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

Sugawara: 6.2.15.
Shishi-mai (=shishi-dance)

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

The pilgrims of Yudono-san go around from street to street delivering opuda of Yudono-san shrine at every house in the cold season. The true gyoja or pilgrims do not visit houses to beg contributions but only stand in front of the house chanting Shintoist scripture. They wear white clothes and wrap their heads with a white, narrow, long cloth (this is I think, for preventing cold as well as purifying their heads) and have a bell in their hands. Almost all houses contribute some money or rice, each of them follows a gyoja to receive it and to deliver the opuda. The gyoja in this picture seem to be lined in Churenji (you can easily find it in the diagram that I sent you).
The Philippines of Spain are now open for American trade. We
speak English and French, a few Spanish words. We have a
market garden in one of the cities. We grow vegetables, fruits,
and flowers. We also raise cows and chickens. We have
banks, schools, and hospitals. We welcome Americans to visit
and trade with us.

We speak English and Spanish. Our market gardens provide
fresh produce all year round. We also have a few French
restaurants in the cities. We enjoy the warm climate and
frequent visits to the beach. We hope you will come and
experience our culture and way of life.
Shintoism of Japan:
One of the two strangest Festivals of Japan: The Festival takes place on the snow at midnight.

Tonight the Worshippers will number over Ten Thousand.

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

The Shōrei Festival is one of the oldest and most important of the Haguro-zan-jingū. Every year two persons are selected from the devotees of the tutelary deity as representatives and are sent to the ablation hall on the mountain top on September 22 for 100 days ablation. This is called the shōrei. They also separate these two men, one being set in the east, the other in the west, and they are made to vie with each other, often the old custom. During the time of ten confinement in the temple, the white and red cloth offerings are put up, the shrine are strewed and constant prayer is made in front of the altar, where offerings are made morning and evening. They also pray for
Sharei said of Hagojo: cast

good fortune in the reed. Watched but, after poisoning themselves with a sickle and a hoe.

On January 28 these two representatives send out many labourers who set up huge pine torches and are disguised as insects; they count out 333 straw bundles of rice bunched by three. The two representatives then pour each other in rice balls and drench each other with sake. It is said that the rice and sake are picked up by the sacred ants and not a grain can be found afterwards. On the last night of the month the supporter of these two representatives drag in a torch with a rope and burn it. This also is on a competitive basis and the produce of the land, the success or failure of crops depend upon it. There are also slender torches, each one holds one and the whole place is lighted like broad daylight. They strike one another with these torches, but it is said that no one is burnt or injured. This is indeed strange. This is done to expel evil spirits, the insects in this case being considered the evil spirits. The two representatives throw strips of red cloth around their shoulders, on which are written: The guardian deity, Dorna shrine. A staff and paint box is in their hand.

20 paces distant is a fire-plate with the words: Peace to the land, gradual rain and wind, and opening of the five cereals, is placed—with a heap of powder of it and a triangular piece of oak, is held by two men. The object is to rush to this plate and put in a bunch.
Sho-reisai of Hagezo: cast powder. The one who does it first is winner. During this performance they call upon the hostie (placekeeper) and continue until they come to the place where they call out Hagezo-gama of the Eastern 33 places.

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

It is surely one of the strangest ceremonies celebrated in our country and Kumanosu and Hagezo are the only places where it can be seen. Hagezo is the more attractive because there it is performed in ten feet of snow.
On the 8th of this month I ascended Mt. Kinbo-Kinbo-san with my eldest brother, to worship. It is noted as a sacred mountain, following Shangri (=Three-mountains). Women are prohibited to go up to the Okumin or real sacred place even today. I got a报告, the guide book and picture cards.

Sugawara: 11.11.15.

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

Takehisa master: Ichijima Shinjiro.

motowara. Takehisa was originally a Shinjiro, but also a traveler. He was an artist and a cook. He was a scholar in literature and a calligrapher. At Eguchi he met Raisanji Saburo and made "100 poems and 100 seals." His works on the Kawai-kaido are now kept in Rampa Library. In the previous 1-nin room old wood from all parts of Japan was used; for instance, pelting of the god Tōrei of Miyajima, of Yashiro Dōri in Iwami, Mishima Shrine, are there. He collected various things. A nebosh painted by Kawamura Goyo, shows him surrounded by the things he collected and learned. He was fond of poems and verses. Once he invited friends announcing that he would show them a portrait of Tenjin. To the astonishment of the company he showed them a bundle of Tenjin (prostitutes) of Osaka. He was a great believer in Tenjin and made a letter of present - sent to Yoshiico Tenjin. He was several to his drunken friend, the artist Goyo. He called red eros. He made mirrors and presented them
لا يمكنني قراءة النص العربي في الصورة المقدمة، يرجى تقديم النص باللغة العربية الناتجة.
Takekino-master: out

to shrines, he placed the map of Awakino in the back of the mirror, a warning to the then somewhat sleeping Japan. He also established post resting places on highways, names which became today in Nankaiko are elegant and appropriate, the fans which he took with him for friends to write on were mounted in a screen. Where is this screen?

Gross Rest: Teishuu Seigoro. About twenty years ago there was an exhibition of Matusicura. Takekino material. There I met Matusicura's grandson and received permission to keep the one-mat room at Kampu-kan. Matusicura Takekino was an inveterate collector of things and insisted on acquiring in spite of refusals he gathered things in Osaka. The one-mat room escaped the catastrophe of 1923.

My Grandfather. Matusicura Magotaro. His room was made of materials sent by his friends in various parts of the country. He wanted to be buried on the street. He died at 71 years, Meiji 21.2.10. In Meiji 5, my grandfather came to our present abode.
عذرًا، لا يمكنني قراءة النص العربي من الصورة. إذا كنت بحاجة إلى مساعدة في شيء آخر، فأرجو التواصل بي مرة أخرى.
Takashiro. He went twice or four times to Karafuto and Hokkaido. He went up and down the Tokaido at least once a year. Now he is in Osaka, then in Kyushu. He began to travel at 15 and finished a long journey at 16. He never stayed at one place. He took his cooking things with him. He painted and wrote and collected things. He wrote down at hundred volumes. The one mat room reminded him of the parts of Japan in which he had travelled. He himself writes: from youth I spent my life in travelling. I spent a long time in Hokkaido and Karafuto and now decide to live in Rokug Handy. Kanda. Materials seem from different parts of
Japan reminds me of happy times and friendships. When I die, I want my body burned by the wood of the house and my ashes buried at Odaiyama.

Meiji 19, 12, 31

Materials:

Book by Takeshiro. His real name is Hiro. Koshi.

Ge, Konkat, Yanagida, Ryuko, Inge, Unzen.

Bakakudai, Takeshiro all are names he used.

He was born Bunsei 2 (1818 a.d.) in Nagaura

mura, Dec. At 13 years he went into the school of Hiroamatsu Jukusui. In Tempo 4 (1833) he

left the school and travelled near the Takaido and Tosando. In Tempo 5 he travelled Chuo,

yokote, shirokote. In his 18-20 years he travelled

Sanyo, Danm, Togian, Kukuriku, Hakai, Kyushu. In his 21-22 year, he went to Nagasaki

and became a disciple of Kendo Osho and lived as a priest in Nankayuji, until he was

24. Osho left his wandering, then again began to travel. He went to Ski and Tueking

returning home Tempo 4. In Karatsu 1 (1834)

he started for the north. He created a staff in
لا يمكنني قراءة النص العربي في الصورة.
Shirétoke. In Kôkura 2 and 3 he handled Yego and Karapisu. In Kôkura 4, he went to Bado. In Kaci 1 he handled Boso peninsula. In Kaci 2, he made his third trip to Yego. In Kaci 5 he came home for 3 months. Ansei 2, started on his second trip into Karapisu.

B. In Meiji he became an officer. In Meiji 3, he resigned office and travelled the district around Shikoku and Kyushu and opened up the Otsuiga and Kanaigama, climbed Mount Fuji twice and died in Meiji 21. His books are numerous:

Daikai Zatski
Daikoku Henro Nisshi
Osaka Nisshi
Nipponzan Yotsuki
Yego Daigaiga
Yego Ennakuzu
Yego Nikki, 36 volumes
Yego Kanashi
Toyokai Nisshi
Kamakura Nisshi
Yego-go
Yego Shiiz Dohen
(continued from previous page)

[Handwritten text not legible]
Hyocho., shugisho.
Onigo., wakasuki.
Mitate., majinato., wakashi.
Aishiki., zoten-san.
Honen., zasachi.
Ume., sakashi.
Rokkaku., zasachi.
Ryogo., nicchi.
Takeshima., zasachi.
Jintori., zasachi.
Okino., ishi.
Shinibashi., yotei., oroshi.
Migo., no., isenichi.
Tento., no., ishi.
Steishin., Yego., Negi.
Tozai., Yego., Rakko.
Toshibakesho.
Yego., vanashi.
Temi., Yego., ishi.
Mawaru., beshi.
Eisai., Yego., jimbutsusaki.

Kasei 3.
Kasei 4.
Kasei 5.
Kasei 6.
Anseii 1.
Anseii 2.
Anseii 3.
Anseii 4.
Anseii 5.
マサムラ・タケシロ cont.

Tozai Kita Yego Dansen
Torishirake chigiri
Roki Yego Dansen Torishirake Nisshi
Rokkifen Dansen Tokuseki
Sendaiko genkoren
Kanpitu Daichi

Yego manga Tebunoishi
Kaishin Yafuku, 17 volumes

Yego Kuma no yu
Yego Meisanju

Shiribushi yorie Nisshi

Minae yego jimbukan-shi-kohe
toda Nisshi

Kita Yego Yoshe
Ichikari Nisshi
HisaGeeri Nisshi

Bunkei 1.

Takaichi Nisshi

Bunkei 2.

Teshio Nisshi
Jubari Nisshi
Chishe Nisshi

Bunkei 3.
Μελέτη Ταξινόμησης: Τοποθέτησε

(περιλαμβανομένων ειδών)

Τοποθέτησε Σκόπιον

(περιλαμβανομένων ειδώλων)

Τοποθέτησε Σκοτάδι

(περιλαμβανομένων ειδών)

Τοποθέτησε Σκοτάδι

(περιλαμβανομένων ειδώλων)

Τοποθέτησε Σκοτάδι

(περιλαμβανομένων ειδών)

Τοποθέτησε Σκοτάδι

(περιλαμβανομένων ειδώλων)
Matsunura Takeshiro: con.

Kawadate or ni yogo migaye sugoroku
Kawadate shochu sugoroku

Nishi yogo Nisashi
Kogashi yogo Nisashi

Yogoshi

Chishima dekiranyu

Tahashi

Tahko no rin-ta

Yogo renzuki

Chishima okitan agi

Bakalucari sawa

Shinoshoku

Takinin. Toshi

Shingo Shoshu

Matsuwa yoko

Sanekami matsu no kamure

Shoshoka. Tamin. Kiko

Toskin yuki

Shinmi Shoki

Kaiwa, unke yoko

Shimbun shoki

Matsumi mashi

Genji 1

Keio 1

Meiji 2

Meiji 4

Meiji 9

Meiji 10

Meiji 11

Meiji 12

Meiji 13

Meiji 14

Meiji 15

Meiji 16
Takishiro 30empe: } meiji 17
Koskin-shoki
Okushin senki } meiji 18
Okushin Koki
Heido Zenki
Heido Koki

Meiji 19

Shiaka no jirenga jumpae sugoroku

Mekukan Kanjin
Tei-i Zenki
Tei-i Koki

meiji 20

Illustrations:

1. Gyozai spent nine years in painting a rather 2
Matsunura. The room, the clothes, and the food 3
are exact copies of the originals. The surrounding 2
objects were pictures of his, such as sculpture of 2
the 5o period, a picture by Matabee, a sheep by 2
Chevov, painting by Godlidge Tenny, drawings 2
by Tenny, advertisements of the Prince of Guernsey, 2
Kitamara, portrait by Tora Haccin. The weeping 2
woman is his wife.

2. Gyozai's judge or letter. "I understand that 2
you are to present 25,000 to Germany. The small ones cost 4.2-; the middle-sized
Matsumura Takeshige : Cont.

Cost 43., the large one, 725.

Meiji 17.12.22.

Kanekio Gosoai

Matsumura Takeshige.


It was only early summer in Karafuto and he was still here. He sailed from Chuma, Hokkaido, stopped at West Hokuro promontory and landed at Otomari. He explored Lake Tohubunu, crossed Sugura range, went over to the eastern shore and reached Nosanoo. He explored the place which is now the boundary between Japan and Russia. He erected two columns, one for the Jose shrines and the other for Nishiki at Eihi. He went to the West of Nosanoo. As Maketa he erected Ichi-shrine-achikorin. The stand he used in building the shrine, he preserved. It gives tribute. Now traveling a trip was in Karafuto sixty years ago can hardly be imagined. The map was made when he was sailing from West Hokuro to Otomari. His ability in sketching the great Ruigata plains is eminent.

4. The Shukaka-ju. Some notes of this place are necessary. The match

some details of and Juike, etc., match it and so on.