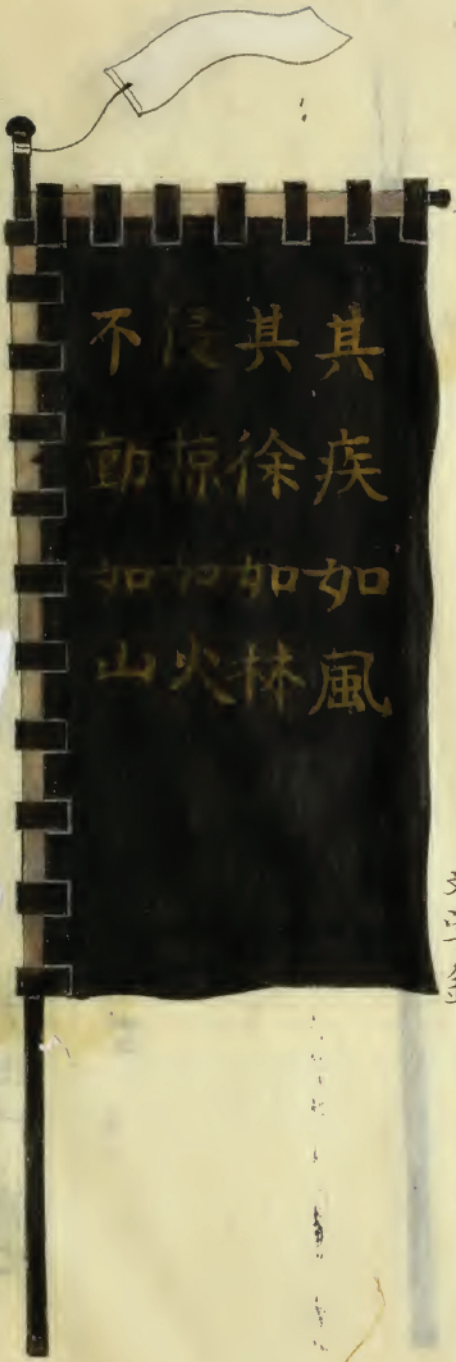
Takeda Shingen, cont. R: Banner (white ground with blue piping, white pendant, and black lettering ‘Tenjō tenge yuiga dokuson’ 天上天下唯我獨尊 “In heaven and earth there is none greater than I”). It is said the historical Buddha Sakyamuni declared these words at his birth. L: Banner (black ground with gold lettering ‘Sono toki koto kaze no gotoki / sono shizukanaru koto hayashi no gotoki / shinryaku suru koto hi no gotoki / ugokazaru koto yama no gotoshi’ 其疾如風其徐如林侵掠如火不動如山 “He is swift like wind, silent as a grove, his onslaught like an inferno, and unmovable as a mountain”).



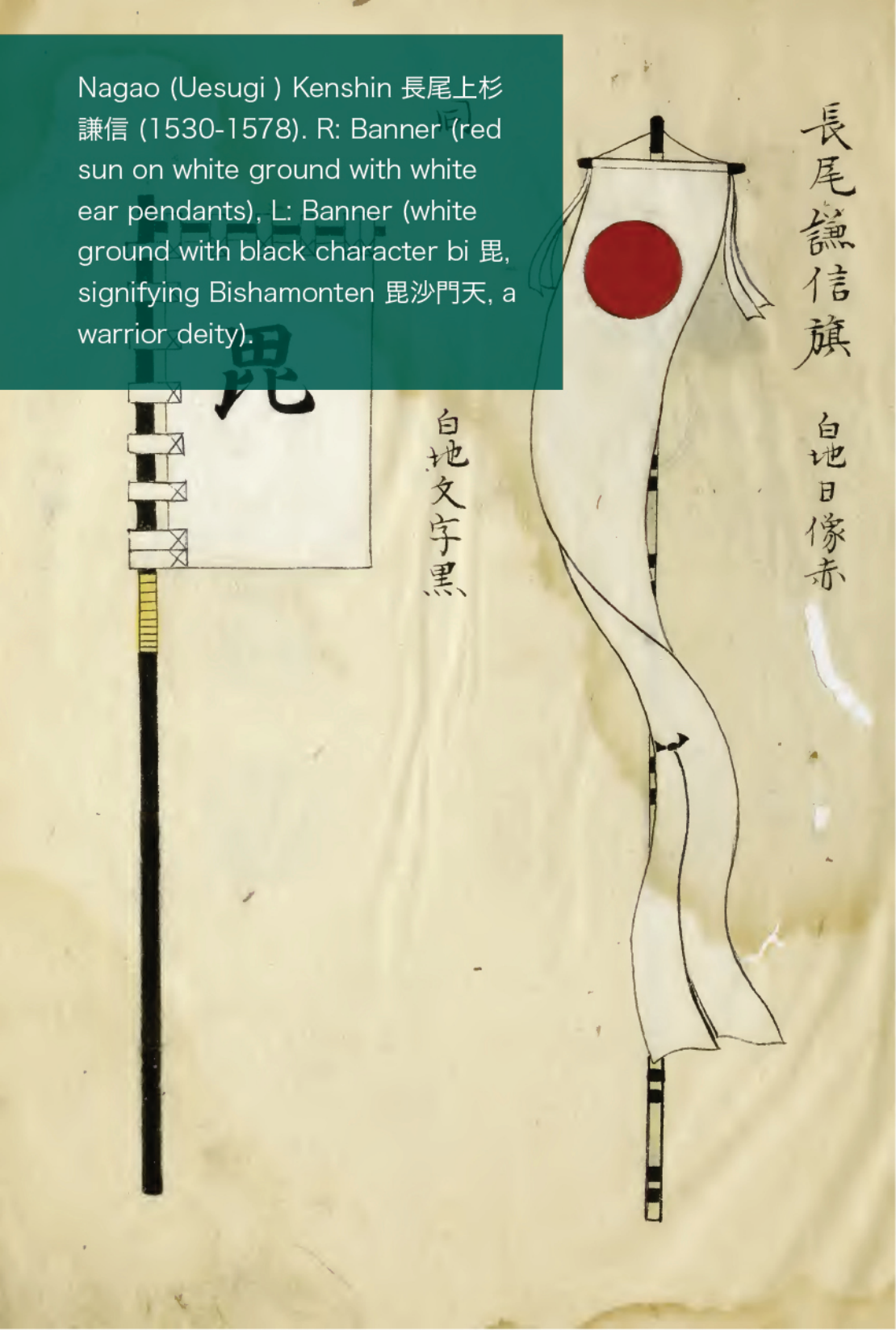
同

天上天下唯我獨尊

同



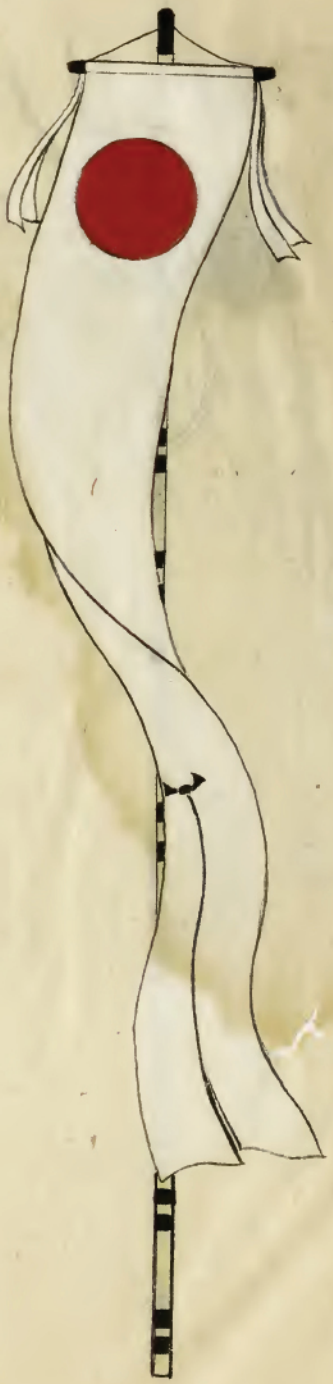
世二孫子ノ旗ト云地黒乳袋燻草文字金



Nagao (Uesugi) Kenshin 長尾上杉謙信 (1530-1578). R: Banner (red sun on white ground with white ear pendants), L: Banner (white ground with black character bi 毘, signifying Bishamonten 毘沙門天, a warrior deity).

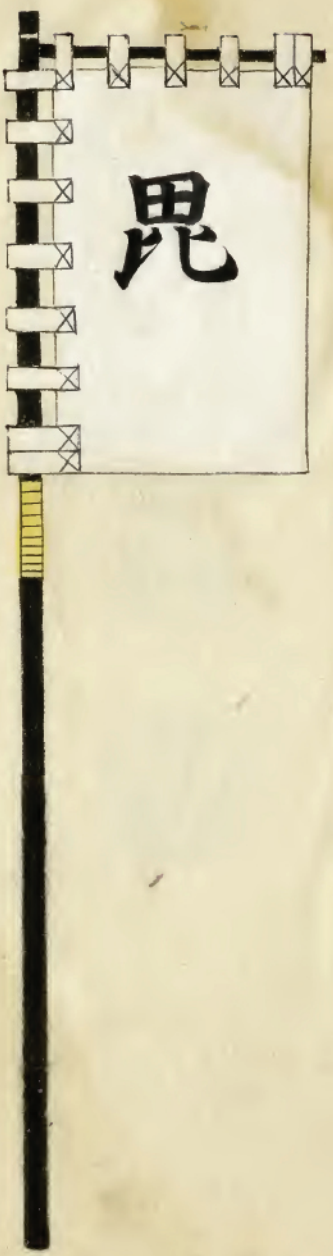
長尾謙信旗

白地日像赤

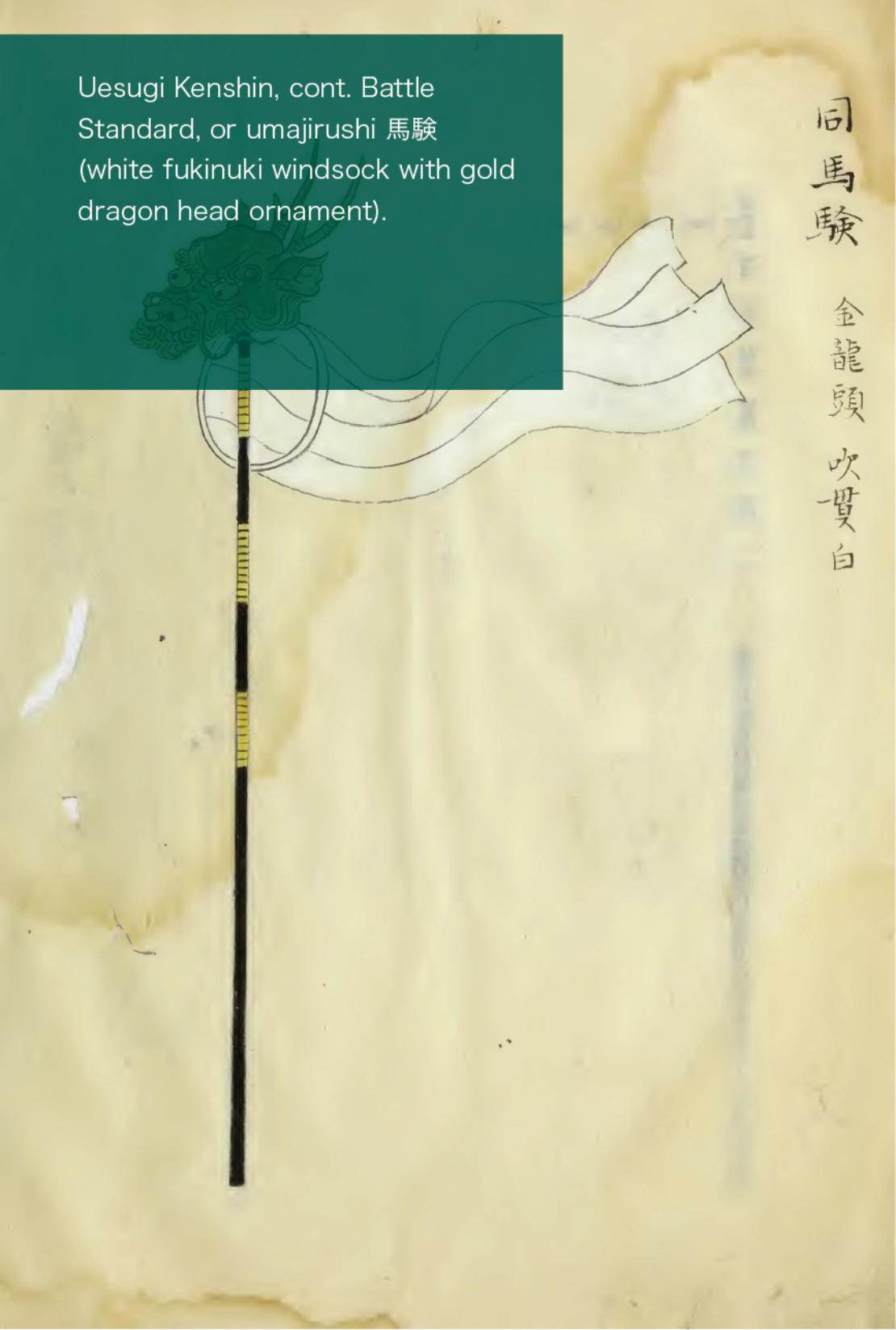


同

白地文字黒

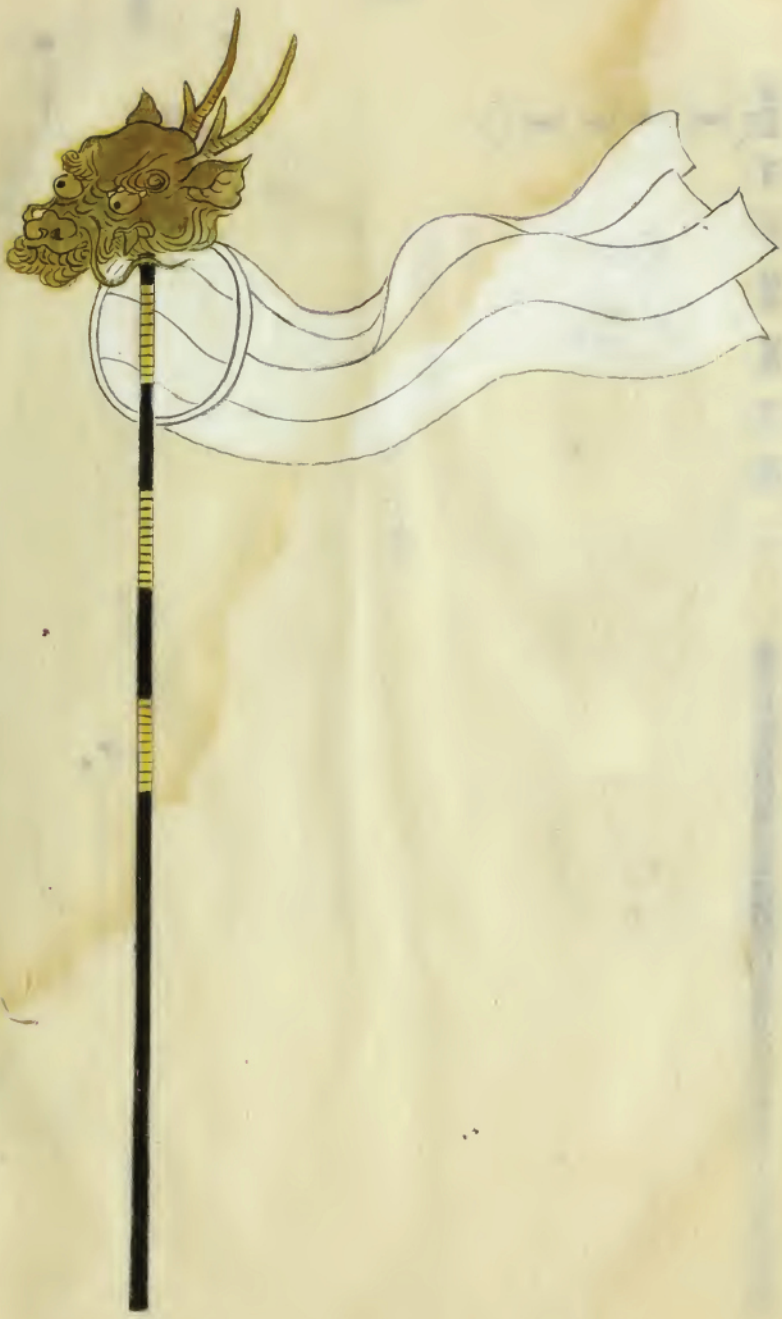


Uesugi Kenshin, cont. Battle Standard, or umajirushi 馬験 (white fukinuki windsock with gold dragon head ornament).

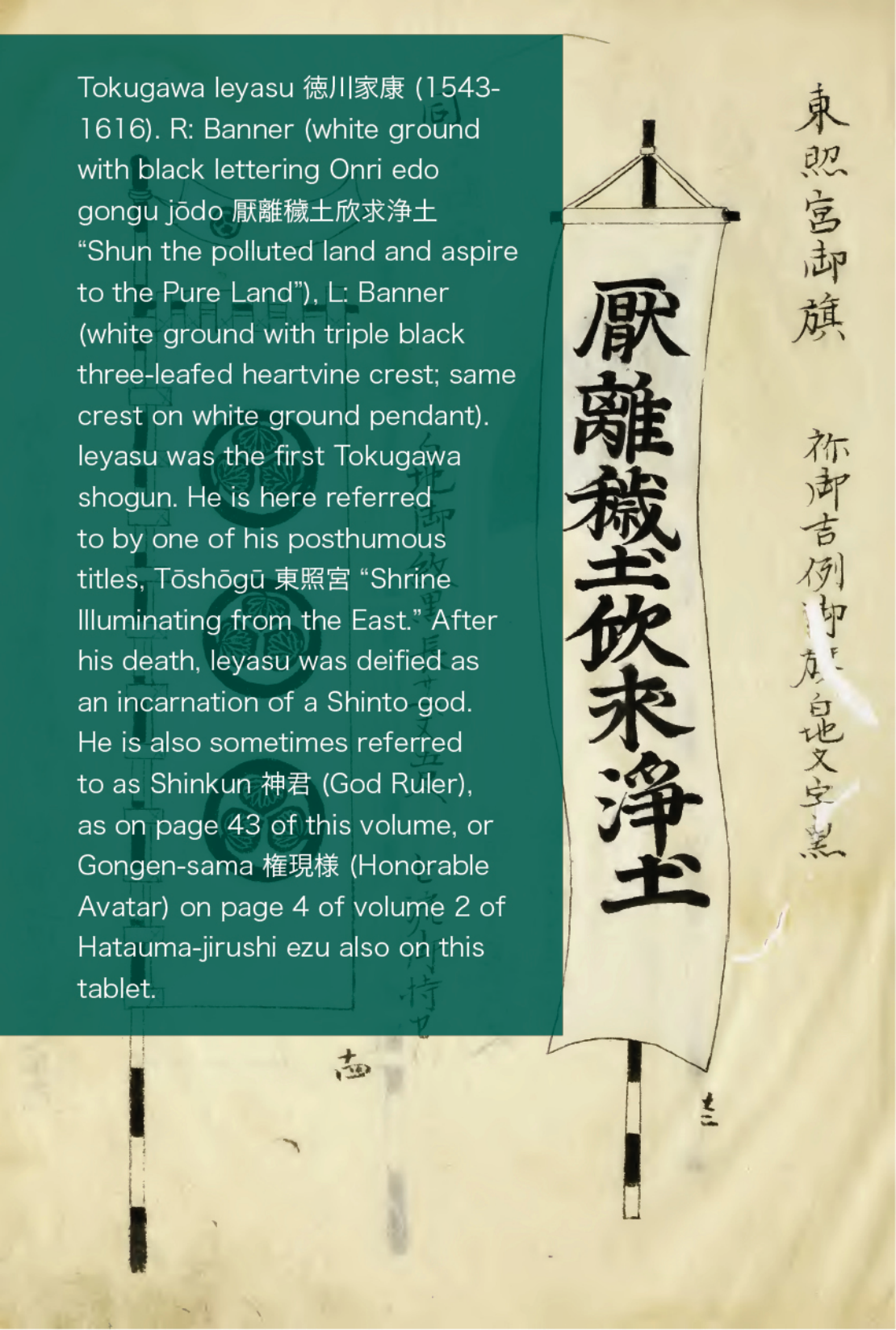


同馬驗

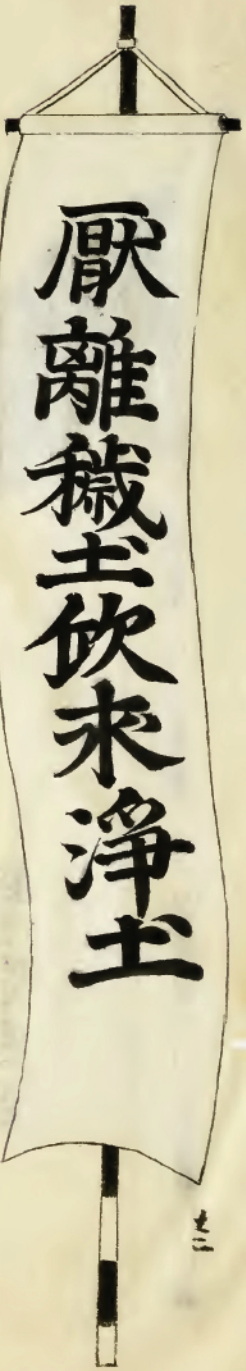
金龍頭 吹貫白



Tokugawa Ieyasu 徳川家康 (1543-1616). R: Banner (white ground with black lettering Onri edo gongu jōdo 厭離穢土欣求浄土 "Shun the polluted land and aspire to the Pure Land"), L: Banner (white ground with triple black three-leafed heartvine crest; same crest on white ground pendant). Ieyasu was the first Tokugawa shogun. He is here referred to by one of his posthumous titles, Tōshōgū 東照宮 "Shrine Illuminating from the East." After his death, Ieyasu was deified as an incarnation of a Shinto god. He is also sometimes referred to as Shinkun 神君 (God Ruler), as on page 43 of this volume, or Gongen-sama 権現様 (Honorable Avatar) on page 4 of volume 2 of Hatauma-jirushi ezu also on this tablet.

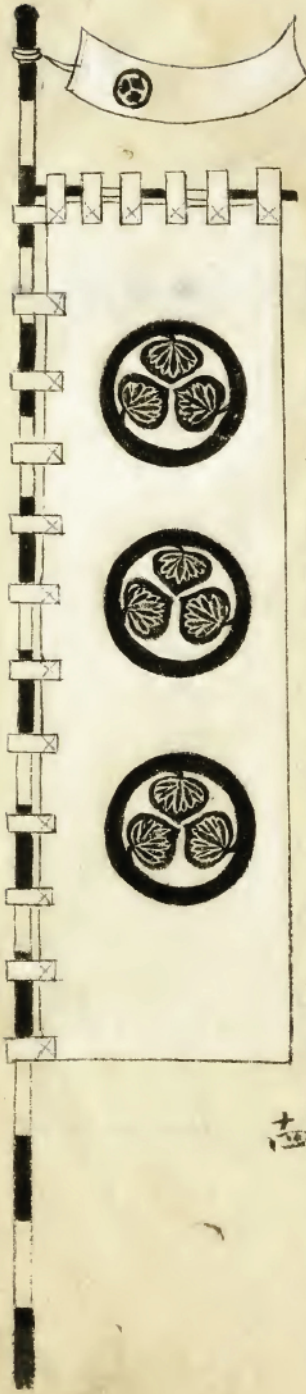


東照宮御旗



弥御吉例御旗白地文字黒

同

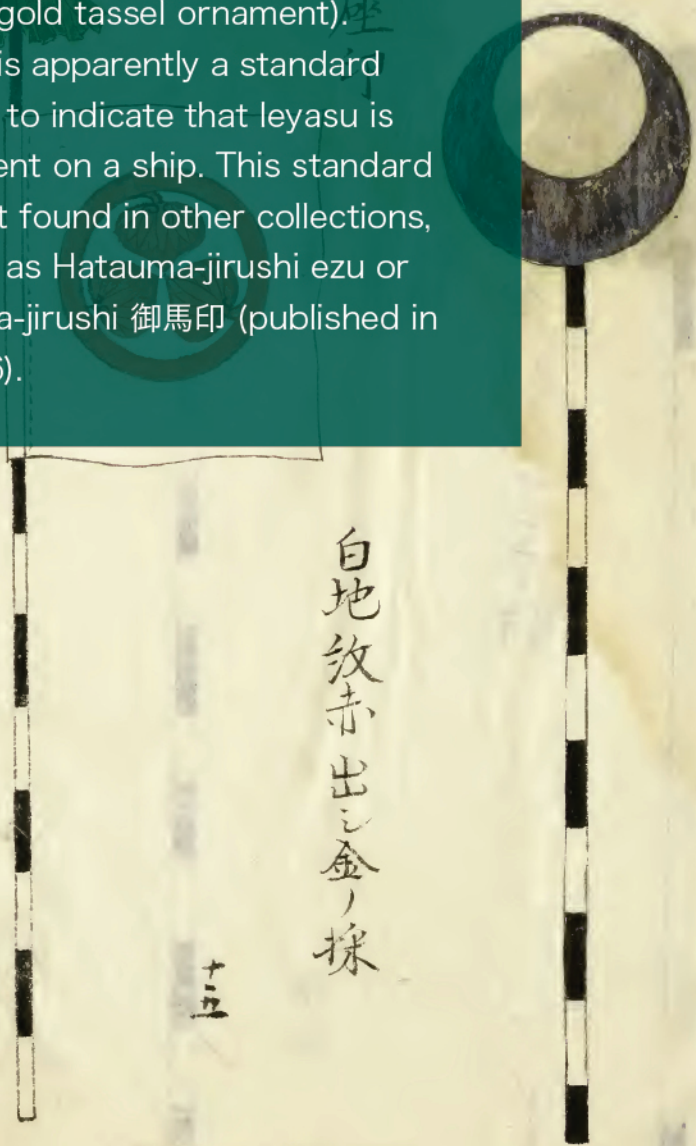


白地御紋黒長十一丈弐尺

七流御持セ

Tokugawa leyasu, cont. R: Banner (plain white with white pendant), L: Large Battle Standard (gold fan with black ribbing).

Tokugawa Ieyasu, cont. R: Battle Standard (silver half-moon), L: Boat Standard (red three-leaf heartvine crest on white ground with gold tassel ornament). This is apparently a standard used to indicate that Ieyasu is present on a ship. This standard is not found in other collections, such as Hatauma-jirushi ezu or Ouma-jirushi 御馬印 (published in 1656).



小馬験

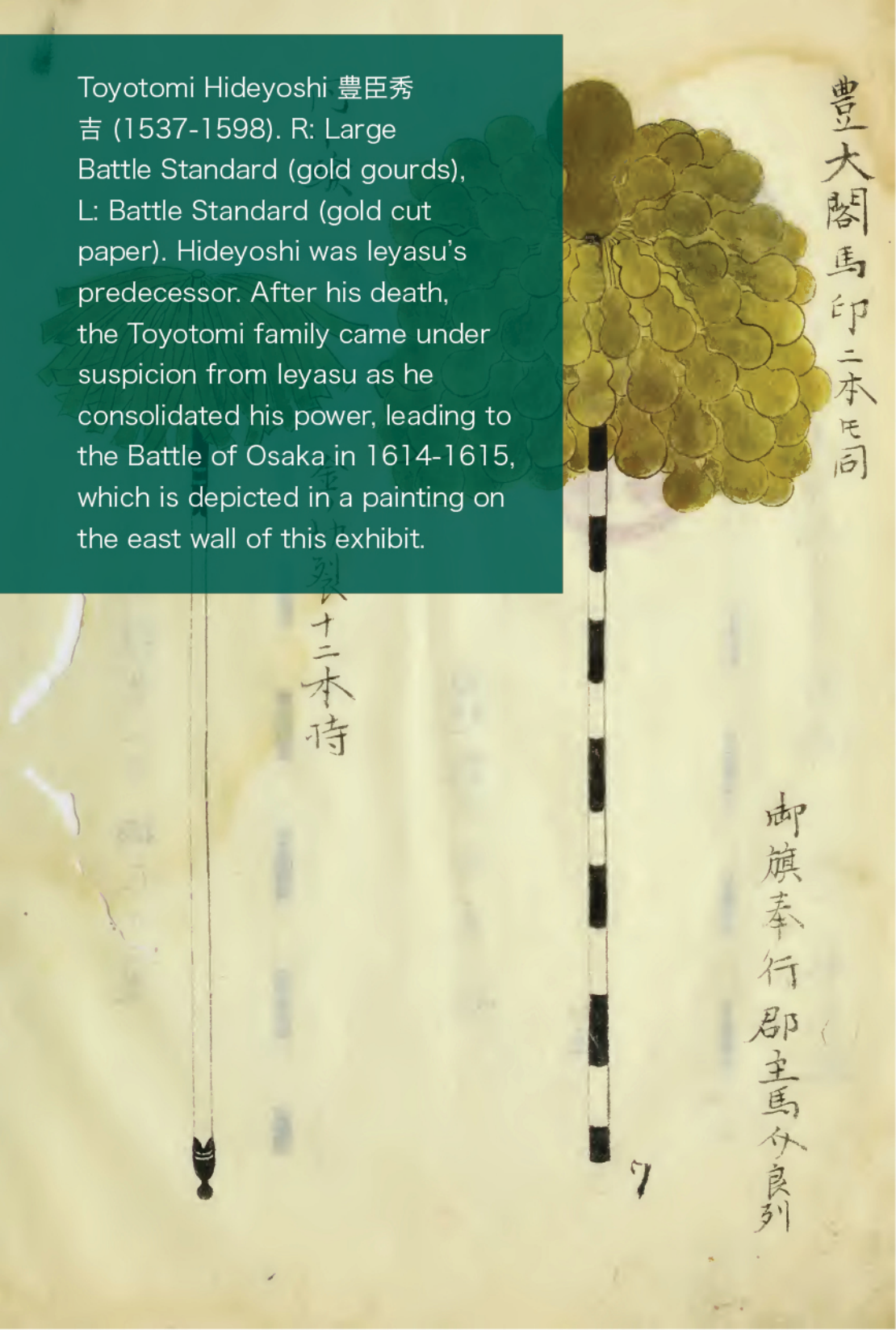
銀半月差渡四尺一寸　柄長サ一丈

御船御座印

白地紋赤出シ金ノ様

外ニ彼ノ御印数多アリ形替リタル品ナシ故ニ不記

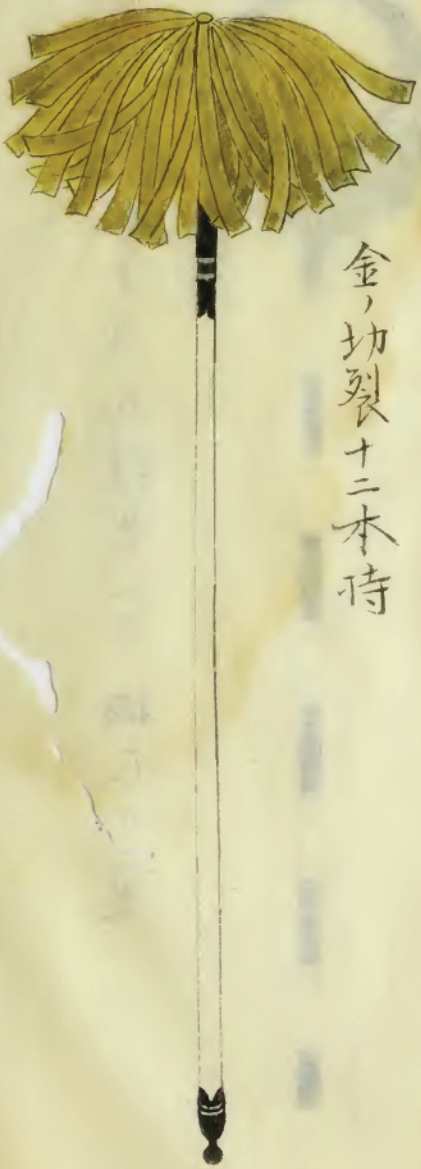
十五



Toyotomi Hideyoshi 豊臣秀吉 (1537-1598). R: Large Battle Standard (gold gourds), L: Battle Standard (gold cut paper). Hideyoshi was Ieyasu's predecessor. After his death, the Toyotomi family came under suspicion from Ieyasu as he consolidated his power, leading to the Battle of Osaka in 1614-1615, which is depicted in a painting on the east wall of this exhibit.

豊大閤馬印二本ヒ同

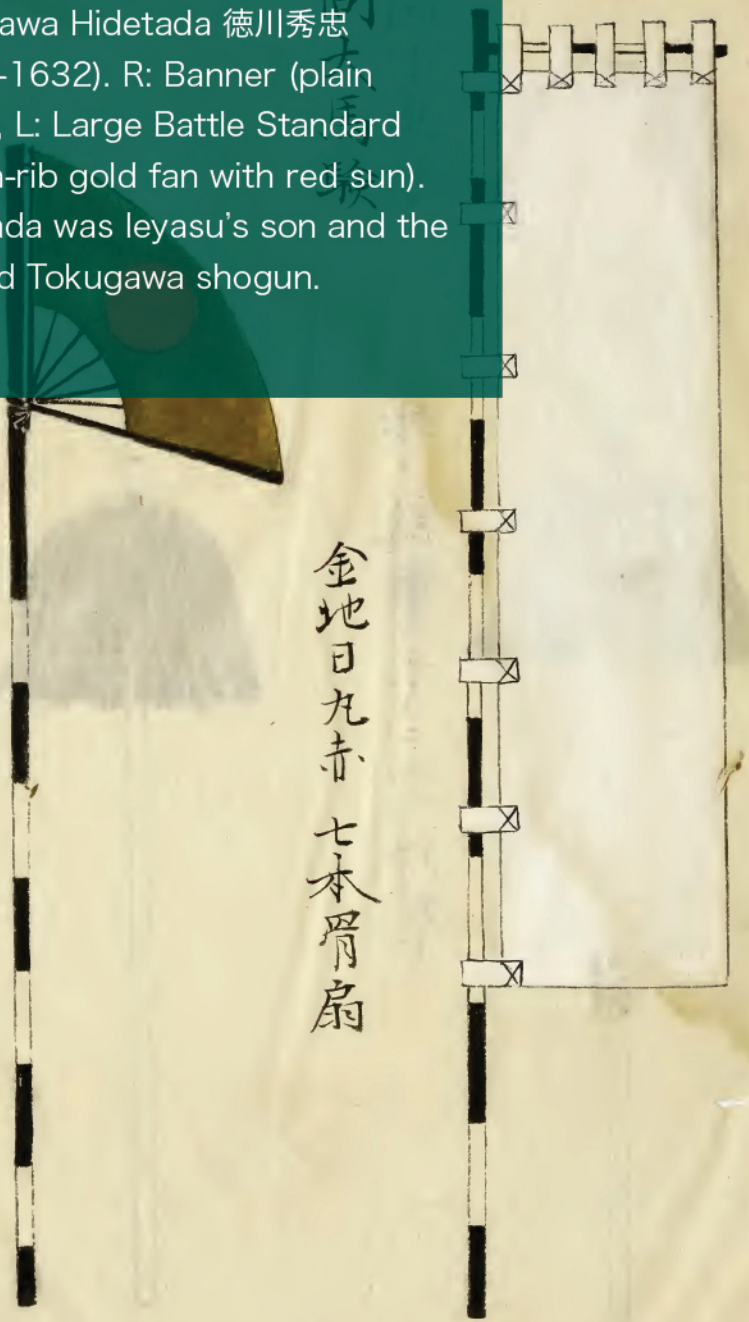
同小験



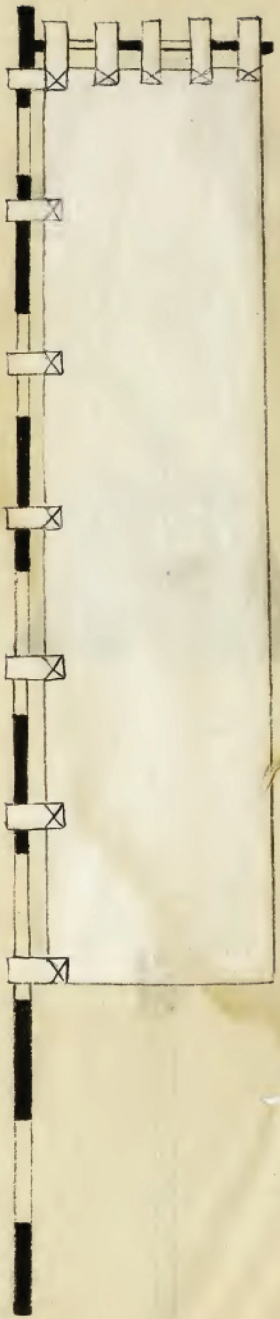
金ノ切裂十二本時

御旗奉行郡主馬介良列

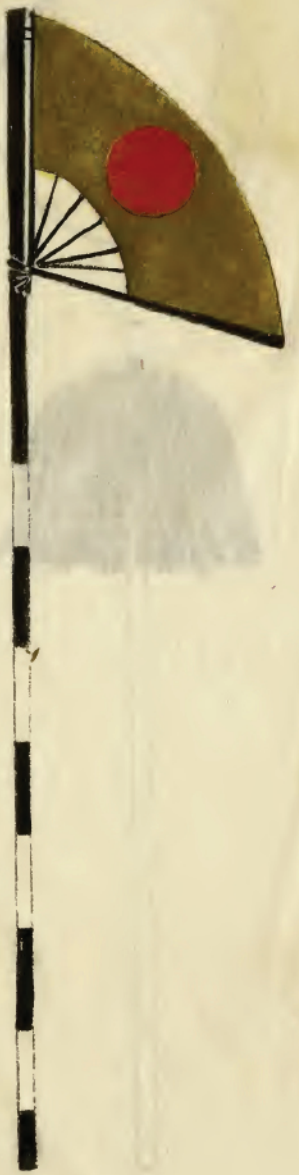
Tokugawa Hidetada 徳川秀忠 (1579-1632). R: Banner (plain white), L: Large Battle Standard (seven-rib gold fan with red sun). Hidetada was leyasu's son and the second Tokugawa shogun.



徳川秀忠公御旗　惣白



同大馬験



金地日丸赤　七本骨扇

Tokugawa Hidetada, cont. R: Battle Standard (silver half-moon above gold tassels), L: Battle Standard (silver gourd above gold tassels).

Oda Nobunaga 織田信長 (1534-1582). R: Banner (black ground with gold five-petal flowering quince crest), L: Banner (white ground with gold coin image; pendant with white ground and black lettering Namu myōhō rengekyō 南無妙法蓮華経 “Hail the Sublime Lotus Sutra”).

織田信長旗

八

同

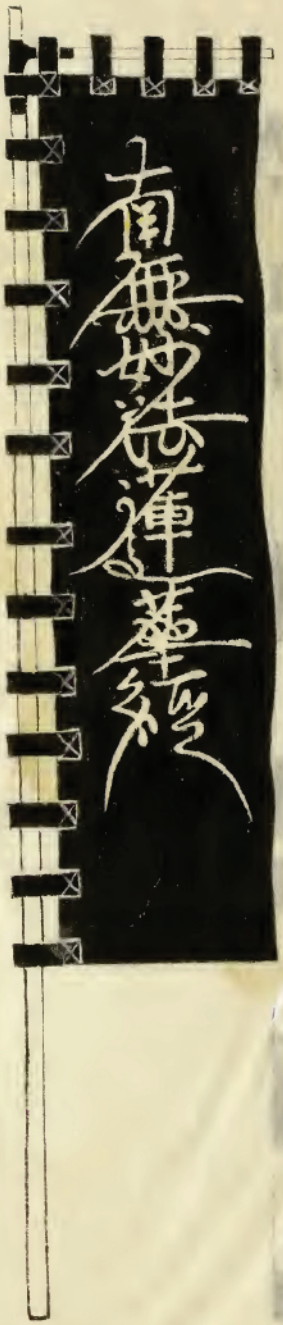
九

Oda Nobunaga, cont. Battle Standard (white plaited paper).

Katō Kiyomasa 加藤清正 (1562-1611). R Banner: (black ground with white characters Namu myōhō rengekyō 南無妙法蓮華経 “Hail the Sublime Lotus Sutra”). Kiyomasa is one of the most famous samurai of the Warring States period (1467-1600). He participated in the invasions of the Korean peninsula (1592-1598), where he gained fame as a tiger hunter. He is also well-known for his large snake-eye helmet, depicted in a painting on the west wall of this exhibit.

Sanada Yukimura 真田幸村 (1567-1615). L Banner: (red ground with six black coins). Sanada was one of the heroes of the Battle of Osaka (1614-1615). He served the Toyotomi family and was thus on the losing side, which is why his banner does not appear in many sources, including Hatauma-jirushi ezu (also on this tablet) and Ouma-jirushi (published in 1656). His elder brother Nobuyuki’s 信之 (1566-1658) banners and battle standards are often depicted, however, possibly because he aligned himself with the Tokugawa family. This is another example (like Ieyasu’s boat standard) of Tozawa’s eclectic collecting of historical and sometimes rare flags. The next twelve men listed were also on the losing Toyotomi side.

加藤肥後守清正　紺地文字白



真田左衛門佐幸村　赤地文黒

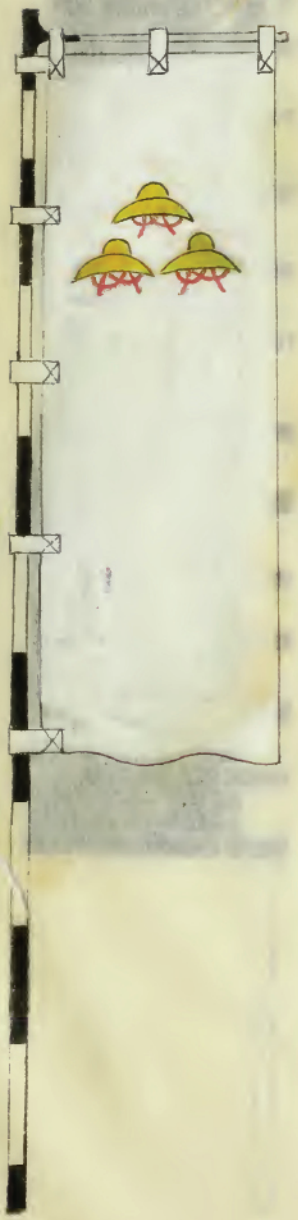
Sanada Yukimura, cont. Battle Standard (black hat with white ritual Shinto paper strips).

Ōno Harunaga 大野治長 (1569-1615). Banner (white ground with three yellow hats with red cords). Like Sanada Yukimura on pages 25-26, Ōno was on the losing side of the Battle of Osaka, having aligned himself with the Toyotomi family.

同馬験

笠黒幣付

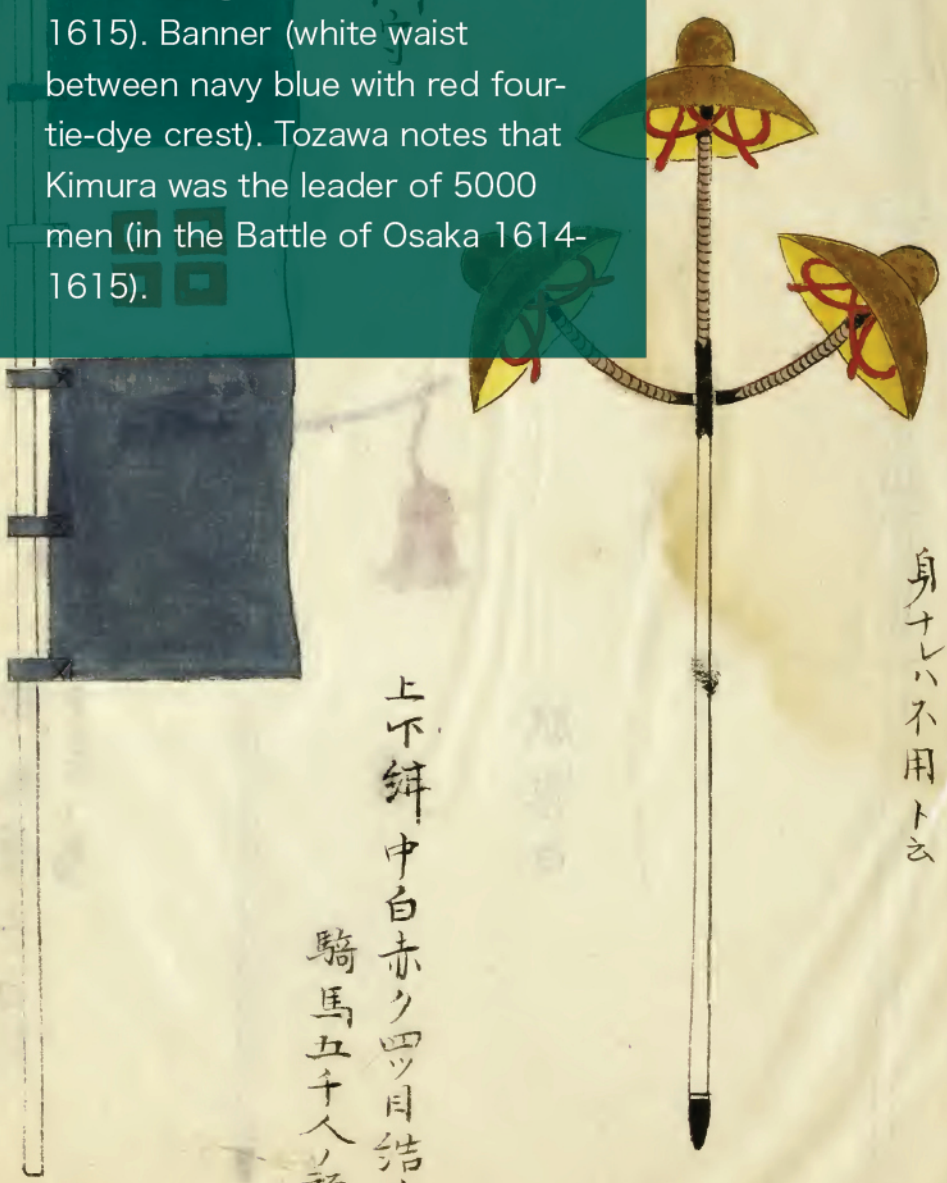
大野修理亮治長



白地笠黄諸赤

Ōno Harunaga, cont. Battle Standard (three yellow hats with red cords).

Kimura Shigenari 木村重成 (1593?-1615). Banner (white waist between navy blue with red four-tie-dye crest). Tozawa notes that Kimura was the leader of 5000 men (in the Battle of Osaka 1614-1615).



同馬験

木村長門守

三ノ笠 外ニ虎頭ノ馬験アリト雖モ隠居ノ身ナレハ不用ト云

上下絣 中白赤ノ四ツ目結ノ紋

騎馬五千人ノ頭

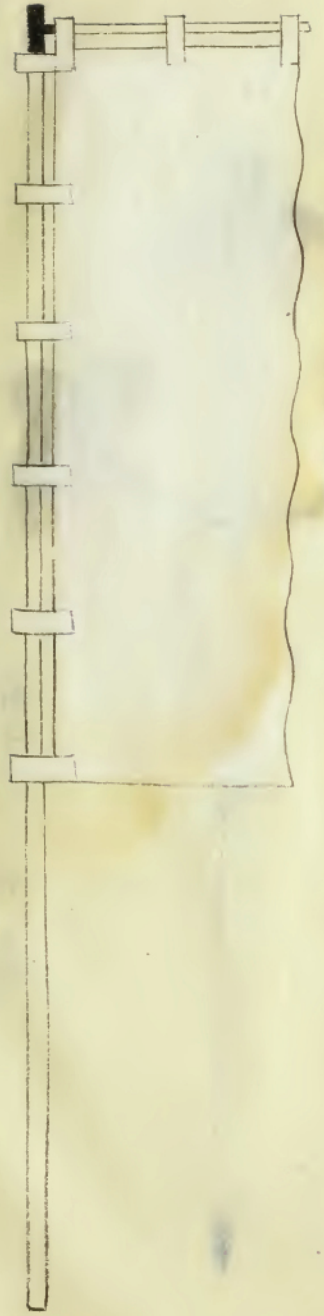
Kimura Shigenari, cont. Battle Standard (silver gourd above double vermillion tassels topped by white yak hair ornament).

Gotō Mototsugu 後藤基次 (1560-1615). Banner (plain white).

同馬験

銀ノ瓢簞上ニ白熊
下ニ赤キ房

後藤又兵衛扇墓次



旗物白

Gotō Mototsugu, cont. Battle Standard (black half-moon).

Ōno Harufusa 大野治房 (c. 1570-1615). Banner (lavender ground with crossed hatchets). Ōno is said to have attempted to escape Osaka castle with the seven-year-old Toyotomi heir, only to be caught and beheaded by the Tokugawa army. Tozawa notes that Ōno was a leader of 5000 troops.

同馬験

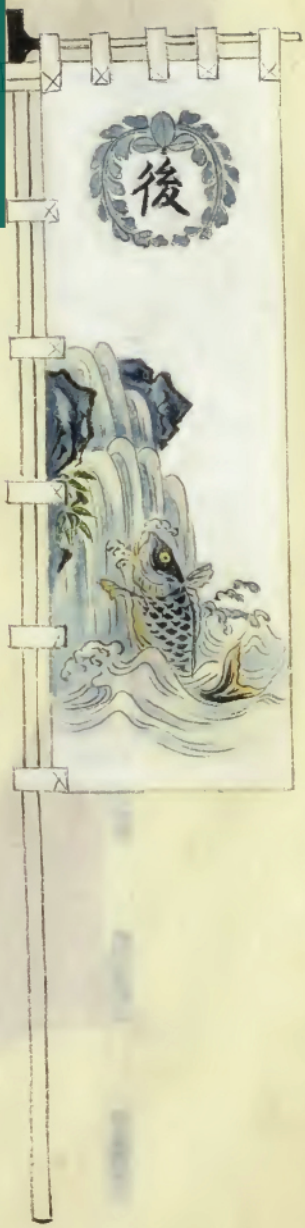
黒半月

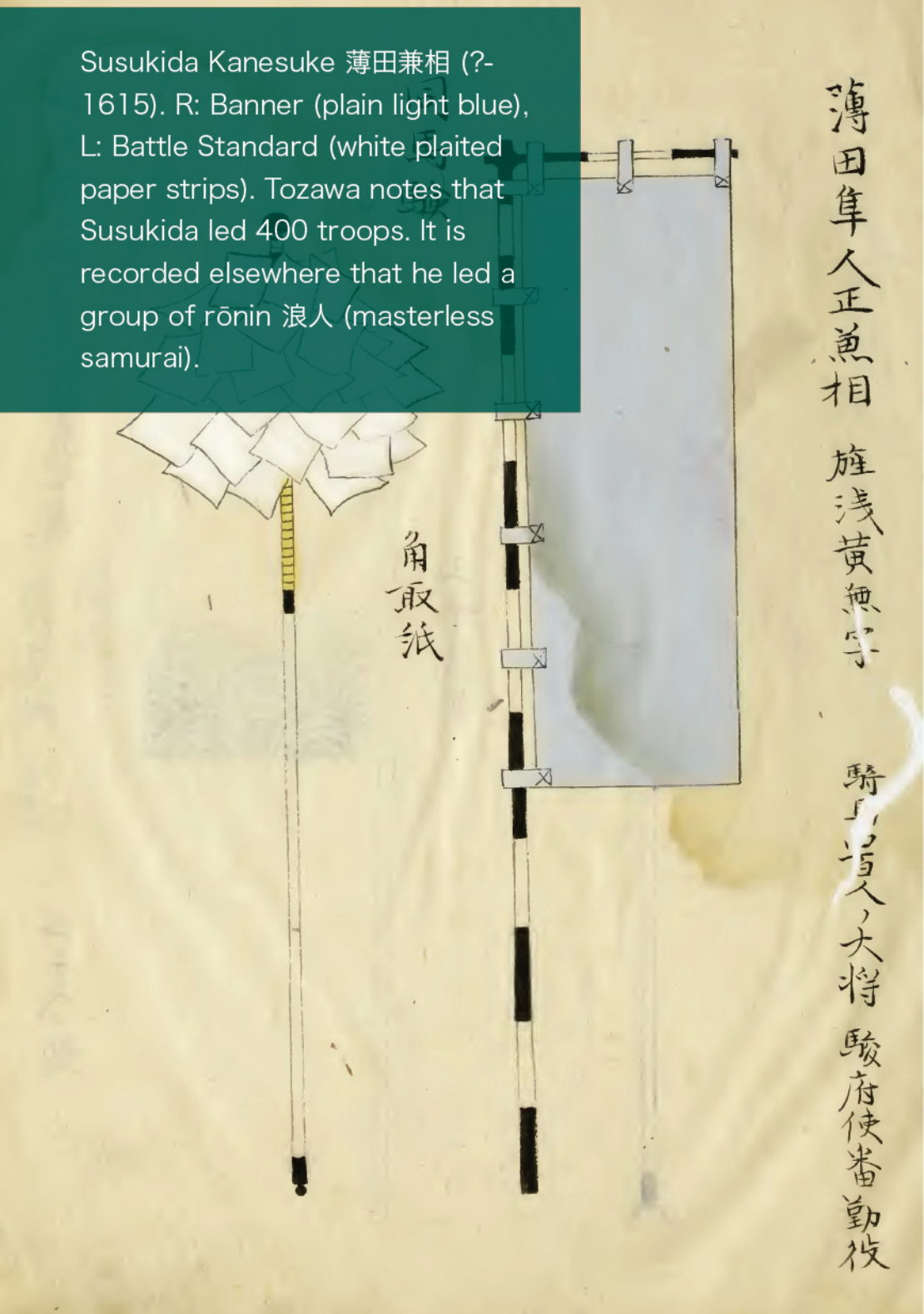
大野主馬介治房

旗藤色鉈ノ紋

騎馬五千人ノ頭

Ōno Harufusa, cont. R: Large Battle Standard (wisteria crest with go 後 character in black above painting of a carp climbing a waterfall), L: Battle Standard (wisteria blossoms).





Susukida Kanesuke 薄田兼相 (?-1615). R: Banner (plain light blue), L: Battle Standard (white plaited paper strips). Tozawa notes that Susukida led 400 troops. It is recorded elsewhere that he led a group of rōnin 浪人 (masterless samurai).

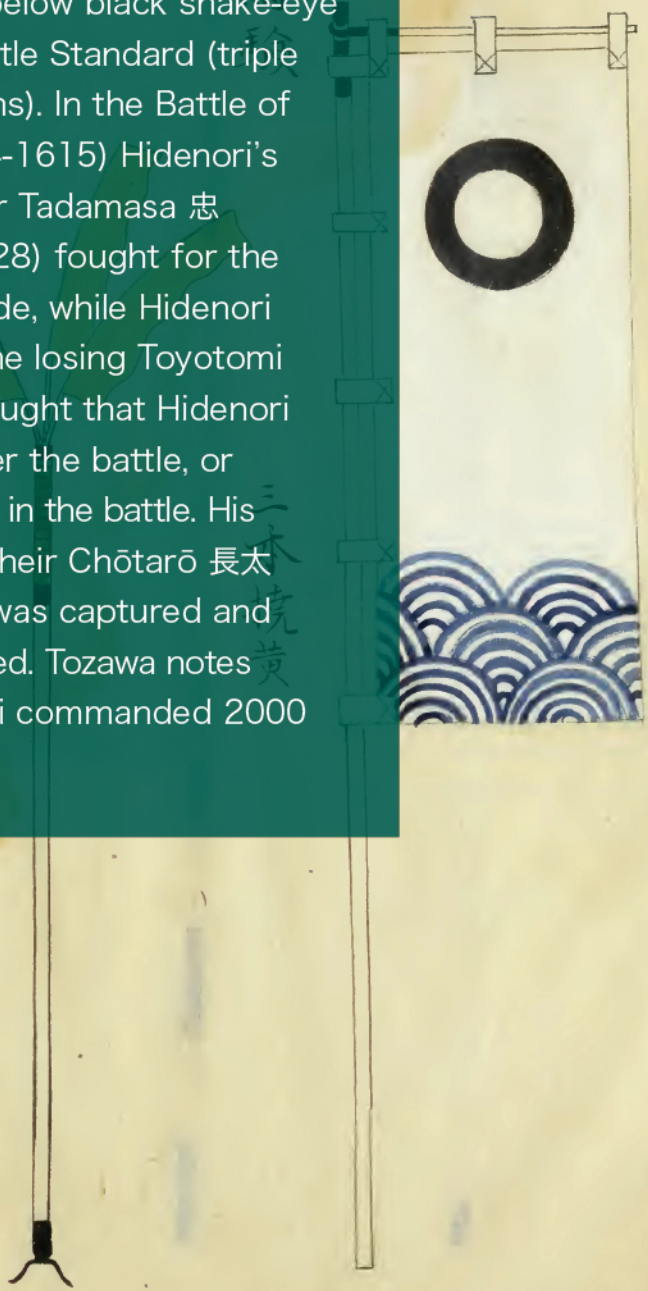
薄田隼人正兼相　旌浅黄無字

騎馬武者ノ大将　駿府使番勤役

同馬験

角取紙

Sengoku Hidenori 仙石秀範 (?-?). R: Banner (light blue ground with blue waves below black snake-eye crest), L: Battle Standard (triple yellow ribbons). In the Battle of Osaka (1614-1615) Hidenori's elder brother Tadamasa 忠政 (1578-1628) fought for the Tokugawa side, while Hidenori fought for the losing Toyotomi side. It is thought that Hidenori escaped after the battle, or perhaps died in the battle. His ten-year-old heir Chōtarō 長太郎 (?-1615) was captured and later beheaded. Tozawa notes that Hidenori commanded 2000 troops.



仙石豊前守入道宗也斎

地浅黄蛇ノ目黒

波浅黄

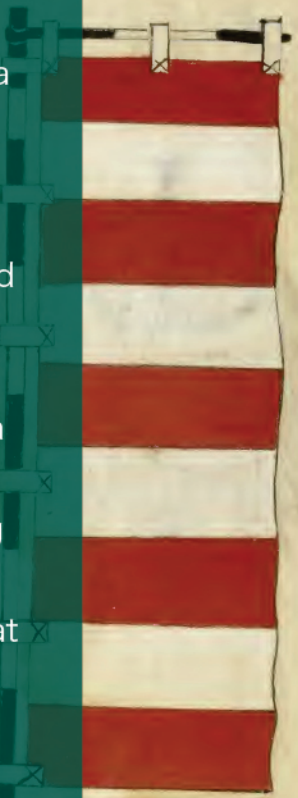
二千人ノ頭

同馬験

三本撓黄

Watanabe Tadasu 渡辺糺 (?-1615). Banner (red and white stripes). Watanabe fought for the losing Toyotomi side in the Battle of Osaka (1614-1615). It is said that he and his troops were so frightened by the sound of gunfire from the Uesugi army that they retreated and were scorned as cowards after the winter campaign. He attempted to restore his honor by participating in several battles during the following summer campaign, eventually killing himself by seppuku 切腹 (ritual disembowelment). Tozawa notes that Watanabe lead 5000 troops.

Chōsokabe Morichika 長曽我辺盛親 (1575-1615). Banner (yellow ground with crashing waves below black disc). Chōsokabe was disenfranchised by the Tokugawa after the Battle of Sekigahara because he murdered his elder brother. He later joined the Toyotomi family in defending Osaka castle in the Battle of Osaka (1614-1615). Tozawa notes that Chōsokabe was the general of 11000 troops.



渡辺内藏介糺　旌赤白段ニ馬印不詳

騎馬五千人ノ大将

渡辺内藏介紅　旌赤白段ニ馬印不詳

騎馬五千人ノ大将

長曽我辺宮内少輔盛親

黄地ニ黒餓馬験ナシ　一万一千人ノ大将
立波許

Mōri Katsunaga 毛利勝永 (1577-1615). R: Banner (white ground with red sun), L: Battle Standard (bird feather windsock). Several legends surround Mōri. It is said that he told his wife in tears, “I have been blessed by the Toyotomi and will fight on their side, but I will probably be killed, and I worry about those left behind,” to which his wife responded, “If you’re worried about those left behind, the children and I will throw ourselves in the sea right now and drown so that you will have nothing to worry you in battle.” Buoyed up by his wife’s resolve, the entire family entered Osaka castle. Hearing this story after Mōri’s death in the Battle of Osaka (1614-1615), Tokugawa Ieyasu was impressed by the wife’s loyalty and ordered that she and their children be spared.

毛利豊前守勝永

白地日ノ丸

同馬験

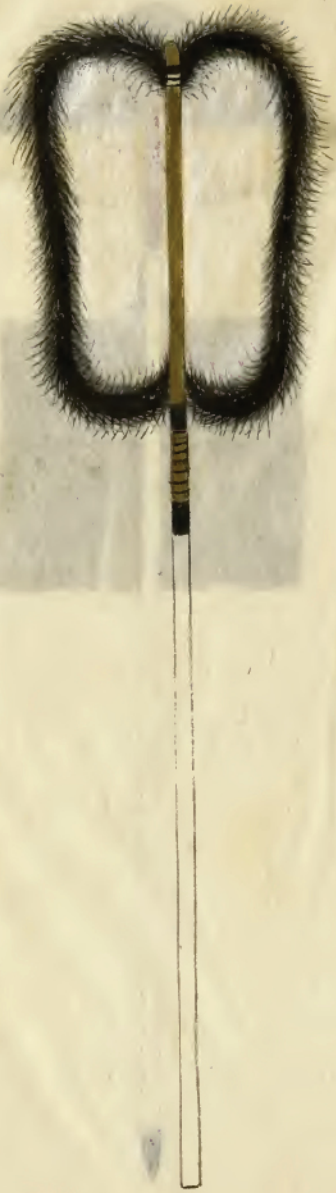
鳥毛吹貫

Nonomura Masaharu 野々村雅春 (?-1615). R: Banner (white ground with black character dai 大), L: Battle Standard (silver fan with bear skin border). Nonomura was one of Toyotomi Hideyoshi's personal guard, and later fought for Hideyoshi's son Hideyori in the Battle of Osaka (1614-1615).

野々村雅春

旌白地大ノ字黒

同馬印



團扇銀覆輪熊皮

Nonomura Masaharu, cont. Battle Standard (gold Odawara hat above gold noren curtain).

Hotta Katsuyoshi 堀田勝善 (?-1615). Banner (white ground with black triple-diamond crest).

同小験

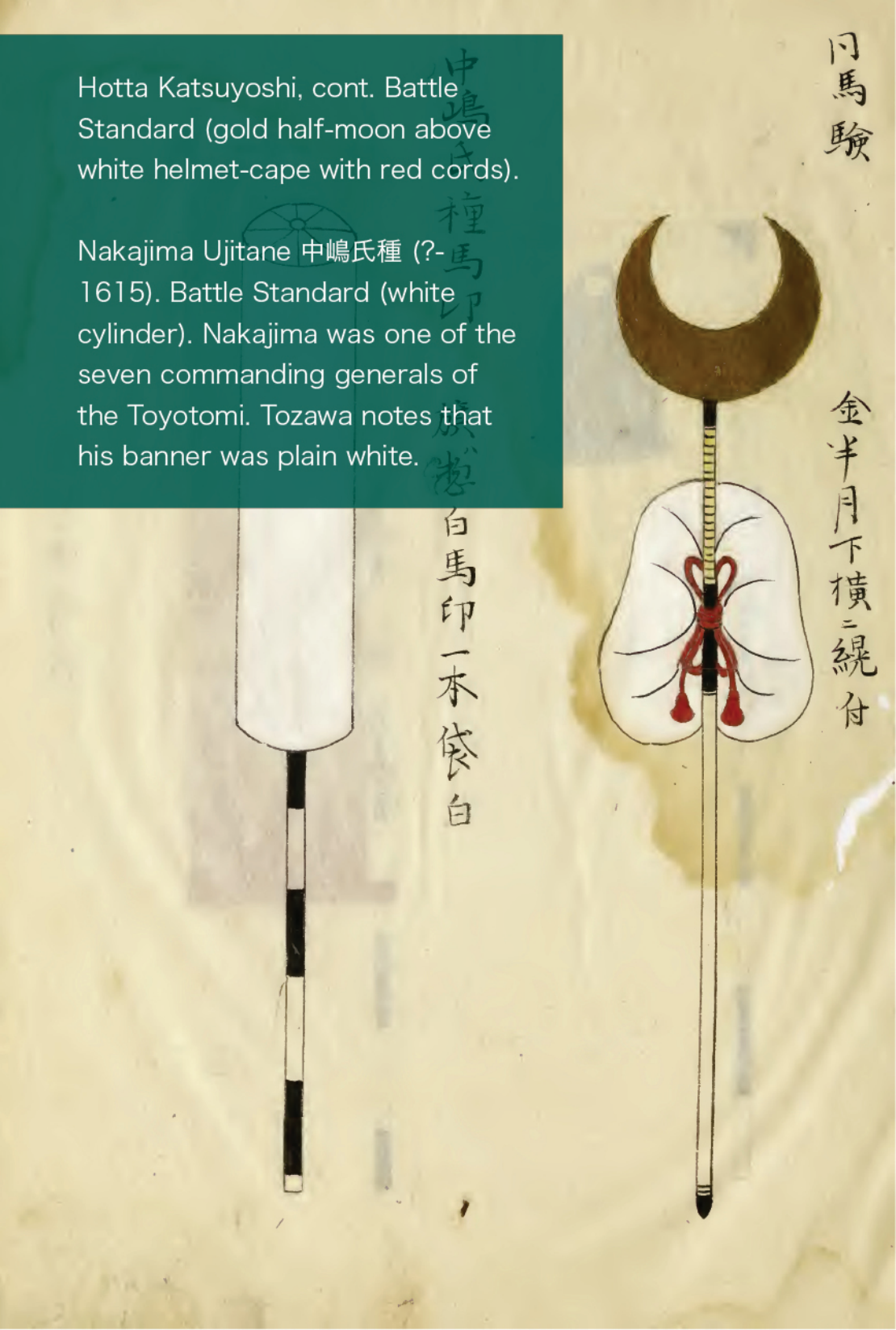
金ノ小田原笠金ノ後篇

堀田勝喜

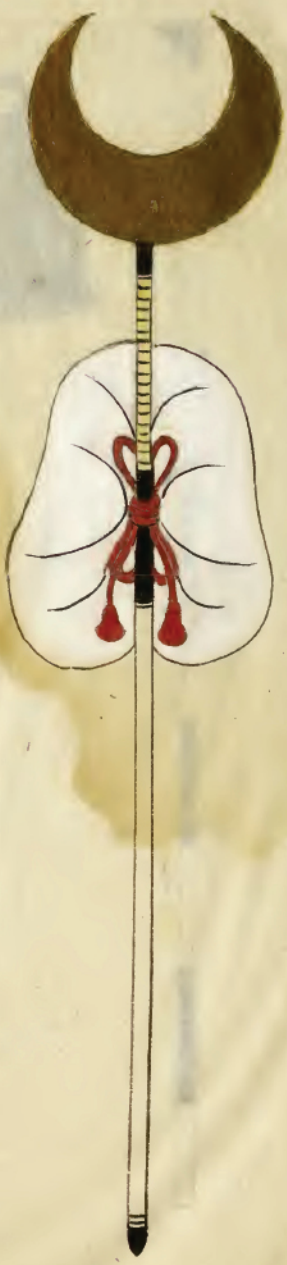
白地三笠菱

Hotta Katsuyoshi, cont. Battle Standard (gold half-moon above white helmet-cape with red cords).

Nakajima Ujitane 中嶋氏種 (?-1615). Battle Standard (white cylinder). Nakajima was one of the seven commanding generals of the Toyotomi. Tozawa notes that his banner was plain white.



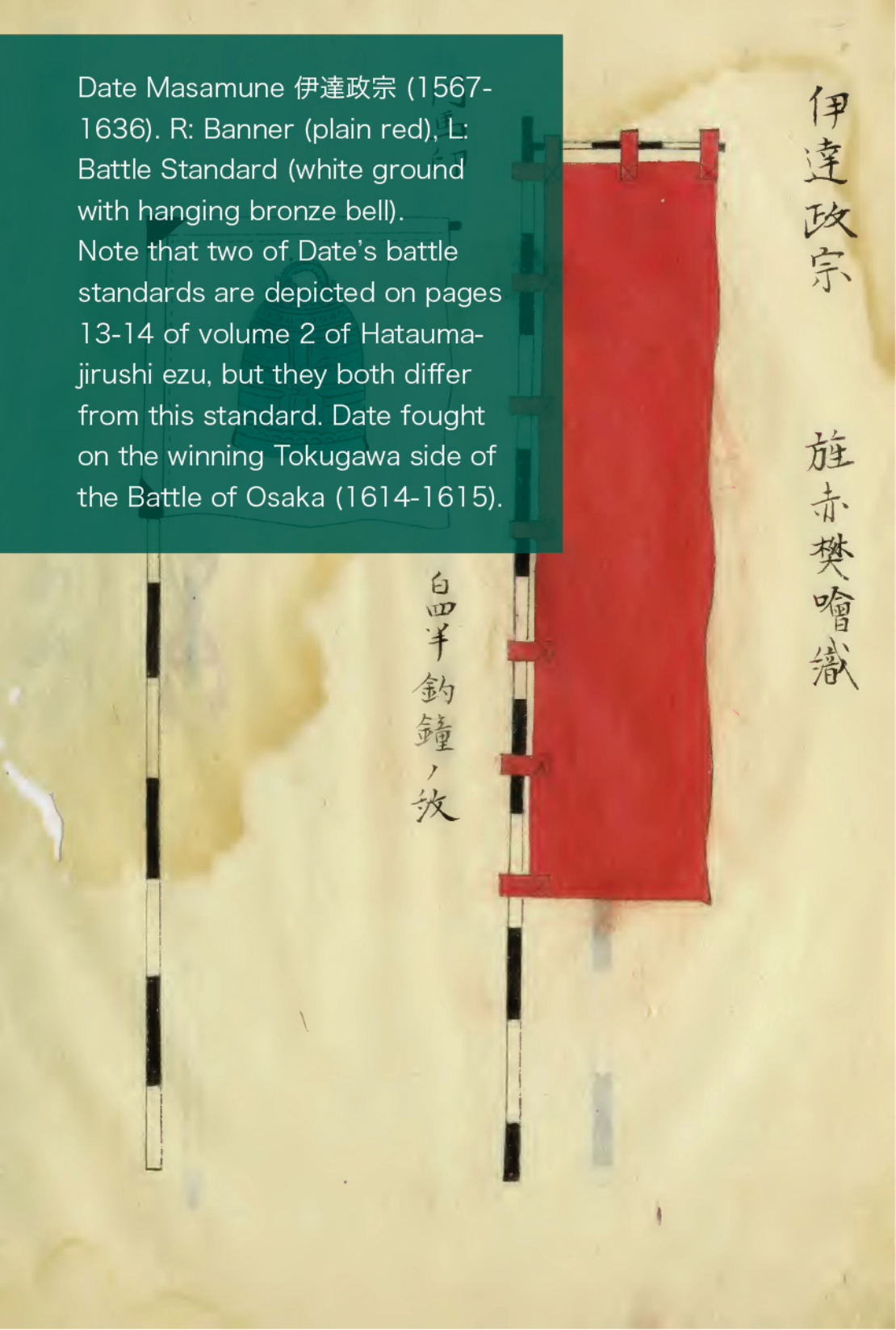
同馬験



金半月下横二縄付

中嶋氏檀馬印

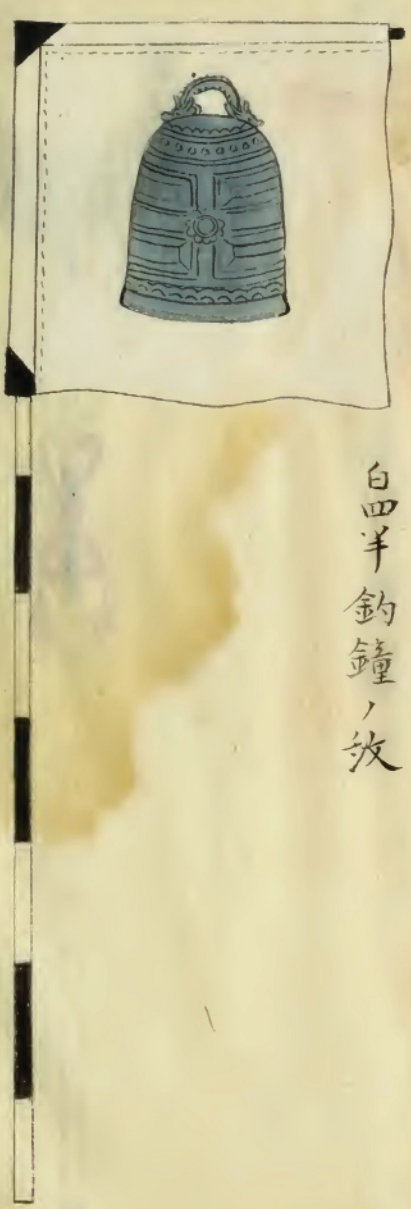
旗ハ惣白馬印一本袋白



Date Masamune 伊達政宗 (1567-1636). R: Banner (plain red), L: Battle Standard (white ground with hanging bronze bell). Note that two of Date's battle standards are depicted on pages 13-14 of volume 2 of Hatauma-jirushi ezu, but they both differ from this standard. Date fought on the winning Tokugawa side of the Battle of Osaka (1614-1615).

伊達政宗

旌赤樊噌織

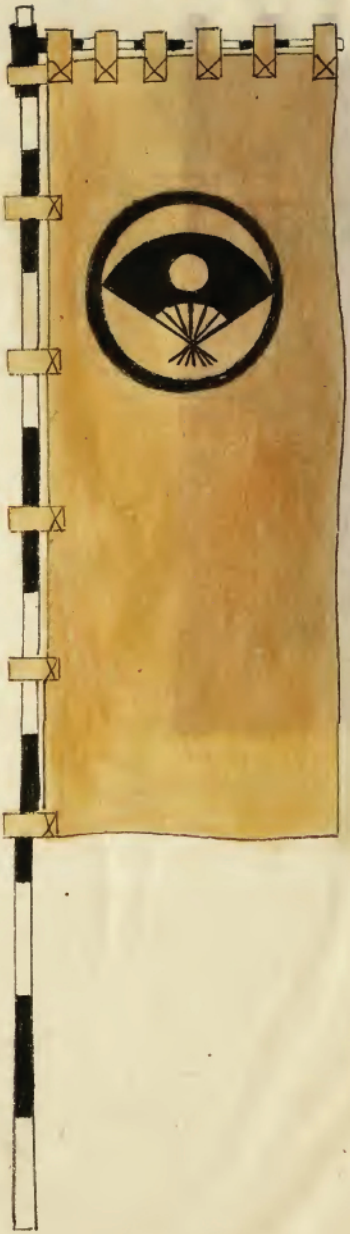


月馬印

白四半釣鐘ノ紋

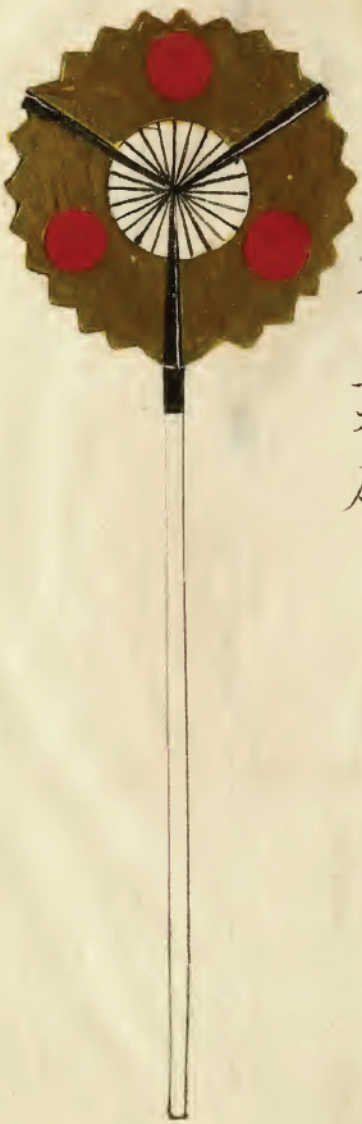
Satake Yoshinobu 佐竹義宣 (1570-1633). R: Banner (pale yellow-brown ground with black encircled fan crest), L: Battle Standard (triple gold fans with red suns).

佐竹右京太夫



地香色九ノ内ニ扇ノ紋

同馬験

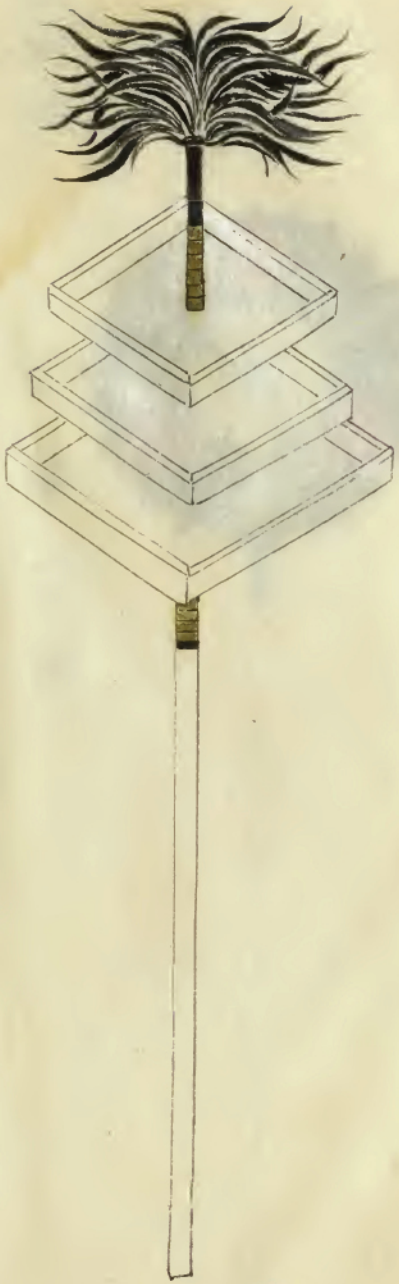


金ノ三本扇

Satake Yoshinobu, cont. Battle Standard (triple silver platters below black feather ornament). Note that Satake's banner and one battle standard are depicted on pages 36-37 of volume 2 of Hatauma-jirushi ezu, but with some differences. Satake fought on the winning Tokugawa side of the Battle of Osaka (1614-1615).

Ii Naotaka 井伊直孝 (1590-1659). Banner (vermillion with gold lettering Hachiman daibosatsu 八幡大菩薩 "Great Bodhisattva Hachiman"). Though Ii lost a major battle and 500 men in the winter campaign of the Battle of Osaka, he redeemed himself in the summer campaign. Ii destroyed both Kimura Shigenari (whose banners are depicted on pages 27-28) and Chōsokabe Morichika (whose banner is depicted on page 33). His attack on Osaka castle also cornered Toyotomi Hideyori (the leader of the Toyotomi armies) and his mother, forcing them to commit suicide.

日小験



銀ノ三重折鋪出シ鳥毛

井伊掃部頭

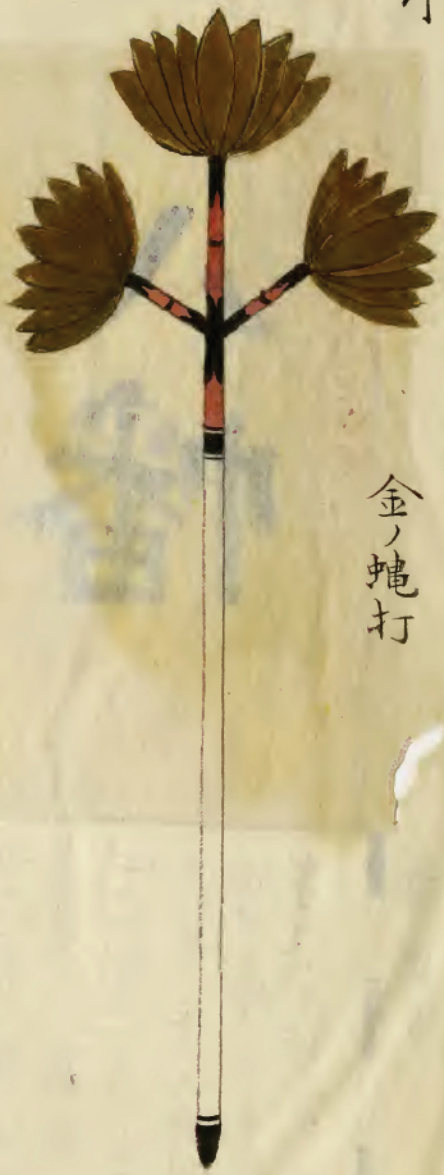
赤地ニ金テ八幡ノ神号

Ii Naotaka, cont. Battle Standard (triple gold fly swatters). Note that Ii's banner and battle standard are depicted on pages 27-28 of volume 2 of Hatauma-jirushi ezu, but with key differences.

Maeda Toshitsune 前田利常 (1594-1658). Banner (white ground with black prunus blossom crest). Maeda was also involved in the disastrous battle in which he and Ii Naotaka lost 500 men. But in the summer campaign, he was triumphant and his army took over 3200 enemy heads.

武田筑前守利常

旌白地紋黒



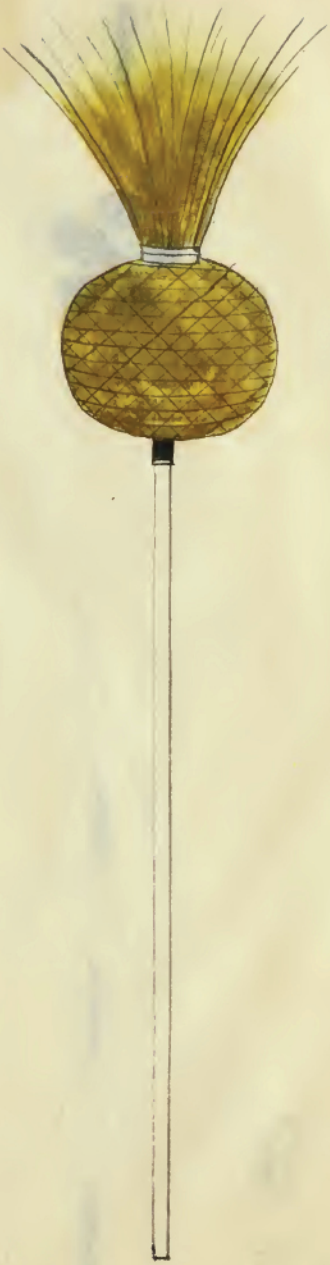
司馬印

金ノ蛯打

Maeda Toshitsune, cont. Battle Standard (gold whiskered basket).

Hōjō Tsunashige 北條綱成 (1515-1587). Personal Standard (sashimono 指物). Yellow-brown ground with black lettering Hachiman 八幡. Tozawa explains the origins of this famous standard. It came to be called the "yellow Hachiman standard" (jiki Hachiman 地黄八幡). Because of the pun on jiki (yellow) and jiki (直 "direct"), it is implied that the bearer is a direct descendant of Hachiman, the god of war. Tozawa writes that Takeda Shingen 武田信玄 (1521-1573) came into possession of the standard after Tsunashige lost it in battle, and that as a reward for valor in battle he bestowed it on a retainer, Sanada Nobutada 真田信尹 (1547?-1632), whose family kept it in their possession for generations. The standard is in fact still extant and housed at the Sanada Museum in Nagano prefecture. Nobutada later participated in the Battle of Osaka (1614-1615) on the Tokugawa side, presumably carrying this personal standard.

同馬験



金ノ鬚篭

北條氏康ノ内北條左エ門大夫指物朽葉色子リ指黒ミ神名ヲ記ス

世ニ地黄八幡ノ指物ト称シ名高キモノナリ我直ニ八幡ニシトテ云心トモ相加深津合戦ノトキ武田信玄ノ手ニ入真田原次郎信尹ニ賜フ今子孫傳来竪六尺九寸横三尺六寸煉貫

三巾袋耳ナシ

Unidentified Banner (red ground with white crescent moon) used in the Battle of Osaka (1614-1615).

“In the sixth month of Genna 1 [1615], after successfully attacking Osaka castle in the province of Settsu, Tokugawa Ieyasu had a painting made that faithfully reproduced the bloody battle that had taken place and gave it to Mogami Yoshiaki 最上義光 (1544-1614). After the Mogami family died out, the painting came into the possession of the Kōzenji temple in Muikamachi, Yamagata, and still resides there. A certain retainer of the Lord of Yamagata castle Akimoto [Tsunetomo 秋元永朝 (1738-1810)] made a copy of this painting, and I begged him to allow me to make a copy. I have illustrated here two or three banners from within that painting that are a little unusual in form.”

The painting to which Tozawa refers is the so-called Mogami screen 最上屏風, a nineteenth-century copy of which is displayed on the east wall of this exhibit (Osaka natsu no jin zu 大坂夏乃陣圖). The Mogami screen was not actually commissioned by Tokugawa Ieyasu and given to Mogami Yoshiaki, who was, at any rate, dead before the Battle of Osaka. Rather, it was made at the request of a retainer of Yoshiaki’s son Iechika 家親 (1582-1617) and given to Iechika since he was assigned to stay at Ieyasu’s Edo castle during the Battle of Osaka. The copy Tozawa saw was made in 1799 and remains in the collection of Kaminoyama castle in Yamagata. Tozawa copied it less than six months after it was made. The original Mogami screen was destroyed in a fire in 1894.

元和改元乙卯六月　神君摸州襄洛ノ城ヲ伐玉ヒ凱陣ノ時其血戦ノアリシヲ真ニ寫サシメテ最上義光ニ賜フ最上家没シテ後山形六日街ノ行禅寺ノ什物トナリテ尚今ニ存ス山形城主秋元氏ノ家藩士某是ヲ寫シ持ルヲ予コレニ乞テ其図ヲ寫スソレガ中ニ見ル所ノシルシ異形ナルモノニ三ヲコヽニ圖ス

Kuze Hironobu 久世広宣 (1561-1626). Identification banner (tapered white ground with black discs). Tozawa writes that it is said that this banner was used by samurai under Kuze, who did participate in the Battle of Osaka.

Sakabe Hirokatsu 坂部広勝 (1561-1622). Personal Standard (red ground with white rabbit). Tozawa writes that he asked a person named Umatani 馬谷 about the identity of the owners of these standards and has thus corrected their names here. The identity of Umatani (or Umaya, or Batani) is unclear. Tozawa refers to him as a kōji 講師, which likely means he was a Buddhist priest, possibly a priest at the Kōzenji temple where the original Mogami screen was housed. Sakabe and Kuze often fought together (including in the Battle of Osaka) and were both closely allied with Tokugawa Ieyasu. They were both also from Mikawa province, the area from which Tokugawa Ieyasu came.

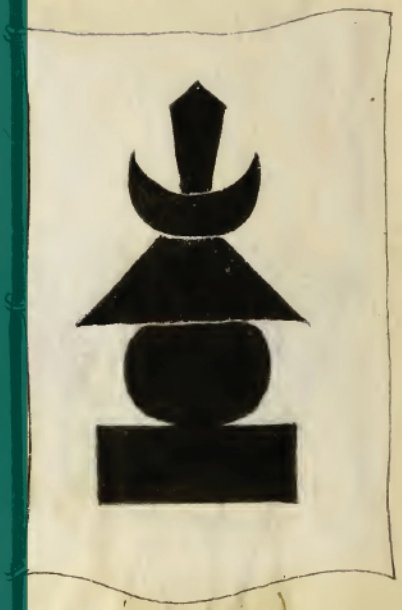
徳川家
阪部三十郎指物ト云

講師馬谷ナルモノニ問フ
块人名ヲタヌス、

或云
久世三四郎干ノ合印ト

Kuze Hironobu久世広宣 (1561-1626). Personal Standard (black stupa gravestone on white ground).

Honda Masashige 本多正重 (1545-1617). Personal Standard (gold mortuary tablet with triple standing heartvine leaves on navy ground). Like Kuze and Sakabe, Honda was a samurai from Mikawa province closely allied with Tokugawa Ieyasu. In the Battle of Osaka, Honda served directly under Tokugawa Hidetada 徳川秀忠 (1579-1632), Ieyasu's son and the second Tokugawa shogun.



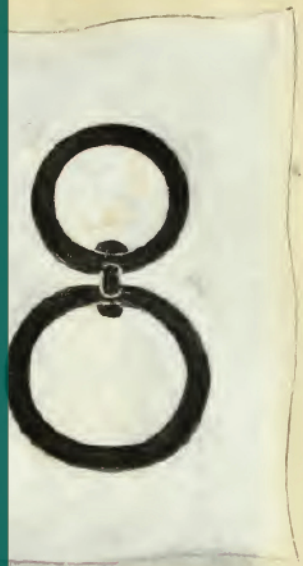
旗

久世三四郎ノ指モノト云

旗

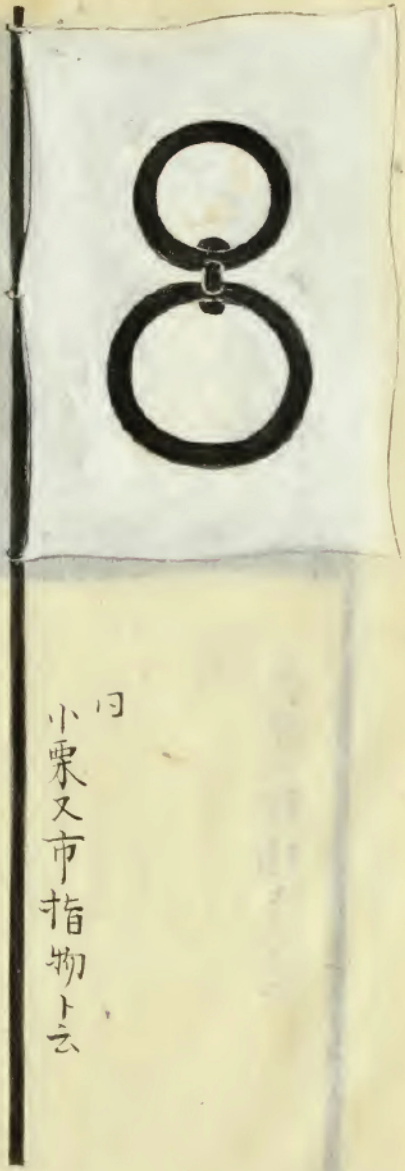
本田三弥指モノト云

Oguri Tadamasa 小栗忠政 (1555-1616). Personal Standard (double joined black rings on white ground). Oguri too was a Mikawa province samurai who began serving Tokugawa Ieyasu at age 13. He eventually served under one of Ieyasu's vassals Ōsuga Yasutaka 大須賀康高 (1527-1589), under whom Kuze Hironobu and Sakabe Hirokatsu also served. Other sources show that Oguri's personal standard was in fact a black stupa on white, the design that Tozawa writes is said to belong to Kuze Hironobu. It is possible this standard should be attributed to Kuze, and the stupa standard attributed to Oguri.



Unidentified Standard. Three flags with red suns on white ground. Oddly, this standard does not appear in any extant images of the Mogami screen, including the 1799 copy from which Tozawa claims to have copied this image. It is possible he did not actually intend this standard to be included with the other Mogami screen standards, or miscopied the design.

日
主不詳

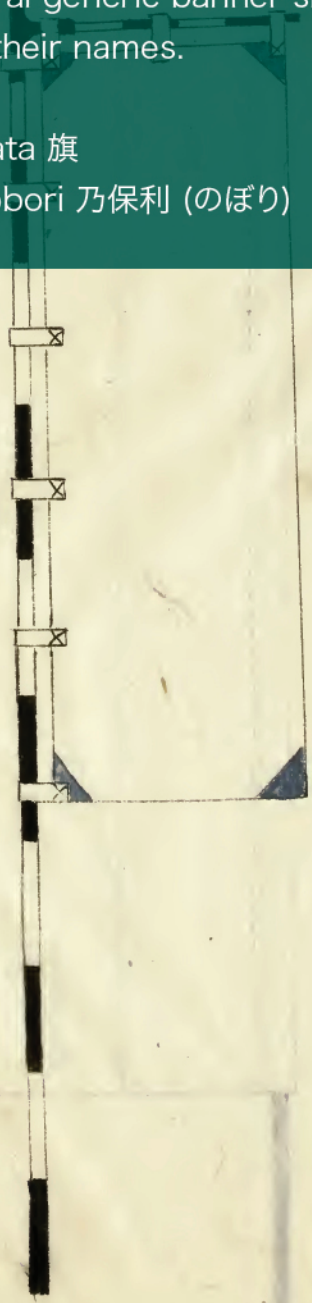


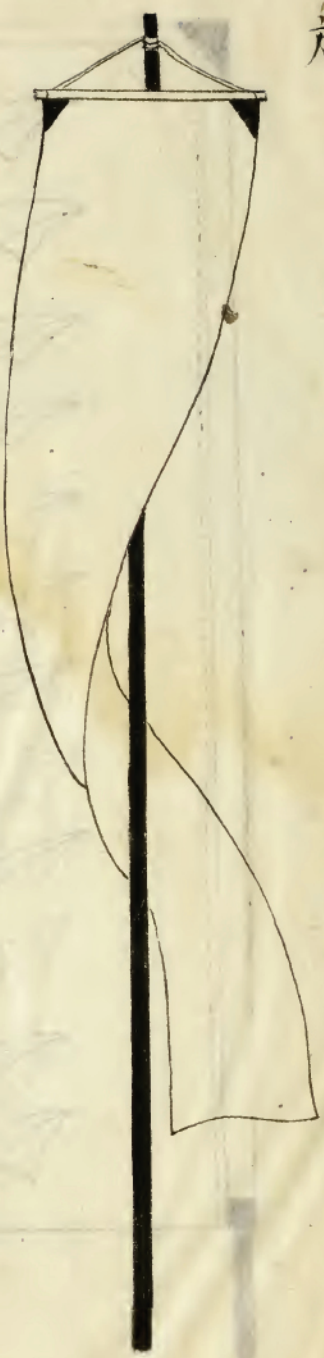
日
小栗又市指物ト云

聚洛合戰図於

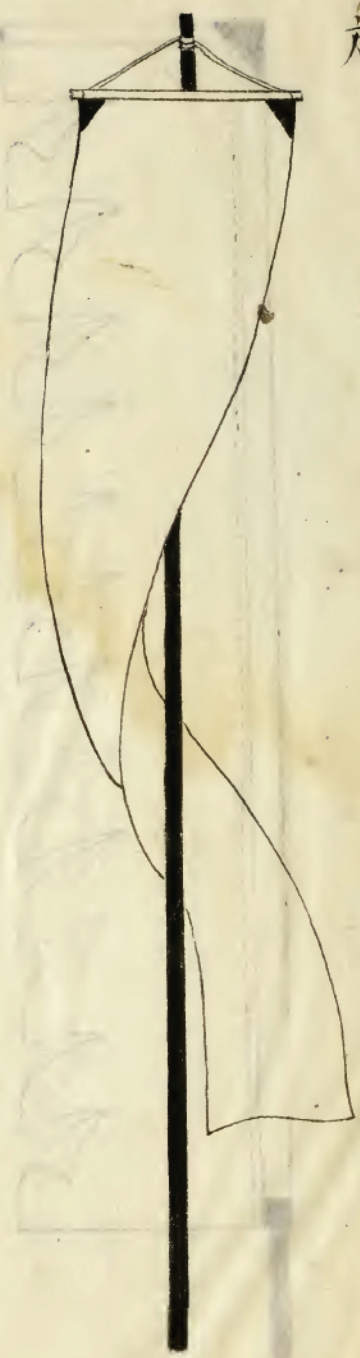
Banner Shapes. Here and on the next eight pages Tozawa includes several generic banner shapes and their names.

R: Hata 旗
L: Nobori 乃保利 (のぼり)

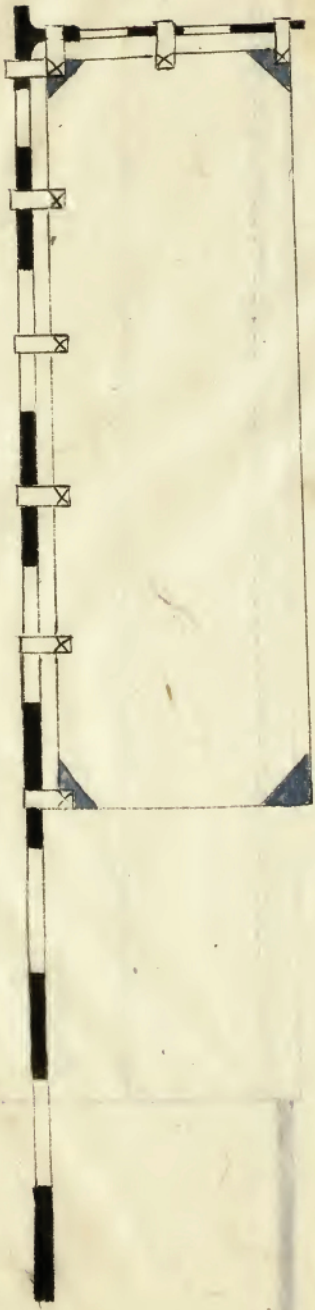




旗



乃保利



Banner Shapes.

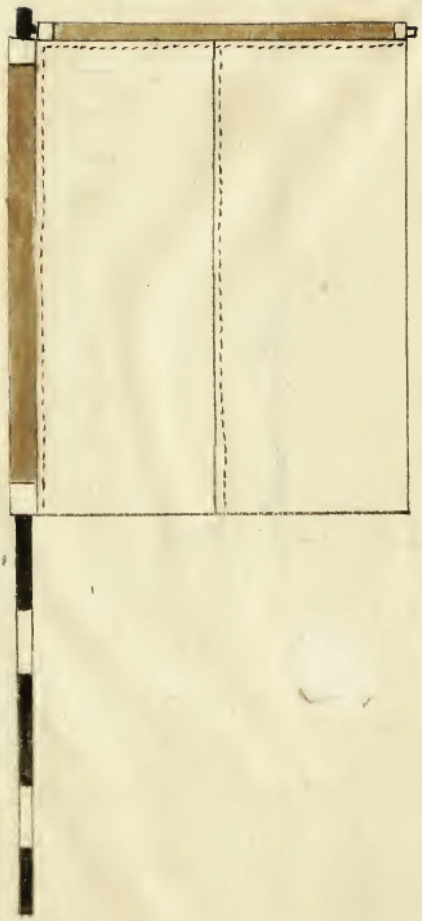
R: Nobori 乃保利 (のぼり)
L: Kirisake 切裂

乃保利

坍裂

Banner Shapes.

R: Tsuetsuki 丁杖
L: Shihan 四半



Banner Shapes.

R: Kira 綺羅
L: Maneki 機躡

Banner Shapes.

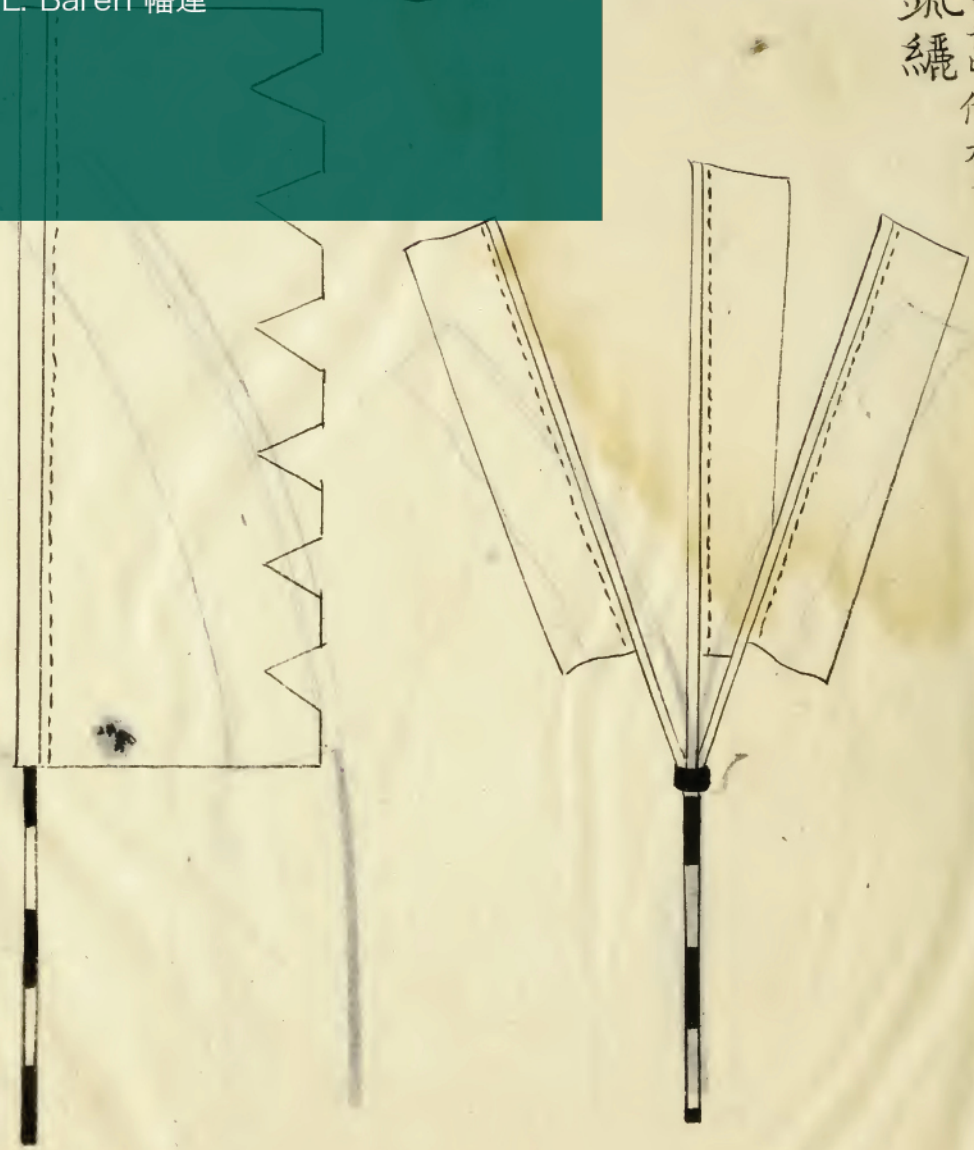
R: Shihan 四半 (used in the medieval period 1185-1467)
L: Kiriwarihata 切割旗

Banner Shapes.

R: Kadokiri 角切
L: Maneki 機躡

Banner Shapes.

R: Sanbon shinai 三本颯縄
L: Baren 幡連

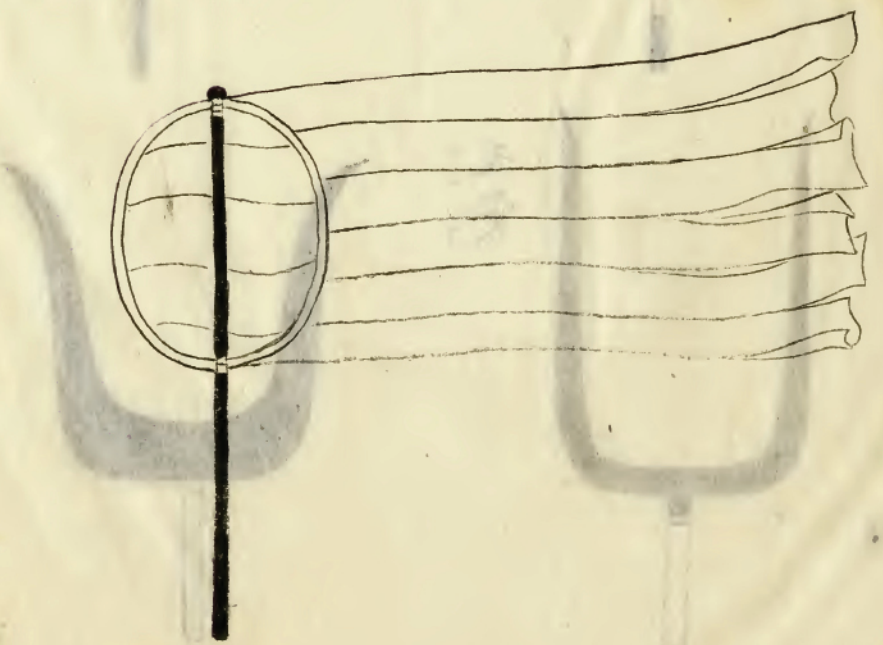


Banner Shapes.

R: Nabiki 靡
L: Nihon nabiki 二本靡 (or three or five)

Banner Shapes.

T: Fukinagashi 吹流 (also called wankō彎行 or nofusuma 野襖)
B: Fukinuki 吹貫

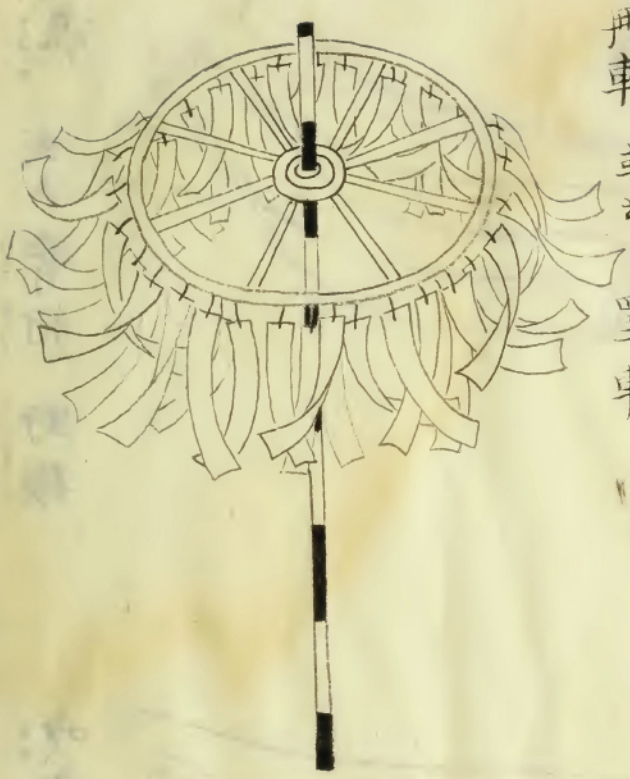


Battle Standards.

Top R: Mitsu dango 三ッ団子 (triple ball), L: Tanshaku kuruma 短冊車 (poem slip wheel).
Bottom R: Tenpu 転風 (wind spikes), L: Tentsuki 天突 (spikes).

三ッ團子

短冊車（タンシヤクグルマ）　或ハ　四手車（シテグルマ）

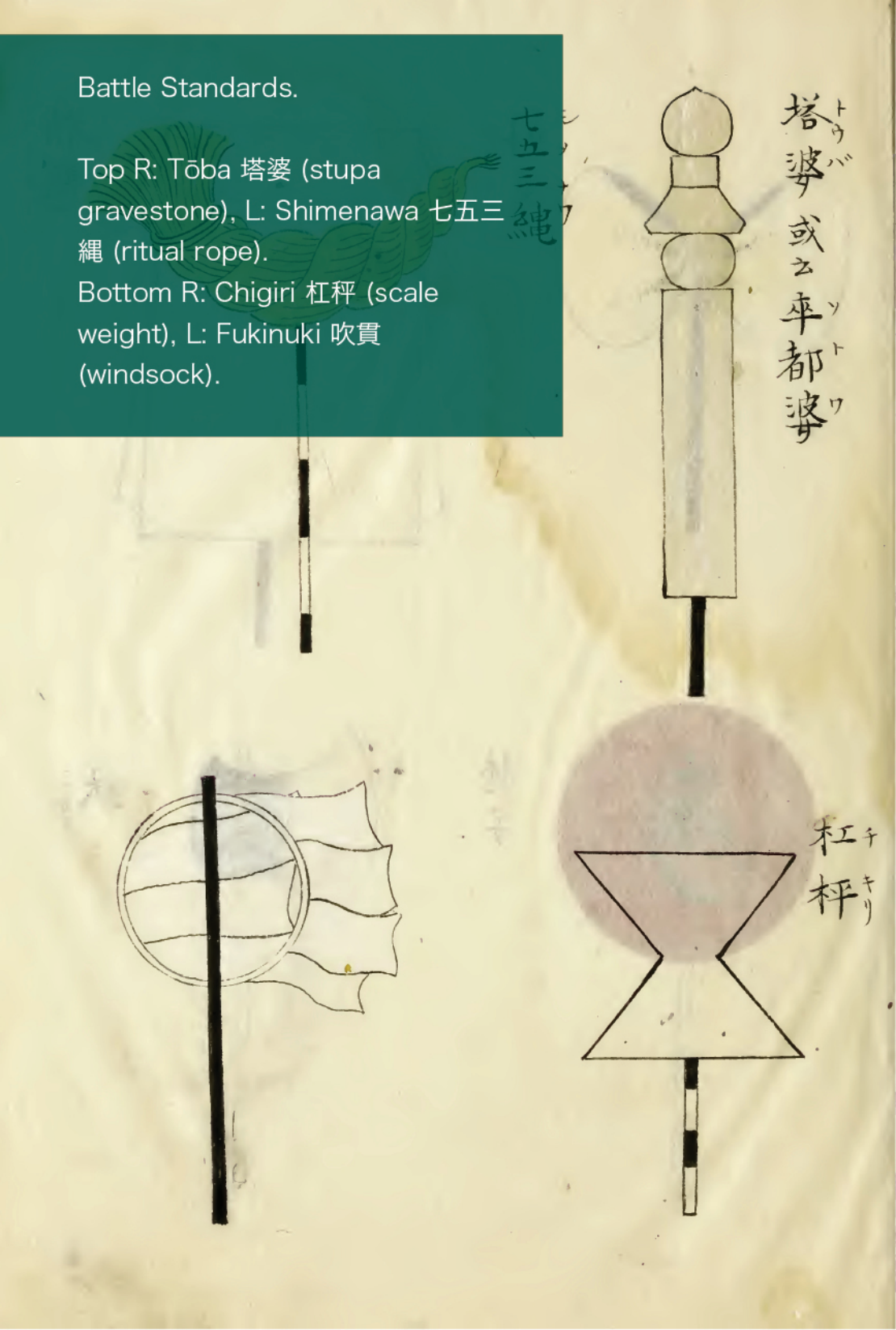


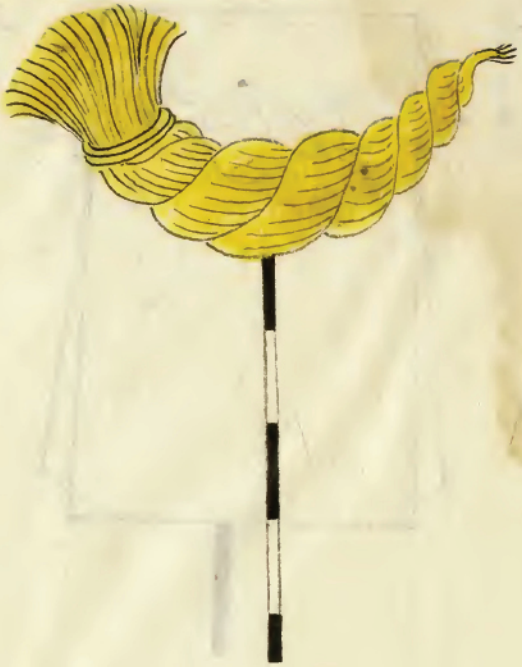
天突（テンツキ）

轉風（テンプウ）

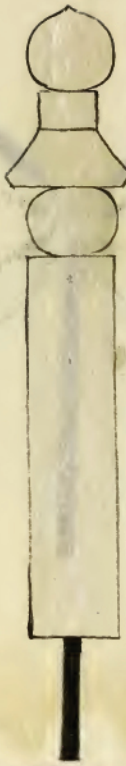
Battle Standards.

Top R: Tōba 塔婆 (stupa gravestone), L: Shimenawa 七五三縄 (ritual rope).
Bottom R: Chigiri 杠秤 (scale weight), L: Fukinuki 吹貫 (windsock).

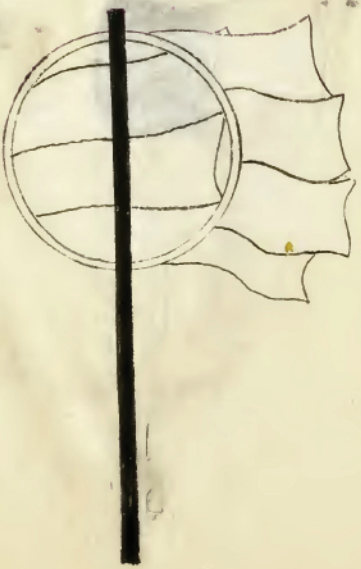


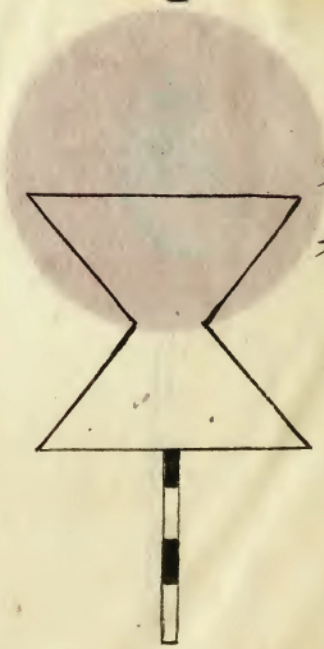


七五三縄（シメナワ）



塔婆（トウバ）或ハ率都婆（ソトワ）





杠杆（チキリ）

Battle Standards.

Top R: Orikake 折懸 (folded sheet),
L: Hamaguri kai 蛤貝 (clam shell).
Bottom R: Masakari 鉞 (battle
axe), L: Bonji 梵字 (Sanskrit letter).

蚌貝 ハマグリカヒ

折懸 ヲリカケ

梵字

鉄 ニヤカリ

Battle Standards.

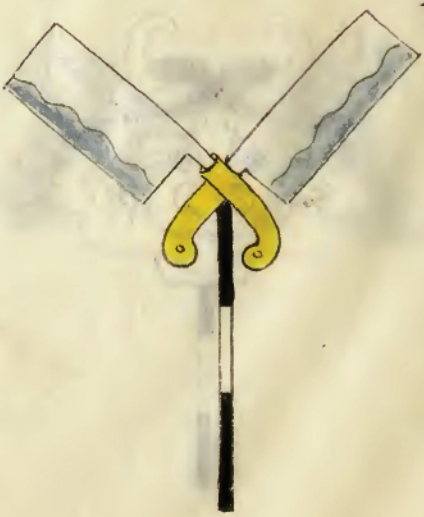
Top R: Tōgata 纛形 (decorative flagpole tassel made of tail hair), L: Tonbō 蜻蛉 (dragonfly). Bottom R: Nata 鉈 (crossed hatchets), L: Yatanzaku 矢短冊 (arrow with poem slip).

蜻蛉（トンボウ）

毒纛（タウガタ）

矢筈冊（ヤハズサク）

鉈（ナタ）

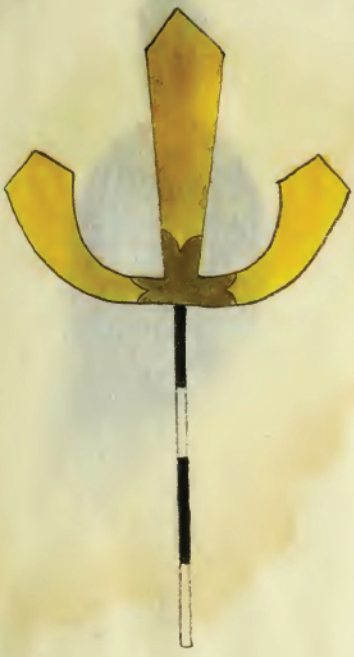


Battle Standards.

Top R: Gakutaiko 楽太鼓 (large Gagaku drum), L: Sankyō 山形 (mountain form).
Bottom R: Biwa 枇杷 (loquat), L: Kimen 鬼面 (demon face).

樂太鼓（ガクタイコ）

山形（サンギョウ）



枇杷（ビワ）

鬼面（キメン）又獅噛（シガミ）

Battle Standards.

Top R: Suehiro ōgi 末広扇 (spreading fan), L: Rōsoku 蝋燭 (candle).
Bottom R: Suki 鋤 (spade), L: Ebi 海老 (shrimp).

蝋燭（ロウソク）

末廣扇（スヘヒロ）或云蝙蝠（カウホリ）

海老（エビ）

鋤（スキ）

Battle Standards.

Top R: Sanbon kuginuki 三本千斤 (triple pliers), L: Shō 簫 (mouth organ).
Bottom R: Takanoha 鷹ノ羽 (hawk feathers), L: Aoiba 葵葉 (heartvine leaf).

簫（セウ）

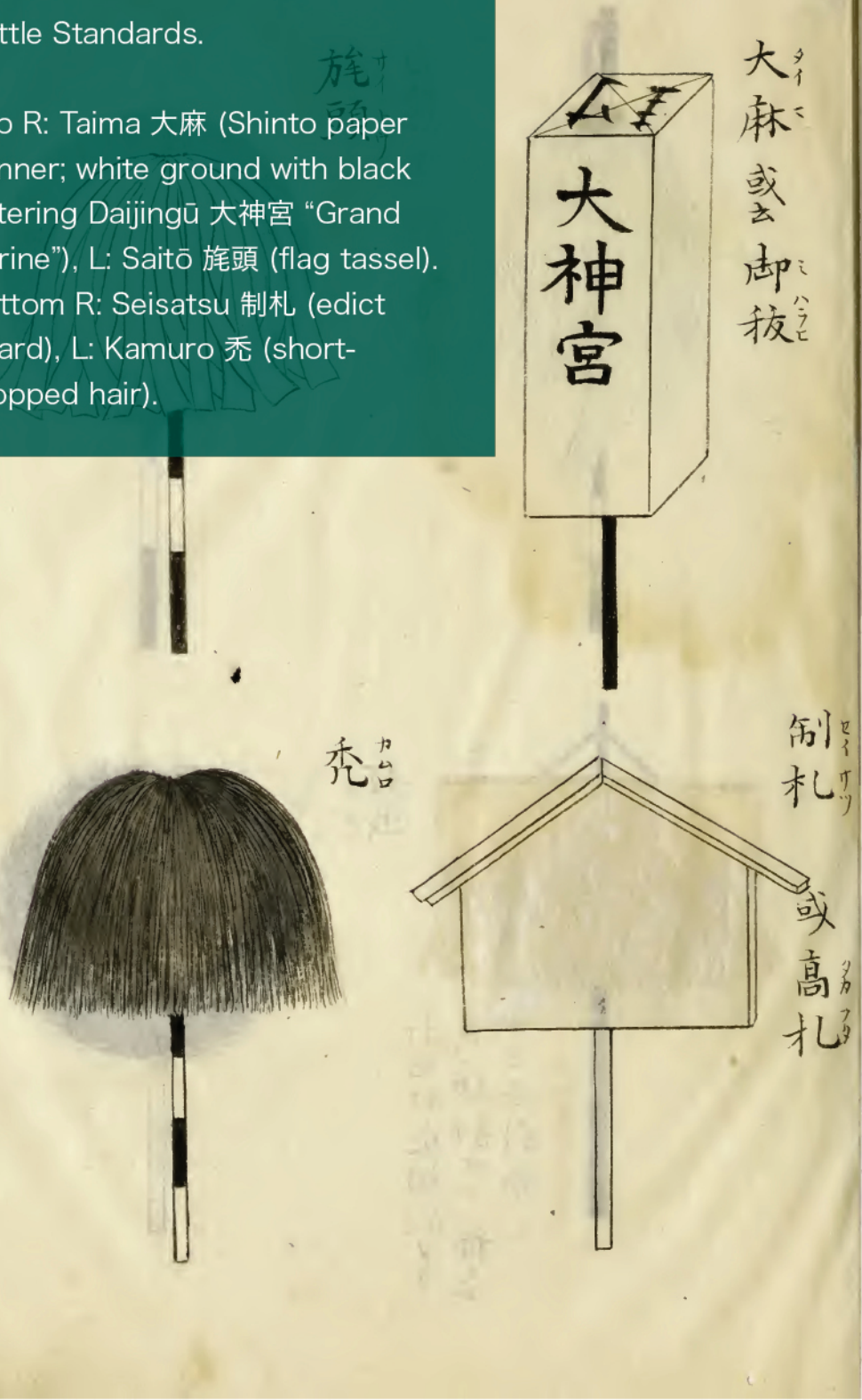
三本千仟（クヤヲキ）

葵葉（アフヒバ）

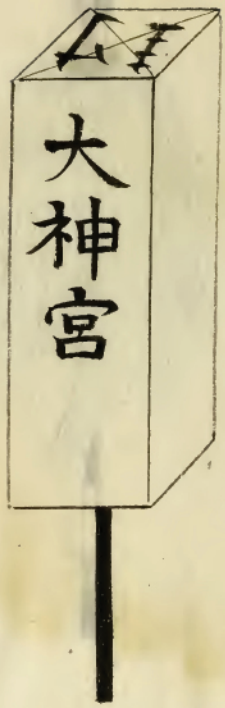
鷹羽（タカノハ）

Battle Standards.

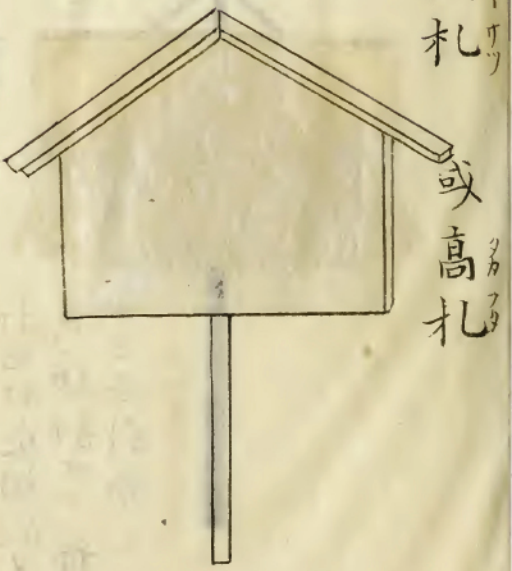
Top R: Taima 大麻 (Shinto paper banner; white ground with black lettering Daijingū 大神宮 “Grand Shrine”), L: Saitō 旌頭 (flag tassel). Bottom R: Seisatsu 制札 (edict board), L: Kamuro 禿 (short-cropped hair).



大麻（タイマ）或云御祓（ミハラヒ）



旄頭（サイトウ）



制札（セイサツ）或高札（タカフダ）

禿（カムロ）

Battle Standards.

Top R: Wanuge 輪脱 (unadorned circle), L: Hakuma 白熊 (white yak hair, or black, or red).
Bottom R: Torigemaru 鳥毛丸 (bird feather circle), L: Uchidashi 打出 (partially fringed curtain).

輪脫（ワヌケ）

白熊（ハクヒ）　黒熊（コクヒ）　赤熊（シャクヒ）

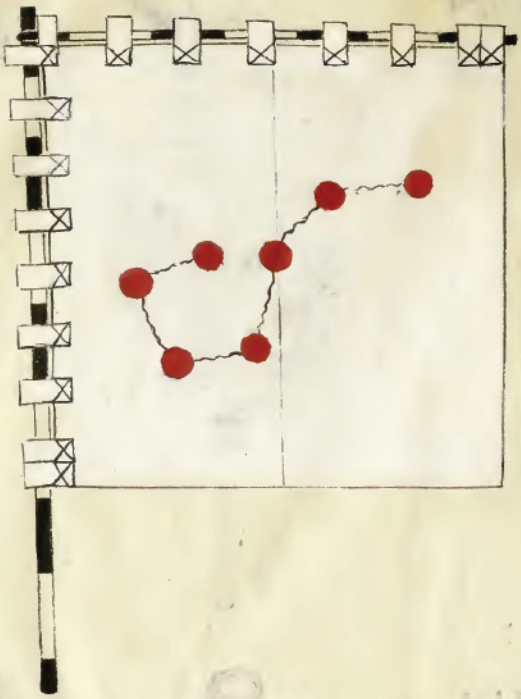
鳥毛丸（トリゲマル）

打出（ウチダシ）

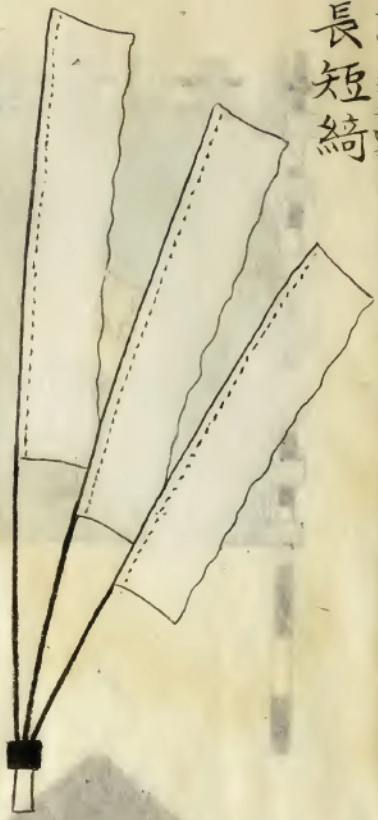
打出打垂相似タリ
共ニ切割ナト、称ス
トモ各別物ナリ

Battle Standards.

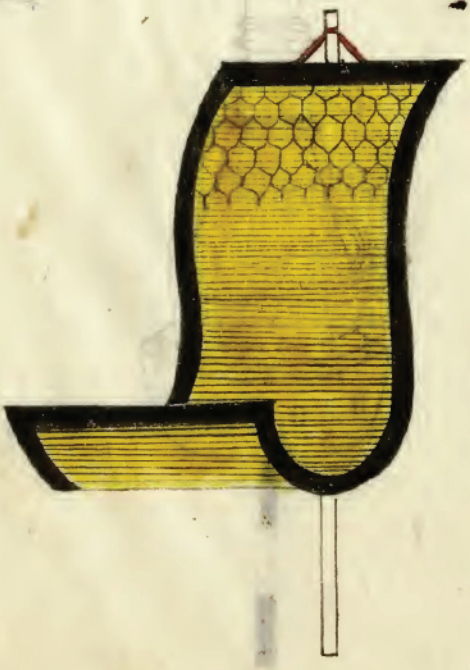
Top R: Chōtan nabiki 長短綺 (staggered ribbons), L: Hagun 破軍 (Ursa major).
Bottom R: Shide oshiki 四手折敷 (platter with paper fringe), L: Sudare 簾 (bamboo screen or mat).



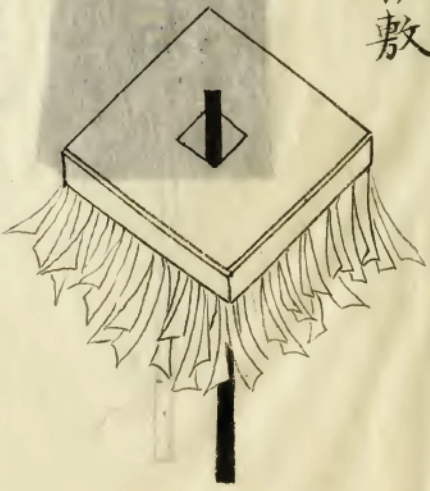
四方（シホウ）　吹文破軍



長短綺（テウタンナヒキ）



簫（スダレ）

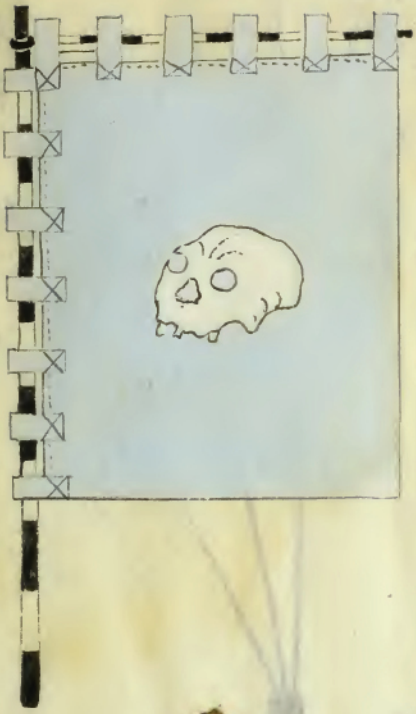


四手折敷（シテヲシキ）

Battle Standards.

Top R: Hora 法螺 (conch shell), L: Dokuro 髑髏 (skull).
Bottom R: Koshiki 轂 (wheel hub), L: Koma 駒 (chess piece) This was Hajikano Den'emon's 初鹿野伝衛門 (1505?-1548) personal standard.

髑髏（ドクロ）

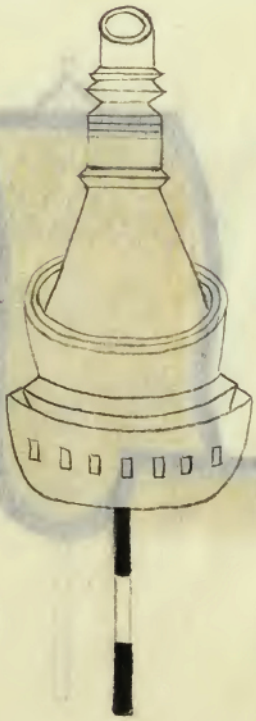


法螺（ホラ）貝

駒

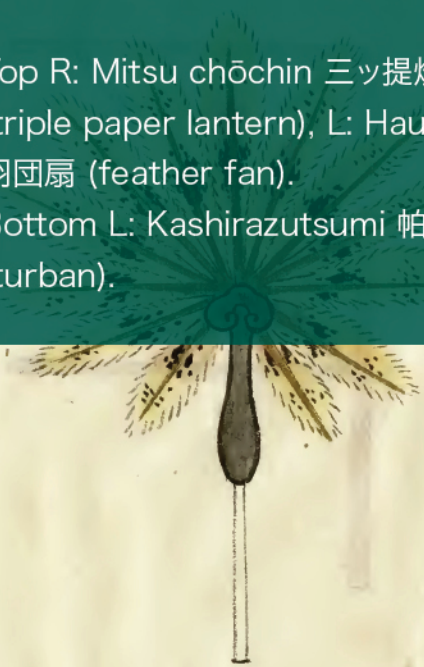
初鹿野傳右エ門指モノ

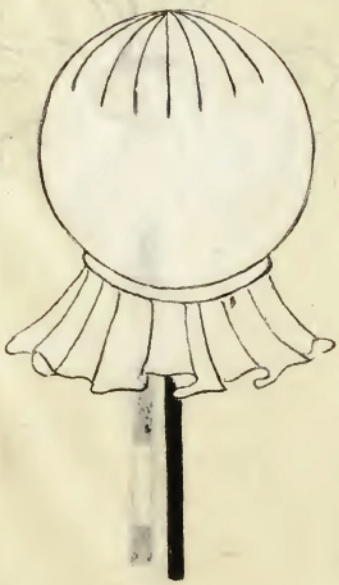
穀（コシキ）



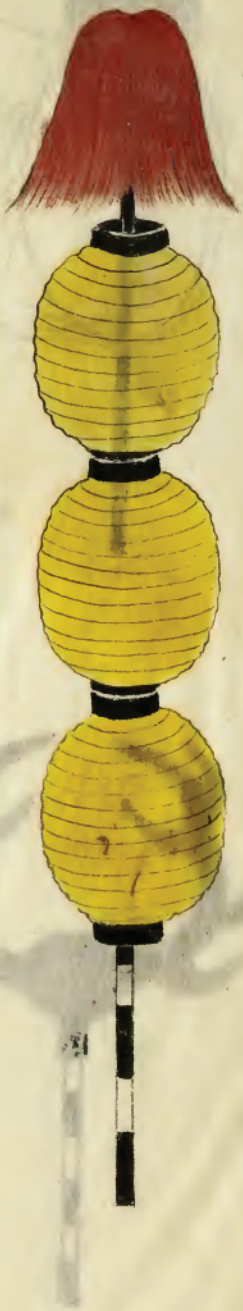
Battle Standards.

Top R: Mitsu chōchin 三ッ提燈 (triple paper lantern), L: Hauchiwa 羽団扇 (feather fan).
Bottom L: Kashirazutsumi 帕頭 (turban).



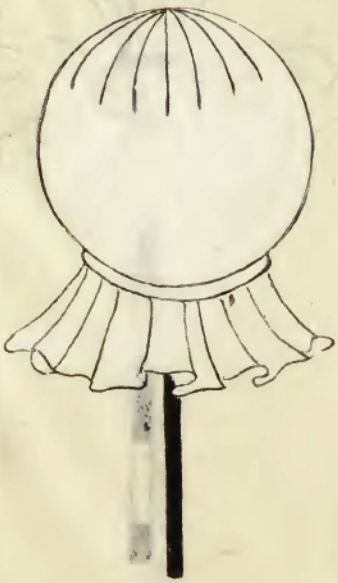


三ツ提燈（テウチン）



羽團扇（ハウチハ）

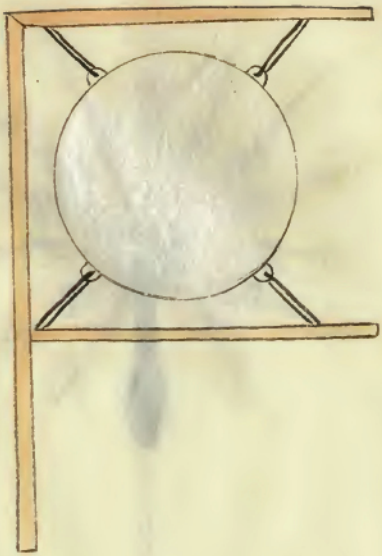
帽頭（カシラツヽミ）



Battle Standards.

Top R: Tsurikagami 釣鏡 (hanging mirror), L: Kinuwa帛輪 (cloth circle).
Bottom R: Tsukanegami 束紙 (bundled plaited paper strips), L: Rokugashira 鹿角 (deer antlers).

帛輪 キヌワ



釣鏡 ツリカヾミ

鹿角 ロクカヾノツノ

束紙 ツカネカミ

Battle Standards.

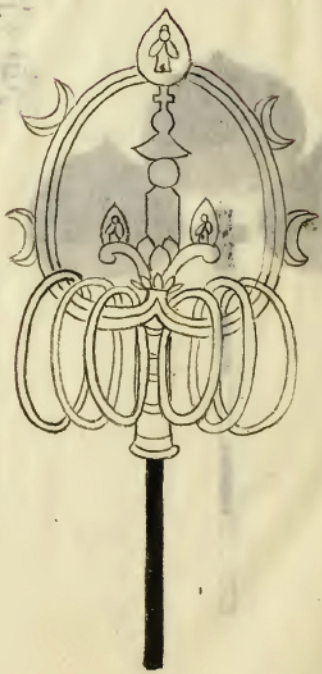
槌（ツチ）

Top R: Sanbon sasa 三本笹 (triple bamboo grass), L: Tsuchi槌 (mallet).
Bottom R: Shakujō 錫杖 (Buddhist priest's staff), L: Hōzuki酸漿 (Chinese lantern plant).

槌（ツチ）

三本笹（サヽ）

梵天（ボンテン）



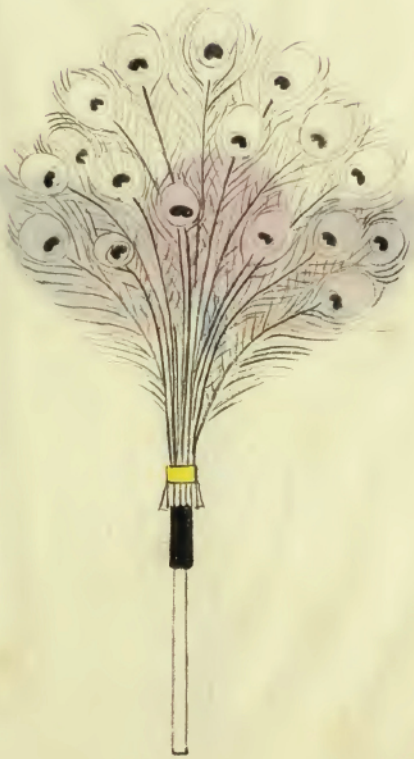
錫杖（シヤクジヤウ）

Battle Standards.

Top R: Nasu 茄子 (eggplant), L: Sankojo 三鈷杵 (three-pronged Vajra implement).
Bottom R: Kujaku-o 孔雀尾, L: Mitsukuri 三ッ栗 (triple chestnut).

三鈷杵（サンコショ）

茄子

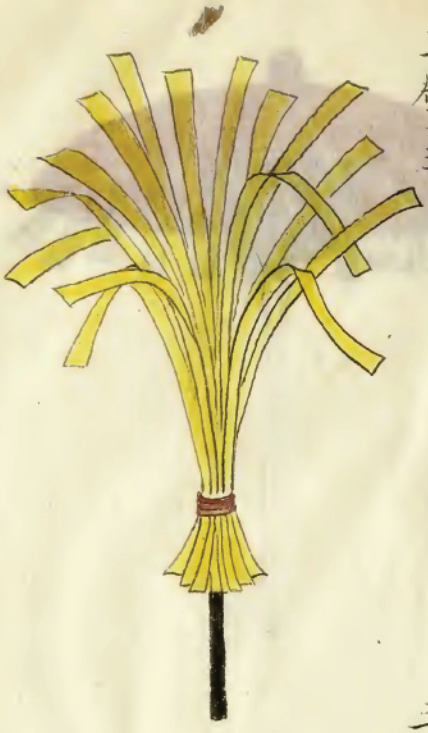


孔雀尾

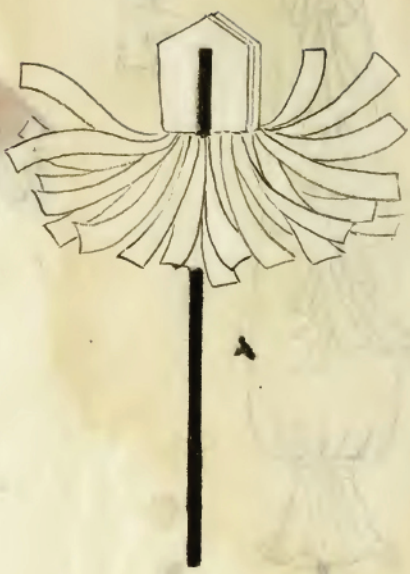
三ツ栗（グリ）

Battle Standards.

Top R: Bonden 梵天 (ritual paper strip canopy), L: Tatenoshi 立熨斗 (standing ceremonial gift streamers).
Bottom R: Hei 幣 (Shinto ritual plaited paper strips), L: Sandan-gasa 算段笠 (triple hats).

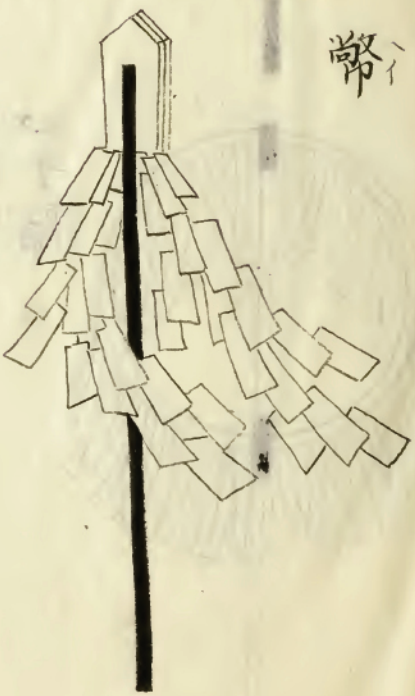


立灸斗（タテキウト）



梵天（ホンテン）

三段笠（サンダンガサ）



幣（ヘイ）

Battle Standards.

Top R: Karakasa 傘 (Chinese umbrella) personal standard of Watanabe Kindayū 渡辺金太夫 (1532-1582), L: Tategasa 竪笠 (parasol).

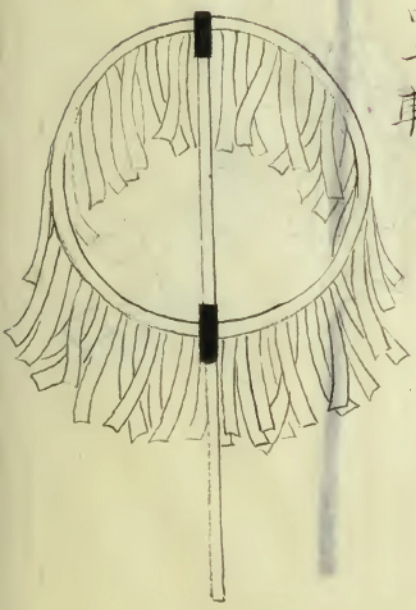
Bottom R: Kujakugasa 孔雀笠 (peacock feather hat), L: Shidewa 四手輪 (hoop with ritual white paper strands).

傘 カサ

渡辺金太夫指物

堅笠 タテガサ

四手輪 レデリ



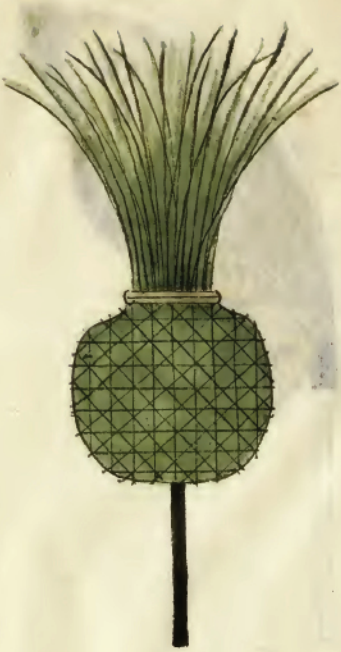
孔雀笠

Battle Standards.

Top R: Tengai 天蓋 (ceremonial canopy), L: Higeko 髭籠 (whiskered basket).
Bottom R: Birabira 比羅尾乱 (fluttering ribbons), L: Hakasa 羽笠 (feathered hat).

天蓋（テンガイ）

髭籠（ヒゲコ）



羽笠（ハカサ）

比羅尾乱（ヒラビラ）

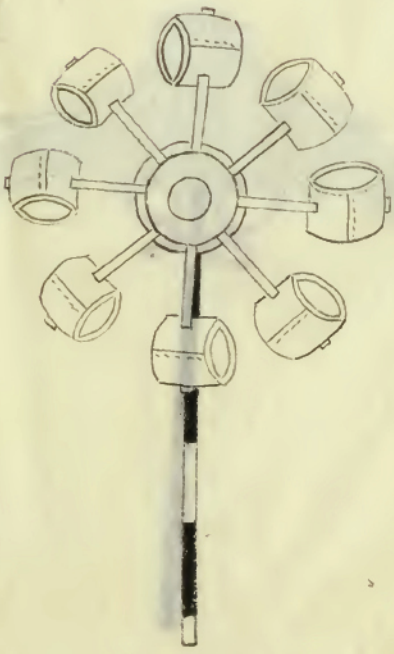
Battle Standards.

Top R: Chōha 蝶羽 (butterfly wing), L: Torike dango 鳥毛団子 (feathered balls).
Bottom R: Mizukuruma 水車 (water wheel), L: Hitotsu hyōtan 一ッ瓢箪 (single gourd).

蝶羽（テウハ）

鳥毛團子（トリケダンゴ）

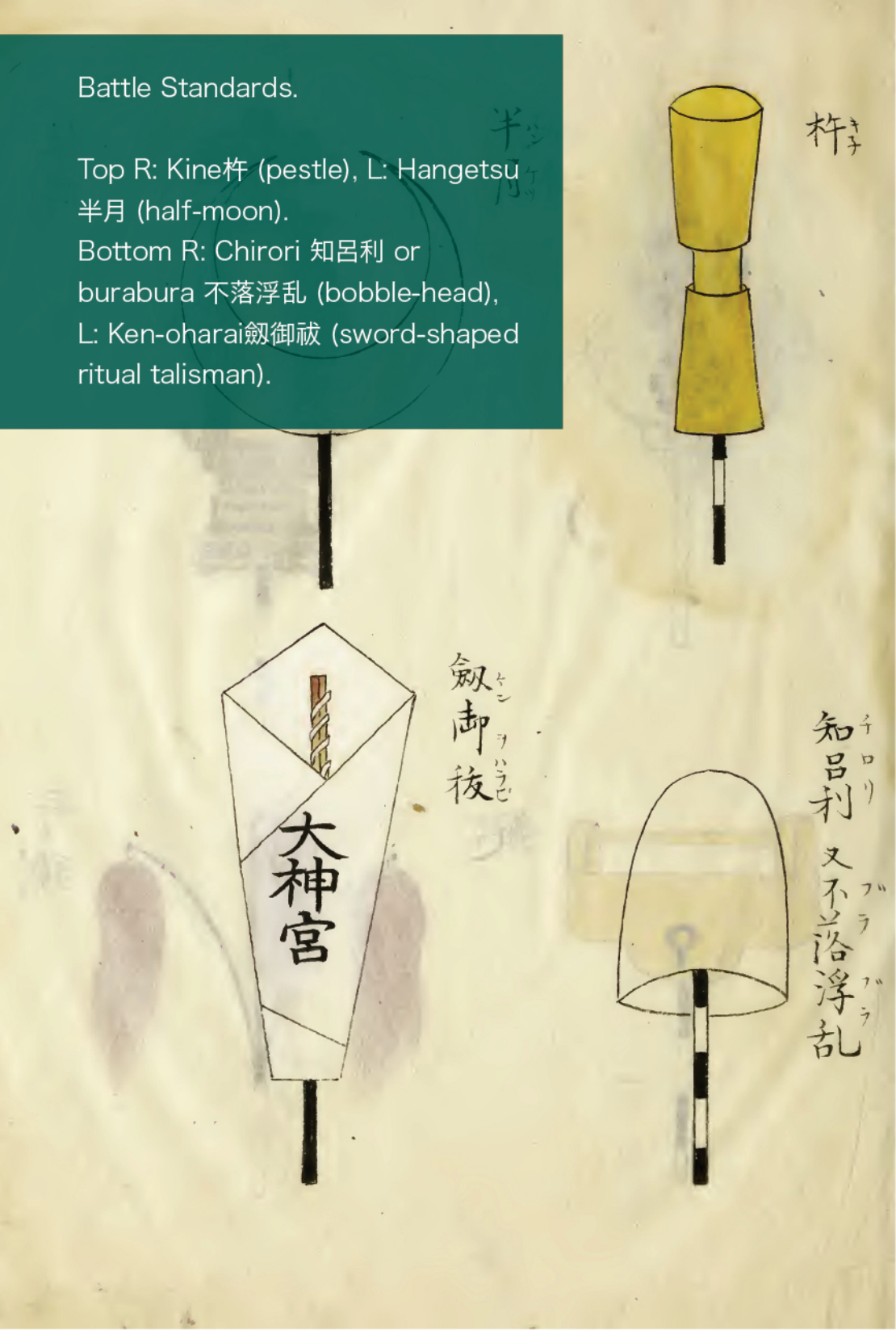
水車（ミツルマ）



一ツ瓢箪（ヒヤウタン）

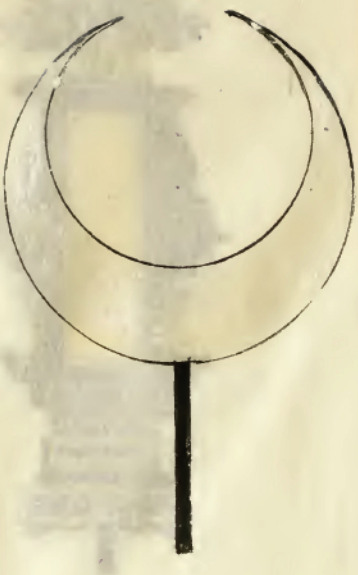
Battle Standards.

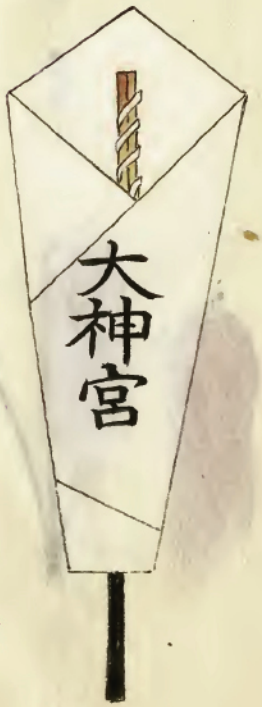
Top R: Kine杵 (pestle), L: Hangetsu 半月 (half-moon).
Bottom R: Chirori 知呂利 or burabura 不落浮乱 (bobble-head), L: Ken-oharai劍御祓 (sword-shaped ritual talisman).



杵（キヌ）

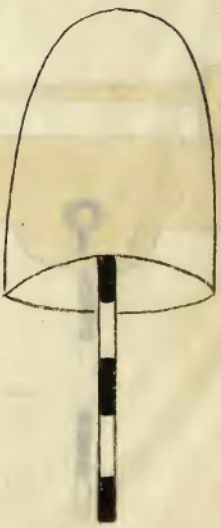
半月（ハンケツ）





劍御祓（ケンオハラヒ）

知呂利（チロリ）又不（ブラ）浴浮（ブラ）乱



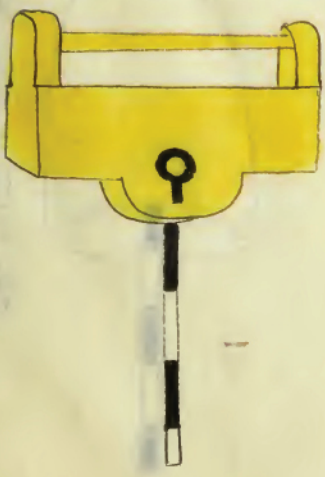
Battle Standards.

Top R: Ihai 位牌 (mortuary tablet),
L: Kazaguruma 風車 (pinwheels).
Bottom R: Mitsukashira 三ッ頭
(triple tassels), L: Jō 錠 (padlock).

風車（カザグルマ）

位牌（イハイ）

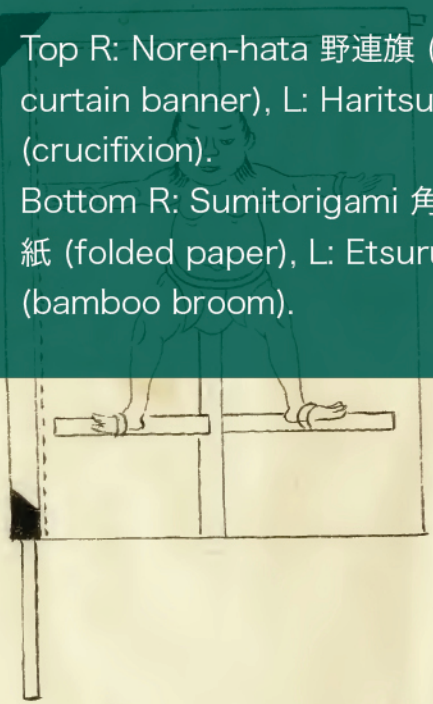
鋌（デウ）



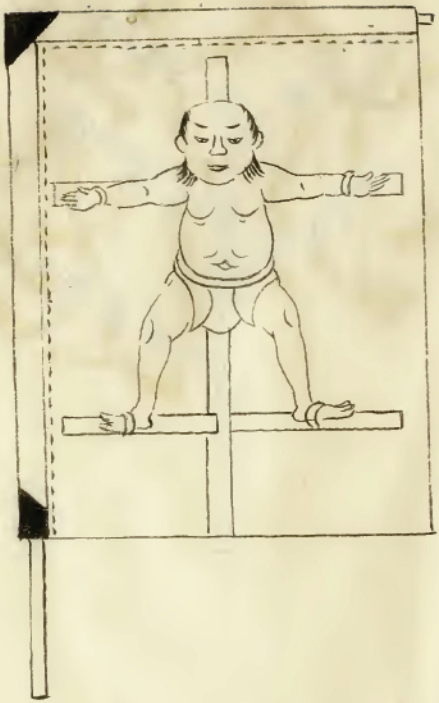
三ツ頭（ミツガシラ）

Battle Standards.

Top R: Noren-hata 野連旗 (noren curtain banner), L: Haritsuke 磔 (crucifixion).
Bottom R: Sumitorigami 角取紙 (folded paper), L: Etsuru 柄弦 (bamboo broom).



磔（ハリツケ）



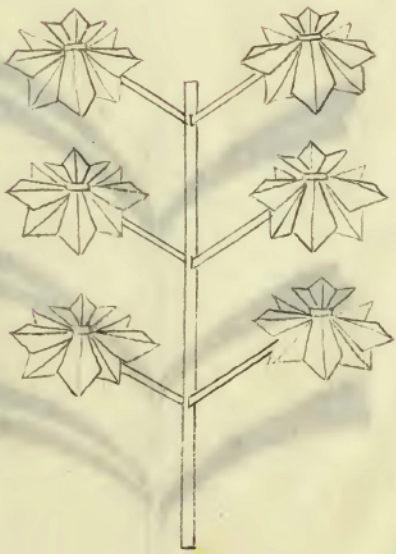
町連旌（ハタ）

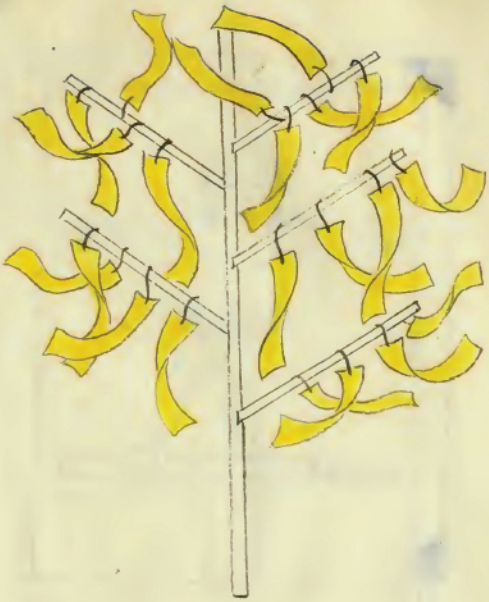
角取紙　何程ニ

柄糸（ニギル）

Battle Standards.

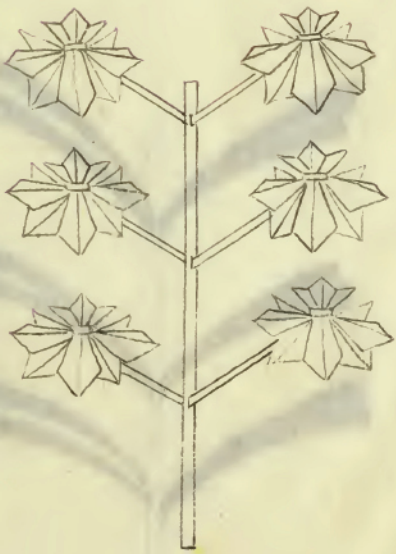
Top R: Tanzaku etsuru 短冊柄弦 (poem slips on bamboo broom), L: Nabiki etsuru 綺柄弦 (ribbons on bamboo broom).
Bottom R: Sumitori etsuru 角取柄弦 (folded paper on bamboo broom), L: Yokomaki 横巻 (horizontal rolled scroll).





短冊柄絃

横巻

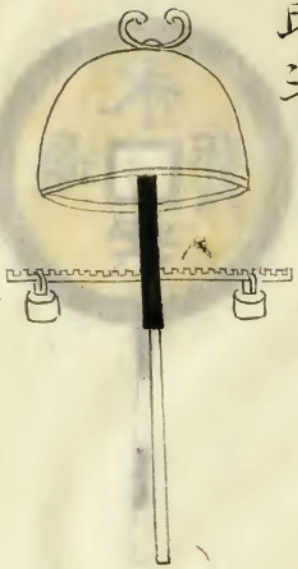


角取柄法

Battle Standards.

Top R: Kame 亀 (turtle), L: Tokei 時斗 (clock).
Bottom R: Tōkanmuri 唐冠 (Chinese court hat), L: Kaishakushi 貝杓子 (shell ladles).

時斗（トケイ）



龜（カメ）

貝桜子（カイレヤノシ）

唐冠（トウカンムリ）

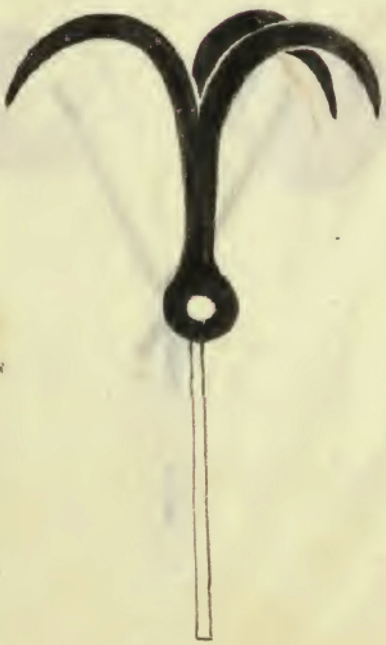
Battle Standards.

Top R: Eirakusen 永楽銭 (Eiraku coin), L: Toriha 鳥羽 (bird wings). Bottom R: Ikari 碇 (anchor), L: Kumadebō 抓子棒 (bamboo rake).

鳥羽（トリハ）

永楽銭（エイラクセン）

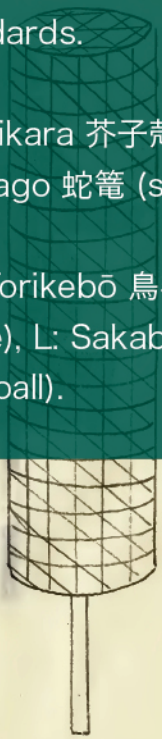
熊手（クマデ）



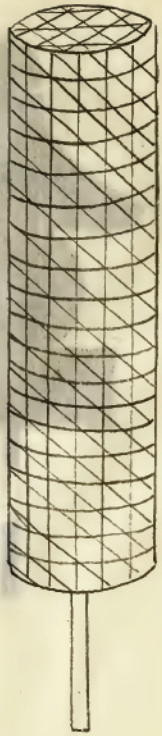
碇（イカリ）

Battle Standards.

Top R: Keshikara 芥子殻 (poppy pod), L: Jakago 蛇篭 (snake basket).
Bottom R: Torikebō 鳥毛棒 (bird feather pole), L: Sakabayashi 酒林 (cedar leaf ball).



罌粟殻（ケシカラ）



蛇籠（ジャカゴ）

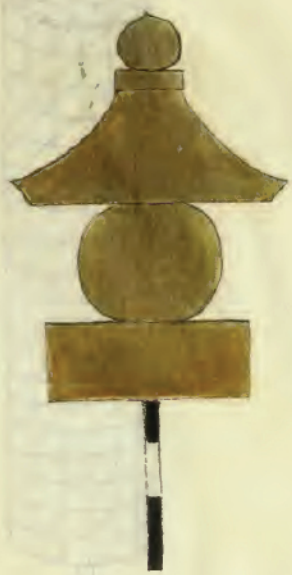
鳥毛棒（トリケボウ）

酒林（サカバヤシ）

Battle Standards.

Top R: Gorin 五輪 (stupa gravemarker), L: Tenmoku 天目 (feathers in the shape of a Chinese tea bowl).
Bottom R: Inoshirushi 猪印 (wild boar) personal standard of one of Date Masamune's retainers, L: Kasane tanzaku 重短冊 (layered poem slips).

五輪



天目（テンモク）

童子（ドウジ）短冊

伊達正宗臣 山岡左ノ指物

Battle Standards.

Top R: Tō-uchiwa 唐団扇 (Chinese fan), L: Kama 釜 (iron kettle). Bottom R: Fude 筆 (writing brush), L: Warabi 蕨 (bracken shoots).

唐團扇（カラウチワ）

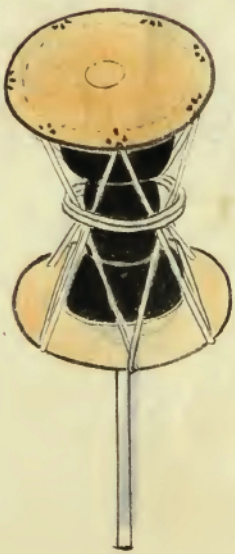
釜（カマ）

筆（フデ）

蕨（ワラビ）

Battle Standards.

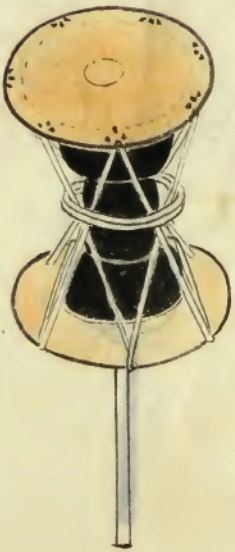
Top R: Hasami 夾剪 (scissors), L: Uchiwa 団扇 (fan).Bottom R: Tsuzumi 鼓 (hand drum), L: Iketa 井桁 (crossbeams).



夾箭（サシミ）

團扇（ウチハ）

鼓（ツヅミ）



井桁（イゲタ）

Battle Standards.

Top R: Nejibashō 捏芭蕉 (twisted plantain leaves), L: Fukeri 分計 (windsock).
Bottom R: Sumi 墨 (ink stick), L: Shide-oke 四手桶 (barrel with ritual paper strips).

捏芭蕉 ねじばしょう

四手桶 しでおけ

墨 すみ

合計（ケイ）

握芭蕉（アクセウ）

罘桶（シテヒ）

墨（スミ）

Battle Standards.

Top R: Nejibaren 捏馬棟 (twisted ribbons), L: Tsuribuntō 釣分等 (hanging weights).
Bottom R: Ankō 鮟鱇 (monkfish), L: Kintsubo 錦壺 (brocade covered jar).

釣分等（ツリフンタウ）

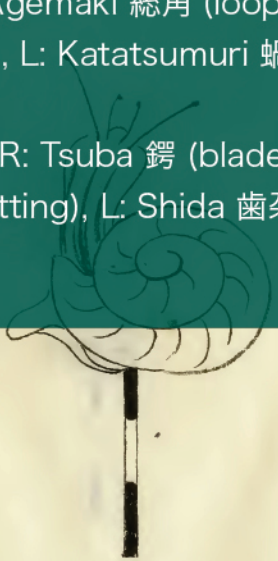
捏馬棟（ネレハレン）

錦壺（キンツボ）

鴈鴨（アンカウ）又凡袋　底縫留ナキヲ蛇袋ト云

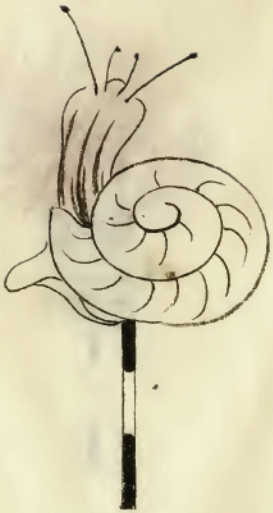
Battle Standards.

Top R: Agemaki 総角 (looped ribbons), L: Katatsumuri 蝸牛 (snail).
Bottom R: Tsuba 鍔 (blade guard sword fitting), L: Shida 歯朶 (ferns).



総角（アゲマキ）

蝸牛（カタツムリ）

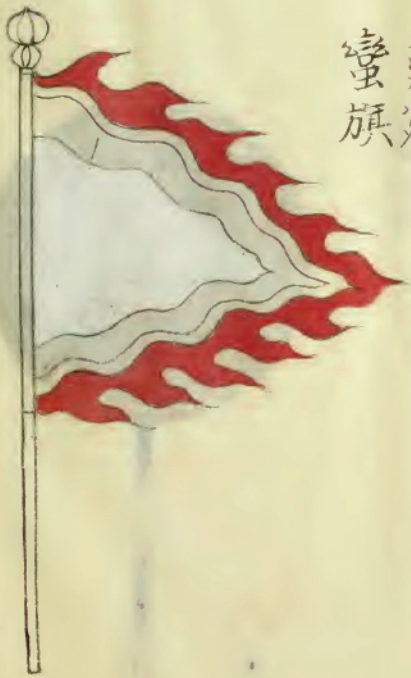


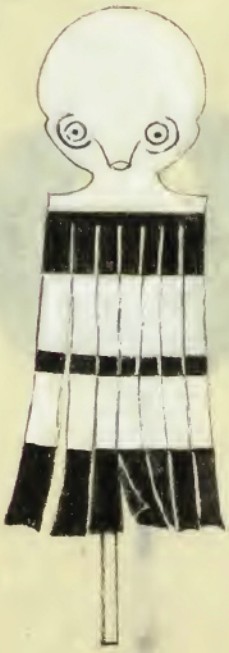
鍔（ツバ）

歯朶（シダ）

Battle Standards.

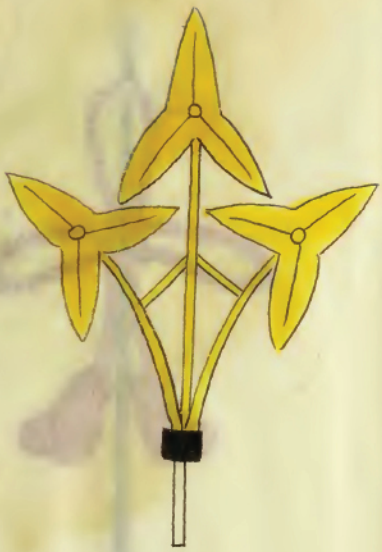
Top R: Moebi 燃火 (torch), L: Sanbon omodaka 三本瀉 (three-leaf arrowhead plant).
Bottom R: Tako 章魚 (octopus), L: Ebisuhata 蠻旗 (barbarian banner).



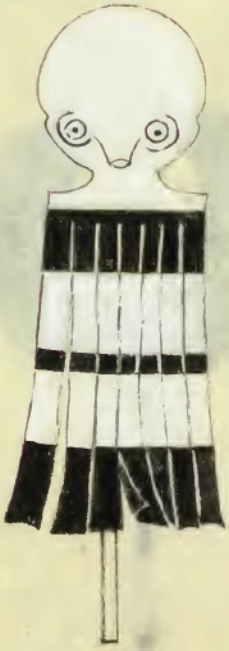


炬火（モヒビ）

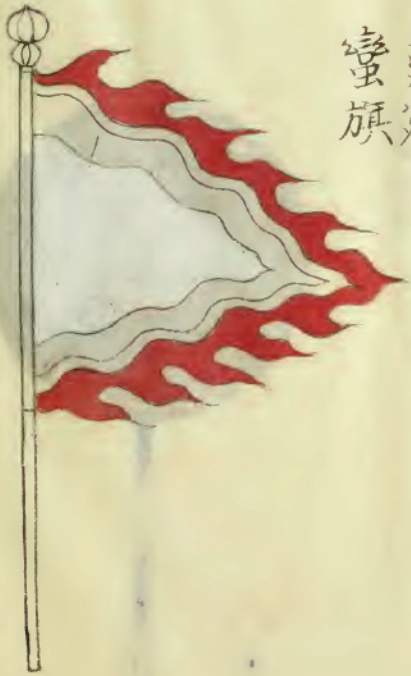
三本鴻（ミモトノカ）



章魚（タコ）



蠻旗（エビスハタ）



Battle Standards.

Top R: Wachigai 輪違 (interlocking circles), L: Wakamatsu 若松 (young pine).
Bottom R: Maneki機躡 (fluttering banner) with red lettering Namu Amidabutsu 南無阿弥陀仏 “Hail Amida Buddha,” L: Gitchō 毬打 (bat for New Year’s ballgame).

輪違（ワチカヒ）

若松（ワカマツ）

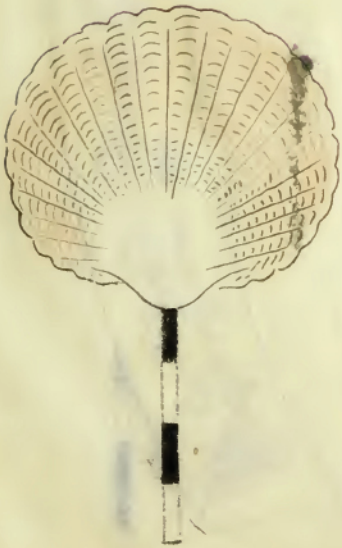
機躾（キシキ）

毬打（ギッテウ）

Battle Standards.

Top R: Hagimon hikiryō 萩文引輛 (bush clover frond shape with double lines), L: Biwa 琵琶 (lute). Bottom R: Tōjingasa 唐人笠 (Chinese hat), L: Hotategai 車渠 (scallop shell).

琵琶（ビハ）



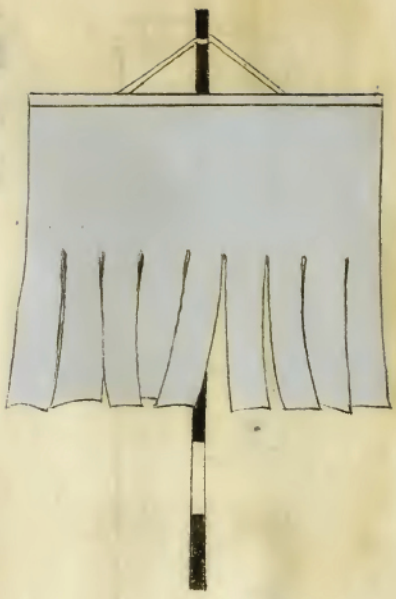
車渠（ホタテガイ）

唐人笠（トウジンガサ）

Battle Standards.

Top R: Uchitare 打垂 (clipped curtain), L: Shōbu 菖蒲 (iris). Bottom R: Kirikake 切懸 (cut paper strand), L: Dai no ji 大ノ字 (character for “large”).

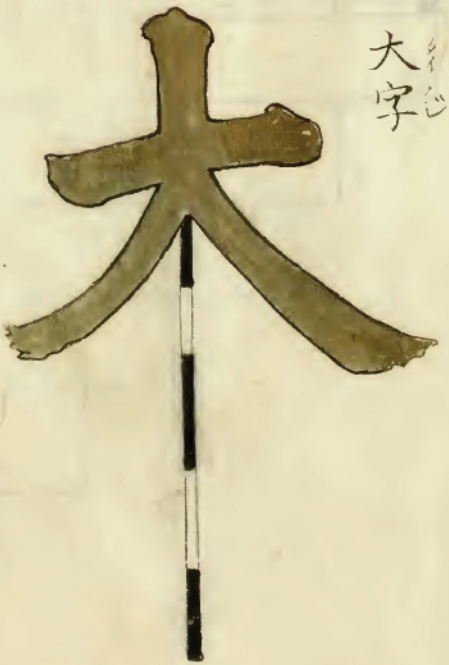
打垂（ウチシデ）



菖蒲 三本又五本七本ニ

切懸（キリカケ）

大字（イノジ）

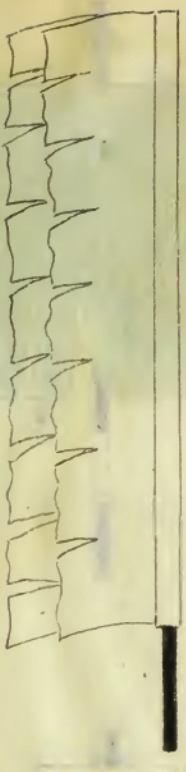


Battle Standards.

Top R: Tsurikane 釣鐘 (hanging bell), L: Nimai kirisaki 二枚切割 (two-layered cut ribbons). Bottom R: Yokohata 横旗 (horizontal banners), L: Haitori 蝿取 (fly trap).

釣鐘（ツリガネ）

二枚切（ニマイきり）



横旗（ヨコハタ）

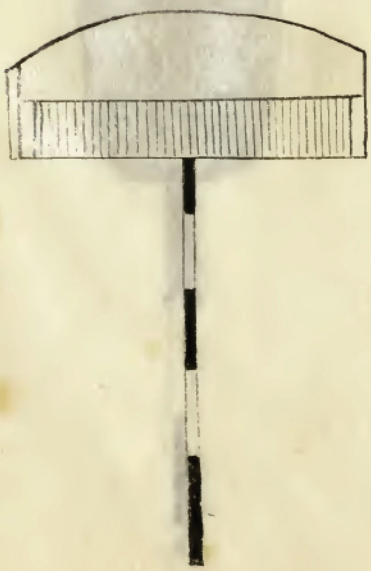
蝿取（ハイとり）

Battle Standards.

Top R: Chō 蝶 (butterfly), L: Rantorike 乱鳥毛 (scattered bird feathers).
Bottom R: Gotoku 五徳 (three-legged kettle stand), L: Kushi 櫛 (comb).

乱鳥毛（ランチョウモウ）

蝶（テフ）



楫（カジ）

立鳥（リフテウ）

Battle Standards.

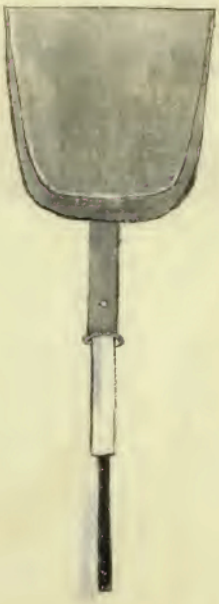
Top R: Inaho 稲穂 (ears of rice), L: Binzasara 拍板 (wooden percussion instrument). Bottom R: Jūnō 十王 (shovel), L: Ichimonji 一文字 (number one).

稲穂（イナホ）

拍板（ビンボシ）

一文字（イチモンジ）

十王（ジウワウ）



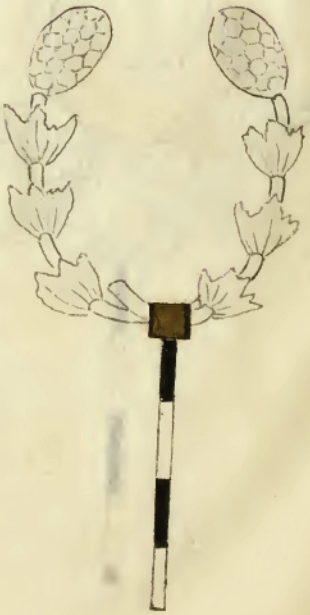
Battle Standards.

Top R: Ryū 龍 (dragon), L: Kawarake 土器 (earthenware dishes).
Bottom R: Tsukushi 土筆 (horsetail plant), L: Nawanoren 縄野連 (rope noren curtain).

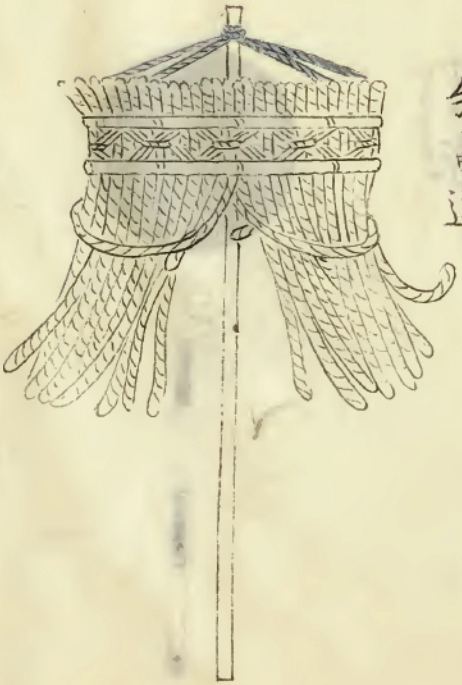
龍（リョウ）

土器（ヤワラケ）

土筆（ツクシ）



縄暖簾（ナワノレン）



Battle Standards.

Top R: Botanka 牡丹花 (peony), L: Sonaemochi 備餅 (ritual rice cake offering).
Bottom R: Higata 日像 (sun), L: Tsukigata 月像 (moon).

杜丹花（ボタンクワ）

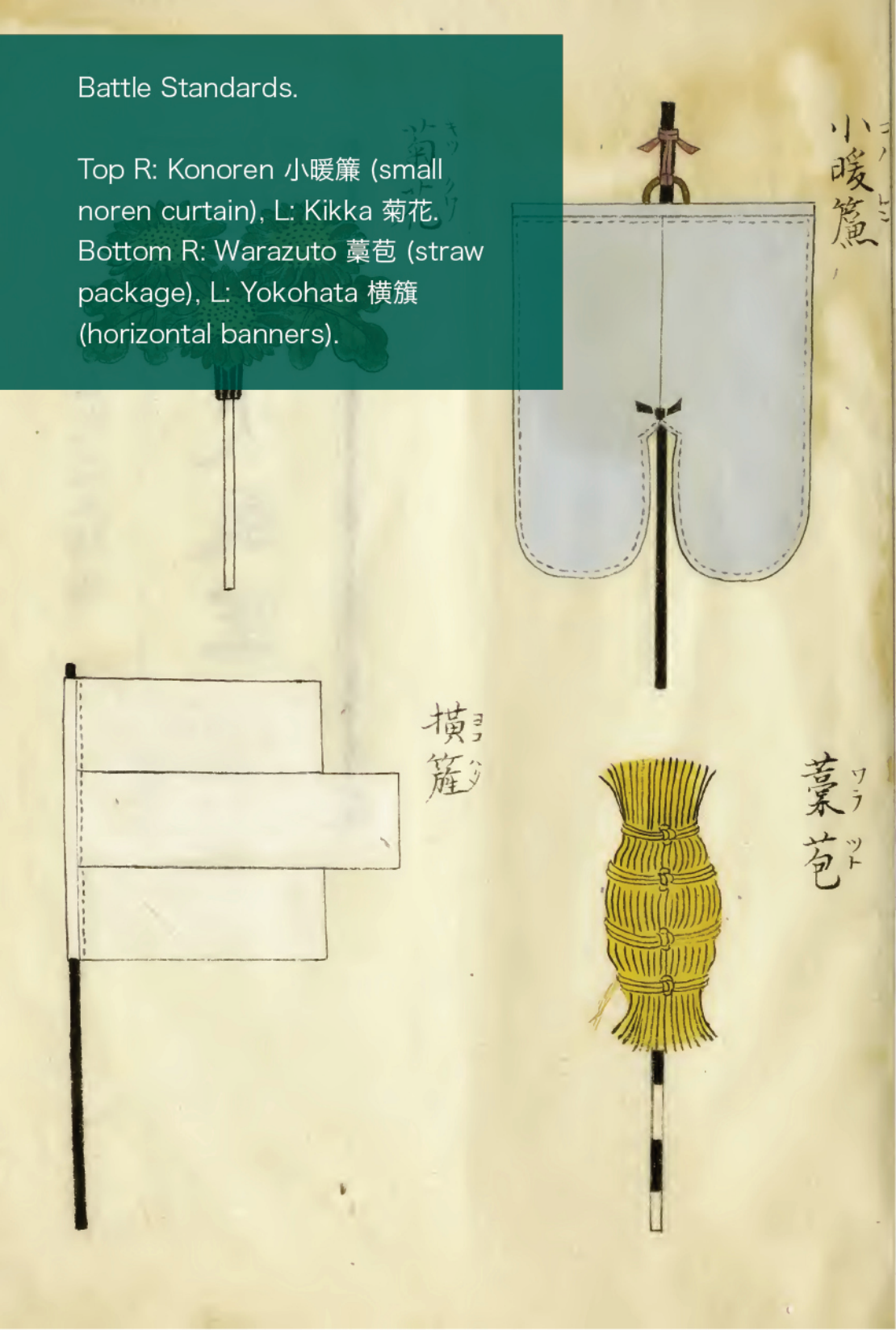
佛餅（ソナヘモチ）

日像（ヒカゲ）

月像（ツキカゲ）

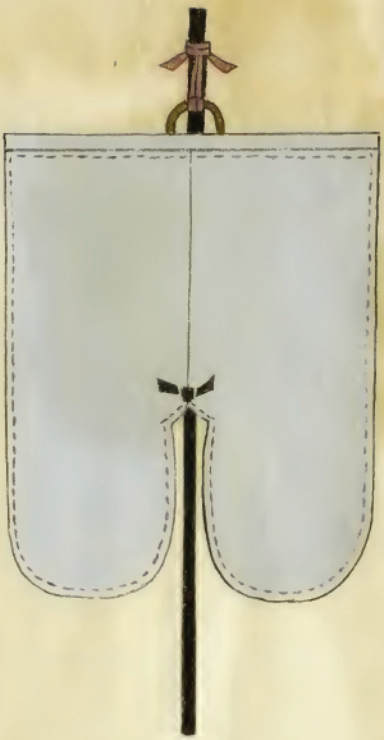
Battle Standards.

Top R: Konoren 小暖簾 (small noren curtain), L: Kikka 菊花. Bottom R: Warazuto 藁苞 (straw package), L: Yokohata 横旗 (horizontal banners).

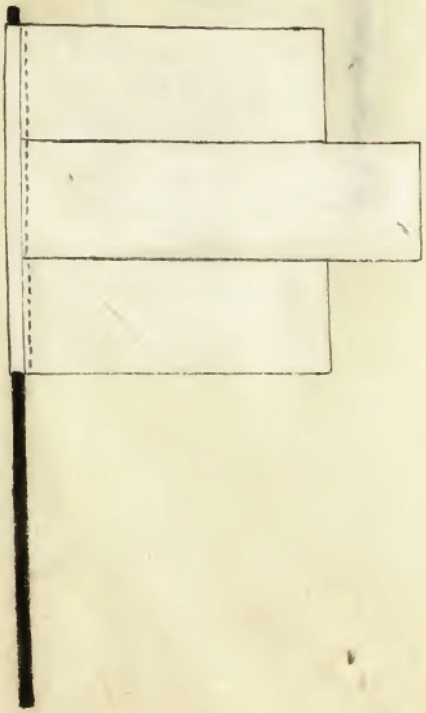


菊花（キク）

小暖篇（コノシロ）



横篭（ヨコカゴ）

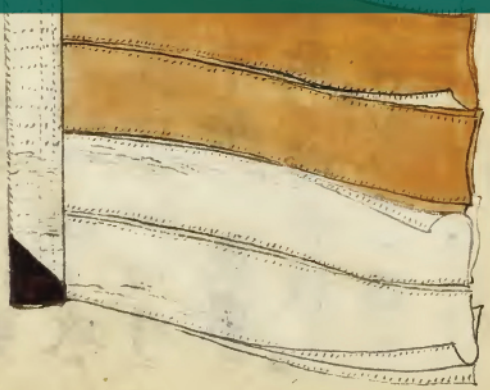


藁苞（ワラヅト）

Ōhara Toshimasa 大原俊正 (?-?). Personal Standard (white ground with blue lettering Chisuikafūkū 地水火風空 “Five Great Elements”).

Small battle standard bestowed upon Tozawa Sagami Morimune 戸澤相模盛宗 (dates unknown) by Tozawa Masamori 戸澤政盛 (1585-1648).

Masamori was the founding daimyo of the Shinjō domain 新庄藩 (modern-day Shinjō city in Yamagata prefecture). Tozawa notes that Morimune was Masamori's uncle, the younger brother of Masamori's father Moriyasu 盛安 (1566-1590), but little is known about Morimune. Tozawa gives a very detailed description of the standard's appearance, size and construction. On the following page, he gives information about its origin and history.



戸澤右京亮政盛ヨリ戸澤相模盛宗ヘ賜シ小旗圖

閃ト二牧皇子十六牧合テ三十二牧 地練帛
長 五尺三寸 色紅白段ト紅色今朽葉色ノ如シ
幅 一尺五寸五分 乳ニヒ
乳袋三寸三分 刺縫如圖

相模ハ右京亮政盛ノ叔父治部少輔盛安ノ第十男

戸澤右京亮政盛ヨリ戸澤相模守盛宗ヘ賜ハリシ小旗圖

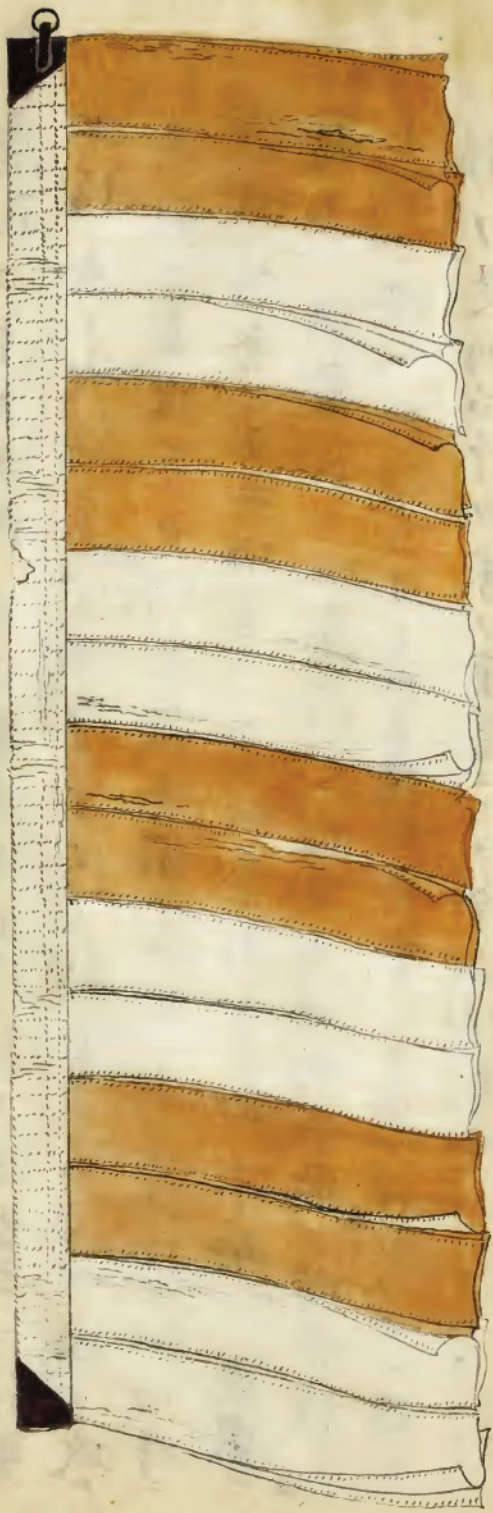
相模守右京亮政盛ノ叔父治部少輔盛安ノ弟ナリ

閃ト二枚重子十六枚合テ三十二枚 地練帛

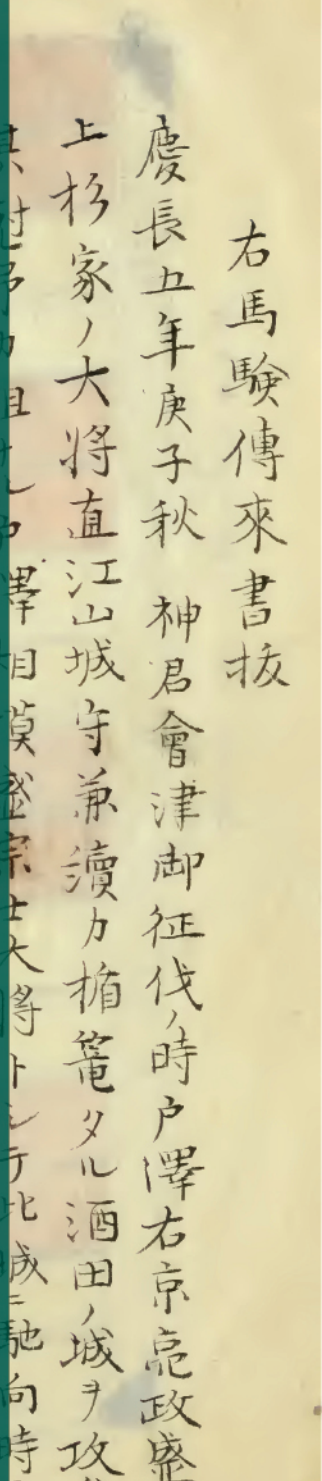
長　五尺三寸　色紅白段ト紅色今朽葉色ノ如シ

幅　一尺五寸五分 乳ヒニ

乳袋三寸三分　刺縫如図



カナモノ黒ト金　上下紫革



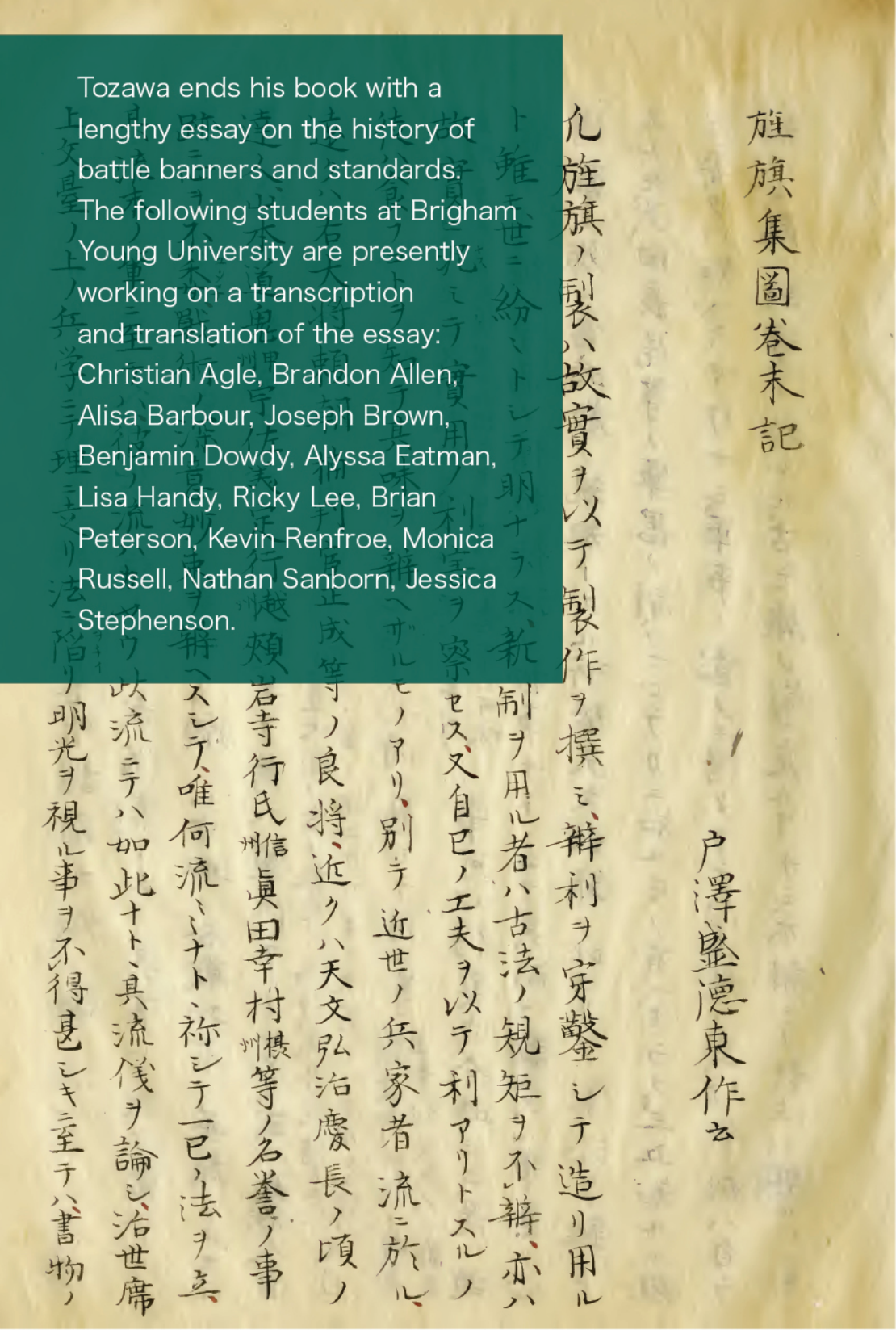
Excerpt of the History of Transmission of the Previous Battle Standard:

"In the fall of Keichō 5 [1600], when our Godly Ruler [Tokugawa Ieyasu 徳川家康 1543-1616] conquered Aizu [Uesugi Kagekatsu 上杉景勝 1556-1623], Tozawa Masamori 戸澤政盛 [1585-1648] attacked Sakata castle, where the general of the Uesugi clan Naoe Kanetsugu 直江兼続 [1560-1619] had barricaded himself. At that time, the founder of my family line Tozawa Sagami Morimune 戸澤相模盛宗 [dates unknown], as a commanding officer in the charge, was the first to ascend the castle, and for this meritorious deed Masamori [戸澤政盛 1585-1648] bestowed upon Morimune his own small battle standard. It is said that later, in the eleventh month of Keichō 19 [December 1614], when our Godly Ruler made war on Osaka, Sagami used this standard and achieved merit in battle. After that, Masamori bestowed upon him his own sword by Masahiro [possibly Ōsuminojō Masahiro 大隅掾正弘, a famous sword smith of the era]. Both of these items are still passed down in my family as treasures."

右馬験傳來書抜

慶長五年庚子秋　神君會津御征伐ノ時戸澤右京亮政盛上杉家ノ大將直江山城守兼續カ楯篭ル山形酒田ノ城ヲ攻其尅予カ祖ナル戸澤相模盛宗士大將トシテ此城ニ馳向時ニ敵城ニ魁登シテ其功有ルニヨリ政盛持シムル所ノ小験ヲ盛宗ニ賜フ其後慶長十九年十月　神君大阪御合戰ノ時相模此小験ヲ用テ戰功有リト云其後政盛帶スル所ノ正弘ノ刀一腰ヲ賜フ是兩品予カ家ノ重器ニシテ今尚傳來也

Tozawa ends his book with a lengthy essay on the history of battle banners and standards. The following students at Brigham Young University are presently working on a transcription and translation of the essay: Christian Agle, Brandon Allen, Alisa Barbour, Joseph Brown, Benjamin Dowdy, Alyssa Eatman, Lisa Handy, Ricky Lee, Brian Peterson, Kevin Renfroe, Monica Russell, Nathan Sanborn, Jessica Stephenson.


旌旗集圖卷末記

戸澤盛憲東作云

凡旌旗ノ製ハ故實ヲ以テ製作ヲ撰ミ、辨利ヲ穿鑿シテ造リ用ル
制ヲ用心者ハ古法ノ規矩ヲ不ル辨、亦ハ
セス、又自己ノ工夫ヲ以テ利アリトスルノ
モノアリ、別テ近世ノ兵家者流ニ於テ
等ノ良將、近クハ天文弘治慶長ノ頃ノ
名士寺行民州信眞田幸村州摂等ノ名誉ノ事
スシテ、唯何流ゾヤト、祢シテ一己ノ法ヲ立
以流ニテハ如此ナト、其流儀ヲ論シ、治世席
ノ明光ヲ視ル事ヲ不得ル至テハ書物ノ

字儀ナトニカ、ワリ辨スル族アリ、是所謂囲水煉ノ論ニ流レ、トニヘニ思フニ昇平久キ時ハ人心弛ム、人心弛トキハ武備衰トニリ、其衰ルニ及テ當今ノ貌トナリタルイト歎カワシキ事ナリ、願クハ中興ノ合戦功者ノ英雄ノナセシ戦ノ意味且旌旗其外トモニ其得失ヲ考ヘ製作アリシヤウ、或ハ其品人自ニタツヘキ美シキ大験ヲ用テ德アル所、豊大閤ノ金ノ瓢箪ノ馬印、或ハ鹿傳左門カ金ノ指ニテウチン大差モノヲ用タル類、又目ニ不立ノ德ヲ心得テ製作シタル品ヲ其時ニ應シテ用ル等、難波御合戦ノ時、真田幸村差六人ノ影武者各ニタ黒ノ出立、又同時後藤又兵工黒タリ半月ノ馬験ニテ其身モ真黒ナル出立ナト、其深意察シ可味ノ事可心得、妄也、今時ニテニ、是ハ故實ナリ、彼ハ甲冑ノ傳越後流ノ秘事ナト、ニテ其制ヲ論スル事甚タ心得難シ、殊ニ當時教ノ規矩トスル所、皆天文永錄ノ比ヨリノ製法ヲ鑑トスレハ、武田長尾等ノ軍器ノ制ツヒフカニ知ルモノ有ヘカラス、三五知ルト雖モ委リハ知ヘキヤウナシ、軍事ノ意タニ得タラン人、器械ノ武カ矢利ハ自ラ知ヘシ、既ニ故實ト称レハ、古モ旗ノ製定ルヘキナシ、本朝ニテ兵法ノ起ルハ素

又齊明天皇ノ御代ニ蝦夷ノ酋長渟代郡ノ大領沙尼具那、津軽郡ノ大領武馬二人ニ錦旗各二十頭ヲ賜ヒシ日本紀ニ見エ又錦ノ御旗トゝルモノハ古ニハサタカナラヌヨシ大平記ニ元弘ノ始メ帝笠置山ニ幸ノ時、此御旗立ラレシトゝリ、村上彦四郎義照カ奪返セシ等ノ事見エタリ、其製ハ錦ノ御旗ニ日月ヲ金銀ニテ打テ付タリト同書中ニ見エ又錦ノ御旗ニ金ニテ日像ノカリ出シ横上ニ風帯ニ牧ヲ下ケタルアリ、又同製ニテ月形ノカリ着タルアリ、又和歌ノ銘ヲシルサレタルアリ、又古ノ旌旗諸國ノ神社及邊土ニ残ルモノニハ、鎌倉殿奥州ノ恭衡ヲ討シ時、千葉介常胤新調ノ旗ヲ進ラス其製鎧倉殿ノ曩祖入道將軍頼義ノ法ヲ用ヒタリ、其長一丈ニ尺素帛ヲ用テ作リ上ノ方ニ素絲ニテ伊勢大神宮八幡大菩薩ノ字ヲ繡シメ下ノ方ニ鳩ニツ相對ヒテ繡スト、東鑑ニ見ヘタリ、又石清水八幡宮ノ宝藏ニアル、源義家朝臣ノ旗ハ其制

素キ帛三幅ニテ二ツ引輪ヲ画キ下ノ方當中ヲ裂ク事二尺八寸又上野國新田ノ後閑カ家ニ累代相傳セル義家朝臣ノ旗ハ其制素布二巾三丈上ノ方ニ八幡大菩薩ノ五字ヲ書中ホト二引輪ヲ又カク旗長サ九尺廣サ一尺七寸五分又鎌倉ノ神陀落寺ノ什物平家ノ赤旗ト云傳シハ帛長三尺五分赤キヌ二幅ニテ造リ中ニ九萬八千ノ軍神ノ六字ヲ書又大和国吉野郡和田村ニアル古旗ハ白キ帛一巾三丈一尺三寸五分長サ五尺九寸五分上ノ方ニ天照皇大神宮八幡大菩薩春日大明神ノ字ヲ三行ニ書シ其下ニ鷹ノ羽ヲ打チカヘタル紋ヲ四カケリ横上ハノスベ草ニテ包ミ同シ草紙ヲ付ルト云或ハ體源抄ニ義貞朝臣ノ記ヲヒキテ旗ハ指布人ノ好ミ家ノ先規ニヨルヘキカ長八尺或ハ一丈又ハ一丈余神ノ御名恩ヒヽ又家ノ紋ハカリモ又同抄ニ五丈ノ練貫ヲ一尺三寸カテ竿注ト十ニ其余ヲ旗ニ裁ヘシ縫メテ一丈二尺也トモ見エ又今時禮家兵家等ニ云ル式正傳授ナト云ル所モ各區ニシテ可取ナシ是迫世ノ学者伐扶ト兵

兵器ノ後杖トヲ不察混シ傳ル所ヨリ斯ノナリ来ヌル也備前ハ其源軍事ニ起テ合戦杖兵杖ト云上代ノ武器ハノ用第一ノ主意ナレハ其制作丈寸等ヲ論スルニ不及唯其時ノ宜キニ隨テ後杖ト兵杖ト分ツテ備ヘ愛用ヲ專一ニ可制曽テ定法ニ拘ヘキニアラス乱世ノ中ニ軍器ヲ造作スル事リ自リシニ意ヒ仁ノ喪ヨリヤ日ク也故ニ其時ニヨリ大将ノ物好ニ寄テ制スルシ既ニ武田家ニテ晴信十八歳甲州後杖ヲ始テ矣杖ヲ專ニスル莊嚴合戦ニハ旗本ニ武田代ノ旗ノミヽシ後川中島ニ於テ輝虎ト合戦アルニテス旌旗其外武器時孫子四句ノ文ノ旗ヲ新制ス又信州諏訪頼茂ヲ亡テ諏訪法性ノ旗ヲ造トモニ皆然リ其後又天上天下唯我獨尊ノ旗ヲ作ル其旗ノ大小各異ニシテ寸尺不同何モ當(ママ)ノ左門ノ車ニ指物ノ号用ヒ羽林ノ号第一水晶ノ鍛アルカ如ク利用ヲ專ラトシ心ニ製作スル所也然ルニ當時説所大旗何程小旗何程又前會内妻行等ノ事ト、古今極メルモノ、ヤウニ云リ旗ノミニ非ス兵器各然リダトヘハ何丈何尺ニ公卿ノ帯スル飾太刀ノ類又今ノ尺天ノ五行ニ配列ス乳ハ天ノ二十八宿地ノ三十六禽合テ六十四ハ卦ニ表シ八ノ数乳ヲ何数(イクツ)有ルナトヽル其製法ノ要トスル所長一丈二尺ハ十二辰ニ象リ中五

リノ風ニテ
明珠多ト
ニテモ享
保宗女ト
ヨリ支配
ノ時小笠原流ノ軍禮ニ非心ニテ軍器ノ故實製作ヲ学ヒ且守鑒ニ
年ヲ費セシ支今歎足スルニ余アリ然レ𪜈其軍器ノ故實無理ニ
捨ントナスモ又兵ノ病シ法制ヲ定メ物新タニ興スニハ天ニヨリ地ニヨリ
人ニヨリテ極レ事アリ士平ノ心ヲ養ヒ又衆ヲ一ニシ又
唯浩世飾
リモノ如ク
ナリテ兵校
ホ喜矣
人ノ尊フヘキ為又信ヲ興サンカタメ也然レ𪜈我ニ得レ𪜈アツテ而後ニ
ヲ是何ノ
心ヤ飾多
神明ヲ用ルモノヽ兵ノ眞踈爽ニシテ故實頼神明ヲカトスル共何ソ
ヒヤ目形モ
重クナリ又
其カヲ得ンヤ昔時ハ寫合戦ノトキ那須与市資高敵船ノ扇ヲ射タルニ海波凡ヲ
帯テ船德ナラス時ニ眼ヲ閉テ誓テ南無八幡大菩薩南無那須六社大
ヲ射當サセ玉ヒテ一度故郷ヘ還シ玉ヘト
實アリテ
一心ニ祈念シ眼ヲ開キ見レハ波漸ク靜ニ意ハレ遠ク扇ヲ射テ譽ヲ万世ニ顕セリ然レトモ神明ハ八幡ヲ
無益ナリ
イカホトニ祈念ナストモ其身ノ實ニ得レ𪜈ナリンハイカテカ其功アランヤ義経ノ兵既ニ万余ノ中ニ
是浩世打
此人射ハツスヘキト撰ヘル程ノ術ナレハ其妙手ハニ不及此矢一節ニテ今一身存亡ノ場ナレハ心神
ツキテ士
ヲ以テ鬼神ニ誓ヒ葉ト神ト合體シテ勝ヲ得ルモノニシテ實備ツテ後神ヲ用ル也此意ヲ會得
ル者寡
セスンハイカデカ神ノ護ヲ得ンヤ菅公ノ御製ニタニ信ノ道ニ叶ハヽ祈ラストテモ神ヤ守ラント詠玉ヘリ
ハ武士ニ似タ
レ𪜈世事ニ
假リニ神ヲ用ルトニハ既ニ黄帝ノ握奇ノ陣法モ八卦ニ象リテハツ也諸
ノミ陥リテ
武夫ハ尚
葛孔明カ八陣ノ法モ心ノ方ノ風勢ヲ張ル又太公望カ六化柄正成ノ六花
ニウトノ成
ハライワハ
時指紬ノ
又モノ地

合ノ善悪ハ見知レトモ甲冑ノ鍛ヘ金味制作等イハ奴ノ陣トゾハ六気ニ配列シタル也八陣ハ天地風雲龍虎鳥蛇ノ八ノ名ヲ載タルハ置キ色ヒカ着甲冑ノ名所サセ不矢族アルヤウニ仮令扶兵扶撃ノ制作ハワキニヘタモナレモ新ニ令制スルコヲ得シヤ五十騎ヲ一備トスルハ極テ小勢ナレハ大ヨリ内ニテハ一備ノ勢ヒヲナサズ五千騎ヲ五十騎甲冑ヲ仮扶兵扶ヲ六十四陣ノ数トナヅムヘカラス矢ヘガルモノハ八陣ハ中央トハ方ニ備ヲ立ルト心得ルモノアリサレトモ地形ニ広狭モアリテ誰ヘノ地形アルヘカラス又備ノ形ヲ方圓曲直鋭ノ形ニ作ル輩アリ一備ノ立人ニヨロ或ヤウノ形ヲ作リテハ何ノ益アランヤ敵ニ当ル所ハ皆一文字ニナルヘシ備ノ形トスハ一備ヲニツモ四ツモ合メル所ニテ方圓曲直鋭ノ形ニナルト知ヘシ備ノ上ニテスハ人ハ活物シイワンヤ戦場生死ノ場ニノゾミ乱レ働ニ及ンテ敵身方入乱レシ中ヘ備ノ形等ニカヽワルヘカラス偶人ノ如クニテ或ハ其手ト形ヲ守テ戦フヘキト思フハ愚昧ノ至可笑ノ甚シキ旌旗ノ制モ八陣ノ本意ニ不通ハ用ヒ難シ予更ニ作思フ所野ナルニ似タレトモ旌旗ハ本相図相験ヲ主意トスル事ナレハ煉熟等ニカギルベカラズ何ニテモ用ベシ布木綿紙ニテモ或ハ系竪又ハ裏ノ類ヲ束子験トナス共不苦故実ナレハトテ手重ナル事ハ不可用イカ

古人八陣ノ本意ヲ秘蔵シテ説テ名付タルト太宗問対ニ見ヘタリ猶傳アル支也孫子ニ四頭八尾處處為頭ト是奇正変化ノ窮ナキ妙ヲ云シトテカクスリハトスルモハトスルモ同シ意ニテ定式アルニアラス八陣ヲ六花ノ陣ト溥セシモ数ニ拘ハラサル所ヽ八方ニ盈ル意ニテ唯陣法ノ至極ヲ明サン為ニ設タル数ニテハ六十四陣ノ数ハ漢書ニ云ル孫子カ乗之陣ハ六十四ノ数ニ本ツケトモ實ハ八ノ数ニ限ルヘキニアラス大家小家ヨリ人数ノ多少モアレハ小人数ナトハイカテカ六十四陣ニ分ツ

獨坐則自得ニシテ自得スベシ

ニモ手軽ニシテ費ヲ廢キ無造作ニシテ、受用ヲ第一トスベシ、是兵ノ要也、旗竿モ寸法家ニヨリテ傳來故実等アレモ、是又用ルニ不足、時ノ宜ニ應ジ作リ用ユベシ、數ノ生竹ヲ切テ直ニ用ユルニ不自由、夜ノ合戦ノ間ニ不合シ、古ヘ義家朝臣奥州九年ノ合戦アリガル如キ他国遠境ニクノ對陣日ノ合戦ノヤイカデカ旗竿等ノ支ニ拘ワランヤ、可知今治世席上ニ職人ヲ頼テ無益ノ寸尺ナト論スルノ類ニアラスト 合戦ノ道ハ死生存亡ノ立所ニ分ル場ナレハ都テ器械等ノ支ハイカヤウニテモ可シ例ノ何流ノ〻ノ偏屈ニカヽルベカラズ、既ニ寛永十四年、天草一揆ノ時彼者ドモカ旗モ幟モ紙ニテ作リ武具モ数少ク着クルモノ稀ナリ、殊ニハ急ニ集リタル百姓原愚來トイヘトモ、軍師芦塚忠右エ門カ軍配ニヨル所可味察合戦ノ勝負ハ將ノ微妙ヨリ出ル所ニシテ、必シモ器械等ノ抱ハ不苦悟ルベシ

言不相聞故為之金鼓視不相見故為之旌旗夫金鼓旌旗者所以一人之耳目也人既專一則勇者不得獨進怯者不得獨退此用衆之法

也故夜戰多火鼓晝戰多旌旗所以變人之耳目也三軍可奪氣將軍可奪心是故朝氣銳晝氣惰暮氣歸故善用兵者避其銳氣擊其惰歸此治氣者也ト云リ其奇変ニ應シ或ハ見セ旗或相図旗或ハ在カトスレハ旗ヲ伏テ無キガ如ク又無キカト見レハ忽然顕起テ敵ノ気ニ當リ又身方ノ分合居立指麾ニ隨テ億萬ノ兵卒ト雖モ將ノ一心ノ如クナルモ旗ノ実用ト甲冑ノ傳ニ云進旗退旗閉旗不聽旗伏旗起旗等ノ術ヲ以其時ニヨリ敵ノ位ニヨリテ敵ヲ使フノ道具ニシテ豈味方ノ相験ノミナランヤ傳ニ云旗敵ニ當リ旗敵ヲ奪旗敵ヲ疑ワシメ旗敵ヲ悦ハシメ旗敵ヲ忿ラシメ旗敵ヲ乱シ旗敵ヲ引等ノ傳左尊ミ味フヘキ也三軍ノ捷敗モ此旗ノ機ヨリ生ルヽ故是ヲ旗ノ実用トスヘシ旗ニ體用相利ノ四ツノ傳ヤトス支アリ

體トハ万物ノ形定リタルヲヽダトヘハ旗ノ大尺ヲ定メ日月星辰ヲ像リ

軍神ヲ封シ込メ其製作ノ成ルヲ云是ニテ兵衆其旗旗ヲ導ニ從テ必死ヲ期シテ應シテ働ク必可勝ト人情勇ニ進ムモノナレバ之ヲ以テ體トス

用トハ旗ヲ以テ隊伍ヲ立テ一隊毎ニ前ニ旗ヲ立並ヘテ行軍シ戰ニ臨テ進退ノ下知旗ヲ以テス軍ノ目驗トシ又伏テハ味方ノ兵気ヲ轉ジ欲ノ心ヲ惑ハセ立起テハ兵ヲ進メ集散分合旗ヲ以テツカニ遠近モニ相通スルモノニシ素略ノ品ニテ手控ク振廻シ自由ナルヲ制スルニ近來旗及旗竿ニ吠所ハカナ物ヲ加ル事コレ等ノ所ニハ折テ細ニカニ縫ヘシ針畨メハ如此渚ハ如此ムスフヘシナト云ル類竿モ何尺何寸ニシテ柾柄或ハ柄千余巻ガナドハ鉄ニテ丈夫ニナト云或ハ金銀ノ験ナト用ルモアリ是何ノ心ソヤ大風暴雨ノ中ニモ振廻シ伏起自由ニシテ手軽キヲ要トスヘシ甲冑ナトハ訳ケ違ヒ飽ニテ丈夫ニ製スルニハ不及ト心ヲ用ユヘシ

相トハ人相ナトノ顯ル如ク味方ノ兵勢虚實旗ノ相ニ顯レ隊伍ノ治乱ヲ見ル故ニ旗色ヲ見ルトハ軍ノ勝敗ノ相ノ旗旗ニ顯ル、

ヲ見ルヤリ

利トハ旌旗ヲ以テ備ヲ修ルニ譬ハ大将軍ノ御旗及士大将ノ旗青黄赤白黒ニ分ケ又其人々ノ紋ヲ出シ銘々ノ験ヲ付テ何某カ印ハ何誰某カ験ハ何ト分ルヤウニ其手ノ士卒ハ是ヲ守テ己カ備ト見知テ惑ハスシテ働ク之ニ依テ備ヲ分ケ合スルトモ自由ニシテ利自ラ備ハル又右ノ四ハ旌旗ノ全體ニシテ製作スル二體ヲ以テ用ヲ兎シ使フニ相ヲツシミ利ヲ委クスル然レハ體ト用トハ三軍ノ情ヲ修メ相ト利トハ故ヲ征伐スルノ綱ヲ引モノト知ヘシ

當時ハ古ト違ヒ軍器ノ製作多シ又其形モ異ナリ既ニ俗ニ古ノ旗ヲ手長旗ト云テ竿ノ先ニ附テ吹流シノ如クシ足利八代義政将軍代ニ畠山左衛門督政長ト同右衛門佐義乾ト故管領左ノ門督持國入道徳本カ家督ヲ爭ヒ康安二年ノ夏河内国萱振ト云所ニテ

合戦ニ及ヒシ時彼等同性ナレハ其旗同ヤウニシテ敵味方分リ難キニヨッテ政長味方ノ旗ニ乳ヲ付旗竿ニサシ乃保利ニナシ用タリ樹下林中ニモ立ウロウロ風ニモ不乱伏起シ振廻シ辨利ニシテ勝ヲアルユヘニ是ヨリシテ日本一統ニ此製ヲ用ヒ新ニ乃保利トナル然レハ是ヲ故実トナセトモ其始ル所ニ意味深長ナシ唯敵味方ノ験ヲ別タルノミシ旗ノミニ不限都テノ故實皆此類シ然レハ當時モ猶辨利ヲ考ヘ実用ヲモトトナシ故実ニ預ルヘカラス但シ甲陽軍鑑ナトニモ時日ノ吉凶ハ家ノ吉例アリト云如ク其家ノ例ヲ用ルモ心次第シ東鑑ニ鎌倉殿奥州ノ泰衡ヲ討シ時千葉介常胤カ調進セシ旗モ鎌倉殿ノ曩祖八道将軍頼義ノ法ヲ用同書泰衡ヲ討シ時下河辺庄司行平仍テ調進セシニ即書ノ後ニ軍標ヲ付タリ此箇袖ニ付ルコト尋常ノ義ナル歟トノタマイシニ行平兼テ是曩祖秀郷朝臣ノ往例タリ其上兵ノ本意ハ先登ニ進

ニン時、敵ハ名ノルヲ以テ其人ヲ知味方ハ後ヨリ簡ヲ見テ具先登ノ由ヲ知ルヘキモノナリ、但袖ニヤ有王フヘキ几カルモノヲ調進ラスル時家ノヤウヲ用ルハ故実ナリト申ケレハ、御感アリシトカヤ又　神君吉例ノ旗ト号シ、厭離穢土欣求浄土ノ御旗ヲ毎戦持セラレシ等ノ事、敢テ学士ノ教ニ来ラルヘニハ不有、況ヤ武士タルモノ已カ先祖ヨリ功業ヲアラハルヘキ軍器等モアレハ、其法製ヲ癈シテ学士ノ製ヲノミ用ヘキニモアラス、故ニ士タルモノ得失ヲ忘ヲ用都テ軍器ノ製モ勝敗ヲ考テ製作スヘキ也

古ト違ヒテ當代ハ天文永禄ヨリ、馬験又纏ト云テ、大将ノ旗本ハ大馬験以下ハ小馬印トモフモノヲ用ヒ、的居ト云馬印ト云一物両名ノモノニテ製作ハメイトヽ心次第ニ製是ハ合戦ノ時誰ヲ以テ備ヲ分ケ一手ハ大馬験ヲ立一手ハ大旗ヲ持又一手ハ的居ヲ持トキハ大将ノ馬疾ト知ラ不能敵ノ目當ヲ失ヒ亂レ、其為ニ旗本ハ大旗小旗的居馬験小験ナトヽ揮ヽ品ヲカヽヘ多ク立ル心救多ク用ルハ業

旗本ニ有ル小纏ト云モノハ北條ノ家人道寸ト云モノ河越ノ夜軍ニ本間ト云者ヲ討テ大ニ忠アリ物ヲ取テノガ験トス是ヨリ小ニ小ニトイヒシモノ始ルト甲陽軍鑑ニアリ

元亀ノ頃迄旗モヲカラスサンモノニホキ也指モノ次第ニ大ノ造ルナリタル由信長記ニ見エ夫ヨリシテ形ハ洛ノ好ニテ異ナルニモヲノ出ヌシ

アル事也古ヘ相馬将門カ七人ニ形ヲ分タルナト又大阪御合戦ノ時真田幸村カ葉等モ此術シ既ニ武田信玄信州戸石合戦ニ敵ノ伏兵ニ當ラレ危カリシニ山本勘介カ謀ニテ大将三人ニ御成候ヘト申又信玄察シテ大旗ヲ諸角豊後ニ持セ小旗ヲ加藤駿河ニ持セ其身ハ馬験ヲ持セ一度ニ備ヲ三方ヘ分タル故敵惑ヒテ終ニ武田ノ勝軍トナルトアリ又川中嶋ノ合戦ニモ信玄ニニキル、武者ヲクテ謙信惑ルトニ丁甲陽軍鑑ニモ見ヘタリ又足軽頭ノ類ノ馬験持ハ小人数ニテ旗ヲ持程ノ事ニモアラス然レ共験ナケレハ頭ノ馬ハ知レサル故持ナリ、加此ノ下ハ天文ノ頃ヨリ武田北條長尾ノ三将兵ニ奉ヲ伍ノ法ヲツヽヒラカニセシ故分合自由ニ進退ノ神束ナルヲ計テ始メリメルヿ也ニ備一備ニ目當トスルモノ無シハ味方惑ノ故シ假令ハ甲州ニテ高阪弾正カ備ハ何色ノ旗笠験ハ何馬場美濃守カ旗ハ何色組ノ差物ハ何ト分

テ乱軍ニ至ルトモ我カ士卒ヲ見知リ、士卒ハ己レ〳〵ガ頭主人ノ馬所ヲ知テヨハサル為也、如此セサレハ集散分合ノ下知ナシカタキナリ、古製ニカハラス無造作ニシテ受用ヲ心得テ作ルヘキ也

差物トイフモノハ一備ノ幣ニヲ莫大ニ見スル為也、其用トスル所ハ士ノ相験トナスモノニシ、故ニ家ヽニテ番指物ト号テ其品ヲ一ヤウニナス也、古来ハ笠験袖験ヲ用テ差モノハ用サレ、鉄炮専ラニナリテ互ニ備ノツヽラヌ前ニ人多ク王ニ当リテ損スル故、高キ指モノヲ負テ山ノ如ク見スレハ幣ニ有テ又自然ト王ノ狙ヒ端緒(ハツル)テ楯トナルノ徳アリ、コヽヲ以テ用ルヘシ、又笠験袖印トイフハ同シ物ニテ今用ル所紺一幅一角ナルモノ也、古ヘノ式一幅ノ絹ヲ一尺三寸ニ功夫シヲ又三ツ割ニ裁テ、或ハ印ヲ書キテ用ルヘシ、然ルニ名ヲ分テイフハ付ケ所ニヨリテイフヘシト、尉繚子ニ一五行置章於首次二五行置章於頂次三五行置章於胸次四五行置章於腹次五五行置章於腰トアリ、是空験也、其印ヲ付ル所ヲ分テ孰カ備ハ験首ニアリ、孰カ兵ハ印

頂ニアルト、印トナリテ明ニ分ル、此意ヲ以テ笠印ト云、笠印袖印胸印腹印ト、其着ル所ヨリテ名目ヲ云ヘケレド其着ル所ハ何レニテモ其時ノ宜キニヨツテ相印ト成ス常ニ此品ノ名目ヲ云ハタハ袖印笠印ト称テ通スル也要用ハ指物ト同ジ也是又故實定尺ヲ用ルニモ限ルヘカラス兵ノ多用ハ時ノ宜キヨリテカロウヘキ也

（昔時握拳ヲ三景時カ梅花ヲ手折差ル意ト佐々ノ義カ着ケヨリテ差ニトケシタル類無造作ナル事ヲ用ハ足ルニ因ニ）

大平記ニ後醍醐院山門ニ幸アリシ時江ノ卿袴ヲ脱セヨニ三寸ツヽ切テ賜ヒシヲ官軍ノ笠符トナセリト云同記ニ千種頭中将忠顕ノ京軍紅ノ大笠符称津ノ次郎カ薄紅ノ大笠印畑六郎左エ門カ一引輪三鱗ノ大神君紋ノ笠符馬ノ草頭ニ吹懸ケヒ明徳記ニ色左京大夫カ金襴ノ大笠印ト（竹ヲ切テ所ノ裏紙ヲ割テ打ヒ来ル様ニ用ヒラレ御帰ニハ捨ヒヒル等ノ実意ヲ味ヘ察スヘシ）

是又味方ノ相印ヒ鞘巻ナトヒモ同ジ変ニシテ前立物ハ前ヨリ見ル鞘巻ハ

後ヨリ見ル甲州ニテ惣軍ノ験ニ冑ノ前立物金ノ半月ヲ付ルカノ朝ニ白ク三ツ巻ヲ付タルユヘ前後ヨリ見テ味方互ニ是ヲ知リタリ大平記ニ義貞朝臣尊氏将軍ト箱根山ノ戦ニ枯覚ガ兜ニ紅梅ノ作リ花ヲ冑ノ真甲ニ挿タル又尊氏将軍舎弟左兵衛督入道慧源ト京ニテ合戦ノ時桃井ガ兵ノ中秋山新蔵人光政ガ冑ノ鍬形ノ間ヨリ紅ノ扇ニ日月出シタルヲ開キシ又武蔵野合戦ニ饗庭命鶴丸ガ梅花一枝ヲ折テ冑ノ真甲ニ挿タル又土岐悪五郎康貞ガ大鍬形打テ径リ三尺許ニ金ニテ桔梗ヲ打テ付タル長山遠江守頼基ガ径リ三尺バカリナル大日ノ丸打タル鍬形ノ冑ナト云ヒ是見エタリ是等皆定ル式ナシ時ノ宜キツキテ用ヒタルシ

諸家トモニ替指物ト云テ惣軍ノ指モノト別ナルヲ免シ指セルト武功ノモノ大将ヨリ免許シ有リテ用ルシ又手前ヨリ覚悟アツテ異ナル指物ヲ用ル是アリ別ニ真若ノ功ヲ賞シ賜ルニヨツテ功ヲ格別ニ立サレハ叶ハザル

変也、況ヤ私トシテ衆ニ昏リ、並ニハツレタル指物ヲ指ハ子細ナクシテ不叶覚悟アルヲ也、信玄小田原ヘ攻入ラレシ時、初鹿傳右エ門子細アリテ勘気ヲ蒙リ居タリシカ、出陣ニ忝ヒテ供イタシ、甲訳ニハ兜ヲ不着菅笠ヲ着テ香車トシ字ノ指物ヲサシタリ、信玄各ラレケレハ、傳右エ門申ハ御勘気ノ故ニ笠ヲ着テ出候、香車ノ指物ハナラズンハ歸ラヌモノヽ印ニテ候ト申ス、信玄然ラハ酒匂ノ瀬ヲ仕レトアル故、初鹿承テ先陣ヲシケルユヘニ味方疑ヒヲ不テ推渡レリ、カヤウ変ニシテ私トシテハ異ナル指モハ覚悟アルヲ也、磔場婆五輪、常住枯首、位牌、天蓋、鐘一文字、いろはノ三字、菖蒲、剃刀、打出等、何モ中古ノ英雄ニ免許アリテ其家ノ規模トセシ歟也、之ヲ武者詞ニ御免指物ト云是兵ヲ励ス為ニ免ス将ノ謀也ト雖モ目立テ人ニ異ナル指物ヲ用ルハ心深キ習アルヲ也

Here Tozawa provides a brief afterword explaining his purposes in creating Seiki shūzu:

"This book is a collection of things I have seen and heard about over many years, to which I added some explanation after illustrating. Of course I never had any intention of showing this to anyone. I have recorded a few of my own humble opinions for the intent of giving this to my descendants. You must carefully comprehend that flags and other apparatus are like branches and leaves, they are not the foundation of a warrior. The foundations of a warrior are to be found in the 'Weaknesses and Strengths,' 'Military Maneuvers,' and 'Military Forces,' chapters of Sun Tzu's Art of War [孫子兵法 c. 544-496 BC], among others. Thus, you should attain for yourself the hidden depths of the warrior's foundations, and in accordance with that produce flags and other apparatus. I have not written this book out of greed in order to achieve fame or profit, but produced it in artless humility, devoting it to usefulness and thinking only of practicality."

Kansei 12 [1800], End of the Third Month [April 17-24] 寛政十二庚申年暮辰

Tozawa Tōsaku Taira Morinori 戸澤東作平盛徳記
[Seal: Tōsaku no in 東作之印]

此書ヤ爻年予カ見聞ナスモノヲ集テコニ寫シ後ニ是カ
説ヲ諭フモトヨリ他ニ見セントニハ非ス聊予カ愚意ヲ録シテ子
孫ニ與フル也諄ゝモ旌旗及器械ハ技業ニシテ兵ノ本源ニア
ラス本源ハ虚實軍爭兵勢等ニアリ故ニ其本源偏意ヲ
自得シ扨具宜ニツキテ旌旗器械ヲ制スヘシカヘスゝモ名聞利養ニ
貪著セス無造作ニシテ便ヲ專ラニ實用ヲ旁ヘ制スヘシ云

寛政十二庚申年暮辰　戸澤東作平盛憲記

UPB