

Original name of proverbs.

The American Antiquarian
old collection.
Oriental Journal.

DEPARTMENT OF ORIENTAL REVIEW
FREDERICK STARR

CHICAGO.

191

121. (I) Inupus arukeba ho ni utaru,
Even a dog when walks round,
comes across a rod,

123 (Ro) Ron yori shoko,
Better proof than reasoning.

124 F (Ha) Itama yori dangho
Better rice cake than flower

125 (Ni) Ni'kumare kko yoni'ka-
barkam

Child who is not caressed
keeps himself watchfully,

126 (Ho) Hone orizon no kutabrie
moke, with much pain, only tail gained.

~~much ado about nothing~~
127 (He) Ite o hitte shiri' tsubone
After a feat to close the
hip.

Original ground plan.
The American Anthropologist
Vol. 1, No. 1
Chicago, Ill.

DEPARTMENT OF ORIENTAL REVIEW
FREDERICK STARR

191 CHICAGO.

Mr. (L) Thompson writes to me asking
when a dog when water runs
comes across a road,

^ Heta no naga dangi.
A poor speaker is long
winded.

A long lecture by a poor
speaker

Child who is not content
keeps himself wretchedly
How long you are tedious
wrote, with much pain and indignation.
That is the worst of it
He is a little bit of a
After a faint to close the
trip.

18 (To) Tohi'gori' no hi'ya mi'za,
Cold water of the old man

45 (Chi) Chi'ri' no tou moreba
yama to naru,

Dust when heaped becomes
a mountain,

117 (Ri) Ri'chi'ghi' non no ko deki
san

To the righteous man many
children

782 (Nu) Nu'kurito' no hi'mu,
Very sleek of a thief

123 (Ru) Ru'ri' no kari' no tetsu
ba hi'kamu

All jewels show lustre
when polished

2

26 (Mo) Monzen no Kozō nara-
wamu Kyo yomu,

An apprentice right before
a temple can read the Bud-
hist text without being taught,

27 (Se) Se ni' harawa Kaze
rare ni.

The belly cannot be
changed for the back,

28 (Su) Sui' ga mi' uo kuni
Sporty eats up one's body

京 (Kyo) Kyo no yume Osaka
no yume
Dreams of Kyoto and
Osaka.

— Finis —

78(0) Oite wa Ko ni shita go³
When got old, shall follow the
child,

79(Wa) Ware nabe ni toji buta
(Even) To a broken kettle a cover,

80(Ka), Kattari no Kasa urami
Leper is jealous of a syphilitic

81(Yo) Yoshi no zui kara ten'yō
nozoku
To keep the ^{ceiling} roof through

the reed,

+2(Ta) Tabi wa michidome,
A partner is travelling.

✓ 4(Re) Reiyaku wa Kuchi ni no-
g hashi,

An excellent medicine
has a bitter taste,

✓ 3(So) Sōryō no jūroku

when seen

4p. (Yu) Yudan tetsuki
Negligence is a great me-
my

18) (Me) Memo uye no Kobu
A Wen above the eye,

24) (Mi) Mi' Kara deta sabi'
Rust which came out of
the body (of the sword) itself,

3) (Shi) Shiranu zha hotoke,
He is a Buddha because
he knows not,

12) (Ye) Eru wa e na mono
Fate is ~~not~~ out of reason,

7) (Hi) Bimbō hiwa nashi'
No leisure hours to the poor

Stupidity of the father

04

ツ (Tsu) Tsuki'yo ni kama wo
nuku

In the moonlight night to
take the rice steamer

子
ヱ (Ne) Nen ni wa nen wo ire,
No limit for care,

十
ナ (Na) Naki'tsura ni kachi'
A lie to the weeping face

子
バ (Ba) Baku areba ku ni'
After pleasure pain comes

子
ム (Mu) Muri gha to reba dōri'
hikko nu
When unreasonableness gets
the power, then the reason retires

72 (Te) Tei'ru ho sukina
aka yeboshi

CHICAGO.

191

A red hat which the husband is very much fond of,

73 (A), Itame kakushite
shiri kakusazu,

Hiding the head, to leave open the hip,

74 (Sa) Sanben mawatte
tabako ni shi ^{the round}
After having made ~~large~~
for three times, let us sit down
for a smoke

75 (Ki), Kiite gokuraku, mite
jigoku

It was like a heaven
when heard, but a hell

⑤ (U) Uso kara dete makoto
A truth which came out
of falsity

(WI) Ima mo ueta mogozoni'
nai ^{know}
Doesn't ~~not~~ even the potato
is ready ^{done} ~~made~~ a fool.

① (No) Noto moto sughireba utsu-
sa wasurenu,

X the feeling of homes is forgotten,

(Wo) Oni ni karabo,
A iron club to the devil

② (Ku) Kusei mono ni guta
A cover to what gives a
bad smell,

X (Ya) Yasu mono koi no zen'
ushi nai

Loss to one who buys
cheap stuff

27 (Ma) Makern wa Kaki,
To be beaten means to
gain,

41 (Ke), Ges' gha ni'wo tashu-
Kern

Accomplishment
helps man

78 (Fu) Fumi' wa yari' tashu'
Kakute wa motazu

Having a will to send a
letter d'amour, but without
hand to write it down

72 (Ko) Ko wa sangha'no
Kubikkase

Children are yoke for
the three worlds

12 (Ye) Ete ni' ho caga,
Set the sail to whatever
is ~~your~~ strong to you

The American Antiquarian
AND
Oriental Journal

DEPARTMENT OF ORIENTAL REVIEW
FREDERICK STARR

CHICAGO.

191

To the man who praises you
you can never rely upon,

^ (Hé). Hetana daiku wa yubi'wo
kiru

The unskilled carpenter cuts
his finger,

x (Tô), Tôki wa eg_hataku ushi-
nai yasushi.

Time cannot be got so easily,
but can be lost quite easily,

+ (Chi) Chikashii naka nino
reigiaru.

Even between familiars
there must exist ceremony,

1) (Ri), Ri ni Katte hi ni ochiru
Though won by reason, to come

CHICAGO.

191

To the man who knows you
you can never tell what
(Hé) He has done for you, who
know
The unkillable confidence and
his finger
(To) To, who is not to be
his finger
Time cannot be got so easily
but can be lost quite easily
(Ch) Chikashin's name
rightly
Even before four years
there must exist ceremony
(Ki) Ki is better in his behavior
though we are necessary to care

modern game of proverbs:

The American Antiquarian
New Selection
Oriental Journal

DEPARTMENT OF ORIENTAL REVIEW
FREDERICK STARR

CHICAGO.

191

11. (I) Ishibashi no tataite watare,
Even a stone bridge, you shall cross
over striking with a rod,

12. (Ro) Rokai no tatamu umi wa
nashi.

There is no sea which cannot
be passed over by oar and paddle,

13. (Ha) Hai' wo shin mono hai'
Kekazu.

Those who know a shame
never get ashamed

14. (Ni), Ningho Kakuko wa utama
Kaku.

Children who ~~draw~~ dolls (when
in time of handwriting), must have
to be blamed

15. (Ho) Homeru hito niwa yonder
suma.

Modern species of plants:
 The American Indian
 Journal

DEPARTMENT OF ORIENTAL REVIEW
 FEBRUARY 1891

191

CHICAGO

1. (I) Chikobiki no tatari wotari,
 been a star-blossom, you shall cross
 over striking with a root,
 2. (R) Chikobiki no tatari wotari,
 There is no sea which cannot
 be passed over by foot and paddle,
 3. (H) Chikobiki no tatari wotari,
 Those who know a distance
 never get exhausted
 4. (H) Chikobiki no tatari wotari,
 Children who Chikobiki tatari wotari
 in time of Chikobiki tatari wotari,
 to be Chikobiki tatari wotari,
 5. (H) Chikobiki no tatari wotari,
 to be Chikobiki tatari wotari,

to critical situation

2 (Nu), Nurenu saki no kasa,
Umbrella before it rains,

3 (Ru), Rurō shite kimi no arigata-sa,
Losing the job, man knows the
magnanimity of the lord,

4 (O) Ugho rumono hisashi kara-
zu.
Those who are proud cannot
last long,

5 (Wa), Waghami no koto wa hito
ni to e,
Things relating to oneself, you
shall ask somebody else,

ㄥ (Te), Tenarasi'wa sakanikun-
wa wo ozugha ghotoshi.

Training of handwriting is just
like to push a wagon up the hill,

ㄱ (a), Amadare ishi woughatsu.
Raindrops penetrate the stone

ㄷ (Ja) Sakingueba hito wo seisu,
When one goes ahead, controls
another

ㄱ (Ki) 〇

ㄹ (Yn) Ynniya toru ni wana wo
oshinu.

Those who belong to samurai,
think much importance on one's
honor,

CHICAGO.

191

5 (Te), Tenses, we seek in know
we no couple of statistics.
Turning of handwriting of just
like to find a woman up the hill.

6 (w), somewhere not in our system.
Raindrops penetrate the stone

7 (ba) Looking into the two series,
when we see each other

another

O

8 (ki)

9 (gr) From the town we are also

columns

those who belong to the same
think much of the same
town.

3 (So) Sode wa naghakumo te wa
nobasarenu,

The sleeves, though they may
be long, cannot extend the arms,

7 (Tsu) Tsum wa kareki' ni su wo
kumazu,

The crane does not nestle
in the dead tree,

12 (Ne) Nete ite Koronda tameru's
nashi,

There is no example of one's having
fallen down when he was lying,

17 (Na) Nakamu neko wa nezumi'
tore,

A cat who does not cry, catches
a rat.

3120) dots are representative of

recesses,

the three, though they may

be large, cannot extend them,

(Ten) There are four in each

number.

The curve does not reach

in the black tree,

to (No) the four corners

which,

There are examples of one hand

fallen down when he was lying.

17 (No) The same text is repeated

twice,

which is not very clear

in text.

The American Antiquarian
AND
Oriental Journal

DEPARTMENT OF ORIENTAL REVIEW
FREDERICK STARR

CHICAGO.

191

(5) (Ra) Ra kugha ki'ni mei'kutsu
nashi',
No good ^{handwriting} ~~scribbling~~ is scribbling,

ト (Mu) Mukō yeghawo ni' ya wa
tetzan,

When one turns a smiling face,
enemy's arrow cannot stand on it,

3 (U), Usagi shisureba Kizume
Kamashimu

When a hare dies, the fox weeps,

2 (wI), I atte take Karazu,

Having a dignity, still not to
be fierce,

の (No) Nomemeba Kushi' mo Kō
wa nashi',

If one does not drink, the medicine
itself has no work,

た(0), Oya naki' nochi' wa an'gha
oya,

When the parents gone, the elder
brother must stand for them,

< (Ku), Kuchi' yue ni mi' wo hatasu,
Because of talkative, to destroy
oneself,

ㄨ(Ya) Yanaghi' no yeda ni yuki' one
wa neshi,

To show can destroy the branch
of willow tree

ㄱ(Ma) Nami' mons wa Koroshi
yasushi

CHICAGO.

181

offore does not drink, the medicine
helps her to work.

to (O). By water's work, we can't
say,

when the parents give, the child
brother must stand for them.

< (K). Kinds you in our water.
Becoming talkative, to listen

overly.

to (J). Kinds in your water
we read.

to (K) can destroy the ground
of water tree

& (M). Kinds in your water
Kinds

Whatever is round, may easily
be rolled,

17 (Ke), Keisetsu no kō wo tsumu,
To heap up a hard study,
31 (Fu), Fujiyū wo tsume tonioye-
ba fusoku nashi,

When one thinks inconvenient
as a matter of course, there
is nothing unsatisfactory,

2 (Ko) Kokyō ye mōshiki wakeza-
re,

Return to your native province
decorated with brocade,

12 (e), Ite mo node shironzu,
To make a failure with what
is one's own element,

At present it seems, very early
be noted,
1 (K), Kienchen no the two towns
To keep up a hard study,
2 (F), Fui'ye no town to village
be further noted,
Whenever things are concerned
in a matter of course, there
is nothing unexpected,
3 (K), Koko ye minko's village
Mr.
Return to your native province
character with success,
is (e), the two roads through
To make a failure with what
at this stage element,

The American Antiquarian
AND
Oriental Journal

DEPARTMENT OF ORIENTAL REVIEW
FREDERICK STARR

CHICAGO.

191

カ (Ka) Katte Kabato no o wo shi-
meys.

After having won the battle, you
shall again bind up the string of
the helmet,

フ (Yo), Yokimo ashiki no kokoro
Kara,

Good or bad, both come out
from one's own heart,

ト (Ta) Tanikoto wo shire,

You must know with what is
satisfied

レ (Re) Rei sugureba ketsurenai
to namu

When ceremony goes too much,
it becomes a flattery.

CHICAGO.

191

81 (Ka) Katta Katta no o wo shi.

weyo.

After having won the battle you

shall again find up the strings of

the helmet,

81 (Yo) Yotima oshiki no koto

here,

Good to look, but cannot

from over our head,

81 (To) Tunkato wo shi,

you must know what is

written

81 (Re) Re: yoshimura koto

to name

When carrying you to name

it becomes a letter.

8 (Me) Mei' i'u wa hito wo soshirazu
An expert does not blame ano-
ther

4 (Mi), Mi me go ri Kokoro,
Heart more important than
face,

1 (Shi'), Ika ka ni dai ba, tai shi
ni moriya,
To Buddha Dai ba, to Tai shi
(Hotoke) Moriya,

2 (we), Euryo hidam shi, date samu
shi,
Forethought makes one tired,
sponty makes one cold,

7 (Te) Hito wa ichi dai' na wa matsu-

191

CHICAGO

80 (Me) then we hit no good thing
the expert does not blame one
then

81 (Me) We are going to take
them more important than

from
(Me) I take in charge, think
in morning,
To handle better, to think
(Me) morning

82 (Me) I give him a letter, date same
then
For the first time we have
of the matter in a letter
51 (Me) It is not a letter

da'i,

Man is just for one generation,
but the name for longer generations,
† (Mo), Mono sakan nam toki
wa otoro,

Anything, when it flourishes,
then it will fade,

† (Se), Senri no michi no ippo
yori,

The way of 1000 miles can
be gone just step by step,

† Suki koso mono no jōzu
nare,

Whatever one is fond of, is
the thing which one would be-

12
The American Antiquarian
AND
Oriental Journal

DEPARTMENT OF ORIENTAL REVIEW
FREDERICK STARR

CHICAGO.

191

come expect, _____

京 (Kyo) Kyō no miyako ni make
ari.

To the imperial metropolis
we find a country dōtoku-
side.

15

The American Antiquarian
Journal
DEPARTMENT OF ARCHAEOLOGY
FREDERICK STARR

121

CHICAGO

we find a country of the
To the ancient
civil.
F. (Kyo) type in the
Came early.

5 Chiri mo tumoreba
yama to naru.

"Little and often make a
heap in time"

1) Richigimono no kodakusan
An upright man has
many children.

22 Kusubita wo toraete
nawa wo nau.

"To dig a well to put out a
house on fire."

3 Ruri mo harimo teraseba
wakaru.

The ruby and glass can be
distinguished in the light.

2

2

Chin one tomorrow
you to wear

"Little and often make a
trap in time"

11

Disfigure me to look mean
An upright man has
many children

12

Threats are trust
I am no man
"To dig a well to put out a
house on fire"

13

There are many things
The only and also can be
disturbance in the light

7. 文はやりたし書く暇がなす。 I want to send a letter, but cannot write it.

7. 子は三界の首枷。 A child is a shackle that tries us for the three worlds.

8. (遠風帆上げ。 to set a sail in a fair wind.)
得るに帆揚げ。 Let every bird sing its own note.
- (遠風に帆揚げ。 To give scope to one's skill;
Sail before the wind)

9. 夢の如きは赤馬帽。 There is no accounting for taste.

10. 悔いなき悔いなき。 "Repentance does not bring the lost back."
This past may be repented, but not recalled.

11. 二通回って煙臺。 ~~煙臺~~

12. 聞、托業見、地極。 Paradise on hearsay, a hill at sight.

13. 油断大敵

"Danger comes soonest when it is despised."

There is many a slip 'twixt the cap and the lip.

Security is the greatest enemy.

14. 月の上の裸體。

An eye-sore

(a wen)

A great nuisance; encumbrance.

い、身から出た錆。 "As you make your bed so you must lie on it."
An ill-life, an ill end.

い、知らずが佛。 "Ignorance is bliss."

エ 縁は異なもの "Marriages are written in heaven"

(縁は異なもの
味なもの) Marriage goes by destiny.
Affinity is strange and curious,

ヒ 食ふ暇なし。 Poverty has no leisure.

エ 門前の小僧は "The saint's maid quotes Latin."

ぬ 経を讀む。

The sparrow near a school
sing the primer.

セ 膚に腹はかへられぬ "Near is my shirt but nearer
is my skin."

ス 粹が身對食ふ。

Elegant taste brings a man to
ruin.

Fashion is ruin to some people.

京の夢大坂の夢

1. 犬も歩けば棒にあたる "The scraping him will
get something, the crouching
him nothing."

2. 論より證據

"The proof the pudding
is in the eating"

Proof is better than
argument.

3. 花より団子

"Bread is better than the
songs of birds"

No sport, no pie.

4. 脅されども世に憚る

"Threatened folks live long"
Heeds never die.

5. 首折折の草臥ゆけ

It was so much labor lost

6. 尻外ひって尻すぼめ

"to stop the hole after the mischief
is done."

7. 舌を滑舌

A dull speaker's long talk.
Brevity is the soul of wit.

8. 年寄の冷め

An act unbecoming to an aged
person.

An indiscretion of an old man.

9. 漬物種れば山ほど

Little and often makes a heap
in time.

Many a pickle makes a mickle.

1. 科新名の子澤山.

An upright man has
many children.
Children are poor man's
riches.

又. 糠に釘打つても
利かぬ.

To pour water into a sieve,
Ploughing the sand,
Sparable.

ル. 瑠璃も. 玻璃も. 照せば "The Ruby and glass can be
(之) 分る,

The Ruby and glass can be
distinguished by the
light.

又. 老いては子に従へ.

Be guided by your
children when you are
old.

又. 笑ひ門に福来る

"Fortunes comes to a
merry home."
Fortunes comes by a merry
gate;
Laugh and grow fat.

又. 可憐な子に厳しくせよ

"He that loves his child
chastises him".

The dearest the child, the
stronger must be the rod.
Spare the rod, and spoil
the child.

又. 井の底のから井戸を覗く.

To have a narrow view of things
To take a very narrow view.

4. 世に於て力は道理は引く。 "Where might is master,
justice is servant."

5. 嘘から出た言。

"Many a true word is
spoken in jest."

④ 母の煮え湯も冷たくな。

She does not know how
to cook.

6. 咽元すく水は熱さず冷す。

"Danger is passed and
God is forgotten."

Danger past, God forgotten.

7. 鬼に金持。

This makes us stronger than
ever.
A double advantage.

8. 鷹より鶉。

An old eagle is better than
a young crow.

"An old eagle is better than
a young sparrow."

9. 安物買の癖。

"Cheap bargains are dear"
Buy cheap and waste your
money: The cheap buyer
takes bad meat.

"Penny wine and pound fooling."

10. 負けか勝
(12)

To be defeated is to conquer.
He stoops to conquer.

11. 是は身次第。

Accomplishment helps a man in need.
Accomplishments are a life-long
benefit to their possessor.

8. 旅は道遠世は情. "No ~~long~~ road is long with good company."

(^{おこやけ} Let a spoiled child experience
the hardships of travelling)

In travelling a companion, in life sympathy.

9. 毒薬は口に苦し
良薬は口に苦し.

An effective medicine tastes bitter.
A good medicine tastes bitter.

10. 長兄の甚に

The eldest born is a dunce.
"The younger brothers hath the
more wit."

11. 月夜に手を振る

To grieve the go-by before one is
awake.

To outwit ~~any~~ ^{one} a person.

12. 夜には念を入れ.

Look before you leap. One cannot
be too careful.

Be most careful.

13. 泣くは情

"Misfortune seldom come singly"

泣くは情を盡す.

Out of the frying pan into the
fire. He falls on his back and
breaks the nose.

14. 楽有れば苦ある.

No joy without alloy. No pain no
gain! "No rose without a thorn."

The History of celebrated Kanaiso Benzaiten.

One thousand and some seventy years ago the Great primacy Koto visited the Onzanji Temple and he was chanting the sacred sutras there.

At the end of his chanting service there appeared a very beautiful woman from East in noble garb, being highly delighted to see the great clerk, she wanted him to go to her palace with him, named Iorainan (or the island of perpetual youth) one mile off from Onzanji. Koto granted her request and was guided by her at once.

The sight of the seascape charmed Koto's heart, containing numerous beautiful little islands.

In the way sweet musical sound of Biwa was heard in distance. They arrived at last at the main island. After thanking him much, she suddenly changed her body into a white snake and jumped into the waves.

Incarnation of Queen of Dragon King! When the priest carved a Buddhist image of Benzaiten, and built a little shrine in that place and enshrined it. Which is called Benzaiten temple to-day.

Old Library
Pamphlet

The following is a summary of the
work done by the various
committees of the
Board of Education
during the year 1900-1901.
The first committee
was the Committee on
Curriculum, which
has been working
on the subject of
the organization of
the schools.

The second committee
was the Committee on
Finance, which has
been working on the
subject of the
organization of the
schools. The third
committee was the
Committee on
Physical Education,
which has been
working on the
subject of the
organization of the
schools. The fourth
committee was the
Committee on
Social Studies, which
has been working
on the subject of
the organization of
the schools. The fifth
committee was the
Committee on
Literature, which
has been working
on the subject of
the organization of
the schools. The sixth
committee was the
Committee on
Science, which has
been working on
the subject of the
organization of the
schools. The seventh
committee was the
Committee on
History, which has
been working on
the subject of the
organization of the
schools. The eighth
committee was the
Committee on
Art, which has been
working on the
subject of the
organization of the
schools. The ninth
committee was the
Committee on
Music, which has
been working on
the subject of the
organization of the
schools. The tenth
committee was the
Committee on
Physical Education,
which has been
working on the
subject of the
organization of the
schools.

Old Opinions on Dreams.

By Mr. Mouge.

Long ago the Chinese thought that dreams were very important things, and they established an office to think over them.

The Chinese Opinions.

1. The dream is the essence of bright spirit which accompanies with a changeable humour.
2. In dreaming, man's soul leaves the frame and ranges about. The dream is the positive or the negative feeling, — the Chinese was of a dualism of positive and negative, male and female principles —, and can tell a lucky or an unlucky fortunes.
3. When a dream is formed, the spirit is concentrated to act.
4. According to constellations, the Chinese classified the dreams into the following six, namely:

- a. The proper dream, — the dream formed naturally when man's mind and feeling are in quietness.
- b. The surprising dream, — the dream dreamed when man's spirit is in surprise.
- c. The thoughtful dream, — the dream dreamed about anything which one saw or heard of in the day time.
- d. The perceivable dream, — the dream dreamed when one's mind is thoughtful.
- e. The pleasant dream, — the dream dreamed when one's mind is cheerful.
- f. The fearful dream, — the dream dreamed when one's mind is terrified.

Some time, into three classes, — the perfect dream, dreamed in pleasure, the strange dream, and

the common dream, dreamed in absence of mind.

Some time into four classes, —
the real dream,
the false dream,
the holy dream, and
the spiritual dream.

5. The dream is due to the mental function or the active feeling.

6. Man dreams physically, or mentally, and in the former case fatigued body causes a dream, and in the latter case vital mind causes one.

The Japanese Opinions.

1. While man is sleeping, all parts of his body cease their operations, but mind acts alone. Man calls it dream what he thinks in sleep.

2. When man's body is want in water, he dreams a dream of fire, and is want in fire, a dream of water. These dreams are called sick-dreams.

Dreams of anything which he once saw or heard of are called thoughtful dreams. But the dreams of unreal things or of impossible things are called right-dreams.

3. When one's body and spirit are in contact, he dreams; or if one is wanting in something, he dreams to get it, and is full of something, he dreams of giving it to others.

4. The beauty will soon pass away, every thing comes and goes rapidly, they are all but dreams, so for sages there is nothing special to be called dream.

The Opinions in Buddhism.

1. When one's pure nature is obscured by some old customs or agonies, he will dream a dream having his nature mingled up.
2. When a lucky or an unlucky thing is coming upon one, he will previously dream of it.
3. One's body is made of four elements, — earth, water, fire, and wind — and these elements are not in harmony when he dreams.

These old opinions are not based on the inductive logic, but on the diductive logic.

Varieties of Dreams.

There are two varieties in dreams, the one is ordinal dreams, and the other is strange ones. But the cause of the both is same. (And Mr. C. Inoue explained the cause by western psychology.)

Strange Dreams.

Some time we dream quite a strange thing to us, and some time while dreaming, we can understand very difficult questions, or compose a fine poem or sentence. I call these dreams strange dreams.

But even these strange dreams are not to be wondered at. While dreaming, only a part of our head will act, so some time we dream of things conscious which we keep in unconsciousness. (Mr. Inoue explained the reason by psychology.)

Oracles in Dreams.

Examples.

(a) Once there lived an old couple, about 50 years of age each, in a villa at Takayama-mach. One day while the old man was in his sick-bed, he dreamed of a strange man who came to him in dream and told that by a stream near the villa there was a small stone with a branch on it, and the stone contained a valuable diamond. Afterwards, the old man found it to have been true.

(b) A younger brother of Mr. Y. Ikegami of Tsumamoto, while staying in next province, previously knew his elder brother's letter to him in dream.

(c) Mr. K. Kurosawa of Kitaka had fed many wild birds in 27th

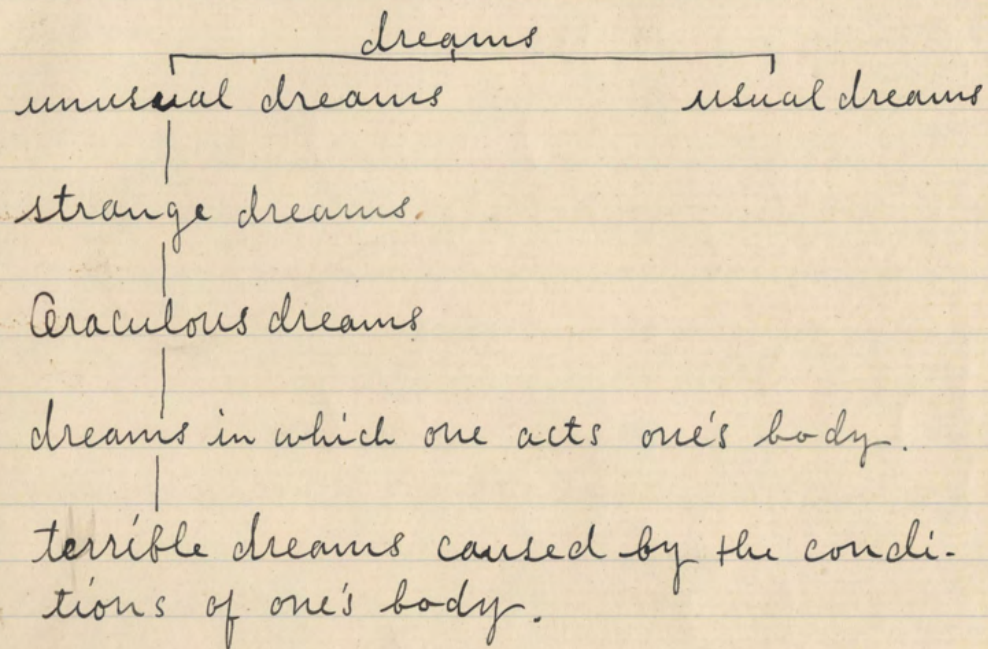
year of Meiji. In the night of 19th, Oct., one of his birds came to him during his dream, and told that a monster was about to take her away, and if her master would have not her left free, she had been taken away by the monster without fail and should not be able to see her master again. Afterwards, Mr. Kurosawa found that the bird told a truth in dream.

(d) Mr. I. Takagi was so skillful in shooting that he had never failed to ^{hit} shoot a game in hunting. One day he saw a Kite light on a tree in his garden, and he taking a gun aimed at the kite and fired, but he missed the aim. Besides instead of flying away, the kite stared him so earnestly that at last he became afraid of the bird. In the night of the day, the kite came to

him in dream and advised him not to hunt hereafter any birds, saying that the bird was an errand of some god, so when he would not observe his advice, he will kill him.

In western country, too, there are a great many such kinds of oraculous dreams which have been told for a long time. But I think all these dreams were not caused by gods, but men's mental functions made them dream the oracles which they thought to be so. However, they only dreamed of things which they once saw or heard of, and not of oracles. As for the real oraculous dreams, we must search them in long future.

Once more on varieties of dreams.



Mr. Inoue explained all these dreams by psychology.

Witchcraft.

By E. Inoue.

The Japanese witchcraft originated in dualism of mind and body. The ancient believed that man's mind and even the mind of animal could go to range about out of their bodies, and that the mind or spirit of some animal could go and dwell in man's body.

They thought that the fox is a suspicious and somewhat wise animal, for he often looks back if some one is not chasing after him when he is walking about, and that so fox could bewitch man, or go into man's body to act as he pleased through that man.

Examples of being bewitched by foxes.

(a) A certain physician was sent for one night from some family to attend a lady who was about

to give birth to a child. He went out in hurry with the errand, and when he reached the house by rikisha, he found that the family already had the child in happy.

He was welcomed and entertained by the family, and after receiving some honorarium, he returned to his house. Next morning when he opened his purse in which he put the honorarium, he found to his surprise several leaves of tree instead of some money. He doubted his eyes at first, but being not able to deny his sight, he went out for the family's where he was last night to know how they mistook leaves for money. But he was driven to the extremum of surprise when he ~~only~~ found no house, but a tea farm to the entrance of which the traces of wheels left by

his ricksha were followed by. After searching all through the tea farm, he found out but a dead cub of a fox. Then he knew that he was bewitched by a fox last night.

(b) In the *Wizakagami*, one of our old books, we can find many stories of bewitching of foxes. One of them is this, —

In the reign of Kinmei the Emperor, there lived a man in the country. He wanted for a long time to marry a beautiful lady.

One day when he went out for a city hoping to meet some fine lady whom he would court, luckily he came across a very beautiful young lady on his way in a field. After spending thousands of sweet words, at last he won the lady as his wife. For his sorrow, however,

his lady extremely hated and was afraid of a dog while he was very much fond of it. One day on returning home from business, he heard his neighbour's dog barking severely in his house. He ran into the house to know what the matter. Ah! What a wonderful thing it was! How great that man's surprise was! There was a big old fox in wife's suit (dress) staring fearfully from on a beam at the barking dog.

The man had been bewitched by the fox.

(c) Or some one who was bewitched by the fox would say, "In my side there is living a fox. Now he removed into head, and now into underpart," or "The fox in me now is asking for a potato fry, please give it to him," and eating it he would ^{say} "Now my fox is eating the fry, and it is

not I who eat," or "My fox's body which he left under the floor of a certain shrine when he entered my body, was eaten up by some cruel dog, so that he will never leave me in my life."

Some time, the part of his body where he says a fox is living, swells or becomes hard and red by blood. Some time, he takes some leaves of tree for some wholesome food or money, or does many other such like foolish deeds.

- (d) The Chinese old book tells that, The fox is a very suspicious animal, and he makes a training very hard to get a power of bewitching man. Every night he goes out into a grassy plain, and picking up a holy canopy there, he put it on his head. Thus he prays to the polar star facing to it, but when he does so, the canopy would slip

down from his head. After training this again and again for many years, at last the fox will be able to come to pray the polar star without making the holy canopy slip down. When he succeed in this, he can get the power to bewitch man.

Our stories about the fox's witchcraft have surely come from those of the Chinese; this is the origin of our fox's witchcraft.

There are many such like strange and funny stories handed down among the Chinese and the Japanese. But I am sure, these are all false.

- I. From the view of Zoology or the construction and system of fox's body and nerve, we can not think that the fox belongs to the higher class of animals. And it is impossible for fox to bewitch man who is the soul of the universe.
- II. If the fox has the power of bewitching man, he must bewitch other animals before anything. But he is

often killed and eaten up by lion or even ^{by} dog, too.

III. The fox lives in western countries, but the westerner has never been bewitched by him, while the Chinese and the Japanese are so often bewitched.

It isn't very strange thing?

IV. From the old time, we never have heard of or seen a wise man or a brave man bewitched by fox. But those who bewitched by fox were always the ignorant or the foolish man. Woman were bewitched more in general than man. If the fox could only bewitch the ignorant and timid creatures, he ought to have bewitched children, but not so in reality.

V. In all the cases, man has been bewitched in the evening or night, at the lonely places more than at about the villages or cities. This seems to us a very strange thing.

VI. Fox's bewitchings are lessening more and more in proportion to the civilization and education go through the human society. What is the reason of it?

VII. All the men who were bewitched by fox spoke and behaved somewhat unusual things, but all those things were almost the things which they once had heard of or had done before.

In short, there is no bewitch of fox, but it is only due to the function of man's nerve — the nervous disorder.

So, all the bewitched persons were cured by some foolish superstitions prayings or some great noise, especially by firing the gun.

"Inari" God and Fox.

They say that "Inari" a Japanese god is a fox, and they worship the fox as the god. Of course this is mistake, but I do not know how this mistake came to our people. One of our old books say that once there stood the images of three foxes behind a shrine of "Inari" the god, and that after finding this, they came to enshrine a fox and to worship him instead of "Inari". Perhaps by such like a foolish accidental thing, they might have come to worship the fox for "Inari", I think.

Asaki-kitsune, Kuda-gitsune, and Itsuna.

These three are all the names of very small foxes — as small as a rat, but they are invisible at all. In the house of the man who is said to feed Asaki-kitsune, there live many such small foxes, and they do their master much good.

If some rich man become bankrupt suddenly and some other man become rich at that time, they ascribe all the cause of bankruptcy and fortune to Asaki-kitsune. Asaki-kitsune are said that they sometimes bring corns, cakes and many other things from other houses to their master's house.

There is a story about Asaki-kitsune. In the spring time, a man was feeding silk-worms in his house. To his surprise, one morning when he got up very early he found that

half of his silkworms had gone. He examined every door of his house, but he could not find out any traces of anyone entered the house.

Being in doubt, he put red colour on the head of every silkworms still he had, thinking it might be able to tell by some chance what his vanished silkworms had become of. Next morning, again the rest of his silkworms had gone somewhere. So he went round in a great passion all houses in the village, and at last in some house he found many red headed silkworms. After conversing with the family, it became clear that those red headed silkworms were his and all this strange thing had done by *Cesaki-kitsune* of the family.

Of course there exist no *Cesaki-*

kitsune, *kuda-gitsune*, and *Iitsuna* in the world, I believe, and even some of those miraculous stories did not occur in reality, but they are mere stories made out of some one's imagination. Some time, there may happen some strange things artificially or chemically, but the ignorant, being not able to find out their causes, attribute them to such fictitious things as *Cesaki-kitsune*, *kuda-gitsune*, or *Iitsuna* — small foxes.

Besides, as the low class people are told many wonderful stories about foxes and such like from their childhood, they will easily become to believe them as real things nervously. So, there come such false men as "*Kiten-ne-tsukai*", "*Nebimochi*", and "*Kenshin*".

"Kitsune-tsukai", a magician who uses a fox for his magics.

"Hebi-tsukai", a magician who uses a snake for his magics.

"Ken-shin", man who practice magics through a dog.

But all the foxes, snakes, and dogs which are said to be used by the magicians have no forms visible, none of us can see or hear them except the magicians. And though the magicians are different by the names as "Kitsune-tsukai", "Hebi-tsukai", or "Ken-shin", they are all the same in reality, they do the same thing, and so "Kitsune" (fox), "hebi" (snake), and "Ken" (dog) which are used by them also are the same thing in the essence.

With fox's witchcraft, they accidentally thought that there was some causality between the fox and the strange event. For instance, When a strange event

happened at a place, if there was a fox accidentally at the place, soon the ignorant thought that the fox and the strange event were the cause and the effect. Or if there had happened a wonderful thing in a plain where they used to say some old foxes lived, they might have thought at once that the thing was caused by the foxes. In the said cases, if there had been snakes, dogs or such like, they would surely have thought the strange and wonderful things were caused by them.

Thus they made out such foolish witchcrafts of beasts while foxes, snakes, and dogs were quite ignorant of them. And those who had their nerves disordered began to say that they had some beasts in their bodies and by their power they could

practice some magic.

These magicians — to say plainly, the men who are a little off — do bad things more than good ones. They do harm upon any person whom they dislike, or deprive some person of his goods. But they only can do these with uneducated persons, or fools.

The families of the magicians inherit the magic, or nervous disorder, so they are terrified and hated by the others.

People will not marry or communicate with them.

At the request of the others, the magician will tell them some method of curing disease, and by the method very often the disease is cured, for the diseased man is in faith of him.

Once a man intended to marry a "ken-shin"'s (magician's) daughter,

and he was advised more than once not to marry her by his relations, but he turning a deaf ear to them married her. Then his relatives all broke off relationship with him, and abused the bride bitterly.

Afterward, those who abused the bride were caught by some strange sickness one by one, and all of them passed away.

They said that this was the curse of the magic.

But this kind of magicians and witches sometimes surpass others in some sensibility when they concentrate their minds to the sensation, and can know the things which others can not. So, sometimes their words may be relied on.

"Tengu's" Witchcrafts.

The Japanese think that "Tengu" is a long nosed giant, and he has wonderful strength and power by means of which he can swell or shorten his body as far as he pleases.

Besides he has a pair of magical straw-hat and cloak, and when he puts on them, he can not be seen by man though he stands face to face with him.

The old Chinese books tell that "Tengu" has no regular, or proper form.

On earth, he looks like a huge dog, but in heaven he becomes a light and shines thousands miles' distance. He can run through the air as swift as hurricane, and make a terrible noise as thunder.

At any rate, "Tengu" is a fictitious thing, it can not exist in reality.

In the midst of dark, quiet mountains; in the glen so remote from villages; on the lonely, barren ocean; there happen very often some terrible events, and sometime they may be caused by some fierce animals, and sometime may be some natural phenomenon. People, however, knowing not the causes, say that those terrible things are done by "Tengu", and they so fear him that they come to worship him as a god.

There are many stories told of "Tengu" from the ancient time.

Once there lived a great "Tengu" in the depth of Mt Kurama. One of the bravest and strongest warriors Yoshitune, a brother of Yoritomo, got the mysteries of his fencing art from him after hard studies of

Thousands of night.

Long ago a bare man fell down from the sky in a center of Toleys, Edo at that time, and he was lying there losing his sense quiteely. When he recovered his sense, he told the people round him of himself.

Three days before from that time, he visited a "Kumano" shrine on a mountain with a few attendants.

As the day it was very hot, he loosed his clothes and sat down for a rest on his way home when an old wise looking priest appeared before him, and demanded him to follow to some beautiful place.

He travelled with the old priest visiting many noted places in Japan.

But during the travel, suddenly he lost his sense, and after that he did not know at all what the matter was, till he was called back

to his sense by the Edo people.

That old priest in his story was said to be a "Tengu".

A country man had a daughter who was lame. One night she got up suddenly and called out to her parents, saying "I am an old "Tengu", and regret that now-a-days the art of fencing are out of fashion, so now I will lodge in this daughter's body in order to teach fencing to every man who has a mind of it.

To-morrow, a fine youth will surely visit here with wooden swords, and I will begin my teaching with him."

The parents blamed her then for her foolish words. But when it became a day, a youth like her words really came to them and told that he had come from Hōki province to learn fencing from their daughter obeying his own dream the night

before. The man and his wife were surprised very much, for their daughter's words turned out to be true.

But they were afraid of the rumours about their daughter which, they thought, would be given out the country, so they said to the youth that they had not such daughter with them. The daughter, however, who had overheard their talking, called forth loudly from her room, "Oh, you a fine lad! I am the girl you seek. Come in." Her parents could not refuse the youth any more, and called him in. Thence she began to teach the fencing, and she was already an expert fencer to every one's surprise.

(This is not an old story, but happened recently. And I know a certain fencing teacher of middle school who saw the girl fencing with others really.)

Not so long ago there was a fool in Kinai province, and for a long time he had disappeared. One day he came out from a mountain, when he was a fool no more. Then he was a good fencer, and had a good hand — wrote well. He told others that he had learned the art of fencing and writing from a "Fengu" in the mountain for a long time.

Some one talked him over one day to become a fencing teacher of some middle school, and he agreed him. He fulfilled his duty very well as the teacher of school. Then some one again talked him over to marry a lady, but he refused him, because he had been prohibited by "Fengu" to marry in his life.

But at last he was persuaded by others, and married a certain lady. As soon as he married,

he lost all his art, and became a fool as before.

About three years before he died, I hear.

I think, all these stories are not to be wondered at, for these all were done by some operations of man's mind or nerve.

When man's nerve is in disorder and stories about "Tengu" once told him come to his mind, he can do nervously the deeds which he heard of in stories.

[Mor. Inoue explained this reason by psychology.]