The Asakura House Code
Surviving the Warring States Period

You will be creating a booklet to examine the problems addressed by the progenitor of the Asakura clan and founder of the domain. What problems did he see, how did he hope to correct them, and what were the long-term consequences will be explored in house code he wrote for his descendants.

1. Put 8 ½” by 11” paper lengthwise, and put lines at 5” and 6”.
2. Put four lines across the paper at 2”, 4”, 6” and 8”, but do not draw between the 5” and 6” lines.
3. Repeat steps one and two on three sides of two sheets of paper.
4. Fold the papers with the blank side on the outside and the half inch margin on the bottom of the two pages on the inside.
5. On the cover you will write the characters for “Asakura House Code” in large, colorful characters. You will write “The Asakura House Code” in English in cursive in a lighter color pencil over the characters. You will include the year 1480 on the cover.
6. On the inside cover you will write from top to bottom; “The Rule,” “The Problem,” “Without the Rule,” “With the Rule” without the quotation marks.
7. On each succeeding page you will write in the top box in a dark color pencil each rule that has been assigned to you.
8. In the second box you will write in three sentences in pencil what problem these very concrete rules were meant to address.
9. In the third box, you will write in three sentences in pencil what would have happened if this rule were not made and followed.
10. In the final box, you will write in three sentences in pencil how things have improved because this rule was made, and how it helped the family survive in the violent times of the Sengoku Era of Japanese history.
11. In the top box on each page, over the rule, write the number in Japanese characters in a light color pencil.
12. You will be graded on the cover (including characters) (10 points), explanation (30), format (10), and neatness (10).

CSHSS: 7.5.3 & 7.5.6
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-Teacher Notes-

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1. The Asakura House Code which is included below should be printed two on a sheet so it will fit on one sheet of paper.

2. All of the characters needed for this project are included on the character sheet below.

3. The rules should be divided into three groups to assign to the students, #1-5, 6-11, and 12-17. Even the students who have six rules should only do five of them for this project. They can choose which one they want to skip.

4. The project can be done singly or in pairs.

5. Be sure to have the students read the rules very carefully and really understand what the main point of the rule is and what the long-term implications are. Often the students will get caught up on a minor point which changes the significance of the rule entirely. It will take multiple readings to fully understand the rules, which is why it is good to have two students work together to share their ideas on the rules.

6. The students need to focus on conciseness in their writing and should not be allowed to write more than three sentences per box.

7. The illustration should show that student have a good understanding of the samurai and their role in Japanese society at this time, including swords, castles, and other appropriate items.

8. Before assigning this project, it is best if you do the measurements and create the format yourself as a test run. It is best to have the student do the format step by step under the teacher’s direction to make sure it is correct. It takes a minimal amount of time and lead to much better projects.
The Seventeenth-Article Injunction of Asakura Toshikage. c. 1480

1. The Asakura family must not appoint anyone to the rank of elder [a senior official]. But instead utilize the services of men of ability and loyalty without regard to the positions they hold.

2. Do not give a command post or an administrative position to anyone who lacks ability even if his family has served the Asakura family for generations.

3. Post intelligence agents (metsuke) in both near and distant provinces, even if the world may be at peace. In so doing you can spy on the conditions of those domains without interruptions.

4. Do not excessively covet swords and daggers made by famous masters. Even if you can own a sword or dagger worth 10,000 pieces (hiki. Equivalent of 10 mon), it can be overcome by 100 spears each worth 100 pieces. Therefore, use the 10,00 pieces to produce 100 spears, and arm 100 men with them. You can in this manner defend yourself in time of war.

5. Refrain from frequently bringing from Kyoto actors of the four schools of No (Komparu, Kanze, Hosho, and Kita) for performances. Instead use the money needed for that purpose to select talented local actors of sarugaku. And train them in the basic elements of No (shimai) for the perpetual enjoyment of this province.

6. Performances of No shall not be given within the castle at night.

7. Do not send messengers to Date and Shiraikawa [in the present-day Fukushima prefecture in northeast, famed for breeding fine horses] to procure fine horses and falcons on the pretext that is part of the duties of the samurai. Naturally special considerations may be given to [horses and falcons] arriving from other areas. However, after three years, they must be passed on to some other family. To hold on to them for a long time will inevitable bring forth regret.

8. Members of the Asakura family must by6their own example cause all the retainers to adopt quilted cotton clothing nunoko as ceremonial dress at the New Year. For this purpose, one’s family crest must be affixed. If a member of the family wishes to display his wealth by dressing extravagantly, rural samurai from every corner of this province will be forced to follow suit. However, knowing that [their wealth will not permit them to dress up], they will plead illness and absent themselves from their duties for one year and then for two years. In the end, the number of samurai who pay homage to the Asakura family will be reduced.

9. Those retainers who lack special talent or positions, but who are steadfast must be treated with compassion and understanding. Those who are effeminate may still be used as attendants or messengers if their demeanor is outstanding, and they must not be dismissed lightly. However, if they lack both [steadfast and good deportment], then it is useless to retain them.

10. If you treat those retainers who have served you faithfully in the same ways as those who have not, how can the former be encouraged to continue serving you faithfully?

11. Do not appoint a ronin (masterless samurai) from another province as your keeper of records, unless you are pressed for such services.

12. Do not allow men with special talent whether monks or laymen to serve other families. However, this prescription does not apply to those who have no desire of serving [the Asakura family] and only wish to peddle their skills.
13. Regrettable is the practice of selecting an auspicious day or considering a lucky direction in order to win a battle or take a castle and even shift the time and date accordingly. No matter how auspicious the day may be if you can discern between truth and falsehood. Prepare for orthodox and surprise attacks secretly, be flexible in all situations, and depend on a good stratagem then your victory is assumed.

14. Three times a year, select men of ability and honesty, and send them on inspection tours of the province. They must listen to the views of the common people and farmers, and collect information concerning incidents of misgovernment. It will also be advisable for you yourself to go on an inspection tour, provided you wear a light disguise.

15. Do not permit any castle other than that of the Asakura to be built in this province. Move all high-ranking retainers without exception to Ichijogatani (the Asakura castle). Permit their deputies (daikan) and lower officials (gesu or shitazukasa) to remain in their districts and villages [to manage their estates].

16. When you pass a temple, monastery or town dwelling and the like, rein in your horse for a moment. If the place is attractive, give some words of praise. If the place is damaged, show your concern by expressing your sympathy. These people who consider themselves unworthy will be overjoyed by the fact that you have spoken to them. They will repair the damages expeditiously and pay continued attention to preserve the beauty [of those which you praised]. In this way, without effort on your part, you can have your province beautified. Remember that all of these depend on your own resolve.

17. When a suit is brought to you for your direct decision, do not bend an iota between reason and unreason. If you hear that an official has acted arbitrarily [for private gain], and that fact is well established, you must impose the same penalty on the offending official which was originally meted out to the losing party to him. If you can govern your own domain judiciously and compassionately, there is no need to fear whatever mischief may be committed by the lawless band of warriors from other domains. If a rumor is spread that there exists in your domain favoritism and unfair discrimination and that rules and behavior codes are violated, other domains may intervene in your affairs.

It will be of no value to you if you take the above articles lightly. I, now a member of a Buddhist order, began my career as a young man and alone. By a determined effort, miraculously I became lord of this domain. Bay and night, without closing my eyes, I have made plans. I have preserved in my ears the words of those who are well known in their crafts. I have commanded the soldiers, and now our domain is free from turmoil. If my descendants will adhere to these precepts, obey and consider them as something akin to the teachings of the great deity Hie Hachiman, the province can be preserved and the Asakura name can be maintained. If there is anyone at the end of our lineage who will conduct himself capriciously, he may not live long enough to regret it.
<table>
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<tr>
<th>Character</th>
<th>English Equivalent</th>
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<tbody>
<tr>
<td>朝</td>
<td>Asa - morning</td>
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<tr>
<td>倉</td>
<td>Kura - warehouse</td>
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<tr>
<td>家</td>
<td>Ka - house, family</td>
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<td>訓</td>
<td>Kun - saying</td>
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This ended any other family serving. Because this rule was made, talented men were treated equally. They were no longer allowed to serve other families. Also, people would be treated differently. Also, people would be working for other families. Many problems would occur without this rule.

If this rule wasn’t made, talented men who wish to peddle their skills, serving (the aspiring family) and only those who have no desire of serving families. Moreover, this proposition does not apply to those who have no desire of serving families. However, this proposition does not apply to those who have no desire of serving families. These people include: monks, laymen, etc.

This rule addresses the problem that men with certain talents receive special treatment. The rule addresses the problem that men with certain talents receive special treatment.
During the victory parade, many cars are parked along the side of the roads. The families are very happy because they are out of the family. This helps the family because it keeps the family strong. It will also keep this role will help make the family strong.

Without this role, the family will fall apart. The family will be full of worthless people. With this role, the family will be strong.

Without this role, the family will fall apart. The family may become dangerous. Giving posts to worthless people. The problem is that the family is not complete. When this keeps on going, they fail.

The family may become dangerous.

ASK A FAMILY FOR GENERATIONS
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