

presentation of gifts. Possibly because of some shortcomings on the Governor's part, most of the local residents had dropped out of sight at once as the party started. But this undesirable man risked embarrassment as usual. I guess he can never be sure he brought presents.

[xix] TWENTY-FOURTH DAY

The host kept at the presents came to present gifts. Everyone put together the gifts, the high the low, the very children. People who did not give gifts, but who were "one" wrote "ten" with their feet.

[xx] TWENTY-FIFTH DAY

There was a night of invitation from the Governor's residence. The first of Governor's wife and was entertained for a day and a night.

[xxi] TWENTY-SIXTH DAY

There was another grand banquet at the Governor's residence, with presents for everyone including the servants. People chanted Chinese poems, and the host, the guest of honor, and others exchanged Japanese poems. I cannot record the Chinese ones, but the host composed this in Japanese:

- [1] *niyako idare* I left the city
kimi ni awanu to and found my way to this place
kashi mono o longing to meet you -
koshi koi tae naki yet my journey was in vain,
wakarenu ka na for now we must say farewell.

The returning ex-Governor recited:

- [2] *shizune no* Will you not one day
namida o saku do as I am doing now,
yukikaze you who have come here
wake ni shikoi wa far along the white wave paths
tate nagasaki ni as another weathered boat.

There were also poems by others, but I doubt that they amounted to much. After talking awhile, the two Governors descended the steps, joined hands, and wished one another well in hearty voices, somewhat the worse for drink. Then the one started off and the other went back inside.

3. The ship could possibly have been delayed by giving presents to someone who would not take a present without the favor.

4. The Governor's wife and the one who made her husband's bed, the two so (to) resemble a crane.

[xii] TWENTY-SEVENTH DAY

A Tosa Journal

The most unusual of those days, one member of the party had looked in silence, thinking of a little girl, born at the capital, who had been in the province. It ought to have been a cause of joy to be coming out toward the city, but the parent was lost in grief for the absent child. The others were deeply sympathetic. A certain person wrote a poem and brought it out:

- [3] *niyako e to* "At long last," I think,
omoi o mono no "we head toward the capital"
kanashiki wa and yet this sadness
kaeranu hito no because of one among us
ariba nakan who will not be going home.

Again, another time:

I intend to see whether a woman can produce one of those diaries men are said to write.

The departure took place during the Hour of the Dog [7:00 P.M.-9:00 P.M.] on the Twenty-first of the Twelfth Month in a certain year. I will set down a few notes about the journey.

Having come to the end of a four- or five-year tour of provincial duty, a man finished the usual tasks, got a clearance, and set out from his official residence toward the port of embarkation.¹ A throng of acquaintances and strangers saw him off. People who had been close to him during the past years were especially reluctant to say goodbye: the whole day was hectic, and there was still much commotion when it began to get late.

On the Twenty-second, prayers were offered for a safe voyage as far as Izumi Province.² Even though the journey was to be made by boat, Fujiwara Tokizane "pointed the horse's nose."³ People of all classes imbibed generously and made spectacles of themselves—stinking drunk, oddly enough, beside the salty sea.⁴

[xiii] TWENTY-THIRD DAY

A man by the name of Yagi no Yasunori, who apparently had had no connection with the provincial government, nevertheless made a splendid

1. Probably Ōtsu, a place on the coast about 5.5 km from the provincial seat. There is a map of Tsurayuki's route on p. 266.

2. The most dangerous part of the sea voyage would end when the vessel reached the Izumi coast on the main island, Honshū.

3. A jest (turning on the fact that the party is to travel by sea, not by land). "Pointing the horse's nose" (*uma no hanamuke*) was a term for a farewell present to a traveler.

4. "Stinking drunk . . ." is a loose approximation of the original, which plays on *azaru*, a verb meaning both "rot" and "frolic." Tsurayuki implies that nothing should rot in a place where salt is available as a preservative.

presentation of gifts. Possibly because of some shortcomings on the Governor's part, most of the local residents had dropped out of sight as soon as his term ended, but this admirable man risked embarrassment to come.⁵ I praise him not merely because he brought presents.

[xii] TWENTY-FOURTH DAY

The head monk of the province came to present gifts. Everyone got staggering drunk – the high, the low, the very children. People who did not even know the character “one” wrote “ten” with their feet.⁶

[xii] TWENTY-FIFTH DAY

Someone brought a letter of invitation from the Governor's residence. The former Governor went and was entertained for a day and a night.

[xii] TWENTY-SIXTH DAY

There was another grand banquet at the Governor's residence, with presents for everyone including the servants. People chanted Chinese poems, and the host, the guest of honor, and others exchanged Japanese poems. I cannot record the Chinese ones, but the host composed this in Japanese:

- | | | |
|-----|---|--|
| [1] | miyako idete
kimi ni awamu to
koshi mono o
koshi kai mo naku
wakarenuru ka na | I left the city
and found my way to this place
longing to meet you –
yet my journey was in vain,
for now we must say farewell. |
|-----|---|--|

The returning ex-Governor recited:

- | | | |
|-----|--|---|
| [2] | shirotae no
namiji o tōku
yukikaite
ware ni nibeki wa
tare naranaku ni | Will you not one day
do as I am doing now,
you who have come here
far along the white wave paths
as another ventures forth? |
|-----|--|---|

There were also poems by others, but I doubt that they amounted to much. After talking awhile, the two Governors descended the steps, joined hands, and wished one another well in hearty voices somewhat the worse for drink. Then the one started off and the other went back inside.

5. The man would probably have been ridiculed for giving presents to someone who would not be in a position to return the favor.

6. The character for one (*ichi*) consists of a single horizontal line; that for 10 (*jū*) resembles a cross.

[xii] TWENTY-SEVENTH DAY

The boat rowed out from Ōtsu toward Urado.⁷

During the bustle of departure and the other events of those days, one member of the party had looked on in silence, thinking of a little girl, born in the capital, who had died suddenly in the province. It ought to have been a cause of joy to be setting out toward the city, but the parent was lost in grief for the absent child. The others were deeply sympathetic. A certain person wrote a poem and brought it out:

- | | | |
|-----|--|--|
| [3] | miyako e to
omou o mono no
kanashiki wa
kaeranu hito no
areba narikeri | “At long last,” I think,
“we head toward the capital” –
and yet this sadness
because of one among us
who will not be going home. |
|-----|--|--|

Again, another time:

- | | | |
|-----|--|--|
| [4] | aru mono to
wasuretsutsu nao
naki hito o
izura to tou zo
kanashikarikeru | Sharper still the grief
when the forgetful parent,
thinking her alive,
asks where she can have gone –
the child whose days have ended. |
|-----|--|--|

Meanwhile, at a place called Kako-no-saki, the boat was overtaken by the new Governor's brother and some other men, who came bringing wine and such. The former Governor went ashore and sat with them on the beach, where they all lamented the necessity of parting. One felt inclined to agree with those who called them the friendliest people at the Governor's house.

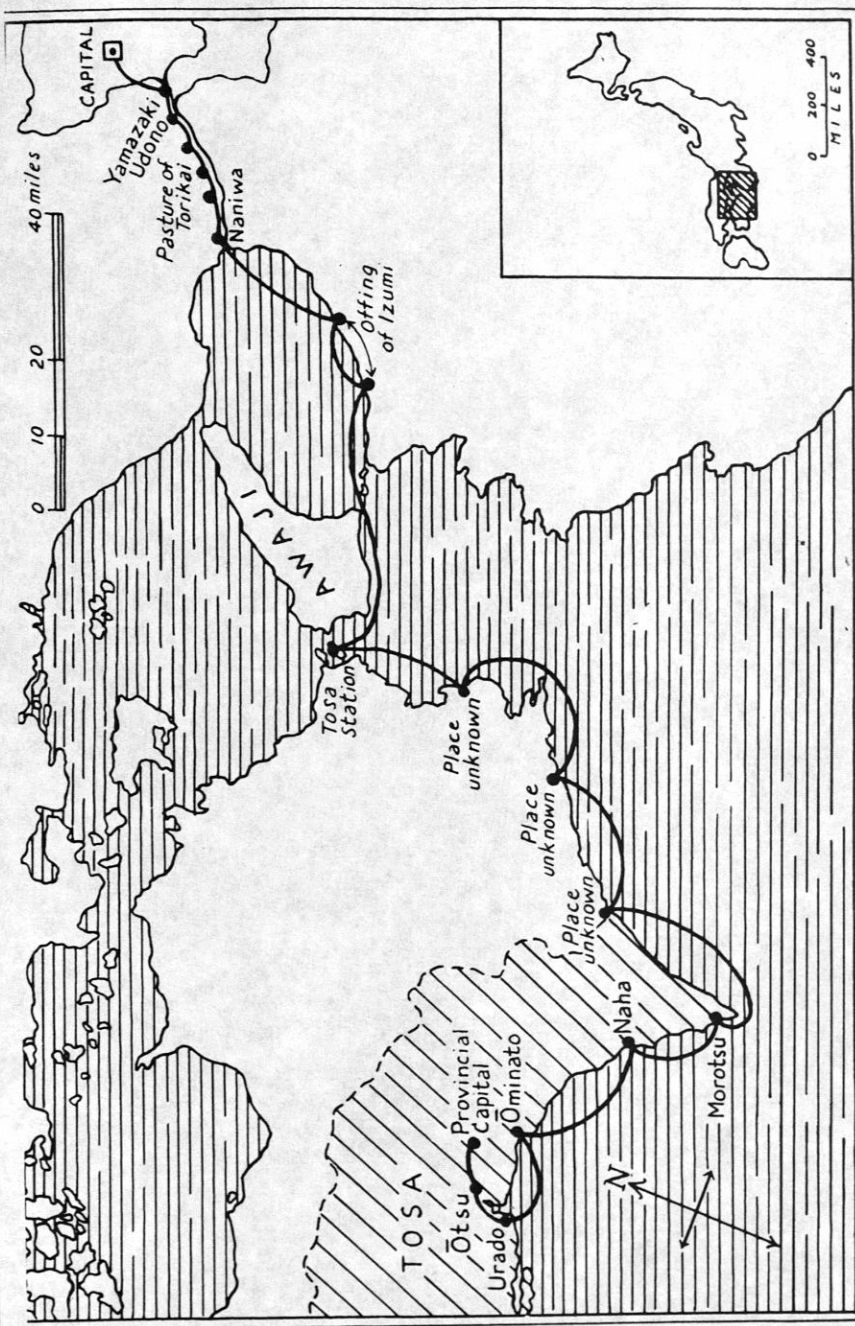
After the usual exchange of civilities, the party from the residence composed a poem on the beach, helping one another along like fishermen dragging a net:

- | | | |
|-----|---|---|
| [5] | oshi to omou
hito ya tomaru to
ashigamo no
uchimurete koso
ware wa kinikere | Hoping against hope
that the one we grieve to lose
might resolve to stay,
we have come flocking here
like wild ducks among the reeds. |
|-----|---|---|

They all stayed where they were,⁸ and everyone praised them to the skies. A departing traveler composed this:

7. Urado was about 8 km southwest of Ōtsu in a straight line (see map of the journey overleaf). The distance was probably something over 10 km along the shoreline, which the boat was to follow at the outset. See Hagitani Boku, *Tosa nikki zenchūshaku*, in *Nihon koten hyōshaku zenchūshaku sōsho* (Tōkyō, 1967), p. 94.

8. Instead of leaving for home.



Simplified map of the *Tosa Journal* voyage, showing only verifiable places. Adapted from Earl Miner, tr., *Japanese Poetic Diaries* (Berkeley, Calif., 1969), p. 77. Courtesy of the University of California Press.

[6] sao sasedo
 sokoi mo shiranu
 watatsuumi no
 fukaki kokoro o
 kimi ni miru ka na

As when a boatman
 seeks in vain to plumb the sea,
 thrusting with his oar,
 even so do we behold
 the boundless depths of your hearts.

The boat captain, an insensitive fellow, had had as much as he wanted to drink and was anxious to leave. "The tide is full! The wind is coming up!" he shouted.

As the travelers prepared to board the vessel, the well-wishers recited Chinese poems suitable to the season and occasion. Even though Tosa is a western province, someone also sang a Kai song.⁹ "Magnificent singing!" people said. "The cabin dust has scattered and the clouds are standing still."¹⁰

That night we stayed at *Urado*, where Fujiwara Tokizane, Tachibana Suehira, and some others overtook us.¹¹

[xii] TWENTY-EIGHTH DAY

The boat rowed out from *Urado* bound for *Ōminato*.¹² Meanwhile, Yamaguchi Chimine, the son of one of the Governor's predecessors in office, had arrived with wine and delicacies and sent them on board, so we went on our way drinking and eating.

[xii] TWENTY-NINTH DAY

The night was spent at *Ōminato*. The provincial medical officer came all the way to bring *tōso*, *byakusan*, and even wine.¹³ It would seem that he was a very kind man.

[i] FIRST DAY

Still in the same harbor. Someone had put the *byakusan* up against the boat cabin, thinking it would be safe enough overnight, but the wind

9. A witticism. Kai was an eastern province.

10. Allusions to 2 legendary Chinese singers, known to the Japanese by reputation since at least the 8th century. One, Yu Gung, is said to have made dust rise from the rafters (a story adapted here to a nautical setting). The other, Qin Qing, when bidding farewell to a cherished pupil, sang a lament so moving that it swayed trees and made clouds halt in the sky. See Hagitani, p. 102.

11. The men may have been local residents who had worked under Tsurayuki.

12. *Ōminato* is thought to have been west of the mouth of the Monobe River and about 8 km east of *Urado*. Hagitani, p. 108.

13. Each province had one medical officer. *Tōso* and *byakusan*, 2 Chinese drinks consumed at the beginning of a new year to ward off illness, were compounds of medicinal substances steeped in rice wine. The medical officer had supplied the wine to make sure that the party would be able to prepare the potions.