

# Kurume History Walks

## No.40 Maki Izumi no Kami, a patriot priest Maki Izuminokami 真木和泉守

Maki Izumi no Kami Yasuomi\* (1813-1864), born in Kurume, was one of the outstanding figures at the end of the Tokugawa shogunate\*\*. A dramatic episode of his life ending is much known, but what kind of life did he lead?

\* Maki was his family name, Izumi no Kami, formally Jugoinoge Izumi no Kami was the court rank that he was granted at the age of twenty, and Yasuomi was his first name.

### ■ His birth and its circumstance ■

He was born in 1813. It was the time when the country was ruled by the feudal political system under the Tokugawa shogunate since 1603. On the other hand, national and also Western studies became popular, and some political and social doctrines advocated the restoration of power to the emperor.

Being the oldest son of the Maki family which served as Shinto chief priest of the Suiten-gu Shrine for generations, he became the 22nd chief priest after his father's death at the age of eleven. While acting as a priest, he worked hard at literary and military arts, and achieved excellent academic records at the domain school "Meizen do".

**Suiten-gu Shrine:** Established in 1190, and moved to the present location in 1650, using funds donated by the second lord Arima Tadayori. In its precinct, there is a shrine that enshrines Maki Izumi no Kami. An annual festival is held on every July 21st, the anniversary of his passing.

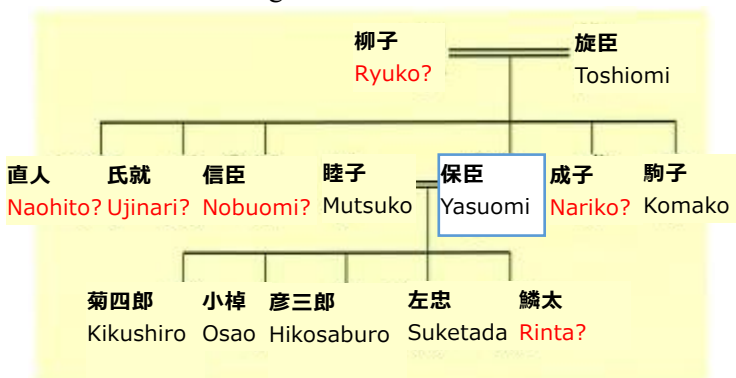


Main Hall of Suiten-gu Shrine



Maki-jinja Shrine

**Lineage of Maki Family:** The founder of the Suiten-gu Shrine was Ise, a daughter of a Shinto priest from today's Nara. She served Empress Tokuko who was a daughter of Taira no Kiyomori, the leader of the Taira clan which was one of the most powerful in Japan at the time. After the Taira was defeated in the battle of Dannoura, Ise went down the Chikugo River to escape from pursuers and settled on a riverbank where she enshrined the Taira clan. This is said to be the origin of the Suiten-gu Shrine. Besides, she adopted a great grand-son of Taira no Kiyomori who passed on the blood lineage.



Family of Maki Izumi no Kami Yasuomi



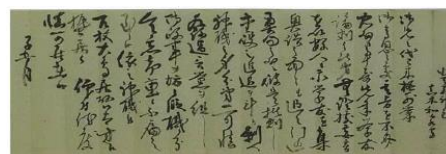
Maki family's grave

**His Family:** Izumi no Kami's father was the 21st chief priest, and her mother was from Shimoda, the present-day Jojima Town. In 1831, he got married to a retainer's daughter of Kurume Domain. They had five children but lost two. Their second son became the head of the family, the fourth son helped the father well, and the only daughter lived long and handed down his episodes.

■ **Appearing on the political stage** ■

At the age of thirty-two, he went to study in Mito (in the northeast of Tokyo), and he was influenced by a political thought "Tenpogaku" in which the reverence to the emperor, in place of the feudalism, was advocated. After coming back to Kurume, he formed a group "Tenpogakuren", tried to promote a political movement of reforming the government under Arima Yorito, young lord, and submitted a written opinion. However, Yorito died soon after, and also the group broke up because of the infighting, which became a notable event "Kaei Purge". Izumi no Kami was one of those who punished and was confined for ten years.

**Arima Yorito** 有馬頼永(1822-1846): The tenth lord of Kurume Domain. He was born the fourth son of the ninth lord Yorinori and at the age of sixteen got married to Haru who was the ninth lord's daughter of Satsuma Domain, Shimazu Narinobu. Due to the death of Yorinori, he became the lord at the age of twenty-three. Right after taking office, he began the reformation of the domain's duties and gave the members of "Tenpogakuren" important positions. However, he died of illness at the age of twenty-five. **Arima Yorishige** 有馬頼咸(1828-1881): The eleventh lord of Kurume Domain. He assumed the position of the lord when Yorito, his brother died. He had a daughter of Prince Tsunahito as his lawful wife. Before his becoming lord, there were moves to recommend his younger brother as lord. This was the Kaei Purge for which some members of "Tenpogakuren" were suspected, and Izumi no Kami, Mizuno Masana, etc. were condemned.



Confinement Order to Izumi no Kami



**Kuchinashinoya House** 山柵窩: He was ordered to confine himself at Mizuta, today's Chikugo City, where his brother Keita lived with the family. Izumi no Kami built a small house in a corner of their land, and he named it Kuchinashinoya (literally Cape Jasmine Hole). That name is said to come from a tree of Cape Jasmin which was planted in their garden. And also, the term "kuchinashi" is composed of kuchi (mouth) and nashi (without), then, it is supposed that he implied his intention of keeping his mouth shut as he was punished for political criticism. His brother advised him to have a servant, but he refused it and continued to live alone. He often sent letters to his family, and they sent back food and daily necessities.



Replicated Kuchinashinoya House on the ground of the Suiten-gu Shrine  
\* The original exists in Chikugo City.

### ■ Standing up against the Shogunate ■

After ten years of confinement, Izumi no Kami rose up, and fled to the Satsuma Domain (today's Kagoshima). He asked Okubo Toshimichi\* and Saigo Takamori\* to take him with their master Shimazu Hisamitsu\* who was to go up to Kyoto. But his request was refused, and he left Kagoshima. As soon as he arrived in Kyoto, he happened to be on the scene of the Teradaya Incident \*\*. He was repatriated, and detained in Kurume. With support from the Choshu Domain (today's Yamaguchi), he was released by the lord of Kurume, Yorishige, and later was ordered to move for the *Sonno Joi* movement. After a while, as Yorishige tended again toward the Shogunate, he broke up with the Kurume Domain and went to the Choshu Domain\*\*\*.

\* They are from the Satsuma Domain. Hisamitsu was the brother and uncle of feudal lords but acted as the virtual leader. Toshimichi and Takamori played an important role in the Meiji Restoration, and were two of "the Three Great Nobles". \*\* A purge of the royalist faction in the Satsuma domain carried out in 1862. \*\*\* The Choshu and the Satsuma were two of the strongest Imperialist Domains.

### ■ Rising an army ■

He met the lord of the Choshu, Mori Takachika, and went again to Kyoto. Earlier than Sakamoto Ryoma, he had an idea about the necessity of the Satsuma-Choshu Alliance, and he advocated it to Sanjo Sanetomi, a statesman and an Imperial court noble. But, the Coup of August 18\* occurred, and the Choshu was expelled from the Imperial Court. He served as a guard of seven court nobles including Sanetomi, and they went back to Yamaguchi. He submitted a petition to the lord Takachika for rising an army and going up to Kyoto. In 1864, Takachika's successor rose the army and advanced to Kyoto. Izumi no Kami himself rallied masterless samurais and fought with the Choshu army in the Hamagurigomon Incident. They were finally defeated, and Izumi no Kami ended his life.

**Hamaguri Gomon Incident (or Kin Mon Incident)** 蛤御門の変(禁門の変): On July 20th, 1864, the Choshu army fought with the Aizu and the Satsuma in Kyoto City. Especially near the Imperial Palace, heavy fighting occurred. Then, this event is called after the nickname of the Palace gates: "Hamaguri omon (Clam Gate)" and Kinmon (Forbidden gate). The former tried to eliminate the latter two that played a leading role in the political situation, however, that failed.



Scene of Suicide (Suiten-gu Shrine Collection)

**Tennozan Mountain** 天王山: After that incident, Izumi no Kami with sixteen comrades retreated to Tennozan Mountain in Oyamazaki, and the next day they committed suicide with a sword. Their bodies were brought and buried originally at the foot of the mountain, but in 1868 were reburied at the place where they died.

## ■ Meiji Restoration in Kurume ■

While the Kurume Domain kept siding with the shogunate after the new Meiji government was established under Imperial rule. But when a pro-shogunate senior vassal was assassinated, a pro-imperialist retainer took his place. Then the domain switched to the Meiji government side and rendered distinguished service in the Boshin War between its force and the former shogunate force. However, in 1871, for a rebellion of a pro-shogunate group in Kurume, the Arima Yorishige, the governor, and his followers were held responsible and were dismissed. The Kurume Domain was abolished and the new era of Kurume was started.

### ◇ Izumi no Kami's Lifetime \*East Asian age reckoning (When people are born, they are considered to be one year old.)

	Japanese Era	/Common Era	/Age	/Event
<b>Kurume</b>	Bunka	10th (1813)	1	Born to the Maki family, the priest of Suiten-gu Shrine on March 7th
	Bunsei	6th (1823)	11	His father died on June 20th Inherited the reigns of the family on August 21st
	Tenpo	2nd (1831)	19	Married with Mutsuko in spring
	Tenpo	3rd (1832)	20	Appointed as Jugoinoge Izumi no Kami
	Koka	1st (1844)	32	Studied in Mito in July
	Koka	3rd (1846)	34	Submitted a reform proposal for the domain to Yorito, the lord in Mach
	Kaei	4th (1851)	39	Submitted a reform proposal for the domain to Yorishige, the lord
<b>Kuchina shinoya House</b>	Kaei	5th (1852)	40	Failed in the attempt to reform the domain (The Kaei Purge) Ordered to confine himself in Muzuta Village on May 17th Built a little house with two rooms that he named "Kuchinashinoya"
	Ansei	5th (1858)	46	Wrote a manuscript describing the anti-Shogunate on October 13th
<b>Rizing Army</b>	Bunkyu	2nd (1862)	50	Escaped from Mizuta and headed for Kagoshima on February 16th
	Bunkyu	3rd (1863)	51	Returned to Choshu, guarding the seven noble after the Coup of August 18
	Genji	1st (1864)	52	Left Mitajiri (today's Bofu City) for Kyoto on June 16th The day after the Hamaguri Gomon Incident, retreated to Mt. Tennozan. Committed suicide with 16 comrades on July 21st

Cultural Properties Protection Department of Kurume

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Date of revision: March 31st, 2015 / Translated in November 2020