



26. Yamamoto descending from the mountain.

having ambitions to become Toghi (1426-1500). Toghi enjoys all three ambitions.)

Toghi

On the 14th day, 7th month, same year (postponed), the picture was shown to me by

Sokai Kichisaburō, retainer of Lord, and the
house of Matsudaira. This is in one piece of the
Old Hōgen [i.e., Wood Matsudaira] (1432-1500),
second head of [Kami] house of Matsudaira. I had him
to carry back word to that effect.

Toghi, Shishi

On the 13th day, same month, four months
ago this picture came from Sugawara Shishi, it is reported to be by Shigenobu [1430-1500], in
service of Shishi. A calligrapher who was by Sakai
Kochi Yamashita (1431-1481), Toghi's principal
teacher) depreciates it. It is not good enough
to be by Shigenobu. It was brought to me by... The
price has been reduced to one piece of gold.

Toghi, Kannon

On the 9th day, same month, Kannon (1440-1511), this picture was brought by a retainer of
the house of Matsudaira. It is a large picture, the
artist is unknown.

Toghi, Kannon

On the 4th day, 7th month, four months ago
this picture came from Kannon, lord of the
Shi (i.e., Soto Zen) school, power not, early 16
months c., possibly in Kamakura.

Published:

Japon. Akten no. 1990, vol. 4, p. 179.
Poetry collection 1778, no. 80.



Toghi



Toghi



Toghi



Toghi, Shishi



Toghi, Kannon



Toghi, Kannon



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Chikubushima Andrew Mark Watsky, 2004. In this meticulous and lucid study, Andrew Watsky keenly illustrates how private belief and political ambition influenced artistic production at the intersection of institutional Buddhism and Shinto during this tumultuous period of rapid and radical political, social, and aesthetic changes. He offers substantial conclusions not only about the specific site but also more broadly about the nature of art production in Japan and how perceptions of the sacred shaped the concerns and actions of the secular rulers. Watsky has had unique access to the island and many of the images included here have not previously been published.

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