Collection of
Kazes chosen
by
Gonaraiin.
Collection of Nazo chosen by Varnarain.

Question:

The moon hangs half-hidden by the summit of Mt. Aka.

Answer:

"Pukima kura" (a kind of pillow).

"Pukima" means "a corner" when the pronunciation only is concerned.

"Kura" means "dark" in the same way.

Question:

The moon does not shine brightly on the shore of Akashi.

Answer:

"Atanna kura" (a kind of turine, pillow).
"Harima" is the name of a province where the port of Akashi is, when the pronunciation of "Kura" is "dutch" in English, in the same way.

Ques.——
The dream is broken by the sound of a water-fall.
( Here "dream" is to mean "drowse". )

Ans.——
"Kisame."
"Ni" is "love" and here means "enjoyment in a drowse".
"Kame" means "awake".

Ques.——
An.

"gumi" — ( a bow )

The answer is easily made from the meaning of the question.

Guess:

The water which runs under the flowers is spring, green leaves in summer, maples in autumn, and ice in winter.

An.

"Shiki-kawa" ( carpet ).

"Shiki" means "four seasons of the year", when the pronunciation song is considered.

"Kawa" is "a river", in the same way.

Guess:

No sun and moon has risen for three days, the day before yesterday, yesterday, and today.
An. i——

"Mikka Kura" (musical dancing conducted according to the shinto rite).

"Mikka" means "three days," when the pronunciation is considered.

"Kura" means "dark," in the same way.

An. i——

I shall disclose what is kept secret in my breast and so painful to me, as no person sympathize with me.

An. i——

"Amo'" (weighty).

"Amo'" means "idea," when the pronunciation is considered.

I see——

As he no he he to.
An.

"Jwa nashi" (there is no rock).
In ordinary order, we say "I no ha
in hu ha."

In the question "I" is omitted and
so the answer is "Jwa nashi".
"Jwanashi" means "without I", when
the pronunciation of the considered.

ques.

Learn "I no ha"!

An.

"Kawana rake" (the first work
to learn when one becomes a
carpenter-disciple.)
And "I no ha" is the beginning
of learning.

ques.

"Ichi ko kwanashi" (a straw-
berry has no rock.)
"Chiko" (a pretty small girl.)

The question is "Ichiko without "No".

The question is "Ichiko without "No"?", if it is rewritten in its sense from Japanese composition.

Ques.: A broken mosquito-net.

Ans.: "Kairi" (a frog.)

"Kairi" means "Mosquitoes get in", when the pronunciation in its concern.

Ques.: The blind man.

Ans.:
"Minigii" (a earth-worm).
"Minigii" means "one who does not see oneself," when the pronunciationong is considered.

An.

The rice-field.

An.

"Momiji" (maple-tree).
"Momiji" means "tumbled earth" or "plowed earth," when the pronunciationong is considered.

An.

"Imoji" (letter of a), Japanese character.

An.

"Kana kashira" (a name of a fish).
"Kana kashira" means "the head of Japanese characters," when the pronunciation is considered.
The character "i" is the head of the Japanese characters.
qnr.: —

The worm which stings a man, coming every week.

An.: —

"Ichito hachi" (a kind of plant).

"Ichito" means "a Japanese cloth measurement," when the pronunciation only is considered.

"Hachi" means a weep which stings a man, in the same way.

"A weep" is a measurement of date and has similar sense with the cloth measurement.

qnr.: —

A plant at the bottom of the sea.

An.: —

Tsuta (a plant with a long vine)

Tsuta grows on land and
Resembles the sea-weed.

Ques.:
The thing which meets the mother very often and never meets the father.

Ans.:
"Kuchiburi" (lips).
Mother is "Ku-ku" in Japanese. "Ku" means a tooth, when the pronunciation of 16 concerned.
"Ha ha" are the teeth of the upper gums and lower gums.

Ques.:
In the foremost season of the year, what appears.

Ans.:
"Hana oggi" (a fan).
The foremost season of the year is the spring.
"Hana" (flowers) are out in spring.

As to "Hana ongi," Hana means flowers, and ongi means "to blow away."

Thus the thing which blows away the flowers, is Devil.

plum

Take the tree from the cherry tree and put water in place of the tree.

An."

"Hami" (the sea).

Cherry tree is "梅" in Japanese and the tree is "木".

Water is "水" in Japanese. Thus, according to the meaning of the question, we may make out..."
"海" from "梅".
"海" is "the ocean sea".

Any bird which has the heart of an eagle, will kill the first other.

An.
"Koi" (love between both sexes).

Here men is compared to eagle.

An.
"The mountain wind will come and refresh me."
(This question means that some men are waiting for a cool mountain wind.)

An.
"Kaze Kuruma" (a weather cock).

"Kaze" means here "a mountain wind".
"Kuruma" means "waiting till the mountain-wind comes," when the pronunciation is carefully considered.

eg. —
At Chikubuschima, no copper pheasant lives.

an: —
"Shō." (a name of a plant).

"Chikubuschima" is "±个生山鳥" in Japanese.
"Yamadori" is "山鳥" in Japanese.

From the meaning of the question, the answer is to be "±个生", and the Japanese character of "Shō" is "山".

gues: —
Tofu writes "mountain" in "yama no ku paper." michi
"An:" "Arashi" (嵐) (a mountain-wind).

"Toku" is "道風".
- Mountain is "山,"
- "Michinoku" is "to take away道." Thus "山" and "風" remain. The combination of "山" and "風" is "嵐".

"Guess:" Some person has fallen in love with a daughter of a family of the high rank and is waiting for her coming.

"An:" "Ishime Komaten" (a kind of a pine-tree).

"Ishime" is a princess.
"Ko" is "coming".
"Maken" means "Waiting."

gues.: —
We pray the Chinese god for happiness and for the purpose purify our body.

gues.: —
"kara kari dhoji."

( Screen and paper-lidding door.)

"kara kari" means "Chinese god." And "dhoji" means "To purify one's body."

gues.: —
The thing which is found above the upper place, above the lower place sometime, pierced through the breast of the mother sometime and is found at the shoulder of the child sometime.
An.

—

(japanese character which means "me").

Notice the place of the character "—" in the following words:  
上 (upper place), 下 (lower place), 妻 (wife), and 子 (child).


Yes!

The sun which is written in the prolonged shape in "kodomo" paper.

An. —

"10. HIRuki" (small plant with pretty red fruits).

The sun is "日" and its prolonged shape is "月".  
"月" is "hiruki" in Japanese.
14thko paper. "Hotenki" will come out as an answer.

Ques. — Of a candle
The head is in the middle of
the sea-stream.

Ans. — “Ta-rai” (a bath-tub)
A candle is “ran-son-i”,
so the head of a candle is “Ta-i”.
A sea-stream is “Ta-i”.

Ques. —
The thing which is above
the upper place, and below
the lower place.

Ans. — “T” (a Japanese
character which means
a prophecy).
Notice the place of the character
"T" in the following words,
↑ (upper place), ↓ (lower place)
place.

ques: —

cherry blossoms bloom scattering (here and there).

ans: —

"hana mura saki" (name of colour).

"hana" means here "cherry blossoms;"

"mura" means "scattering;"

"saki" means "to bloom;"

ques: —

the knot of "verricto (a strong string)."

ans: —

"token tdiji" (an old famous man in court).

"token" means "to untie", or "to loosen;"

"tdiji" means "to be difficult"
The "Rišen" collection of chosen poems has no excellent poems and is as the morning moon in the autumn sky shadowed by the morning thine cloud.

An. i —

"Kina mura" (a wooden pillow).

"Kina mura" is a wooden box made for a pillow, so it is empty.

"Rišen collection of chosen poems" gives only a capital theme and the fact contained poems are not substantial.

An. i —

"Saka zuki" (a wine-cup)
"Saka" means "reverse."
"Saka" means "a month."

Ques.:—
A priest waiting for a cool wind on summer day.
Ans.:
"Suzumushi" (a little worm which sings sweetly in summer night).
"Suzumushi" here means "to wait for a cool wind."
"Shi" means "a priest."

Ques.:—
three and half ri.
Ans.:
"Yon'kakari." (railing of the veranda)
"Yon" means "four or fifth ri."
"Kakari" means "beginning."
ques.:
"Tanutenge" (insignificant word).
ans.:
"Roma" (a top boy's play with).
"Ru" means "Firm.
"Ma" means "Tengu".

ques.:
A Calendar. A Calendar.
ans.:
"Utakashi" (fire-tongues.)

"Hi" means "date?"
"Kaki" means "to note".

ques.:
Morning cloud in the eastern sky.
ans.:
"Utka kishiki" (a sun-screen.)
"Iti" means "the sun."
"Kakushi" means "to hide, or to shadow."

Yes.

The wind blowing along the banks of a river.

Ani:

"Migufuki" (water petsites)
"Migur" means "water, or river?"
"Fuki" means "to blow."

Yes.

It is rainy in this spring that I see my husband, and for a long time I shall not see him.

Ani:

"Natsume no ki" (The juniper bush).

"Natsume" means "summer."
"Meno" means "not to see?"
"Ki" means "I think."
ques.

I am before you.

ans.

"Goyomatsu" (a kind of the pine-tree).

"Goya" means "your order;" "Matan" means "I am waiting for;"

ques.

The road on the shore is a little shorter than ten ri.

ans.

"Nana-kuri" (name of some shell).

"Nana" is "the shore;" "kuri" means "nine ri;"

ques.

why did you get so in-
"Shiitake" (a mushroom).
"Shiitake" means "I was forced to drink much."

Guess:
A man who lives without the trouble of an owl, and a painting of a horned owl without the ears.

An.
"Fuyukame" (a letter-writing table).

An owl is "Funikuro" in Japanese. The trouble is "Kuru", "...". A painting is "E", "...". A horned owl is "Mimizuku"... ears are "mini"...

Guess:
The "Iske" shrine and "Kuma"
no shrine, the "Ishi" shrine and "Jumiyasaki" shrine; all these
shrines are worshipped by people most reverential-
ly.

An.:
"Mi Hien i' san" (a nightingale).
The first syllables are taken from the above proper names
and combined into one word.

ques.:
twenty persons climb up a tree.

An.:
"Chya" (茶) (tea).

Twenty twenty persons
"twenty" is written "人" in the
Japanese character
"persons" is written "人".
The Japanese character of "a tree" is "木".
Thus we may easily know why the answer comes out.

qne.:
To compose a poem in a bath-tub.

An.:
"Fuuro" (bath).
A bath-tub in "Fuuro" in Japanese.
A poem in "fuu" in Japanese.

qne.:
In the centre of Kyoto, the day has dawned.

An.:
"Gojo reza"
"Gojo" is the bridge which is
Kyoto

organ in the centre of Kyoto.
"Kesa" means "morning."

Ques.:
A goat under a "fusin"?

Ans.:
Hakama (Japanese skirt.)

"Haka" is a tomb.
"Guri" is a kiss of the tomb.
"Ma" means "goat."

Ques.:
A deer lies sleeping in the middle of bamboo-leaves.

Ans.:
"Sashika Sha" (a parasol).
"Sa Sha" means "a deep bamboo-leaves."
"Shita" means "a deer."

Ques.:

A weet letter.

Ans.:

"Koshi miru" (dried seaweed).

"Koshi" means "to dry";
"miru" means "to look at, or read."

Ques.:

A fishing boat has come back to the shore.

Ans.:

"Ama kaem" (a kind of the frog.)

"Ama" means "fishers;"
"kaem" means "to come back."

Ques.:

One word is worth a thousand yen.

Ans.:
"Ichion" (a beautiful flower).

"Ichion" means "the teacher's troubles to teach us."

Yes.

Saigyo has become a priest, cutting his hair.

An. "Kyo" (Buddhist precept)

"Kyo" means here "head." The head of Saigyo is cut away, and so "gyo" only remains.

"Gyo" has similar pronunciation with "Kyo."

Yes.

Yoshitome took the head of another monk father who is not related to him in any way and though he carries a bow with him, he cast away the bow.
An: "Tomo chi tori." (flowers in a flock).

"is not related to "kin" is "yoshi nake" in Japanese, that is, "without yoshi," and "yoshi tomo without yoshi" is "toro.

"Father" is "Chichi" in Japanese, and the head of "Chichi" is "Chi.

"to carry a bow" is "yumi-tori" in Japanese, and as the bow is cast away, "Yumi" will be cast away and "tori" remains.

Thus the remaining and obtained letters will make "Tomo Chi Tori" by their combination.

ques: Sleeping in the middle of the rain-pall, two o'clock has
passed.

"Suru me."
"The rain-fall" is "Suru."
"Sleeping" is "Neruru."
Two "two o'clock" is "Ne."
According to the Japanese old-fashioned division of the day,

As two o'clock has passed away, so "Ne" will be taken away.

Thus, from the meaning of the question, the answer will naturally come out.

January, 1915 year of Ansei.
The new fire is burning
Sleeping and in peace
Two others sit around
At the end of the day
As the clockTick tock
Away, at the moment
The pain of the
The promise made into reality
January 19...
Notes on Ehanji, Jiguchi, and Nago & Nagoljune.

(from Japonese literal) amusements
"Ehanji"

Ehanji can be classified in three sorts according to its usage.

1. Common Ehanji — such as representing names of provinces, place-names, personal names, poems, and sentences. For example:

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| Tower to |
| Tower to |
| Austrian |
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Tōtōmi (name of the province)

Sometimes characters are mixed among them, the following is an example of a love-term.
character "to" split to ward
character "te" to
character "i" not split i weren't
character "nue" nue

heart of bosom. Mune no uchi.

Towards inwreene mune no uchi.

When asked, indescribable heart.

bosom (it is)
Right side

dep colored ring split: Koki wa wara
light colored ring: Usuki wa
character Kimi: kimi
character ga: ga
rape
salmon: sake

Kana

(turning this page) Uma mi
character ni: goshi ni
sleeve: sode
character no: no
mosquitoes: ka
sweeping: wakun
character ma: ma

" mo
" na
" shi
Koki wa ware
Usuki wa kimi ga natakete Kana,
Urami ni rode no
Kawaken ma mo nashi.

It is I that fell in deep affection.
But favour of yours seems slight.
The sleeves of me in grief affection.
Soaked in full tears rest undried.
1) Picture letter is the one which contains partly words and pictures, the followings are the commonest ones:

fly - hai

Chino - Kei - Kei

hai Kei = dear sir

mat - goza

½ Soroan - soro

goza soro = we are
マツウマダム

Matsuzawa

ring wa

マダム wa = first of all

ランタン (upside down) Cho-ching

Chincho: very nice
3) Vortical calendar is the calendar showing months, seasons in suggestive pictures.

Examples:

- six
- trees
- ki

mutanski: March

Poppy
Keshi: geshi

geshi: summer solstice
"The origin of jizukushi"

A sort of Shinto in words, so called jizukushi

began about in the year of Kyōhō 8th

(1723 A.D.) It was at first limited only in Edo, but in course of time it has spread into other parts of provinces.

The jizukushi lantern is the one used in festival purpose. They paste white cloth or paper over the square cube frame and over which surface they add a picture and jizukushi and on its top they put ornamental flower parasol. The picture formerly was drawn in Ukiyo method, but later on
such methods as Kano, Tosa, and Yojo were used. As for that flower parasol; in the period of Meiwa (1764–1771) there took place the festival of Inari Shrine at Odawara. When unexpectedly it rained violently, people used common umbrellas for their jirōchi lanterns' protection. Years after this incident remained customarily just changing into decorative usage.
Nazo is the ariphced word of nazo-nazo which means 'what, what?'. Without saying directly something to some person, one makes questions indirectly suggestive and requires its answer. Widely describing, thinking problems, puzzles, and charji, will be included in this title. But usually this must be done in narrow sense, which is apart from any other puzzles etc.

This way of question was, at first such as following:

Jinma no kuguinu, to Karute
yabune shōji to toku; kokoro wa?
and wait this answer.
Haruko matan.

Uguruz in its valley. (What is)
Broken screen (I replie myself)
and its answer of the other person.

It waits, spring. (Explanation)

Nowadays, this has been changed into,
just by saying its first part and requires a reply and explanation, as:

A. What is ________?

B. Reply

and explanation.
In old times, only simple questions and answers were used. e.g.

Shikaku shimen de yotan ashi de square head with, four feet having
Karaen to Sagi no tan kai crows and heron of quarreling.
(What is it?)

The answer is "Go" (game)

disappeared

Now this sort almost all and the ones

in those sections are widely in use.
The history of nazo.

In the period of Emperor Ichijo, (985-1011) the famous Seisho Nagon, wrote author of the 'Matama no Soshi' rolled up the screen before the seat of Empress Sadako in a snowy morning and suggested his beauty of the snowy Kōro mount.

(Cfr. Ekanji scrap-book)

This is a sort of nazo derived from the poem of famous Chinese poet Hakkyoi.

In the book of Matama no soshi a nazo was written on this subject (Cfr. my quotation of Nago reference)
That is as follows.

Ama no hariyumi.
Heaven of Bow.

The above was solved 'Tsunki': moon.

In that period a group of people separated in two parts and played the game of Nago just as the game of 'Uta amase', among them a skilful man as being an umpire decided the game.

In the book of 'Sanreguna' there appeared this subject:

Those rats of so-called court Nago remained until even modern age though not a little improved.
The nazo consisted of three sections, at first, a man who was going to set out a nazo to somebody else, he made sure the other party by himself and saying the question and answer, he tried to get whether he would receive the other's explanation just the same with him or not. But afterwards the questions are given out and freely being solved by the other, he praised to other's intelligence according the quality or state of the other's reply and explanation.
"Nazo-dzukie"

This was very fashionable in Kwanmoo period (1741–1743) in Edo. One proposed question and let the other add something to that quite contrary or reasonably.

Here are three kinds as following:

1) Adding the quite-contrary thing (e.g.)

Shiroimono wa .......... Hi no koromo

White thing          Scarlet dressing.

2) Adding the reasonable things.

For mono .......... Ninaga na to o uchimaru

(white) lying

Far thing. — Kang to take from (that)

(fire wants)

3) Adding the curious thing:

Akaimono .......... Ryōshi no shitaobi

Red thing — fisherman’s breechclout.
Explanation
on
"naze"
Explaination on "Nazonazo".

What is "Nazonazo"? Some meaning is implied in words, and we will guess it. This kind of play is called "Nazonazo".

In "Nazonazo Story" by Koichijō, the question, "The dew on flowers, which is neither victorious nor beaten," was given, and to that question is added the answer "because no one can successecall guess."

"Nazonazo" is played for mere merriment, and so we should be cheerful in the party of "Nazo," and give happy answers.

(From the dictionary "Genkai," p. 745.)
Some meaning is hidden in words or phrases and we will guess it.

This kind of play is called "Nazo," and it is done for mere merriment.

As according to our own view we try to give answers, answers are of different kind. (From the dictionary "Nihon daijirin," p. 1018

- 1019.)

In one part of "Nazo," the question, "A bow in heaven," was given, and then some present were much interested in the question and gave purposely pretty happy answers, but some seemed to feel it pretty difficult to hit on the implied meaning and was found to be at club with end.
(from "Natsumenosashi")

The following poem was given or presented to a most skillful person in the "nazo" play,

"The moon which appears out of behind the summit of Mt. Ayra, must move pretty long distance, until it gets to another summit of Mt. Asaka."

Notes:

"Asaka" means "to wish to have interview with."

This poem has the meaning, "I wish to have interview with you, but it is difficult, as there is a great distance of skillfulness of the "nazo" play between you and I, you being superior, and I inferior, in this play."

(from the collection of "nazo" by Tashiyori.)

Some person in court, Kyoto,
whom I respected, was deteriorated by a false charge, though his merit was really worth a title of the high rank, and so I wanted to know whether he was recovering the situation; I asked persons from Kyoto to tell me something or other of his, but I had no assured reports about him. Once I received a letter from some person in which the following phrase was found: "I suspect he was trying to open the treasure-box, though he had not tried to close before, but my expectation was quite wrong!" notes: "treasure-box" means "to clear him of the false charge and recover his position, and even to improve"
(from "Yamato monogatari," vol. 1.)

The following is the poem presented to some person in court.

"I peel" two-speech-letter, ok-horn-letter, straight letter and curve letter" to-worn you.

Notes:

"two-speech-letter" is "i"
"ok-horn-letter" is "ki"
"straight letter" is "l"
"curve letter" is "l"
"i, ii, l" are Japanese characters and when combined in the order "i ii l l" it means "love."

So the above poem will be rewritten, "I love you."

(from "Tsurezuregusa").

The following is the poem of "Naze".

"The dew will be all swept
leaving not their
away by the autumn wind, and
even the bush clover gets its
head fallen by its strong blow.
"teki" is "ten yu" in japa
nic; and as the dew leaves
no trace, "yu" will be taken
away, and "ten" only remains.
"Bush clover" is "ita ki" in
Japanese; and as "ita ki"
got its head fallen by the wind,
"ita" will be taken away and
"ki" remains.

Thus we have two charac
t two characters remaining, "ten" and "ki".

Here by combining two charac
ters, we have one word,
"Tekki" and "Ten Ki" means
"The moon."

So the answer of the poem
is "Tekki" or "The moon."

(from "Okina Green")
The following is a question
Of "Nazo": this phrase was used when a carp was presented to some person.

"I shall offer you a two-speck-letter and an ok-horn-letter."

"two-speck-letter" is "C."
"ok-horn-letter" is "E."

And combining the two characters, we get the word "CE" and "E" means "Carp."
Report

Refined
Reports about "Neon" people.

In the neighbourhood of Fukuoka, Aomori, there is a kind of festival called "Neuntu". In that festival, large lights are carried on shoulders of people, accompanied by music caused by drums and jingling plates of metal. A great number of sight-seers crowds on the occasion.

Generally, it is conducted from June 1st to 7th of lunar calendar. The people begin the festival in the evening every day, except 7th, and finish it late in the night. On the 7th in the day-time, they carry the lights and offerings to the river and throw them into the water, meaning that they have furnished materials for the bridge-sounding between the two Stars of both sexes, in Heaven (because the Japanese hold festival for the God and Goddess in the begining of June).
throwing the light and other things into the river, and thus they pray for a good crop.

The forms of the light are different, resembling the forms of flowers and some grass, birds, beasts, and even human beings, and they are produced at the highest degree of their art — some being large images drawn on a wagon or some painted, beautiful ancient peoples, or some a large form placed on a decorated wagon of a worm of low degree, they are all intended to attract the curiosity of people. The procession advances to the tune of music caused by drums, horns, plates of metal, and the people cheer them by singing some song fitted for this occasion.

When the procession advances it is very tame and goes on in good smooth
order, but when it has reached its destination (perhaps a river) an "stop," all the procession is thrown into disorder, and music rises from ordinary and low tone to noisy and sharp tone; and consequently some bloody accident occurs.

The chief musical instrument is a drum, and as its length is larger, it is welcomed the more by people, some being as high as it reaches the shoulder, 2 or 3 drums a light at least but some light has more than ten of drums, and as the tone of the drums are heard as if from a distant thunderbolt.

Traditions about the origin of the festival.

Some old people say that when General Satianore (old slain General) planned an invasion upon the Lezo people, he was tormented by the people, at, though once they
were brought under control, they soon intended rebellion, and they seemed to be like unconquerable. Finally, he achieved some plan. He made wonderfully monster-like lights, and selected the most courageous and brave soldiers and made them carry the wonderful lights, accompanied by noisy music.

All the curiosity and attention of the dys tribe were turned to the grand attractive procession and came to take the sight of it; it almost transported with the gallant strange procession.

Thus the general succeeded in capturing the head of the tribe, and in slaying him.

Some other old people say, when Tamura went on expedition over the "Takamarn" (Takamarn) tribe, Takamarn, most daring, tormentor
hers by his brave and courageous manner.

Then Tamura organizes the Nambat procession and besieges the tribe by a sudden charge and succeeds to beat the final blow on Takezama.

Some people, 16, about the origin of the festival, of the opinion that the song sung on the occasion of the festival means that the rebellious and rash people should be driven away and at the same time, the gentle and faithful sons should be preserved, and the song was composed for driving the Ezo people.

In Mr. No-da's opinion, the district of Tsuronma has much water-field and yet hot season is short, and so the people is anxious for a good crop, as the locality is very often visited much rain and the weather is always very damp.

So the people try all measures
to invite fine weather and reject bad weather.

At the season when the rice in the fields is ripe, they are prohibited to play a flute because its tone is likely to cause the sad idea of the people and at the season of much rain the travellers who pass through the district are all examined and some from a certain province are prohibited to make journey through the district.

Alike, the procession of Nuับuta and its song are carried out to raise the heart of people from low and sad mood to high and cheerful mood and thus to encourage them.

So the Nuับuta procession is one of the measurement to invite a good crop and to let the people pass the unlucky season safely and the season when the festival
It conducted is a proof for the above inference, June of the lunar calendar is when the rice in the field is ripe.

There is some reason why the festival of Hachinomiya was allowed to be conducted in the period of the Shogunate Government.

To keep the retainers of the feudal clan always daring and courageous, they must be set in the state of constant struggle and competition.

At the every festival of Hachinomiya, they have experienced bloody accident and thus it was at the period of feudal system thought that the festival would make more or less service to the purpose of keeping the samurai brave and daring. This is a reason why the festival was permitted by the feudal clan.
The Theatre: I.

Origins:

**Japanese Elements**

- **Nogaku**: Harvest dances.
- **Nagauta**: Some 25 themes.
- **Gakki**: Foreign music and horse.
- **Kagura**: Dances influenced by Chinese and Indian dances.
- **Bungaku**: Dance and sound.

Theatre finds the embryo of the dance in **nogaku**, brought to Japan from Korea, Mongolia, Vietnam, and China. By the end of the 16th century, **nogaku** was established as a separate art form.

**Bungaku** became more conservative and lingered at court. **Nogaku** and **bunraku** were popular. **Nogaku** refined became **bunraku**. (Ref: The Ugetsu Monogatari).

**Bunraku** has a more moralistic and noble air than **nogaku**. From the 16th century, **bunraku** became more of an interlude in **no**.

**Three Great Forms**

- A. **Kabuki**
- B. **No, or Noh**
- C. **Ningyo, or Noh (puppet theatre)**

**Kabuki**. The building starts from the **kagura stage** in **nogaku**. Bridges were added:
- **Kannichi** (flower stage)
- **Kagura** (dance stage)
- **Ningyo** (puppet theatre)

**Kagura** was more important to the **Kabuki** audience. **Ningyo** became more popular.

Drama forms:
- **Seemono** (daily life)
- **Jidaimono** (historical)
- **Arogo** (mystery acting)
- **Shobugoto** (music, puppet, drama)

**History**:
- **Kabuki** is a form of dance drama performed at **Kabuki**. It is a popular and versatile form, combining elements of **nogaku** and **bunraku**. It was developed in the late 16th century and has continued to evolve ever since.
- **Noh** is a more ancient form of theatre, originating in Japan in the 14th century. It is characterized by its poetic language, its focus on emotional expression, and its use of masks and puppets. **Noh** has a different style and is more refined than **Kabuki**.

The difference: **Kabuki** and **Noh**. **Kabuki** is more popular and has a wider range of genres, while **Noh** is more focused on traditional themes.

**Playwrights**:
- **Shinagawa Hongwan**
- **Takeda Shigen**
- **Kabuki** was the cornerstone of **Kabuki**, and **Noh** was influenced by **Kabuki**.

**Shinagawa Hongwan**: 18th-century playwright. Many others wrote...
Daijuro: generations 1-ix. no actual names
Nakamura Akashi

Painting: Tori. Present Tori, Kiyotada, is 14th generation.

January 1919, at Imperial Theatre, Nakamura Akashi (15th generation) played the hereditary piece Seruriko, in memory of the passing of Yedokakichi by his ancestor.

XX. Combination and development gave rise to such forms as shibajoshi and Nagajoma.

Kyogen (Sangenku = "monkey.mine" - Grimley; = "piece on acrobat" - Don.) The latter had a great development (1250-1350), became historical and sentimental and gave rise on the one hand to the stately and impressive mode, and on the other to Kyogen (= craft word).
The Theatre: II.

B. No (not). Up to mid fourteenth century (paranjaku). (And thirteenth century) thought: a grave and solemn tone should be imparted to the frivolities of life. They therefore transformed the shoriaku into a religious performance including the inevitability of life and the vanity of all things human; from the Reid years and aesthetic contrasts. The kami-ya-nu to the actor's measure, otobanzumi, waka and vocal teaching of the new drama. The performers ceased to be mere dancers and were converted into actors. 

Quickly, shoriaku no no = no-ya no. (No means art, accomplishment). 

Drama as a marvel of concise statement. "Not exact; merely typical passages occur, but much is prose." 

"The beauty and power of No lies in the concentration of all elements - costume, motion, voice and music - uniting to produce a single striking impression." 

Before the end of the fourteenth century, it is recognized as classical. The four-ya-ten contains 235 of the plays. Always aristocratic, and exclusive.

Stage: open air platform, 15 feet square; open on three sides. Platform roof supported by four pillars. 

Heads by a bridge, divided into three parts by small posts. Posts painted oh back. Symmetrical heaven, earth, man; unchanging stage. No color had been used in decoration. Stage details: a type of nabezaki and kagura. The four musicians sit on back of stage; the drum stands on the stage to the right. 

Actors: white, waka. 

The chorus sings and recites the descriptive passages, and the actors interpret, act, or dance. 

"While the dance is the main interpretation, the chorus and drumming become the chief elements for the audience. When the drummers are active, suggesting the emotion by the regularity or irregularity of their beat, the actors remain motionless." 

"Masked, colored head, dance from seventh century; through the seventeenth century famous artists and schools. The mask and the actor. Rigid training: books.

Music: small drum, large drum, held on right shoulder; struck with fingers; great drum, held in left hand and struck with right; small drum in frame, struck with two sticks; flute, The players of the first two sit on stools, the others kneel on floor.

Actors, musicians, entertainers of stage; all are hereditary.

The order of No, fixed in a performance: a piece of the divine age, battle piece, play of women, emotional piece, piece with animal or lively scene, acrobatic, variation, but without this outline.

Much patronized by Shogun's court. During Tokugawa period great annual performance on 13. On occasion of Shoguno's accession, marriage, etc. five day celebration for thirty-four days. With 1865 complete cessation. Revived by Watsawatomi Mino in 1871. 

Restoration: the No had never been in such a flourishing condition in Tokyo as under the great earthquake of 1923 (said the city lost). 

Narrator: Hirohito, Katsura, Emperor Kongo, Kito, Minakawa.

C. Ningyo-shibai (doll theatre, puppet show). Combination of mysterious, samisen, doll. History a few hundred years. formed, why so called; riba-ya, why so called. Combination with doll-making of actual recognition at Kyoto. Well patronized. 

Takemoto (Takizawa), Yabana, Naba, Minakawa, Ogasawara. While Ningyo-shibai at its height in 1757: sudden death. Many writers greatest characters.
Noryemon (130 pieces). Today Bunraku-za, Osaka, sole survivor. Effort at Kyoto: also troupe Hotta, Osaka, and other centres of puppet interest.

Theatre: 2 usual, named compartments and gallery on three sides; scenery. Puppets: size, design, manipulators.

Women's theatres: Kumesachi, Nakamura Kasetsu.

Modern Theatrical Movement. Shinpa: modern melodrama: "was crude and amateurish, and was regarded too flagrantly the old traditions. At present it is practically extinct." Bunrei Kyokai (Society).

Various similar attempts.

Movies. Since 1900 since, 600 exclusively given to them. Producers, distributors, exhibitors. Studios in Tokyo, Kobe, Osaka, Kyoto. Many popular stars—both male and female. Many of the older Kabuki and minpaku shibai plays also new and modern.

Bibliography: Drinker

Fouillée and Pound.

Pennington (Kimeido).

Chikanobu

Japanese Wazemon: Japan: September 1928.
Those who take part of the procession are divided into companies arrayed in costumes representing the different periods, as follows:

1. Yamagumi-tai.
   - Yumiya-yumi.
   - The envoy of the Tokugawa Shogun.
2. General Oda-Nobunaga.
3. The archery of the Japanese system.
4. Civil Officers of the Fujiwara Period.
5. The Warriors of the Yamamakura Period.
6. The court dignitaries of the Yamamakura Period.

Yamagumi-tai

(A company of Mountainiers)

This company appears in the costumes of the Loyalist party who fought at the revolution of "Eisun", in 1868 on the side of the late Emperor against the "Tokugawa Shogun". They are the people of "Kuwada" district in the province of "Tamba". At the beginning of the revolution, they organized a company of infantry under the appellation of "Yamagumi-Tai" and fought bravely under the Royal banner during three years campaign and gained an immortal fame.
in the history of the nation.

Yumiyasumi
(A band of archers)

This band is dressed in the costume of archers of the “Ashikaga Era” who fought on the side of the Royal party at the crises of “Onin” 1487. At that time the power of both Emperor and Shogun were menaced by the combined forces of petty clans, and they are said to be lineal descendents of archers who used to live in the district of “Funaki” and “Kuwada” in the “Province of Tamba” at the period of “Gen-Pei” and were led by “Yorimasa” during the war between Gen and Pei clans. “Yorimasa” was a famous general on the side of the “Gen” and he was one of the best archers of that period.

The Envoy of the Tokugawa Shogun.

This band represents the costumes of the Envoy sent by the “Tokugawa Shogun” to the imperial court during the period 1803-1807. It shows the Envoy and his retinue on the way to the capital. An Envoy of this sort is only sent at the time when the court has a grand celebration. The Envoy represents the “Shogun” and usually is selected from the nearest kinsmen of from same illustrious house under his authority.
The place to which we have come is the house of the "rakan". The word "rakan" is the Japanese for "guest" or "visitor". The house is the home of the rakan, and the rakan is a person who has renounced the world and lives in a monastery. The rakan is not a monk, but a layperson who has taken a vow of poverty, simplicity, and detachment. The rakan lives in a simple, rustic dwelling, and spends his days in meditation and service to others.

The rakan's house is a place of healing and comfort. The rakan is known for his wisdom, his compassion, and his ability to help others. The rakan's presence is a reminder of the impermanence of all things, and the importance of living in the present moment.

The rakan's house is a place of peace and tranquility. The rakan is known for his ability to bring peace and serenity to those who visit. The rakan's presence is a reminder of the beauty of the natural world, and the importance of living in harmony with nature.

The rakan's house is a place of transformation. The rakan is known for his ability to help others find inner peace and enlightenment. The rakan's presence is a reminder of the power of the mind, and the importance of cultivating a positive attitude.

The rakan's house is a place of community. The rakan is known for his ability to bring people together in a spirit of unity and harmony. The rakan's presence is a reminder of the importance of building strong relationships, and the power of love and compassion.
General Oda Nobunaga.
(The master and predecessor of the
famous Hideyoshi)

This band represents the costume of warrior in 1569. "General Oda" in compliance with the secret order of "Emperor Ogimachi" raised a vast army and subdued the rebellious clans of neighbouring province and entered Kyoto with his favorite officers and army, to guard and maintain the peace and order of the capital.

The Archery of the Jonan System.
This band represents the costumes and the style of archery on horseback called the "Jonan System" which was much practised during the "Kamakura Era" 1293-1373. It was said, during the reign of Emperor Gotoba, the power of the military clans became so aspiring that it became obnoxious to the throne and in order to suppress the rising ambitions of those usurpers the Emperor collected loyal followers under pretense of "Jonan Archery" and succeeded in weakening their influences.

Civil Officers of the Fujiwara Period.
This band represents the costumes of the civil officers of the flourishing period of the "Fujiwara Era" during the ninth and eleventh century. It shows the civil officers on their way to attend the imperial court.
The Warriors of the Yenryaku Period.

This band represents the costumes of warriors of the ninth century in their full martial array. It shows the triumphant entry into the capital of "General Tamuramaru," the Commander in chief of the Imperial forces, after subduing a rebellion of the aborigines of the north eastern provinces, by imperial command in the 20th years of "Yenryaku" 801 A.D.

The Court Dignitaries of the Yenryaku Period.

This band represents the costumes of courtiers of high dignity of the "Yenryaku Period" 782-805 A.D. It shows the procession of high officers, who undertook the important office in the work of removing the capital from Nara to Kyoto. They are proceeding to the Imperial court on the first day of the New Year, to offer the New Year's Greeting to the Emperor.

Kyoto Hotel Kyoto.
KYOTO HOTEL
KYOTO JAPAN

K. INOUYE - Proprietor

(No.1)

The Governor of the Yamagata Prefecture

This formal announcement is to announce the conclusion of the matter of

concern in the office of the Governor of the Yamagata Prefecture. It shows the importance

with the conclusion of the office of the Governor of the Yamagata Prefecture. After making a report of

the completion of the work, a secret message of importance

commanded to the 20th year of "Yukihira" 801 A.D.

The special notice of the Yamagata Prefecture

This formal notice is to announce the conclusion of the work of the last year.

The announcement of the office of the Governor of the Yamagata Prefecture is made.

A special notice has been made to the office of the Governor of the Yamagata Prefecture.

The special notice is made to the office of the Governor of the Yamagata Prefecture.

Yakuza Hekai Hogo