

Japan - by Capt. Parvitzky
vol. 7.



JESSE N. COUCH, MGR

GEORGIAN TERRACE HOTEL
PEACHTREE ST. AND PONCE DE LEON AVE.
ATLANTA, GEORGIA
GOLF ALL THE YEAR

page 145-146 - for hand clapping
during Kara epoch

page 155 - flower festivals during Kara
epoch - plum blossoms - iris, lotus,
all of which were instituted in this
same Kara epoch when the composi-
tion of couplets was quite as important
as the viewing of the flowers.

page 179.

"The Emperor Daigo (998-930) actually
"fell into a dangerous illness owing to his
"belief that he was pursued by the vengeance
"of a loyal minister, Michizane, whose unjust
"punishment he had sanctioned, & as a
"protection against the same danger his baby
"son, the prince imperial, was confined day &
"night in one apartment & guarded by a
"chosen band of soldiers during the first
"3 years of after his birth - When the
"renowned Fujiwara chief Tokihira
"died, men said that he had been de-
"stroyed by the spirit of this same
"Michizane, whose disgrace & banish-
"ment he had contrived -"

See Appendix - vol. I. p. 256 for notes
on Sugawara - no - Michizane -

Page 186 - period, close of Heian epoch.

"In spite of the fact that it [Buddhism] had apparently absorbed Shinto, the latter retained its hold on the heart of the nation, & its ceremonies continued to be scrupulously observed in the Imp. Court. Buddhist priests were strictly excluded from the great rites of the indigenous creed. More extravagant than ever were the restrictions imposed by the canon of purity, which, with ancestor worship, may be called the basis of Shinto - Defilement originally attributed only to uncleanness or to the commission of sin, was extended in this age of superstition to many inevitable incidents of daily life - such as death, births, burials, in memoriam ceremonies. The eating of flesh, the tasting of anything acid, the application of the moxa, contact with disease etc. To have been contaminated in any of these ways disqualified a man for association with his friends & for the discharge of his official duties during a period of varying duration."

Heian epoch continued
page 198.

"The main gate of the palace was flanked on either side by guard houses having a forest of pagoda-like minarets, which served as watch

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Imperial epoch -

two towers, there stood on its east & west
inside, 2 buildings where officials assembled
before proceeding to the place of audience -
which consisted of 12 halls - etc - etc - - -
"at the entrance to the principal of these
16 halls, - the Shishinden or "purple hall
of the north star" - there were planted
a cherry tree & an orange tree - the
"guardian cherry of the left" & the
"guardian orange of the right" The
floor of all these edifices was raised
some 6 ft. above the ground & was
reached by flights of wooden steps
placed at frequent intervals -"

Sacred dancing - see page 221 - 228

divided into "Chants of the worship -
dance" (= tori-mono-uta)

chants of the "fete dance" = maye-
buri both included in term

Kagura -

p. 232. Noniva = Osaka.

Shrine of 3 sea gods at Sumiyoshi.

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BRANCH 37, ST. AND POND DE LEON AVE.

ATLANTA, GA. Hotel Terrace
DINE ALL THE YEAR



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at the entrance to the principal of this
to call - the blackboard or "purple ball"
of the north box" - there were placed
a cherry-tee & an orange bar - the
"Garrison chair of the left" & the
"Garrison chair of the right" - the
floor of all these chairs was raised
some 6 ft. above the ground & was
reached by flights of wooden steps
placed at frequent intervals -
Social dancing - see page 21 - 22?
chandel and chairs of the worship -
dance" (= four corners - etc.)
chairs of the "distance" = 40 steps
two both included in term
Kaplan -

9. 2. 82. Distance = 80 steps.
Distance of 300 paces at running pace.



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Japan, its History Arts & Literature
by Captain Brinkley -
pub. J. B. Millet Co. Boston 1901
vol. 7. p. 52.

"no distinction was made between the
sacred business of prayer & the secular
business of ruling - etc -

matsuri - worship - p. 52.

p. 53 - O = great or semi

p. 54 "not until the 12th century before

"Christ were shrines erected part from
"the palace, & the immediate cause of this

"innovation was a pestilence which the
"soothsayers interpreted as a heavenly
"protest against the method of worship

"then pursued"

page 51. "All these great families were
"supposed to be of divine lineage, they
"traced their origin to a Mikoto (= an an-
"quity) just as the Sovereign himself.
"did"

page 57. "The most famous legend in Japan is that which is supposed to describe the origin of religious services. The Goddess of the Sun (Amaterasu Okami) having retired into a cave so that the universe was plunged into darkness etc - etc.

page 94 "Japanese sovereignty, as has been shown already, was based upon Shinto. The Sovereigns - "sons of heaven" (Tenshi) as they were, & are still, called & traced their descent to the deities of that creed & the essence of their administrative title was that they interceded with the gods for the people they governed."

see page 96 Shinto & Buddhism

page 101 -

20 yrs after death of Prince Shotoku for 1st time in Jap. history the Emperor became a real ruler - Middle of 7th century - Taikwa Reform. 668 to 708 - from accession of Tenchi to Mommu's death the Emperor held full sway. This does not happen again until modern times

page 128 - "Shinto on the other hand had no code of morals at all. Thus "Confucianism" etc - see page 129