

Thinking of you as different in that way they
may believe that you are anti-American.
Of course they are wrong. I know that here in
this Shingon mission and in the other Bud-
dhist missions of Hawaii, there is nothing
of hostility to American institutions, but be-
cause of the misunderstanding and distrust
you must be particularly careful what you
do and what you say. As Buddhists, as Shingon,
you may honestly and heartily work with
all your neighbors to support and maintain
the great principles of right and justice
~~and~~ upon which we believe American
institutions are founded.

nothing of you as different in that way, they
may think that you are anti-American
of course they are not, I hope that you are in
this danger, however, and in the other
of this minority of the world, there is nothing
of hostility to American institutions, but
of course of the minority, and of course
you must be particularly careful, and you
be and what you say. On the whole, I hope
you may be satisfied and finally
all your wishes, I suppose you maintain
the great principles of right and justice
upon which we believe American
institutions are founded.

FREDERICK STARR
5727 THIRTY-FIFTH AVE. N. E.
SEATTLE, WASHINGTON

My interest in Kappa goes back to Meiji 41: it has continued to the present. In Shōwa 5 Professor Nishida showed me his marvellous collection of nishikie representing bakemono. He had not then neglected Kappa, but since that time he has specialized in it. Without abandoning his other monsters he has concentrated upon Kappa and now has a great collection of books, pictures and toys regarding them. In this book we have the result of his search. It is a real contribution to the subject. Professor Nishida has studied them from his two points of interest — art and anatomy. It is a new approach and his book is unlike any other in the field. Here we may see Kappa in all phases — as swimmer, as catcher of careless toys, as greedy for cucumbers, as sumo artist.

My interest in Japan goes back to 1914: it
has continued to the present. In 1914 I Professor
Mitsuda showed me his remarkable collection
of visiting cards representing Japanese. He had
not then visited Japan, but since that time he
has specialized in it. Without abandoning his
other interests he has concentrated upon

Japan and has a great collection of
books, pictures and things regarding them.
In this book we have the result of his work.
It is a real contribution to the subject. Professor
Mitsuda has selected them from his two books
of interest - one on Japan and the other
on Japan and his book is written very clearly
in the field. Here we have Japan in all phases
- as a summer, as a collection of Japanese things, as
a study for university, university and

證	領	受	物	便	郵	原配 名達	Kobe		重 量	表 記 料	金 表 額 記 料	番 引 號	日 印	日 印	日 印	氏 宿 取	名 所 人 受	名 所 人 差
						Kobe				10.	53	3 25	3 25	Letters	Miss Bonnell, number 35 Kobe	Capt. Public Instruction Mannily	Starr	要



此の受領証は郵便物の還付を受けるとき又は損害賠償の請求をなすとき等に於て必要なるに付大切に保存すべし

July of Japan

14th fine 73° I went to pray to eight houses of Odawara, which belong to my temple. I was tired for all days prayers.

15th cloudy 71° Your letter came, Niagara waterfall picture is very pretty. Thank you very much.

I prayed, reflect to my parent & brother, where I feel that I can't tell you.

Today is Chugen, the last day of Urasen.

Formerly it was customary for people to visit temple, dressed in holiday clothes; but the custom has died out & now people only send & receive present.

16th cloudy 70° Wrote letter to you. Came my friend of Tokyo, went to Tama-no-ye to take of hot spring, that hot spring ever you went. Today is Yasui the servant holiday, Maids & apprentices enjoy a day's liberty, and they do all they can to make the most of it. Go to Asakusa, and Siba

17th rainy 74° Great collision of electric car; died one soldier & wounded 29 men. place Akasaka-Mitsuke, Tokyo. General (Jikenson?) your country, who went to our palace.

18th cloudy 70° Went to Jonosawa for a wk. Today in 1871
the educational department was established.

19th " 75° In 1907 the present Empire Emperor of
Korea ascended to the throne.

20th " 75° Fuji no yama-biraki (opened Mt Fuji). Many
people can ascend to Mt Fuji in safety from
to-day

21st fine 84° Today we enter upon Doyō (土用) (土用), the
hottest season. We must dry our books,
clothes & Makimono or Kakeemon (scroll)
but they should be spoiled by mould or
worms

22nd cloudy 82° The Usudake near Muroran, Hokkaido,
the mountain sounding & shaking,
many people escaped to Muroran.

The Tetsurei-maru sank in offing
of Chinto near Nagasaki destroyed 36
people.

23rd fine 80° Today we ended Doyō-Saburō (土用三郎)
2nd (enter upon doyō) - 23rd (Doyō saburō) This three
days is fine & calm, that our rice price
to fall, happy to Japanese.

Sapporo, fine 76° Signora, fine 88°

July 1910 of Japan.

1st cloudy 70° ~~Saburō~~ Opened post-office. Korean police official
belong to Japanese.

2nd clou. Rain 70° " Our garden & mountain is green to
green & freshness, And blossomed
Jessamine (Kuchimasi), Hydrangea (Ajisai)
Both flower is very nice, above all jessa-
mine is sweet smell.

3rd Rainy 71° Today in the 4th year of Meiji (1871)
postal communication was opened between
Tokyo & Yokohama.

I went down to take hot spring.
4th clou. Rainy 67° Prince & princess Fushimi, Jr., who return-
ed in Tokyo from their European &
American tour.

5th cloudy 66° H. J. M. Empress went to Jikei hospital
in Sika.

6th clou. 65° Toyama school of Military gra-
duation ceremony. Emperor visited
to the school.

7th Rainy 68° This evening we celebrate the
festival of Tanabata the Goddess
of Weaving. We might go out doors
& try to sight the Goddess Vase
among the constellations

8th Clow. Rainy. 28° the Tohoku University graduation ceremony (at saapporo, Hokkaido).

On this day in 1905 our army occupied Korsakoff in Saghalien.



9th Rainy

28°

By Buddhists Buddhists to-day is called Simarokusenishichi (Forty-six thousand-days). They visit the Asakusa-temple for they believe that if they worship at Asakusa today they will receive as much divine favour as if worshiped on 46,000 other days.

10th Rainy

24°

Our Empress went to Marquis Maeda, Hongo

11th Rainy

22°

The Univ. of Imperial graduation. Emperor went to The University. (Hongo).

12th Clow... 20°

I went to Yumoto, to take hot-spring. Today the Flower-market is open: where they sell things required in the Festival of paper-lanterns, such as lotus leaves, hemp stalks and the like.

13. cloud, fine. 22° From this day the Festival of Souls
is held for 3 days. It's a Buddhist
festival for the souls of the ancestors —
a very important festival for Japanese,
who revere the memory of the dead so
much

14. fine 24°

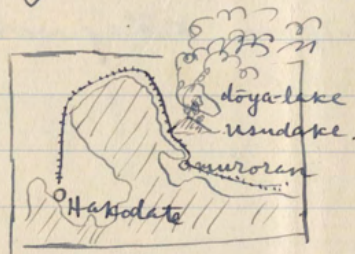
After by next letter.

24th. fine rainy 76° Now morning glories are pretty at Inaga &
Hitaya, Tokyo I suppose.

18th Great shake, 22nd little shake are
in Usudake of Hokkaido.

25th. rainy 74° Great emit fire of Usudake

The town of Usu change to
doya-like clay.



Minister Baron (Arubern ~~Danatan~~?) of Belgium, died
in Tokyo. ^{Danatan?}

26th. rainy 74°

My friend came who named K. Suzuki, 4th year
class, of jurisprudence Univ. Imperial. he
stay all August in my temple

27th. cloudy 74°

During the war the Japanese were, at this
date, ~~at~~ gaining victories both by land
& by sea, & the Army was actively engaged
in the subjugation of Szechuan.

28th. f. 80

Dr. Shogoro Tsukoi lectured in The higher
girl school of Sendai. (near Matsushima)

Minister Baron of Belgium (Arubern
Danatan?) burial service was held
at the church of Juss Tsukiji Tokyo

And buried Josigaya-grave-yard near
Kōsūkawa

29th f. 80°

Came to Yokohama (Mack Krater?) of the Univ.
of New York.

30th f. 80°

The China-festival was held in Yokohama.

31st f. 81°

picture card from K. Kajiwara

First Aug. 1st 1890

Prof. F. Starr, How are you? I ^{just} ^{knew}
by news that your country is very hottest in this year +
died 11 people, very sorry. I hope your health and
your not to be in sultry sultry. My temple
is cool very happy for me. Mr. K. Kajiwara, will be
come a midst of Aug. to my house.

Now Hakone are very bustle with a people of
avoiding the summer heat.

This picture card made in Hakone, we called
Gyoseki No Ohagaki (mosaic mosaic picture card).

Yours truly friend
Kenkai Mizuno.

Kokubunji:

Japan.

The Fall of the Kokubunji Temples. Uozumi Bogoro. Shirin: July 1929. pp. 323-335. (Japanese). — In March 741 A.D. by the edict of the Emperor Shomu, the Kokubunji temples were built throughout the provinces to avert successive plagues and famines, to impress foreign visitors and to foster the newly introduced Buddhism. The expensive building of the temples as a relief measure was questionable since the peasants already were poverty-stricken. By uniting the state and religion, they laid out the foundation of the empire on a firm basis. The temples were controlled by both the central and local governments. Abbot was appointed in Kyoto and sent out for a term of six years. Each temple had 20 priests and each convent 10 nuns. They, too, were trained in Kyoto and sent to the provinces. In 821 only peasants over 60 years old recommended by the local officials, took over the duty of the temple. In 828 the age limit was reduced to 25. As the central government declined in power, the local priests officials as well as the priests worked for their own gain and neglected the temples. For the maintenance of the Kokubunji each temple was granted 225 acres and each convent 110 acres without tax, but as the strong warrior class arose the temple land was often appropriated by them. From the 9th century on the government ordered the repair of the temples, but they lost their dignity and declined, due mainly to the change in the economic life of Japan.

Doc. Sci. Abs. Sept. 1932. * 14610

Takaramono:

contents of Hotei's bag,
cargo of Takarabane:

See Hokusai's Manjiwa iii, last page

Kakuregasa, hat of invisibility

orimono, rolls of brocade

Kanabakero, inexhaustible purse

Kagi, keys of godown of gods.

choji, claws — (Chinese rhinoceros horn cups?)

makimono

tsuchi, Daikoku's banner

Kakuremino, lucky raincoat against evil spirits

shippo tsunagi no uchiwa hanabishi

hanabishi within a shippo

jundo, weight

tama, jewel — singly, or grasped on a tai (star).

shishidama, lion and jewel

koban nichako, or senryotaku, 1000 ryō

kotsubo, jar — of coral, coin, gods

zeni, cash

kai, curry

sangoju, coral branches

ikari, anchor

tachibana, fruit

kotoji, harpaichord bridges

bagoromo, feather robe,

uchiwa, umpire fan

camp of Tatsienlu.

See Notes on the iii, last page.

Kanungo, last possibility

ovine, yellow

Kanungo, investigate

bag, bag of bag of bag.

bag, bag - (Chinese Chinese bag)

ovine

bag, bag of bag

Kanungo, bag of bag of bag

bag of bag of bag of bag

bag of bag of bag

bag, bag

bag, bag - bag of bag of bag

bag, bag of bag

bag of bag, bag of bag, bag

bag, bag of bag, bag

bag, bag

bag, bag

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bag, bag

Carpenter's Ceremony.

Kunisada

Daikoku muneage no zu: Picture showing the lifting of a roof. The ceremony for the setting up of pillars has a long history. The Umayado-no-gi, better known as Shōtoku Taishi, son of Yomei Tennō (586-8) thirtyfirst Emperor of Japan was a devotee of Buddhism. He invited builders, tile makers and other skilled craftsmen from Kudara and had them build temples and pagodas. The first of these was Shitennō in Settsu province. For this reason all workmen respected the Crown Prince. Now the setting up of pillars symbolizes Heaven and Earth, yin (in) and yang (yō) and the five principles. Offerings of mochi and sake are made: the foreman wears eboshi and awo sitting on both the left and right and performs his part of the ceremony. The ceremony of lifting the roof symbolizes the karma relation of the two arrows, decorated, on the right and left (suika and hioha) originated from the legend of Minamoto-no-Yorimitsu's son. Many other things are offered. Since I have insufficient space I sketch it briefly. Those who wish to study it in detail may consult the books.

cuter: Kagiya Hanjirō

Tokaido Oni Hakkei Ichiran no zu

Sadashide

Tokaido: Panoramic View of the Eight Scenic Places of Oni.
full triptych.

Gorintei Sadashide

Sonoharaya Shōsuke

Sonoharaya
Shōsuke
Tani
Kanda

Sonoharaya
Shōsuke
Tani
Kanda
Sakuragi
Shōsuke
Tani
Kanda

Sonoharaya
Shōsuke
Tani
Kanda
Sakuragi
Shōsuke
Tani
Kanda

Sonoharaya
Shōsuke
Tani
Kanda
Sakuragi
Shōsuke
Tani
Kanda

Sonoharaya
Shōsuke
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Sakuragi
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Shōsuke
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Sonoharaya
Shōsuke
Tani
Kanda
Sakuragi
Shōsuke
Tani
Kanda

Sonoharaya
Shōsuke
Tani
Kanda
Sakuragi
Shōsuke
Tani
Kanda

The lower part of the river
is Utsunogawa

Little Seta
Sakuragi
Shōsuke
Tani
Kanda

Zenkyō
Sakuragi
Shōsuke
Tani
Kanda

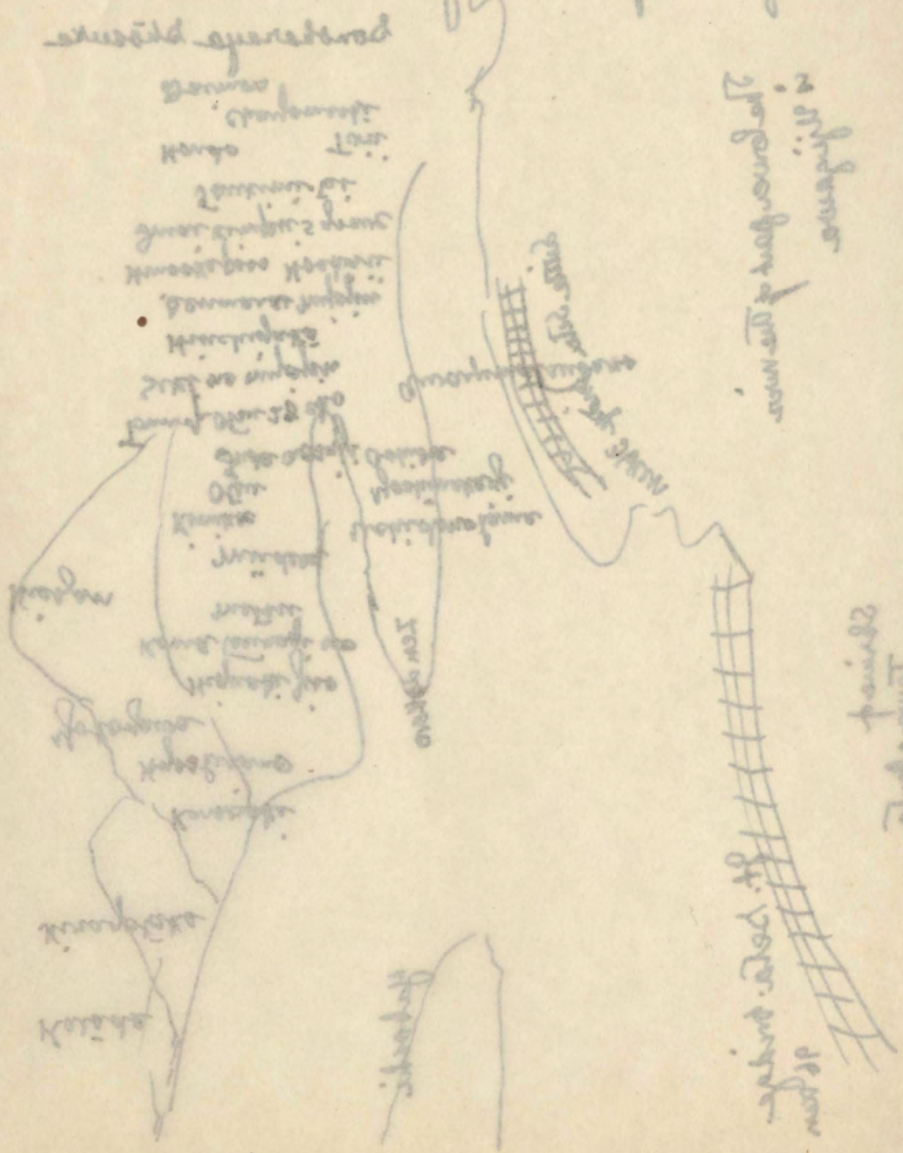
Shrine of
Tawarogawa

St. Seta bridge
96 km

Yabuchi

Kinoshita
Kanda

Toronto and Western Ontario
 full of people.
 Toronto and Western Ontario
 full of people.



now all is improved
 2nd July 1822

points
 of interest

Tōkaidō

Toge no kei

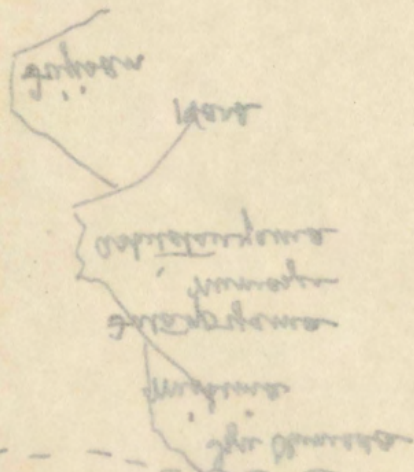
Sadahide.

Kyōmiden.
 Otō
 Kūjō
 Shūmō-ke
 Oshōgure
 Mito no mōchikara
 Fyō-jō.
 Kyōmiden
 Oshōgure
 Mito no mōchikara
 Fyō-jō.

bedacht

Tag an der

Stunde



geb. 1800.

geb. 1800.
geb. 1800.
geb. 1800.
geb. 1800.
geb. 1800.

Abelshale

See Meets you

Picture - description of the terrain - place.

indicated by the following sketch

Sketch of the terrain

Sketch of the terrain

(Sketch of the terrain)

Sketch of the terrain

Sketch of the terrain

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Sketch of the terrain

Sannōsama Gosairinoze

Rissensai Kunisato

Ceremonial Festival of Sannō-sama.

full triptych: 1/2 of a 6-tych: nos. 4. 5. 6.

Sujoka-ya

No. 31

Katayachō

Iwakura-chō

Fukushima-chō

Shingamonchō

Tarumasa-chō

Minami Aburachō

Kawase Ichichō

Kamatsuchō

Otohanichō

No. 32

Minamatsuchō

Nagasaki-chō

Higashi Minato-chō

Kanzaimokuchō

No. 28.

Onokoginichō (big 2nd)

Danaichō

No. 27.

Yorozuchō

Awamochō

No. 26.

Kon Gaimokuchō 1234

Kaniamaki-chō

No. 25.

Hinoki monochō

Yonchōme

Imofuji-chō

Moto Daikuchō

No. 24.

No. 23.

No. 32. Hon Kachoburi 5-chō

No. 33. Minami Konyachō

Yumi-chō

Nishi Konyachō

No. 35. Takegawa-chō

Izumi-chō

Shibaguchi Nishigawa

No. 26.

Shinaochō No. 45

Yagamonchō Ariganjima

No. 37. Mizutani-chō Gaimachi

Kanzaimokuchō

Yanagichō No. 44

Gusokuchō Tokinachō

O study of snow

No. 38. Minaminabe-chō

Yamashita-chō

No. 39. Sekiya-chō

Shiochō

No. 40. Kurozaki-chō

Kitashimori-chō

No. 41.

Snow-memories

No. 43. Minami-

Dakumachi

Ariganjima

Yokubashi

No. 42 Moto-Sakata-chō

Riassunto

Summary

Summary

Summary of the summary

No. 32. Hon. Katsushiro 2-40

No. 33. Minami Katsushiro

Minami Katsushiro

Minami Katsushiro

No. 34. Tokushima 2-40

Tokushima 2-40

Tokushima 2-40

No. 35

No. 36. Tokushima 2-40

Tokushima 2-40

No. 37. Tokushima 2-40

Tokushima 2-40

No. 38

No. 39. Tokushima 2-40

Tokushima 2-40

No. 40

No. 40 Okawabashi-chō

Minami Shinbōri

41 Guroe chō

Kita Katsushiro

No. 31

Katsushiro

Katsushiro

Katsushiro

Katsushiro

Katsushiro

Katsushiro

Katsushiro

Katsushiro

Katsushiro

No. 32

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No. 33. Katsushiro

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Katsushiro

No. 34. Katsushiro

Katsushiro

No. 35. Katsushiro

Katsushiro

No. 36. Katsushiro

Katsushiro

No. 37. Katsushiro

Katsushiro

No. 38. Katsushiro

Katsushiro

No. 39. Katsushiro

Katsushiro

Ren Awase II.

1. Sugawara Senju. S. 3. brothers (Umes, Matsuo, Sakuramori)
- 2.
3. Go-taiheiki Chiraishi. Banashi Anewa Miyajino imoto wa
4. Shinobu. The Pendetta Sisters
Kunagai. Naoyane and Atsumori (title unknown).
5. Kikubutake no ba. In Chrysanthemum garden
6. Doga brothers. (title unknown)
7. Noriai bune. The pleasure boat
- 8.
9. Kozinga (?)
10. Osome Hisamatsu ?
11. Torii Duneemon (title unknown).
- 12.

1. *Pygmaea boji*. 2. *Pygmaea (boji, Pygmaea)*
3. *Pygmaea (boji, Pygmaea)*
4. *Pygmaea (boji, Pygmaea)*
5. *Pygmaea (boji, Pygmaea)*
6. *Pygmaea (boji, Pygmaea)*
7. *Pygmaea (boji, Pygmaea)*
8. *Pygmaea (boji, Pygmaea)*
9. *Pygmaea (boji, Pygmaea)*
10. *Pygmaea (boji, Pygmaea)*
11. *Pygmaea (boji, Pygmaea)*
12. *Pygmaea (boji, Pygmaea)*

Ren Awase I.

1. Soga kyōdai no taimen. Soga brothers.
2. Kanjinchō. Benkei and Yoshitsune at Ataka barrier.
3. Taikōki judanme, Tenth vol. of Taikō
4. Kara Dendai kagi
5. Sumida-gawa
6. Tezuka Furo (and) Kiso Yoshinaka
7. Iga-goe dochūi sugoroku, S. of trip through Iga-pass.
8. Kanadehon chūshingura. 47 ronin
9. Botan-dōtō. (?)
10. Yoshitsune denbonzakura.
11. Imose-yama onna teikun
12. Shizubata-obi

Penicillium I.

1. *Penicillium notatum* (Fr.) Sacc.
2. *Penicillium chrysogenum* (Acremonium) Sacc.
3. *Penicillium janthinellum* (Fr.) Sacc.
4. *Penicillium brevicompactum* (Fr.) Sacc.
5. *Penicillium lanosum* (Fr.) Sacc.
6. *Penicillium lanosum* (Fr.) Sacc.
7. *Penicillium lanosum* (Fr.) Sacc.
8. *Penicillium lanosum* (Fr.) Sacc.
9. *Penicillium lanosum* (Fr.) Sacc.
10. *Penicillium lanosum* (Fr.) Sacc.
11. *Penicillium lanosum* (Fr.) Sacc.
12. *Penicillium lanosum* (Fr.) Sacc.

Ansei Earthquake:

Seidai Kaname Ishikawa: introductory speech by
Mangairaku. (Virtuous reign of Emperor Kaname Ishikawa.)

In Heaven and Earth, even to the outlying territories in the
east and west, north and south, where is the land that is
not subject to earthquakes? Listen to the reports from dis-
tant countries: as for the places near at hand go and see
for yourself and fill your eyes with tears. This being
the Kami-nakizuki (daily-less month) I will seize this
good opportunity to shake down the houses, go down,
halls and shrines, split the earth and drop them into
the bottomless deep. The hardships of those who have to
sleep in the open is made still greater by the visitation of
diseases. The water for the inkstone shall be the tears
that fall like rain from the eyes of the sufferers with
which they must write with your lettered clothes as
paper and your sword and pen, the poem of the earth-
quake. I who assemble Naritaya in attire am Ka-
shima Kaname no suke Iohisa. This prodigy spreads
his fins and tail all over Nangensudai (stage of Nangin).
The slippery catfish monk will show his face for better luck.
The coming 10.2. will mark the day from which the
foundation-stone shall make the grounds forever firm.
Hence the Emperor's Empire lives through the unshaken
age mangairaku (mangai = 10000 yrs, i.e. forever) Here
after the catfish shall be stripped of his bones and
boiled to feed the mouth of the bombu (unenlightened,
moron).

BONBU

Elephant:

One day Takahashi and Uyehara casually told him (Golownin) that two large British ships laden with East India goods had arrived at Nagasaki from Batavia. They gave us a minute description of these vessels, telling us their length, breadth, depth, burden in tons, the number of the crew on board each, and to what nation each individual belonged. One of these vessels must have been very large, since it was upward of 100 feet long and had more than 100 men on board. An elephant which the Dutch had brought from the Island of Sumatra, as a present for the Japanese Emperor, was described with the greatest minuteness imaginable. No circumstance was omitted, the place of his nativity, his age, length, height, thickness, the food he was accustomed to consume, and how many times in the course of the day, and in what portions he was supplied with the different articles, were all carefully noted. A native of Sumatra, who was keeper of the elephant, was described with corresponding precision.

The elephant they brought as a present for the Shōgun was declined on the ground of the difficulty of transporting it to Yedo.

(It was really a present from Sir Stamford Raffles. At the moment - 1813 - The English were in possession of Batavia). - Murdoch: History. iii. p. 524

Hiroshige: humorous subjects.

Of broad farce, together with more than respectable landscape, the unfinished illustrations to the Yajikita story. The "Humorous Adventures of Two Travellers on the Tokaido", are an excellent example. Only seven of them are known. Strange: Hiroshige. p. 40

Hizakurige Dochū Suzume. Tontaya. Oban Yokoy.

I have eleven.

Microgaster: spinosus

of wood, together with more than 100
specimens, the most perfect illustration of the
the Microgaster spinosus of the
Tobacco, one an excellent example. Only seven
of them are known. Microgaster spinosus p. 110
Microgaster spinosus p. 110. Microgaster spinosus

Microgaster spinosus

One Hundred of Mt. Fuji; (not all 100)

Fuji

1746. Fuji no yaki Mitsuegi Soga. Kyomasa

1777. Fuji Asama Monogatari. romance. 2 vols. Fusan
-obu.

1797. Fuji Iro Hagima Soga. 3 vols. Toyokuni.

1798. Fuji Kinyutaru &c. &c. Toyokuni + Toyohiro?

— Takenouchi Seihō. 12 vols.

Overland of Mr. Giff. (Oct. 100)

Giff.

1761. Giff. in water. Tipton. Giff.

1771. Giff. in water. Tipton. Giff.

1781.

1791. Giff. in water. Tipton. Giff.

1801. Giff. in water. Tipton. Giff.

1811. Giff. in water. Tipton. Giff.

Toys:

In depression. Celluloid toys alone were
\$20,000,000. Most recent figures are:

Metallic toys	7	980000
Porcelain		100000
Rubber		2,320000
Celluloid		2020000
Wooden		500000
Paper		200000
		6,106000

A second table for 1928, 1929, 1930, 1931 does not
at all agree with this or the celluloid statement.

In \$1,000.	1928	1929	1930	1931
Celluloid	4,229	5572	4423	
Fabric	739	991	805	
Metal	1351	1868	1477	
Porcelain-clay	410	405	419	
Rubber	1934	2161	2049	
Wood	498	600	558	
Other	1770	2254	2031	
	10997	13851	11696	9824

Finance office figures.

United States \$7,123,000
Great Britain
British India
China
Dutch India
Germany
Italy. France.

Toys: cont.

During height of prosperity the celluloid toy industry centered about Tokyo, Osaka, Nagoya, Yokohama. During this period, the number of caricatures engaged in it was enormous. Now only Tokyo, Osaka. At one time 1000 odd makers in Tokyo and more than 300 items.

The manufacture of metal toys was great during six years from 1925. Shizuoka led, with twice the production of Osaka. New centres are Nagano, Wakayama, Kyoto and Kagawa. Many centres at height.

Kyoto leads in porcelain and clay. Aichi, Fukuoka, Kyoto, Ishikawa follow in order named. p. 14.

Rubber toys at peak in 1925. Tokyo, Osaka, Kyoto, Saitama, Niigata, Ibaraki, Ishikawa, in order.

Wooden: highest in Aichi, then Tokyo. Only 1922 shows any recession, in a steadily mounting production.

Paper: drastic ups and downs. Chief types are:

kuma, tsumagishi, denguri, whistles, lanterns, airplanes: papier-mâché animals and toys. More or less antique, limited nature - no great demand.

Japan's great prosperity was during the war when German production ceased. Germany is coming back and England moves. Thus Germany displaces Japan in the United States and Britain in India - where Japan is now third. p. 15.

Japan Today and Tomorrow: 1932-3.

During night of prosperity the village of ...
... 1000 ...

The manufacture of ...
... 1925 ...

... 1925 ...
... 1925 ...

... 1925 ...
... 1925 ...

Japan's post-war prosperity was ...
... 1925 ...

Wood Carving:

Japan

What is the most important feature in the technique is the traces of the knife that the Japanese carver alone possesses. It is common here and abroad, in the past and the present, to employ knives and chisels in wood carving, but the characteristic use of the knife or chisel by the Japanese artist, distinct from those of foreign sculptors or the touch of the spatula by European clay modelling artists, is something of which we may justly be proud. In criticising a piece of sculpture not well up to standard, the remark is often made "The knife does not cut well" or "The knife is not sharp enough": the cutting of the knife thus has a meaning equivalent to indicating the success or failure of a piece of sculpture. Wood sculpture in Japan seeks beauty and strength in the traces of the knife blade. According to the European technique, the artist usually completes the general outline of a shape and finishes it with sandpaper, polishing the surface until it appears like marble, so as to leave almost no trace of knives or chisels. In the Japanese sculpture, the attempt is always made to express emphatically the individuality of the artist by leaving traces of the knife's touch.

p. 34

Japan Today and Tomorrow. 1932-3.

What is the most important feature in the technique
 is the traces of the knife that the Japanese carver
 possesses. It is common for all schools, in fact
 and the present, to employ knives and chisels in wood
 carving, but the characteristic use of the knife is
 chiefly by the Japanese artist, distinct from that of
 foreign sculptors in the use of the sculpture by
 European clay modelling artists, is something of
 which we may justly be proud. In carving a
 piece of sculpture not well up to standard, the
 result is often made. The knife does not cut well in
 "The knife is not sharp enough," the cutting of the knife
 there is a meaning, important to understanding the
 success or failure of a piece of sculpture. Wood
 sculpture in Japan seems to be a study in
 the traces of the knife alone. According to the
 from technique, the artist usually employs the
 general outline of shape and finished it with
 and chisels, finishing the surface with a paper
 like work, as in the case of the carved wood
 in chisels. In the Japanese sculpture, the artist
 is always made to appear unobtrusively, the
 visibility of the artist of carving is a
 knife work.

National Parks :

Japan.

1. Mount Fuji
2. Nikko
3. Japan Alps.
4. Lake Towada
5. Akan
6. Odaigahara
7. Inland Sea
8. Mount Daisetsu
9. Kirishima
10. Mount Aso
11. Unzen
12. Daisen

Illustrated Article: Japan Today and Tomorrow. 32-33

pp. 17-19

Japan

Numbered List:

1. Mount Fuji
2. Lake
3. Japan Alps
4. Lake Tama
5. Lake
6. Chichibu
7. Lake Biwa
8. Mount Hiei
9. Kinkyo
10. Mount Asahi
11. Lake
12. Lake

Numbered List: Japan Alps and Tama

44-17-19

Hino. Maru: the Flag of the Rising Sun.

In design it is the simplest among the flags of all nations, being merely a red sphere against a white background. White is the symbol of purity, while the red represents the outline sun which we regard as the ancestor of our Imperial Family. Hence, the symbolism, while simple, is both precise and profound in meaning.

"The Flag of the Rising Sun should always wave over the peace and justice of mankind"—this is, with us, an inherent creed, not a conviction born of logic. Hikoichi Motoyama. p. 8.

Dawn breaks beyond Mount Fuji,
making the world a bright sun banner.

Wonder not that Japan is a glowing country,
For every door is decorated with the Sun.

Warriors' blood dyes the vast snowfield;
Thus is our national flag depicted.

Staining his handkerchief with his life-blood,
The hero triumphantly waved his flag.

p. 8

Japan: Today and Tomorrow. '32-'33

These things are the best of the kind.

It seems to be the simplest and the best of all
things, being merely a red thread against a white
background. It is the simplest thing, while the
other represents the confusion and the variety of
the material of our physical world. Hence, the
simplicity, while simple, is not simple and pro-
found in meaning.

"The best of the kind" is a simple thing, always
one and the same, and it is the best of its kind.
It is, in fact, an inherent quality, not a result of
art. p. 2.

It is the best of its kind, and it is the best of its kind.
It is the best of its kind, and it is the best of its kind.

It is the best of its kind, and it is the best of its kind.
It is the best of its kind, and it is the best of its kind.

It is the best of its kind, and it is the best of its kind.
It is the best of its kind, and it is the best of its kind.

It is the best of its kind, and it is the best of its kind.
It is the best of its kind, and it is the best of its kind.

p. 2.

Japan: Tokyo and Yamanashi. 1895.

Hins. mare: cont.

The history of our Rising Sun is spotless, like its white background, and shines resplendent like its central red sphere. Thus will it remain, and we can proudly say that wherever our Flag flies, there also will be ~~the~~ asylum for the oppressed, assistance for the needy, and swift punishment for the tyrannous.

It is providential and not merely accidental, that the Flag of the Rising Sun is found in the Orient. p. 8

Film Education:

Article on Osaka Mainichi enterprise:

Japan Today and Tomorrow 1932-1933. pp. 26. ff.

These Leagues (School Circuit Film League. School Circuit 16 millimetre Film League) were organized by the schools which hold regular monthly or bi-monthly movie shows for their pupils. Such schools numbered 678 at the end of July 1932, and the Mainichi Film Libraries' pictures were used 2000 times a month by these schools.

p. 57.

Three Human Bombs:

Japan

a report from Shanghai several days after the heroic deed stated that three dismembered arms, charred beyond recognition, which were recovered after the Japanese victory, were worshipped by the entire detachment. The highest tribute was paid to the departed souls, under the leadership of Major-General Shimomoto, with renewed gratitude around the recovered remains of the "Three Human Bombs."

Immediately after the heroic deed, the children of Japan all began portraying it in their play. In a wave that swept every playground and back lot, the little children carried miniature "bombs", acting the part of the "Three Human Bombs" before Nicaoshungchen.

p. 60

Japan Today and Tomorrow. 1932-3.

Earthquake

fish, or Namazu, or Fishinuwu. This is the catfish to which earthquakes are due; the creature has a body like an eel, a large flattened head, and long feelers on both sides of its mouth; it lies with its tail under the provinces of Shimosa and Iidaeki, and when angry, wriggles about, shaking the foundations of Japan. A large stone rests on its back, the Kaname-ishi, protruding in the garden of the temple of the god Kashima Dainisijin (Takenika Touchi no Mikoto). This stone goes deep into the bowels of the earth, it is the rivet (Kaname) which binds the world together: when Kashima and Kadori Misijin came from heaven to subdue the world, Kashima thrust his sword through the earth, the blade shrank and became the Kaname-ishi which Kashima alone can move. Kadori Misijin is Izane Nuchi no Mikoto. He has a gourd, and with that gourd and the help of Kadori, this god kept the fish quiet. Mitsukuni, Daimio of Mito, grandson of Takekawa Iyeyasu, with a Saint Thomas bent of mind, had the earth dug around the Kaname-ishi, but his men could not get at the base of it. Kadori and his gourd, hugging the Namazu, is sometimes a subject for artistic treatment --- prov. a gourd against a Namazu --- Earthquakes are also attributed to a beetle, named Fishin mushi or Earthquake Beetle, with a dragon's head, ten legs like spider's and a scaly body, which is supposed to live deep under the earth.

Johy: Legend. p. 59

Pleasantries in Yokohama:

Notification: British Consulate, December 5. 1860.

It has further come to the knowledge of the Japanese Government that furious riding in the streets of Yokohama is a common practice among foreigners, and not only among them but among their Chinese servants, by whom the lives of Japanese subjects are daily endangered, and one only recently sacrificed. The undersigned is deeply concerned to find himself under the necessity of pointing out for reprobation acts prohibited and declared punishable by law in every civilized country. ---

J. Howard Hyde.

Consul, Kanagawa.

Heko: Narrative. i. p. 264

presented in 1840

Testimony: British Consulate, December 2, 1840.

It has been said that the knowledge of the
Government that Japan is in the hands of
foreigners is a common-sense and obvious
fact, and that the Government has not
been able to do anything to prevent the
progress of the foreign influence, and
that the Government is in a state of
helplessness. The Government is in a state of
helplessness, and is unable to do anything
to prevent the progress of the foreign
influence. The Government is in a state of
helplessness, and is unable to do anything
to prevent the progress of the foreign
influence.

the law in every civilized country.

to the knowledge

and, therefore,

There is a...

Takarabune to Shichifukujin

Table of Contents:

I. Takarabune. Preface

Origin

Development

a. Period 1

b. 2

c. 3

d. 4

Summary

II. Shichifukujin: Preface

Origin

Individual account: Daikokuken

Ebisu

Hotei

Gurojin and

Fukurokujuin

Bishamonken

Daikokuken

Summary

Supplement.

Origin of Takarabune. a. Period 1. There are three pictures of takarabune, which may be considered old. Fig. 2 is the most primitive of all. It is simple. In the book called Kiyūshōran the following appears: "There is a model which it is claimed Soami wrote, but we do not know as to the truth of the claim. It is a picture of sacks of rice piled upon each other. Probably it means 'matsumae' (piling rice), which represents the sleep we take at the beginning of the year. From the fact that Soami in his notes merely wrote a boat, it probably was not used to carry things, but was only a way to ship off bad dreams. Ac-

Table of Contents

[illegible]

saugradob

1. செய்தி -

2. 2

Ε . 3

三

Takarabune: cont.

- According to this "inetsume" (grain-piling) or sleep pile) is best considered here. However the words Kangaminokawa Takarabune is written on it and also the characters shimizu Koji are written on it. It appears then that it was printed at the temple and sold. Inferring from this we might say that this one is older than the one with sacks of rice. While this may be true, if it was sold at the shrine, we can not readily say whether it precedes or succeeds the one with sacks of rice. Fig. 3 is the one that has been reproduced by Yamazaki Bisei in Bunsei 13, from a book written by Joami, in the Ashikaga Pa. In Keiji-shoran we find the following passage with reference to the above.

Disease

Visiting the dog, by friends of Karma relation. About
Ansei 2 (1855) there was an epidemic of Korori
(cholera) and many succumbing to the disease died.

Now in this year, Bunkyo 1, from early autumn
there has been an epidemic among dogs and
many have died. Therefore the Karma friends of the
dog have come with much anxiety to visit him.

Rat. I have neglected visiting you for a long time.

Cow. I am asked to convey my family's best regard.

Tiger. Well, we must leave now.

Rabbit. Let us return in a hurry.

Dragon. I imagine you are in great physical difficulty.

Snake. I see that you are all together.

Horde.

Sheep. When did your suffering begin?

Monkey. It appears not to be serious.

Cock. There seems to be no check for this epidemic.

Even the dogs seem also to be suffering

Artist: Yoshimori
Yama-yo

"Even the dogs seem to ~~be~~ also
suffering."

Artist Yoshimori
plover - go

Visiting the dog, the friend by Karma relation.
It was around Ansei 2. 1855 that there was
a Korori (cholera) epidemic and a very large
number succumbed to this disease and died.
Now in this first of year of Bunkyo (1862),
from early autumn there ~~at~~ ^{great} has been an
epidemic for dogs and many of them died.
Therefore [the dog's] Karma friends, ~~same~~
with ~~at~~ great concern, came to visit him.

Rat. "I have neglected to visit you long time."
Cow "I am ~~about~~ to convey my family's best
regards."

Tiger "But we must leave ~~now~~ ^{now}."

Rabbit "Let us return in a hurry."

Dragon. "I imagine that you are in
great physical difficulty."

Serpent. "I see you are all together"

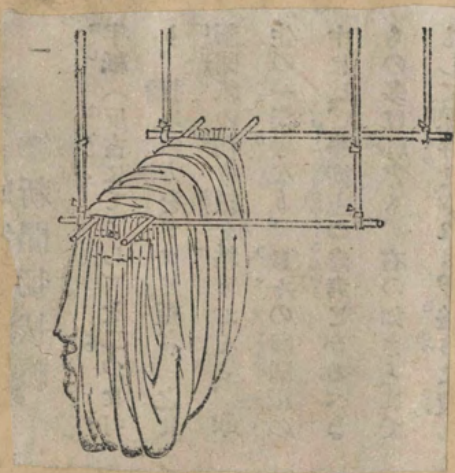
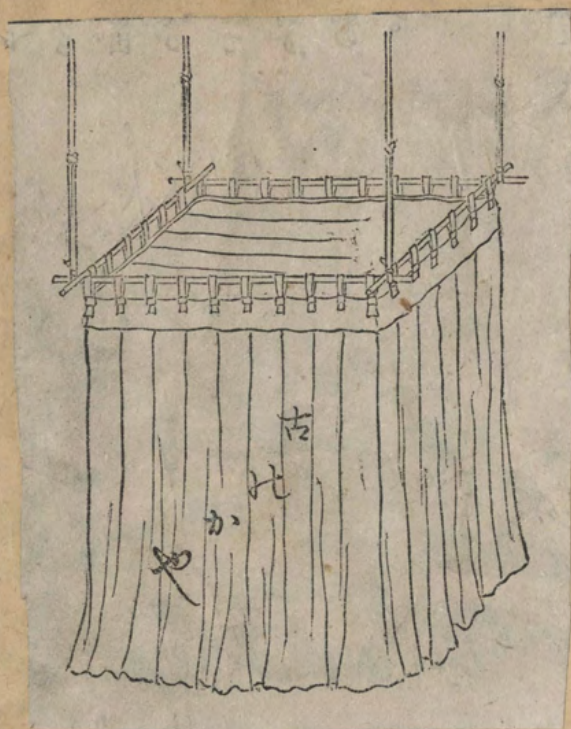
Horse "Have you spent your fair ^{money} ~~money~~
childhood. "When is it since you have
started to ~~to~~ suffer?"

Monkey "It ~~at once~~ appears ^{not} ~~not~~
~~now~~ to be ~~to~~ not too
serious.

bird. "There seems to be no ~~limit~~ check
for this ~~the~~ epidemic

[Faint, illegible handwriting visible through the paper, likely bleed-through from the reverse side. The text appears to be a letter or document, with some words like "dear" and "yours" possibly discernible.]

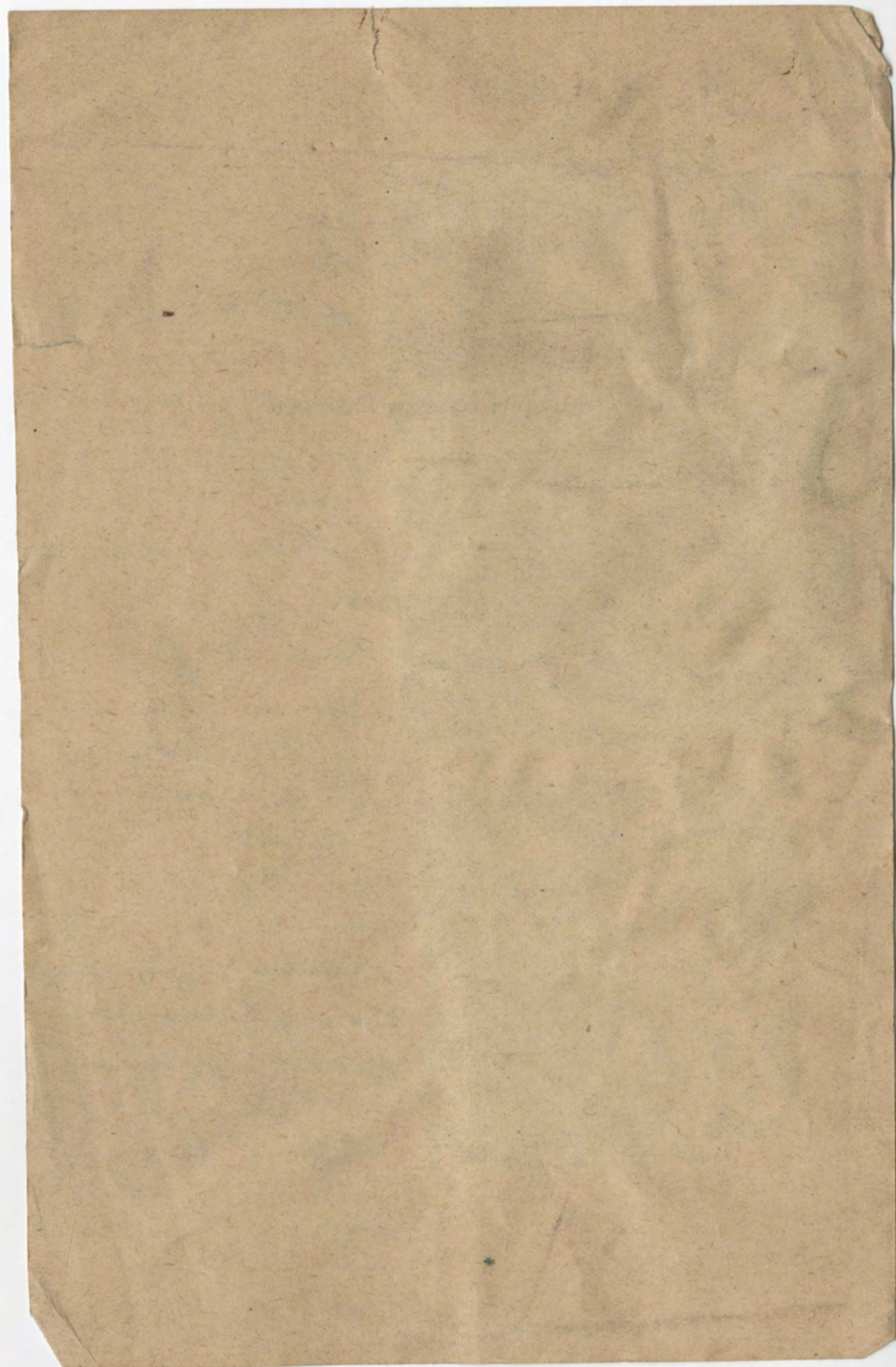
An ancient mosquito curtain.



In old time people only burned some sticks or dried leaves to defend the attack of mosquitoes. The word "Ka-ya" (i.e. mosquito curtain), is found, at first, in the books: 'Daizinger-gishikicho' and 'Yengishiki' etc.

Since 14th century (i.e. Japan then was governed by Shōgun 'Ashikaga' chiefly.) these curtains were used, but in those days, people let them hang down on the fortunate day (in divination) and put them back on another good day, not likely people do at present every day.

These figures represent the old system of mosq. curtain which were illustrated in the book, 'Sanyō-zakki'.



Circular Regarding Collections of Religious Objects (Catalogue of the Buckley Collection of Objects illustrating Shinto-Worship of Japan). 8^{vo}. Chicago: 1894. U. of C. pp. 16.

- ② Korean Coin Charms and amulets (a Supplement) Seoul: 1917. 8^{vo} pp. 42-79. Trans. Korean Branch of the Asiatic Soc. of Japan. Plates 14. following Plates 2. cuts 51
- ③ Korean Buddhism. 1918. Worcester: Mass. 8^o pp. 71-84. Journal of Race Development
- ④ Japanese Riddles: Trans. As. Soc. Jap. ^{Tokyo: 1910} Yokohama: 8^{vo} pp. 55. 5 plates
- ⑤ The Rebus and its Kien in Japan. ^{Tokyo} Japan Magazine: 1910 8^o pp. 6. 9 cuts.
- ⑥ The Old Geographers: Matsumura Takeshiro. Tokyo: 1916. 8^{vo} pp. 19. Trans. 5 plates
- ⑦ The Nosatan Kai. 1917. 8^{vo} Trans. pp. 23. 20 plates
- ⑧ Ema: 1919. 8^{vo} pp. 22. Trans. 25 cuts.
- ⑨ The Geographic Soc. of Chicago. Catalogue of an Exhibition of Objects relating to Mount Fuji. 1922. 8^{vo} pp. 15. Chicago.
- ⑩ Catalogue of an Exhibition of Objects relating to Mount Fuji collected and shown by Frederick Starr. Seattle: 1927. 8^{vo} pp. 18. 1 cut.
- ⑪ Japanese Cooking. The Cooking Club; 1904. Ind. pp. 406-407
- ⑫ Korean Buddhism. History - Condition - Art. Three lectures: Boston: 1918. Marshall Jones Co. 16^o pp. ix. 104 ^{57 plates}
- ⑬ The Ainu group at the Saint Louis Exhibition. Chicago: 1904. ^{The Open Court Pub. Co.} 16^o pp. iii. 118. 35 cuts.
- ⑭ Japanese Prints & Pictures. Tokyo and Chicago: 1910. 16^o pp. 54. {50 ill. in color}
- ⑮ Japanese Scenery. ^{The} Independent: 1911. pp. 1132-1136. 4 cuts.
- ⑯ Japanese Collections: What they collect. Chicago: 1921. The Bookfellows. 8^{vo} pp. 25. 1 plate
- ~~Check-list of Mus. Exhibits 1922. 4 pp.~~
- ⑰ Social Aspects of the Japanese Problem. Proc. Nat. Conf. of Soc. Work: 1925. 8^{vo} 66-76.
- ⑱ The Aime of Yezo. The Japan Magazine 1910. pp. 118-124. 5 cuts.
- ⑲ Japan and Korea. 12^o pp. 15 Chicago: 1911 pp.
- ⑳ Shinto: The Native Religion of Japan. " 1915. " pp. 19
- ㉑ Grave Consequences. 1924. v. p. Seattle. pp. 20.
- ㉒ The Last of the Shoguns. The World Today: 1911. pp. 96-99. 2 pls. 1 cut

(23). Fujiyama: The Sacred Mountain of Japan. Chicago: 1924. 8° pp. 158. 41 plates
Asia Circumely.

(24). The Aime of Japan

"

(25). Walking the Tokaido by Riksha

"

(26). The Honorable Placards Society

"

(27). Paper Folding

japan

(28). Shotonu Taishi Celebration

"

(29). Ex-libris in Japan

"

(30). Shinko Yamatoe Kai

"

(31). Japanese Toys and Toy Collectors. Tokyo: 1927. Trans. A.S.J. 8° pp. 5 plates.
101-116.

Rocks:

1. Aime group.
2. Japanese Pictures
3. Japanese Collectors
4. Korean Buddhism
5. Fujiyama

Paraphs. & Sep.

6. Buckley. Col.
7. Japanese Riddles
8. Japan & Korea
9. Shinto
10. The Old geographers
11. The Kozatsukai
12. Korean Coin Charms
13. Korean Buddhism
14. Ema
15. Japanese Taps
16. Mt. Fuji Cat. a
17. " b.

Magazine arts.

18. Japanese Cookery
19. The Kabuki and its Art.
20. The Aime of Yezo
21. Japanese Acrobacy
22. The Last of the Shoguns
23. The Aime of Japan
24. Walking the Tokaido
25. The Honorable Placards Society
26. Shokoku Taishi
27. Paper-folding
28. Ex-libris

29. Shinko. Yamato-e. Kai
30. Grave Consequences.
31. Social aspects.

Books:

1. The Anna Group at the Saint Louis Exhibition. Chicago: 1904. The Open Court Publishing Co.
2. Japanese Prints and Pictures. Tokyo and Chicago: 1910. Privately printed.
- 3.

1. The Anna Group at the Saint Louis Exhibition. Chicago: 1904. The Open Court Publishing Co.

2. Japanese Prints and Pictures. Tokyo and Chicago: 1910. Privately printed.

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Received of D. C. Hottom
Yer Seventy one + $\frac{94}{100}$
for credit of Dr. Starr

J. F. Gessitt



RECEIPTS:

Sept.7	By	letter of August 4	fifty dollars	.....	Yen.	100.76	✓
" 9	"	refund from Sugawara	on fuda paper	.....		3.76	✓
Oct.23	"	letter of Sept.28	\$80.25	.....		161.71	✓
Nov.18	"	" " Nov.1	coupons	.....	X	76.50	
Dec.21	"	" " Dec.1	\$50.00	.....		117.65	✓
<u>1932</u>							
Feb.20	"	" " Jan.26	\$50.00	.....		145.99	✓
April 11			\$50.00	.....		149.53	✓
						<u>755.90</u>	

1931

July 7	Deficit C.F.	.....	X	8.30
" 9	Sugawara School aid, July	.....	X	28.00
" "	Fuda paper 475 sheets @ 5sen	.....		23.75
" 27	Mrs. Ura aid Y.50.00 Charges .49	.....	X	50.49
Sept.7	Mrs. Ura gift child plus postage	.....	X	10.20
" 8	Sugawara school aid(August)	.....	X	28.00
" 30	" " (September)	.....	X	28.00
Sept30	" photos(18.39), charges(.58)		X	18.97
Oct.28	" school aid(October) plus charges..		X	28.33
Nov.30	" school aid(November) " "		X	28.39
Dec. 7	Bond	.....		74.26
" 7	Tax on coupons	.....	X	1.53
Dec.15	Sugawara aid (December) plus charges....		X	28.39
" 21	Maebashi New Year's Cards (33.70)charges(.45)			34.15
<u>1932</u>				
Jan.14	Maebashi(advance to bookplate artist) ...			10.00
" 27	Sugawara School aid (Jan.) plus expenses		X	28.39
Feb.10	Maebashi for bookplates	.....	X	63.45
" 10	Postage and money order charges	.....	X	.73
Feb.25	Sugawara School aid plus charges	.....	X	28.39
March14	" " " " " "	.....	X	28.39
March16	Cost of sending book-plates to Mr. Barnett		X	2.95
May 1	Sugawara School aid (April)	.....	X	28.39
May 15	Maebashi Balance on camera { 15.00 }			
	Bal. on Nosatsu Monument(8.00)			23.00
" 15	Charges for money order and postage(above)		X	.37
Junell	Sugawara School aid (May)	.....	X	28.39
" 2	Ura Special aid	.....	X	50.00
	TOTAL	.....		683.21
June 2	Balance on hand	.....		72.69
				755.90

" 2 " Money orders & postage

Bal. handed Mr. Gessitt

1 2

Received Mr. Gresitt
for coupon error
D.H.

M.C. MONTOM IN ACCOUNT WITH DR. FREDERICK STARR

RECEIPTS:

1931					
Sept. 7	By letter of August 4 fifty dollars	100.00			
" 9	Refund from Sugawara Inds paper	3.76			
Oct. 23	Letter of Sept. 28	161.71			
Nov. 18	" " Nov. 1	76.50	X		
Dec. 21	" " Dec. 1	117.65			
1932					
Feb. 20	" " Jan. 26	145.99			
April 11	" " "	149.53			
	TOTAL	755.90			

EXPENDITURES

1931					
July 7	Deficit C.F.	8.30	X		
" 9	Sugawara School aid, July	28.00	X		
" "	Inds paper 475 sheets @ 5cen	23.75			
" 27	Mrs. Urs aid Y. 50.00 charges .49	50.49	X		
Sept. 7	Mrs. Urs gift child plus postage	10.30	X		
" 8	Sugawara school aid (August)	28.00	X		
" 30	" " " (September)	28.00	X		
Sept 30	" " " (photos 18.39, charges .58)	18.97	X		
Oct. 28	" " " (school aid October) plus charges..	28.33	X		
Nov. 30	" " " (school aid November)	28.39	X		
Dec. 7	Bond	74.26			
" 7	Tax on coupons	1.53	X		
Dec. 15	Sugawara aid (December) plus charges....	28.39	X		
" 21	Mebsahl New Year's Gards (33.70) charges (.45)	34.15			
1932					
Jan. 14	Mebsahl (advance to bookplate artist) ...	10.00			
" 27	Sugawara School aid (Jan.) plus expenses	28.39	X		
Feb. 10	Mebsahl for bookplates	63.45	X		
" 10	Postage and money order charges	.73	X		
Feb. 25	Sugawara School aid plus charges	28.39	X		
March 14	" " " "	28.39	X		
March 16	Cost of sending book-plates to Mr. Barnett	2.95	X		
May 1	Sugawara School aid (April)	28.39	X		
May 15	Mebsahl Balance on camera (15.00)	15.00			
" 15	Bal. on Mebsahl Monument (8.00)	8.00			
" 15	Charges for money order and postage (above)	28.39	X		
June 11	Sugawara School aid (May)	50.00	X		
" 21	Urs Special aid	63.21			
June 2	Balance on hand	72.69			
	TOTAL	755.90			

June 2, 1932 Bal carried forward to new account

72.69

71.94

Received for balance
 Bot. bought for 5 cents
 (Money order postage)

慶州古蹟調查表

名	稱	所在地名	物之及末歷	距城公里程
---	---	------	-------	-------

味都王陵	在火面皇平	新羅時由庚午	十町
------	-------	--------	----

奈勿王陵	在面校里	在	十町
------	------	---	----

武烈王陵	在面西岳	在	二里
------	------	---	----

貞健王陵	在面西岳	在	在
------	------	---	---

又聖王陵	在面西岳	在	在
------	------	---	---

昇智王陵	在面西岳	在	在
------	------	---	---

憲山王陵	在面西岳	在	在
------	------	---	---

惠康王陵	在面西岳	在	在
------	------	---	---

本恭王陵	在面西岳	在	在
------	------	---	---

神文王陵	在面西岳	在	在
------	------	---	---

115
 116

右照聖殿	左	道公里	新羅時	二軍
聖德聖殿	左	內東南道營	左	左
聖德聖殿	左	排營	左	一軍
具才聖殿	左	善信洞	左	左
仲聖聖殿	左	善信洞	左	一軍三十所
大武聖殿	左	外東南樹陽洞	左	五軍
聖德聖殿	左	外東南樹陽洞	左	二軍
聖德聖殿	左	華西洞	左	二軍
聖德聖殿	左	林洞	左	三軍三十所
聖德聖殿	左	明	左	左
聖德聖殿	左	湖北東南洞	左	五軍
聖德聖殿	左	見左金洞	左	一軍三十所

皇代

建武王陵	昭祖王陵	南解王陵	懷理王陵	聖武王陵	始祖王陵	遠聖王陵	祚摩王陵	阿達羅王陵	神德王陵	昌宗明王陵	昌宗王陵
江西南安康	内庫南塔里	内庫南塔里	左	左	左	左	左	左	左	左	左
新羅時	左	左	左	左	左	左	左	左	左	左	左
四里	一里八丁	一里八丁	左	左	左	一里十丁	一里十丁	一里十丁	左	左	左

解五限

川北西条川

新刊詩林

一
軍

祠院方各跡

肉干墓

府史用志孝祠

新基時

一

集慶殿

在 北郊

太祖大聖遺墟碑

城內

社力皇寺

在新基

新地蓋地王時納

二十町

社櫻壇

在 城內

設是時納建

八十

崇德殿

在 城南

社力皇寺下奉祀

一

崇更殿

在 城西

屋氏王奉安處

三十町

崇清殿

在 校

昔氏王奉安處

新林

在 校

院解至九年始久

中目

在 中目

院海壽寺遺蹟

風車

在 風車

院海壽寺遺蹟

風車

在 風車

院海壽寺遺蹟

曜星台

何由而校り 蓋座望時迄栄

三丁

汶川

今一雨皇亭

三丁

仙桃山

今西岳

一丁

松花山

今安孝

三丁

環翠峯

由東面千尋

三丁

明流山

今善内 明流城趾

一丁

崖壁山

今南山 南山城趾

一丁

東大封山

今黃龍

四丁

東大川

今千軍

二丁

瓦礫二旺

今草山 新三時

一丁

瓦礫一旺

今九栗

三丁

石礫一旺

今龍陽

三丁

Dr. Yoneta
米田

ace and History

Volume II, number I

Tokushu Buraku Kenkyū Gō

Nihon Gakuyūten Fukyū Kai

Tokyo ; 1919

Race and History

Volume II, number I

Tokushu Buraku Kenkyū Gō

Nihon Gakuyūten Fukyū Kai

Tokyo ; 1919

Base and History

Volume II, number I

Technical Researches

Notes and Reports

1914

Dr. Kita, Sadakichi

The "Eta" of today is the descendants of
the "Eta-Hinin" of the Tokugawa Period.
Majority of the "Hinin" is already emancipated.
The "Eta" alone is still outside of the Hinin
class (in practice)

During the Tokugawa period the "Eta"
congregated around Tokyo and Kyoto.

The "Eta" is said to have originated at

There is no racial difference between the
"Eta" and the ordinary Japanese.
The present Japanese are all interrelated
with the "Eta".

Dr. Kita, Kobuchiro

The "Ita" of today is the descendant of
the "Ita-Hin" of the Tokugawa Period.
Majority of the "Him" is already unrepresented
the "Ita" alone is still outside of the Him.
class (in practice)
During the Tokugawa Period the "Ita"
Collegiate Branch Tokyo and Kyoto
The "Ita" is said to have originated at

There is no racial difference between the
"Ita" and the ordinary Japanese.
The present Japanese are all interrelated
with the "Ita"

The Samurai before the advent of military age in Japan were very low in the eyes of the people.

The "Eta" were very badly treated during the Tokugawa Period. It became increasingly bad until the Meiji Restoration when the situation was almost unbearable.

The "Eta" before the Tokugawa Period were well treated by the people. There were no or little discrimination. People needed them to perform unpleasant tasks. "Eta" were indispensable in the economic life of the Pre-Tokugawa period.

During the Kamakura and Muromachi Period, the "Eta" were sweepers of the temple and shrine grounds, diggers of the wells, carriers of "Kago" and "Uyekiya".

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military age in Japan were very low in the
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pre-Tokugawa period.

During the Kamakura and Muromachi Period
the "Eta" were keepers of the temple and
shrine grounds, keepers of the wells, carriers
of "kago" and "yagyo".

3. "Eta" were not particularly singled out as being dirty.

They were indispensable officers of the village. During the "Sengoku Jidai" (military age) they were needed as executioners and makers of the tools.

The population of "Eta" increased tremendously. The "Eta" increased much more rapidly than the ordinary Japanese. Reasons:

1. Comparatively they were better fed.
meat diet.
2. simplicity in their living
3. Low standard of living
4. Probably they did not practice birth control

"Eto" were not particularly singled out as

being dirty

They were indispensable officers of the village
 During the "Bengal famine" (military age)
 they were needed as executioners and makers
 of the tools.

The population of "Eto" increased tremendously
 The "Eto" increased. Some were rapidly the

the ordinary Japanese.
 1. Comparatively they were better fed
 most dirt

2. sufficient in their living
3. too standard of living
4. Probably not practice but control

4.

Pre-Buddhist influence Shinto did not forbid meat diet.

after the coming of Buddhism the idea of killing animals and eating meat being not pleasing to God (or Buddha) came into being. At the time of Shotoku Taishi the idea was not prevalent. Shotoku himself used to go hunting. After the beginning of Ryoku Shinto people began to hate to eat meat and kill animals.

The chief reason why the "Eta" were discriminated and maltreated was their habit of eating meat.

The religion of "Eta" is Shinshu (Shin Sect). The dialect of the "Eta" are little different.

Reason: Because of the comparative isolation of the villages from the rest of the ordinary villages.

of the village from the rest of the country
Because of the comparative isolation
The chief of the "to" are little different
The religion of "to" is Shinto (Shintoist)
and well treated was their habit of eating
The chief reason why the "to" were discriminated
against is that they were not all animals
After the beginning of Ryōan Shinto people
not favorable. Shinto himself used to go hunting
at the time of Shinto Tōmei the idea was
pleasing to God (or Buddha) came into being
killing animals and eating was being not
after the coming of Buddhism the idea of
food's merit died
The Buddhist influence Shinto did not

5.

The "Eta" were chiefly discriminated on account of their occupation.

As population grew, Competition came and they had to live in close quarters under dirty conditions for they were not allowed to go outside of their village (segregated quarters).

As they increased in numbers, standard of living fell. And the people hated to mingle with them increasingly.

As they increased in numbers, standards of
living fell. And the people lapsed to savagery
with their increasing.

(quarters)
to go outside of their village (segregated
districts) for they were not allowed
they had to live in close quarters under
as population grew, competition came and
account of their occupation.

The "Eto" were (chiefly) discriminated as

6

Oye (大江天也臣)

He thinks that the "Eta" were
the Hebrew immigrants who came to
Japan a few hundred years before
the time of Jimmu Tenno.

[I think his theory is far fetched]
Minomiya

2
Oye (大江天也) (印)

The thinks that the "Eto" were
the Hebrew immigrants who came to
Japan a few centuries before
the time of Jesus Christ.

[I think his theory is far fetched]
Unimpaired

7. Mr. Matsui (松井道博)

Those who make up the "Eta" are:

1. Several kinds of people who committed offence
 2. The fallen Samurai
 3. People who were sent away from their Community
 4. .. who were .. Homes
 5. .. who sought revenge.
 6. .. who eloped
- and others

In the study of "Eta" it is important to keep the following points in mind:

1. Their shrines are same as other people and their burial places are new. (comparatively)
2. Their lack of genealogies ^{is} ~~are~~ natural.
3. The organization of the village and its origin is important.

Mr. Weston (林道十)

Those who make up the "Eto" are:
 General kind of people who committed

1. The fallen samurai
2. People who were sent away from their community
3. who were
4. who sought revenge
5. who eloped

and others
 In the study of "Eto" it is important to keep the following points in mind

1. Their actions are done on other people
2. Their lack of generalization and natural
3. The organization of the village and its origin

is important

(木井道十郎)

one up the "Eto" are:
kind of people who committed

1. People who were sent away from their community
2. who were
3. who sought revenge
4. who escaped

and others
In the study of Eto it is important to keep
the following points in mind
1. Their motives are same as other people
and their personalities are very (unfamiliar)
2. Their lack of geographical and natural
3. The organization of the village and its origin
is important

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"Book"
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"Article" → articular

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金借 = gizo

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血 blood

money loan

四十

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鬼外 外

起

留字

卷之六

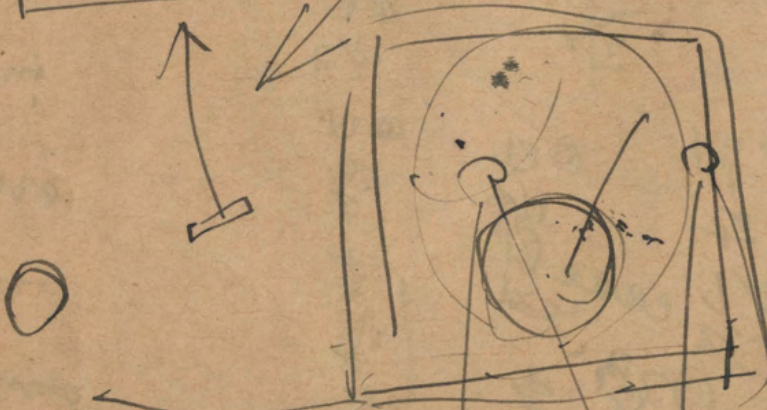
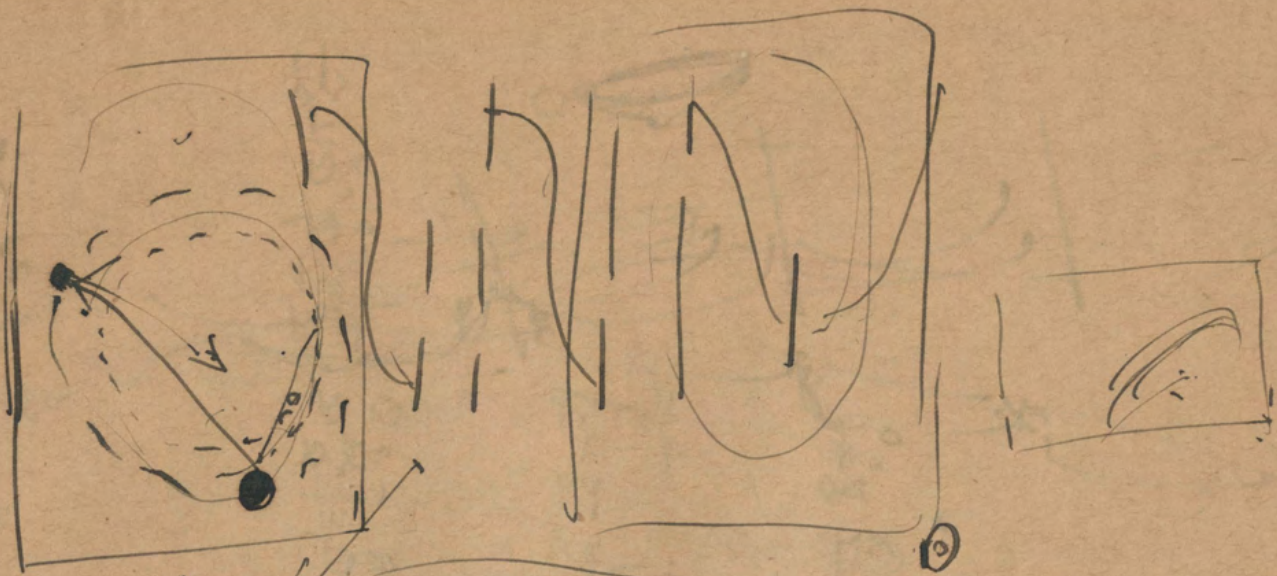
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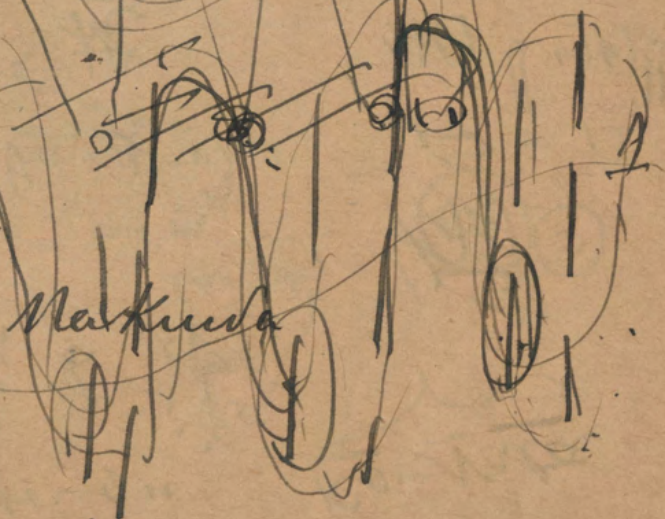
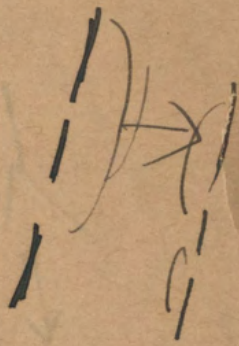
2.

2.

Hirawashi

Suki' Ka

Suki'-ka Nakunda



~~Mr. Brouder~~

children clubs

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Takoku

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11. 12. 1897

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ocean = fourm

Ko-Nata

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 $(T)^{\circ} = +$

大季

53

facte

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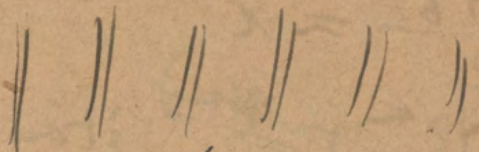
7

味

卷之四

IV 11 (9)

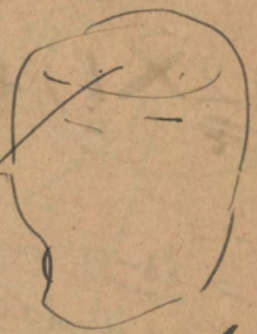
12月
はれ、
言はれぬ
胸の中



方
本

入
格

Ninbai



Hak Hage-shō

sanna

秋

sa 秋-shin

魚

Kua

Kai

no

no

mi

公

Fun

une

vodoka

軍

ka

除

Kan

Kasuga

書

日

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jitsu

mi

月

ghitsu

月

(Kiyage)

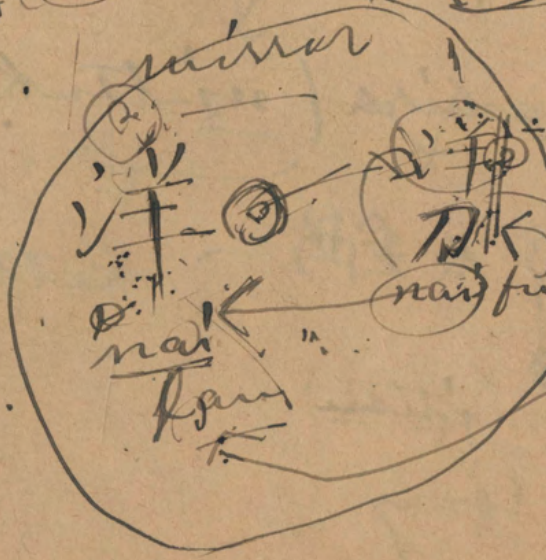
sami
dare

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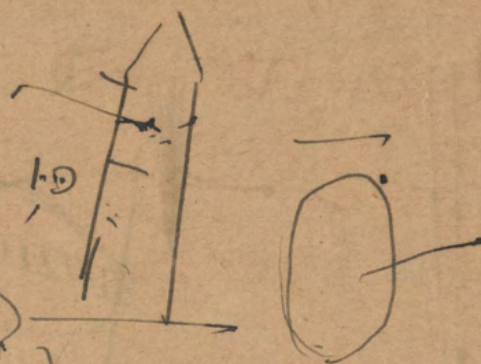
舟

舟

$$\frac{106}{2} = x$$

53 ← mitsu
 10 ← tsukuru
 5

itsu-mi
 "idzu-mi"



(12 x 1) + 30 = Eatable = Dengaku
 (hitotsu) A0

12
 10 = to-o
 2 = (futatsu)
 to-o-fu

"kakern"

30
miso

AA + 人 + 奥弱 = Eatables

Nuta
 110

13 ÷ 3
 6 - 3 = 4
 mu-sa-shi

(add - tsuteku) ochindo

11 + 1 =
 11
 Kanagashira (ni-tsuke)

鍋周 — 3 x 金鍋 — Kettle = 金鍋
 mitsu
 (body)

Handwritten musical notation and lyrics on aged paper. The notation includes various symbols, circles, and lines, some of which are crossed out or scribbled over. The lyrics are written in a mix of Japanese and English characters.

Lyrics and symbols visible:

- ホ (Ho)
- レ (Le)
- タ (Ta)
- Horeta
- ku
- Love
- 目 (Me)
- 目カ (Me Ka)
- 助 (Su)
- 平 (Hei)
- 酒 (Sake)
- 酒の (Sake no)
- 酒酔 (Sake yoi)
- 酒酒 (Sake sake)
- アホ (Aho)
- あ (a)
- ホ (Ho)
- し (shi)
- ichifu
- cho chon
- vine
- u
- me
- rao
- Handwritten scribbles and circles throughout the page.

W R Y M H I N ^T S K A

I
V
E
O

Oko Ha ka yoko

K

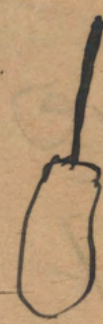
hurbom
hurbom
hurbom
hurbom
hurbom

So... Ro Ba no

ka sa ka mi ki
Ha

So... Ro Ba no

Vitre
Vidro



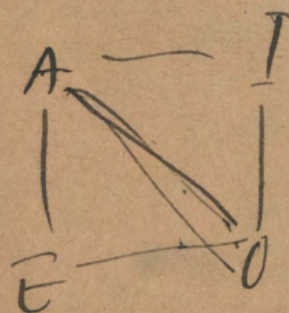
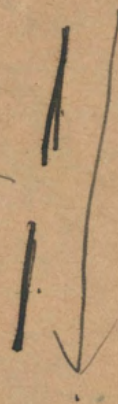
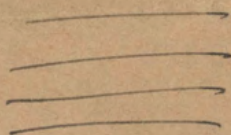
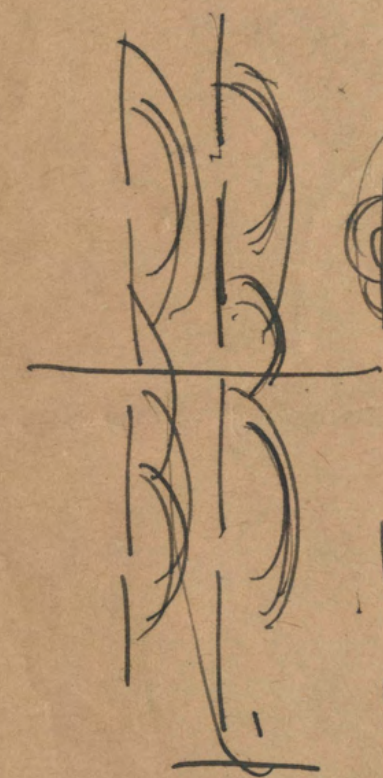
Lo
Ra

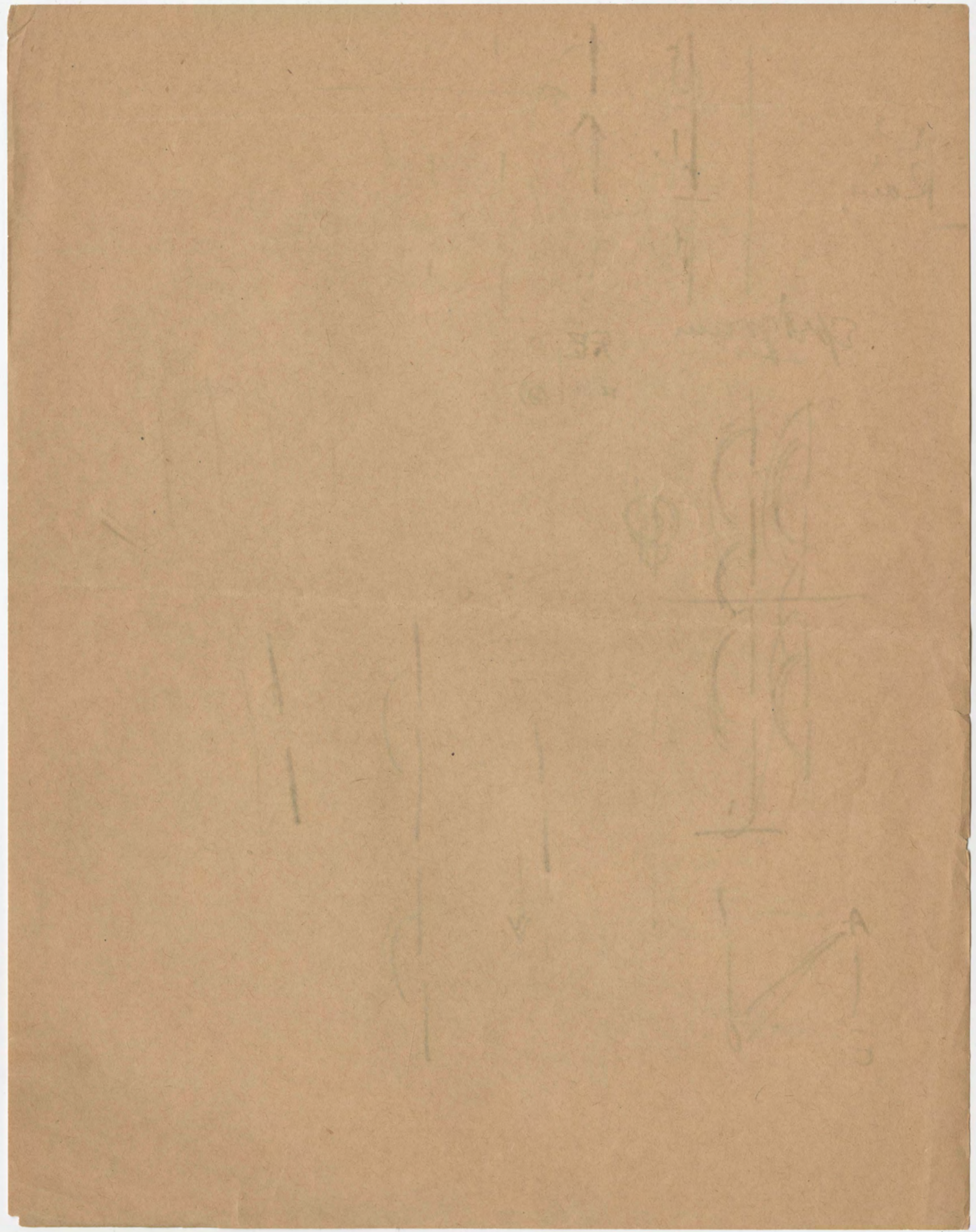


5
Rau

Epigram

短
利





239 Aza-Sanya Yagyagi Mura Tokio-Fu.

Program

- | | |
|-----------------------|-----------------------|
| 1. Kimigayo | Whole School |
| 2. General March | " " |
| 3. Bean Bags | Semmonka |
| 4. Congratulations | Industrial School |
| 5. Rainy Night | Koto Futsuka II |
| 6. Decorations | " " III |
| 7. Halberds | " " IV |
| 8. Rope Skipping | Preparatory |
| 9. Messengers | Koto Futsuka I |
| 10. Red & White Bells | " " V |
| 11. Hoop Ball | Semmonka |
| 12. Wands | Koto Futsuka II & III |
| 13. Blind Strokes | " " IV |
| 14. Foot Race | " " I |
| 15. Naval Fight | Preparatory |
| 16. Autumn Leaves | Koto Futsuka V |
| x 17. Tasuki Drill | Semmonka |
| 18. Dodge Ball | Koto Futsuka III |

208 Abo-... 1888-1889

magor

loah 2 loah W
" "

loahanne 2

loah 2 laistubub

II loahutut 2

III

VI

loahutut 2

I loahutut 2

V

loahanne 2

III + II loahutut 2

VI

I

loahutut 2

V loahutut 2

loahanne 2

III loahutut 2

loahutut 2

loah W loahne 2

loah E loahne 2

loahutut 2

loah W loahne 2

loahutut 2

loah W loahne 2

loahutut 2

loah W loahne 2

loah E loahne 2

loah W loahne 2

loahutut 2

loah W loahne 2

loahutut 2

loah W loahne 2

loahutut 2

loah W loahne 2

loahutut 2

- * 19. Rainbow Drill
- 20. Pass Ball
- 21. Center Ball
- 22. Snow, Moon, Flower
- 23. Stilt Walking
- 24. Quotations
- 25. Dove Flight
- 26. Circle Game
- 27. Extension Drill
- 28. Halberds
- 29. Dumb Bells
- 30. Infantry Drill
- 31. Autumn Scene
- 32. Picking-up Race
- 33. " " "
- 34. Archery
- 35. March
- 36. School Song

Preparatory
 Koto Futsuka I
 " " V
 " " II
 " " I & Prep.
 Semmonka
 Koto Futsuka IV
 " " & Prep.
 Industrial School
 Koto Futsuka V
 " " I
 " " II & III
 " " IV
 Semmonka
 Teachers & Alumnae
 Archery Club
 Whole School
 " "

ywatarapet
 I wahuatut^o to K
 V " "
 II " "
 yler^o I " "
 wahuammet^o
 VI wahuatut^o to K
 wler^o " "
 wahu^o 2 wahuammet^o
 I wahuatut^o to K
 I " "
 III & II " "
 VI " "
 wahuammet^o
 wahuammet^o & wahuammet^o
 wahu^o 2 wahuammet^o
 " "

Ili^o E wahuammet^o p1
 Ili^o E wahuammet^o 0.2
 Ili^o E wahuammet^o 1.2
 wahuammet^o, wahuammet^o, wahuammet^o 2.2
 ywatarapet^o 3.2
 wahuammet^o 4.2
 wahuammet^o 5.2
 wahuammet^o 6.2
 Ili^o E wahuammet^o 7.2
 wahuammet^o 8.2
 Ili^o E wahuammet^o 9.2
 wahuammet^o 10.2
 Ili^o E wahuammet^o 11.2
 wahuammet^o 12.2
 wahuammet^o 13.2
 wahuammet^o 14.2
 wahuammet^o 15.2
 wahuammet^o 16.2
 wahuammet^o 17.2
 wahuammet^o 18.2
 wahuammet^o 19.2
 wahuammet^o 20.2

1
Ban-sanzo-daishi Mioden - The ~~secret~~ secret tradition of the great horse-hermit
transmitted through the betto of Yana-do, Yamanashi Ken, Kitakoma-gun, Kobutsu-
sawa-mura, Shokingji

The secret lore of the great ^{learned} ~~hermit~~ hermit, transmitted to the betto of
Yana-do of Shokingji temple, in the village of Kobutsusawa, Kitakoma County,
in Yamanashi Ken.

Shōgi

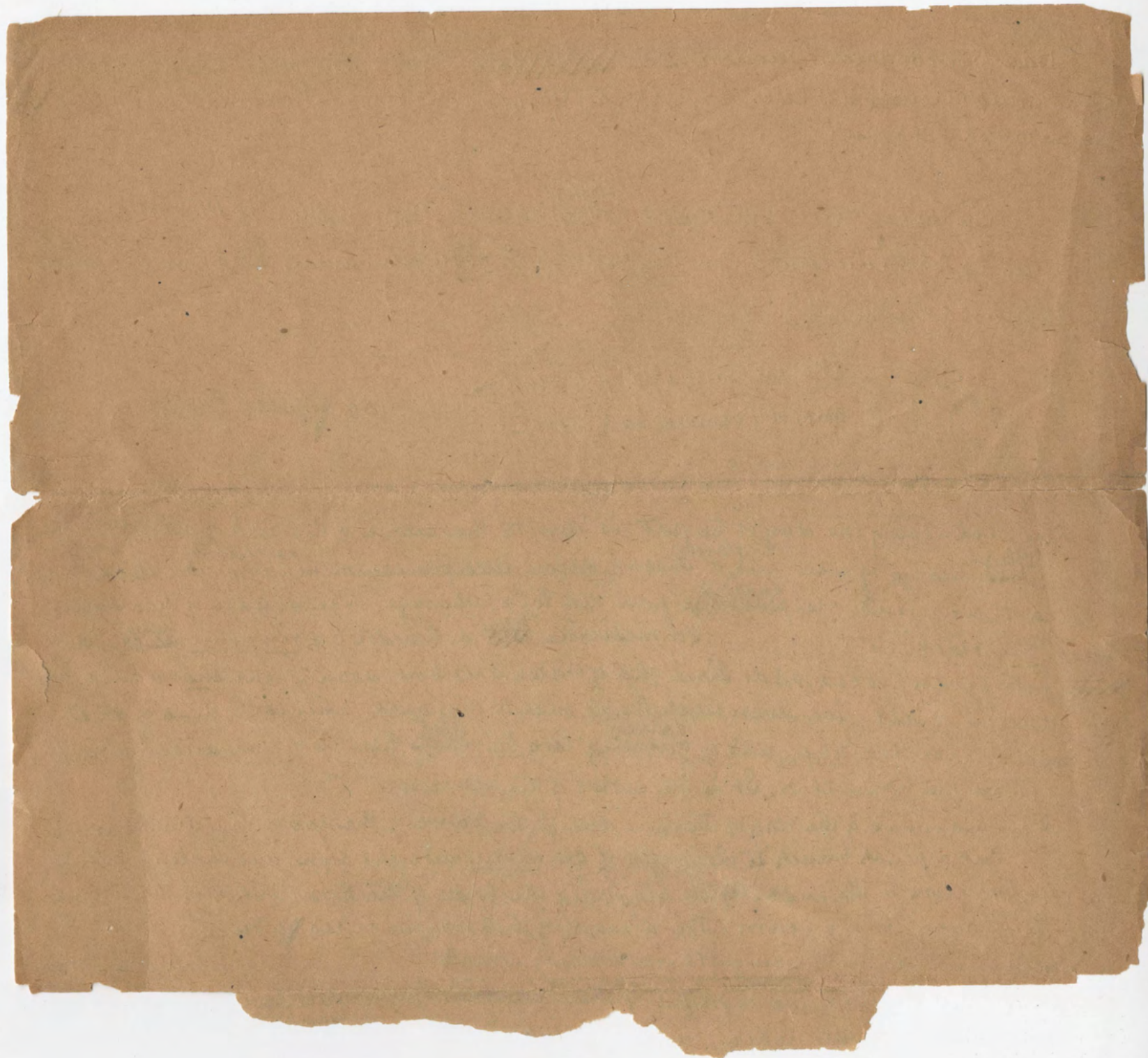
The inestimably precious
golden treasure as to horse-
sickness.

1000 pieces of gold

horse
The sickness of the day of the rat is due to the curse of the god of the earth
palace. ^{offer} Take one go of rice and a sheet of paper ^{place} ~~and place~~ it in the cleft of a bamboo stick, face
to the east and read one ^{chapter} ~~part~~ from the text, Shinkyō. The disease of this day is
called chihotachi. For medicine ^{take} ~~take~~ a handful of mayumi ^{twigs} ~~stems~~, cut

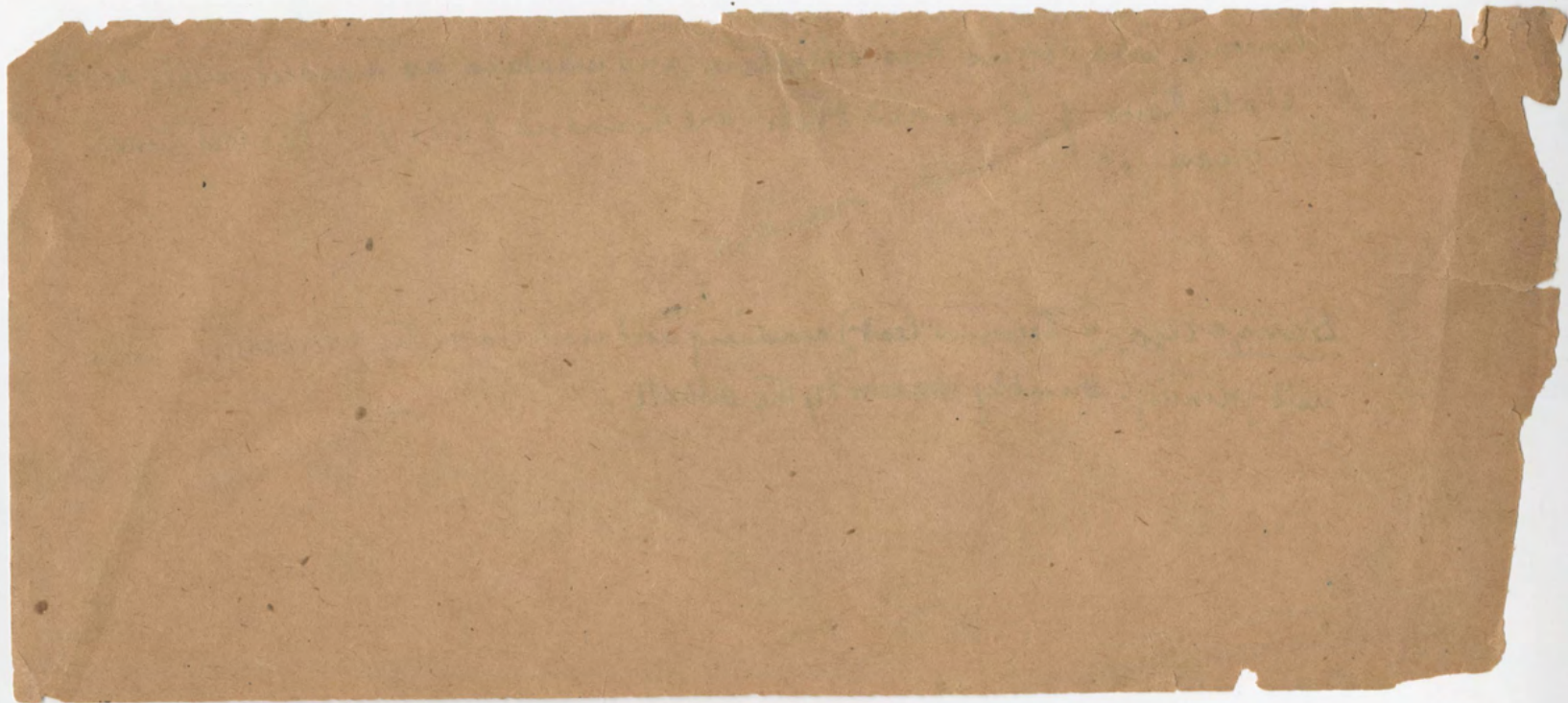
~~them~~ into seven pieces, add three shō of water and boil down to one shō of bulk, add
two saucers of salt; give seven cupfuls, at once to the sick animal. Also of dried
little beans take one ryo, and of ^{carrots} ~~ginseng~~ two bu; ^{grind} ~~chop~~ them together and give with
sake. Prick the horse also. It is the curse of the demon.

horse
The sickness of the day of the ox is due to the curse of the god of the direction ushi,
Cut a peach branch to the length of one shake and eight sun and shape it into a
bow; tie banners to the ends. After stroking the back of the horse with this three times
let it drift away on a stream. The disease of this day is called Whitemari
The medicine take hebi-ichigo (snake-berries), omoto and ginseng in equal
with two cupful of the best sake. Give five cups for
shumikake a



Anyone who copies this scripture and washes as directed in this book
shall have of horses and oxen one thousand times ten thousand times
increase.

Sanzokyo (= hermit text) reading and reciting for the prosperity of horse
and family. Humbly spoken by the abbot.



quantities and mix.

Hyakkai, sentan and

and apply moxa

all at once. Stroke

The ^{horse}sickness of the day of the tiger is due to the curse of the god of the direction ne.

Color paper with some red stuff in water, or with red ink, and make the form of a snake with it; then stroke the back of the horse three times and throw the thing away in the direction, yokujo. This disease is called harahore (= belly drained). For medicine use the hair of kai, given to the animal by the edge of fuchi, and the head of a carp scorched to blackness, given in sake. For this prick sentan and shumikake.

The ^{horse}sickness of the day of the hare is due to the curse of the god of the east. Facing eastward read three ^{chapters} ~~volumes~~ of the Shinkyō and bow down three times. Then stand the sick horse so that he faces the east. The disease of this day is called kokohara.

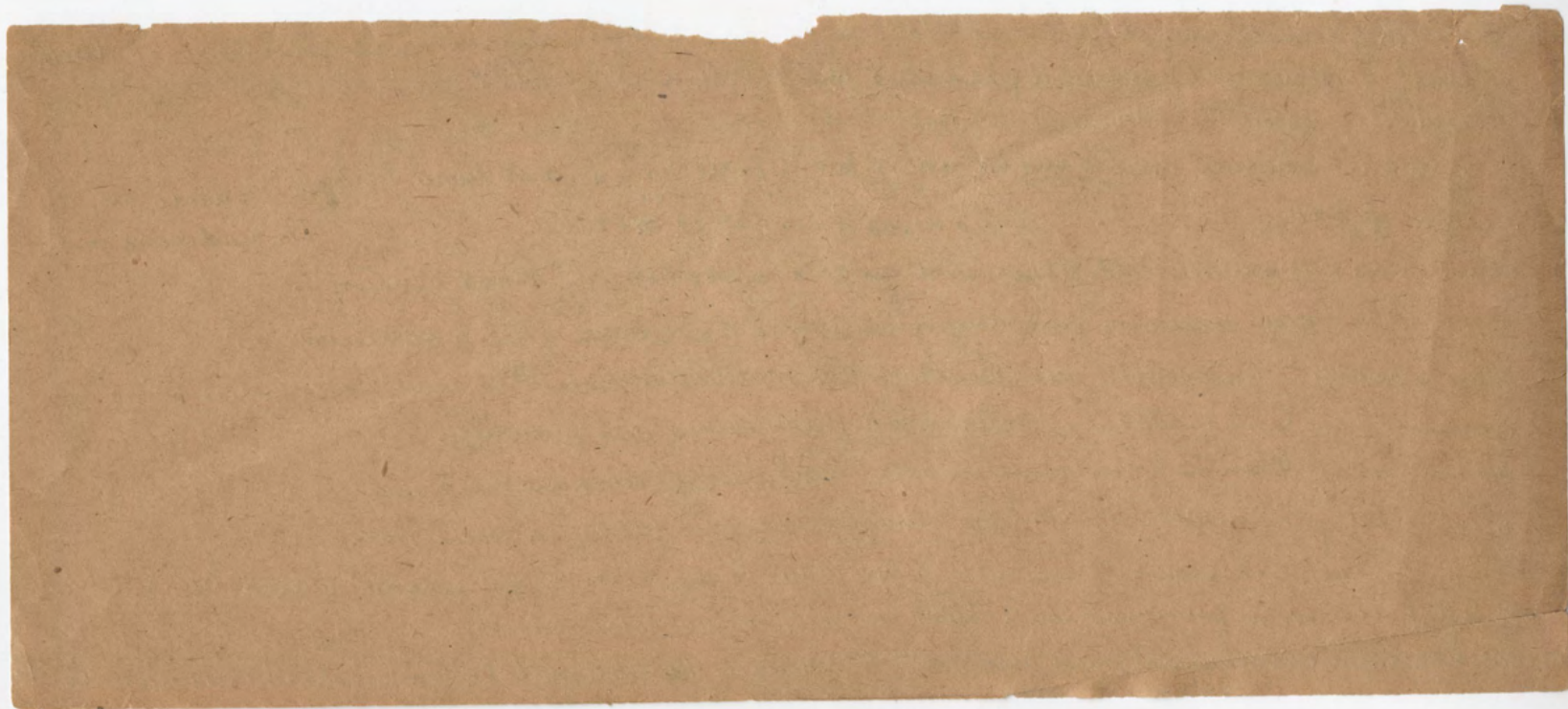
For medicine burn the hair of the hare and give in water; also take dokudemi and willow leaves, boil down with sake, add salt and administer. Prick sentan and shumikake and apply moxa.



The horse-sickness of the day of the cock is the curse of the malicious god of the west. With red stuff and the neck feather of a pheasant stuck into a cleft ^{bamboo} stick make a gohei. Beginning at the belly draw this around the body of the horse, then stroke the back of the horse with it, from head to tail. Repeat the Komis Shingon twenty-one times and throw the gohei toward the direction gyokujō. This disease is called mirakue. For medicine burn Kishi wood and powder, add pepper and give in sesamum oil. Prick sentan.

The horse-sickness of the day of the dog is the curse of the mountain god of the east. Set up a red thing and soothe the spirit of the mountain god. This disease is called Kimo (liver). For medicine take matatabi (actinidia), peach leaves and jukerui; crush and soak in sake. When the horse trembles and bites himself (such are the symptoms) he should be cooled. Apply the needle at sentan, shunichake and taoki and use moxa.

The horse-disease of the day of the boar is the curse of the god of water, Suizjin. Wrap red stuff and some pungent stuff. With a gohei of five colors soothe the water god. Repeating the Komis Shingon twenty-one times strike the left ear of the animal seven times. This disease is



(2)

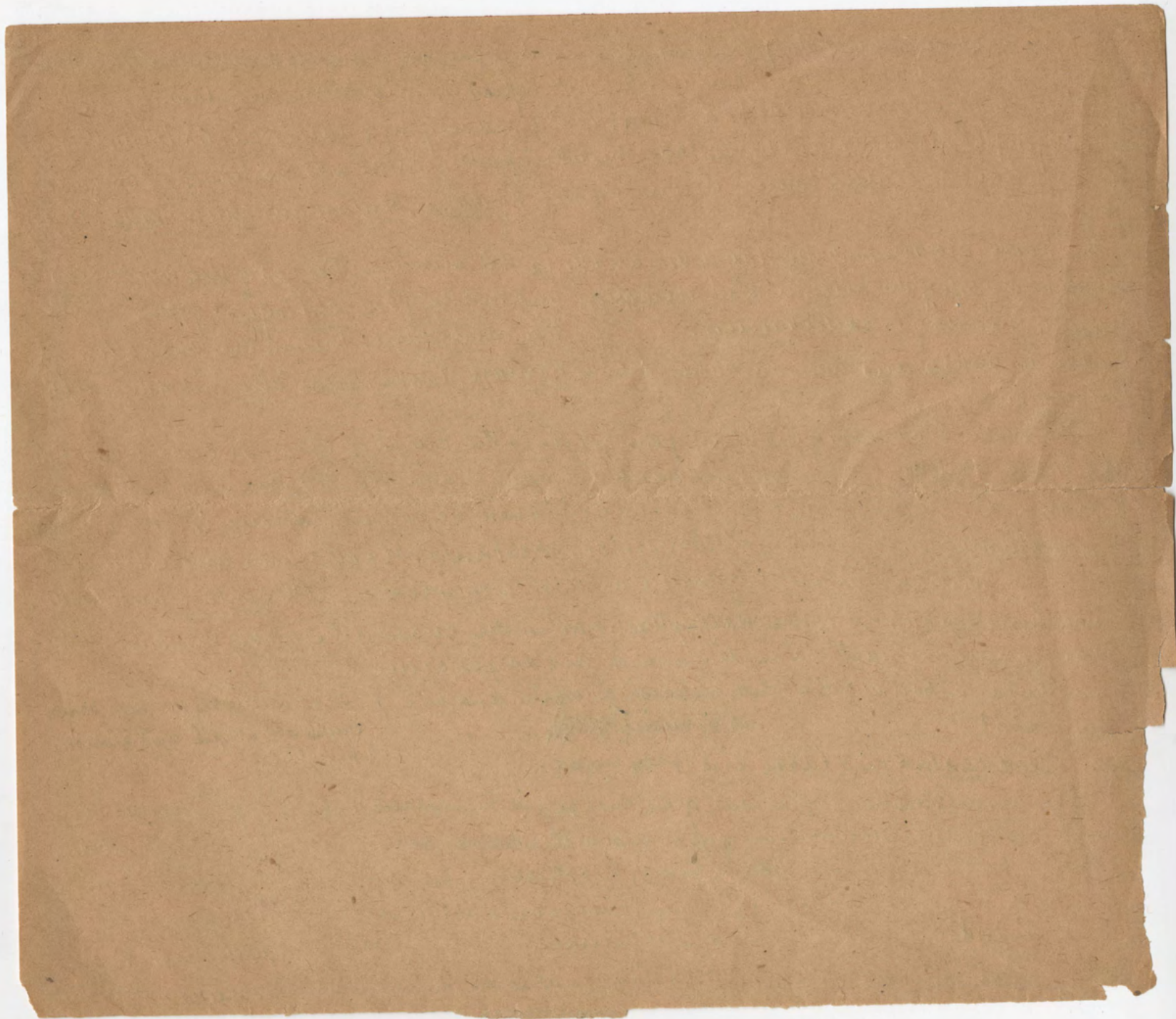
The horse-sickness of the day of the dragon is the curse of the god of the north. Take three go of rice and twist it in paper and throw. Repeat Komis-shingon twenty-one times after leading the horse around bear him. The disease of this day is called taifu (= great wind, Eng. typhoon). For medicine take the white part of onion and the leaves of ombako and give, after boiling down. Prick hyakai, sentan and shumikake. Apply moxa.

The horse-sickness of the day of the snake is the curse of the god of the west. Lead the horse up to the top of the hill in that direction and make five shitagi + offer. The disease of this day is called kusuo. For medicine burn the shed skin of a snake to ashes and give in sake. Prick sentan, taoki and shumikake and apply moxa.

The horse-sickness of the day of the horse is the curse of the malicious god of the south. Make shitagi and offer to the god. The disease of this day is called sekkairi. After three days there will be some great event. For medicine take dokutami, mulberry root, chestnuts, black beans and utsugi bark; crush all to powder and give in sake. Prick sentan and taoki.

The horse-sickness of the day of the ram is the curse of the god of the east. Therefore pray, facing the east. The disease of this day is called kimokiri. For medicine soak some white material in water and give it. Take a duck's feather, some utsuru root and fikurinko and crush all small and give in powder. Prick sentan and taoki and apply moxa.

The horse-sickness of the day of the monkey is the curse of the god of the north. Face toward the shrine Suwa-daimyōjin and with a hawk feather set in a cleft bamboo stroke the back of the horse three times, then throwing the implement into a stream. The disease of this day is called hayakaze (= swift wind). For medicine, ^{hiramochi} fruit of ombako are given with sake. Prick sentan and shumikake. N.B. There is also the thing called ishi-uruka.



(3)

hamuki (= showing the teeth). Powder tortoise shell, add the best vinegar and administer. Pick
sentan and shumikake and apply moxa.

N.B. There is always kuden (oral tradition); this you must learn from your priest.

The scripture which is to be repeated without failure when the horse is thrown for pricking
runs:

mayoi no yūeni bangai-jo
batōri no yūeni jipo ku
honrai tōgai nash
izukonika namiboku aran.

Because imprisoned in Bangaijo
because enlightened ten-directions void
originally no east or west
where can we find south or north.

Komic shingon runs:

enga baka konro na maka bona rama
ni hachi no ma nyu bakura bakura
betsuri tana ~~run~~

It should be repeated twenty-one times.

Bāsanzō-kyō (Horse-hermit text).

