Nihon, Hizukuri Shi

History of Japanese Customs

& Usages

Vol. I

Translated by

K. Noda
Chapter 7 Nature.

From its intellectual viewpoint, its people are very apt to become old companionship soon. Young men. It is really a weakness of the nation to study a theory but not to practice it very much. For this reason, our country is so poor from the industrial as well as commercial viewpoint.

It is not too much to say that the nation is
like that of French Republic,
that is to say, they are so
sensitive and superficial
as well, but not always
calm, and patient, and
far-sighted as an English.
Moreover, they are a nation
of imitation; at first they
imitated Korea, next
China, and last Europe
and America.
Chapter II Origin of Nation

Far and far back to the time of the beginning, a nation was arrived in the province of Kyuga from Takamaga-hara, and went up as far as Yamato where they settled down. The nation is no doubt the nation of the Rising Sun. When coming up to Yamato from Kyushu, they invaded the different tribes who are nothing but aliens. Since that
time, the Yamato nation have progressed while the vanquished retrogressed. And it is, perhaps, proper to say that these since have emigrated here from the Sagalien.

A question as to whether the Fakaragbara nation is the mongolian or the Malayan is not yet solved by any scholars.
korobok ? + Yamato Race.

Some scholars declared the stone swords, stone axes, and stone bars found in chambers are the remains of the Yamato race. And yet, they are found in Kaidzuka; the Yamato race already lived in the Iron Age.
564—1211.

I. Education, Religion, & Superection.

In the 15th year of H. I. M. the Ojina, Achiki, Ambassador of Kudara, came over here to the Empire. H. I. M. the Emperor Ojina accepted the ambassador's advice to have Dr. Wani as a teacher. Dr. Wani presented "Rongô" and "Sen-ji-mi" to His Majesty the Emperor. H. I. H. the Otomo Prince Hakairotei to study under the guidance of Achiki and Wani. This is the very beginning of the Chinese for the Imperial
family. There was no letter whatever in the land in the ancient times. In these times, the people simply studied the letters but not the difficult teachings of Confucius, and yet, no little influence from the Confucianism was seen among the noble. In the era of Suijin, Shingū (Imperial Shrine) was built outside the Imperial palace for the first time. The Emperor Suijin built Shingū by the Inuyama River — Kaigyū.
(8)

with its sword. The Emperor
Guryeak removed Toyoko-
daijin to Yamada from Tamba,
this is Gegu.

II. Living.
(1) Housing.
Houses were built after the
Korean architecture.
(2) Ornament.
Koreans taught the people how to feed silk-worms.

III. Funeral ceremony.
A remarkable progress in our
funeral ceremony is a prohibition
for junobi (to die with the
deceased).
in the 28th year of Seiijin. But, in the 32nd year of the same era, Akame Kome advised the Emperor Seiijin to have figures in place of living men. These figures are nothing but kamina.

The Buddhism.

12 12 1304.

(1) Social Condition.

(2) Classes of Men.

The gulf between the upper and the lower is too much. The former looks down the latter like an immortal a beast.
and from the bottom of the world in the antarctic.

They were surrounded by a vast expanse of ice and snow, and the cold was intense. The crew struggled to stay warm and maintain their spirits. The ship creaked and groaned in the wind as they navigated through the ice fields.

North Pole: 40°E 91°N

With the help of the crew's hard work and determination, the ship finally reached the North Pole. The moment was filled with excitement and pride. The crew celebrated this historic achievement, knowing that they had accomplished something truly remarkable.

Frigate's crew

The Frigate continued its journey, exploring the frozen landscapes and providing crucial data on the polar environment. The crew's determination and teamwork had proven invaluable, and they looked forward to the exciting discoveries that lay ahead.
(2) Religion & Moral.

(a) Religion & Superstition.

In the 19th year of H. Kimmei, H. 877, the King Seimei of Kudara presented an image of Buddha etc. to our Emperor.

H. 877, the Emperor Kimmei wanted to hear the opinions of different ministers. Imae Shige declared his belief while on the contrary Morobe and Kamaoto were quite against him. The Emperor therefore, gave the image to the former. Imae who instantly provided a special...
temple it for Buddha's sake. And Monobe and Kamakura proposed to throw the image away. And so, they threw it in the pond of Horie in Osaka and burnt the temple up.

Umako Soga, Inami's son, believed the Buddhists more than his father. At this time, an epidemic prevailed very much; Monya, Monobe's son, and Katanumi, ka-
Emaka's son, proposed to the Emperor to destroy the temple. And they quite destroyed it. The emperor and Emaka were also infected by the epidemic. Emaka asked the emperor to grant him to believe in the Buddha, and he established a new temple. H. J. H. Umagad, son of the Emperor Bintaten, believed in the Buddha so firm that he went...
Unaka destroyed the family of Monija as the Buddha's enemy at Tennyji in Osaka. Since that time, the Buddha has so flourished in the land almost the national religion. And yet, the people in the country (interior) did not believe it.

(3) Human Nature and Moral. The order of the Authorities could scarcely reach the people. The men were
selfish—may egotistic; the strong controlled over the weak; the wives could deceive their husbands simply for their selfish desires; the vessels could even destroy their lords, driven by their ambition. It is in reality impossible to save the community from such fatal conditions simply by its teachings of Confucius. The
Buddhism is only the medicine with which the country might be saved from. H. R. H. the Crown Prince Muhammad could see to this?

(4) Marriage.

The peer never married to the commoners. When these women who divorced were going to marry, their former husbands would ask demand a ransom to their
bride-grooms.

(5) Funeral service.

Junsiki again prevailed. The prohibition-law was issued in the time of Taikō Hakkō-shin.

Kōraku

1305 – 1453

(1) Religion & Superstition

The Buddhism.

Since H. I. H. the Crown Prince

Munayado and Monako destroyed

Monja, the people have really competed to study & believe in Buddhism.
some time this

of Heaven now none

have can and understood

shall make to send it in

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entire - 1891

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York 1822. lack

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with the result that only
T. J. M. the emperor Seimu and Nokon had a strong faith; above all H. M. Seimu accompanied with the Empress, crown princes, and officials — was baptised by Kushima, priest from To. This is a first time to an emperor to receive baptism. There were, only three temples in which the people could receive baptism at these times — Todaiji at Nara, Yakushiji in the province of
I wonder what it is. Have you had any luck in finding it? I am concerned about the situation in the country. It seems that the economic conditions are worsening, and it is affecting the stability of the government. I am worried about the future of the country.

I have heard some positive reports about the government's efforts to improve the economy. However, I am not convinced. The stance of the government is not clear to me. It is a pity to think of it this way, but I am not optimistic.

I have been meaning to go to the countryside. Perhaps in the future, I can see how the people there live. Is it not possible to visit them, Professor?
Shinodzuké, and Kannonji in the province of Chikuzen. These three temples were called "Three Kaidan of Japan." This was the condition of the upper class.

The Shintaiism.

The sources of the religious battle between Mowija and Zoga are as follows:

(1) Politically.
(2) Religiously.

Although Mowija was destroyed, yet it and the Buddhism,
flourished to such degree, yet the people's belief in the Shintoism was never weakened by Ryoba shintoism.

Having seen that it is quite impossible to destroy the Shintoism, the Buddhist preasts discovered a means, that is, to unite both the Shintoism and Buddhism. What is called "Ryoba shintoism."
(C)

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in first appeals the
more can now will be

about

must be

sign to note on graph
the point to explore

till back at...
was in such way found. The idea already existed there in China and India. According to the idea, Dainichinyorai is the Hohin (Buddha) that is almighty; Buddha in the land of India, Confucious in the empire of China, Amaterasu-omikami in the island of Yamato are nothing but the...
saviour of this world
sent by Hoshin (God).
The organization of Ryobun
is wholly ascribed to
Gyoki, one of its greatest
Buddhist prelates. In 727
the emperor Sennu sent Gyoki
to the great shrine at Ise
for the purpose of hearing
Amaterasu-omikami's
will concerning Ryobun.
Having dreamed a dream
which tells that Amaterasu
(b) The effect of

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to arrive there all

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and that all

[Handwritten text obscured]
is the carnation of Myokimin
Hoshin, His Majesty ordered
Gyokki to make the great
Buddha of gold and copper.
This is the great Buddha
at Nara.

(2) Education.
H. E. M. the Emperor Tenchi established
schools and H. E. M. the empress Tenbon
an university in the capital,
and Kokugakai (School for
Japanese Classics) in the country.

The University:
The Institution was under
the control of the Department.
of Ceremonies. The number of students was 430. Four different courses—Meikai, Kiden, Meiko, & sampyo (arithmetic); special courses—shogaku (writing) and Ongaku (music). The ideal man of the family was Confucius, who was called "Father".

Hôm the em. Koken ordered the people to that each family should have a copy of "Kokei" (a Chinese classics wholly teaches the duty
(3) Human Nature & Moral.

One lord and one life is the principle of the people. But the Confucianism teaches a different thing in some way or others. There are, moreover, something contradictory between the teachings of the Buddhists and those of the land. Many a person shaves the head (to forget the world) and abandons his lord and family when displeasing the condition...
of the world.
And yet, both the Buddhism
and Confucianism are one
the same from their teachings
— teaching the people to do
goodness. The teaching of
Chu-ko (Loyalty and
filial love) is, indeed,
to encouraged by the Confucian.
(4) Housing.

The Imperial Palace was built after the Korean architecture. The Buddhist temples are of course all foreign style.

By Order of the 1st year of Shôki, all the houses and temples are painted with vermillion.

(5) Clothing & Ornament.

(1) Taikwa (the 3rd year)

Seven colours and thirteen classes.

(2) The 5th year.

Seven C. + nineteen classes.
(3) The 30th year of Tenchi.
700 26 classes.

(4) The 70th year of Tenmu.
Abolished.

(5) The 12th year of ".
Any clothes allowed. On the
day of assembly, Rani with
a long belt and a hat shall be
put on. The hat is called
hashikakaburi which is perhaps
a eboshi afterwards.

(6) The 13th year.
12 classes among the princes of
blood.
48 classes among the subject.
(7) 1st of Faiho.
18 classes for the princes of blood.
30 " " for the subjects.

Three different kinds of clothes:
1) Reijuku. (Full dress for high officials on M. holiday)
2) Chofuku. (Official dress of subject)
3) Seijuku. (Uniform for men of 20 rank)

Kamuri (hat):—different one for different ranks.

Colour of clothes:—different colours for different ranks.

Hakama:—white.

Belt:—

(c) Orune Prince:—
white belt.

(c) From the princes of blood:—
Kumi obi.
(8) The 3rd year of Keiun. 
Government order: 
Haba-Kimo.

A white hakama shall be worn in stead of.

In short, there are two different parts of in 
Kimono: one is Kimono, the other hakama, like an European cloth. Silk clothes among the upper & middle. Women’s clothes are just like men’s. 

(6) Food. (Subistence)

According to the teachings of the Buddhism, it is fru-
(30) Inhibited to eat flesh.

(7) Funeral & Marriage.

(1) Marriage.

Immorality is strictly prohibited.

And yet, even a nun has her lover.

(2) Funeral.

The remains of

Noshio, bishop of the Senko-ji,

is cremated by his will; and

the remains of His Majesty the Emperor

Jito is done the same according
to His will. The custom of

cremation is largely done.
(31)

Heian
1454—1845.

(1) The Buddhism.

Kukai (Kobo-daishi) founded the Kukai Shingon temple in the 1st year of Daigen, H.I.M. the Em. Saga believed in the teachings of Kukai. Saicho established the Enryaku-ji. Enchin, disciple of Kukai (disciple of Saicho) founded established the Enjo-ji (Miidera). Kukai established the Kongobu-ji (Koya-san). According to
(32)

the teachings of the Tendai, the Buddha & Dainichi are the same. What Gyoki planned is wholly done by Nukai & Taicho.

(2) Education.

Poetries and compositions are prosperous but not the teachings of Confucius. Utterly corruption is an only explanation of the condition of the society. And cleanliness is observed to such extent that the disease are thrown away on the road.
The relation between a man and woman is in reality inexpressible. A home of a man and wife is out and out corrupted. As called naturalism is wholly practiced by both sexes sympathetically to contend their brutal passion over the blood-marriage is done. It is, however, very strange that the society seems reformed indeed: Women dislike to be seen by men like a Korean. Many a
son can not see his step mother's face in the lifetime.
Among the priests, so called Kawatararumi (men love men) is very much done.
(189)

Pete said as he took me over just right & et is easy instructions. Better on, please all ground (are and are) incnicication.

Forest white pow in.
(1) Housing.

The Imperial palace is built after

So. The main building of the Cho-

do-in is called "Ruyokushu-den"
in which the Emperor town
deals with the affairs.

Pee's house.

P. 176.

(2) Clothes.

(1) Men's clothes.

P. 175. Pictures.

(3) Subsistence.

Rice is a principal food and
the flesh of beasts as well as fowls
are also eaten. But in the later
part of this period, eating the
flesh became very scarce, simply
driven by religious superstition.

Naturally, drinking milk
important to coding, being non-
old and published more on in ab-
intermediate levels in in ab-
and reading its content in
training on the class

ariel

756

24

constant


please send some notes to this
material and tangible and
plant
also become scarce. But the flesh of yowls is as ever eaten.

(4) Marriage.

Boys of mere eleven or twelve years old love each other; some ones even marry. Of marriage, a bridegroom comes to his bride's home in evening and leaves there early in the morning. He has to write a letter styled "Kimi-kimi-no-fumi" (letter in the next morning) to his love. She has also to write a love letter to her lover if the bride's parents consider the bridegroom is no good, the connection is cut for ever.
The next day is the same. The third day mochi is provided to the future couple. One day after. On the following day or on the day after the following day, the bride, groom and servants are invited to the bride's house. On this day, the bride and groom see the bride's parents for the first time. One husband and one wife is a principle. But as matter of a fact, one husband and a few wives is a general moral of the society in this period. H. J. M. the Em. Ichijo has two wives.
and H. S. M. Dr. Bm. Goreisen three ones.

Three lawful wives, Mi-Chinaga Fujiwara two l. w., Kaneiye Fujiwara three l. w.

These three persons are called "Three wives kiri." Such being the case, a free fighting between wives never ceases—Kaneiye's wives fight during the three days and nights. So called Uwanari-uchi (beating a second wife) begins in this period.

There are about ten ryō (imperial grains) from Yomei until Bette. These ryō are of ground-shaped round—a stone of coffin is put southward, stones are
The case of George Johnson

...
piled so that a road may be made, and no note is made. In the period of Heian, ryo is found in mountains and faces towards the south. After the removal of Heian, ryo is made in the vicinity of Kyoto and in plane places. Among the people, there is such a funeral as sinking a coffin in the bottom of water. Many a people throw the deceased in the field. Since the Buddhism flourished, cremation has been more practiced. Tokens in the place of cremation for the people of Kyoto.
Kamakura Period
1846—1993

(1) Education

The Kyoto University is powerless
and the local schools for Japanese
classics have been abolished.
There is only a school at
Kanazawa. The school is called
Kanazawa Bunko (Library of
Kanazawa). Most officials can
not read letters. Ethical education
is done by the parents.

(2) Religion

As far as the policy of Kamakura
Shogunate is concerned,
the teachings of both Shintoism
and Buddhism are very
much respected. The Hachina shrine, established built
by Keyomori Taikou, is now
powerless; on the contrary, the
Teurugaoka Hachiman, built
by Yoritomo Senji, is regarded
as the god of samurai.

The Buddhist preists are so corrupted
that they even fight with arms.
Kohou, a famous preist, said
"The Buddhism is the worst teaching,
if it were such a religion
as preached by the modern
preists." But its worst time
produces the best thing—
Senkei (Honen-shonin) founded the
Jodo sect in the reign of Mikado
Takakura. Ryosui, keio-daishi,
found the Yudzu-nembutsu sect in the reign of Mikado Jotaro. Shinran Shonin, disciple of benkei, found the Shin sect. According to the teachings of the Shin sect, even priests may be married. In the reign of Mikado Go-fukakusa, Nichiren, found the Nichiren Hota sect which prevails among samurais. In the reign of Mr. Saffa, Yika, a priest from To, comes over here to the empire. He makes the sect establish the Jenzin-ji at Saga. In the reign of Mr. Gotobara, Eisai comes over to To (China) and studies Zen.
After he having come back, he finds the Rinzai sect. The Ken-nin-ji and Jiyuunka-ji are built for him. The sect prevails among Samurai of Kamakura very much. Dogen, disciple of Eisai, finds the Soto sect, after his coming back from Do. The Ken-cho-ji is built by the Shogun for him.

3) Bushido

From the ancient times, Chivalry has flourished in the Empire. And yet, in the later part of the Heian period, Samurai of Kyoto and the vicin neighbours
provinces were utterly corrupted.

Only the samurai of Togotae (Eastern Japan) were as strong as ever. Their motto was

"An arrow may strike the forehead but never its back."

To die for a master is a shame to samurai — to his father — to his family — to his
relation — to his great family. This moral is called "Chuko" (Loyalty + filial duty).

In the field, samurai speak loudly of any proud thing done by him as well as by his
ancestors, before the face of an enemy or enemies; and
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and as new (plan to follow)

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When an enemy acts any shameful things, he rebukes us loudly as he possibly can. Heishi he were corrupted at Kyoto. And yet, all samurai died at Dan-no-ura. Yoritomo, founder of Kamakura, sent a letter to Sadatsuna Sasaki whose son had been exiled for his duel with a priest. His letter goes as follows:

"The life of Samurai is indeed, to be sacrificed for the lord, but never for his own sake. Notwithstanding, your son had..."
We were very glad to
receive your letter and
agreed to your proposal
to send a committee to
examine the situation.

A few days later, we
received a letter from
the committee expressing
their belief that the use of
chemical fertilizers
would be beneficial to
the land. They also
suggested that we
institute a regular
system of rotation and
轮换 to improve the soil.

We hope that we can work
together to achieve these
goals.
a duel with a mere peasant who is by far inferior to samurai. This is the act of a coward, indeed. To since Yoritomo’s teachings are the such, Kamakura samurai were so chivalous and so simple to die for duty.
I think we were all a bit surprised at the turn of events that evening. We had been planning for weeks, but when the day arrived, it was as if everything fell into place. We set up camp on the riverbank, and as the sun set, we were greeted by a beautiful sight of the stars. It was a moment of pure joy, and we knew we had made the right decision.

The following morning, we explored the surrounding area, and to our delight, we found a small cave with a beautiful waterfall. We spent the day there, taking in the beauty of nature and the peace that surrounded us. It was a perfect end to our adventure.
(1) Housing.
(2) No change for officials' houses.
(3) Samurai's houses.

Page 34 — 35.
(Pictures)

Samurai's houses are very plain and simple, indeed. But, in the later part of the period, Daimyo's and Samurai's turn out gradually profuse and extravagant. As almost all of Kamakura, Samurai cultivate their mind by means of Zen, it is but natural that they somewhat live after a priest and so their houses are built after a semi-Zen temple. See the picture from p. 36 — 37 of a temple.
(1) Provenance
(2) Acquisition

Provenance: Former owner is very
unknown. Some samples, however,
were left in the latter part of the
period and form a small collection
of

unknown provenance. A further
+ proponent of knowledge and
classical studies, was

part of the

"unknown" hand in the

review of the

After a summary of the

it


the reception form p. 32 - 37
(3) Subsistence.

(1) The poor eat mojii (wheat).

(2) Peasants eat only once in the other times, but this time ancient eat three times.

(3) Kamakura samurai do not take dinner.

(4) Kyoto officials are just contrary—spend a great deal of money for banquets.

(5) Tea.

In the first year of Kenbun, Fusan, a peasant from So, planted the seeds of tea in the province of Chikiyo. He wrote a book styled “Kissa-ya-jo-ki”. Koben, the famous priest, planted the seeds at Fukkase and afterwards
at Uji. This is an origin of the famous Uji tea.

(4) Marriage.

(1) At Kyoto: Officials.

Marriage is quite cursed. Some marry for the policy. Others do two or three times, notwithstanding they are married already.

(2) Darings and Samurai.

In accordance with the stipulations of Shikimotoku (reined by the Kamakura Government), those who commit for adultery shall be punished for confiscation of their land or for distant exile; those who catch a woman on the road shall be punished for one hundred days confinement.
The Picture between page 46

p. 47.
Nihon Fugaku Shi

YII

Translated by
K. Nada.
Muromachi Period.

1994 – 2227.

(1) Agriculture.

In the later part of this period, the seeds of cottons are imported into the western part of Japan. In the 1st year of Daigen, a farmer of Mirava of the province of Saga-mi, planted cottons in the city of Kumagaer.

(2) Commerce.

The daily wage for a carpenter...
Third installation

Fall 1991

...enthusiasm ...

...mixed quality of work ...

...more matters of concern ...

...require a higher level of performance ...

...to be executed accurately ...

...referred to a new figure...
is 7, 60 cent. 1 on 2 cent for one to of sake.
An extraordinary amount of profit was gained from foreign trading.

(3) Industry.
Industrial fine arts have developed to a great extent.

(a) Porcelain
Different kinds.

(1) seto.
(2) Karatsu.
(3) Bizen.
(4) Shino.
(b) Lacquered.

Tosan-ji-dai lacquered wares are produced.

(c) Sculpture.

Metal sculpture has developed.

(d) Sword S.

In the era of Eisei, Suke-nari Sato found his own school of sword sculpture.

(d) Sword Smith.

Masamune Okazaki, the greatest artist, lives at Kamakura.
December 3

[Handwritten text not legible]
(2) Helmet & Coat of Mail.

Kobnic Myochin, the greatest artist of the helmet and coat of mail.

(4) Painting.

As the Zen sect flourished to the most extent, many painters of the Zen went over to China for study, and having so, they actually interested in the Chinese paintings.

The Hakushin school of
paintings that were welcome. 

Myoho, Sesshu, Sotan, Da-raku, Gyouten, and Masanobu Kano are famous. Above all, Masanobu Kano is the most famous painter.

(5) Education.

No educational institution except the Ashikaga School at Ashikaga in the province of Shinogake. Education is in such miserable condition.
"Shikimonoke" (Laws) of Kembu is written by Genso and his disciples. Kawaigen, a priest, is the most influential professor of the Ashikaga School. Samurai had very little time to study. The priests are in fact a fountain of education in these times. Sindo, the priest of the Nanzen-ji, is the
(c) (iii)

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(6) Religion.

The Zen Sect is most flourishing.

Kenju, the priest of the Shin Sect, travelled throughout the provinces of Kaga and Echigo; and the result is now almost all people of these provinces are the believers.
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of Buddha— that is to say, the founder of the Shin sect.
Posteriority of persecution, the priests as well as the believers of the Nichiren sect sacrificed themselves in extending the kingdom of their faith, and so, they could harvest a great deal of crops.
The more the Buddhism flourishes, the less the power of its Shintoism becomes. By the battles fought between the Heishirō and Senji family, many a Shinto temple as well as shrines are destroyed.

(7) Superstition.

(1) Feng Shui.

Man with high nose.
and wings seize any persons who commit crimes.

(2) Ilgajin.
A serpent is a god of Ilga.

(3) Moral + Nature.
Bushiido cultivated in the time of Kamakura period.
It flourished in those times. Samurai believe that the words and
actions of them are nothing but a representative of their minds. Such being the case, they hardly break the ice one to another, so behaves very hardly. They think a battle field is the greatest place for them. They have a conviction to be stronger than any of their enemies in the field.
They believe the world is no less than a lightening and thundering, and that their dead bodies will be eaten by worms but their shame will remain for ever the more. Samurai's wives are also admirable. During their husbands' absence, they do their best in keeping the household. When hearing the husbands' death, they become
sirrahly runs or kill themselves. Fornication + adultery is strictly prohibited among the peasants and samurai. It is unnatural.

(9) Housing.

(1) Shogun's Residence.
Picture on p. 90-91.

(2) Daimyo's.
Picture (2).

(3) State + Parlom of the Peers.
Picture on p. 92-93.
(4) Kin-Ka-ku-temple (gold)
Pic. No. 94–95

(5) Jin—(silver)
Pic. (b).

(6) Tokoroma ornaments
Pic. (2). (3).

(10) subsistence

(1) Beasts
Deer, wild boar, badger, rabbit, hare, bear.

(2) Fowls
Wild duck, heron, green pheasant, snipe, woodcock, lark,
Quah.

(0) Fishes.
(4) Sea weeds.
(5) Vegetables.

(1) Samurai.
Eat twice.

(11) Marriage.

Marriage is called "Yoneiri"
(a bride’s coming to the bridegroom’s house).

(1) Hwanari-uchi. (second wife beating)
If a man marries to a woman within a month after
[Handwritten notes not legible]
his divorce, the second wife will be betrayed by the first wife and many other followers. Picture vet. p. 112-113.

(12) Funeral.

Cremation.

(13) Cha (tea & ceremony).

Even at the front Daimyo + samurai practice tea ceremony. So comercio thing among the peers as well as samurai.
classes. The noted places for tea are as follows:

1. Ninna-ji
2. Daigo-ji
3. Uji (Kyoto)
4. Hannya-ji
5. Kamo-ji
6. Jitarō (Yamato)
7. Yatomi (Iga)
8. Kujōmi (Sunga)
9. Kawagoe (Musashi)

Yoshimasa Ashikaga, shogun, liked. The
tea ceremony to such extent, that he found the Kinkaku-ji and Ginkaku-ji. Shuko, the priest of the Shomyo-ji, is appointed the priest of the Tokyu-do, where in which the Shogun himself resided. Shuko was the son of one Murata of the city of Kaza and the priest of the Shomyo-ji at Kaza, studied the tea ceremony and found his own school at last. In the era of Koji, Cake-
da Jakushami, a Daimyo, found his own school.
Rikyu Sen, his disciple, is perhaps the greatest
teacher of the tea. These
two personages lived at
Sakai, near Osaka.

Picture at p. 130–131.
Nobunaga Oda and Hideyoshi
Taiko were very much
interested in the tea. In
the era of Taichi, Yabiuchi,
a Korean by birth and a Japanese
by adoption, found the porcelains of Rakuyaki at Kyoto.

(4) Incense. (10)
Two different kinds.
(1) Natural trees.
(2) Artificial incense.

In the time of the Em. Serina, Ramshatai, an incensory tree, is brought from a foreign country. The tree is planted in the To-dai-ji at Kyoto.
It is a custom for Shogun to cut a part of the tree when he becomes to rule over the country. Ashikaga Takauji and Kobunaga did so. Shuko, the famous Cha teacher, is also most informed with the incense.

(15) Hana (flower arrangement).

Hana is a part of the art of gardening. But...
Гэрэл зүйлсийн мэдээллийн зорилго, хэрэглэл, өндөр, хэмжээ, мөн ажиллагаа, хэрэглэгчийн асуулт, мэдээлэл, үйлдлийн талаарх санахоо, улсын гэрэл зүйлсийн асуулт, хэмжээ, мөн ажиллагаа, хэрэглэгчийн асуулт, мэдээлэл, үйлдлийн талаарх санахоо.
Shinobu, the head of the Rokkaku-do at Kyoto, founded a school. According to a secret of the school, there are nineteen different laws of arrangement. Afterwards, Enshin & Seki'yo, etc.

Enso are found.

(16) Football (Kemari) in the times of the Shogunate Government.
(23)

Mari + poetries are not one the same thing. But
Asukai + Namba controlled the football.

A garden for the football is called Mari-ns-
kakari. Different names according to the different schools.

(19) Sarugaku (Origin of Ko)

At first, Kuge (Court Officials) kept from