



Shishi-mai (= shishi-dance).

My elder brother has been to Tagawa (a hot-spring situated on the mountain-foot of Kinbo-san) on business. My elder brother joined to the group of young men's association. They made a snow mountain on the ground of the Yasaka-shrine. It is for the sick person in spring when there is no snow. This public welfare-work was suggested at the time when my elder brother was the chief of the Daini-youngmen's association. It has been carried out every year since that time.

Engawara: b. 2. 15.

Shishi-mai (= shishi dance)

One of these in the picture says that they organize a party of Yudono-san-ko (a party organized by devotees of Yudono-san) and every year in the cold season they go around cities and villages and visit every house to drive devils by their intrepid shishi dance. Some one says that they are Plebe (the dialect in this province. It is lowest class and we think and treat them and the street as a special class and a special tribe. I am not sure whether they are belonged to the eta or not. They subsist by selling bamboo-ware (especially basket work) and leather ware (especially drapes). Sugawara:

Chicki-mai = Chicki-mai

One of these in the picture says that they originate
a party of Chicki-mai (a party of Chicki-mai)
of Chicki-mai and were seen in the cold season
they go around cities and villages and visit every
house to bring back to their native land.
Some one says that they are Chicki (the dialect in
this province. It is lowest class and we think and
treat them and the street as a special class and a
special tribe. I am not sure whether they are
belong to the class or not. They are not of the
Chicki-mai (especially the class) and the
Chicki-mai (especially the class).

Kangyō (= cold season asceticism).

The pilgrims of Yudono-gan go around from street to street delivering ofuda of Yudonosan shrine at every house in the cold season. The true gyoja or pilgrims do not visit houses to beg contributions but only stand in front of the house chanting Shintoist scripture. They wear white clothes and wrap their heads with a white, narrow, long cloth (this is, I think, for preventing cold as well as purifying their heads) and have a bell in their hands. As almost houses contribute some money or rice, each of them follows a coolie to receive it and to deliver the ofuda. The Gyoja in this picture seem to be lived in Churenji (you can easily find it in the diagram that I sent you).

Shoreisai of Haguro:

One of the two strangest Festivals of Japan: The Festival takes place on the snow at midnight.

Tonight the worshippers will number over Ten Thousand.

The festival about to occur on Haguro has but one rival, that of the Mountain, Kumano, Kishie. The Haguro festival begins at 10 p.m. of January 31 and continues until 2 p.m. February 1, in the common hall of three shrines where the snow is ten feet thick. From time immemorial this ceremony has been performed at the place where they destroy the green caterpillars with fire. Because the high priests are assigned to the provinces at this time, ten thousand people flock to the place, in spite of the ten feet of snow. The scene is a lively one.

The Shōrei festival is one of the oldest and most important of the Haquro-zan-jinga. Every year two persons are selected from the devotees of the tutelary deity as representatives and are sent to the abstinence-hall at the mountain top on September 22 for 100 days abstinence. This is called the shōrei. They also separate these two men, one being set in the east, the other in the west and they are made to vie with each other, after the old custom. During the time of their confinement in the temple, the white and red cloth offerings are put up, the shrine are stretched and constant prayer is made in front of the altar, where offerings are made morning and evening. They also pray for

The festival is held on the 10th of January at 10 P.M. in the common hall of the town hall. The festival is held on the 10th of January at 10 P.M. in the common hall of the town hall. The festival is held on the 10th of January at 10 P.M. in the common hall of the town hall.

Shoreisai of Itaguro: cult.

good fortune in the rice. Thatched hut, after providing themselves with a sickle and a hoe.

On January 28 these two representatives send out many laborers who set up huge pine torches and are disguised as insects; they count out 333 straw bundles of straws bunched by threes. The two representatives then pelt each other with rice-balls and drench each other with sake. It is said that the rice and sake are picked up by the sacred birds and not a grain can be found afterwards.

On the last night of the month the supporters of these two representatives drag in the torches with a rope and burn them. This also is on a competitive basis and the produce of the land, the success or failure of crops depend upon it. There are also slender torches, every one holds one and the whole place is lighted like broad daylight. They strike one another with these torches, but it is said that no one is burned or injured. This is indeed strange.

This is done to expel the evil spirits, the insects in this case being considered the evil spirits. The two representatives throw strips of red cloth around their shoulders, on which are written: the guardian deity, Dewa shrine. A staff and flint box is in their hands.

20 paces distant is a fire-plate with the words: Peace to the land, gradual rain and wind, and ripening of the five cereals, is placed - with a heap of powder on it and a triangular piece of oak is held by two men. The object is to rush to the plate and put in a pinch

Journal of the Proceedings of the

Meeting of the Society, held at the residence of Mr. J. H. ...

On January 20th, 1855, the Society met at the residence of Mr. J. H. ...
The first business was the reading of the minutes of the last meeting, which were approved.
The next item was the report of the Committee on the ...
The report was read by Mr. J. H. ...
The Committee recommended that the ...
The Society then proceeded to the election of officers for the year 1855.
The following were elected: President, Mr. J. H. ...; Secretary, Mr. J. H. ...
The meeting then adjourned to the next meeting on the 27th of January.

Shoreisai of Haguro: cont

powder. The one who does it first is winner. During this performance they call upon the shoshe (placekeeper) and continue until they come to the place where they call all Haguroyama of the Eastern 33 places.

Another ceremony that takes place during the evening is the propitiation ceremony performed by a small boy dressed in the demon's robe.

It is surely one of the strangest ceremonies celebrated in our country and Kumano and Haguro are the only places where it can be seen. Haguro is the more attractive because there it is performed in ten feet of snow.

Discourse of Rogers - cont.

border. The one who has is first in winter. During
this performance they call upon the Shaker (Shakers)
and continue until they come to the place where they
call out the names of the Eastern Shakers.
Another ceremony took place during the evening
the Protestant ceremony performed by a small
band in the morning.

It is hardly one of the strongest ceremonies celebrated
in our country and I am sure our Shakers are the
only place where it can be seen. Rogers is the one
attractive because there it is performed in the best
of form.

Kimbo. Kimbo-san:

On the 8th of this month I ascent Mt. Kimbo-Kimbo-san with my eldest brother to worship. It is noted as a sacred mountain, following Sangan (= Three mountains). Women are prohibited to go up to the Okuno-in or real sacred place even today. I got a ofuda, the guide book and picture-cards.

Sugawara: 5.11.15.

Today 3.1, is the day of the festival of Kimbo-san. I have spent today, instead of tomorrow. It was very fine and I made a fine ascent. Of course the mountain is covered with snow and it was very difficult to climb the snow slope. Almost worshippers worshipped at the shrine which stands on the mountain-side. I don't like to give up a thing in the half-way and I traversed it. I think the worshippers were counted over 2000 and the one-third of them were women.

On the 8th of this month I received a letter from
 a sister in N. York. It is dated as
 being written on the 1st of the month. It is
 written in a style of the olden time. It
 is a letter of the olden time. It is a letter
 of the olden time. It is a letter of the
 olden time. It is a letter of the olden
 time. It is a letter of the olden time.

21.11.71 : 1871

Joseph. 2.1.1871. In the year of the festival of
 the Lord. I have spent the last of the year
 in a fine and a fine. I have spent the
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 last of the year in a fine and a fine.

Shosai: (Study).

Takeshiro-master. Ichijima Shunjo.

Motomura Takeshiro was originally a skin piercer, but also a traveller. He was an artist and a cook. He was a scholar in literature and a seal-carver.

At Eiyoshi he met Raichanjo Daburo and made "100 poems and 100 seals." His works on the Hokkaido are now kept in Nampo-library. In the pa-

mers 1-mat room old wood from all parts of Japan was used; for instance splinters of the great Torii of Miyajima, of Yoshino Kintai-in, Inu-nishikuma shrine, are there. He collected various things. A uchan, painted by Kawanabe Gyosai, shows him surrounded by the things he collected and loved. He was fond of puns and jokes. Once he invited friends announcing that he would show them a portrait of Tenjin. To the astonishment of the company he showed them a bangate of Tenjin (= prostitutes) of Osaka. He was a devout believer in Tenjin and made a tablet to present to Yoshino Tenjin. He was severe to his drunken friend, the artist Gyosai. He collected old coins. He made mirrors and presented them

Takekino master: out

(2)

to shrines. He placed the map of Hokkaido at the back of the mirror, a warning to the then somewhat sleeping Japan. He also established free resting places on highways. Names which he gave to places in Hokkaido are elegant and appropriate. The fans which he took with him for friends to write on were mounted in a screen. Where is this screen?

Gross Hut. Teichii Seigoro. About twenty years ago there was an exhibition of Matsura Takeshiro material. There I met Matsura's grandson and secured permission to keep the one-mat room at Nampo-bunko. Matsura Takeshiro was an inveterate collector of things and insisted on acquiring in spite of refusals. He gathered things in Osaka. The one-mat room escaped the catastrophe of 1923.

My Grandfather. Matsura Magotaro. His room was made of materials sent by his friends in various parts of the country. He wanted to be buried or buried on the street. He died at 71 years, Meiji 21.2.10. In Meiji 5, my grandfather came to our present abode. He

Matsunura Takeshiro: cont.

(3)

rented 600 ryo, and occupied 300. Around his one-mat room were pine, willow, bamboo, plum, peach, apricot. In the garden were the 16 arkan and the 7 gods of luck, but the garden itself was much neglected. In his room was a kakemono of Daigyo Hachi and lanterns as the godhelp. He got up at 4 am. and went to bed at 8 pm. He taught writing to his family. He worshipped Tenjin and finding that the mirror presented by Kato Hiromasa to Osaka Tenjin (?) lacked Hokkaido and Karafuto, he himself presented one with those two islands. Later he presented one to Uyeno Tachogun.

One-mat room. Matsunura Takeshiro was a man of great energy. He went three or four times to Karafuto and Hokkaido. He went up and down the Tokaido at least once a year. Now he is in Osaka, then in Kyushu. He began to travel at 13 and finished a long journey at 16. He never stands at one place. He took his cooking things with him. He painted and wrote and collected things. He wrote several hundred volumes. The one-mat-room reminded him of the parts of Japan in which he had travelled. He himself writes: From youth I spent my life in travelling. I spent a long time in Hokkaido and Karafuto and now decide to live in Fukuoka, Kamda. Materials sent from different parts of

with the same, and working 200. Given the
first term, and the common difference, find the
sum of the first 100 terms. The answer is 10000.
The sum of the first 100 terms of an arithmetic
series is 10000. The first term is 1, and the
common difference is 2. The sum of the first
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Mathematics: Calculus: Part
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common difference is 2. The sum of the first
100 terms of an arithmetic series is 10000.

Japan remind me of happy times and friendships.
When I die I want my body buried by the wood of
the house and the ashes buried at Odaiyama.

Meiji 19.12.31

Materials: —

Books by Takeshiro. His real name is Hiro. Koshi-

ge, Hokkai, Yanagida, Ryuko, Unzu, Unsen,

Bakakubai, Takeshiro all are names he used.

He was born Bunsei 2 (1818 A.D.) in Sugawara-
mura, Ise. At 13 years he went into the school
of Hiramatsu Jakusei. In Tempō 4 (1833) he
left ~~the~~ school and travelled over the Tokaido
and Tosando. In Tempō 5 he travelled Chū-
goku, Shikoku. In his 18-20 years he travelled
Sanyo, Sanin, Tozan, Hokuriku, Kankai,
Kyushu. In his 21st year, he went to Nagasaki
and became a disciple of Kendo-Ōcho and
lived as a priest in Hanyokiji, until he was
24. Obeying his wanderlust he then again
began to travel. He went to Iki and Tsushima
returning home Tempō 14. In Kan'eiwa 1 (1844)
he started for the north. He crossed a cliff in

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Shiretoko. In Kōwa 2 and 3 he travelled Yezo and Karafuto. In Kōwa 4, he went to Sado. In Kaei 1 he travelled Boso peninsula. In Kaei 2, he made his third trip to Yezo. In Kaei 5 he came home, but soon. Ansei 3, started on his second trip into Karafuto. In Meiji he became an officer. In Keiji 3, he resigned office and travelled the district around Osaka and Kyushu and opened up the Odaigaharayama, climbed Mount Fuji twice and died in Meiji 21. His books are numerous:

Saikai Zasshi
Dainoko. Kenro Misshi } Kōwa 1

Sada Misshi
Ninkozan. Yashi } Kōwa 4

Yezo Daigaizu
Yezo Enkakuzo } Kaei 2.

Yezo Nikki, 36 volumes

Yezo Kanashi.
Too. enkai Misshi. } Kaei 3
Kakaku Misshi
Yezo-go
Yezo Shii Doben

Director. Mr. Kumar 2 and 3 he handled papers
 Harpate. Mr. Kumar 2, he went to take. Mr. Kari
 he handled those papers. Mr. Kari 2, he made
 his thing up to 2. Mr. Kari 2 he came back for
 soon, Kumar 2, stated on his own tip into Harpate
 to. Mr. Kari 2 he became an officer. Mr. Kari 2 he
 working office and travelled the district around
 to take and the other and opening up the design.
 to. Kumar 2, climbed many things twice and
 did in Mr. Kari 2. His book was numbered:

- | | | |
|---------|---|----------------|
| Kumar 1 | { | <u>Book 1</u> |
| | | <u>Book 2</u> |
| Kumar 2 | { | <u>Book 3</u> |
| | | <u>Book 4</u> |
| Kumar 3 | { | <u>Book 5</u> |
| | | <u>Book 6</u> |
| Kumar 4 | { | <u>Book 7</u> |
| | | <u>Book 8</u> |
| | | <u>Book 9</u> |
| | | <u>Book 10</u> |

- Hyochee. shugishue } Kaci 3.
 Shunyo. wakasue }
 Mutae. majinatsukaski } Kaci 4
 Rinshi. zotusan. }
 Shonan Zasshi } Kaci 5
 Ume. sakashi }
 Rokoku Zasshi }
 Roko Nishi Kaci 6
 Takeshima Zasshi } Ansei 1
 Jintorisski }
 Oko-no-ishi }
 Shiribeshi. yotei. oroshi } Ansei 2.
 Miyo. no. Tameshi }
 Tonto. no. ishi }
 Heishin Yezo Nishi } Ansei 3
 Tozai Yezo Basko }
 Taishirabesho }
 Yezo. banashi }
 Teimi Yezo Nishi } Ansei 4
 Teimi Yezo Dokusekizu }
 Tozai Yezo Kaiho Nishi }
 Mawarubeshi }
 Ansei Yezo Jimbutsushi. Ansei 5

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Tozai Kita-yezo Dansen
Torishirabe chizu.

Boki yezo dansen Torishirabe Nisshi

Bokiyezo Dansen Tokusei Chizu

Bendai-ko genkoraku

Karafuto Daichizu

Yezo manga Teudo-no-ishi

Kaishin Yoseki. 17 volumes

Yezo Kummo zue.

Yezo Meisanzu

Shiribeshi yotei Nisshi

Kinsai yezo jimbutsu-ishi-koken

Toda Nisshi

Kita-yezo yoshi

Ichikari Nisshi

Kisafuri Nisshi

Takai-cho Nisshi

Teshio Nisshi

Gubari Nisshi

Chisho Nisshi

Nasafu Nisshi

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Bunkyo 1.

Bunkyo 2.

Bunkyo 3.

Materialen: 1000

Taget. 11. 1897. 1897

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Handwritten: *Handwritten text, possibly a signature or name, written upside down.*

John W. Adams

Kaishin Yofeki. 17 volumes

Handwritten text: *Handwritten text, possibly a signature or name, written upside down.*

John W. W. W.

Divine Love

Chinese paper embossed with a pattern

[Faint handwritten text at the bottom of the page]

Takachi no Misaki

Matsumura Takeshiro: cont.

(8)

Hakodate orai yozo niyage sugoroku } Genji 1
Hakodate dochu sugoroku }

Kishi yozo nishi
Kigashi yozo nishi . Keio 1

Yezoshi
Chikima Ichiranzu } Meiji 2
Tonhashi }

Tenbo . no . hi . ko
Yozo . nendaiki } Meiji 4
Chikima Ichiran . oji }

Akakusai . sawa } Meiji 9 .
Shinoshoku }

Ichinin . Doshi Meiji 10

Shingo Shosku
Katsuen Yakyu } Meiji 11

Samekani . metu . no . kenure } Meiji 12
Shakosha . Tamin . kiko . }

Toshin . yuki Meiji 13 .

Shinmi : Shoki Meiji 14

Katsue . unde Yakyu } Meiji 15
Shinbisan . shoki }

Katsue . mi . meishi Meiji 16

Melospiza fasciata (Linn.)
Melospiza fasciata (Linn.)

لافتة

Behmen. Book

Takeshiro Zōsenpe: } Meiji 17
Koshin-phori

Ōtsushin zenki } Meiji 18
Ōtsushin koki

Keibo Zenki } Meiji 19
Keibo koki

Saisaki nijūgo-jūmpai sugoroku.

~~Saisaki~~

Mokuren Kanjin } Meiji 20.
Tei-i Zenki
Tei-i Koki

Illustrations:

1. Gyosai spent nine years in painting a Nahan of Matsunura. The rosary, the clothes, and the face are exact copies of the originals. The surrounding objects were paintings of his, such as sculpture of the So period, a picture by Matakae, rakhan by Chōsueishi, writing by Godaigo Tenno, drawings by Tanyu, advertisements of theales of Genroku, Hitomaro picture by Tona-Karin. The weeping woman is his wife.
2. Gyosai's fuda or letter. "I understand that you are to present 25 mirrors to Genmangū. The small ones cost 4 2.-, the middle-sized

17 } Tachino Zouke
Kochin-plate

18 } Ouchin Zouke
Ouchin Zouke

19 } Heiko Zouke
Heiko Zouke

British Museum Library

British Museum Library

20 } Tachino Zouke
Tachino Zouke

Illustrations:

1. Opposite page 119 in printed edition of Metamorphosis. The word, the letter, and the form are most easily of the original. The surrounding objects were printed in this, but no doubt of the 50 pages, a picture of Metamorphosis, which is characteristic, sitting in a large room, drawing of a tower, a view of the tower, a view of the tower, a view of the tower. The meaning of the word is "a letter".
2. Opposite page 120 in printed edition of Metamorphosis. The word, the letter, and the form are most easily of the original. The surrounding objects were printed in this, but no doubt of the 50 pages, a picture of Metamorphosis, which is characteristic, sitting in a large room, drawing of a tower, a view of the tower, a view of the tower, a view of the tower. The meaning of the word is "a letter".

Matsuura Takeshiro: Cont.

(10)

cost 43.-, the large ones 125.-

Meiji 17.12.22.

Kanaka Gyosai.

M: Matsuura Takeshiro.

3. Map of Karafuto. Takeshiro first went to Karafuto in Kōwa 2. Ten years later, he went ^{as a surveyor} ~~there~~ by order of the government, in Ansei 3. ^{the} ~~year~~ ^{calendar}.

It was only early summer in Karafuto and ice was still there. He sailed from Chumai, Hokkaido, stopped at West Kōtoro promontory and landed at Otomari. He explored Lake Tabutan, crossed Dzugaya range, went over to the eastern shore and reached Nosamee. He explored the place which is now the boundary between Japan and Russia. He erected two columns, one for the deities and the other for Abuta at Shikika. He arrived to the West at Manni. At Maoka he visited Iohi-shinmyō-hachiman. The shovel he used in building the shrine, he presented to Ainu tribes. How trying a trip was in Karafuto sixty years ago can hardly be imagined. The map was made when he was sailing from West Kōtoro to Otomari. His ability in sketching the great Kuytaka plain is eminent.

4. The map picture of Ainu life is accurate. He watched every detail & could be made to almost any.

Medicines Taken: Carb.

1890-1891
1891-1892

[illegible]