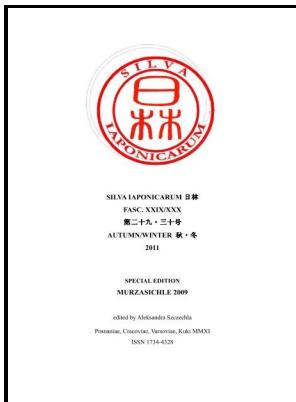


# Asakusa monogatari - bundan shiryō

Kōdansha - Holdings: Yotsuya Hanazono apāto :



Description: -

- Philosophy -- History.  
Philosophy and science.  
Asakusa-ku (Tokyo, Japan)  
Japanese literature -- 20th century -- History and criticism  
monogatari - bundan shiryō  
-Asakusa monogatari - bundan shiryō  
Notes: Bibliography: p. 273-277.  
This edition was published in 1979



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Tags: #Culture #of #Travel #in #Edo

## Episode 110

In the case of Mount Tateyama, oshi raised the number of pilgrims to about six thousand annually by traveling the country and explicating mandalas representing the remote mountain.

**Holdings: Yotsuya Hanazono apāto :**

Henceforth, a thriving publishing industry and broad interest in travel were mutually reinforcing engines of cultural growth. Subject: Subject: Other copies: Look for editions of this book at , or.

**Holdings: Ochiai bunshimura /**

Hundreds more maps with much narrower scope appeared for specific places, including licensed pleasure districts in cities, pilgrimage destinations, and onsen resorts.

**Holdings: Yotsuya Hanazono apāto :**

Experts in lacquerware and porcelain production traveled to domains to share their know-how under daimyo patronage, stimulating the growth of local industries. Women gravitated to these relatively nearby places because they did not require passage through barrier stations, in particular the Hakone checkpoint, which stood as a carefully policed gateway to the major pilgrimages further west. This remarkable surge in leisure travel peaked from the 1780s to the 1840s due in large part to the accumulated economic effects of dramatic population growth and the commercialization of agricultural production from the 17th century onward.

## Kappa (folklore)

Also of considerable significance in their time and later on for the historical insights they provide were the travel writings of scholars, such as Account of a Journey in the Year of Heishin Heishin kikō, 1616 by Hayashi Razan 1583—1657 , Tour of Yamato Yamato meguri, 1696 by Kaibara Ekiken 1630—1714 , and Journey to the West Saiyuki, 1795 and Journey to the East Tōyuki, 1795 by Tachibana Nankei 1753—1805. I propose to look deeper into these career trajectories of both men, and conclude whether their brief debate was a pivotal moment.

## **Holdings: Ochiai bunshimura /**

They are typically depicted as green, human-like beings with webbed hands and feet and a -like on their backs. Itinerant monks often hid some or all of their faces in the wickerwork basket hats most closely associated with komusō—headgear that suggested mendicant modesty appropriated at times for concealment purposes by master-less samurai rōnin and, according to legend, ninja.

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