

[from Ms. Matsumoto, student
working with Larry Fong]

Diary of Gertude Bass Warner

(Feb. 21, 1919 - May 23, 1919)

Friday, Feb. 21st

Left San Francisco 10 A.M. Mrs. Bliss, Mrs. Campbell, Mrs. Brown & Margaret were at the station to see us off. Mrs. Bliss crossed the bay with us.

Sat. Feb. 22nd (train to Eugene, Oregon)

Reached Eugene, Oregon at 5:05 P.M. Sam was at the station to meet us, Helen was cooking the dinner.

Sun. Feb. 23rd (Eugene, Oregon)

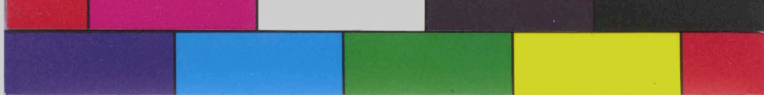
Went to church with Sam; we sat with Cousin Ellen Tinkle & her little Marjorie. Sam lunched with us, then we went over to the house [1243 Hillyard St.], & Dean & Mrs. Hope called. Then we all dined together at the hotel.

Monday Feb. 24th (Eugene, Oregon / Seattle)

Sam, Ellen Tinkle, Helen, {Bill} & Marjorie lunched with me. Helen went with us to the station. Took the same train for Seattle – at 5:05 P.M.

Tuesday, Feb. 25th (Seattle, Oregon / *Princess Victoria*)

Reached Seattle 7 A.M. We had breakfast at the station, then with some difficulty procured a taxi to take us to the steamer. Waiting for us at the steamer – *Princess Victoria* – was Mr. Butterbough Lieutenant. He has been quite attentive considering the time that we have known him. Reached Victoria at 1:15 on Tuesday afternoon, only to find that there is only a vice-consul instead of a Japanese consul & we had to take the night boat to Vancouver in order to get our passports visé-ed [sic].



Wednesday Feb. 26th (*Princess Victoria* / Vancouver, B.C.)

Vancouver Hotel. Arrived here before breakfast. The room clerk was rude, said we could not get a room until afternoon, but one had already been assigned to us. After breakfast we went to the office of the Japanese Consul in the Yorkshire Building & had our passports viséed. From there we had to go to the emigration bureau to have them again signed.

Thurs. Feb. 27th (embarked from Vancouver, B.C. for Japan, via *Emp. of Asia*)

Sun. March 9th (*Emp. of Asia*)

We are gradually nearing the shores of Japan. We expect to reach Yokohama on the morning of Tuesday the 11th. It has been a rough, uncomfortable passage.

Wed. March 12th. (Kobe / Nara)

Landed at Kobe from *Emp. of Asia*. Took train at 5:35 P.M. for Nara. Went to Nara Hotel.

Thurs. March 13th (Nara - Nara Hotel)

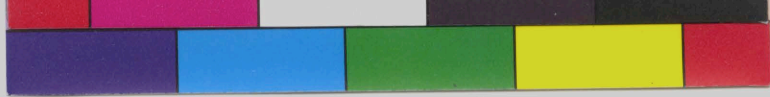
Left hotel at 8 A.M. for the Kasuga jinja—it being the day of the Rei-sai. Imperial Messenger arrived about 10:30. We left at 1:15 during the dance—which was the last item on the program.

Friday, March 14th (Nara / Kyoto).

Took 10 A.M. train for Kyoto. In the afternoon we all got into an auto & went to the Shimo-gamo-jinja. Mr. Hafuri was there, also his son. They served us ““with tea & cakes & were given two copies of a description of their festivals for the year. Then we went to the Kami-gamo jinja & saw two old men who were there before. They were glad to see me. There is a new vice-juji as well as a new guji. The old vice-juji, Mr. Noboru Imazawa, has been made guji of the Kibune-jinja at Kurame-mura, near Kyoto. I liked the new vice guji but I greatly missed the kindly gentle Mr. Aoki. He was the highest type of Japanese gentleman that I have known.

Saturday, March 15th

Miyako Hotel. In bed this morning with a cold.



Sunday, March 16th

In bed with a cold – all day. Got up in time for dinner. Mr. Imazawa dined with us.

Mon. March 17th

Went out for a walk in the sunshine both before and after lunch. Met a Dr. Brooke, a Canadian Captain.

Tues. March 18th

Cold better. Dr. Brooke got me some medicine – tonic, I think. Mr. Aoki's adopted son came to call in the evening.

Wed. March 19th

Went to the Yasoka-jinja this morning. Mr. Hoshino, the guji, was not there but Mr. Suzuka, the seigi, was there & he was very nice. He wrote a poem about the cherry tree in the park, which said that the single cherry tree would soon be ready to bloom but it would await my return. In the afternoon went to see Mrs. Omiki & her daughter; Bee & Mr. Hikida went along. Miss Hikida stayed at home to finish the letters to the shrines.

Thurs. March 20

Appointment at the Yosaku-jinja to see the guji, Mr. Hoshima. He gave us 21 letters of introduction to the gujis of shrines in Kyushu Island. Afternoon went to bank, Bee & I.

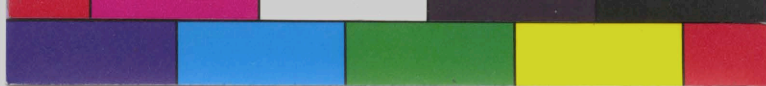
Fri. March 21st (Kyoto / Yokohama)

Took 9:24 train for Yokohama. Dr. Brooke having promised to get a vaccine serum for influenza & give it to us that evening. He came to the hotel – Oriental – at about 8:45 to give it to us, having left a dinner party in order to do it. Very nice of him.

Sat. March 22 (Yokohama)

1st day of Spring – public holiday. Banks closed, also shops.

In the afternoon Bee & I went to see Mrs. {Harmon}. She said her friends had almost all left Japan, that five had come on one day to say goodbye – & others afterward – that she does not speak Japanese & that when she sat there day after day without speak-



ing, she became stupid. She spoke quite gently without any sign of complaining. She seemed quite a tragic figure, with her health gone & her friends all gone. Fortunately she has devoted servants.

Sun. March 23rd (Yokohama / Kyoto)

Took train back to Kyoto. Very comfortable journey back. The hotel put up some lunch for us, as the food in dining car is very poor.

Mon. March 24th (Kyoto)

In the morning went over talk with Mr. Kaneko Yoshitada (Mr. Ami of Ise's older brother – adopted in family). In the afternoon it rained.

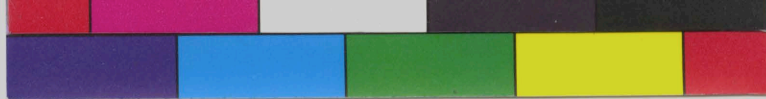
Tues. March 25th

This A.M. Bee & I went to the 100th bank for money. This afternoon took tram car to {Kitano Flenjin} where we met Mr. Imazawa. He took us into the shrine office where we had an interview with the new guji who – thanks be – speaks English. After that they took us to see the 4 places for the ceremonial tea, & then over to a further one where we had ceremonial tea. The guji was served first, showing us how. It was very pleasant. Then it rained. On our way back through the shrine precincts we passed the Kosuga hall. Two Kosuga dances were danced before the gods in my behalf, as it was explained to me. The one was a dance with fans, the other with a sword. We all stood in the pouring rain while these dances were performed, then we thanked the guji & Mr. Imazawa & went on our way. We had to take a taxi back. It cost a yen less than it would have by rickshaw.

Wed. March 26th (Kyoto / Shimonozaki)

Started on train for Shimonozaki – supposed to take train at 5:30 A.M. but it was an hour late. Reached Shimi-nozaki 1 1/2 hours late, i.e. 10 P.M. Spent night at the Sanyo Hotel, owned by the railway Co. Bee & I bunked in together. The color combination was something fierce – pink wall, yellow ceiling, green curtains, no shades, burnt orange & blue & green & yellow & brown table cover, cerise shade on night-lamp, rug on floor olive green, red, etc., woodwork two shades gray & stripe of green. The walls were about 14 ft. high with 4 ventilators in ceiling, 1 electric light hanging down about a yard from ceiling. I tried to think what kind of a fit Mr. & Mrs. Bliss would have had, had they been there.

Thurs. March 27 (Shimonozaki / Akama / Kashi-ki-mura)



Took boat 9:10 across the straits of Shimonozaki, train 9:50 for Akama, in order to go to Munakata-jinja, in suburb called Tazima-mura in Monakata-gun, Chikujen prov., 5 miles from Akama. We are taking a letter of introduction from Mr. Hoshina, guji of Yasaka-shrine, to Mr. Hidezame Takemoki, guji of the Munakata-jinja; also a card from Mr. Yamada, guji of Kitano jinja of Kyoto. We sent a telegram last night saying that we were coming. From Akama we again took the train for Kashi-ki-mura, in Kasuya-gun Fukuoka prefecture - Kashi-ki-no-miya - ded. to Jingo-Kogo (Empress Jingo).

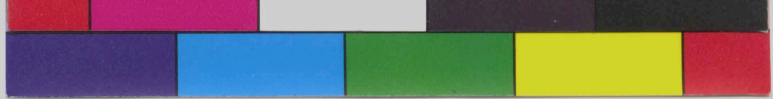
modern day name
Fri. March 28 (Kashi-ki-mura / Futsu-caichi)

Spent last night at Kashi-ki. At 1- A.M. went to the Kashiki-no-miya, where we had a letter of introduction to the guji, Mr. Yoshida, from the guji of the Yasaka-jinju. We went to see the site of the old mausoleum of Chu-ai Tenno, it was enclosed in a fence, 2 big cryptomeria, one on either side of the entrance. Inside a small tree said to have grown from the seed of trees of generations past. On the original tree the remains of Chu-ai Tenno are said to have been placed for a period of 3 weeks. Facing the gate to the site of the mausoleum, on our right on a slight elevation, is the spot said to have been the headquarters of Empress Jingo. We went to an old well famous for its pure water. On the way some land was pointed out; a hill said to be still held by the descendants of Take-no-nichi Sukumi — who was Jingo Kogi's minister. He is said to have drunk of the water from the well & to have lived over 300 years. We drank some of the water & I took a picture of the guji at the entrance to the well enclosure. Back to our hotel for lunch, then to Hakosaki. Shrine is Hakosaki-no-miya. Introduction to the guji, Mr. Shenzo Ashizu from the Yasaka junja — a kwan-pei chusha.

Friday evening: At Dai maru Hotel at Yumachi, or hot spring resort, at Futsu-kaichi. This is 1/2 hour's ride from Hakosanci where we were this afternoon. Tomorrow we are going to the Dazai fu junja. This is in an attractive hotel with a very pretty garden, good Japanese food. Unfortunately in the 2nd room from us there is a party & samisen playing & that peculiar guttural singing. Just now the maid, with the help of Mrs. Hikida, is making up our beds on the floor. We have just had a game of "Go," everybody taking a turn.

modern name
Sat. evening, March 29 (Kumamoto)

Branch of Toiya Hotel at Kumamoto. We are to spend the night here. On the train from Futsu-kaichi here, met an old gentleman, missionary, who has been out here for 48 years. He knows Capt. Swain well, Dr. & Mrs. Hykes, Dr. & Mrs. Fearn, Dr. Lacey Sites, Mr. & Mrs. Lacey, the Young Allens, Bishop Graves, Dr. & Mrs. Hawks Pott, etc. of Shanghai. He said that his son was at a university about 30 miles from Shanghai, on the way to Hankow. "That," says I, "is Soochow." He seemed much surprised. That was



the beginning of our conversation. He is a Mr. Davison. He showed me pictures of his family – first of his daughter, who died at Shanghai, then of his wife, who died shortly after, just before reaching Nagasaki. The sons have married – one was at Soochow, the other at Berkeley. He seemed quite a lonely figure – 76 years old. He advised this hotel & came here with us, to ask them to take good care of us.

Sun. March 30th (Kumamoto /

Started by the light railway for Aso-jinja, situated at the foot of Mt. Aso. It took us 2 3/4 hours by rail, up hill most of the way. We found it quite a bit colder than at Kumamoto. Turning to the right before reaching the tori, we found a good restaurant with a pleasant outlook – first the garden, then the country with its fields cultivated in patches, all very green. We had a good luncheon, then went to the shrine. The guji is a baron – a lineal descendent of Ninigi-no-mikoto – who is the hereditary guji of the shrine. Like the baron guji of the main shrine to the god of literature, he left the talking almost entirely to the negi. They gave us tea but no cakes & asked me for a contribution toward repairing the shrine. Considering that we came there with a letter of introduction from the Yasoka-jinja, I thought it was bad manners. However, as I was asking them for a copy of their norito, I gave them 5 yen; when they offered me the saki, I declined. We left in a hailstorm. I felt that we had come far & that they were not inclined to give us much information. As the shrine where Ninigi-no-mikoto descended from heaven, is a small one, with no guji in charge, & as it is half way up the mountain & would take from 4 to 5 days to get there & the information probably not much, I decided not to go there but to visit the main shrine to Ninigi-no-mikoto which is 10 miles in the country off the railway. Nearest point to go by rail, is Mikisono. We reached our hotel at 8:30. Dinner served at 9.

Mon. March 31st (Kumamoto / Mikisono / Kagoshima)

Writing on the train, on our way to Mikisono, 5 1/2 hours ride from Kumamoto. At Kumamoto I saw over the river an old arched stone bridge exactly like the old Chinese bridges. The ditches were spanned with the little stone bridges – miniature bridges – just as they are in China. Here & there is a mound with a grave stone on top, but the graves are mostly huddled together in small patches, with no nearby temple, as tho' they had been removed there from their former places in order to make room for the increasing demands of agriculture. Horses here tilling the fields instead of bulls. Also saw some flat bridges with the heavy stone supports like the Chinese bridges of that style. Wish I could have stopped for a picture of one. The rivers, when running through flat country, usually have dykes built up along the banks & trees on the top or sides. The roots doubtless help to keep the ground from washing away in case of floods. We are now going along the bank of the Kumagawa River. Mr. Hikida says this



river is famous for trout fishing. A beautiful ride along the bank of the winding river, with high hills on either side, wooded & in some places, where the lay of the land permits, beautifully terraced. Every now & then there are rapids. We watched the boats going down them. We are going up the river, winding in & out with the turns in the river. Just now, 10:20, saw a small boat with a sail fastened from the middle of cross-beam of bamboo—just as Murray has described them in China [drawing in margin].

Saw a raft being built. Bee thought it would be damp sitting on the small bamboo logs. Finally having stopped at Makisomo at 2 P.M. only to find that the little one-horse shay, called omnibus, that was to take us to the Kirishima-jinja, could only take us 10 miles to the Kirishima hot-springs. According to them the shrine is located 5 miles from the hot springs & we could go the following day by chaise provided we spent the night at the hotel at the spring. We were told at the station that at the station some 1/2 hour further on, we would find a much better road to the shrine—the one from the station where we were, being almost impassable for a couple of miles. Unfortunately the next train would not come along until 6:20 P.M.; so Bee & I went into the country for a walk. I took some pictures of the farmhouses. We walked for an hour & a half along the little country road. Took a picture of a bull, then came back & worked a while on my notes until the train time. Once on the train Mr. Hikida met a gentleman who had recently been to the shrine; he advised us to keep on the train until 8 P.M. when we would reach Kagoshima, where we would find a good hotel & an automobile to take us the following day to the shrine. So we again changed our plan & went on to Kagoshima to the Yamashiroya Hotel where we spent the night.

Tuesday April 1st (Kagoshima)

Noon - sitting in the tea house just outside the 2nd torii of the Kirishima-jinja-Osumi prov.

The road from Kagoshima to Kirishima was most beautiful, being along the shore with wooded hills above us, rocks out to sea, small islands, & the mountains beyond at the turn in the bay. I took pictures of a lot of bridges—very old bridges of stone of the old Chinese construction; also a picture of a grave mound that turned out to be the grave of Yamoto-Doke & the noted robber Kokogu, whom Yamoto-Doke killed. There were some stone figures that reminded me of the sentinels in front of the mandarin graves in China. The road is by far the prettiest of any that I have been over in Japan. I had an awful time getting a lunch without waiting endlessly for it. Then we went to the Kirishima-jinja, only to find that the guji was back in Kagoshima, where we came from. But the other men there were very kind & I got three noritos—one, the daily one; then the one for the Rai-sai; & a third for the service to the goddess of the mountain.

old name, *Stip*
now a part of
Kagoshima



These Prof. Kuru can translate for me when I get home. On the way back I took pictures of two old bridges. We left Mrs. H. at the hotel to order dinner while we went in quest of Japanese prints of festivals. We did not find any. Spent the night on the train on our way back to Moji. We were unable to get any money at Kagoshima. Mr. & Mrs. H. went to see an old friend of Mrs. H. to get some from her, but she & her husband had gone to Osaka because of a death in the family. Then Mr. H. telegraphed to a friend of his, but the reply did not come in time. But the proprietor of the hotel came to the rescue & loaned us one hundred yen, so we were all right.

Wed. April 2nd

This morning we reached Moji about 8. After some investigation I found that I would have to go to Shimonosaki to the Yokohama Specie Bank, in order to get money on my letter of credit. So Bee, Mrs. Hikida & I took the little boat that served for passenger & freight, & went across. I was anxious to get the money necessary for our trip, also the hundred yen which the landlord had loaned us. When we got back it was to find that Mr. H. had engaged two berths — uppers — in a compartment where the two lowers had already been taken, presumably by two men. I told Mr. H. that to sleep in a room with two men would not be decent. He said that when the berths were engaged only the family name was given & they did not know whether they were men or women, or that there was no such thing as getting into a room with other women. I asked Mrs. H. if she, accompanied with a young girl, would take a room in a hotel with two men. She laughed & said of course not. "But you would room with a couple of men on a train?" "Yes."

My explanation to that is that the train is foreign, & like everything else foreign, requires different treatment from the purely Japanese situations. It's like the so-called foreign food. No matter how bad it may taste, if it has the name of being foreign it is eaten. The tablecloth may be dirty, the knives & forks not washed, the other table utensils very ugly; if they are considered to be foreign they are accepted & endured.

At Kirishima they brought us one tray of Japanese food, then a second tray on which was a large plate & a patté in the shape of a hamburger steak; it was made of a variety of chopped meat & covered with a thick sauce. At another place where they said they would give us a beefsteak, it turned out to be corned beef stewed with vegetables. It does not seem to be the point as to how it tastes — if it looks foreign. In fact they have not cultivated a taste for foreign food sufficiently acute so as to be able to distinguish between properly cooked food & that which is not.

It is the fashion for the Japanese to have one or more "foreign" dishes served with their dinner, with which the cheapest kitchen knives & forks are used. They also make



no effort to have them hot. Their own hot dishes are usually covered by a cover to the bowl, but the foreign food is on a plate. It is all served all at once, then when each one has had two sets of trays placed before them, they all wait for the rice to be brought in. The covered dishes remain hot. By the time you have had your soup & come to the foreign dish, it is always stone cold. The same thing is true of the eggs in the morning.

Thurs. April 3rd (Moji / Shimosaki)

Usa-machi (machi = town)(mura = village, shi = city) where the Usa-jingu is situated. It is usually called Usa-Hochiman-jingu. We took the train from Moji to Usa, from there the "light railway" took us to the shrine in 20 minutes. Just at the entrance to the shrine we found a comfortable country hotel. To be sure the teachers of primary grades in schools were having a jollification & it was very noisy for a couple of hours. We ordered a fresh hot bath, & an hour later, when we went downstairs in the court to find the bath-room, lo & behold the room had no door. But the ever-helpful Mrs. Hikedada had the hotel man come with a hammer & nails & put us up a curtain. It turned out that we had waited too long for the bath, it was too hot. So we just had a scrub.

We started in good season for the shrine. We did not send a telegram that we were coming because the guji is a baron, & we had had poor luck at shrines headed by barons. However this case proved to be different. We were received in the inner enclosure, in the corridor running around just beyond the fence. There was a corner just beyond the main shrine fitted up with table & chairs. While the baron did not speak English it turned out that he understood what I said, which was a great help. He gave us photographs & a map of the shrine & promised to have a detailed account of the festivals copied, also the norito. He gave me permission to take pictures in the shrine enclosure; & besides being helpful, showed himself to be very much of a gentleman.

In the afternoon we just missed the car, so Mrs. H. stayed by the bags & the rest of us walked to the station, a distance of some 3 miles. I got some pictures of bridges. It was a three hours ride to Moji, we crossed to Shimosaki & went this time to a very fine Japanese hotel called. [sic] We had quite a suite, 3 rooms & a dressing room. They were very attractive, but there was a slight inconvenience in that the electric lights were turned on & off in the kitchen. The next morning the single sheet put under us on each bed, was put out on the railing to air, while the futons were rolled up & put away. For breakfast they served us with pure white Imari ware. The tea cups were the Chinese rice cups, showing the light through. Asked the proprietress where they came from, & she said years ago, from Shanghai.

Fri. April 4th (Shimosaki / Kyoto)



Took train from Shimosaki to Kyoto, 9:30 A.M. Did not reach Kyoto until after midnight. Very uncomfortable trip. Food on train bad.

Sat. April 5th (Kyoto)

Kyoto. As we did not reach the Myako Hotel until nearly one o'clock, we took it easy this morning. Had Mr. & Mrs. Hikeida in & got the work started. Then Bee & I took a walk. After lunch Bee washed her head. I wrote to Murray & started copying my notes.

Sun. April 6th (Kyoto)

Worked some more with Mr. & Mrs. Hikeida in the morning. In the afternoon Mr. & Mrs. Hikeida & I went to the Hirano-jinja. Mr. Umeno, the guja, promised me some of the noritos of his shrine, & invited us to come to the shrine on the evening of the 8th, Tuesday, to see the cherry blossoms by moonlight. We accepted.

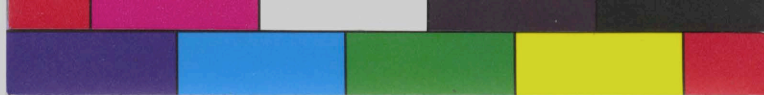
Mon. April 7th (Kyoto)

Mr. Hikida & I went on a shopping expedition. We went to the Doll Shop where 2 years ago I bought some dolls. There I selected some photographs from among their collection & they gave Mr. H. the address of their photographer so that I could get some film or plate — — — of them. That took a long time. From there we went to Hiyashi's, the curio man, & found they had Jap. prints. I ordered 5 plates like some that I have. Reached the hotel barely in time for lunch as we had an engagement at the Kitano-Tenjin shrine for 2:30 & it is an hour's ride in the street car. Mr. Yamada was very pleasant. He gave me the written reply to my question that I had sent to him, & an address that he had made on Shinto.

Tues. April 8th (Kyoto)

This morning worked with Mr. & Mrs. Hikida. In the afternoon we developed one roll of films & started soon after five for the Hirano-jinja. Instead of light refreshments we found they had prepared an elaborate dinner for us. When we went for our little walk Saturday morning Bee wore her pumps; I protested — but no use. She got a big blister on one heel & a small one on the other. She had to stay in bed on Sunday. When we made the plan to start out at five — tomorrow morning, she suggested that she should not go but go to bed early. I thought it partly a joke & urged her to go. Once in the little temporary booth in the shrine grounds with the first bowl of food placed before us, she complained of feeling sick at her stomach & had to go & lie down.

Small bonfires made of short pieces of wood piled onto iron holders were lighted here



& there all over the grounds. There were also very attractive lanterns. Many narrow platforms about 18 in. off the ground covered with a mat, formed both seat & table for a family. The fires — beside lighting the place — made it gay & festive-looking. At one covered booth a number of young men & women were playing the samisen & singing & one at a time young men would get up & give an exhibition of pantomime & dancing, at the end a dozen of them danced together. They marked time by clapping their hands. Mrs. Umeno was there, very pleasant & nice looking. Also Mr. Umeno's mother, 95 years old. It was very nice of them. They did up Bee's dinner & such of mine & Mr. & Mrs. Hikada's as we did not eat, for us to take home with us. Mr. Umeno gave me a booklet history of the shrine and he copied for me the norito — the different ones of his shrine — thanks be!

Wed. April 9th

*modern
Nara*

Started from hotel by auto 5:15 for Miwa-nachi Isoki-gun, Yamato Province, where we went by train via Nara to visit the Rei-sai & Matsuri at the Omina-jinja. We had a hour's wait at Nara, found two choice old prints — also some little saucers used at the Dolls festival.

On the train between Kyoto & Nara, there were a lot of men in our compartment. One who sat opposite to me kept translating what I said into Japanese for the benefit of the car & they would all laugh. I could tell because he repeated some of my words. I stood it for a while then I thought I would punish him & I asked Mrs. H. in a fairly loud voice if it was considered polite in Japan to translate what a stranger said for the amusement of the crowd. I said it would not be considered polite in my country. I noticed he did not do it any more.

Governor of Nara prefecture will be the envoy. Paper lanterns along the way torii of wood has bamboo {pieces} attached to it, 1 on either side.

Thurs, April 10th

Went with Mr. Imazawa to the Ima miya shrine to see the devil-driving festival. We were very pleasantly entertained by the guji, his wife, sister & mother. The sister sang a song that is sung at weddings. The devil-driving consisted of 4 men dressed as devils, i.e. 2 in red with long red hair, 2 in black. They formed a circle & chanting a kind of song they danced & jumped. There was a short procession accompanying them — with a flower basket at the top of an umbrella like the Chinese umbrellas, with sides about 18 inches, hanging down. This dancing incantation is a survival of some Buddhist rite. It used to be performed every year at the 4 corners of the city of Kyoto.



Fri. April 11th

We developed 3 rolls of pictures in the morning & as many more in the afternoon. Our mail came in the early afternoon.

Sat. April 12th

Went by auto this afternoon to Mr. Hieison to inquire about the festival. Had an interview with the guji.

Sun. April 13th (Kyoto / Otsu / Kyoto)

We started out this morning at 8:20 to take the trolley for Otsu. Unfortunately they told us the car would not stop near the hotel, so we came down to where it starts. Found a crowd, impossible to get on, so we tried for an automobile. We are now sitting on the bank of the river, waiting while Mr. Hikido goes to Kitano-jinja, where he was told there would be a car within half an hour.

We had quite a time finding a car. He, Bee & I started back but were overtaken by Mr. & Mrs. H. who finally found a car & they took us as far as Sakamoto, where the Heiye is located. Reached the shrine in the afternoon, had interview with the guji then returned to Kyoto, by auto, from Otsu.

Sunday April 13th (Sakamoto: Hiyei-jinja)

Returned to the Hiyei shrine, spent the night at Sakamoto at the Sakamoto-ya (hotel). Saw the tea ceremony presented to the deities in the sacred palanquins. Presentation of dolls, flower & warrior festival all in the afternoon. In the evening a wild time at the Otabisho. The place was lighted by numbers of torches. It was packed with people, now & then one would be carrying a lantern but only a few. The tall trees, the torch light, the crowd of people, the men in the shrine, rocking the sacred cars — this they did for an hour — then all was quiet until the shisho or lions came tearing in — on the run. 2 men to each lion. Then something followed that I did not understand, then at a signal from someone in the crowd, given by waving a fan, the front shafts of the sacred cars that had been up in the air, making them stand on end, were suddenly let down & the cars were quickly lowered into the ground amid the shouts of the people. I forgot to say that when the shafts were raised, after the rocking of the cars was over, two men in old armour stood in front of each car. The two men in the no. 2 car were dressed in scarlet with black corselet & hip pieces.

To return to the cars, after dropping down from the Otabisho they were promptly lifted



on the shoulders of a number of men appointed by ballot, & raced to a spot between two trees, the car to reach the spot first—that is, the carriers carrying the car arriving first—to get a prize; it was a race. Then they started on toward the main shrine, not in order of arriving at the trees, but in their regular order.

Then, the ceremonies over for the day, we went back to our hotel for the night.

Mon. April 14th (Sakamoto: Hiyei-jinja)

The Rei-sai of the main shrine took place at 10 A.M.
[diagram of shrine seating arrangement, MS p. 52]

7 sacred cars in oratory. After the Rei-sai at the main shrine there was another at the No. 2 shrine.

After lunch had another interview with the guji. He gave me the dolls that had been presented to the shrine, also the stand. I was much pleased. We are to go again to get the norito. He is going away & will return by the 20th.

Tues. April 15th

It rained all day & we developed pictures & did errands in afternoon.

Wed. April 16th

Developed pictures in morning, went to Inari shrine in afternoon. Went first to see Mrs. Onutei who was about to start for Tokyo to join her daughter, but she took us over to the shrine office to introduce me to the guji. It was a conference day & the other gujis were there. The wife of the Kitano-jinja came in. Both promised me norito of their private festivals.

Thurs. April 17

Started in morning by trolley car for Otoko-yama Hachiman-jinja. We were received in the reception room of the Imp. envoy. Saw the guji who was nice. He recommended a work on Shinto, which can be had by applying to the Imp. University. Saw the service of anniversary of death of Empress Jingo. Then took trolley again for Osaka where we had lunch. From there we took the trolley again for Kobe. It took 1 1/2 hours. Too late to make a stop for Bee's passport at Kobe so we took the train for Akashi where we spent the night. Went along the street looking for a place to spend the night. The 2 first were full, then we found one. After supper was ordered we took a walk along the



waterfront in moonlight; lovely. Didn't get dinner till 8.

Fri. April 18

On the little tug. Last night the pilot at the little boat office wanted us to take a special boat, price 5.5 yen, with rickshaw coolies on a little tug to be drawn by a big boat, price 3 yen. Instead, we compromised at another company, on a boat starting at 5 A.M. for Murozu, fare 35 sen per person, Murozu about three miles from shrine. We started about 5:20 first, now 6:30 our engine has become tired out & we are waiting while it rests. 1/2 hour later — engine still tired — ha! ha!

We are sitting on the little deck on a couple of straw sails. We opened the shawl strap & got out the rugs. The Hikidas had one, we the other. The other people, having made a windbreak of us, are sitting on their haunches back of us. 7 A.M. we hailed a fishing smack which threw us a line & is now towing us. As our tugboat has two small sails, we are going at about one mile an hour. Only one of the sails on the other tug — sailing fishing smack — is now working. It is hard to tell that we are moving.

7:25. There are two men on our tug boat, one of them is helping the sails out by rowing. Speed increased to 1 1/4 miles per hour, distance from starting point imperceptible.

8 A.M. After a rest of 1 1/2 hours our engine has come to life, & we reached Toshima where we found coolies who took us to the Izanagi-jinja. Mr. Masao Muralla (family name) is the guji. He gave us everything that we asked for, description of festivals, norito of same, song of rice festival & divination sticks; besides, an invitation to visit the shrine at the time of the rice festival, June 7th. In general the Island of Awaji seems less well built-up than the country about Kyoto. Along the main streets of the villages that we went thru the W.C. were built outside the houses, or on the side of the shops, along the street. They were made up of a tub with boarding on the three sides & over a part of the top. I saw any number of people squatting over them. In other ways the people did not seem to be as clean. The country is beautiful. Our road extended along the water front. Had lunch at Toshima & after an hour's rest, took the same little boat back to Akashi where we will take the trolley as far as Kobe & the train from there on.

(Gap in time covered)

May 15th (Kyoto / train to Izumo)

Left Kyoto for Izumo at 7:50 P.M. Reached Osaka without incident, changed cars for the train to Taisha or Grand Shrine of Izumo.



May 16th 8:46 A.M.

Fine day; comfortable night altho' no sleeper. Shall go at once to the shrine, leaving our baskets at the station. We can pick them up this evening. We have been following the coast for some time. Lovely country with hills & mountains.

Baby on train — mother took baby to its nijamo shrine on island of Shikoku when it was 35 days old. She received a charm & chop sticks. When the baby boy is 110 days old it will receive its first food & it will be given with these chop sticks. If a girl, it is fed with them on the 100th day. Girls evidently mature here as elsewhere earlier than boys. A fine looking man in our car, he has on brown shoes with elastic sides, black trousers & white piqué vest and a gray overcoat & panama hat, all right except the shoes.

Picture at Idzumi Taisha — of big tree enclosed in fence called "Idzumo no-mori." Mori = woods, where the suzumi domo, or summer building, used to stand. This is an otobisho for the god where he goes on June 1st at time of Suzumi-dono no matsuri. From this place to

(blank note page # 61)

*modern
mie and
wakayama*

Mon. May 19th (Mita mura, Kii province)

1. Hino-tsume jingu & Ikumika gasu-jingu. Ded. to Hino-kuma-no okami or saki-mitama of Amaterasu okami; jointly enshrined o moi-toame-no mikoto "Ishi-kori tome" no mikoto, who dug copper, made bellows.

2. Ame-no-uzu me-no mikoto. Tama-yamano mikoto (or Ame no futodama?) Carried ---

Ded. to Kumi kagasu-no. Okami-a. Ame-no hi-hoko-no mikoto or a halberd. Saki-mitama of amakresu okami.

Amaterasu's younger brother Susano, being {rough}, the sun goddess concealed herself in the rock-cave of heaven. So the world was turned to darkness. Numerous deities were in conference & prayed for her reappearance. For this purpose, they dug out copper from Ameno-kagu yama (Mt. of same name in Yamato province) & made a mirror for her pleasure, hanging it in the sakaki tree. The 1st mirror thus made is the grand deity of Hino-kuma-jingu, Hino-kuma-no-kagami. The 2nd mirror, made more perfectly, is the Yata-no-kagami or octagonal mirror, now enshrined at Ise. 3rd a halberd made later, called Ameno-hi-hoko no kagami which is enshrined as Ameno-hi-hoko-no-mikoto.



The 2nd one was used to hang on sakake tree, as these deities prayed for her appearance. Ameno Uzume no mikoto made a dance. Ameno Koyane no mikoto recited a norito in a charming voice & Tokoyo-no-naganaki-dori or long crying bird of permanent world or this world, i.e., the cock, sang. By this entertainment the sun-goddess was induced to open the door of the cave a crack. She was reflected on the mirror. No sooner had she opened the door of the cave a crack when Ame-no-tagikara-o-no mikoto, a "heavenly deity of great strength," pushed it wide open & pulling the sun goddess out, he shut the door.

These mirrors are theshintai. Jimmu tenmo dispatched Ameno-michi nemo mikoto to Kii prov. as the Kokuso or ruler of the province. The Emperor gave him 2 mirrors & they were enshrined at a shrine on beach of Kemi on opposite shore of Waku no-ura (bay of Waka), now called Hamano-miya, a sessha of this shrine. They were subsequently removed to present site of this shrine at Bandai-ga-oka or hill of Bandai in 16th year of Emperor Siri-nin. The present guji said to be direct descendent of Amino-michi-ue no-mikoto, & so to be compared to sengi family - called Kii family - & family name taken from name of province.

Daidai Kagura performed by ujiko of city of Waka-yama. But as this service is interrupted by rainy season, it will take place fr. next year from Cherry Blossom season. Setsuburi packed with visitors.

Festivals:

Nov. 18th, Hiraka-fuse or closing of kiln for the molding earthenware, such as are used in the year. Bells unglazed earthenware. On that day put into molds & in cauldron to bake them. This is for the purpose of making new implements.

Dec. 19th, Hiraka okoshi, or opening of the cauldron, i.e., taking the ware out, with services.

Boys come here 30th day after birth; girls, 33rd day. No rice or chopsticks; the childrens' names reported to the deities, & written in the shrine book. They are taken in front of deities & their health & safety prayed for.

Sessha 3 -

1. Ameno michine-no-jinja. Ded to Ameno-michine no mikoto, ancestor of present guji
2. Nakoto-jinja. Ded. Nagusa-hiko-no mikoto
3. (Another shrine same name) Ded. to Nagusa-hime no-mirku. These are local deities.

80 mosshas. Festivals of these shrines at same time as at grand shrine. Those of the



mosshas are held during the 4 seasons but the dates are not fixed. Small shrine has small bulls laid on it – ded. Ameno taji-karano-no-mikoh, god of strength, who opened the rock cave of heaven. The sores on childrens' heads called kusa, which means grass; the bull eats grass & so they rub the child's head with one of these miniature bulls in belief that it will cure the sores. In case of cure another minitature bull is added to the shrine's pile. Took picture, with me.

Small shrine ded. to Hiruko or Elisu, god of good luck; took picture.

Festivals by ujiko -

March 15 - Amino tomaya-jinja, ded. Shinatzu-hiko-jinja, wind deity.

March 23rd - Toyo kurno-nu-no jinja Festival

Amatsu hiko ne no-jinja	}
Ameno oshikumo jinja	}

1. Ameno futo dama-jinja
2. Ameno kushidama jinja
3. Ameno kukunochi-jinja (deity of grass & trees)

Ameno hiwake jinja

Summer festivals on July 23rd

Autumn festival Sept. 15th

Shinatyu hiko jinja (wind deity)

Ameno kushitama-jinja

Ameno kantama-jinja

Ameno futodama jinja

Kukeunochi-no jinja (deity of grass & trees)

Ameno hiwake no jinja

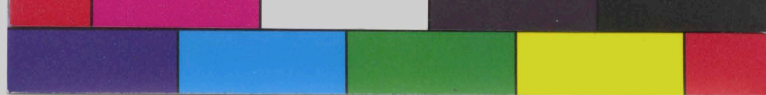
Ikutzu hikone no jinja

Oct. 26

Water fest. in December, 13th & 26th

Makino Hotel-Wakayama

Kama-yama-jinja at Mita-mura-Nagusa-gan, Kii prov. Ded. to Hiko-itsuse no mikoto, son Ugaya fuki ayezu-no mikon, the elder brother of Jimmu Tenno. This deity commanding the troops with Emp. Jimmu, left Bukushi (ancient name of Island of Kyushu), & was about to enter the province of Yamato by way of the province of Aki.



Reaching Naniwa, now Osaka, they were prevented at Kusaka by Nagasune Hikko, the chief of the rebels, and the war ended unsuccessfully to the Imperial troops. He was seriously wounded by stray arrows. They retreated reaching the sea at Chinu, where he washed his wounds & he attempted to enter Yamato from Kii prov. But when he reached Nagusa-gun he succumbed to his wounds. The shrine is located in front of the mausoleum where he was buried. The shrine raised to 2nd class, 2nd year of Meiji, & at time of coronation raised to 1st class of 1st rank.

Tues. May 20th

Main shrine:

Ded Hiko-itsuse-no-mikoto (# Ugaya-fukiaye-en-no mikoto), the son of elder brother of Jimmu Tenno who was the father of Emp. Jimmu. Had 4 brothers, he being youngest.

Small shrine on left of main shrine ded. to Jimmu Tenno. Ceshiki netsu hiko is enshrined on right side of main shrine. He acted as a pilot when Emp. Jimmu started toward Yamato prov. from Island of Kyushu Takachiko -- in Huga prov. in 7th year before Japanese era.

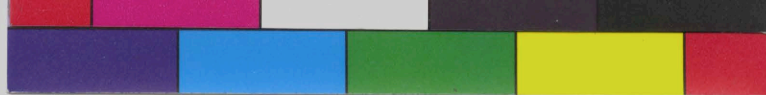
Two other brothers of this deity: Ina-ki-no-mikoto, Mike iri no no mikoto, were enshrined but it no longer exists. These 2 brothers are not prominent in history.

Ugaya-fukiaye-no-mikoto had 4 sons, of whom the eldest, Hiko-itsuse-no mikoto & Jimmu Tenno, youngest, are enshrined here (which is in the Kirishima range of mountains in western border of what is now Hinga prov.)

The 2 brothers started fr. Mt. Takachihon in Hinga prov. Kyushu with their troops, for Yamato in order to conquer the country. But Nagasune hiko, chief of the rebels, believing that Nigi-hayahi-no-mikoto was the grandson of Sun goddess, he endeavored to prevent the Imp. troops from entering Yamato prov.

By that time Nigi-hayohi-no-mikoto intended to yield, but the leader insisted upon fighting at Kusaka-saka of Mt. Ekoma, Yamato prov. The Imp. troops were unsuccessful, the elder brother was hit by a stray arrow & seriously injured. In his retreat he died before reaching the coast of Kii prov. from Izumi prov.

Then the Emp. Jimmu subdued the Nagusa Tobe the rebel leader in the neighborhood. He reached Yamato prov going through Kumano. He had to fight with Nagasume hiko again on his way. By this time Nigi hayahi, feeling that Emp. Jimmu



must be the rightful heir, killed Nagasume hiko, & surrendered to the Emperor. Thus Emp. Jimmu succeeded in conquering the province of Yamato where he established a government & succeeded to the throne. From this time his reign dates.

Festivals:

1st day (monthly) Tuskiname sai

April 13 - Spring fest.

July 13 - Summer fest.

Sept. 13 - Autumn fest. & Reisai

Dec. 13 - Winter festival.

(No reason for selecting 13th but 13th & 23 being most convenient)

The 3 fest. & Tsukinamisai are same.

Feb. 18 - Kinen-sai

Nov. 24 - Shingo-sai

Winter festival: Dec. 13th. Torches will be lighted in court of shrine. First called Tairyo-sai. Tai = courtyard, ryo = torchlight; no especial significance.

No mikoshi procession; no rice planting or transplanting festival. Setsubon no fest. No festival for expelling insects.

In summer festival service, lanterns will be lighted.

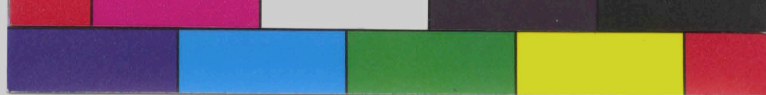
We were taken up the steps to the shrine & back of it, to the grave. [Drawing of site plan; grave covered with small trees; stone fence enclosing grave; wooden fence enclosing shrine; main shrine; shrine ded. to Jimmu Tenno; shrine ded. to Ceshihinetsu hiko; gate in front of shrine.]

Note at top of page: Norito: (basically illegible; 6 lines)

Visited May 20th - Kama-yama-jinja, Kii prov.

We were first taken to the cistern to wash our hands & rinse out our mouths. Then upon reaching the shrine, the younger priest stood with a sakaki branch, for me to make the Tamaguchi offering (Tama = gem, guchi = cure).

New Year, Bon, boys festival Gogattsu-sekku; girls fest., Sangattsu-sekku; (the Bon comes at time of middle beginning) are observed according to old calendar. In Kii



prov. an attempt was made to displace old calendar but it has been revived.

From book issued by shrine, *Brief History of Kama-yama Jinja*:

"The names of the deities who were in the high plain of heaven at the time of the creation of earth are: Ameno minaka-nushi no-mikoto; Taka mi nusubi no mikerto; Kami musubi no mikoto; Umashi ashikabi kikoji no mikoto, Ame no toko tachi no mikoto. They are also called Koto-Amatsu kami, or separate heavenly deities. Then Kuni toko tachi no mikoto from him Izenagi no mikoto, from him Izanami no mikoto. These deities are called the 7 generations in the ages of the gods.

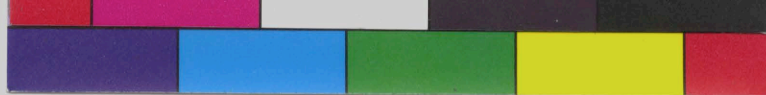
Amaterasu omikami is the offspring of Izanagi & Izanami. Amatsu hiko hoho nimigi no mikoto is son [?] of Amata-azu omikami (in Japanese, nouns make no distinction between male & female or)

(missing page 79/80) -----

owing to narrowness & precipitousness of the road it was difficult for the troops to pass. They crossed over Mt. Ikoma, & intended to enter Yamato prov., when Nagasume hiko, the chief of the rebels, resisted, at Kinsaye-saka. Serious engagement took place & he was hit by a stray arrow as the Imp. troops were unable to proceed, he ordered them to retreat. He being seriously injured, washed his wounded arm, & that place is known as Chinuma (chi = blood, numa = marsh) but now is known as Bay of Chinuma or Bay of Osaka. He subsequently succumbed to his wound & he was buried at Kame yama in Kii province. Subsequently the Imperial troops, subduing Nagusatobe, the leader of the rebels, at Nagusa, Kii (now the name of this county) in 23rd of 6th month. The 2nd brother, drawing his sword at Kumano, entered the sea & became Suki-mochi-gami (a deity), while the 3rd brother died in the sea. At length on 4th day 12th month, 2nd year before Jap. era, the Imp. troops succeeded in defeating the rebels. At one time the fighting appeared to be unsuccessful for the Imp. troops, when suddenly the heavens darkened, it hailed & at that instant a sacred crow (kite) of golden hue came flying, & lighted upon the top of Jimmu Tenno's bow. As the luster of the kite was bright like lightening, the rebel troops were frightened & were unable to fight."

Wed. May 21st (Katsu-ura)

This is where we landed from the steamer. We had a very comfortable night, in our little cabin. It is raining hard but it seems to me that this bay is the most beautiful spot in Japan. The hills rise right up out of the sea. Not one long range, but each one separate. They are covered with shrubs and trees. Just as we were landing I spied a house



that had painted clapboards on its sides. Further along there was another foreign-looking building with windows opening in the middle & glass panes. Peeking in, we saw a desk & chairs, so we formed the hasty conclusion that it was a school. The other building, we were told, was for "ball game."

The best hotel here was full. Our luggage had come so far on a cart covered by a rubber cloth. The youth who drew it decided that it was necessary for him to return to the station, & was about to unload our belongings in front of this hotel when I took him by the sleeve and in a very severe voice told him in English to stay where he was & tend to his job. He was quite panic-stricken & pulled the cart meekly on through the pouring rain.

different spirits - blessings, happy, fortunate:

Saki-mitoma or favoring spirit

Kushi = a miraculous, wondrous spirit

These qualities can be applied to any spirit. The gentle or rough spirits might be saki or kushi mitoma

Ameno yasu kawara (Ame = heaven; yasu = river name; kawa = river; hara = embankment)

Taka

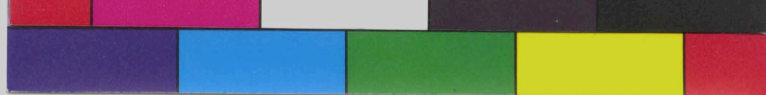
Omoye kame-no-kami (God of wisdom) Son of Taka-me musubi no kami. An image of heavenly deity was made, order given to Ishi-Kori-domi no mikoto to dig out copper or iron from Ame-no-kaguyama & making bellows from the hide of a deer. Mirrors of Ame-no- — — & a sun shaped mirror were made. These mirrors being unsatisfactory, the 2 or 3 was successfully made.

The 2nd one was hung on sekaki tree. Ama-no-futoda-no-mikoto, carrying this sakaki tree, invited the sun goddess to reappear. The 1st mirror is the mita mashiro, of the grand shrine. 2nd is mita mashiro of Ise, Ame-no-hiboko; made at that time is the mita-mashiro of Kumika-gosu-jingu, enshrined at Hama-miya in Kii prov. 1st year of Emp. Jimmu. Sub. trans. to present site of shrines in 16th year of Emp. Sui-siro. Hiboko = spear.

Thursday May 22nd

Left Katsu-ura 10:30 A.M. for Shingu by light railway. Beautiful ride along rocky shore with wooded hills on other side of us.

We had a bad night. Our next door neighbor had a revelry. We saw the empty beer



bottles this A.M. Quarts. They had women in there & were generally carrying on.

1. Kumano Hayatoma-jinja at Shingu (formerly Kumano yongen)
2. Kumano ni masu-jinja at Hongu (ded. to Ketsu-miko)
3. Kumano fusumi-jinja at Nachi - prefecture shrine (ded. to Izanami-congugal relations)

called formerly 3 temples of Kumano.

Middle school Prof. Ono at this town of Shingu.

No. 1 ded. to Kumano Haya-toma no-o-okami

Son of Izanami & Izanago-Izanagi

Izanami

Ketsumi mikono okami

Kuni tokotatsu no mikoto

Amektasu o okami

Ame no oshi home no mikoto

Ni ni gi-no mikoto

Hiko-hoho demi-no mikoto

Ugaya fuki ayezu mikoto

Kuni sotsuchi no mikoto

Toyo kumo no-no mikoto

Uye-jini no mikoto

Otonogi no mikoto

Omotaru no mikoto

Inner shrine ded.

Ame no mikoto misho no kami

Takami musube no kami

Kami musube no kami

These shrines all burned in 16th year of Meiji

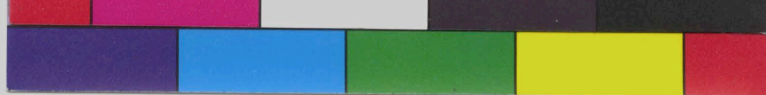
At present, shrines no. 1, 2, 3, 4, 5 called main shrine; the others are in temporary shrine.

Interview with Prof. Ono of Middle School of Shingu.

No. 2 shrine:

Kumano musubu o kami

No. 1 kumano haiatoma o okami



No. 3 kumano ketsu-mikomo okami

musubu = ripening, same as fusumi; so this deity is recognized as Izanami no okami.

Thus prof. says this deity must be both Izanami & Izanagi. No. 1 is son of Izanami & Izanagi.

No. 3 - same deity as the Yasaka-giru-Suzano-no-mikoto but at Kumano this deity is called Kumano Ketsu no kami, who is believed to have introduced the seeds of trees from Korea (Ké = kii or tree).

A book - 2 vol. compiled in commemoration of coronation, which he will present to me.

Festivals:

Oct. 15 & 16 - Tai-sai

15th. Fest. of Nakamo or middle shrine ded to Hayatome-okami is enshrined. Official Rei-sai.

16th. Fest. of Western shrine ded to Izanami no okami is held - private fest.

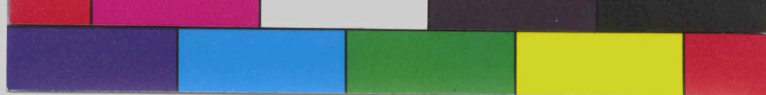
On 15th after Rai-sai the spirits of the 3 deities of the Asuka jinja will be brought to this shrine by sacred horse. It is said that Suzano & Hayatoma were transferred from Izumo to this shrine. So the spirits of these deities are transferred from the Asuka jinja to this shrine 2 P.M. They go to receive the spirits reaching this shrine about 4 P.M.

After a short rest at this shrine the spirits of main shrine go to the Otabisho at Miyama & then they return to main shrine at 8 P.M.

When the spirits of the Asuka jinja come here, the spirits of this main shrine go to the Otabisho, leaving the spirits of the Asuka jinja in the shrine to guard it during their absence. The main deity goes to the Otabisho on horseback, just as the deities of the Asuka-jinja come here. There is no ceremony for the return of the deities to the Asuka-jinja.

On 16th Oct. Mifune no matsuni or boat fest. now Oct. 16th 3 P.M.

At 2 P.M. the spirit of deity is transferred to the Mikoshi. The mikoshi leaves here soon after 2 P.M. passing through torii & turning to left, reach Goko-mochi, then to river embankment where the spirit is transferred from the mikoshi to the red-lacquered sacred boat & the sacred boat is towed by Kumano from Moro-tabune the ancient boat.



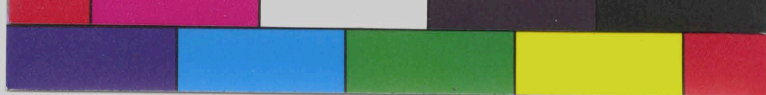
Morota = many hands, or the ancient boat rowed by many hands. It is towed {to the} river leaving about 3 P.M. The ship is rowed by 20 boatmen, 10 on either side, a man in red costume & black sash dressed as a female will sing a peculiar song while the boatmen row the boat for the pleasure of the deity, just as Ame-no azume-no mikoto performed dances before the sun goddess. Tradition has it that when the sons of Izanami & Izanago came from Idzumo to Asuka-jinja now is, & thence Suzano no mikoto to Hayatoma came to this place (Shingu, formerly called Kumano) after crossing the river from Asuka after short stay at Kinaga- — — Izanami no mikoto came to Kumano, Suzano went to the Hongu formerly known as Otonashi-no Sato. The sacred boat towed by Moro-tabune & the boat of chief priest will be towed again by 9 fast boats going up the river about 7 cho where there is an island.

Mifune (mi = August, fune = boat, zume = island)

Before reaching the island (about 2 chow distant) the 9 boats sever their connection with sacred boat & race to island & encircle it 3 times; then the sacred boat goes twice around the island; then 2 priests who had been on the island, will beckon, by raising a fan 3 times, to the sacred ship, & at the signal of the fan the 9 boats make another race, circulating the island 3 times then the sacred boat towed by ___ goes around once. Then the boatmen return to this shrine with flags; they come in order according to their position in the race.

In the meanwhile the sacred boat returns to this shrine after a short stay at Mi-yama where the deity visited on the previous day. The participation of these 9 boats dates from Tokugawa regime but the sacred boat procession was started earlier. There is a similar fest. in Idzumo, to commemorate the transferring the country from Okuni-mushi to Meigi. So the 2 priests landing is represent the transferring of the middle land of {reed} plain to Muigi-no-mikoto when Takemikazuki & Fushunushi acted as messengers - & 2 priests landing have the significance of these 2 messengers going to Idzumo. Though the exact origin of this fest. is unknown but in a diary of Zoki, a Buddhist priest who visited Kumano during reign of Emp. Kassan, he speaks of this festival so it dates back to that time - 1646 or 1647 Jap. era, 986 or 987 A.D.

At time of festival of 16th a maiden (called Hitoksu-mono or single person) with sedge hat (called li-egassa) & carrying 2 stalks of reed on her back will follow the mikoshi to the embankment & she will follow the sacred palanquin to the Otabisho to await the return of the spirit from the boat, & she will return with the Mikoshi to main shrine. This represents that when the deities of Kumano came from Idzumo, they reached Ochima in the neighborhood of Shi-o-no-misaki — a cape. In this neighborhood is an island called Gon yinzima where a maiden acted as a pilot & reeds & fish were presented to the deities. So this maiden is to imitate the other.



In museum

2 halberds said to have come when the deities were transferred here from Idzumo.
4 belts called stone belt.

Pr. of beautiful swords called male & female phoenix swords - used for hunting with falcons.

At time of fest. Oct. 16th a figure called Carechiga or Chinese p— is carried to the boat.

Saddle used on sacred horse — - 5th. Said to have been presented by Jofuku.

Sage hat - iiaegassa

Sacred boat - red

Mikoshi in center - dragon at one end, torii at other.

At time of fest. the sacred spirit is transferred first to mikoshi then to the mikoshi on the sacred boat.

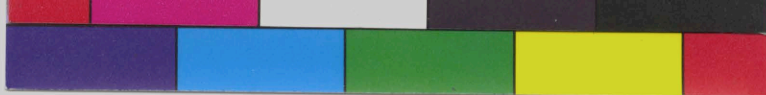
Fri. May 23rd

On the boat going up the river to Hongu, started 7:20 rowed short distance then the men got out & towed it. Took on 4 passengers - 2 women who were brought on board pic a back. Took picture of Tortoise Island Kami-jima from which the race on Oct. 16th starts. Took picture of 2nd island called Mifune-jima (or mi = August, fune = boat, jima or shima = island; or Island for Sacred Boat). In foreground a raft of logs. The Sacred Boat goes around the island 3 times before being attached to the 9-boat tow.

About Jofuku the Chinaman who came over here from China in search of the spring of perpetual youth at Kumano Heya-tama-jinja. There is a Chinese saddle called kara-kura (kara = Chinese, kure - saddle). A bit & stirrups are kept in the treasure hall. They are said to have been presented to the shrine by Jofuku when he reached this bay. That saddle is now used on sacred horse at time of fest. of Oct. 15th when the spirit of the deity is transferred from Asuka-jinja at foot of Horai-gan, to the back of the sacred horse, & carried to main shrine.

Shin-me-matsuri (Shin = sacred or divine; me = horse). The name of fest. on 16th.

Horai-zan, a hill on which Jofuku is buried. It is at the back of Asuka-jinja along the Kumano river. A map owned by Marquis Tokugawa family, who were lords of Kii prov. = Map of Shingu, the house occupied by Jofuku, is in the present enclosure of the Asuka-jinju. Now its site is unknown. The grave of Jofuku is in the field of Kusuyabu



(Kusu = camphor; yabu = woods); this is the name of the village about 3 chow west of Mt. Horei. The grave consists of a stone monument with inscription.

"The grave of Jofuku of Sing dynasty erected on 2 edged camphor trees this monument erected by Lord Yorinobu Tokugawa of Kii prov. in 1st year of Genburi with the autograph by a Korean named Ri-Baikai."

In this neighborhood old tombs are scattered, the group being named Nanatsuka (Nana = seven, tsuka = mounds). They are said to be graves of his followers.

"Formerly a small shrine is said to have been built in his memory but it no longer exists," says Prof. Ono. The grave must have been built in the shrine enclosure, but it is now converted into paddy fields & the grave is in the paddy field.

While apparently Jofuku came to Japan in search of the spring of perpetual youth; in reality it must have been to escape from the administration of the Emperor.

Horai-zan, named after the Chinese Mt. of same name.

9:45 Most beautiful sunny day. We have passed through some rapids & are now being towed along. We just heard a bird—Uguisu or nightingale—sing. Just coming to some more rapids. The oarsmen wear little short trunks & their limbs look as though made of bronze. Counted the rapids until we reached 15, after that I lost count.

Kumano Hayatama-jinja.

The Fest. of Oct. 15th Hiyatama jinja is fest. of middle -- and to Kumano Hiyatama no okama.

Oct. 16 fest. of Western Sanctuary ded. Kumano Musubi-no-okami

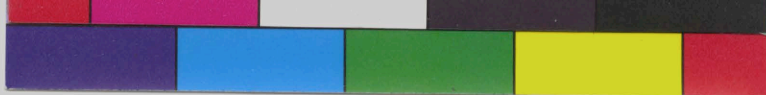
Kumano nimesue jinja - at Hongu-mura - 35 miles up the Kumano River from Shingu. Ded. to Ketsu-miko-no-okami or Susano-no-mikoto (he or Kii = wood, miko = august son).

What deities in different buildings.

Left side ded. or Western

1. Izanami-no-mikoto or Kumano Fusumi no okami

2. Ganagi-no-okami, Haya-tama no o okami



3. Ketsu miko no o okami or Kumano Kamuro no mitoko or Susano

4. Amaterosu no okami
(diagram)

Also called the 4 upper shrines. Nos. 5,6,7,8 called 4 middle shrines; nos. 9,10,11,12 called lower 4 shrines. Now all jointly enshrined in the former site of the shrine, all washed away by flood in August 22 yr. of Meiji.

Any shrine to wild spirit of Insano? No.

A Sesshia is ded to the sacred kite, Yatagarasu, at Yatagarasu no yashiro, ded. to Taketzu-no-miono okami the Rei-sai.

Is Jan. 7th 5 P.M. when the Yatagarasu-no-jinji is observed. Now the festival is observed at the Haiden as the shrine was destroyed during the flood.

On day of fest. a wooden basket is filled with water & a special fire is lighted with flint. This bunch of lighted wood and this water, this charm is purified, or the spirit of the deity is transferred to the popee, then the charms are distributed for coming year.

This charm used as pledge not to tell a lie. In case of being doubted of committing theft, the one accused is compelled to drink one of these pictures of kites mixed with the soup from the kettle. If he was really a thief he could not swallow it. It is also believed to be a panacea for every kind of disease. If you swallow one of these pictures of the sacredbird; so in case of feeling ill, one of these is cut out & swallowed. These charms are in demand by the people from the Island of Hokaido.

Charm

Kumano-ni-mosu-no ré

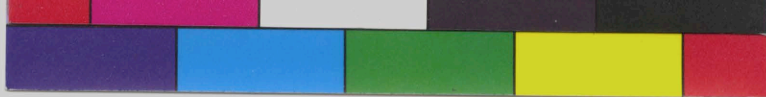
Or the deities of Kumano ni mosu; character made with the figures of the birds. This charm also used against the visitation of robbers, so that robbers will not enter.

This shrine has no connection with Jofuku, as he is said to have settled at Singu.

Reisai - April 15th

Mikoshi procession P.M. Called Shinyo togyo (shinyo = sacred palanquin, togyo = procession).

1 sacred car; they go to the former site of the shrine, before the flood. After stopping at



Otabisho they make the round of the ujiko streets. Before the flood 3 wooden horses, now none. This has no connection with the sacred kite.

After the Mikoshi fest. the rice planting fest. takes place in front of sacred palanquin; fest. Mita-riye-sai. This takes place at the Otabisho after presenting food offerings then norito praying for good harvest, then 8 page boys & the 8 miko miko perform dances to the accompaniment of the drum flute etc. The miko in white flowing garments & red trousers; pages dressed in red trousers & brocaded upper garments with Kaza ore eboshi on their heads (ore = folding, eboshi - headgear; kaza = wind; so that the hat [wind?] will not blow the hat off).

Setsubun - baked soya beans are offered by each ujiko, as many as the age of the person. A high wooden stand is placed slightly to the left of the main shrine with sambo or small wooden stands on top, to hold the beans. They come from 4 to 10 P.M.

Have they any fest. to foretell the crops of the year? No.

Mikamagi no jinji Dec. 10th (Mi = sacred; kama = kettle; gi = wood).

As the Isuki nami sai, 1st & 15 each month, cooked rice will be offered. On this fest. of Dec. 20th boys from ages of 1 to 15 will present faggots. A boy 1 yr. old will present sets of 2 bundles of faggots each on a pole. This is called 1 roll – that is, 2 sets of two bundles for a year-old boy. A 15 year boy presents 2 logs. This is to pray that these children may have good health.

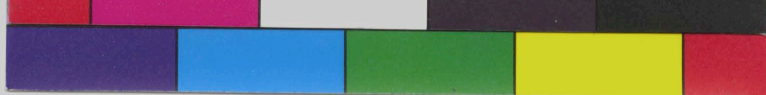
How many sets of offerings of food? 4.

At Teuki nami sai - 1st & 15th, 1st row 4 large sambo or wooden stands with 4 smaller sambo for cooked rice in each – making 16 offerings of cooked rice. (Diagram)

1. for seaweed
2. Sake & unhulled rice
3. Fish - dried bonito, or fresh
4. salt & water
5. Radish (daikon)
6. Fruit (kudamono) - daily offerings.

(Diagram)

1. A bronze bowl, 5 go of unhulled rice
2. A bronze bowl, 5 go of unhulled rice
3. Sake



The main shrine faces slightly south from east.

While following the procession April 15th the priests & vjiko sing a song — a sacred song called kami-uta.

Joya-sai — New Years Eve

Without opening door of sanctuary food offered norito, food withdrawn. Ohari 2 P.M.
June 30, Dec. 31st. After the ohari, joya-sai at 5 P.M.

Babies coming to shrine. Baby boys & girls when they are born, the family come asking shrine to name the baby. These names are selected from names in books. Some 10 names from a book are selected & written on slips of paper & offered at the Harden to the deity. After reading the norito for prayers for baby's good health, the priest in charge will pick up one of them with his eyes shut. After picking up one of them which becomes the baby's name it is written on paper called hosho. It is wrapped in another sheet of paper & tied with 5 red & white strings called Mizukiki, is handed over to the applicant. The ujiko makes offering of money, the amount depending upon station of family. The name is placed in the shrine book. When baby is 30 days old (same time for boys & girls) they come to shrine, especial prayers read, then they will receive rice that has been placed before the deity. This rice is taken home & cooked & eaten by the mother.

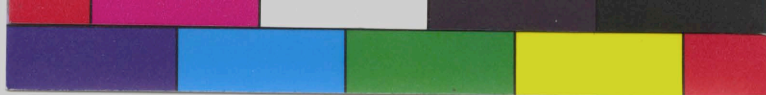
Priests of 1st rank shrines do not take part in burial, as the priest of the village. Shrine is engaged to conduct the ceremony according to Shinto rites.

Interview with Prof. Ono.

Many instances of similar cases — only a part of spirit is transferred. Formerly the deities of Kumano were enshrined at Asuka & later at Ki négatane or hill on other side of Kumano River, then removed to Hongu & Shingu.

One opinion is that the Ara-mitama is enshrined at Asuka & the migi-mitana at the main shrine. Jofuku tradition has it that about 8 1/2 Jap. miles NE of Shingu there exists a village named Hadasu in Minami-muro-gun where Jofuku is said to have landed & he gradually came to this neighborhood. He searched for medicine in vicinity of Mt. Asuka, as the climate was good. He settled there & died at Kumano-mura.

Among his followers some were skilled in weaving & porcelain-making, fishery etc. In Japan agriculture had progressed to certain extent, but a further progress may be attributed to efforts of Jofuku's followers. The descendents of Jofuku district of



Kumano was exploited by Izanami no okami, Ketzu-miko no okami, Haya-tama no okami who came from Idzumo & the descendents of Jofuku were mingled with the descendents of Taka-kuragi no mikoto (Hugo prov.) of Takachibo race or Yamato race.

Son of Nigi hayaki-no — finally a descendant became a priest of Kumano shrine & of Jofuku.

Hadasu-mura, where he is said to have landed, signifies Chinamen lived; Hada = Sing dynasty; su = live.

Said that whaling is said to have been started by Jofuku. He acted as commander of the whaling vessels. Mima sake, a village 1 1/2 Jap. miles south of Shingu, there was a custom during feudal government, in case of catching a whale, the best part was presented to the grave of Jofuku. Family name of Hada from Sing dynasty. Many people of that name, descendents of this Chinaman.

Karachigo, or figure of the Chinese page at the museum of shrine — used at time of festival, might signify that formerly a Chinese might have taken part in festival when the descendents of Jofuku were the priests of the Kumano shrines.

Jofuku came to Japan during reign of 7th or 8th Emperor, before time of Empress Jingo. Experts say saddle could not belong to Jofuku.

Old record — small shrine ded. to memory of Jofuku in compound of Asuka jinja but no longer exists. Stone monument inscription " Grave of Jofuku, of Sing" erected by Tokugawa with autograph inscription by a Korean — at Kusuyabu or "Forest of Camphor trees" at Kamikuno.

People of Sing name or Hada in Japanese; several persons here at Singu as well as at Kosa-mochi.

Before Meiji era, common people not allowed to use family name.

17th of May memorial service held by people of this neighborhood. There are 7 Nana buka or mounds in neighborhood of grave of Jofuku — generally believed to be his followers' graves. Said to be 7 stars — the worship of 7 stars of ...

(end of MS)

