

June 29th, 1920.

Dear Mr. Imazawa:

I have been thinking lately a great many times of your great kindness to me in introducing me to your learned Professor, Mr. Aoiki, and through your relations with him, making a request that he should give me lectures on Shinto, thereby starting my serious study of the Shinto religion.

I wish to express to you again my appreciation of all you have done for me. Since my return from Japan, I have been working very hard on the Shinto Shrines and Festivals. Professor Kuno, professor of Japanese at the University of California, has been making some very valuable translations for me of the Shinto festivals, from the manuscripts which I obtained while I was in Japan. Mrs. Brown works with Professor Kuno and typewrites the material which he gives her. Then the material is turned over to me and I put it in the shape which seems to me will make it understandable to our American people.

I trust that you and your family are in your usual good health.

To my surprise, I find that I have less material about the Kami Gamo Jinja, than at most any other shrine. That is, outside of the Aoi Festival, which having seen twice, I think I understand. I saw the ceremonies that took place before the Horse Race on June 5th. A little pamphlet was distributed, which I understood, would explain this in detail, so I did not inquire about it at the time. That is such an interesting festival, and



June 23rd, 1930.

Dear Mr. Ingham:

I have been thinking lately a great many times of your great kindness to me in introducing me to your learned Professor, Mr. Aoki, and through your relations with him, making a request that he should give me lectures on Shinto, thereby starting my serious study of the Shinto religion.

I wish to express to you again my appreciation of all you have done for me. Since my return from Japan, I have been working very hard on the Shinto Shrine and Festivals. Professor Inno, Professor of Japanese at the University of California, has been making some very valuable translations for me of the Shinto Festivals, from the manuscripts which I obtained while I was in Japan. Mrs. Brown works with Professor Inno and typewrites the material which he gives her. Then the material is turned over to me and I put it in the shape which seems to me will make it understandable to our American people.

I trust that you and your family are in your usual good health. To my surprise, I find that I have less material about the Kami Gama, than at most any other shrine. That is, outside of the Aoi Festival, which having seen twice, I think I understand. I saw the ceremonies that took place before the Horse Race on June 5th. A little pamphlet was distributed, which I understood, would explain this in detail, so I did not inquire about it at the time. That is such an interesting festival, and

the Kami Gamo is such an interesting shrine, that I would like to understand the reason why the two sides that take part in the Kamo race go up to the Inner Shrine, and go through those gestures. There are two little piles of sand, one on either side. I would like to know why these piles of sand are there and what the long stick which they hold in their hands, represents. In other words, what the real inner story of it is. Not only what they do, but why they do it.

On May 12th according to some material which I have, 5 <sup>Go</sup>hei are presented at the shrine. I am wondering why there should be five Gohei, and to what gods these offerings are made.

Is there a sacred Paddy field belonging to the Kami Gamo shrine?

Is there any special dance or other ceremonies connected either with the festival of April 3rd or June 21st?

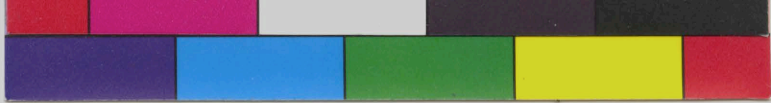
Or the Tsuki Doko sai on May 3rd? And is there a festival at the Setaubun? Will you describe these festivals to me? Also please tell me the meaning.

Do the Ujiko hold any special festival at the Kuga Jinja on November 1st or on April 1st, and they have a special festival, what do they do? Is there any procession of floats?

I would be greatly obliged if you would write me about these things. Professor Kuno would be kind enough to translate your letter for me and as my manuscript is nearly finished, and if it is not too much to ask you, would you do it as soon as possible so that it will not reach me too late to be inserted in my work.

With kind regards to yourself and family, and looking forward to seeing you on my next trip to Japan, I am

Sincerely,



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understand the reason why the two sides that take part in the Kami race  
go up to the inner shrine, and go through those gestures. There are two  
little piles of sand, one on either side. I would like to know why these  
piles of sand are there and what the long stick which they hold in their  
hands, represents. In other words, what the real inner story of it is.  
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On May 13th according to some material which I have, 5<sup>th</sup> of  
are presented at the shrine. I am wondering why there should be five  
Gohai, and to what gods these offerings are made.

Is there a sacred fabled field belonging to the Kami game shrine?  
Is there any special dance or other ceremonies connected either  
with the festival of April 3rd or June 21st?

Or the Tanki Doko set on May 3rd? And is there a festival  
at the Setsumi? Will you describe these festivals to me? Also please  
tell me the meaning.

Do the Ujiko hold any special festival at the Kaga Jinja on  
November 1st or on April 1st, and they have a special festival, what do  
they do? Is there any procession of floats?

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