

that is to say, a prison,
 jail, and dungeon, for
 the unrighteous. Why no place
 of judgment in the other world?
 Nay — far terrible than the
 present one.

(6) Spirit of man.

In accordance with the Teaching of
 Buddha, man's spirit is called

"Hasshiki" (Eight ^{instincts} ~~instincts~~)
 which means man's mind.

Hasshiki is destined to go
 to Sandzu (three roads).

There is a boy, a prisoner,
 jail, and danger, for
 the night. Why would
 of judgment in the other world.
 They — far terrible than the
 present one.

(2) Spirit of Man.

In accordance with the teaching
 Bible, "man's spirit is called

"Haoabiki" (bright in spirit)

which means "man's mind."

Haoabiki is defined to go

to "Haoabiki" (three words).

(18)

Men shall go on alone, but
lo! always accompanied by
enemies. Where is the
Sandzu? In the universe.

O! deadly dark place, indeed.

~~II~~ ~

(7) Goris { (Five cardinal virtues)

Humanity, Righteousness,

Politeness, Wisdom, + Faith. }

is a rule of men.

Unrighteous is an agency of
every evil spirit: —

(1) Stealing.

(2) Luxury.

(3) Flattery.

(4) Tyranny.

- (1) ~~Thy~~
- (2) ~~Thy~~
- (3) ~~Thy~~
- (4) ~~Thy~~
- (5) ~~Thy~~
- (6) ~~Thy~~
- (7) ~~Thy~~
- (8) ~~Thy~~
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- (96) ~~Thy~~
- (97) ~~Thy~~
- (98) ~~Thy~~
- (99) ~~Thy~~
- (100) ~~Thy~~

every evil spirit:

The right time is an open day
is a sign of them

Politics, Wisdom, & Power

Humanity, Gift, & Power

Power of (True spiritual virtues)

O! dearest dark place
O! dearest dark place

For the universe

There is the

to! always accompanied by

then shall go on above, for

(17)

(5) Discord of Family.

(6) Rupture of Friendship.

(7) Avarice.

(8) Selfishness.

(8) Universe & Man.

Universe is a hotel ^{while} ~~and~~ time
a traveller ~~for~~ ^{for} ever: How long
do we live in the present world?
One hundred? Very rare indeed.

(9) Fornication.

Men ruin themselves in indulging
in fornication — a concubine,
or geisha. In that way,
they waste their savings
and become a poor man.

(17)

- (2) Discard of Friendship.
(3) Dispute of Friendship.
(4) Distance.
(5) Selfishness.

(6) Humane & Good

Humane is a ~~good~~ ^{white} ~~and~~ ^{fine} ~~fine~~
a trouble for men; How long
do we live in the present world?
One hundred? They are indeed

(7) Providence

Men must themselves in indulging
in Providence — a convenient
a guide. In that way
they make their savings
and become a poor man.

(10) Speculation.

Driven by worldly desires, men sometimes practice speculation with a view to gaining wealth. But the money earned by such way is easily spent. And so, they often do the wrong thing.

(11) 4 Faults of Mouth.

(a) Mago.

(b) Kigo.

(c) Akko.

(d) Ryogeton.

1. Mago is to deceive others.

2. Kigo is to ~~flatter~~ flatter others.

(10) Speculation.

Driven by worldly desires, men
 sometimes lose their speculation
 with a view to gaining
 wealth. But the money
 earned by such way is
 easily spent. And so,
 they often do the wrong thing.

(11) 4 Faults of Poverty.

- (a) Wages.
- (b) Trade.
- (c) A little.
- (d) Speculation.
- (e) Wages is to become others.
- (f) Trade is to ~~the~~ better others.

(21)

3). Akko is to speak against others.

4). Ryozetan is cause treason amongst others.

These faults are a lack of Faith. (one of the five virtues).

What is then faith? Always ^{ever} speaking truth. Terrible battles were ^{very often} fought because of a lack of faith. Month is, it is safe to say, a life of men.

(12) Drinking.

Drinking is a pleasure,
so called

(22)

which is nothing but next
to the unrighteous.

(13) Unreasonable Profit.

Through every possible treachery,
merchants gain unreasonable
profits.

(14) On humanity.

Without humanity, men
are simply beasts or
fowls. A sympathy
is a kind of humanity.

(15) Egoism.

Egoism is a brotherhood
of the unrighteous.

It is a brotherhood
the one right term.

(12) Freedom.

is a kind of humanity.
The expression of
our simple hearts or
a slight humanity, more

(14) The humanity.

profit.
merchants gain an enormous
through very favorable trading

(15) Mercantile profit.

to the one right term.
which is nothing but rest

(23)

(16) Fate.

A fate of man can not
be known by man but
only Heaven.

(17) Five virtues.

(1) Jui (humanity)

(2) Si (Righteous)

(3) Rei (Polite)

(4) Chi (Intelligence)

(5) Shin (Faith)

In order to accept for
good

Karma, we must,

fruit of all; ... respect

Unit of air: ...

Karawa, we must
be order to accept for

- (1) for (humanity)
- (2) for (Righteous)
- (3) for (justice)
- (4) for (intelligence)
- (5) for (Faith)

(17) True nature

of Heaven
is known by man but
a state of man can not

(16) State (22)

(24)

and ~~that~~ keeps the fine
virtues out and in.

If we ~~wish~~ would have
others act rightly to us,
we should ~~do~~ act rightly
to them. In the light of
the teaching of the Shin sect,
the believers shall keep
Faith and act rightly
with zeal.

(22)

and that keeps the fine
virtues out and out.
If we ~~that~~ would have
others act rightly to us,
we should ~~the~~ act rightly
to them. In the light of
the teaching of the Shin sect,
the behavior shall keep
fair and act rightly
with fear.

Superstition and Divination

There were different kinds of superstition prevailing. They worshipped different objects of nature such like: Sun, Moon, Stars, Animals and Plants. Thus fox was considered the god of Inari, white snake as that of fire extinguishing. Or we have Anshi (Master) about this time, Innumerable and ponds old, old living beings are supposed to be as the master, Also we have messengers of god.

That the plants have spirit is known by the existence of the word "Kodama" = Spirit of Plant. Even ~~grave~~^{tomb} stones were considered to have some effect.

Of course people all believed the existence of Tengu. And the spirit of the dead was considered not to leave the house until 49 days.

Foxes, badgers were considered to change themselves into beautiful girls or one-eyed boy and so forth. At the same time, there appeared the fellows who would employ those animals and do supernatural works.

As for divination, the system was in great prevalence. Fortune of ones life, direction for removal, marriage etc.

were all determined by that. Also
according to the birthday one's nature
was to be decided and the combination
(especially between two different sexes)
was to be determined.

Also, by omens, occurrences, such
like crying of the crow, long barking of the
dog and so on had some meaning.

People would not use the word which
had the sound "shi". In that case the
sound is to be changed into something
else. It is because "shi" had the meaning
of death.

Dreams, too, gave some omen,
1 Fuyi, 2 Take, 3 Kamibi.

Sodomi (Yaro),

This period was not so far from the war time, so the people were generally fond of sodomy. As the natural consequence of which there came out the professional men of this kind. In the beginning, this was practised mainly by the actors. Government prohibited this. Then there came out ~~quins~~ ^{quins} who would go ahead as actors and do this kind of work.

The houses where rich men are kept are called "Kodomoya", where 12 or 13 years old boys are brought in. First they serve just in the feast, then they are trained to go up to the stage.

At the time of Genroku, this declined, by which I mean the custom of sodomy. Still the professional yaro was making prosperity. It was at the time of Tempo when this came to end.

Also in Yedo there were license-sellers. — They were composed of young handsome boys who would go ahead to the residence of Daimyo and sell license but practically do the other business.

Manyo
10000 yrs.

Spring

Entrance Pines of January,
It is because pines stand for 1000 years,
and bamboos for 10000 years,

Daikongji'me
Gobo pine,

Kadomatsu.
gate - pine.
bamboo - plum pine.
daikongji'me
goby pine
wasagari

On New year's day, right on the front of the
Imperial Palace a big Tatefai (Shield Spear)
was established. In the country districts
people imitated this and pines were set
up at the front of the door, gate.

Also, it was the custom of our country to
consecrate stone gods and old trees into
shimenawa. So this was imitated and
the shimenawa was put round the gate
which was used for them.

Zoni.

First three days, people eat Zoni. This had
originally the name "Hokkison" which means
to "Keep the inner organs". The head of the
family had to have a head potato in it.

Central
spine

Hōrai,

bamboo
pine: plum blossom.
daikongji'me
chestnut: Kashiwa
mame: Kashiwa
rice

used in ~~January~~ ^{the} New Year. Upon Gombo
different things (foods) are laid, when the
guest comes this is served at first,
Shimadei.

This is a tray upon which with colored

threads different figures of cranes & turtles etc.
with old couples are laid,

HHH
Kabura-tsumiki = stakes, etc.

Tasameboat,

At the night of 2nd day of Jan. people
put this picture under the pillow.

Buri-buri-
-kicho-

Mar'dama, (silkworms' nests),
Especially by Yohimura girls.

Ball,
Ball song,

seri hotoketoga
nazuna suzuna
goglyo suzushiro
hachibera

Seventh day,

They eat rice gruel mixed up with
seven different spinachs.

Uso-exchange.

Kodakara

at Osaka
{ small treasure }
{ child-treasure }

Tenth -

Visit to Yebisu Shrine

Eleventh.

also Hôki figures
of Yebisu Shrine
p. 244 picture
papier-mache figures
sold there also: etc.

Rice-cake served to godown brot down
and eaten here

First "U"-day,

In Osaka people go to Jimi-gorshi

(everybody)
cheapakes of seven
elements @ 700.

Every Festival day of Daikoku the Dai-
kon (golden-redish) of two legs served

ready
sake etc
+ cognac.

15th + 16th

Emma-O

Servants go home

rice-soup + agate (small beans)

15th. Kezure. Kake. In Medo hung up. bambu burniedia Lido.

25th

18th Penguin day.

Feb 8. beginning of southworn: haughbades a hole: eat
with

21st Feb,

Nirvana-day

Equinox, 2-25 to 3-4ns,

3rd March

Festival days of Peach, — Because it is the
season of the flower,
(lozenge shaped rice cakes served)
white sake, too.

End,

T. Shidehara.

Hishinuma.

Chighe gha puchie

as bear has numerous progeny - as to get many children
10th mo. is bear's month: on the day of the bear make marking of three
colors - ~~black, white, red~~ black, white, red by side

white red & black: alongside acanum and small beads: ^{+ chequered}

laid out for the boat; ^{leaves} glutinous rice is pounded in a pine
mortar with a willow pelt - the searum etc. is pounded in
& mixed - This is eaten. ^{of festival celebrated} This still done at Hiroshima: boys &
girls go from house to house asking for money: in the early am.
the children beat drums & wake people up: in the afternoon they
sing around & leave the boat's model as horses in preparation
to the generosity from them. They also come with pounds
& make some donations for good patrons: the proper way to protect

Summer Celebrations:

~~4th month.~~ 1, 15, 28 regular festival days in every month during Tokugawa.

every month.

Sui Tenpu. 5th day.

10th day: Kumpira ^{near} Toranosmon

21st Osaka. Daishi pilgrimage: 21 temples of Kobo Daishi.

25th Osaka: Tenman.

28th Narita Judo banch, at Kuramai (Asakusa)

4th month.

1st double clothe until 5th mo. 4 day.
bonito from raw.

8th Buddha's birthday: Kwan-Butsu-e: at temples decorate with flowers & pour sweet tea upon image: rubbed up ink with this tea for writing ^{uta} poems: "by Kani all women are kept away" - paste it upon cloth: pempetghusa tied in bunch & hung on arbor kept away women. In Osaka at every house at end of a pole fasten bundles of  agalea to Buddha or the sun. In Edo: dentzia is old, but not hung so - but sewed before Buddha.

5th day Iris day: wooden sword - "iris sword" sent to boy, by relatives, following it closely
5 mo: toy helmets are sold (as the doll market) in Tokep, Osaka, Kyoto. these toys are made of paper, not metal or leather, though multiplying chimaki and kashima-mochi.

1st year. pandent & steamed, heated into end of stick, distributed.

2nd year. oak (kashima) mochi. (distributed & argued)

5th mo. 28th. Opening of the river, Asakusa. Ryogoku bridge fireworks: shops open to midnight: lanterns, etc.

5 mo. 31. } Fujimode (F-inait) : asakusa-komaghome, Takata - Fu.
6 mo. 1. } small model { Kaga, Meguro - Yotsia, Kababacho-
shoin at places: { (Shimotake-onotere?)

only this time: sold - snakes of straw & turning around cedar
or bamboo. fall rigo (story of perseverance).

→ Kumagome - boys went with hair flying & undressed.

6 mo. 7th. Gyon festival, Kyoto: at Goshuin, Yoseka; gigantic decorated
spears are drawn in procession; in olden times 66 spears & 184 mts;
now there are right spears - each with its name & 14 mountains;
on the 14th there is but one spear - and 8 mountains; dashi are made
in shape of a hoko (spear) and the people guarding it rarely make
a new suit, but wear an old one accustomed: the hoko too are
not new but old & kept. Treasures: lay wood (made by ^{Meinetsuka}), a
mor (Kisimuke Matsushige), Chinese subordinated text.

6 mo. 4. Yots. Goyukirino Matsuri. In Mino ~~at 4th~~ from 5th day the
god is ^{at} ~~carried~~ down to Odumacho,
^{usually at} ~~usually at~~ Kanda Majjin: returns
^{mezukeno} ~~mezukeno~~ somewhere about the tenth.
^{horsehead king} ~~horsehead king~~

From 7th day is in Minami Temacho; today the god comes here &
goes back on the 4th. (This is full of contradictions.)

7 mo. 24. Jizo Matsuri: Osaka. Offerings made: children play around
festivals of flowers of Osaka.

6.1. Shitenno-ji ~~by~~ Arizane Matsuri

15. Shimanorphi. Hachiman.

16. Nagamachi. Bishamon.

17. Funaba. Otamari.

18. Tamatsu festival.

21. Sakuracho Nintoku festival.

22. Zama Matsuri.

25th. Temma Togyu

28th. Namatsumi Matsuri

29. Tamatsukuni Inari

30. Numezoshi Matsuri.

Sekizoro () in Chikuzen, Kawanonji:

Yedo: paper cap & apron & beggars of both sexes beat drums
&c. — ask money.

— Toshino-ichi. New Year festival fair.

15. Fukuzawa Kachiman.

17. Asakusa

18. " Mino-ichi

20. Kanda Myojin

26. Atago

25. Kojimachi Tenjin

26 — Nishombashi, &c., &c. &c.

Oct. 6-16. Ten nights: Imperial lady officials

Oct. 13. Michienuku - to follow the shadow of Michienu - meeting
gathering in temples: artificial flowers sold - steamers

19. we. Odemacho (Nihombashi) 1st St: a fair: things sold
for Misui festival, to be used next day: shrimps, god shell, sanbo,
small ^{flat} plank for cutting fish, Tai, etc., etc. Also ^{shallow} newly soaked
daikon (= asatsume); flower sellers (cut-price to 43); name is
Sareichi (= rotten fair).

20. Kyoto + Osaka - Simon-barai (= notes balancing). In
Yedo, Yebisuko (= yebisu-assembly). At L. & B. dealers in cloth
and goods make gifts to Yebisu; other merchant do not. In Kyoto
don't small pieces of cloth ^{or fragments} were sold. In Yedo: merchants
offer gifts to Yebisu, invite relatives + customers + have a feast.
How much reduced custom.

11th mo. Eagle day. In Yedo: Tori-no-machi: washi-dairiya
-jin. This god only worshipped on this day. The men who buy
the lucky symbols are only Yoshinara men, leather men,
restaurant men + ship-hotel, theater men. In Osaka
barley-mochi.

11. 28th. Day memorial to Shinran: rice ^{partly steamed} ~~partly steamed~~.
Betsuben night: Osaka - 5 or 6 persons, dressed like or not, one with
a beche-de-mer with a string + drag it on the ground, while the
rest beat on drums or rattles: others they go around to give
congratulations to friends.

Yakubarai: (Age-danger balancing). K. - O. as many 
beams as the man's years + 1 sen are wrapped in paper given by
him + in Tokyo beams + 12 sen are given by him. m. 25.42.60
f. 19.33.

Yakus-doshi age of danger
critical age.

Olden times.
m. 33.
in addition
f. 37.73

Among the Osaka festival most important is Tennataijin.
Travel of Tennataijin; set course; start on boat - are net-
fine decorations; lacquered portable shrine, 7; only for day.
4 drummers (4), lacquered roof overhead; apparently carried
on shoulders; plays drums in special costume - red or blue.
Houses are watched; screens inside of shop. This only along
the line of march: In Osaka, before ^{palanquin} ~~the~~ to travel
some of men put mask of Saruta-hiko on & with helmet
& red old-style uniform precede on horse. Then procession
goes corresponding to importance of shrine. // In Ydo:
first the lion-head goes.
(shichigashura)

6 mo. 15 da.

Procession of Sanno: perfected in Keicho 11. This is
Sanno Shrine & Kanda Myojin have alternate festival.
Before Tenpo people there made dancing wagon, 7. Every
fourth year. Then govt. ordered that expense be borne by
three districts: ∴ each district once in ^{about} 30 years.
57 musical wagons: dancing wagons privately carried
- 10: There are also music wagons dragged along - 6 for
- with a campfire for dancers: geisha girls are
the dancers - only daughters of merchants; Hana-
Rago (= Haverkago) - artificial flowers, tops covered up,
boys & girls, ride on it (Tenpo only). - Everyone is
in gala dress: even firemen & laborers. All wear
Kasa with artificial flowers. In Sanno, Kanda &
Gyotenno a pair of shichigashura goes ahead but
the ~~one~~ is made of green color & firemen wear them:
two others with many other firemen go ahead turning
a song. This shichigashura of Sanno was made of
washi-papers of Shogen Iyemitsu.

On the 1st of June 1861, I was informed by the
Hon. Secy of the Interior, that the
Department had received from the
Hon. Secy of the Treasury, a
copy of a report of the
Hon. Secy of the Treasury, dated
the 1st of June 1861, in relation
to the affairs of the
Department of the Interior.
The report was received by the
Department of the Interior, on the
1st of June 1861, and was
immediately forwarded to the
Hon. Secy of the Treasury, for
his consideration.

The report of the Hon. Secy of the Treasury, dated
the 1st of June 1861, in relation to the
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on the 1st of June 1861, and was immediately
forwarded to the Hon. Secy of the Treasury, for
his consideration.

marked lanterns in Utsu white ones,
~~At present,~~ However since 20 years
they use different kinds of small lanterns,
— see fig. on page 286,

It is said in olden times lotus leaves,
flax stems and many others used for
the festival were sent down the river.

26th 17th Month,

In Utsu from evening, people gather
round Takanawa, and Susaki and
wait for the moon of ^{the} 6th,

Itasseku,

This is the day when people send
things to the others, whom they have many
things to consult with,

15th of 8th Month,

Moon night,

This time dumplings are served,
Ordinary years 12, lune year 13,

9th day of 9th Month,

This was a "Tekku" — Chōyō sekku —
but abolished. In Imperial Court there
were festivals of Chiyō ~~San~~ ^{San}thennu.

11th — 21th 9th Month,

Festival of Shimizu in Shizuoka, People
call "Shōga-ichi" (= ^{ginger} ~~Shōga~~ market),
There are sold ^{ginger} ~~Shōga~~ and small
box filled with candies.

13th of 9th Month.

"Meishetsu" (= clear month.) Moon is
appreciated. To night ⁱⁿ Kyoto and
Osaka small beans ^{steamed} ~~boiled~~ and put
salt are served, in Gyoza dumplings
and potatoes.

15th of 9th Month

Festival of Kanda God,

p. 279

7th day of 7th Month.

This evening is called "Tanabate", one of the 5 festival days.

In the era of Queen Koken this was first established. In Osaka, school children alone write poems and utas on multi-colored papers and fixing up on the bamboo send them over to their teachers where they will spend all the day in playing. In Gedo any house will put up this kind of bamboo high on the roof.

10th day of 7th Month.

Visit to Hsakuza Kwanon for 46000th day.

Formerly they used to visit different Kwanon but recently just to that place. Since the Bunkwa era in the precinct they sell red Indian corn, which when hung up at the ceilings it is said caught free from the danger of thunderbolt. There was also sometime when teamadder was sold but not now.

Over all the court before the Shrine we find tooth-pick stores. Also there we find mochi (rice-cake) stores.

Old Picture of Tanabata Dance,
This is what is called Koma-chi dance
Seven dancers.

But this was ~~also~~ lost its track,

Some time ago, in Yedo there prevailed
Bon-dance, but it was prohibited because
of luxury,

11th and 12th of 7th month,

Those ~~things~~ ^{things} for the spirit festival are sold,
Except Shintu sect, all other Buddhist
sects do burn flax before the door which
are called "Receiving fire"

15th of 7th month is called "Chingunichi"
To-day is held "Uranbon-e", People
simply call this "bon" or "O-bon,"
"Uranbon" is a Sanscrit, which means
to save the "hung upside down," which
is meant to give free those who are
fallen down into the Hell, ^{one}

In Osaka it is held in the way,
as Yedo in the other (see the figures)

Bon-dōrō, = Bon-lantern,
From the 14th evening down to the end
of month people put light on the lantern
Specially made every evening,
In Osaka, every house hang up such

The bird exchange.

In the Tenjin shrine, Nagaike, Mikasa district, Chikuzen province, this ceremony was taken place on the 7th night of January. This night, people who went for worshipping bearing bright with them the wish under his sleeve, exchanged with other's whom they met with. That material was chiefly of wood and originally those were prepared out of the shrine itself. Among these there had been one gold one: if by chance one could get it he would be the happy man burdened with tremendous good lucks.

henceforward from Bunsei period, Tenjin shrine at Kameido began it imitating. The notable difference between above two places is the time — the latter in broad daylight. 4 years before in the latter shrine, they have had exchanged each other, but later on the pickpockets

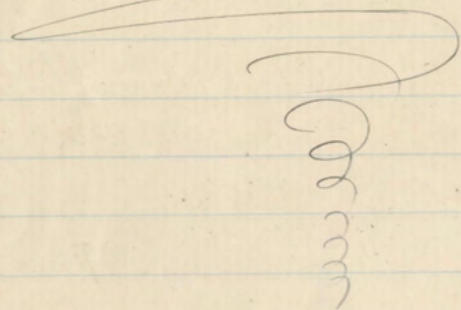
intermingled among men robbing money
and precious objects of ~~themselves~~ them, they
were forced to be forbidden by this avoidable
interference.

Making of the materials, these birds were
made of willow wood, their back gilded
with gold on blue texture, having been dyed
red on both tails and bills. The price has been
over ten sen for the big and one sen for smaller
ones, each ^{being} wrapped in papers which represent
original & historical short description in
printing.

The worshippers usually
go to the office where placard shows 'which
exchanging place' and changed the ones
which they ~~had~~ ^{at the seller's} bought just before the
shrine. and take the ones ~~are~~ given
out of the office.

In Japanese ^{word} ~~character~~, which is said to be
so called 'Uso' (untruth) and the homonyms
'Uso' (lie) and the object of interchange is suggested
to the effect that the ^{harmful} evils disasters ~~are~~

disappear as
will ~~become~~ a lie and ~~not~~ ^{it} turn into
a real ^{good} luck instead of older evils.



Brokko Tribe.

Along the rivers Horonai and Tanankotan, about 15 doors in three places are scattered. This tribe is called Brokko. They are meaner than the Ezo when manners are considered.

They are thinly bearded and the hair is drooping down on the back, twisted in Hitenqumri. They wear clothes of Yamatan make.

Though their Countenance is milder than the Ezo, yet their spirit is stout, courageous, manful and, in some sense, wild.

Their occupation is fishing and hunting, & the flesh of games is for food, skin, oil being exchanged for other things they want.

Their articles their occupation produces are brought to Yamatan where they will be exchanged for second-hand clothes of Yamatan make, Tobacco and Tobacco-pipe & etc.

And the Yamatan seal oil, skin is taken to Kushunkotan where those things are exchanged for rice & Tobacco which are to be taken back to their home and distributed

among natives.

The tribe, as the Ezo race, does extremely haste death, so that the whole family will remove when one of the members die. The corpse is clothed with Yamatan cloth and the hearse is suspended upon four posts of lumber 4 or 6 feet above the ground.

When man die its corpse is laid with spear, bow, arrow which were used every day. When woman die, with ear-ring & other trifle articles.

They worship at the gods of River & mountain.

Toward the northern part of Taraike Marsh, a certain branch of the race tribe live.

They keep dogs or reindeer who are to draw some kind of vehicle by means of which they travel in the middle of the winter.

And as they are wandering people, when in the winter the prey for the kept creatures is scarce they remove, but never live in any cave.

Man is nicknamed "Oshyami"; woman, "Atchanai"; wife, "Gokkyaw"; difference between superior & inferior is not observed; the hair is dressed in "Karasugami" or "Shitsunuchi" style; the clothes are made of bark, or they wear cotton-clothes (~~narrow~~ with narrow and tight sleeves).

They worship at heavens and earth, & water-god.

Some opinion says, from the ancient time they have been placed under the government of Manchurian Yamatan (Yamatan), or other opinion

say and do not belong to the Ezo race, or other opinion says, it is entirely independent & some leading person called "Shabakka" oversee the territory.

No letter, so they do not know of their own eyes. Hot season and cold season are the means to acknowledge the year. And by the moon they can know one month has gone and another come.

On the field almost no products. so they turn to fishing and hunting for livelihood.

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All the villagers, male and female, like smoking;
~~Rice is only used for brewing of Sake and is made~~

Skins and oil of the beasts they have caught are exchanged for Tobacco & rice; Tobacco being the only thing they most like, rice being used for brewing of Sake and for making some kind of food mixed with a certain some sort of grass. And so Tobacco and rice are brought back to their home and distributed among the natives (specially among leading ^{classes} persons).

The orokko Tribe do not live in cave, but live in a house built with timber (like a small den) in shade at the foot of Mountains.

It is unknown to what race do they belong.

Some opinion is of their being derived from some branch called "Iumerenkuro" of Yamatan Tribe.

The orokko Tribe has branches called "Kikufun" and "Harō".

In the west of orokko (the place where the orokko tribe live), one tribe called Rumoi (of the Eyo race) live scattered one door or

three or two doors together and it is said not to be governed by any other territory.

In the summer, on account of deep growth of grass they can't travel; so in the winter they drove 2 or 3 days' journey by some kind of vehicle drawn a reindeer and keep communication with other tribes.

Here natives of "Yamatan" tribe come and make an exchange of their articles, tobacco, cotton, strings, needles, second hand clothes and ear-rings for skins of beaks the Rumon tribe offer.

Sumerokuro tribe.

Man; with thin beard; head not dressed, hair drooping down; countenance is mild; dressed in Manchurian make clothes; has "Hekiri", something like a knife ^{at} about the waist and a thing like a large ring of iron or bronze on a finger which serve much at duel.

Woman: with girdle and skirt decorated with metals in line; ear has three small holes by which small gems ~~are~~ of green colour are hung.

Their house is framed with timber and a window which is ~~cut~~ cut in the wall is covered with moss to keep the house warm and a hole is open on the roof to get light from.

Food is flesh of fishes and beasts, fruit and grass root, and, in small quantities, sake and corn produced in Manchuria.

No letter is used among the tribe.

Oronko tribe

Shirimanka tribe

Shirimanka tribe, with the Oronko tribe, come to Kushunkotan for the purpose of exchange but sometimes it is disturbed by the Russian settlers.

This tribe, as Oronko, does not belong to the Ezo race. On the coast where they come for conducting exchange they temporarily build houses with oars, wagons and other things, the roofs being made with skins of sea-animal called "Hippopotamus" (Kaba).

And food is got ^{from} rivers or mountains close by

No marriage is conducted between

The Ezo and this tribe.

Another opinion on "Shirimanka Tribe":

On the coast south-east of the Taraike marsh there live this tribe, Shirimanka Aina (Aina is the name given to the whole race of Ezo).

Their clothes has the name of "Itara hei". Men dress himself with Yamatan clothes and women with clothes made of seal-skin.

Though their manners are similar to those of Ezo, it is unknown what race they have been derived from.

Fishing, hunting and labour are their occupation for the life.

Their village and its neighbourhood are covered with full grown grass; so communication is only kept by lanes which are cleared out for the purpose of traffic,

(in the wild plain

but in winter they can travel by means of some kind of vehicle drawn by reindeer over snow.

The sea freeze in winter and

page 8.

people can walk on.

Their houses are built with logs
in the shade and do not live in a cave.

About some other tribes.

In the south of Taraika marsh some
tribes of Ezo live (names of the tribes are not
given).

Fishing, hunting and exchange
are conducted by them as by other tribes.

When a bad year befall them they remove
to a place where they can easily live, and
when a good year come, they will refuse
any employment or business whatever offered
to them and only want to lead a lazy life.

In conclusion, the Ainu race is
uncivilized race and settle wandering about at ~~places~~
places where they can lead their lives in most idle
and lazy way, for instances, on banks of rivers or
on ~~the~~ shore of a lake or marsh; and their
occupation for livelihood is fishing and hunting
and what they want will be got in exchange.

So they never want to follow a

Shirukake matsuri (festival to sprinkle miso soup) at Saragi, Yamato.

The festival is held on the fifth day of May (in the lunar calendar) at Saragi, Shikimura, Minamikatsuragi district, Yamato.

On the day the village-boys will be entertained with miso-soup by leading families and they will run away with farm implements from them.

Young-villagers will make a large serpent with dried twigs, 60 feet in length and 3 feet in circumference, and run about through the village drawing it.

According to the tradition, a daughter of some rich family pined after some Eunosyosha; but her desire was not received by him.

So she turned herself into a large serpent; but he enclosed it in a

by the spell
well and bound her from doing
evil act.

When the large serpent appeared
in the village all people run
away with farm implements to escape
from the evil of the serpent; and
when the daughter fell in love-
sickness, getting angry, she sprinkled
miso-soup over a servant.

Nabemakuri (pan-festival)
at Chikuma, Ōmi.

The festival is held on the 8th
day of May at Asayama Chikuma,
Takata district, Ōmi.

On the occasion a long procession
of the suite will proceed to the
Shinto Shrine of the village.

Yama-bōshi — 5 or 7 boys
aged 7 or 8 years — partake in the

procession; the boys are dressed in
large hemp clothes, girdle up the
sleeves with pieces of white crape,
cover the backs of the hands with white
cloth, bind the legs with the cloth
of the indigo colour and wear the
double straw-sandals, with halberds
and croziers in hand, and painted
faces.

Nabekamuri — 8 girls aged 8 years —
partakes in the procession; dressed in the
red wadded silk garment with yellow the
dark blue thin over-coat, and wear the
skirt decorated with scarlet silk strings,
with the folding fan in hand, and the
pan on the head.

Formerly a married woman partook
in the procession with one pan on the
head, and a woman who was married
to the second husband put on two
pans, and a woman who was married
to the third woman husband put on
three pans; but now girls take place

of them.

The *Nakakamuri* are appointed by the *Shinto*-priest, and the appointed girls will keep their own bodies in ^{the} most pure manner till the festival day comes, and they are treated as if they were divine angels.

Ishitori Matsuri at Kuwana,
Ise.

The festival is held on both the 6th and 7th of June in honour of the *Kasugazinga* at Kuwana, Ise.

On the occasion, the people, men and women, young and old, will draw ornamental carriages, which number forty, with drums and bells ringing.

They will dress themselves according

to their own idea, man assuming the style of woman and ^{woman} ~~man~~ assuming the style of man; thus they are dressed in most peculiar manner.

They will draw the ornamented carriages through the streets all the night, crying "Hōga, hō, Ryū, Iokoja - - -".

Next morning they will go to a convivial meeting and after drinking to their content, they will pay worship at the Shrine and in the evening they will repeat the comical procession of the carriages in the similar manner.

Utsukens Nobori at ~~Utsukens~~ Beshe, Shinano.

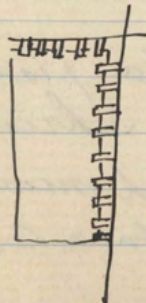
On the 15th of July the festival is held in honour of the Shrine of Ogamidake on the high mountain Ogamidake, in the neighbourhood of

the Besto hot spring, Shinano.

On the day early in the morning they will play a melody of interesting music from drums and flutes, and when the eastern sky is broken by the appearance of the sun they will descend the mountain, a man with one banner, to the interesting music: The banners are of various colours, red, blue, white, purple and yellow.

The bright morning sun reflecting on the banners, the procession of the banner-carriers will produce a beautiful ~~view~~ view.

The procession will proceed to the shrine of the village-holding God (Emura Ammusutino Kami) and the banners are offered to the God.



Japanese banner used on the occasion of the festival.

Jamatsuri (serpent festival) at Itazu, Yamato.

The festival is held on the 25th of August in the lunar calendar at Taknichi, Soikami district, Yamato.

On the occasion, the young villagers will bring a pretty long bundle of dried twigs to the Shrine of Itazujinja and bind it to a tree.

The Shinto-priest with two young boys will offer cake made with earth, dolls, Gohai and a serpent made with potato, and then the young villagers will light the bundle; thus the festival comes to an end.

According to the tradition, in former time arrows were found standing on the roofs of the families which had boys once in the year. ^{in the village}

By the way of drawing lots, one boy was settled to be offered to the God; thus one boy was necessary

offered to the god and lost in the year.

Some time a priest came to the village and ~~he himself~~ he himself proposed to go to the Shrine in place of the boy and he did so.

To his great merit, he succeeded in killing the serpent to whose prey many boys sacrificed themselves.

In remembrance of the serpent the serpent made with potato is used in the festival.

Oide matsuri at Fushimi, Yamashiro.

The festival is held in honour of the Misuginja at Fushimi Town, Yamashiro, ~~on the 7th~~ on the 12th of October.

Two torches, ^{of reed} one 10 feet in length and 6 feet in circumference, the other 15 feet in length and 10 feet in

circumference, are brought to a river near the Shrine and lighted: it casts a view of conflagration.

After it they will carry about a small shrine, they being almost transported with merriment.

According to the tradition, in former time the shrine carried at the festival was driven away by a flood: The god ^{once} wanted to keep the shrine from being washed away and went to the bank of the river, when he got one eye thrust with a reed and lost it.

So on the occasion of the festival they will light the large torches to make the road seen clearly.

Oyakko at Shimada, Iwuga.

The festival is held in honour of the Ojinja at Shimada town,

Iwuga, on the 13th of October
(in ^{the} Solar calendar), once for three
years.

~~25 young village~~

On the occasion 25 young
people selected from one street,
will hold a mimic train of
the feudal lord

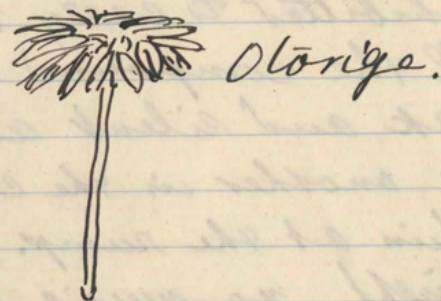
The 25 young people will carry
wood-swords at the waist and
girdles borrowed from daughters and
wives of rich families are hung at
the swords for the bonds; they are
all dressed in uniform. 5 or 6
persons will follow the young people,
moving the Otorige round; after
it about 100 boys dressed in the
Haori with the badge, ~~and~~ carrying
two swords at the waist, ^{each} will follow;
The feudal lord, a boy under
ten years of the rich family,
and his retainers carrying his
arms, armor, treasures and clothes

will follow them.

The people of another street will
form a band and proceed to the
shrine playing interesting music.

The people of another street will
draw the ornamental cars, dancing
merrily and thus proceed to the shrine.

The festival will continue for
three days.



Ishirikumami Matsuri at
Ito, Izu.

The festival is held in honour
of the Otōnashi myōjin at Ito,
Izu, on the evening of the 10th of
November.

On the occasion, in front of the

Shrine sticks of incense are lighted, no light being burnt beside; thus in the dark night the people will meet together in front of the ~~Shrine~~ Shrine and drink wine in an earthen-cup; When one wants to give the cup to another the former will pinch the latter at the rump.

Any person who comes to the shrine is inhibited to carry a paper-lantern; All the compound of the shrine is dark and silent and any one who meets another in the compound will pinch him at the rump.

All the night no music no music and performance are allowed to be given.

Some people say, in former time a daughter of S. Ito (a feudal lord who ~~was~~ governed the district) fell in love with Y. Minamoto and often ^{had} secret meeting with him in a wood. The secret became known

to her father and she was killed: so the people built a shrine for her and the festival is held in honour remembrance of her.

Odehiko Matsuri at Yamato mura, Shinano.

The festival is held at the shrine in the field near Yamato mura, Shinano on the 13rd of December (in the lunar calendar).

On the occasion various kinds of corn are brought to the shrine and they are cooked there: people have ~~a convivial~~ a convivial meeting.

Any one who passes in front of the shrine is caught and forcibly entertained; and if he is choked to death by the great deal of the eaten things, the people are quite glad, because it is thought a sign of a good crop.

Ikomori at Rakono Sho, Harima.

The festival is held in honour of the Hiokajinja at Rakono Sho, Harima, for 7 days from the first "I" day to the "Fii" day (according to the lunar division of the Japanese calendar) of January.

The people will keep a long confinement during the festival.

The food is prepared for the long confinement; all ^{the} people, peasant, artist and business-man, hold holidays; every door is shut, and the cutlery and chopping-block are inhibited to be used; the oven is closed.

The door and paper-sliding door are covered with cloth or paper to prevent them from making sound when they are opened or closed; the woollen-cloth is spread over the mats in the room.

They are all to be careful not to laugh and speak in loud voice, and thus they are to ~~conduct~~ conduct themselves quiet and calmly.

Every morning they will go to the Shrine and pay homage at the God.

At night before going to bed they will each take one or two pieces of burnt mochi.

On the fourth day of the confinement, they are allowed to bathe, to start fire and to use the cutlery, and thus they will prepare the food for the rest days; and on the day the artist and business-man will make prayer for being allowed to open their profession, should

Those who ^{should} will violate the inhibition would be punished by the God.

About the buddhist ceremony.

Ego at the Saidaiji temple,
Bizen.

The ceremony will be held
at the Saidaiji temple, Saidaiji,
Bizen, on the 14th day of January
(in the lunar calendar).

In the depth of night on the
27th of December the priest of the
temple alone goes about one ri in
the mountain and gets a divine tree
cut: on the following day he will
make it to a treasure-tree before
two witnesses; the treasure tree is
wrapped in 12 or 13 sheets of
paper with impressions of "牛王西
大寺寶印" on the second of January.

The treasure-tree will be thrown
in the midst of the crowd ^{of people} who
have come to get the treasure-tree
from ~~every~~ many districts on the
14th of January and who will make

a great disturbance in endeavouring to find the treasure tree.

On the occasion of the ceremony some body of women will join it; the women will uncover the body and immerse themselves in the Yoshii river to purify their body; thus they, becoming naked only with the waist covered with white cloth, go to join it.

The ceremony is held in the middle of night and no light is burnt.

Any person who finds it and ~~unsuccessfully~~ succeeds to possess it will be rewarded with things valuable, and his family will be visited by good fortune during the newly-opened year.

Iwaibi for the dead in the eastern districts of Iyo.

In the eastern district of Iyo,
on the evening of the first "Tatsu"
day of December (in the lunar calendar),
the people visit a family where a
death occurred of a member during
the year and say "it is sorrowful,
you were visited by an ill fortune:
did you try to forget the ^{sorrow}?"

The members of a family where
a death occurred will go to the
tomb with the relatives and neigh-
bours ⁱⁿ the same evening, and
before the tomb they will burn
or toast a piece of mochi which
will be eaten by them.

On the following day the
family will invite relatives and
neighbours and entertain them
with zoni of mochi.

Sode gome in Tamba.
In the province of Tamba

on the 49th day from the day when
a person died, the dead person's son
~~and~~ daughter will go round begging
at more than three houses.

They will give some rice
in a small bowl, which is used to offer
boiled rice to the buddhist shrine,
through a break of the paper sliding-
door.

The thus collected rice will be
boiled and offered to the buddhist
shrine.

The assumed beggar will take
rice in the sleeve, so it is called
"Sode gome" (sleeve rice).

The funeral of the Aizu
people.

When a sick person seems to ~~draw~~
breathe the last in a family, a
report will be circulated through
the village; then the people, one

person from a family, will come to the family, and on the death of the sick person they begin to ^{dying} cry out loudly in deep sorrow, saying "Keno Keno ho ho, —". This is a most divine prayer for the dead.

The men will drink to be dead drunk and women will eat potato and boys will take cake, they all sitting in circle; it is only the member of the family that weep in sorrow from the depth of heart.

Thus the people visit the family not to condole them, but ^{sincerely} to enjoy themselves in eating ^{sincerely} and drinking.

All the people, from the chief to those of the lowest rank, putting on the peculiar Haori and bare-footed, join the funeral and in the way to the Tomb they will cry out in token of deep sorrow, but the crying is stopped by the order "Cease to cry out for the dead"

from the chief.

At the tomb the chief will make the last prayer for the dead and the people will bid the dead the last farewell, moving the hands upward and downward. The dead is generally buried in the earth.

1. Hadaka Mairi in the district of Kojima, Bizen.

The Yukajinja at Kojima, Bizen, is famous for the efficacy of the prayer made for a sick person on the verge of death or for driving away a calamity.

So when one any person is severely sick, the hot-blooded young people, naked and bare-footed, ringing bells and blowing horns, run to the Shrine and make prayer for the sick person.

Koriage in the district of Kanbara, Iwuga.

In the district of Kanbara, Iwuga, when a sick person is on the verge of death hot-blooded young people will go to the Shrine of the village - holding God to make prayer for him successively several evenings.

Then they will first go to the beach with lantern in hand, ^{running in} ~~making~~ a line, where the foremost young person will draw ^{some} water.

The Shinto-priest will offer the water to the God and make grateful prayer for the sick person.

The offered water is brought back to the sick person as "divine water", and he will drink it.

Yakunotoshi at Uzen, Yamagata.

Yakunotoshi at Yamagata, Uzen.

Before the Shrine of Yudonosan Jinja at ~~Atago~~ 14atago, Yamagata and the Shrine of Ichino-jinja at Takamachi, the same town, on the 10th of January (in the lunar calendar) every person at an unlucky age will scatter as many bronze-coins as his age to drive away the calamity during the year.

The lowest rank people in the neighbourhood endeavour to pick up the scattered coins, crying out "Oita, Oita", pushing against one another, being rolled and rolling, covered with mud from head to foot.

They superstitiously believe that the thus picked up coins will be charms of prevention of outbreak of fire.

Prayer for the rain in the district
of Ichimoto, Yamato.

When the weather is dry and no
rain falls, in the district of Ichi-
moto, Yamato, men from the age
of 12 years to the age of about 20
years, becoming naked, carry about
the shrine of Ryūō Myōjin on the
shoulder, crying "Ryūō san!
sprinkle water, Ryūō san! sprinkle
water." This evening festival
begins from the evening.

Then the town people sprinkle
water over them, without regard
to the shrine or the carrier. This
continues three or four days.

When this is not effective,
one or two torches are made ~~to~~
from every door and brought to
the compound of the Shrine.

~~At the striking of~~

re written

At the Shinto-priests striking a spark at flint, the Torches are lighted.

The burning torches are carried about on the shoulder by paths in the fields by stout young people, they running in one line. This is held for in two evenings successive.

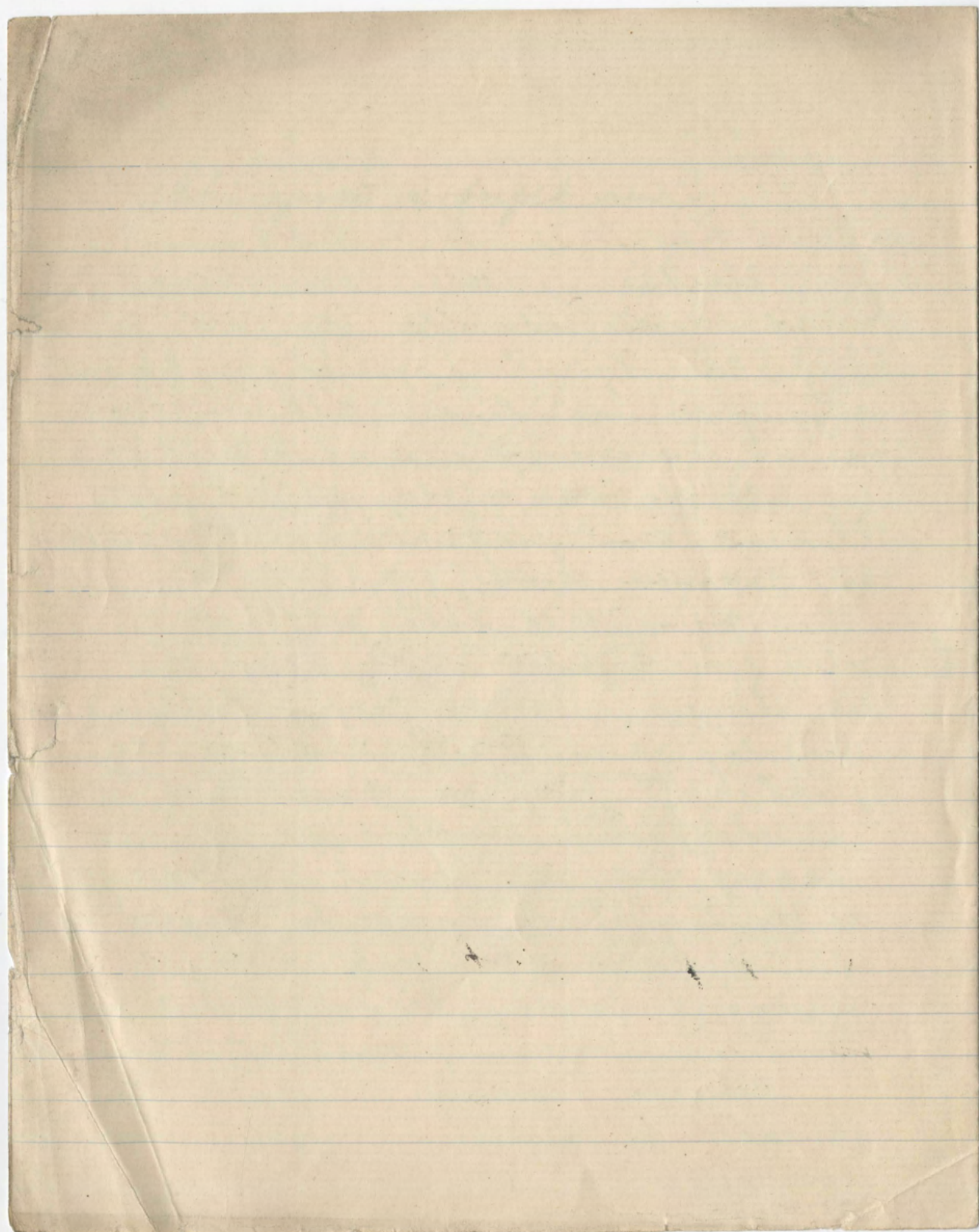
On the occasion they offer paper-lanterns and play music from drums and Japanese bells.

When it is still ineffective, they come together in the compound of the shrine ~~and~~ with paper-lanterns and they go on by the paths in the field, ^{running} in one line.

The paper-lanterns are of various shapes, of various heights, some at the top of a long pole, some at the top of a short pole and also of various colours, the carriers being man and woman, young and old.

On the occasion the music is equally played.

This gives a bright view.



At the shinto-priests striking a spark at flint, the torches are lighted.

The burning torches are carried about on the shoulder by paths in the fields by stout young people, they running in one line.

This is held two-evenings successive.

On the occasion they offer paper-lanterns and play music from drums and japaneze bells.

When it is still ineffective, they come together in the compound of the Shrine with paper-lanterns and go on by the paths in the fields, running in one line.

The paper-lanterns are of various shapes, of various heights, some at the top of a long pole, some of a short pole and also of various colours, the carriers being man and woman, young and old.

On the occasion the music is equally played. This gives a bright view.

These festivals are held when the weather is dry and no drop of

rain falls to pray for rain.
in summer

About Commerce and industry.

Fish-seller in the street of
Yasuoka, Nagato.

The fish-seller in the street carries
a pretty large tub on the head in
which fishes of various kinds are put.
He ^{is} ~~is~~ careless for the ^{great} ~~weight~~ weight
of the tub.

The hawker's cry is peculiar; "
Buy the sea-bream; Buy the sardine?
It is in an imperative tone, and
arrogant.

Thus from the manner of selling
the fish we can easily see that they
are ^{posterity} ~~prosperity~~ of the Heike family
which once in old time flourished

and swayed over the people.

The seller comes to the Town two
times a day and ~~this he asks a sum~~
he asks an amount in excess of the
proper price.

Blanching of silk-crape in
Echigo.

The blanching of silk-crape in
Echigo is business in January and
February every year; this is carried
out by both men and woman, with
the pure body.

In the season all the ground is
covered with snow in the district, so
the crape is spread on the snow and
silk-strings before woven to the crape
are blanched in weather, being hung
at the shackle.

The morning sun reflecting on
the blanched silk-crapes and silks

strings, it gives a beautiful and
bright view.

Nota uchi at Kawata, Swa.

The *Nota uchi* is played in the
district of Kawata, Swa, in the
season of the rice-transplantation.

Young-people will throw mud
in the water-field at any passer-by.

They are never careful whether
it is their acquaintances, relatives,
man or woman, or it is not, that
they throw mud at.

Some young boys purposely
dress themselves in the finery to flirt
with young girls; the red girdles
and white legs of girls, the sound of
boys flying away and the laughter
produce an interesting comic.

Celebration of the rice-transplantations
in the district of Yoshida, Aki.

In the district of Yoshida, Aki,
people co-operate with one another in
the transplanting of rice.

All women, ^{girls} daughters and wives,
mothers and daughters, in the neighbour-
hood will work in the young rice-
plant bed and they transplant the
young rice-plants in the water-fields.

On other side, many oxen are
employed in plowing the field; the
saddle on the ox is scarlet-painted or
black-painted with the famil-crest
of gold-colour, some is engraved with
patterns of birds or flowers in various
painting, and some is decorated with
the artificial, peony, drooping cherry-
tree, or willow into the bargain;
thus the saddle is decorated with
the possible ornaments.

To console the working women
in the fields, an interesting music

is struck out from large and small drums, flutes, Japanese bells, claps of hands, metal-clappers and singing; thus many people will form a band and console them, moving to and fro in ranks.

Yotsu,

Fire-fight at Kurahama, Iwaki.

In the district of Yotsu-Kurahama, Iwaki, in the middle of July (in the lunar calendar) high-spirited young people of the peasantry on one side and the fishers on the other hand, pitching a camp on both banks of a river; it is fought in the evening. Fight a fire-fight

Much pine-fuel is brought to the banks and lighted; at the sight of the flame the young people on both sides will throw burning pines aiming at the enemy's camp.

The flying fires reflecting on water, it casts a fine view.

It generally results in producing several wounded persons: the side which has produced more wounded persons and whose fire has faded away earlier is thought to be beaten.

About Marriage.

White costume of bride at Umega Hata, Yamashiro.

When a bride leaves her father's house, the parents will see her off at the gate and say to her, "never come back again," and then straw is burnt in front of the house.

The bride's luggage will be carried on the head by women in the neighborhood who will carry ~~them~~ it singing all the way.

The bride's costume is peculiar;
she is dressed in white, with white
breast-cloth, and white hand-cloth,
putting on the white "Kehan"; her
face is deeply covered by the Su-
ge gasa, and sleeves are girdled
by red "Tasuki" in cross.

Kago uma and Hadaka Odori
in the district of Soma, Iwaki.

In the district of Soma, Iwaki,
the bride's luggage is carried by
girls of about 17 years whose faces
are painted in Japanese black
inks and whose heads the red ^{have} towels
are tied round and who ~~has~~ the
sleeves girdled by the red "Tasuki"
in cross. Their style is brave and
carry the luggage happily, singing
all the way.

All the relatives will accompany
the bride.

On the side of the bride-groom several girls of about 17 years, covering the face with a towel and putting on a straw-mat, with something like a horse's tail, will come out to welcome the bride; these girls are called "Ragouma".

When the Ragouma meet the bride on the way, they will go on all fours and approach to the bride in token of reception.

In the drinking bout, some girls will dance a dance, uncovering the body.

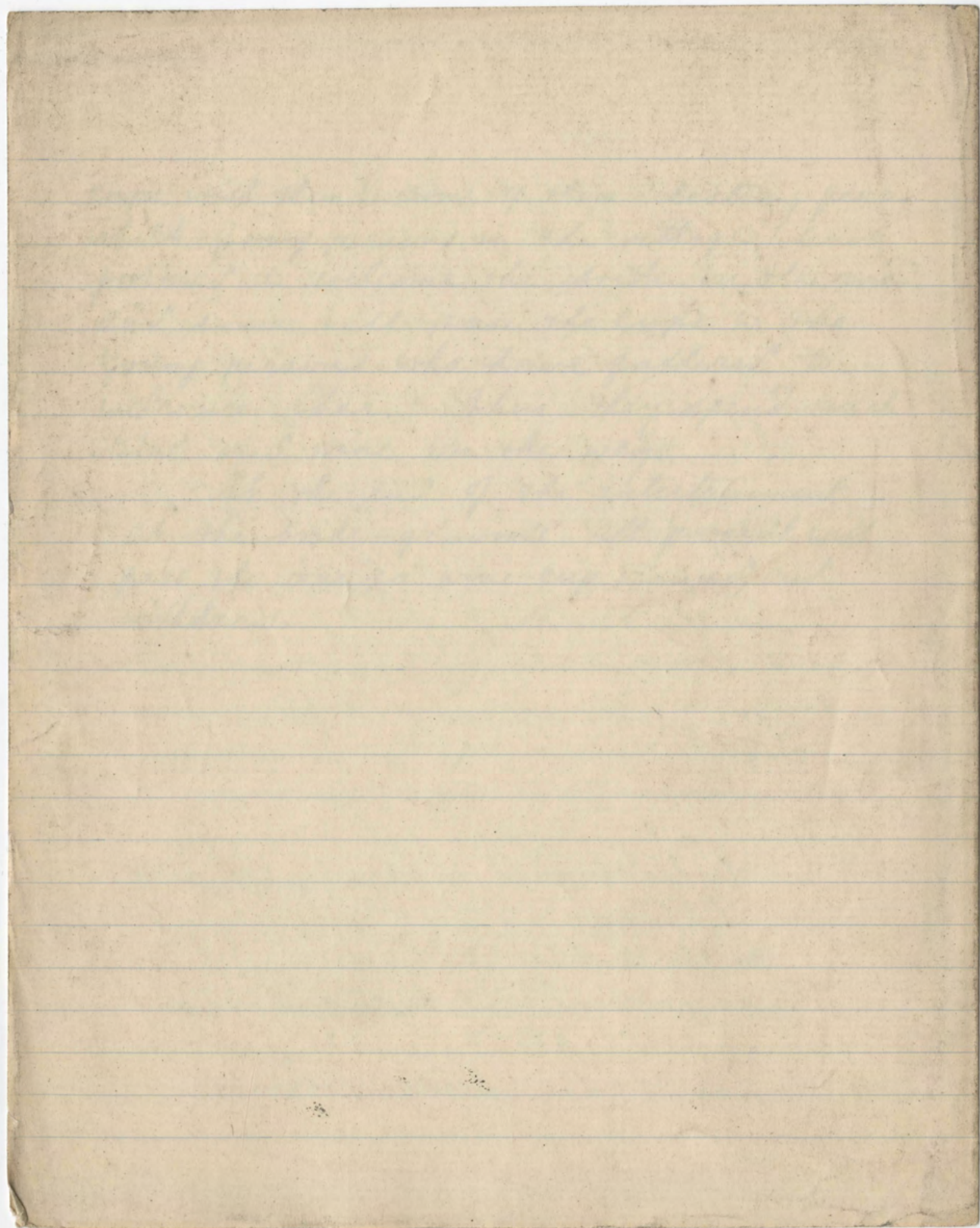
Entertainment on the way at Seinaiji, Shinano.

In the district of Seinaiji, Shinano, they go between ^{and} relatives, ^{also} stout young men, attend on the bride all the way to her bride-groom's.

They carry wine-bottles and wine-

cups with them: some of them destroy fences which young persons in the village have formed to welcome the bride on the road, and some will pass the cups to the young persons who have gathered to welcome her. Thus they spend much time and wine on the way.

At the end of the entertainment at the bride-groom's all present will pass the one "go" wine-cup round, and withdraw.

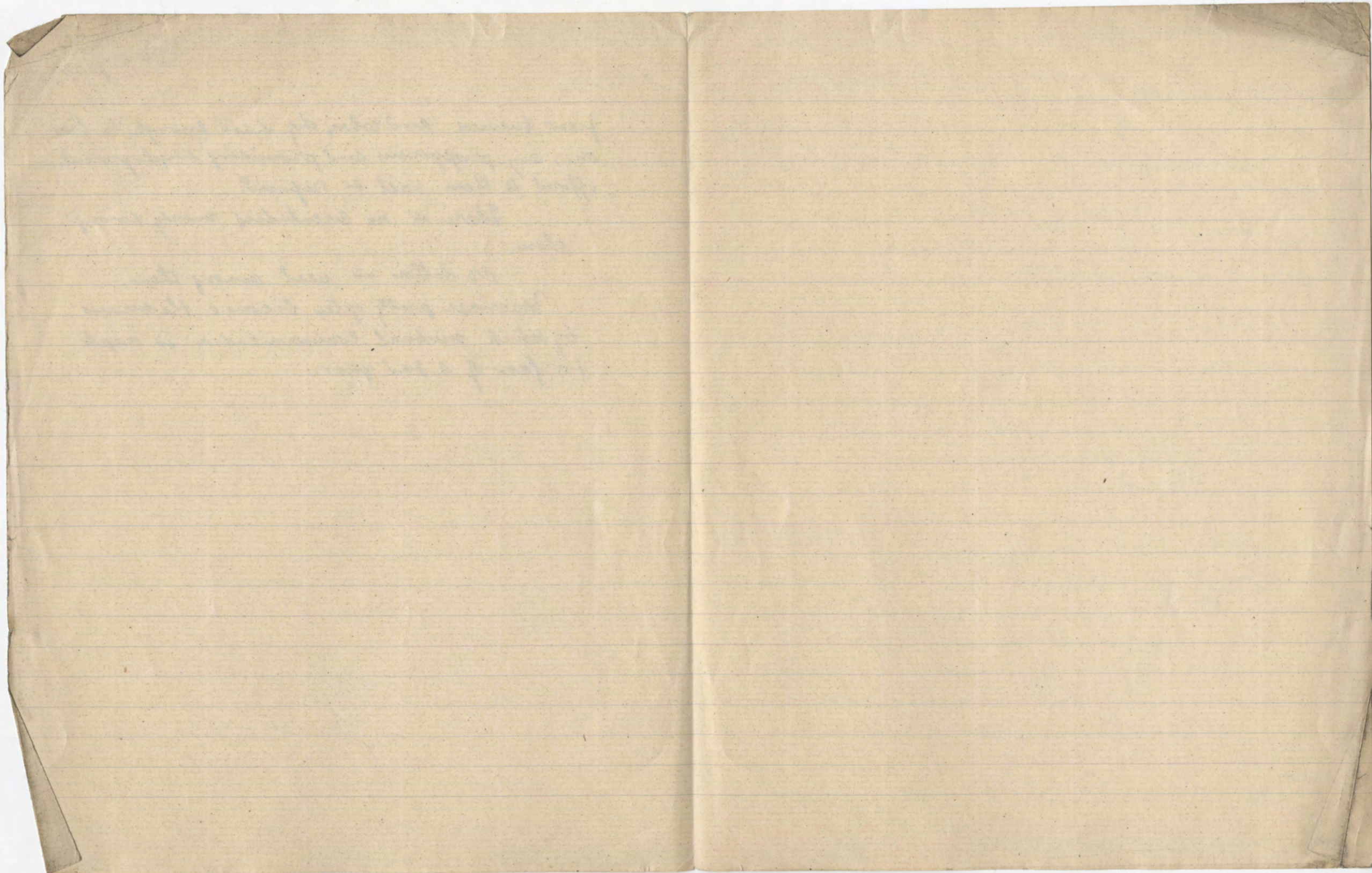


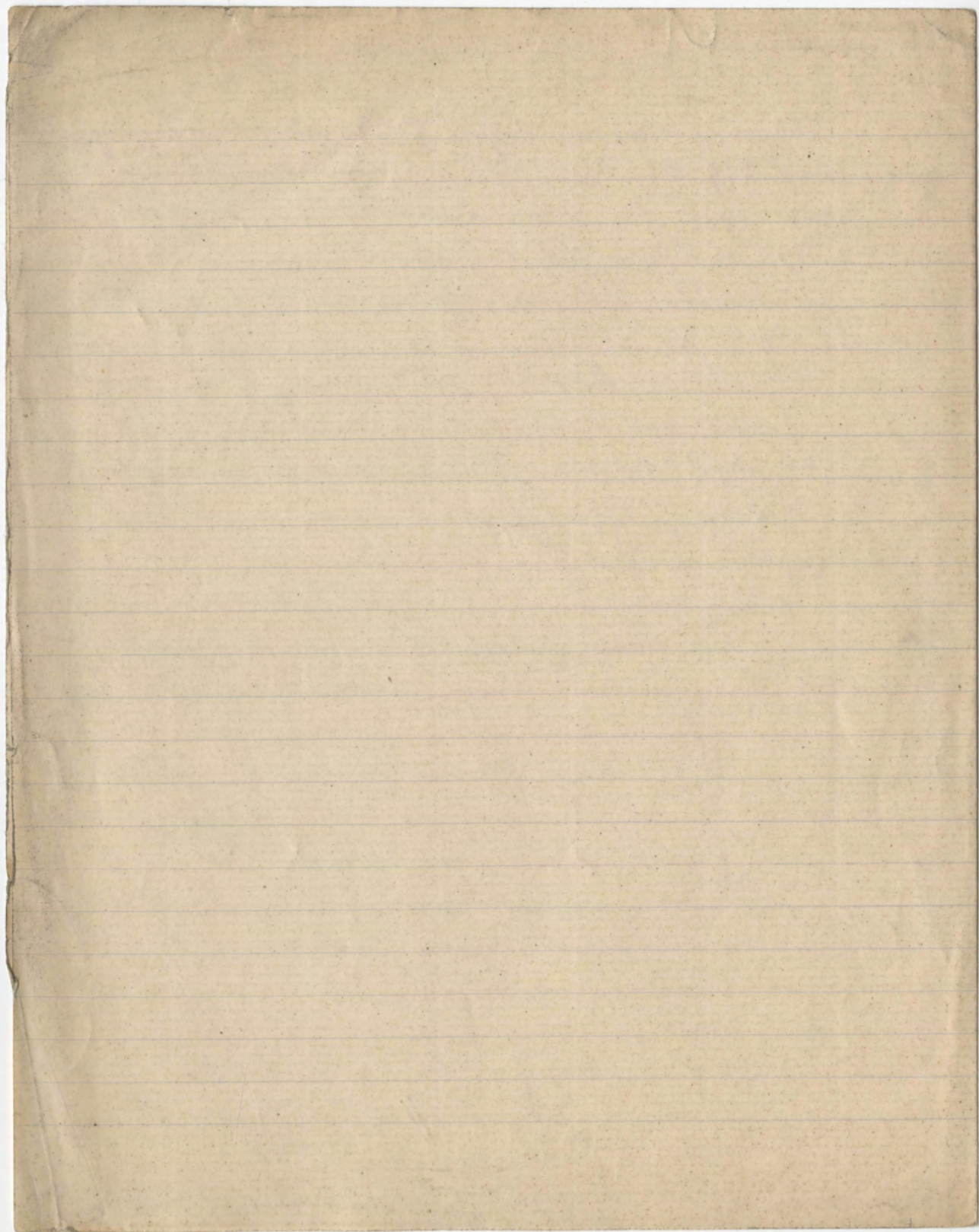
fixer business and when they have enough to live on, any prosperous and promising employment offered to them will be refused.

There is no circulating money among them.

No letter is used among them.

Marriage pretty often becomes the means by which mutual communication is kept for fear of a bad year.





Goma

By means of Goma, impurity is burnt. This method is exercised by Mikkyo, but originally it was the method of Brahmanism, and was called "Kajiki" or "fire-food," having been used in order to dedicate food by burning things to the gods in the heavens. In Mikkyo, however, this method is differently used, the book called "Daisho" explains as follows:— "This method was carried out by Buddha to heresy to make them know what is right and what is wrong," and to let them convert into the true teaching. There are two kinds of Goma, one is Gegoma or inner Goma and the other is Naigoma or outer Goma. In the former there are three kinds — Honzon, Shingon and In. Honzon is the object of the offering, Shingon is the place to burn fire. In is the place where priests sit. These three signify the cleaning of impurity. The latter is the burning of one's own Karma (one's actions in one's former life). The Daisho says thus: "Goma means burning." By means of which Karma is burnt, all beings come into

existence by Karma. So by burning it there will be no worldly existence and one will attain to Nirvana.

Kangiten (Vinayaksha)

Kangiten is also called Shoten or Tenson-sams, and it is worshiped by those who desire to acquire fortune. Kangiten is called Vinayaka or Ganapati in Sanskrit. This god originally did much harm to goodness and disturbed the quiet of mind. There are various kinds of Kangiten and have acted many evils. But in a long run this evil god became to be worshiped as the protector of the human being. The Kakuzensho says: - "a certain King ate nothing but beef and radish, but in those days beef was scarcely enough and the people offered him the flesh of the dead men. Dead men, however, became scanty pretty soon and living people were offered. The people who were fortunate enough to survive grew anxious and planned to kill the King.

Hearing the people's plan he flew up into the sky assuming the form of Vinayaksha. Since that time plague prevailed throughout the country. People fearing the coming misfortune supplicated to eleven-directioned Kannon. The "Shibu-Ho" dwells upon the ability of Kannon of defeating the Kangiten. "Then Kannon took the form of a female Vinayaksha and approached Vinayaksha. He at one glance fell in love with her and tried to kidnap her. She defected the love of him and said that she was enjoying the gospel of Buddhism and if he should also be a Buddhist and protect those fellow believers, they should be intimate friends. Kangiten instantly converted and became a protector of Buddhism.

Mandala.

Mandala is called "Rinen-gusoku" in Chinese & Japanese. It means that it contains universe in it. The "Daisho" says: - "Mandala means that it has various virtues contained in it," or "Mandala means growth and accumulation". Therefore

anything and everything of the universe is
Mandala. The number of Mandala is, of course,
indefinite, but the "Madala-shū" by Kōzen
points out forty-four kinds of Mandala.

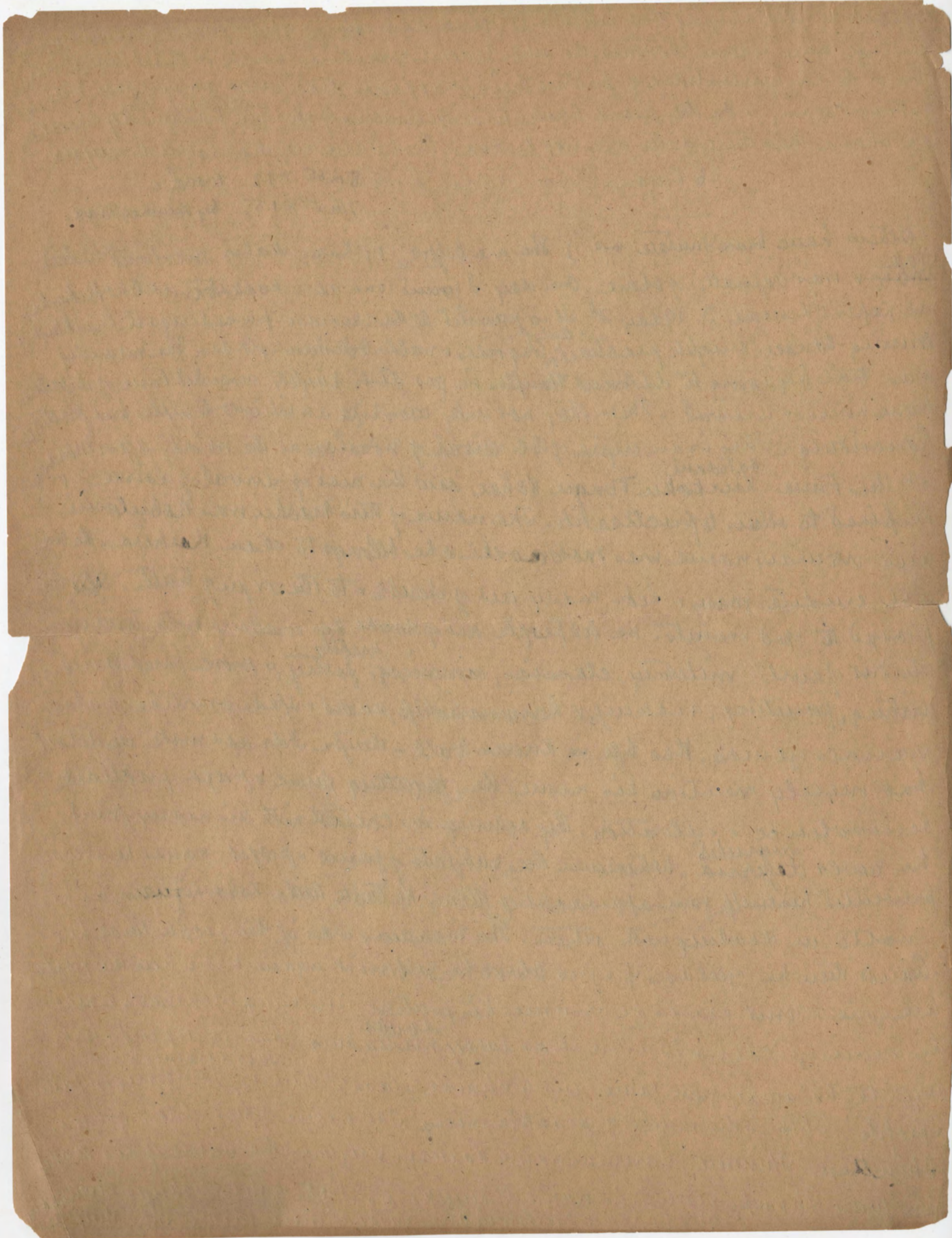
It would be ill saying that cause and effect bad cause & effect. However according to this Engi some become Jintono, the other become Yohishira such it must have occurred two or three generations of Jintono this is appears that such occurrence was not extraordinary. In the same book two specimens of nosato ^{which had been} preserved by Shorakan are shown but their dates are not known. But I can see that they are very old.

66 Kwan. Plac. undated.

8 in. 65. x 1.9 wood.

7 in. 5 x 1.5. by Kishie Man.

(Others have been Mutse, & p.) The one before (Hj. Kwan) is also mentioned in the ^{wak} ~~book~~ was originally of stone. One day I found one as a bookstone at Shokeibashi on paper. (Kansei 3. 19 day 3^d. It is presented to Hachiman preceding all Buddhist.) During Kansei knights practiced ^{that of} long rides & walks to distant places. The meaning was that by going to distant temples in far distant knights incubated time of departure from home & arrival. Thus they not only worshiped at Shinto temples but practiced horseriding. This is an origin of the revival of nosato in the mad dog manner at this time. Kikkoku Tengu Kohei saw the need of revival of daimyo ^{Hatodani} inspired to others to practice it. The name of this teacher was Nobutoshi and ordinary name was Motomochi & he belongs to clan Kachira. He was an erudite man & did many out of doubts & to the origin truth. ~~And~~ he prayed to God & saints. He led people out of doubts by making rules for various studies of civil & military, classic, economics, ^{writing} poetry, & prose, medicine, writing, painting, archery, & horsemanship, sword & spear practice & also various games. His life is known to all - therefore I do not write in detail but merely mention his name. He, forgetting fame & profit, practiced benevolence & salvation. By coming in contact with his many friends he never ^{grudgingly} deferred. Whenever the subjects of fame & profit came he always prevented himself from approaching them. He took little Koboshe ^{as his} motto in dealing with others. The meaning was if the people touch his hands then he yields: if wind blows he follows it again but when the people are gone & wind ceases he resumes his position. And being steadfast & right he never yielded. To even clear away ^{doubts} ~~misleading~~ ^{and according to him} ~~there is yet desire for fame~~ size to be away from fame and to choose place ^{of his horse} & profits. This is the result of great blessing. The name of his eldest son was Shinzai, common name Hakurin Ketzuri; the name of his second son was Shimpō, common name Chiye Kotorō. Both of these obeyed their father & followed the wishes of their father. Now they in-



Origin of

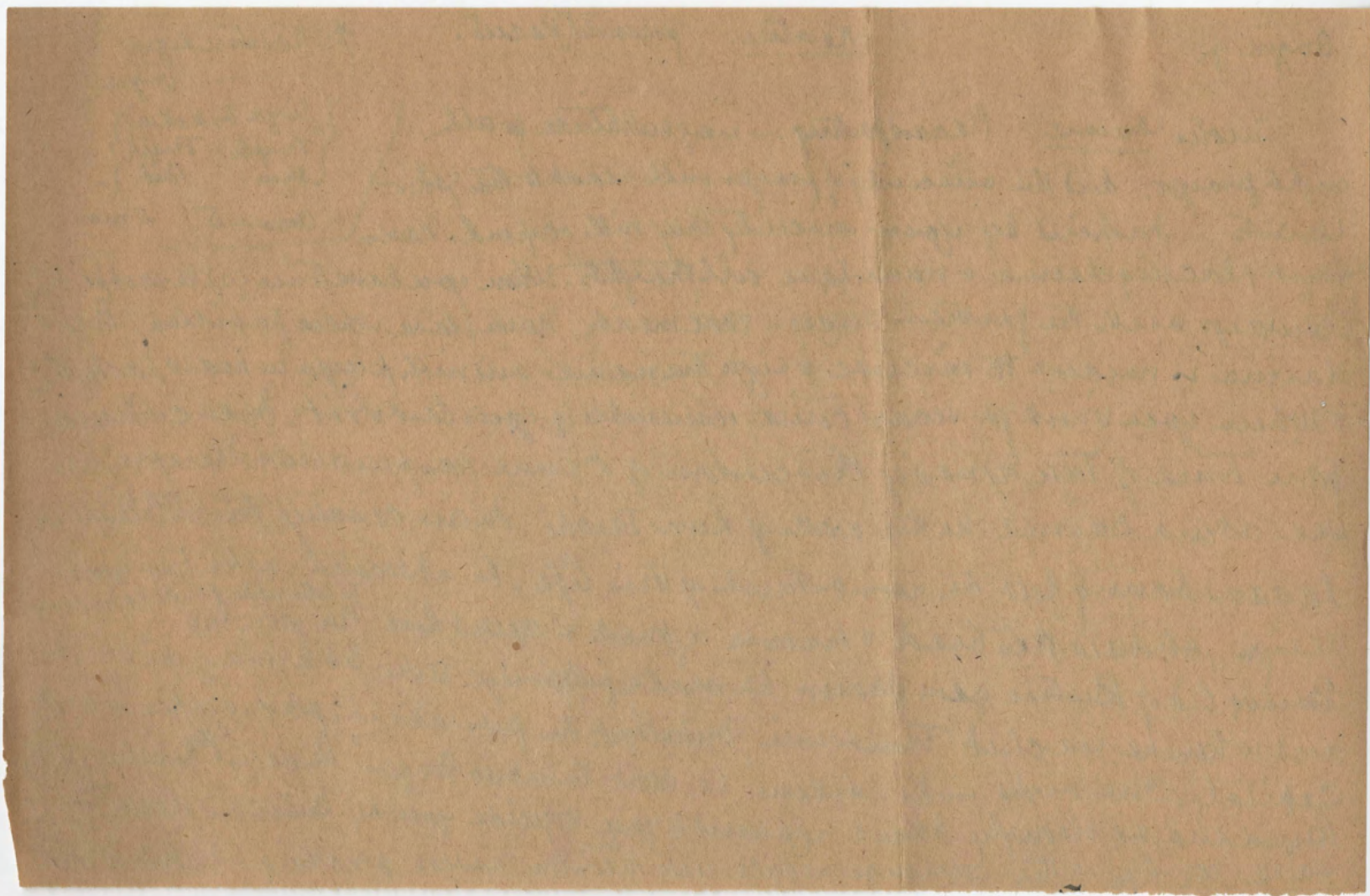
No satsu. presented placard.

* No satsu kigen
origin

{ Jinja bukaku
Temple. Temple
Shin. Bud. }

Amari 5. 5 mo.

Quoted Saine. Placard posting — may substitute for all
night prayer. And the sincerity of prayer will reach to the gods &
saints. Inspired by your sincerity they will respond. Never
forget placing daimie & never have evil thoughts. When you have time go placard posting.
Always seek the farthest away — no merit. Never place where forbidden. By
daimie is means to inscribe & sign the name and with prayer in heart paste this.
When you visit for second time remember of your last visit. Inanc China
from time of Tan dynasty this custom of Daimie was prevalent. Therefore we
see about Daimie in the work of Kan Taishi. In our country the 65th Emperor
Kasan having felt the unimportance of this life, he abdicated after two years
reign, shaved his head & became a priest & called him ^{to enter reading hall in Emperor} Ne gaku too
Being led by Butsu gen Shonin he made pilgrimage to the 33 shrines of the west
and when he reached Tanikuni, Minobori. he presented his plac. & returned to the
Capital. One night in his dream he saw Kumanogongen. Because ^{you} he believed in
Buddha so strongly I have appeared to you to guide you by Butsu gen Shonin. I will
save the life of the common people and therefore instead of making 33 turns to my



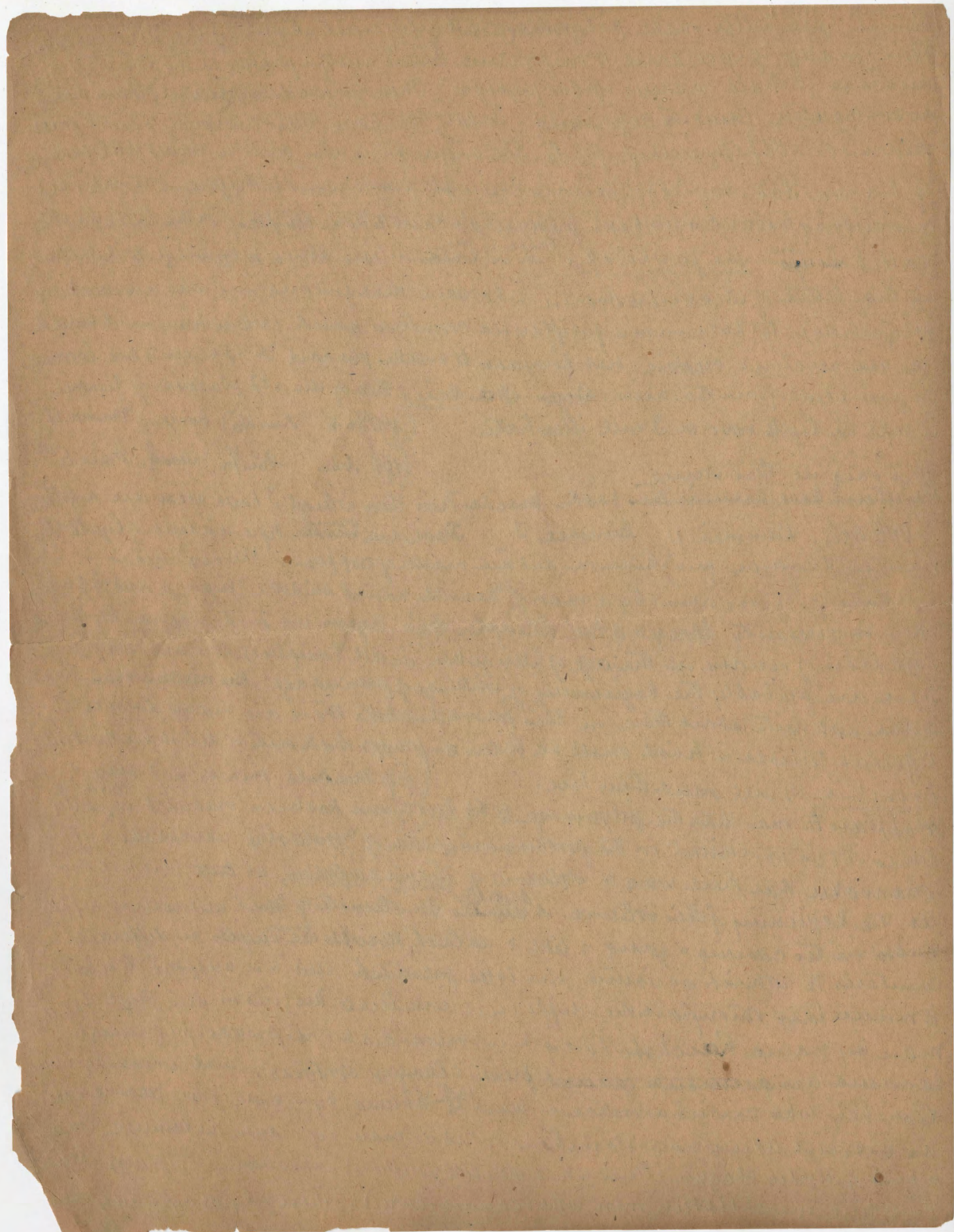
shrine you better make pilgrimage to 3 different shrines of the western country. Then finally if you come to my shrine ~~then~~ and offer prayer on the 3rd steps of staircase, I shall receive your prayer." Then Gongen disappeared. From then on ~~no~~ nosatsu found its beginning. Today we have Westⁿ Country & Eastⁿ provinces & 88 pilgrimage founts. The origin of this also could be traced to the example of Kasan Hoo. Having followed his example people went to different shrines & by inscribing their names have presented placards to those temples. In the little book called Suyo Shoroku ~~there is an~~ ^{an} article about pilgrimage to Westⁿ Country in the letter of Nichiren Shonin - he said that few pilgrims who are making pilgrimage to Kwannon of different countries would call on him - it would be an ancient custom but however to make placard it appear to me become so prevalent from the time Oei Oei Oei. One of the old placards of Jurei is kept in Kyoto now so I will illustrate

(1 ft. 4 in. 3 in 6/10) bronze. Tenmon 10.
(1 ft. 6 in. 2 in. 8/10) wood. Meiji 5.

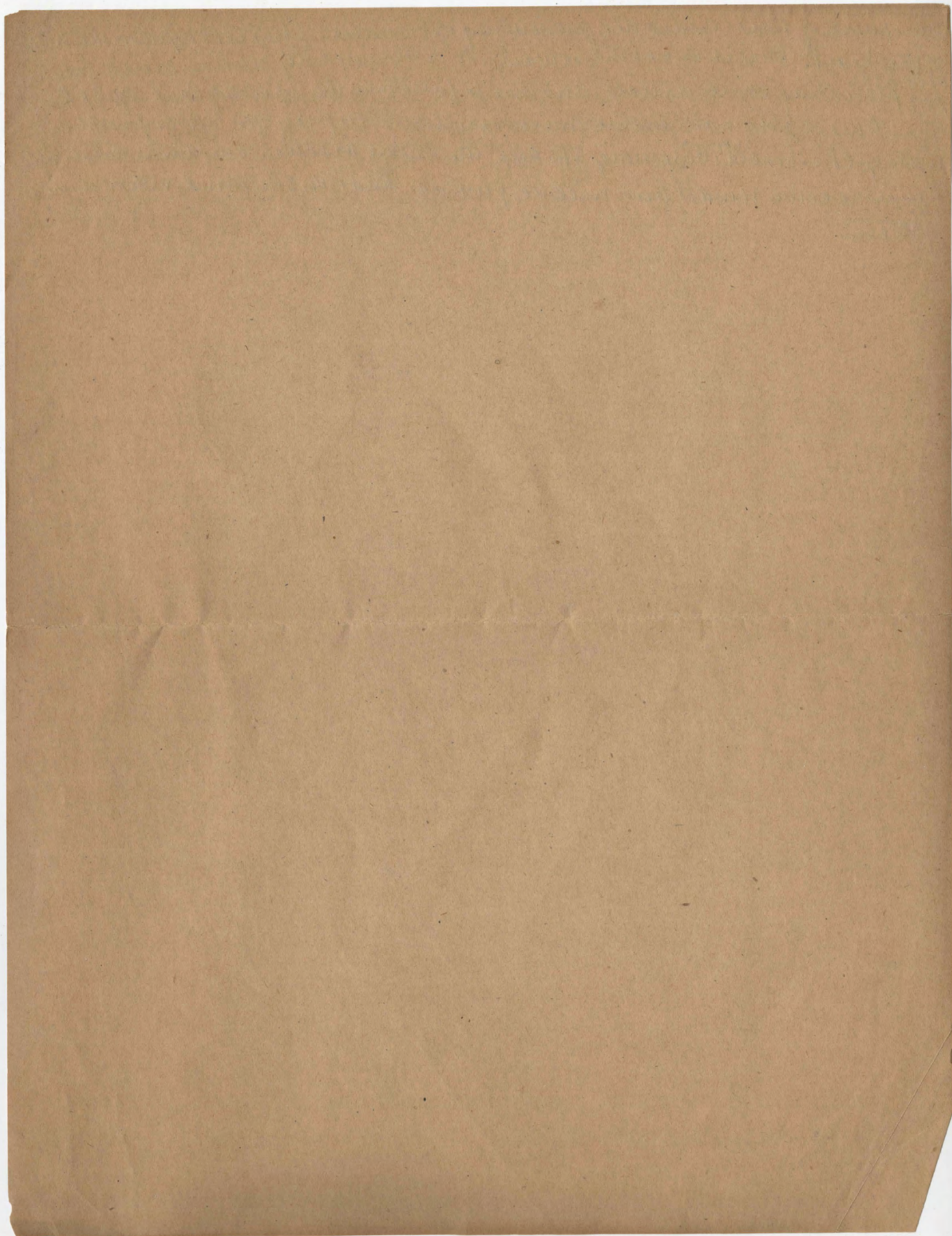
It is said in this volume ~~the others I have seen in this book~~ besides this those which I have seen are as follows: 19th Oei. Bunmei 11. Bunmei 3. These are ~~made~~ ^{owned} by a resident of Kyoto by name Kugaya (jin) Riemon and are made of copper. The next one is

Esho 7. This is owned by a man of Naniwa named Saikoku Yuzenjo and is of wood. This is evidently belonged to the Pd. after Oei. Again we find daimo by generals & soldiers of renown in the age of Dengoku in all temples of various countries. These are probably the beginning of writings of prexus age. ~~By writing here~~ But I did not write about these in this passage altho there are many daimos in different temples which could be taken as proofs that one older than the writings of nosatsu. I will omit them here.

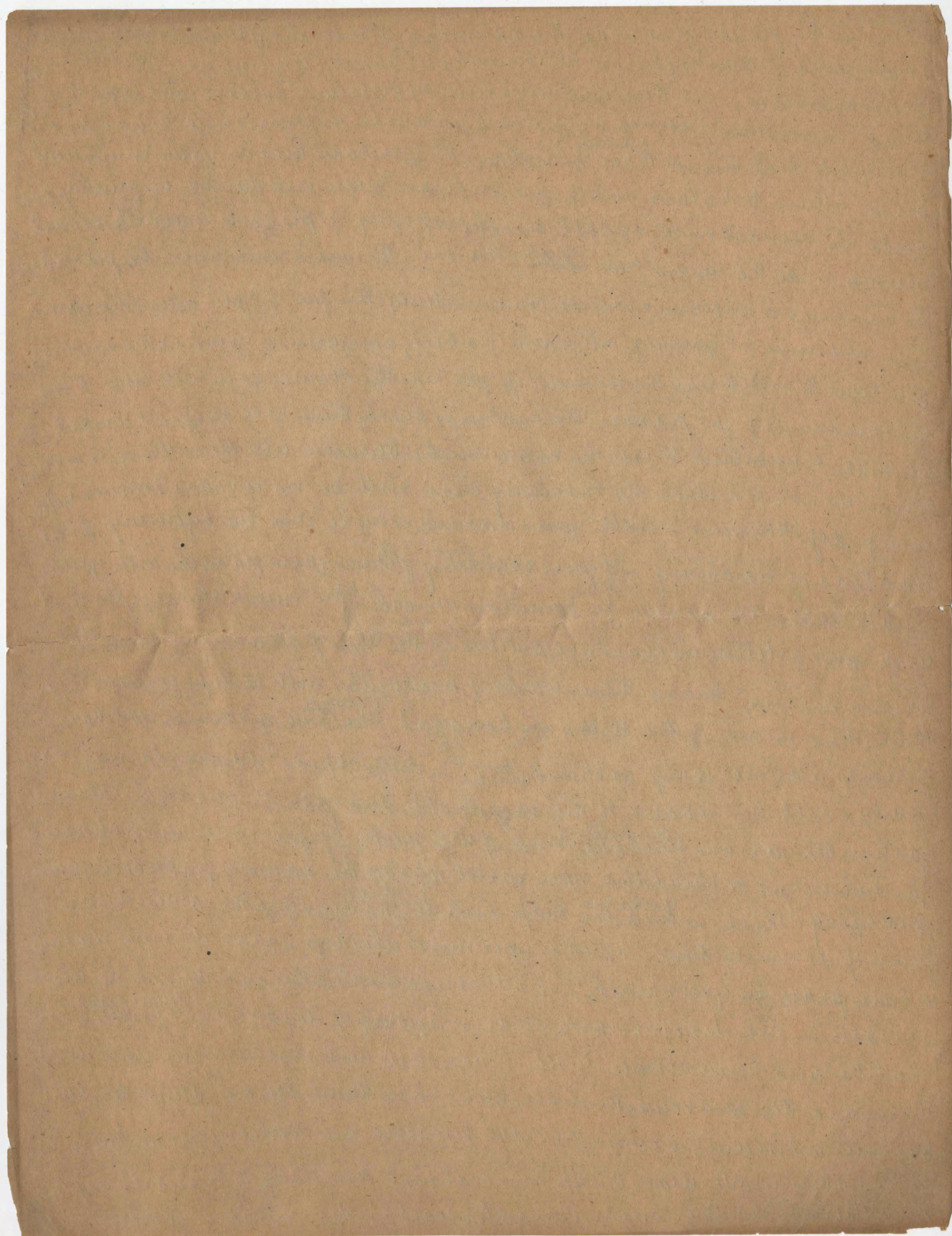
It appears to me that the pilgrimage to 88 Kwannon had been practiced in early times. It is explained in the posthumous edition of Yoshishige Yamazaki - Tanuki ^(conquer) Manroku that there was a volume of Nihon Kwakoku 88 Engi circuit eng at the beginning of this volume it ~~describes~~ ^{describes} the climate of land and water of Nippon & also writes coming & going of tides & at last describes the temples in different countries to which scripture should be presented. And it is supposed to be beneficial to make tour throughout the different countries. We find in this Engi that the man by name Raichobo having been rewarded by his previous pilgrimage became an ~~important~~ ^{general} present Shogun Tomoto. Another man by name Kichiehei who carried a bookcase went ^{with} Tomoto: by reason of this fact he appeared as prexus atugenda Yoshihira. And a man by name Nakamiza, who is head of Unkio Shogun (Place where they kept scripture) now become Tomonaga. Beside these there were sixteen men who received reward by their pilgrimages and were



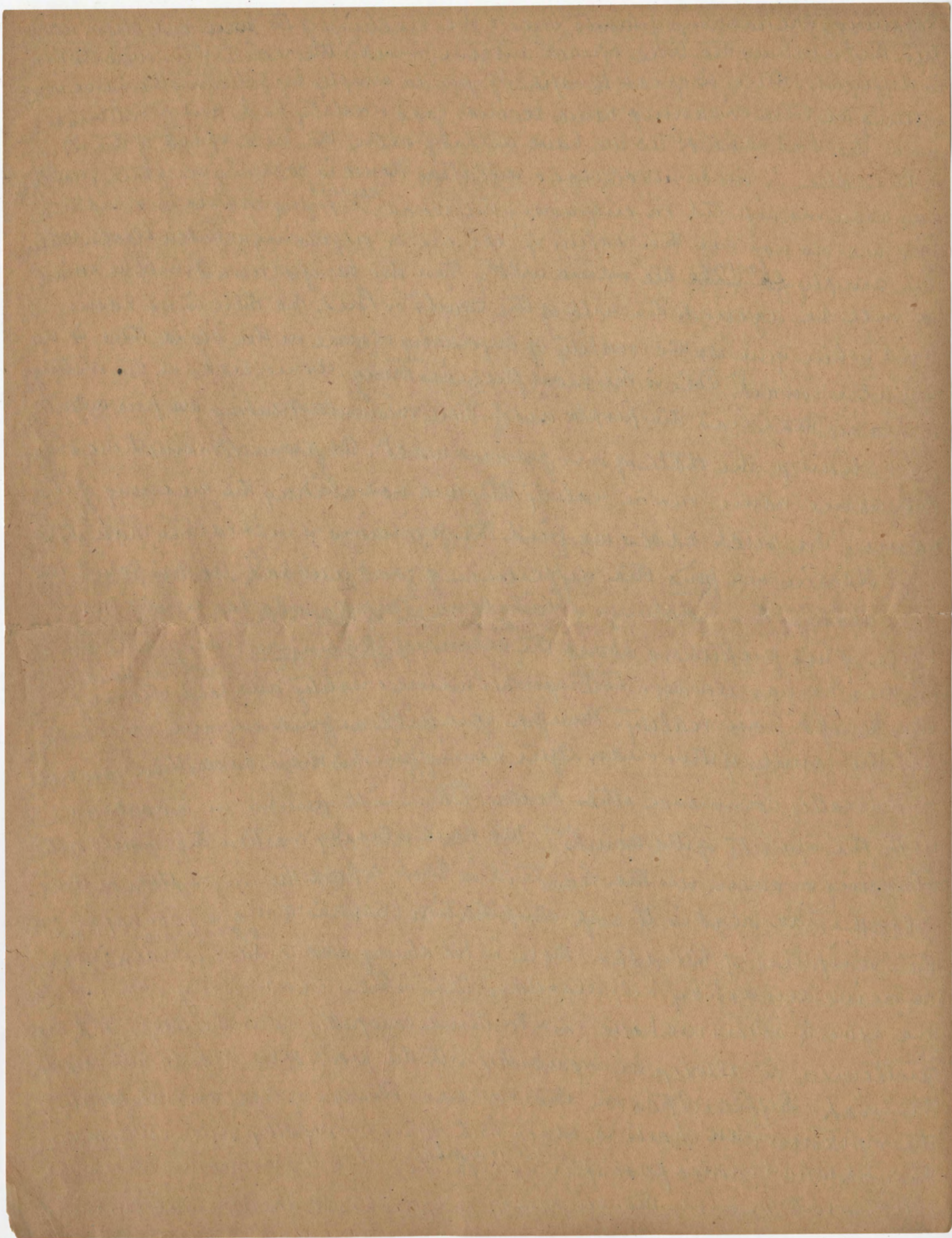
scripture of Bud. about the presenting of treasure. This is to express the truth
of the heart. But it is not the reward. It is the worldly desire to seek friendship
and help by presenting some article and this is far from the spirit of Bud. god & Bud.
are honest & do not receive mere ceremony. to pray for life or prosperity
with gold is (mere ceremony) (worse). To help the rich & practice emptiness these will
never receive reward but will be punished. Bear this in mind & choose one
of these.



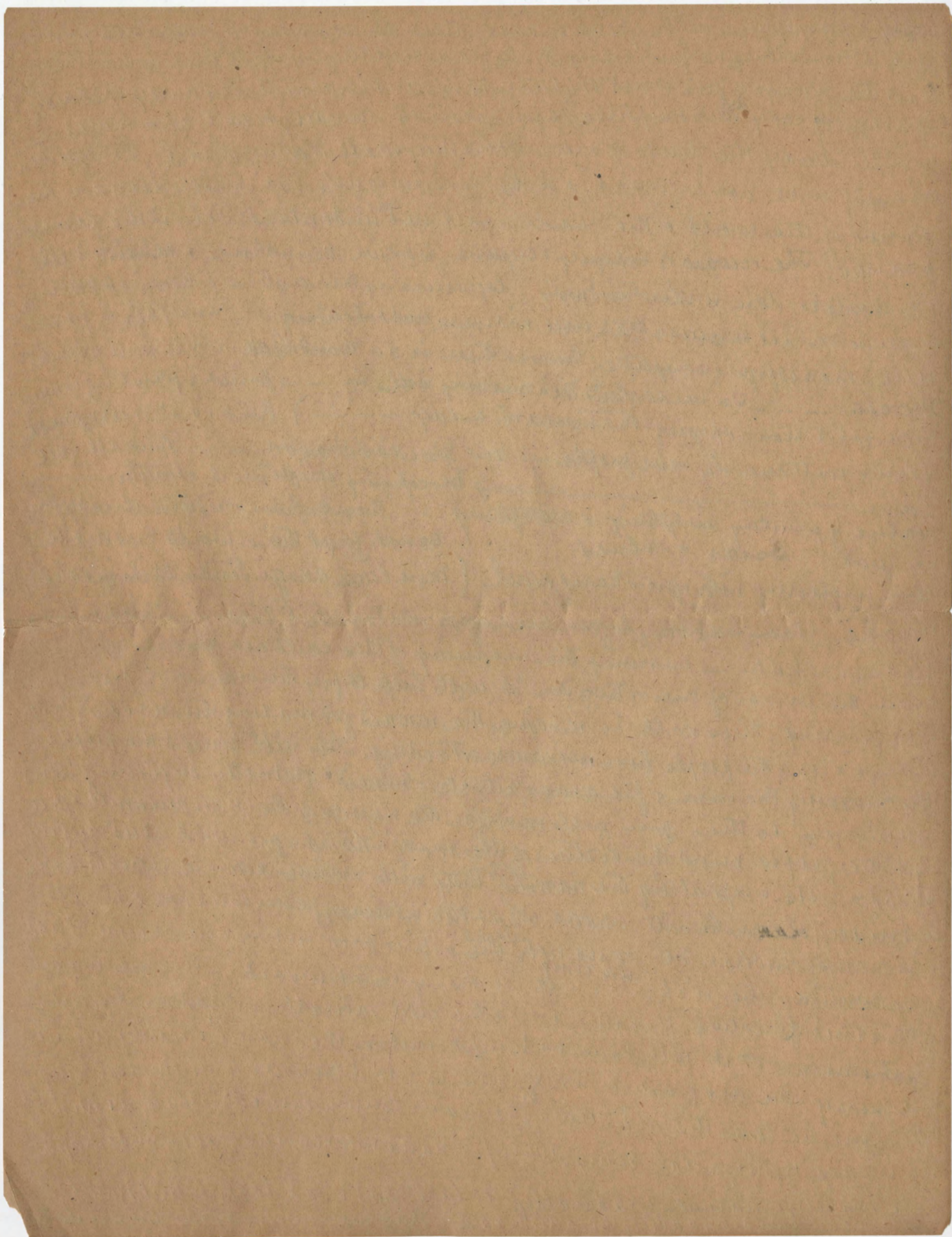
to place the placards far wide: the reasons are (1) moderation (2) temperance, ^{understanding} (3) right name, (4) to destroy bad habits (5) benevolence (6) liberty (7) interest of all (8) dream of ^{eternity} (9) consciences, — these are considered by different (hotokes) and sages of old times. Moreover if daime were placed far wide its reward will be ^{eternity} however it is a good deed through three generations. If you bear this in your mind and advise others to do this and if you increase even one daime by printing good words its reward will excell simply copying of prayers. Now ~~the~~ reward of daime is like the reward from ^{repeating} Amida. Its reward comes from the practice of the teachings of scripture & does not come suddenly: therefore if you repeat the name there will arise in yourself interest in reading scripture: if you read the scripture you begin to wish to hear the sermon: if you hear the sermon you will like to practice the teachings: if you practice the teachings surely there will be great reward. We think it important to call the name Amida because we know there is a ^{great} reward. If you do not practice the teaching there will be no reward however ^{intently} you pray. However small your daime may be it is the beginning of the practice of teaching. If you earnestly place your placards with your whole heart there will be boundless reward. You must always place it with your petition in heart - regardless of the size of daime but according to your means. Since these words of inscription will be kept forever remember that this is one of the tasks of (hangyo). The ^{task} of daime you have to repeat "daime senji so chimbutsu" — then repeat "daime, daime". This prayer will be reach to the sages of old and gods of 800000. There will gather the various Buddhas 3000 of the past. If you have any choice of certain god or Buddha you must repeat the name of god to whom you are praying. There is ^{unless} hidden help and to ^{repeat} names of gods & saints there is the fear of abusing them therefore you must always repeat daime daime & thus pray in your heart. If I discuss greater things — there is in the scripture the discussion of understanding of doubt and ^{diminishing} ^{uprooting} bad habits and benevolence to all. These all will rescue men from doubt. These are the best reward but one must have knowledge & it cannot be done by an ordinary person. In order to rescue an ordinary person there is no greater work than to help his vocation & eventually to extend its influence to others. Therefore even Buddha said: to the ordinary person



meaning. The teachings of saints sages & the teachings of St. Paul laid stress upon this. By reaching the true spirit and gain (or seek) the reality then even the name is different: there is great benefit. If you do simply by following the name without getting the true meaning name becomes good & reality bad and oftentimes we see the bad results. As we have already seen the true spirit of the St. or of Buddha is in benevolence: salvation Name is copying scripture; reality has been manifested in engraving the block: ^{name is} copying mass is in scripture yet we do not see the reality of dai-me or engraving wooden blocks. When we simply ~~for~~^{follow} call the name wildly then the benefit (reward) will be small & will be against the will of the saints or Bud. tho there is no name but when you do the reality of engraving daime on the block there is no greater reward. This is the most precious thing. As we seek in the writings of many that lead the people out of their misunderstanding we find contents are change the state of our present world. At present many things have the same name but in reality they are not abiding the meaning of its name. In such cases we find the pernicious results rather than its benefit. Herein we find the difference of good and bad. At this point we can realize the teachings of Kato-dani Jangoku, who has taught from the time of his forefathers about the sermon of Jandenjose (^{change of the source} actual condition). In this he has always distinguished name & reality and laid stress upon the benefit from reality. Therefore you will at first engrave various books by the family of this man. After having finished these books then you will gradually commence other books. Thus will you be in accordance with the spirits of the saints. We have already written the souls of the blessing & even in the least it is best to help the inscription on the block. The next is to help compilation; next is to make poor happy; in the scripture of Buddha there is teaching about Hachi Jiden; you will receive reward by helping others. This is the next blessing. However when we give to others we have first to think carefully even the sages told that gentlemen is always in sympathy with the poor people and do not care for the rich. Difficulties in the various things of life and the poverty of the righteous man should be saved with your sympathy; but never rescue the rich who become poor after extravagance. Also to preserve the valuable articles is to express the sincerity of your heart. Therefore we find in the



copying scripture is its great reward. And the second is 8 prosperous farms
(if he labors - tilling, he gains reward). To place scripture copying first is that the ^{city} has the wrongs of this world to righteousness. and it also clears away the doubts
of men. By copy^{ing} this scripture & increase its number it will also increase
to wipe away the doubts of men. Thus they shall receive reward. To copy this
oneself will not only increase the number of vols. but it will decrease the
error of the world & the readers will not ^{mis}understand. This is the earnest
prayer. The reward of copying scripture is to give benevolence & salvation to all.
(It should be done understandingly). By increasing the scripture & showing others you
receive reward because that will increase understanding. Inscription is far ^{the}
better than copying scripture; however there is no woodblock in the world of saints.
(~~we can~~ — — — Do understand this meaning well — — — print: printing is much
more rapid than copying: thousands in a day — — —) Print, read, read & practice
& thus continuously save people — 400 wen 400000000. — — Print all you
can — — — In copying scripture, is salvation. — — —
value of printing anything & accepting. Even to print scripture already printed
is good. Books & values. Do not forget these words but make
an engraving with your heart & soul. (Men like Akagi Tenko, Shibamachi,
Yaohe, Ase Sahan, Sozan Wadagen, Hatodani Ekisanji, Chioda Joka,
Rakusen Shuko — knowing the meaning of this could not choose. — — —
even the power of one or two sen it will help to pay the expenses to make the
engraving, thus will he receive the reward for making the block.) To right
wrong & lead the people from misunderstanding. This will benefit the people.
By choosing the rare & precious article (books) & gradually engraving. And
when you do this you will inscribe the names of the givers thus will you
let the people know the virtue of the man who has presented. And by praying
to God & its & repeating the names they will receive response. And this — — —
a ~~man~~ ^{man} will choose what the ordinary person could not & he will
accomplish what he could not. ^{Also} an o.p. is poor yet he will receive blessing
& salvation of the rich. ^{Engraving} This will be the greatest reward. There are many
of this kind of erecting (placards) it is the most valuable enterprise. However
if its name & it will have no benefit unless the name & reality are in
harmony. In our present world name is not detrimental to its physical being
therefore he loves the old. Reality ^{by} hating its convenience & desires to acquire
its usage of physical being. Wherefore name will remain forever undestroyed
but reality changes gradually. At last good & bad become antagonistic &
name is good & reality becomes bad. Thus we sometimes lose sight of its true



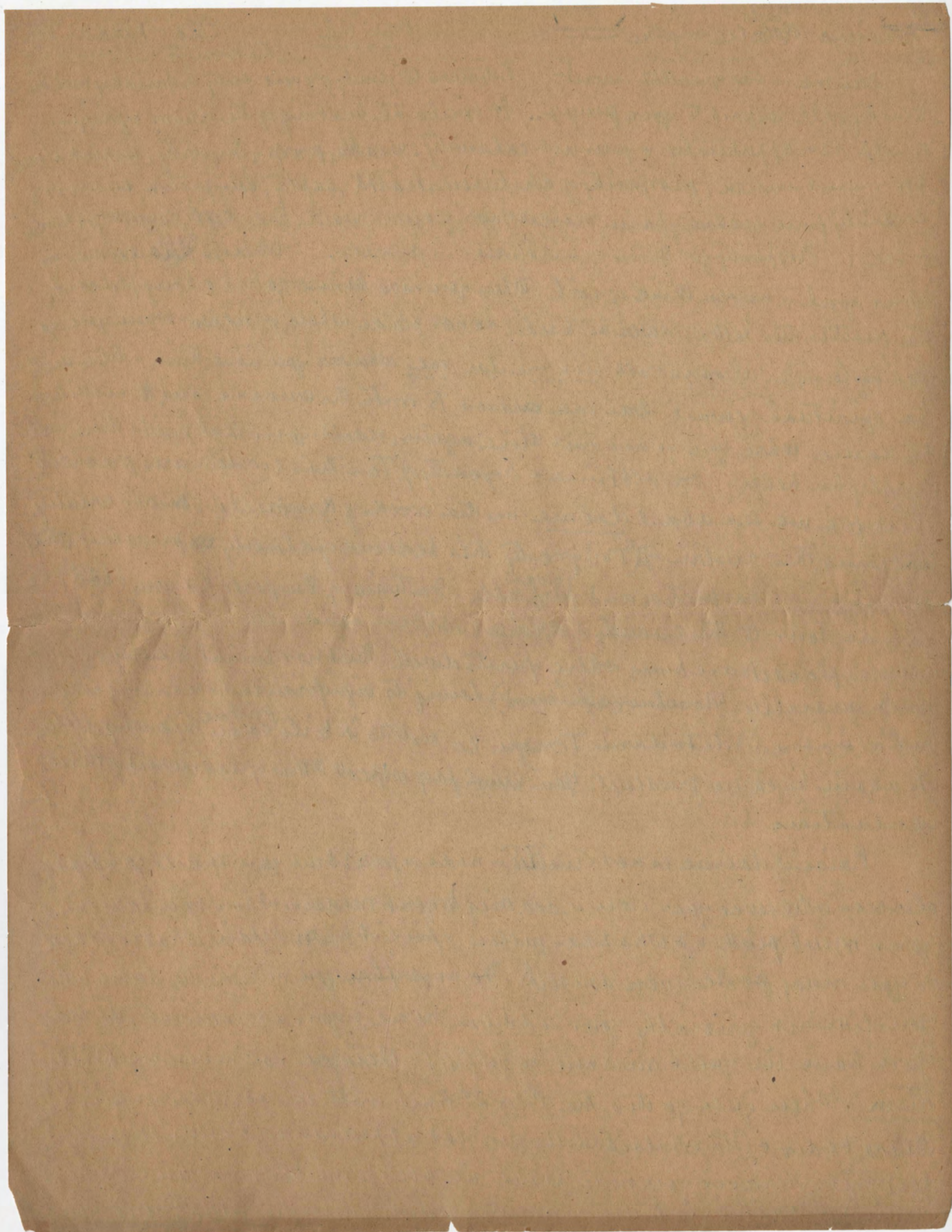
~~Daimyo~~ ^{udo} ~~Katoku~~ enjitsu ~~—~~ 1

Dai me

Etso = Tasada Ken
Kansei 2.

Dai me is the greatest reward. Protection to family & content: duty inspired by one's sincerity will respond to your prayer. It excels the beating of the drum & prayer. It will open opportunity & prevent calamity: wealth, prop., longevity, respect & love for man & women, prosperity of children, health, safety, satisfaction, success, calamity from sickness, pain, miscarriage, plague, water, fire, theft, sword, dogs, horses, & foe. Prosperity for three generations. Desires. Always ^{hold} ~~put~~ daimé as your goal & never think of evil. When you have leisure go out & hang placard the further the better; never be tired; do not place where forbidden. When you go out in leisure, always call dai-me dai-me whenever you have time & there will be spiritual reward. Dai me means to write the surname and to inscribe the name. When you go out visit there again, recall your last visit & there will surely be help. In old time - Dynasty of To - This custom was practiced. Therefore we see about dai me in the work of Kantaishi. In our country following this custom of (To) Dynasty this became gradually ~~or~~ prevalent. That this is as once poetic and ^{reward} profitable. In time of Emperor Kasan (684) he made tour to the circuits of shrines (33?) and made dai-me. Following he ample, placards are hung where spirits dwell. But not limited to Kasan but used generally. ~~Nozoku~~ (sign-board) losing its significance (& becoming rough but a (signboard)) Hatodani Tenjou ko restored it to its ^{original} early meaning. & later it again became prevalent. You must pay respect to this great reward of three generations.

Praise of daimé is not limited - near or far: but you should go to distant places wherever you can according to your means. When you have finished your round pick up what has fallen & put it upon. Repair what is broken or you may paste (even doubled). The inscription you write on the daimé, what you like but generally your address, name, & your achievement: the more you have in your mind will be fulfilled - therefore not necessary to write them. When you go there the 1st or 2^d time write the number of your ^{visit} ~~visit~~. Black border & (stone inlaid) will give best appearance. Will not easily be destroyed. However you may make in any form to suit you. The best reward of daimé is to drive out the temptations of the world and you have



exchanging placards. At the beginning of Tempo ^{5 angles-ren} Wakakuren became very common & also exchange of placards was practiced. The meeting places of that time I shall write as I have heard.

Edai-bashi Takao teahouse:
Imagawa-bashi. Yamanote chate
Yakubori Chate (unknown)
Goshomai Takasago chate
Komagata Shinonome
Kanda Matsustacho Shinmaki
Chate
Azabu ipomatsu unknown
Shitaya hizakoji Tanabata chate

Picture

Thousand shrines exchange placards gatherings of people

Rules

One is, you must not forget the spirit of prayer when you paste placard
2. You must not go very far by forgetting your vocation & your work for living

You must not spend much by competing for new design

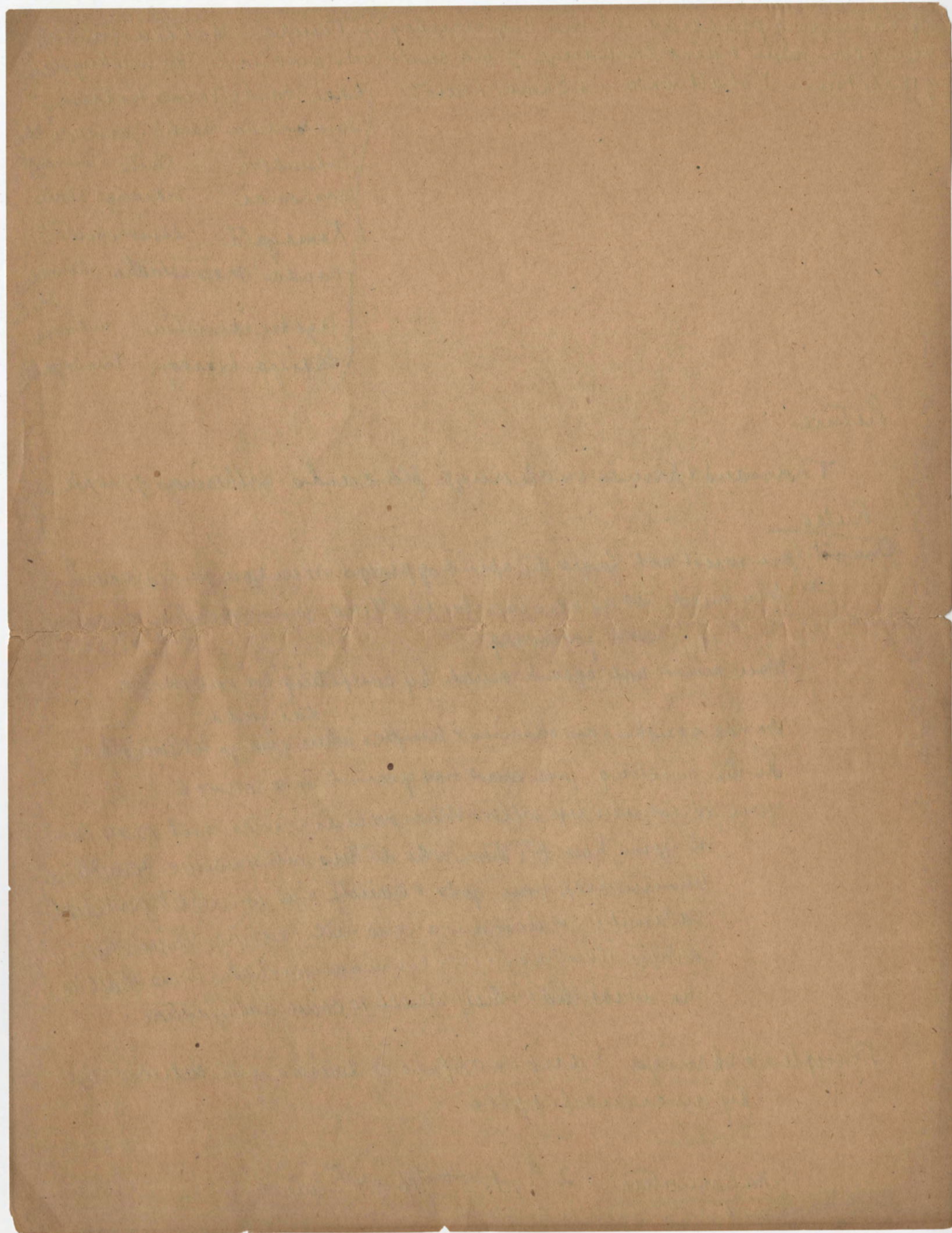
Do not scribble on shrines & temples when you go to those places

In the meeting you must not quarrel or be noisy.

You must always follow these various rules and pray earnestly in your heart: those who do this will receive boundless unseen help from gods & saints & be exempted from all calamities & diseases and will receive eternal blessing & their desires will be accomplished. There shall be no doubt that they shall receive satisfaction.

Temples & shrines Various copies of daime given reduced size by ancient peoples

Haiishi setu 2 d. + 4 top of 4th line.



ed world of their father in order to make it a help to prayer to others. We present here the poem and writings of Tenku ko.

Portrait: mine drawn by other hands at random
& I shall leave this (to posterity)

apparently stone
Tenkuji Shinshu Por. Inscription
Kinkoku Tenku Kohe

Even the this drawn by bull go to Tenkuji

In order to seek truth and to find the beauty of nature
Sometimes I come to ancient shrines by calling
children by turning chisels with good fellowship
inscribe name when I leave this here as a book
I shall worship by gazing?

Red maple (there shall be ^{on} you must have) some deep meaning
of blessing because by ^{the leaves} ~~leaving~~ space of blooming & shedding
or time

Since Tenku Tokai pursued his teaching of origin of greater eternal blessing
for three generations daimo nosatsu became popular throughout cities &
villages far & near. People followed this teacher & believer multiplied day
after day. During Bunroku these following things became common;

~~hatsune~~ hatsunuma mari mengri - to visit H. I.

munatchi benten mengri - M.B.

jizo mengri.

88 shrine circuit daimo nosatsu.

And at the house of Gingichi Sandjikembori there gathered people who
were interested in daimo. However at this time there was no exchange of
nosatsu: later they gathered at Keno Suribachiyama in the era of Bunsai
and custom of ^{rensatou} ~~rensatou~~ was started such as Sakuraren, ichiichi ren,
sinporen, ~~to~~ tomoe ren, giboshiren, mushikuren, and these had same sign
of daimo. Sometimes they made ren-fuda of 53 places of the Tokaido, and
the circuit of the three shrines, and by ^{satsu} making this and at tea house by name
of Kurama in the Hiokeji (broadway) shaya opened meeting for purpose of

53.12
19.12
72.12
25.12
47.12