11(J) Inuius aruketa bo ni atamu,
Even a dog when walking around
comes across a rod,

O3(Re) Non gori shoko,
Better proof than reasoning.

H(1a) Hena gori Nanuko
Better rice cake than flower

T2(Ni) Ni Kuanae WKO gori ha-
berkar
Child who is not caressed
keeps himself watchfully,

T1(1f) Hone o ren no Kutilbrie
mo ke, with much pain only fulfilled.
Much a doctor nothing

H(1e) Ite o hitte Ziri Conbe
After a few to close the
hip.
A long lecture by a poor speaker is always a mara danger.
18 (To) Toshi your no hi ya wazu,
Cold water of the old man
45 (Chi) Chiri no hana no ba
yama tousu de
Dust when heaped become a mountain,

19 (Ru) Kichigai kim no ko de
san
To the righteous many
children

78 (Nu) Numibito no kuni, day sheik of a thief
16 (Ru) Ruri no hani no hetero
ba hikari
All jewels show lustre
when polished
An apprentice right before a temple can read the Buddhist text without being laughed.
Accordingly, it is no wonder that Kaigoya's wife always look
The belly cannot be
changed for the back,

Sporty eats up one's body.

Dreams of Kyob and Osaka.
(0) Wolfe wa konishitegō
When got old, shall follow the child,

(1) Wa Ware nabe ni to fukurera
To a broken kettle a cover,

(2) (Ka) Kattai no kasa urami
Deer is jealous of a syphilist

(3) (Yo) Yoshimi zu, kara kyu to
rozoku

Ceiling

To keep the roof through

(4) The reed,

(5) (Ta) Tabi wa michidore
Not being in travelling,

(6) (Re) Rei yakku wa kuchū ni niga hashi,
An excellent medicine

(7) (So) Sōryō no jirōtaka
has a bitter taste,
when seen
up (yu) yudan tateki
Negligence, a great
my
187 (Me) no nyo no koho
A Wen above the eye,
2+ (M) Mi'kara dete sabi
Rust which came out of
the body (of the sword) itself,
2+ (Shi), Shiranu gha hotoke,
He is a Buddha because
he knows not,
2+ (yu), So wa e na mono
fail to think of reason,
2+ (Hi), Bimbö hi ne mashi
No leisure how to repro
Stupidity of the forbidden

In the moonlight night to
take the storico-trainer

Naniwa no nani wa ne, we're,
No limit for care, (A) (K)

Nakitsuru no haeri,
A leak to the washing base

Raku are baku ni
After pleasure pain comes

Dai gha torebadori
When unreasonable gets
the power, then the reason retires
2 (Te) Tei Shu ho suki na
aka yeboshi

A red hat which the hus-
band is very much fond of,

8) (A) Sansen Kachuzi'ke
Shiri Kachusaga,

holding the head to leave
open the hip.

5 (Sa) Sansen mawatte
tobako ni shi rou

after having made a turn
for three times, let us sit down

for a smoke.

(Ki), Kite gokuren, mita
jupkoku

It was like a heaven
when heard, but a hell
2. (Ma) Makern wa Kaki.
To be beaten means to gain.

4. (Ke), Gingha niwo la mùa.
Kern

5. Accomplishment helps man.

7. (Fu) Fumi wa yari atashi.
Kakute wa wolape

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

1. (Ko) Ko wa sangha no

Rubi kake

Children are yoke for the three worlds.

Sir (Ye) Rito ni hoo age

Let the sail to wherever is your strong to you.
To the man who praises you
you can never repay upon,

(He). Heta na daiku wa yuki wo
kira.

The unskilled carpenter cut to
his finger.

(To). Toki wa eghatutiku ushi
na! yasushi.

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

(Chi). Chikashi na ka mino
reihiari.

Even between families there
must be a ceremony.

(Ri). Ri ni katte hi ni ochiru
Though won by reason, to come
1. (I) Ishibashi no tatake watare.
Even a stone bridge, you shall cross
over striking with a rod.
3. (Re) Rohai no tate mune wa
nashi.
There is no sea which cannot
be crossed over by oar and paddle,
15 (14a) Ha! wo shim mono ha!
Kakazn.
Those who know a shame
never get ashamed
12 (N) Ningho katukowa atama
Kaku.
Children who draw dolls (when
in time of handwriting), must have
not be blamed
15 (14b) Homenu hito ni wa yorita
suma.
\[
\frac{1}{(1 + (k + 1))} \leq \frac{1}{(1 + k)} \leq \frac{1}{2},
\]

For all positive integers \( k \).
to critical situation

(Nu), Nurence taki no kasa, umbrella before it rains,

(Ru), Kuro shite kimi no ari

ghatasa,

losing job, maintains the
magnanimity of the lord,

(Ughornomo hibashiki kara-

zu).

Those who are proud cannot
last long.

(Wa), Waghami no koto wa kito-

ni to e.

Things relating to oneself, you
shall ask somebody else,
Z (Te), Tanaerai wa sakani kumvwasa wo ozugha zhotoshi.

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

8 (u), Amadare ishi woukhatan.

Raindrops penetrate the stone.

5 (Ja) Sakingneba hito wo sezu, when one goes ahead, controls another.

3 (Ki)

0

16 (Yu) Yumiya toumi ni wana wo oshinui.

Those who belong to samurai, think much importance on one's honor.
1. Consider the function $f(x, y)$. Determine if it satisfies

\[ f(x, y) = \begin{cases} 
0 & \text{if } x = y \\
\frac{x^2}{y} & \text{if } x \neq y 
\end{cases} \]

2. For the function $g(t) = \sin(t)$ define the integral

\[ \int_0^\pi g(t) \, dt \]

3. Consider the sequence $a_n = \frac{1}{n^2}$. Prove that it converges to $0$ as $n \to \infty$. 

4. Let $h(x) = \begin{cases} 
1 & \text{if } x > 0 \\
0 & \text{if } x \leq 0 
\end{cases}$. Find the limit

\[ \lim_{x \to 0} h(x) \]

5. If $f(x, y) = x^2 + y^2$, find the partial derivatives

\[ \frac{\partial f}{\partial x}, \frac{\partial f}{\partial y} \]

6. Evaluate the definite integral

\[ \int_0^1 x^3 \, dx \]
3 (80) João wa nagahakunotewarobasanrenn.

The sleeves, though they may be long, cannot extend thems.

3 (Tsun) Tsun wa kareki'ni su wo

kumaza.

The crane does not nestle in the dead tree.

12 (Ne) Nete ite koronda lamecho

nashi.

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

13 (Na) Nakame neko wa rezumi

toru.

A cat who does not cry, catches a rat.
Page 101

The American Antiquarian

and

Societies

Department of Oriental Review

Franklin Street

CHICAGO

3 (10) 1926

Professor

The absence of the field notes

of the second expedition

has made it necessary to

prepare a new record.

The field notes are now

in the safe.

N. E. Western Commercial Company

(1926)

It is time to begin the

second expedition.

There is no precedent for

such a long

field season. More work

must be done.

It is time to begin the

second expedition.

Field notes are now

in the safe.

(1926)
Rakugakii'nime'hiton rashii, handwriting.
No good. Scattered u scribbled.

Mukō ze gharooni yawa tatazu.
When one turns a smiling face, enemy's arrow cannot stand unit.

Usaghi shi'mebi kit'gume kanashimu.
When a hare dies, the forsooth.

Utte take karazu.
Having a dignity, still not to be fierce.

Nomemebi kushiri no ko wa nashi
If one does not drink, the medicine itself has no work.

(10) Oya naki nochi wa am'icha oya,

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

(Kw), Kuch'i yue ni mi'wo hatasi,

Because of talkative, to destroy oneself,

(Ya) Yanagahi no yetsami yuukiure wa nashi,

No shot can destroy the branch of willow tree

(Ma) Mami mons wa koroshi yasushi.
The American Revolution
and
French Revolution

Dominic Frank

Department of Oriental Studies

University of Chicago

(0) (0) (0)

Some years before my departure

I received a letter from a

Frenchman on France's victory

in the Revolutionary War.

The Frenchman's name was Jean

Dupont.

He wrote:

"I, Jean Dupont, formerly of

Toulon, France, now in Chicago,

am free to leave France."

I replied:

"I, Jean Dupont, now in Chicago,

am free to leave France."

We corresponded for some

months, and finally decided to

meet in New York.

Jean Dupont arrived first,

and we spent many

happy hours together.

Unfortunately, Jean

Dupont died suddenly, and

I was left alone in New York."

The end.
Whatever is round, may easily
be rolled,

It (Ke), Keisetsu no shō wo tsunyu,
To keep up a hard study,

So (Fu), Fujigō wa tsunye hondōge-
ba jisokku nashi,

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

Kokyo ye nishiki wokaze-
ne,

Return to your native province
decorated with brocade,

E no node shison zu,
To make a failure with what
is one’s own element,
I am still in [illegible].

Do you know what you are doing? I don't, and I don't care.

I'll be out of here by the end of the week.

I'm not sure what your intentions are, but I'm not going to let you intimidate me.

I'll be back to [illegible].

[Handwritten note: CHICAGO]

Fred
(Ka) Katte kabotto no o wo shi-meyo.

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

(Ta) Yokimo ashiki mo kokoro kara,

For to be bold, both conceal from one's own heart,

(Ta) Tanukoto wo shire,

You must know what is satisfied.

(Re) Rei ongureba hettsu-mai to namu

When ceremony goes too much, it becomes flattery.
Chicago


(1) The picture's new in a way.

After many years the story line

reaches another kind of the thinking of

the listener.

Yes, it's Hitler's Internationales Konzert.

Kenne, 7(10)

Far from where you lead

and never more mine.

+7(10) Turning to my mobel,

from over American industrial sources

spirited,

(Me) Ashi'mi wa hito wo roshiazu
An expert does not blame ano-
he

2 (mi), Mi me gori Kokoro,
Dear more important than

face

1 (shi), Shaka ni dai'ta, taishi
ni moriya,
To Budha Daite, to Taishi

(Shotoku) Moriya,

3 (we), Enyou hidamushi, date same
shi,
Foresight makes one tired,

barty makes one cold.

2 (te) Hito waichi da'i na wa natta-
Dear Sirs,

I have been informed that you are in the process of preparing for the American Association and have been appointed by the President of the Board of Directors of the Association to act as Secretary.

I, therefore, write to inform you that I am also in the process of preparing for the same purpose and that I am willing to act as Secretary if you so desire.

I am, Sirs, Yours truly,

[Signature]

CHICAGO

[Handwritten notes and signatures]
Narod just for one generation
but the name for longer generations
of (Ms), Monō sake-nam to ki
wa toki,
Anything when it flourishes,
then it will fade,

"(Fe), Senri no michi mo do
yoru,
The way of 1000 miles can
be gone just step by step.

"Aki koso mono no jō zu
nare,
Whatever one is fond of is
the thing which one would be
Come expert,

Kyō no miyakomi'maka
ari.

To the imperial metropolis
we find a country distinct-

side.
Commence preparing for the induction into the military. This is urgent.
5 Chiri mo tsumoreba yama to maru.
   "Little and often make a heap in time"

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

85) Kusabito wo toraete
    Nawa wo man.
    "To dig a well to put out a house on fire."

3) Purī no karīmo teraseba wakaru.
   The ruby and glass can be distinguished in the light.
1. I want to send a letter, but cannot write it.

2. A child is a checkle that ties us for the three worlds.

3. To set a sail in a fair wind.

4. Put every kind saying it same wise. To gain surplus to one's skill. Sail before the wind.

5. There is no accounting for torrent.

6. "Repentance does not bring the first back."

7. This post may be repeated but not recalled.

8. 通向不火之煙道

9. 鬼火地獄 "Caradie on hevery a hill at night."

10. "Larger come towards when it is despised."

11. There is many a slip twist the cap and the life. Security is the greatest enemy.

X. 月の上の標幟

An eye sore (a wen)
As you make your bed so you must lie on it.

An ill-life, an ill-end.

Ignorance is bliss.

Marriage, youth, destiny.

Affinity is strange, and curious, poor too, no leisure.

The sinst maid quotes Latin.

The sparrow near a school singing the primer.

Here is my skirt but near is my skin.

Elegant taste brings a man to ruin.

Fashion is ruin to some people.

The dreams of the year.
1. でも歩けば、枝にあたる "The scrapping her will get something, the crossing her nothing."

2. 諸々の陰影
 "The proof the pudding is in the eating"  
Proof is better than argument

3. 光のりるる子
 "Bread is better than the songs of birds"  
No sport, no pie

4. 心をときよいせ
 "Threatened folks live long"  
Hence never die

5. 余を打つ
 "To stop the hole after the mischief is done:"

6. 焼けひつて足すまも
 "A dull speaker's long talk.
Brevity is the soul of wit.

7. 平等の冷釈
 "An act unbecoming to an aged person."

8. 蔵の秋
 "An indiscretion of an old man.

9. "Many a pickle makes a pickle;"
"Little and often makes a heap in time."
An upright man has many children
Children are poor man's mine.

So pour water into a sieve
Ploughing the sand, separate.

The ruby and glass can be distinguished by light.

Bee guided by your children when you are old.

"Fortune comes to a merry home."
Fortune comes by a merry yet,
Laugh and grow fat.

"He that loves his child chastises him."
The decree, the child's the slapper must be the rod.
Spare the rod, and spoil the child.

To have a narrow view of things
To take a very narrow view.
The page contains handwritten text in both English and Japanese. The text appears to be a collection of proverbs or sayings, some translated into English from Japanese. Here is a transcription of the visible content:

4. サラダを出すのは道理ではない。
   "There might be meat and justice in servant."

7. 嘘から始まる。
   "Many a true word is spoken in jest."

9. すしの薄さを流す。
   "She does not know how to cook."

11. 免れず水には熱さがある。
    "Danger is feared and God is forgotten."

13. 遠くは遠き。
    "Darkest hour, lead forgotten.
    This makes us stronger than ever.
    A double advantage.

14. 焼けて火親。
    "An old eagle is better than a young crow.
    "An old eagle is better than a young Sparrow."

16. 安物多の価値あり。
    "Cheap bargains are dear."
    "Buy cheap and waste your money: the cheap taxpayer takes bad meat."
    "Penny wise and pound foolish."

7. 受ける苦戦
   "To begin is to conquer.
   He also learns to conquer.
   Accomplishment helps a man in need.
   Accomplishments are a life-long benefit to their possessors."
8. 旅行は連世伝授。 "No joy is long with good company."

9. 未熟の英米 An effective medicine tastes better.

10. 提綱の خلال The eldest born is a daughter.

11. 健康へ 癒す To give the go-by before one is awake.

12. 未熟に クリヤ Look before you leap. One cannot be too careful.

13. 未熟に 細部 Misfortune seldom come singly.

14. 未熟に 深入 Out of the frying pan into the fire. The fells in his toil and breaks the more.

15. 未熟に 言葉 No joy without ally. Kindred pangs we go.

16. 未熟に 言葉 No man without a thorn.
The History of celebrated Kamaicoo Bengaitin.

One thousand and some seventy years ago, the great priest Kobo visited the Anzangyi Temple and he was chanting the sacred sutras there.

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

The sight of the sea-gazer charmed Kobo's heart containing numerous beautiful little islands.

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

Incarnation of Queen of Dragon King! Then the priest carved a Buddhist image of Bengaitin and built a little shrine in that place and enshrined it, which is called Bengaitin Temple to-day.
Old Opinions on Dreams.

By old hongye.

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

The Chinese Opinions.

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

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

Some time, into three classes, — the perfect dream, dreamed in pleasure, the strange dream, and
the common dream, dreamed in absence of mind.
  Some time into four classes, —
  the real dream,
  the false dream,
  the holy dream, and
  the spiritual dream.

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

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

The Japanese Opinions.

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

2. When man's body is want in water,
  he dreams a dream of fire, and is
  want in fire, a dream of water. These
  dreams are called life-dreams.
  Dreams of anything which he once
  saw or heard of are called thought-
  ful dreams. But the dreams of
  unreal things or of impossible things
  are called night-dreams.

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

4. The beauty will soon pass away,
  everything comes and goes rapidly,
  they are all but dreams, so far
  judges there is nothing special
  to be called dream.
The Opinions in Buddhism.

1. When one's pure nature is obscured by some old customs or agencies, he will dream a dream having his nature mingled up.

2. When a lucky or an unlucky thing is coming upon one, he will previously dream of it.

3. One's body is made of four elements — earth, water, fire, and wind — and these elements are not in harmony when he dreams.

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

Varieties of Dreams.

There are two varieties in dreams, the one is ordinary dreams, and the other is strange ones. But the cause of the both is same. (And Dr. E. More explained the cause by western psychology.)

Strange Dreams.

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

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

Examples:
(a) Once there lived an old couple, about 70 years of age each, in a villa at Fa-kang-yen-mouch. One day while the old man was in his sick bed, he dreamed of a strange man who came to him in dream and told that by a stream near the villa there was a small stone with a branch on it, and the stone contained a valuable diamond. Afterwards, the old man found it to have been true.
(b) A younger brother of Mr. Y. the-gami of Te-mamoto, while staying in next province, previously, sent his elder brother's letter to him in dream.
(c) Mr. T. Kurokawa of Hita-ken had fed many wild birds in 7th year of Meiji. In the night of 17th, acts, one of his birds came to him during his dream, and told that a monster was about to take her away, and if her master would have not set her free, she had been taken away by the monster without fail and should not be able to see her master again. Afterwards, Mr. Kurokawa found that the bird told a truth in dream.
(d) Mr. I. Takagi was to skillful in shooting that he had never failed to shoot a game in hunting. One day he saw a Tite-light on a tree in his garden, and he taking a gun aimed at the tree and fired, but he missed the tree. Besides, instead of flying away, the Tite returned him so correctly that it left he became afraid of the bird. In the night of the day, the Tite came to
him in dream and advised him not to hunt thereafter any bird, saying that the bird was an er-
land of some god, so where he would not observe his advice, he will kill
him.

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

One more on varieties of dreams.

Dreams

unreal dreams

strange dreams

oracular dreams

dreams in which one acts one's body.
terrible dreams caused by the condi-
tions of one's body.

(If Dr. Jone explained all these
dreams by psychology.)
Witchcraft. By E. Jones.

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

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

Examples of being bewitched by foxes.

(1) A certain physician was sent for one night from some family to attend a lady who was about to give birth to a child. He went out in hurry with the errand, and when he reached the house by this time, he found that the family already had the child in shappo.

He was welcomed and entertained by the family, and after receiving some honorarium, he returned to his house. Next morning when he opened his purse in which he put the honorarium, he found to his surprise several leaves of tree instead of some money. He doubted his eyes at first, but being not able to deny his sight, he went out for the family's where he was last night to know how they mistook leaves for money. But he was driven to the extremity of surprise when he only found no house, but a tea farm to the entrance of which the traces of wheels left by
his ricelika were followed by.
After searching all through the tea
farm, she found out that a
dead cub of a fox. Then she
knew that she was bewitched by
a fox last night.

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

On the reign of Tienmee the Emp.
eror, there lived a man in the
country. He wanted for a long
time to marry a beautiful lady.
One day when he went out for
a city shopping to meet some fine
lady whom he would court;
luckily he came across a very
beautiful young lady on his
way in a field. After spend-
ing thousands of sweet words,
at last he won the lady as his
wife. For his sorrow, however,
his lady extremely hated and was
afraid of a dog while she was very
much fond of it. One day, on
returning home from business, he
heard this neighbour's dog bark-
ing severely in his house. He ran
into the house to know what the
matter. Oh! What a wonderful
thing it was! How great that man's
durpise was! There was a big
old fox in wife's suit (dress) start-
ing fearfully from on a beam
at the barking dog.
The man had been bewitch-
ed by the fox.

(c) In some one who was bewitched
by the fox would say, “In my side
there is living a fox. Now he removed
into head, and now into undertart,”
or “The fox in me now is asking
for a potato fry, please give it to
him,” and eating it he would say, “Now
my fox is eating the fry, and it is
not I who eat," or "My fox's body, which he left under the floor of a certain shrine when he entered my body, was eaten up by some cruel dog, so that he will never leave me in my life."

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

(a) The Chinese old books tells that, the fox is a very suspicious animal, and he makes a training very hard to get a power of bewitching man. Every night he goes out into a grasy plain, and picking up a holy canopy there, he put it on his head. Thus he prays to the polar star facing to it, but when he does so, the canopy would slip down from his head. After training this again and again for many years, at last the fox will be able to come to pray the polar star without making the holy canopy slip down. When he succeed in this, he can get the power to bewitch man.

Our stories about the fox's witchcraft have surely come from those of the Chinese; this is the origin of our fox's witchcraft. There are many such like strange and funny stories handed down among the Chinese and the Japanese. But I am sure, these are all false.

I. From the view of biology, the construction and system of fox's body and nerve, we cannot think that the fox belongs to the higher class of animals. And it is impossible for fox to bewitch man who is the soul of the universe.

II. If the fox has the power of bewitching man, he must bewitch other animals before anything. But he is
often killed and eaten up by lion
or even dog, too.

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

It isn't very strange thing?

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

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

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

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

In short, there is no bewitch of fox,
but it is only due to the function of
man's nerve —— the nervous disorder.
So all the bewitched persons were
cured by some foolish superstition
praying or some great noise, especial-
ly by firing the gun.
Inari—God and Fox.

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

Oshaki-kitehune, Tinda-gitehune, and Nituna.

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

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

There is a story about Oshaki-kitehune. In the spring time, a man was feeding silkworms in his house. To his surprise, one morning when he got up very early, he found that
half of his silkworms had gone. He examined every door of his house, but he could not find out any traces of anyone entered the house.

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

After all, there exist no Osaki-kitlene, Kondu-jitlene, and Kitlene in the world, I believe, and even some of those miraculous stories did not occur in reality but they are mere stories made out of some one's imagination. Some time, that may happen some strange things artificially or chemically, but the ignorant, being not able to find out their causes, attribute them to such fictitious things as Osaki-kitlene, Kondu-jitlene, or Kitlene — small foxes.

Besides, as the low class people are told many wonderful stories about foxes and such like from their childhood, they will easily become to believe them as real things nervously. So, there come such folk as "Kitlene", "Nhukucu", "Ketimochi", and "Kenchin".
"Kitumu-tehca", a magician who uses a fox for his magics.
"Hebi-tehca", a magician who uses a snake for his magics.
"Ken-kin", man who practice magics through a dog.

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

With fox's witchcraft, they accidentally thought that there was some causality between the fox and the strange event. For instance, when a strange event happened at a place, if there was a fox accidentally at the place, some the ignorant thought that the fox and the strange event were the cause and the effect. Or if there had happened a wonderful thing in a plain where they used to stay, some old foxes lived, they might have thought at first that the thing was caused by the foxes. In the said cases, if there had been snakes, dogs, or such like, they would surely have thought the strange and wonderful things were caused by them.

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

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

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

People will not marry or communicate with them.

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

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

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

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

They said that this was the curse of the magics.

But this kind of magicians and witches sometimes surpass others in some sensibility, when they concentrate their minds to the intonation, and can know the things which others cannot. So, sometimes their words may be relied on.
"Tengu’s" Witchcrafts.

The Japanese think that "Tengu" is a long-nosed giant, and he has wonderful strength and power by means of which he can swell or shorten his body as far as he pleases. Besides, he has a pair of magical straw hat and cloak, and when he puts on them, he can not be seen by man though he stands face to face with him.

The old Chinese books tell that "Tengu" has no regular, or proper form. On earth, he looks like a huge dog, but in heaven he becomes a light and shines thousands miles' distance. He can run through the air as swift as hurricane, and make a terrible noise as thunder.

At any rate, "Tengu" is a fictitious thing, it can not exist in reality. In the midst of dark, quiet mountains; in the glen to remote from villages; on the lonely, barren ocean; there happen very often some terrible events, and sometime they may be caused by some fierce animals, and sometime may be some natural phenomenon. People, however, knowing not the causes, say that those terrible things are done by "Tengu", and they so fear him that they come to worship him as a god. There are many stories told of "Tengu" from the ancient time.

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

Long ago a bare man fell down from the sky in a center of Toleys, 
Edo at that time, and he was lying there dozing, his sense quietly.
When he recovered his sense, he told the people around him of himself.
Three days before from that time, he visited a "Kumano" shrine on a
mountain with a few attendants.
As the day it was very hot, he dozed his clothes and sat down
for a rest on his way home when an old wild looking priest appeared
before him, and demanded him to follow to some beautiful place.
He travelled with the old priest visiting many noted places in Japan.
But during the travel suddenly
he lost his sense, and after that he did not know at all what the
matter was, till he was called back
to his sense by the Edo people.
That old priest in his story was
said to be a "Fengu-
A country man had a daughter
who was lame. One night she got
up suddenly and called out to her
parents, saying "I am an old "Fengu",
and regret that now-a-days the art of
fencing are out of fashion, so now
I will lodge in this daughter's choby
in order to teach fencing to
every man who has a mind of it.
To-morrow, a fine youth will surely
visit here with wooden swords, and
I will begin my teaching with him."
The parents blamed her then for
her foolish words. But when it
became a day, a youth like her
words really came to them and told
that he had come from Hōbē province
to learn fencing from their daugh-
ter obeying his own dream the night
before. The man and his wife were surprised very much, for their daughter's words turned out to be true.

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

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

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

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

But at last he was persuaded by others, and married a certain lady. As soon as he married,
he lost all his art, and became a fool as before.

About three years before he died, I hear.

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

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

[Nor. Jones explained this reason by physiology.]