Thinking of you as different in that way they may believe that you are anti-American. Of course they are wrong. I know that here in this Shuri-jin mission and in the other. But think missions of Hawaii there is nothing of hostility to American institutions. But because of the misunderstanding and distrust you must be particularly careful what you do and what you say. As Buddhists, as Shui-jin, you may honestly and heartily work with all your neighbors to support and maintain the great principles of right and justice upon which we believe American institutions are founded.
It seems that the handwriting is not legible. The text appears to be a series of words and sentences, but it is not possible to transcribe it accurately without further context or clarification.
My interest in kappa goes back to Meiji 41; it has continued to the present. In Showa 5 Professor Nishida showed me his marvellous collection of photographs representing bakemono. He had not then neglected kappa, but since that time he has specialized in it. Without abandoning his other monsters he has concentrated upon kappa and now has a great collection of books, pictures, and toys regarding them. In this book we have the result of his search. It is a real contribution to the subject. Professor Nishida has studied them from his two points of interest—art and anatomy. It is a new approach, and his book is unlike any other in the field. Here we may see kappa in all phases— as swimmer, as catcher of eel-like toys, as greedy for cucumbers, as some artist.
FREDERICK STARR
2520 THIRTY-NINTH AVE N.E.
SEATTLE, WASHINGTON

And a meeting on the project. The progress in a paper

must contain a letter, you know, and a statement of conclusions.

And in a meeting, we send the research on the project

of a meeting - and a letter, and a statement of conclusions.

And a meeting, you know, and a statement of conclusions.

And in a meeting, you know, and a statement of conclusions.
Dr. C.A. Lee
Capt. Public Instruction
Miss Bonnell,
Number 35 Kobe

Kobe
3 25
8 5 5
10

11-6
A14
July in Japan

14th fine 73° I went to pray to eighty houses of Odawara, which belong to my temple. I was tired for all day's prayers.

15th cloudy 71° Your letter came. Niagara waterfall picture is very pretty. Thank you very much.
I prayed, reflected to my parent & brother, where I told them I can't not tell you.

Today is Chugon, the last day of Heisei. Formerly it was customary for people to visit temple, dressed in holiday clothes, but the custom has died out & now people only send & receive present.

16th cloudy 72° Write letter to you. Came my friend of Tokyo, went to Tamanoyu to take y hot spring, that hot spring ever you went. Today is Yamato the servant holiday, Maids & apprentices enjoy a day's liberty, And they do all they can to make the most of it. Go to Asakusa and Sibz

17th rainy 74° Great collision of electric car, died one soldier & wounded 29 men. place Akasaka-Mitsure, Tokyo. General (Jelkenson?) your country, who went to our palace.
July 1910 of Japan.


2nd. cloudy 60°. Our garden & mountain in green & freshness. And blossomed Jasminum (Kushmanii), Hydrangea (African) both flower in very nice, albeit all flower in sweet smell.

3rd. fine. 71°. Today in the 4th year of Meiji (1881) postal communication was opened between Tokoyo & Yokohama.

I went down to take hot-spring.

4th. cloudy-curry. 67°. Prince & princess Fissimes, Jr, who returned in Tokyo from their European & American tour.

5th. cloudy. 65°. H. J. M. Empress went to Jikei hospital in Sicks.

6th. cloudy. 65°. Toyama school of Military graduation ceremony. Emperor visited to the school.

7th. cloudy. 65°. This evening we celebrate the festival of Yazukata the Goddess of Weaving. We might gain more + try to light the Goddess Yagai among the constellations.
7th Nov. Reap. 21st. The Tōhoku University graduation ceremony (at Sapporo, Hokkaidō).

On this day in 1908 our army occupied Korsakoff in Sakhalin.

4th Reap. 9th. By Buddhist Buddhists today is called Sannōtsunen (first Thursday). They must visit the Asakusa Temple for they believe that if they worship at Asakusa then they will receive a much divine favour as if worshiped on 26,000 other days.

10th Reap. 24th. Our Empress went to Marquise Maeda, Hongo.

11th Reap. 25th. The Visit of Imperial graduation. Emperor went to the University (Hongo).

12th Nov. 30th. I went to Yuzen to the hot-spring. Today the flower market is open, where they sell things required in the Festival of paper lanterns, such as lotus leaves, hemp stalks and the like.
13. cloud, fine. 92°. Fine day the Buddhist Festival of souls is held for 3 days. It's a very important festival for Japanese who honor the memory of the dead so much.

14. fine 94°

After my next letter.

24th, fine, 76°. Now morning glories are pretty at Inage 3
Hitaya, Tokyo I suppose.

26th, Great rain, 22nd little rain and
in Umeda of Hokkaido.

25th, windy 94°. Great enemy fire of Umeda.

The town of Ume change to
clay.

Minister Baron (Arbiter Constantin) of Belgium, died in Tokyo.

26th, being 94°. My friend came who named Kogaki, 9th year 1st class, 3rd year, 3rd year. He is a student; 1st year I'm a junior. He stays all August in my temple.

27th, cloudy 94°. During the war the Japanese were at their best, making victories. The by land and by sea, the army was actively engaged in the segregation of Segregation.

Minister Baron of Belgium (Arbiter Constantin?) burial service was held at the Church of Tokyo, Tsukiji, Tokyo.
And buried Josoiga - grave yard near Kobe

29th f. 80° Came to Yokohama (Mack Crusens) of the Univ of New York

30th f. 70° The China festival was held in Yokohama

31st f. 81° picture card from K. Kajiwara

Post Aug. 1st 1920

Prof. D. Mears, How are you? I knew by news that your country is very bitter in this year a died 11 people very sorry. I hope your health and yours not to bad in suttering suttering. My temple is cool very happy for me. Mr. K. Kajiwara will be come a midst of Aug. to my house.

Hakone are very sutter with a peopl of avoiding the summer heat.

This picture card made in Hakone, we called Goseki no Chagaki (mosaic mosaic picture card)

Your truly friend

Kensuke Miduno
Kokubunji:
The Hall of the Kokubunji Temples, Uozumi. Soyoko, Shirin.

July 1929, pp. 333-335. (Japanese) — 8th March, 1941 A.D. 

By the edict of the Emperor Shomu, the Kokubunji Temples were
built throughout the provinces to enrich successive kings
and families, to impress foreign visitors and to promote
the newly introduced Buddhism. The expensive building of
the temples as a relief measure was questionable since the
peasants already were poverty-stricken. By uniting the
state and religion, they ensured the foundation of the
empire on a firm basis. The temples were controlled by
both the central and local governments. An abbot was
appointed in Kyoto and held office for a term of six
years. Each temple had 20 priests, and each convent 10
monks. They too were trained in Kyoto and sent to the
provinces. In 821 any peasant over 60 years old
recommended by the local officials, took over the duty
of the temple. In 828 the age limit was reduced to
25. As the central government declined in power,
the local priests, officials as well as the priests, worked
for their own gain and neglected the temples. For
the maintenance of the Kokubunji each temple
was granted 2,250 acres and each convent 110
acres without tax, but as the strong warrior class
rose the temple land was often appropriated by them.
From the 9th century on the government order the
repair of the temples, but they lost their dignity
and declined, due mainly to the change in the
economic life of Japan.

Doc. Sci. 9th, Sept. 1932.
Takaramono:

contents of Hōrei's bag,
cargo of Takedefune:

See Hokusai's Manga, iii, last page.

Kakuregusa, hat, invisibility

Orimono, roll of brocade

Kunabukuro, inextinguishable purse.

Kagi, keys of godown of god.

Cheji, clavies (Chinese rhinoceros horn cup?)

Makemono

Teuchi, Saikō's fan, omen.

Kakurenino, lucky reincoat against evil spirit.

Shippo managi no uchime hanabishi
hanabishi within a shippo

Jundo, weight

Tama, jewel - singly or grouped on a tai (stand)

Shishidōrī, lion and jewel

Koban mihako, or deuritekura, 1000 yrs.

Kotoku, jar - of coral, coin, goods

Zen, cash

Kai, curry

Sangjūjū, coral branches

Ikari, anchor

Tachibana, fruit

Koteji, harpichord bridges

Kagomae, feather robe, Uchiwa, umbrella pan
لا يمكن قراءة النص الذي يُظهره الصورة.
Carpenter's Ceremony.

Daiku muneage no zu: Picture showing the lifting of a roof. The ceremony for the setting up of pillars has a long history. The Umayado- no- gi, better known as Dōtoku Taishi, son of Ieyasu Tokugawa (1542-1616), thirty-first Emperor of Japan, was a devotee of Buddhism. He invited builders, tile makers, and other skilled craftsmen from Kudara and had them build temples and pagodas. The first of these was Shitenno in Osaka province. For this reason all workmen respected the Crown Prince. Now the setting up of pillars symbolizes Heaven and Earth, yin (yin) and yang (yō) and the five principles. Offerings of sake and sake are made: the foreman wears ehoichi and sits in a seat both the left and right and performs his part of the ceremony. The ceremony of lifting the roof symbolizes the karmic relation of the two arrows, decorated on the right and left (bhika and kihka) originated from the legend of Minamoto no Yorimitsu. Many other things are offered. Since I have insufficient space I retract it highly. Those who wish to study it in detail may consult the books.

Cutter: Kagiya Kanjirō
Cette lettre concernée de Dur. Pâruteu Coumea et.

Le 24 octobre 1913

Dur. Pâruteu Coumea

En raison de la guerre. Le commerce a été arrêté.

Dur. Pâruteu Coumea.

Le 24 octobre 1913.
Tōkaidō Toge o no kei sadahide.
Ceremonial Festival of Sanrō-sama

No. 31: Kanayacho
Sanuki-cho
Takamatsu-cho
Shinguemon-cho
Tonan-cho
Minami-Araicho
Kawase-Gicho
Kamatei-cho
Takumichi-cho

No. 30: Kinamateru-cho
Rokusai-cho
Rokusai-misato-cho
Koimurakacho

No. 28: Onoginocho (big 34)
Sadocho

No. 27: Yorozucho
Arumucho

No. 26: Konjiamakacho, no. 34
Kanizaki cho

No. 25: Ninomi-misatocho
Yamashita-cho

No. 24: Naka-dai-cho

No. 23: Giono

No. 32: Kon Kachokai 5-cho

No. 33: Minami Konyacho
Yamai-cho

No. 35: Takegawa-cho

No. 26: Shimacho No. 45
Yagamochi
Asamayama

No. 40: Kogaichi-cho

No. 41: Sakato-cho
第40花立町

みなみ竹原町

40花立町

北野新町
Ren Awase II.

1. Sugawara Denju. S. 3-brothers (Ume, Matsue, Sakuramono)
2. 
3. Go-taiheiki Chirashi-Banshi Anewa. Miyagino Insho no wa
4. Shinbu: The Vendetta Sisters
5. Kumagai. Nagane and Asumori (title unknown)
6. Kikutsukake no ba. In Campanthrum garden
7. Doza brothers. (title unknown)
8. 
9. Kozinga (?)
10. Osome Kisanokata?
11. Torii Dunemon (title unknown)
12.
(Your transcription of the handwritten text goes here.)
Ren'zawa I

1. Soga kyōdai no taimen.  Soga brothers.
3. Taikōki iemonme.  Tenth role of Taiko.
4. Kara Sendai hagi
5. Sumida-gawa
6. Teguta Tarō (and) Kiso Yoshinaka.
7. Iga-goe dohchi sugoroku.  Five trips through Iga pass.
9. Botan-dōrō.  (?)
10. Yoshitane Sendōzakura.
12. Shirakata-obi.
Ansei Earthquake:

Seidai Kaname-chohime: introductory speech by

Mangai竹內, (virtuous reign of Emperor Kaname-chohime).

In Heaven and Earth, even to the outlying territories in the
cast and west, north and south, where is the land that is
not subject to earthquakes? Listen to the reports provided.

East countries: as for the places near us land good soil
for yourself and fill your eyes with tears. This being
the Kami-harikiri (daily less month) I will seize this
good opportunity to shake down the houses, godhouses, hall
and shrines, split the earth and deep them into
the bottomless deep. The hardship of those who have to
sleep in the open is made still greater by the visitation of
diseases. The water for the medicines shall be the rain
that fell like rain from the eyes of the sufferers with
which they must write with your lettered clothes as
paper and your sword as pen, the poem of the earth.

Earthquake: I who assemble Haridas in altars and Ka-

China Kaname-mono-ke Ishige. This prodigy spreads,
his fins and tail all over Nangensudai (stage of Nangen).
The slippery catfish must will show his face for the first time.
The coming of 10.2. will mark the day from which the
foundation stone shall make the ground forever firm.
Hence the Emperor’s Empire lives through the unheaven-
age Mangai竹內 (Mangai = 10,000 yrs. i.e. forever) then
after the catfish shall be stripped of his bones and
would to feed the mouth of the broker (moonlightend,
morn).

Bonbu
Elephant:

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

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

(Actually a present from Sir Stamford Raffles at the moment -1815- The English were in possession of Batavia). - Murdoch: History III, p. 524
Hiroshige: humorous subjects.

Of broad face, together with more than respectable land-
shape, the unfinished illustrations to the Yajikita story
The "Humorous Adventures of Two Travellers on the"
Takaidō, are an excellent example. Only seven
of them are known. Strange: Hiroshige. p. 40
Hizakurige Dochū Duzume. Tsutaya. Oban kyo-e.

I have eleven.
One Hundred of Mt. Fuji: (not all 100)

1746. Fuji no yake Mitsugi Soga. Kyomae
1777. Fuji Asama Monogatari. romance. 2 vols. Fusano

1797. Fuji Shô Majima Soga. 3 vols. Toyokuni.
1798. Fuji Kinjutsu genro. Toyokuni + Toyohiro?
— Takenouchi Seikô. 12 news.
In depression, celluloid toys alone were

\[ 20,000,000 \] 

Most recent figures are:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Metallic</td>
<td>4/3</td>
</tr>
<tr>
<td>Porcelain</td>
<td>100</td>
</tr>
<tr>
<td>Rubber</td>
<td>2.3</td>
</tr>
<tr>
<td>Celluloid</td>
<td>2.0</td>
</tr>
<tr>
<td>Wooden</td>
<td>0.5</td>
</tr>
<tr>
<td>Paper</td>
<td>0.2</td>
</tr>
</tbody>
</table>

\[ 6,106,000 \]

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

<table>
<thead>
<tr>
<th>Year</th>
<th>1928</th>
<th>1929</th>
<th>1930</th>
<th>1931</th>
</tr>
</thead>
<tbody>
<tr>
<td>Celluloid</td>
<td>4,229</td>
<td>5572</td>
<td>4,423</td>
<td></td>
</tr>
<tr>
<td>Fabric</td>
<td>729</td>
<td>991</td>
<td>805</td>
<td></td>
</tr>
<tr>
<td>Metal</td>
<td>1,351</td>
<td>1,868</td>
<td>1,477</td>
<td></td>
</tr>
<tr>
<td>Porcelain-Clay</td>
<td>1934</td>
<td>2161</td>
<td>2049</td>
<td></td>
</tr>
<tr>
<td>Rubber</td>
<td>498</td>
<td>600</td>
<td>558</td>
<td></td>
</tr>
<tr>
<td>Wood</td>
<td>1770</td>
<td>2254</td>
<td>2031</td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td></td>
<td></td>
<td></td>
<td>9824</td>
</tr>
<tr>
<td>Total</td>
<td>16,997</td>
<td>13,851</td>
<td>11,696</td>
<td>9,824</td>
</tr>
</tbody>
</table>

Finance office figures.

United States \[ 7,123,000 \]
Great Britain
British India
China
Dutch Indies
Germany
Italy
France
1. 620,900
2. 100,000
3. 52,000
4. 2,500
5. 7,250
6. 2
7. 72,000
8. 72
9. 1,000
10. 12,000
11. 7,200
12. 1,200
13. 1,000
14. 1,000
15. 1,000
16. 1,000
17. 1,000
18. 1,000
19. 1,000
During height of prosperity the celluloid toy industry centred about Tokyo, Osaka, Nagoya, Yokohama. During this period, the number of households engaged in it was enormous. Now only Tokyo, Osaka. At one time 1000 odd makers in Tokyo and more than 300 items.

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


Wooden: Highest in Aichi, then Tokyo. Only 1922 showed any recession, in a steadily rising production.

Paper: drastic ups and downs. Chief types are: hina, tensugis, denguri, whistles, lanterns, airplanes, poppies, makes animals and toys. More or less cute, printed nature — no great demand.

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

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

Japan Today and Tomorrow, 1932-3.
National Parks:

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

Illustrated Article: Japan Today and Tomorrow, pp. 17-19

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

"The Flag of the Rising Sun should always wear our trust, peace and justice of mankind."—This is, with us, an inherent creed, not a conviction born of logic.  

Hiroshi Motogawa, p. 8.

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

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

Warriors' blood dyes the vast snowfields; thus is our national flag depicted.

Staining his handkerchief with his life blood, the hero triumphantly waves his flag.

p. 8

Japan: Today and Tomorrow, '32-'33
The history of our Rising Sun is spotless, like its white background, and shines resplendent like its central red sphere. Thus will it remain, and we can proudly say that wherever our flag flies, there also will be asylum for the oppressed, assistance for the needy, and swift punishment for the tyrannous.

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

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

p. 37.
Гражданство о. Вадима Ивановича Суздальцева

22.04.39. Суда.""
Three Human Bombs:

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

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

Japan Today and Tomorrow. 1932-3.
認められた承認のため、「全教団体法務の Kosten צ"מ」

ホロコーストの慰安兵の

私から得た情報は、次の通りです。
Earthquake

fish, or namage, or gishinmushi. This is the evilfish to which earthquakes are due; the creature has a body like an eel, a large flattened head, and longfeelers on both sides of its mouth; it lies with its tail under the provinces of Shimosa and Tadachi, and when angry, wriggles about shaking the foundations of Japan. A large stone rests on its back, the Kanama-ishi, protruding in the garden of the temple of the god Kashima-thamigi-shi (Takenaka, Toshichi no Mikoto). This stone goes deep into the bowels of the earth, it is the river (kanama) which binds the world together. When Kashima and Kadori-Misgin came from heaven to subdue the world, Kashima thrust his sword through the earth, the blade shrank and became the Kanama-ishi which Kashima alone can move. Kadori Misgin is Toshichi no Mikoto. He has a ground, and with that ground and the help of Kadori Misgin can keep the fish quiet. Mitsukuni, Taniyoshi no Otomo, grandson of Takeiaga-Sogyu, with a saintly head bent of mind, had the earth dug around the Kanama-ishi, but his men could not get at the base of it. Kadori Misgin and his ground, hugging the Namage, is sometimes a subject for artistic treatment — prov. A ground against a Namage ... Earthquakes are also attributed to a beetle, named Gishinmushi or Earthquake-Beetle, with a dragon's head, tentacle-like feelers and a scaly body, which is supposed to live deep under the earth. 

Joly: Legend. p. 59
It has further come to the knowledge of the Japanese government that persons riding in the streets of Yokohama is a common practice among foreigners, and not only among them but among their Chinese servants, by whom the lives of Japanese subjects are daily endangered, and are only recently sacrificed. The undersigned is deeply concerned to find himself under the necessity of pointing out for reprobation acts prohibited and declared punish-ible by law in every civilized country.

F. Howard Hyde
Consul, Kanagawa

Neko: Narrative. i. p. 264
Origin of Takarabune. a. Period 1. There are three pictures of Takarabune, which may be considered old. Fig. 2 is the most primitive. It is simple. In the book called Kiyuishōran the following appears: "There is a model which it is claimed Soami wrote, but we do not know as the truth of the claim. It is a picture of two men, inspired upon each other. Probably it means "matome" (piling rice), which represents the sleep we take at the beginning of the year. From the fact that Soami in his notes merely wrote a toot, it probably was not used to carry things, but was only a way to chip off bad dreams. Ac-
Takarabune: cont.

According to this "inetsu" (granite pile) or "sakepile" it is best considered here. However the words "kargamurikawa takarabune" is written on it and also the characters "shinmei Koji" are written on it. It appears then that it was printed at the temple and sold. Differing from this we might say that this one is older than the one with sacks of rice. While this may be true, if it was sold at the shrine, we can not readily say whether it precedes or succeeds the one with sacks of rice. Fig. 3 is the one that has been reproduced by Yamagaka Baisi in Bunsei 13, from a book written by Baisi, in the Ashikaga period. In Koji shosan we find the following passage with reference to the above.
Visiting the dog by friends of Karma relation. About Ansei 2 (1855) there was an epidemic of Koore (cholera) and many succumbing to the disease died. Now in this year, Enkyū, from early autumn there has been an epidemic among dogs and many have died. Therefore the Karma friends of the dog have come with much anxiety to visit him.

Rat: I have neglected visiting you for a long time. Cow: I am asked to convey my family's best regards. Tiger: Well, we must leave now. Rabbit: Let us return in a hurry. Dragon: I imagine you are in great physical difficulty. Snake: I see that you are all together. Horse:

Sheep: When did your suffering begin? Monkey: It appears not to be serious. Cock: There seems to be no check for this epidemic.

Even the dogs seem also to be suffering.

Artist: Yoshimori

Yama-yo
Visiting the dog, the friend by Karma relation.

It was around Aneesi 2, 1865 that there was a kowari (cholera) epidemic and a very large number succumbed to this disease and died.

Now in this first year of Bunkyu (1866), from early autumn there had been an epidemic for dogs and many of them died. Therefore [the dog's] Karma friends, came with great concern, came to visit him.


Rabbi: "Let us return to a bury."

Serpent: "I see you are all together.

Horse: "Have you spent your fair money to thank up. When is it certain your harm started to suffer?"

Monkey: "It shows progress to be not too serious."

Bird: "Come seems to be no limit check for this epidemic.
An ancient mosquito curtain

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

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

These figures represent the old system of mosquito curtain which was illustrated in the book, 'Sanjo-zukki'.

24. The Rising Sun. Japan

25. Walking the Tokaido by Ruska

26. The Hawaiian Pineapple Society

27. Paper Folding. Japan

28. Shinto Fire Celebration

29. Ex-Libris in Japan

30. Shinto Yamaide Cal.

Books:
1.aims groups
2. Japanese Pictures
3. Japanese Collections
4. Korean Buddhism
5. Fujiyama

Pamphlets, leaflets:
6. Buckley Col.
7. Japanese Riddles
8. Japan & Korea
9. Shinto
10. The Old geographers
11. The Hakushukan
12. Korean Coin Charms
13. Korean Buddhism
14. Ema
15. Japanese Taos
16. Mt. Fuji Cat. a
17. a b

Magazines, Arts:
18. Japanese Bakery
19. The Kabes and Vita
20. The Ame of Yupp
21. Japanese Dentistry
22. The Cast of the Shoguns
23. The Ame of Japan
24. Walking the Tokaido
25. The Unmentionable Places Society
26. Shōten-Shin
27. Paper folding
28. Ex. Citris
$71.94

Received of O.C. Hotton
Yen Seventy-one + 94
for credit of D. Starr

J. F. Gessett
D.C. HOLTON IN ACCOUNT WITH DR. FREDERICK STARR

RECEIPTS:

<table>
<thead>
<tr>
<th>Date</th>
<th>Description</th>
<th>Amount</th>
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<tbody>
<tr>
<td>1931</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sept.7</td>
<td>By letter of August 4 fifty dollars</td>
<td>100.75</td>
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<tr>
<td></td>
<td>refund from Sugawaraon fuda paper</td>
<td>3.76</td>
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<tr>
<td>Oct.23</td>
<td>letter of Sept.28 $80.25</td>
<td>161.71</td>
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<td>Nov.18</td>
<td>&quot; Nov.1 coupons</td>
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<tr>
<td>Dec.21</td>
<td>&quot; Dec.1 $50.00</td>
<td>117.65</td>
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<tr>
<td>1932</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Feb.20</td>
<td>Jan.26 $50.00</td>
<td>145.99</td>
</tr>
<tr>
<td>Aprilll</td>
<td>Jan.26 $50.00</td>
<td>149.53</td>
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<td>TOTAL</td>
<td>755.90</td>
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EXPENDITURES:

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<tr>
<td>1931</td>
<td></td>
<td></td>
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<tr>
<td>July</td>
<td>Deficit C.F.</td>
<td>8.30</td>
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<tr>
<td></td>
<td>Sugawara School aid, July</td>
<td>x 28.00</td>
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<td></td>
<td>Fuda paper 475 sheets @ 5sen</td>
<td>23.75</td>
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<tr>
<td></td>
<td>Mrs. Ura aid Y.50.00 Charges .49</td>
<td>50.49</td>
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<td>Sept.7</td>
<td>Mrs. Ura gift child plus postage</td>
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<tr>
<td></td>
<td>Sugawara school aid(August)</td>
<td>28.00</td>
</tr>
<tr>
<td></td>
<td>(September)</td>
<td>28.00</td>
</tr>
<tr>
<td></td>
<td>photos (18.39), charges(.58)</td>
<td>18.97</td>
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<tr>
<td>Oct.28</td>
<td>school aid(October) plus charges</td>
<td>28.53</td>
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<tr>
<td>Nov.30</td>
<td>school aid( November)</td>
<td>28.59</td>
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<tr>
<td>Dec.7</td>
<td>Bond</td>
<td>74.26</td>
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<td>Tax on coupons</td>
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<td>Dec.15</td>
<td>Sugawara aid ( December) plus charges</td>
<td>28.59</td>
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<td>Maebashi New Year's Cards (33.70)</td>
<td>34.15</td>
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<tr>
<td>1932</td>
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<tr>
<td>Jan.14</td>
<td>Maebashi(advance to bookplate artist)</td>
<td>10.00</td>
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<td>Sugawara School aid ( Jan.) plus expenses</td>
<td>28.39</td>
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<td>Feb.10</td>
<td>Maebashi for bookplates</td>
<td>65.45</td>
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<td></td>
<td>Postage and money order charges</td>
<td>x 73</td>
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<tr>
<td>Feb.25</td>
<td>Sugawara School aid plus charges</td>
<td>28.59</td>
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<tr>
<td>March14</td>
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<td>March16</td>
<td>Cost of sending book-plates to Mr. Barnett</td>
<td>2.95</td>
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<tr>
<td>May 15</td>
<td>Maebashi Balance on camera {15.00}</td>
<td>28.39</td>
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<tr>
<td>May 15</td>
<td>Bal. on Nosatsu Monument{ 8.00}</td>
<td>33.70</td>
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<td></td>
<td>15 Charges for money order and postage(above)</td>
<td>28.39</td>
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<tr>
<td>Junell</td>
<td>Sugawara School aid ( May)</td>
<td>50.00</td>
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<tr>
<td></td>
<td>Ura Special aid</td>
<td>683.21</td>
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<tr>
<td>June 2</td>
<td>Balance on hand</td>
<td>72.69</td>
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June 2, 1932 Bal carried forward to new account 72.69

1. Money orders $75

Bal. handed Mr. Eresett 71.94

2. Received Mr. Eresett for coupon order 20.24
<table>
<thead>
<tr>
<th>一</th>
<th>二</th>
<th>三</th>
<th>四</th>
<th>五</th>
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<td>酉</td>
<td>亥</td>
<td>寅</td>
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<tr>
<td>卯</td>
<td>未</td>
<td>酉</td>
<td>亥</td>
<td>寅</td>
</tr>
</tbody>
</table>
Dr. Yonetsu

Volume II, number I

Tokushu Buraku Kenkyū Gō

Nihon Sakkyūten Fukyū Kairi

Tokyo, 1919
Race and History

Volume II, Number I

Tokushu Buraku Kenkyū Shō

Nihon Kakuyutairu Fukyū Kai

Tokyo, 1919
The school is closed.

I wonder... II am not.

The news from home is not.

We are not fighting for freedom.

1940
Dr. Kita, Sadakichi

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

During the Tokugawa period the "Eta" congregated around Tokyo and Kyoto. The "Eta" is said to have originated at

There is no racial difference between the "Eta" and the ordinary Japanese. The present Japanese are all inter-related with the "Eta"
The samurai before the advent of military age in Japan were very low in the eyes of the people. The "Eta" were very badly treated during the Tokugawa Period. It became increasingly bad until the Meiji Restoration when the situation was almost unbearable.

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

During the Kamakura and Momonachi Period, the "Eta" were sweepers of the temple and shrine grounds, diggers of the wells, carriers of "Kago" and "Nijukiga."
The phenomenon where the subconscious mind
is able to process and understand complex
ideas and concepts in a way that the conscious
mind cannot.
3. "Eta" were not particularly singled out as 
being dirty. 
They were indispensable officers of the village. 
During the "Shogokin Jidai" (military age) they 
were needed as executioners and makers 
of the tools.

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

1. Comparatively they were better fed
   meet diet.
2. Simplicity in their living
3. Low standard of living
4. Probably they did not practice birth control
Pre-Buddhist influence, Shinto did not forbid meat diet. After the coming of Buddhism, the idea of killing animals and eating meat being not pleasing to God (or Buddha) came into being. At the time of Shotoku Taishi, the idea was not prevalent. Shotoku himself used to go hunting after the beginning of Ryobun. Shinto people began to hate to eat meat and kill animals.

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

The religion of “Eta” is Shinshin (Shin Sect). The dialect of the “Eta” are little different from the rest of the ordinary villages.
The "Eta" were chiefly discriminated on account of their occupation. As population grew, competition came and they had to live in close quarters under dirty conditions for they were not allowed to go outside of their village (segregated quarters).

As they increased in numbers, standard of living fell. And the people hated to mingle with them increasingly.
Oye (大江天也師)

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

I think his theory is far fetched.

Minomura
[Handwritten text that is not transcribed due to readability issues]
Those who make up the "Eta" are:
1. Several kinds of people who committed offence
2. The fallen Samurai
3. People who were sent away from their community homes
4. People who sought revenge
5. People who eloped
6. And others

In the study of "Eta" it is important to keep the following points in mind:
1. Their shrines are same as other people and their burial places are near (comparatively)
2. Their lack of genealogies are natural
3. The organization of the village and its origin is important.
<table>
<thead>
<tr>
<th>Program</th>
<th>Whole School</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>Kimigayo</em></td>
<td>Semmonka</td>
</tr>
<tr>
<td>2. <em>General March</em></td>
<td>Industrial School</td>
</tr>
<tr>
<td>3. <em>Bean Bag</em></td>
<td>Kōto Futankai II</td>
</tr>
<tr>
<td>4. <em>Congratulations</em></td>
<td>&quot; &quot; III</td>
</tr>
<tr>
<td>5. <em>Rainy Night</em></td>
<td>&quot; &quot; IV</td>
</tr>
<tr>
<td>6. <em>Decorations</em></td>
<td>Preparatory</td>
</tr>
<tr>
<td>7. <em>Halberds</em></td>
<td>Kōto Futankai I</td>
</tr>
<tr>
<td>8. <em>Rope Skipping</em></td>
<td>&quot; &quot; V</td>
</tr>
<tr>
<td>9. <em>Messengers</em></td>
<td>Semmonka</td>
</tr>
<tr>
<td>11. <em>Hoop Ball</em></td>
<td>&quot; &quot; IV</td>
</tr>
<tr>
<td>12. <em>Wands</em></td>
<td>&quot; &quot; V</td>
</tr>
<tr>
<td>13. <em>Blind Stroke</em></td>
<td>Preparatory</td>
</tr>
<tr>
<td>14. <em>Foot Race</em></td>
<td>Kōto Futankai V</td>
</tr>
<tr>
<td>15. <em>Naval Fight</em></td>
<td>Semmonka</td>
</tr>
<tr>
<td>16. <em>Autumn Leaves</em></td>
<td>Kōto Futankai III</td>
</tr>
<tr>
<td>17. <em>Tanuki Drill</em></td>
<td></td>
</tr>
<tr>
<td>18. <em>Dodge Ball</em></td>
<td></td>
</tr>
</tbody>
</table>
Proposal

What would
what

1. What do you think about
2. What shall we do?
3. What is your opinion?
4. What do you think about
5. What is your opinion on
6. What do you think of
7. What is your view on
8. What do you think about
9. What is your perspective on
10. What do you think of

Summarize

11. What is your conclusion?
12. What is your final thought?
13. What is your overall conclusion?
14. What is your final perspective?
15. What is your final opinion?
16. What is your final viewpoint?
17. What is your final conclusion?
18. What is your overall perspective?
19. Rainbow Drill
20. Pass Ball
21. Center Ball
22. Snow, Moon, Flower
23. Stilt Walking
24. Invitations
25. Dove Flight
26. Circle Game
27. Extension Drill
28. Halberds
29. Dumb Bells
30. Infantry Drill
31. Autumn Scene
32. Picking-up Race
33.
34. Archery
35. March
36. School Song

Preparatory
Koto Futanka I
" " V
" " II
" " I + Prep.

Semmonka
Koto Futanka IV
" " + Prep.

Industrial School
Koto Futanka V
" " I
" " II & III
" " IV

Semmonka
Teachers & Alumni
Archery Club
Whole School
" " 
Ba-sanzo daishi Midden - The undisclosed tradition of the great hermit-horse transmitted through the bed of Yama-do, Yamanashi ken, Kitakoma-gun, Kobuchisawa-mura, Shioji.

The secret lore of the great horse hermit, transmitted to the bakufu district Yama-do of Shokuyu temple, in the village of Kobuchisawa, Kitakoma county, Yamanashi ken.

The inestimably precious golden treasure as to horse sickness.

The sickness of the day of the ox is due to the curse of the god of the earth. Place one go of rice and a sheet of paper on a place -- in a bamboo stick, face to the east and read one chapter from the text, Shinkyo. The disease of this day is for medicine take a handful of mayumi state, cut called chihokachi.

Divide into seven pieces, add three sho of water and boil down to one sho of bulk, add two saucers of salt; give seven crystallized as once to the sick animal. Also of dried carrots little beans take one ryo, and of ginseng two bu; steep them together and give with sake. Prick the horse also. It is the curse of the demon.

The sickness of the day of the ox is due to the curse of the god of the direction ushi.

Cut a peach branch to the length of one shaku and eight sun, and shape it into a bow; tie banners to the ends. After stroking the back of the horse with this three times let it drift away on a stream. The disease of this day is called hitanari.

For medicine take hebi-ichigo (snake berries), omoto and ginseng in equal with two cupsful of the best sake. Give five cups of shumikake a
Anyone who copies this scripture and worships as directed in this book shall have of horses and oxen one thousand times ten thousand times increase.

Sanzekyo (= hermit text) reading and reciting for the prosperity of home and family. Humbly spoken by the abbot.
The sickness of the day of the tiger is due to the curse of the god of the direction.

Color paper with some red stuff in water, or with red ink, and make the form of a snake with it. Then stroke the back of the horse three times and throw the thing away in the direction, yonejo. This disease is called harahara (= belly drained). In medicine use the hair of kai, given to the animals by the edge of fuchi, and the head of a cat's scotch to blackness, given in water. For this prick sentan and shumikake.

The sickness of the day of the hare is due to the curse of the god of the east. Facing eastward read three settings of the Shinto and bow down three times. Then stand the sick horse so that he faces the east. The disease of this day is called kokohara.

For medicine burn the hair of the hare and give in water; also take daikosho and willow leaves, boil down with sake, add salt, and administer. Prick sentan and shumikake and apply moko.
The horse—sickness of the day of the cock is the curse of the malicious god of the west. Wipe the red stuff and the neck feathers of a pheasant struck into a clef stick make a gohei. Beginning at the belly draw this around the body of the horse, then stroke the back of the horse with its forehead to tail. Repeat the Komi Shingon twenty—one times and move the gohei toward the direction yokukyo.

This disease is called hirake.

For medicine burn kashi wood and powder, add pepper and give in sesame oil. Stick dentan.

The horse—sickness of the day of the dog is the curse of the mountain god of the east, set up a red thing and soothe the spirit of the mountain god. This disease is called kime (liver).

For medicine take malatapi (actinidia), peach leaves and jujube. Crush and soak in sake. When the horse trembles and bites himself (such are the symptoms) he should be cooled. Apply the needle at dentan, shunikake and tashi, and use moxa.

The horse—disease of the day of the boar is the curse of the god of water, Shuujin. Wipe the red stuff and some pungent stuff. With a gohei of five colors soothe the water god. Repeating the Komi Shingon twenty—one times strike the left ear of the animal seven times. This disease is
The horse-sickness of the day of the dragon is the curse of the god of the north. Take three go of rice and put it in paper and throw. Repeat Komito Slingon twenty-one times after leading the horse around near him. The disease of this day is called tacie (= great wind, Eng. typhoon). For medicine take the white part of panic and the leaves of ombako and give, after boiling down. Price kiyakai, sentan and shumikake. Apply more.

The horse-sickness of the day of the snake is the curse of the god of the west. Lead the horse up to the top of the hill in that direction and make five shiitoge offer. The disease of this day is called kureku. For medicine burn the shed skin of a snake to ashes and give in sake. Price sentan, taoke and shumikake and apply more.

The horse-sickness of the day of the horse is the curse of the malicious god of the south. Make shiitoge offer to the god. The disease of this day is called sekai.

After three days there will be some great event. For medicine take odaikami, mulberry root, chestnuts, black beans and estungi back; crush all to powder and give in sake. Price sentan and taoke.

The horse-sickness of the day of the ram is the curse of the god of the east. Therefore pray, facing the east. The disease of this day is called kinskiri. For medicine soak some white material in water and give it. Take a duck's feather bone and ficueryl root and crush all small and give in sake. Price sentan and taoke and apply more.

The horse-sickness of the day of the monkey is the curse of the god of the north. Face toward the shrine suenokaidaimyojin and with a hawk's feather set in a cleft bamboo above the back of the horse three times, then throwing the implement into a stream. The disease of this day is called hayakaze (= swift wind). For medicine fruit of ombako are given with sake. Price sentan and shumikake.

N. B. There is also the thing called ishiuwa.
N. B. There is always Nukden (oral tradition); this you must learn from your priest.

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

mayoi no yuini sangai jo
satoro no yuini jipo ku
honrai tōpái mashi
igukonika namboku aram.

Because impressed ni sangaijo
because enlightened ten-directions void
originally no east or west
where can we find south or north.

Komic shingon runs:

enga baka Konro na maka bonarana
ni kachi no ma nye bakura bakura
betauri tana runs

It should be repeated twenty-one times.

Bōbanzo kyo (horse-hermit text).