

# F. Fukuzo Tanaka

## Selected Poems



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August 25, 1885 [Japan] –

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Sed ut perspiciatis unde omnis iste natus error sit voluptatem accusantium doloremque laudantium, totam rem aperiam, eaque ipsa quae ab illo inventore veritatis et quasi architecto beatae vitae dicta sunt explicabo. Nemo enim ipsam voluptatem quia voluptas sit aspernatur aut odit aut fugit, sed quia consequuntur magni dolores eos qui ratione voluptatem sequi nesciunt. Neque porro quisquam est, qui dolorem ipsum quia dolor sit amet, consectetur, adipisci velit, sed quia non numquam eius modi tempora incidunt ut labore et dolore magnam aliquam quaerat voluptatem. Ut enim ad minima veniam, quis nostrum exercitationem ullam corporis suscipit laboriosam, nisi ut aliquid ex ea commodi consequatur? Quis autem vel eum iure reprehenderit qui in ea voluptate velit esse quam nihil molestiae consequatur, vel illum qui dolorem eum fugiat quo voluptas nulla pariatur?

*Songs of Hyakunin-issu Anglicized.* Los Angeles: n/a, 1938.

# One

Aki no ta no  
Ka ri ho no i o no  
To ma o a ra mi  
Wa ga ko ro mo de wa  
Tsu yu ni nu re tsu tsu !

As rude and shabby  
Is the reed-roofed cottage barn  
Of the autumnal farm  
My garment becomes dewy  
As I take my shelter there!  
—Tenchi-Tenno.

## SIGNIFICANCE OF THE POEM:

Tennos of Japan are compassionate toward their subjects. From time immemorial they have never failed to manifest this love. Some have gone so far as to practice poverty in order to know the real meaning of want. This poem is an evidence of one of the Tennos' sympathetic and human feeling for the humble cottagers throughout the country.

## Two

Ha ru su gi te  
Na tsu ki ni ke ra shi ·  
Sh iro ta e no  
Ko ro mo ho su cho-o  
A ma no ka gu ya ma!

To see white garments  
Along by Kagu Mountain  
Hanging out to dry  
Is to know that spring has · passed  
And summer's here in season!  
—Jitto-Tenno.

### SIGNIFICANCE OF THE POEM:

As it is customary and hence almost institutional for white garments to be hung out on the slope of Mt .. Kagu, during the summer, or prior to summer as the season starts, Her Highness, the Empress, upon beholding them for the first time in the season, realizes with surprise how swiftly the cycle of the year goes around.

# Three

A shi bi ki no  
Ya ma do ri no o no  
Shi da ri o no  
Na ga na ga shi yo wo  
Hi to ri ka mo ne-n !

I am to retire  
In this long and lonesome night  
With myself alone  
As a wild copper pheasant  
With its long and drooping tail!  
—Kakino-Motono-Hitomaro.

## SIGNIFICANCE OF THE POEM:

The original is highly figurative. The poet metaphorizes himself as a copper pheasant. This bird is said to be with its mate during the day but as the evening approaches he and his mate separate.

## Four

Ta go no u ra ni  
U chi i de te mi re ba  
Shiro ta e no  
Fuji no ta ka ne ni  
Yu ki wa fu ri tsu tsu !  
To Ta-go-no-u-ra,

As we set out to take a trip,  
We'll see on the peak,  
White Fuji in the distance,  
Snow falling and piling high!  
—Yamabeno-Akahito.

### SIGNIFICANCE OF THE POEM:

Snow-capped Fujiyama, with its “general outline of a fan,” Of an “upside-down-suribachi-shape” (a kind of mortar specifically made for grinding a certain food) has been for centuries, and still is, a subject of which artists paint and sing in Japan very frequently . . . This poem represents one of such picnues we so often see in Japanese art. Especially this is true from Tagonoura.

# Five

0 ku ya ma ni  
Mo mi ji fu mi wa ke  
Na ku shi ka no  
Ko e ki ku to ki zo  
A ki wa ka na shi ki !

To hear stags calling,  
Treading upon the maple leaves  
In the deep mountain,  
Is to l.p.duce forlornness  
For the passing of the fall!  
—Sarumaru-Daytt.

## SIGNIFICANCE OF THE · POEM:

Maple leaves on the ground and the calling of the deer are synonymous with the coming of winter. Here, the poet in reverie, as he travels along the mountain path, hears the sounds of the animals, which remind him of perennial nature, particularly of the season of the year—the way it fleets on and on.

## Six

Kasa sa gi no  
Wa ta se ru ha shi ni  
O ku shi mo no  
Shi ro ki wci mi re ba  
Yo zo fu ke ni ke ru!

To see the whiteness  
Of frost brightening the bridge  
Spanned by the magpie  
Is to know the night is here  
And has grown deep and advanced!  
—Chunagon-Yakamochi.

### SIGNIFICANCE OF THE POEM:

This poem is simply a legendary tale symbolized in the picture of a frosty night. The bridge mentioned in the poem is none other than the milky way, which is said to be built by the magpie for the meeting of the weaver-maiden and the herd-boy on the seventh night of the seventh month. As the night grows later and deeper, the brighter and clearer the milky way appears.

# Seven

A ma no hara  
Fu ri sa ke mi re ba  
Ka su ga na ru  
Mi ka sa no ya ma ni  
I de shi tsu ki ka mo!

This moon of the sea, Risen  
back of Mikasa Mount!  
Brings before my eyes-  
Here in this vast heavenly dome  
Scenes I knew and gazed upon!  
—Abeno-Nakamaro.

## SIGNIFICANCE OF THE POEM:

This poem was sung by the poet while he was on the high sea, returning to his native land, after a long absence from study abroad. As he saw the bright moon shining above the azure sky he thought of his home and his past.

# Eight

Wa ga i o wa  
Mi ya ko no ta tsu mi  
Shi ka zo su mu  
Yo wo u ji ya ma to  
Hi to wa yu-u na ri !

Home, where the stag dwells  
South-east of the Capital,  
Is my settlement;  
In the voice of the people  
I hear much discontentment!  
—Kisen-Hoshi.

## SIGNIFICANCE OF THE POEM:

Life is busy and confused when it departs from nature. The poet wishes to convey that, though happy and contented in his retirement, according to others, he may be a hermit or a simple mountaineer.

# Nine

Ha na no i ro wa  
U tsu ri ni ke ri na  
I ta zu ra ni  
W a ga mi yo ni £u ru  
Na game se shi ma nil

The rain has faded me-,,  
Transformed my feature flower,  
Destroyed its color,  
With its incessant pouring,  
While I roamed and dreamt in vain!  
—Onono-Komachi.

## SIGNIFICANCE OF THE POEM:

The poem is highly figurative and symbolical; thus. it becomes literally impossible to translate. However, in the first place, the singer was noted for her beauty and thus the “feature flower” in this case becomes herself. The poem is a depiction of herself no longer beautiful just as the flower would be if it had to endure destructive rain.

# Ten

Ko re ya ko no  
Yu ku mo ka e ru mo  
Waka re te wa  
Shi ru mo shi ra nu mo  
O-o sa ka nose ki!

At this portal gate,  
Coming, going, or parting,  
Everyone meets,  
By Ohsaka's custom house,  
Known and unknown regardless!  
—Semi-Maru.

## SIGNIFICANCE OF THE POEM:

The poet merely conveys the idea, as it occurs to him, that everyone who travels must eventually find his way to this provincial border-station where the travelers are stopped to be examined for their right-of-way-credential-passes.

# Eleven

Wada noha ra  
Ya so shi ma ka ke te  
Ko gi i de nu to  
Hi to ni wa tsu ge yo  
A ma no tsu ri bu ne!

Let everyone know,  
Anglers of the fishing boats,  
That I am now sailing,  
Breaking through the numerous isles  
Of the oceanic plain!  
—Sangi-Takamura.

## SIGNIFICANCE OF THE POEM:

This poem was written by Sangi-Takamura, the composer, while he was on the high sea en route to the remote island country, his place of exile, The poem is an expression of his utter dejection and forlornness.















































































































































































