

1.

Juniten sha, Nonmonze

The shrine stands on the western side of a little promontory. In the month of June 1563, a man named Matsumoto, Jispaemon was drawing a fishing net in the Bay with his sons and servants. He spent the whole day but caught nothing. He was about going home when ~~the~~ one of his sons suggested to him to make one more trial, but the evening drew nigh, and the mist was gathering around the hills towards which the sun was coming down nearer and nearer. He rowed seaward with his men, but by the time he let down the net it was quite dark. As he drew up the net the sea became light. He thought it was the reflection of the moon, and he looked up, ~~into~~ but the moon was not visible. He wondered, when he took the net up into the boat, it contained nothing but a shining object. He examined and found it to be a statue of Chitamonokami. Rejoicing to get it, he hastened home, and soon erected a Shrine dedicated to it, on the side of the promontory and called it Juniten. He and his successors became the priests of the Shrine. On the 15<sup>th</sup> of June, the day on which the statue was caught up from the sea, according to the old calendar, a festival is celebrated every year at the shrine. On that day they have a boat-race. Six boats are fitted out from the six villages near by, each boat having from 20 to 30 fishermen in it. The villagers make six 'Ryume' (Dragon horses), vulgarly called *ommasama*, of rushes, and place one of them on each boat. The boats start from the foot of the promontory and are rowed seaward to an appointed spot, where, when they arrive, they are ~~ranked~~ <sup>lined</sup> in one line. Then, at a signal given, the rowers throw the dragon-horses into the sea, and quickly turning the boats coastward compete with each other to arrive at the promontory the first,



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The shore stands on the western side of a little promontory.  
 At the mouth of June 13<sup>th</sup>, a man named Matsumoto, Japanese  
 was running a fishing net in the Bay with his gun and  
 He spent the whole day but caught nothing. He was about going  
 back when one of his sons suggested to him to make a  
 trial, but the evening drew near, and the mist was gathering around  
 the hills towards which the gun was coming from near and near.  
 He never returned with his men, but at the time he let down  
 the net it was quite dark. He drew up the net to see some  
 light. He thought it was the reflection of the moon, and he looked  
 up, but the moon was not visible. He wondered, when he took  
 the net up into the boat, it contained nothing but a fishing net.  
 He examined and found it to be a net of *Chitonosaxonia*.  
 Hoping to get it, he returned home, and soon erected a  
 seine directed to it, on the side of the promontory and called  
 it *St. Juniper*. He was the successful because the point of the seine  
 on the 2<sup>nd</sup> of June, the day on which the net was caught up from  
 the sea, according to the old calendar, a festival is celebrated every  
 year on the seine. On that day they had a boat race, the boat are  
 pulled out from the six villages and by each boat racing from  
 20 to 30 fishermen in it. The village master of *Ryumei* (Dragon  
 vessel), vulgarly called *Shimazuma*, of *Utsu*, and placed one of them  
 on each boat. The boat starts from the foot of the promontory and are  
 rowed seaward to an appointed spot, where, when they arrive, they  
 are ~~started~~ in one line. Then, at a signal given, the rowers throw the  
 dragon-boat seaward into the sea, and quickly turning the boat coast-  
 ward complete with each other to arrive at the promontory the first

## 2. Juniten

On the coast stand the powers' parents wives, children, friends and relations who scream their hurrahs to encourage the powers. The boat which reaches the promontory first is said to bring fair crops and plentiful fishing through the year to the village to which it belongs. The boats are carefully kept on land during ordinary days. When a boat wins the race, the villagers to whom it belongs, dance, sing, beat their drums, play on Samisen, and rend the air with their rejoicing. The image in the shrine is placed with its back towards the people who go there, being considered too holy to be seen by the face.

### (1.) Oazuma-Sama, or Azuma Gougen.

About five minutes' walk from the Juniten. A shrine dedicated to Iyeyasu, the founder of the Tokugawa Shogunate. The image kept in the shrine is of the form of a warrior in armour and holding a sword in the right hand. When Iyeyasu was defeated in a battle, fought in Kadzusa, he fled alone to Kijoradzu, crossing the hill Kinoue. On the way he was tired and very hungry, so, entering a farmer's cottage, asked for food. The farmer, not thinking the wearied soldier to be a man who was to command the military of entire Japan, gave him some badly made millet-cakes (awa mochi). The hungry Iyeyasu ate the cakes and with a low-bow expressed many thanks, finding them very good. "What do you call these cakes?" he asked. "Don't you know the name?" replied the farmer in a tone of scorn. "You samurai wage war against one and ravage the country for the purpose of increasing your own power. We farmers bear your expense, with our fields damaged by you, and are

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On the great stand the rowers' parents, children, friends  
and relations who surround their husbands to encourage the rowers  
The boat which carries the prominent first is said to bring  
fair crops and plentiful fishing through the year to the village  
to which it belongs. The boats are carefully kept on hand during  
ordinary days, when a boat wins the race, the villagers to whom  
it belongs dance, sing, beat their drums play on bannisters,  
and send the air with their rejoicing. The image in the shrine is  
placed with it, back towards the people who go there, being  
considered too holy to be seen by the face.

(1) Osamu-Sama, or Osamu-Sama

From five minutes walk from the fountain, a shrine dedicated  
to Osamu, the founder of the Tokugawa dynasty. The image  
is in the shrine is of the form of a warrior in armour and  
holding a sword in the right hand. When Osamu was defeated  
in a battle fought in Japan, he fled about to present day  
crossing the hill which is the way he was taken and very hungry,  
entering a farmer's cottage, asked for food, the farmer, not  
thinking the mercenary soldier to be a man who was to command  
the military of an empire, gave him some food and milk - water  
(and more). The hungry Osamu ate the food and with a few words  
expressed many thanks, finding them very good. "What do you call  
this food he asked. "But you know the name," replied the farmer  
in a tone of scorn. "For Osamu's wife was against one of the  
the country for the purpose of increasing your power. Osamu  
has your expenses, with our fields damaged by you, and are

## 2. Azuma Gongen

reduced to eat such poor cakes as those. We are fallen into extreme poverty for your sake, and you, O heavens! do not know even the name of things we are forced to take as our daily food. If you find those shabby cakes good, ~~give~~ <sup>give</sup> up your profession and become one of us, and you shall know the misery of war." Iyeyasu was quite humbled by this honest outspoken rebuke and thanked the farmer for the food and the lesson. When he was made Shogun, the farmer learned that he was no other than the hungry soldier who once asked for food at the door of his cottage.

The farmer then made an image of the soldier, and some years afterwards, erected a shrine for it near Kisaradzu, the shrine which we could see at any day. On the 17<sup>th</sup> of January and August a festival is celebrated, when there is wrestling by amateurs before the Shrine.

On these days, millet cakes are offered to the image, which is said to have the power of healing the sickness of children and hysteria. Thanks for the cures are expressed by the healed in offering millet cakes.

L. Thomas Fongson

reduced to eat such poor cakes as these. We are fallen into  
 extreme poverty for your sake, and now O heaven! do not  
 know even the name of things we are forced to take as our  
 daily food. If you find these really ~~very~~ <sup>the</sup> good  
 up your profession and become one of us, and you  
 shall know the misery of War. The year was quite humble  
 by his harvest outparted rebuke and thanked the farmer  
 for the food and the harvest. When he was made a soldier  
 the farmer learned that he was no other than the hungry soldier  
 who once asked for food at the door of his cottage.  
 The farmer then made an image of the soldier and named him  
 after words, erected a shrine for it near his cottage.  
 The shrine which we saw at our day. On the 17th of January  
 and August a festival is celebrated, when there is a great  
 of sacrifices before the shrine.  
 On these days, millet cakes are offered to the image, which  
 is said to have the power of healing the sickness of children  
 and the like. Thanks for the cure are expressed by the  
 children offering millet cakes.