女大楽宝開／女大学宝箱（抄）

翻刻 早川聞多
英訳 A・ガーストル

『女大楽宝開』宝暦五年（一七五六―五七）頃
月岡雪鼎（享保十一～天明六年／一七二六―八六）
墨摺大本　一冊　二七・〇×一八・六cm（表紙）
国際日本文化研究センター蔵、浦上満氏蔵、個人蔵

＊底本は国際日本文化研究センターの所蔵であるが、一部落丁があり、また状態も不良のため、影印については、浦上氏所蔵のものを用いた。但し表紙は目録題簽の付された別の個人蔵のものを用いた。

『女大学宝箱』享保元年（一七一六）
柏原屋清右衛門（生没年未詳）
墨摺大本　一冊、大坂・柏原屋清右衛門版　二六・二×一三・八cm（表紙）
個人蔵

［表紙］
女大楽宝開　全

益
女大学宝箱　全

Onna dairaku takara-beki (Great Pleasures for Women and Their Treasure Boxes)
Attributed to Tsukioka Settei (1726-86), c. 1755–57
Woodblock printed book, ink (frontispiece, color), one vol., 27 x 19 cm (cover)
Nichibunken Collection, Uragami Mitsuru Collection, and Private Collection

＊The primary text is that held in Nichibunken Library, but since its condition is poor and incomplete we have used a copy in the Uragami Mitsuru Collection and the front cover with a Table of Contents from another Private Collection, to reproduce the entire book in this volume.

Onna daigaku takara-bako (A Treasure Chest of Great Learning for Women)
Osaka: Kashiwaya Sei'emon, 1716 (and 11 further editions)
Woodblock printed book, ink, one vol., 27 x 19 cm (cover)
Private Collection

[*Great Pleasures*, cover]
Onna dairaku takara-beki (Great Pleasures for Women and Their Treasure Boxes)

[*Great Learning*, cover]
Onna daigaku takara-bako (The Treasure Chest of Great Learning for Women)

『女大楽』目録題簽

目　録

農色の図
四季戯の和哥
源氏物語絵抄
同　引哥
女職人楽の図
女商人色の図
同　仕様方図
美女三十二相の図説
男女人相の善悪

同　恋の哥づくし
廿衆道の絵抄
同　仕立様の事
女の姿に而玉門を知る事
色道五ケ条の占
色道じつご教
色里の絵抄
同　くはしく値段付
こんたん道具の図
同　つかひやうの事

さとげしきの事
男ようがいの事
閨中楽伝授
玉門善悪の事
男女相性の夏
男女愛きやうの守
女をなびけるまじなひ
起請文の事
恋の文づくし
同　対えやうの夏

『女大学』目録題簽

女大学　益軒貝原先生著

女農業之図
南都八景之図
十二月色紙和哥
源氏物語絵抄
同　引哥
女職人之図
同商人之図

婦人世継草
同産前之次第
同産後之養生
小児やしなひ草
同急病妙薬
二十四考和解
百人一首絵抄

[*Great Learning*, Table of Contents]

***Great Learning for Women,* by Ekiken Kaibara**

Scenes of Farming
Eight Scenes of the Southern Capital
Waka Poems for the Twelve Months
Illustrations of *The Tale of Genji*
Poems from *The Tale of Genji*
Craftswomen
Merchant Women

On Producing Heirs
During Pregnancy
Post-Natal Care
On Raising Infants
First Aid Medicines
Explanations of the Twenty-Four Filial Paragons
Illustrated Selections from the 'Hundred Poems' Anthology

[*Great Pleasures*]

Table of Contents

Scene of the Pleasure of Farming
Waka Poems for the Four Seasons
Illustrations of *The Tale of Genji*
Poems from *The Tale of Genji*
Craftswomen Enjoying Themselves
Merchant Women Enjoying Themselves
Various Activities
Thirty-Two Aspects of of a Beautiful Woman
Male and Female Physiognomy

A Surfeit of Love Poems
Twenty Catamites (*Wakashu*)
On Preparing a Catamite
How to Tell the Characteristics of a Woman's Vulva
Five Ways for Divining What will Happen in Love-Making
Important Ideas within the Way of Love Couplets
Illustrations of the Pleasure Quarters
Detailed Prices within the Pleasure Quarters
Illustrations of Implements for Sexual Pleasure
And How to Use Them

Images of the Quarter
Cautions for Men
Secrets of Love-making
On Evaluating Vulvas
On Matching Yin-Yang Male-Female Types
A Talisman for Love between Couples
A Talisman for Seducing a Woman
On Writing Vows of Love
Love Letters
On How to Reply to Love Letters

学1ウ

『女大学』見返し
益軒貝原先生述
女大学宝箱
浪花書肆　称觥堂蔵版

[扉]
仁智礼義信

学2オ

[*Great Lerning*]
Author: Ekiken Kaibara Sensei
Publisher: Shōkōdō, Naniwa

[Frontispiece: Chinese characters]
Compassion/benevolence; Justice; Propriety; Knowledge; Integrity[*1]

楽1ウ

『女大楽』見返し
層軒開茎先生述
女大楽宝開
閨花書肆称悦堂開版

[扉]
腎和愛美心

楽2オ

[*Great Pleasures*]
Author: Hekiken Kaimara Sensei (‘Cunt House, Teacher of Pussies and Penises’)
Publisher: Wild Frolicking among Pussy Flowers in the Daytime[*2]

[Frontispiece: Chinese characters]
Kidneys[*3]; Beauty; Love; Harmony; Heart

*1 Five cardinal Confucian virtues.
*2 Title and publisher information is parodied magnificently.
*3 Traditional source of sexual energy.

『女大楽宝開』「農色の図」

［詞書］

それいにしへより今にいたるまで、人をつくり又その人のたのしみとなる事、此道にまさることなし、元より色道はひやくせうのの（百姓）（農作）うさくにひやうして（平）、男を天とし、女を地として、おとこよりたね（種）をおろしむるにしたがひ、地の女より子をうむ也、かるがゆへ（為）に天地和合のうるほひをもつて、五ごく（穀）のみのるごとく、段々とせいちやう（成長）する者也、しかれば第一家さうぞく（相続）のもとい（元）又は一しやう（生）のたのしみ、あるひ（し）は、ふうふ（夫婦）相より手仕ごとなどのせはしき中にても、くちり（快）口すい（ひ）、中よくすればしんらう（辛労）のうさ（憂）をしのぐたのしみとなること、おろそかに思ふべからず

［書入れ］

「田をすきまら（鋤）（魔羅）を好すく（体）てい」

「田のくさ（草）にことよせとるてい（体）」

「色道ぐ（具）になひ行てい（体）」

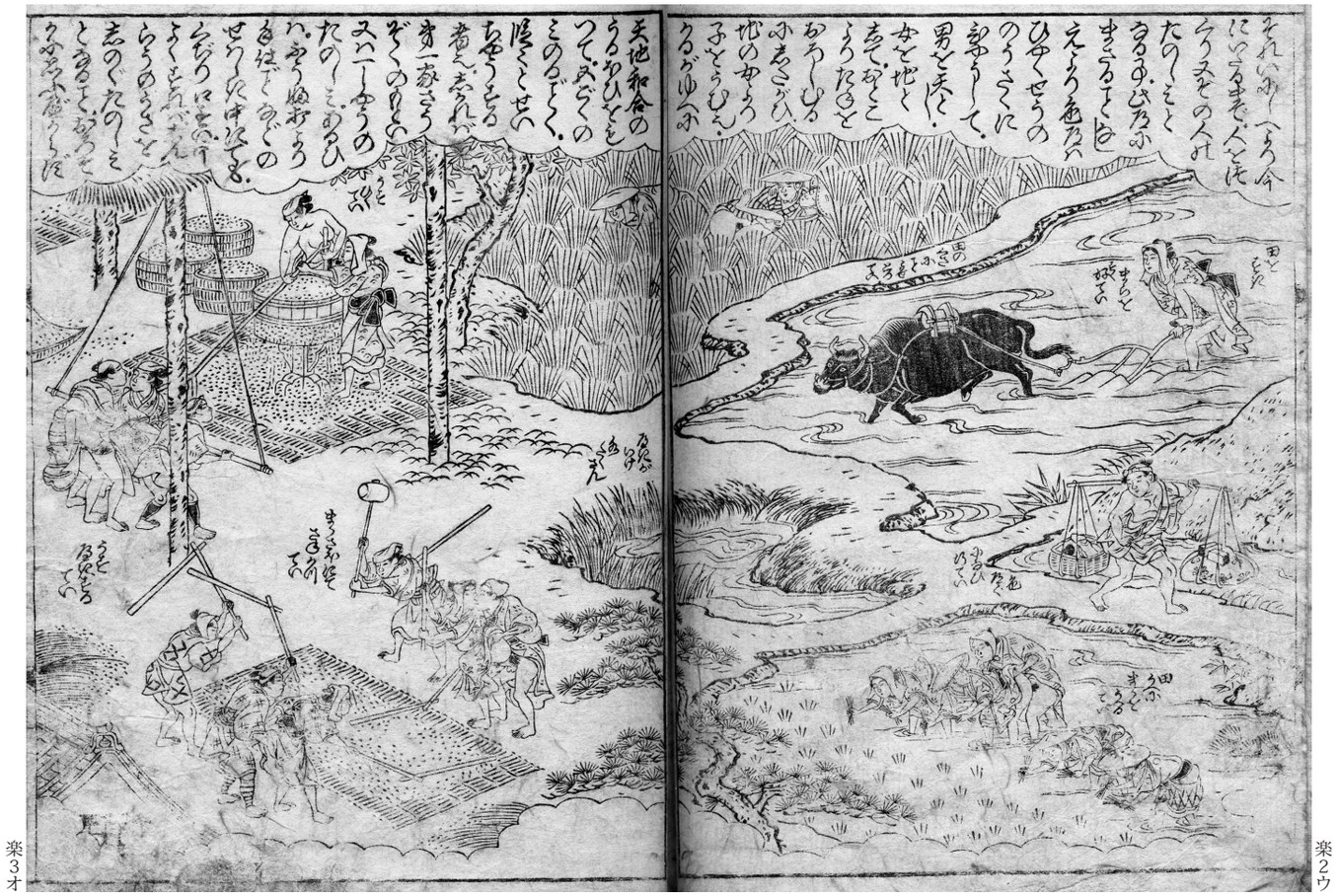
「田うへ（系）にまら（魔羅）をうへ（系）るてい（体）」

「うすひく（臼）てい（体）」

「へきが（開）いけ（池）水たくさん」

「まらさ（魔羅）ほ（宇）にてさね（実）うつてい（体）」

「うすへき（臼）（開）するてい（体）」



楽2ウ　楽3オ

［*Great Pleasures,* “Scene of the Pleasures of Farming”］

From ages long ago till today, there has been nothing more important, for both procreation and pleasure, than the way of love-making. Originally the way of carnal love was thought to be the same as farming, where man is the heaven and woman the earth. The man sows his seed and the woman as earth brings forth a child. Thus when heaven and earth are in harmony, their warmth and fluids nurture the growth of children, just like the maturing of the five grains. Therefore, in order to maintain the continuation of the household, as well as to have a lifetime of pleasure, couples, even while busy working, should steal a passionate kiss and keep relations warm. This will give pleasure to you both and help you get through hardship and anxiety; it should never be neglected.

［Inscribed text］

Illustration of plowing a field and enjoying a rod.[*1]

Illustration of enjoying a moment of play in the grass

Illustration of carrying sex toys and a blanket

Illustration of planting a penis during rice planting

Illustration of ‘pounding a mortar’ position

‘Pussy pond’ brims with water

Illustration of a knob caressing a vulva (clitoris)

Illustration of a pestle grinding pussy

*1 The illustrations in the original are carefully altered to create a scene of frolic among farmers during the spring planting season.

学3オ　学2ウ

［詞書］

それいにしへより今にいたるまで、人をやしなふもの百姓の農作にはじまる、五穀の中に稲を第一とするゆへに、春籾をまき苗代つくるより田地を耕かへし、五月になればなえしろに生出る苗をとりわけて、わが田〳〵にになひゆく、五月女はこれをうけとりて／歌おもしろくうたひつれ、千町もいづるうへわたす女の手わざいとまなき、折ふし梅雨のはれまなく蓋も袂もうちぬるゝ、田の面は緑の色をそへて民のにぎはひ見えてわたる、是より水な月にいたれば苗やゝ生だち、

［書入れ］

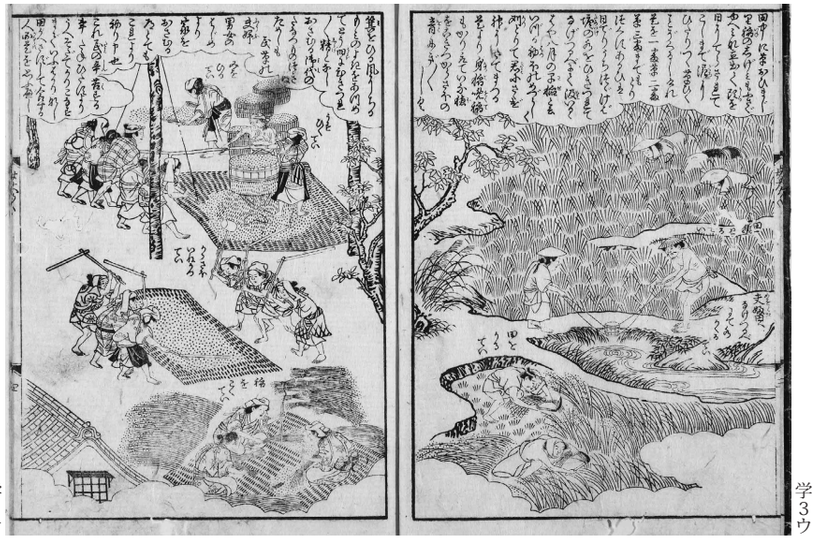
「籾蒔これをなわしろといふ」　「田を耕てい」　「田うへの餉持ゆくてい」
「なへをわくるてい」　「苗をにない行てい」　「田うへさうとめのてい」

［詞書］

田中に草おひまじり稲のしげみもふさ〳〵ゆへ、みな立出て頭を日にてらされて、こしまで泥にひたりつゝ、草ひくことがくるしけれ。是を一番草二番草三番までもとりつくす、あるひは日でりうちつゞけば、塘の水をひきつれてなげつるべにて汲いるゝ、はや八月の早稲と云いづる初ほのめづらしく、刈とりて君にさゝげ神にたてまつる。是より身稲晩稲もかり取ていな穂をこきつ、からざほの音にぎ〳〵しく／箕をひる風にちるもみのよきをあつめてとう臼にひきつれ〳〵精となしおさむる、御代のたなつものつきぬためしも民草の夫婦男女のはじめより、家をおさむる道とてもこれより初り申也、これ民の辛苦する事、たねひたすよりうへそだて、かりこなすまでいふばかりなし、田がへさずして食する人必是を思ふべし

［書入れ］

「田草をとるてい」　「夫婦田へなげつるべにて水かくるてい」　「田をかるてい」
「みをひるてい」　「うすひくてい」　「からさほいねうつてい」
「稲をこくてい」



学4オ　学3ウ

[*Great Learning*]
[Explanatory text]
From ages long ago till now, it is the farmers' toils that nourish us. Among the five grains, it is rice that is the best and so we see them spread the rice chaff to prepare beds for rice seedlings, and then plow the fields. During the fifth month, the sprouted seedlings are separated and carried to each paddy, and then the farm girls (*saotome*), as they sing their marvelous planting songs, work across the many grand fields, a time too busy to rest. The rainy season has no sunny days, their wide hats and sleeves dripping wet. The fields grow deep green and the people can be seen bustling about. Next they wait for the dry sixth month as the seedlings sprout.

[Inscribed text]
Scattering the rice chaff, this is called 'nawashiro' seedling beds.
Illustration of plowing the field
Illustration of carrying food to those planting
Illustration of the separating of the seedlings
Illustration of carrying the seedlings
Illustration of the women planting the seedlings in the fields

[Explanatory text]
In the fields the weeds grow rampant and keep the rice from flourishing, and so everyone has to work at the difficult task of weeding, getting muddy. How hard to pluck out the grasses. First weeding, second weeding, third weeding, has to be done. Sometimes in a drought they have to carry water from ponds to irrigate the paddy fields. Finally in the eighth month, called 'wase', 'early rice', the grains begin to take shape. Some rice is then harvested and presented to the gods. After this the late rice (*nakate*, *okute*) is harvested and the husks are cleared from the ears of the rice, and we hear the grating sound of poles beating the stalks. The winnowing separates the rice chaff well, so it can be gathered up. The pestle then grinds and polishes the rice to prepare it for consumption in the realm. Never ending is the grass-like folk, husband and wife, man and women, from the beginning, they work to follow the way of creating a household. It all begins with farming. The folk of the land toil away in hard work, from drying seeds for next season to planting in the spring, and harvesting in autumn; we acknowledge their struggles along the way. Those who do not work the fields must always be thankful to the farmers, each time we eat the fruits of their labours.

[Inscribed text]
Illustration of weeding in the paddies
Illustration of couples irrigating the field
Illustration of harvesting the rice
Illustration of winnowing
Illustration of polishing the rice
Illustration of beating the stalks with poles
Illustration of separating the grains from the stalks

『『女大楽宝開』「四季戯の和歌」』

春

打なびきはるくる風の色なれや
ひもときそむる青柳のいと

秋

秋たけぬいかなる色とふく風に
やがててりそふかほのもみぢ葉

夏

なつとこはざしきまだらに明ぼのや
人はあやめと心うつりが

冬

色うづむかきねの雪のはだへぞと
としのこなたにへきを梅がえ

楽3ウ

[*Great Pleasures,* "*Waka* Poems for Four Seasons"]

Autumn
Not yet late autumn, what color as the wind blows, soon their cheeks blush like autumn leaves in full tint.[*2]

Winter
Your skin white as a veil of snow covering a fence, before the New Year may I steal (nobble) your plum-like pussy.[*3]

Spring
Bending with the spring wind, its lustre deepens, as she loosens her obi, the young maiden's dark cluster of willow.[*1]

Summer
Summer dawn in bed at a lonely house, charmed by the long stemmed iris.

*1 *Great Pleasures*' image is almost the same but in the window we see a couple making love and looking out.
*2 *Great Pleasures* changes the image completely, making it a *momiji-gari*, autumn-colors viewing.
*3 *Umegae* 梅が枝 is slang for thief. *Oshidori,* mandarin duck love birds are in both pictures but in *Great Pleasures* the male mounts the female.

『『女大学宝箱』抄　「十二月色紙和歌[*1]」より」

正月
柳　打なびき春くる風の色なれや
日をへてそむる青柳のいと

五月
くゐな　槇の戸をたゝく水鶏の明ぼのに
人やあやめの軒のうつりが

八月
鹿鳴草　秋たけぬいかなる色とふく風に
やがてうつらふもとあらのはぎ

十二月
早梅　色うづむ垣ねの雪の比ながら
としのこなたに匂ふ梅がえ

＊1　藤原定家『拾遺愚草』の中の「後仁和寺宮花鳥」として収められてゐる月次歌。

[From *Great Learning, "Waka* Poems for Twelve Months"] [*1]

January
Yanagi (willow): It bends with the spring wind, with each passing day, its color deeper, the green willow branches.[*2]

May
Kuina (water-rail bird): The water-rail bird pounds on the wooden door at dawn, has someone arrived. The faint waft of iris drifts in under the eaves.[*3]

August
Rokumeisō (bush clover): Not yet deep autumn, what color as the wind blows, scattering the bush clover.

December
Sōbai (early-blooming plum): Snow covers the fence, though it is now spring and the plum blossoms fragrant.

*1 Original poems are from Fujiwara Teika's (1162–1241) collection *Shūi gusō*.
*2 *The Great Learning* image shows a house with no people.
*3 *Maki* 真木 can be just an elegant name for a good tree; so wooden door. *Kuina* 水鶏, water-rail bird. Cry is like pounding (*tataku* たゝく).

『女大楽宝開』「源氏物語」

うつせみ
（空蟬）
うつせみの身を入てするこのとこに（床）
なを人がらのなつかしきかな

末つむ花
（懐）
なつかしきいろともなくによりそひて（色）（添）
（魔羅）（穂）（擦）（前）（人）
まらなでさすりまへにいれけん

夕がほ
（寄）
よりてこそふみかとも見めたそがれに（文）（恋文）（黄昏）
ほのぐ（見）みゆる花のゆふがほ（夕顔）

花のえん
いづれぞと露のやどりをわかぬまに（宿）（分）（間）
（小笹）（原）（児）（留）
こざゝがはらにやゝぞとめける

楽4ノ5オ

[*Great Preasures,* “The Tale of Genji”]

Suetsumuhana
Not my favored hue, but when together, you fondled my cock and I came deeply inside you.

Hana no en
Whose is this dewy lodge in the night, who is it I hold for a moment among the bamboo grass?

Utsusemi
This empty bed where I entered the ‘Cicada Shell’ lady, I savor the warm memory of my love now gone.[*1]

Yūgao
Come closer, so I can see better the letter in the dark, that face as an evening flower so dim in the twilight.

*1 Genji complains that Utsusemi will not sleep with him, so instead he sleeps with her stepdaughter, which *Great Pleasures* makes explicit, although the image is almost exactly the same as in *Great Learning.*

『女大学宝箱』抄「源氏物語」より」

空蟬
（空蟬）（変）（木）（元）
うつせみの身とかへてけるこのもとに
なを人がらのなつかしきかな
（柄）（懐）

夕顔
（寄）
よりてこそそれかとも見めたそがれに（黄昏）
ほのぐ（見）みゆる花のゆふがほ（夕顔）

末摘花
（懐）（色）
なつかしきいろともなしになにゝこの（何）
（末）（摘）（触）
すゑつむ花を袖にふれけん

花宴
（小笹）（原）（分）（間）（吹）
いづれぞと露のやどりをわかんまに
こざさがはらに風もこそふけ

[From *Great Learning*, “The Tale of Genji”]

Utsusemi
Empty Cicada, Molting, you have left your shell, At the foot of the tree; Still, I shall recall how sweet, Was the self within this husk. (Cranston, no. 1953. See also, Tyler, p. 52)[*1]

Yūgao
By coming closer Might you see, indeed, what face That flower may have, Whom in the glimmering of dusk You glimpsed so faintly faint. (Cranston, no. 1956).[*2]

Suetsumuhana
This is not at all a color to which I warm, what then did I mean by letting myself brush sleeves with a safflower in full blush? (Tyler, p. 127. See also, Cranston, no. 1959)

Hana no en
While I strove to learn in what quarter I should seek my dewdrop’s dwelling, wind, I fear, would be blowing out across the rustling moors. (Tyler, p. 157. See also, Cranston, no. 2033)

*1 Edwin Cranston, *A Waka Anthology*, vol. 2, Stanford University Press, 1993; Royall Tyler, trans., *The Tale of Genji,* Viking, 2001.
*2 Tyler has ‘yūgao ゆふがお’ be the woman.

『女大楽宝開』「源氏物語」

花ちる里

たちまらのかなつかしみぼゝとぎす
色あるさとをたづねてぞゆく

玉かづら

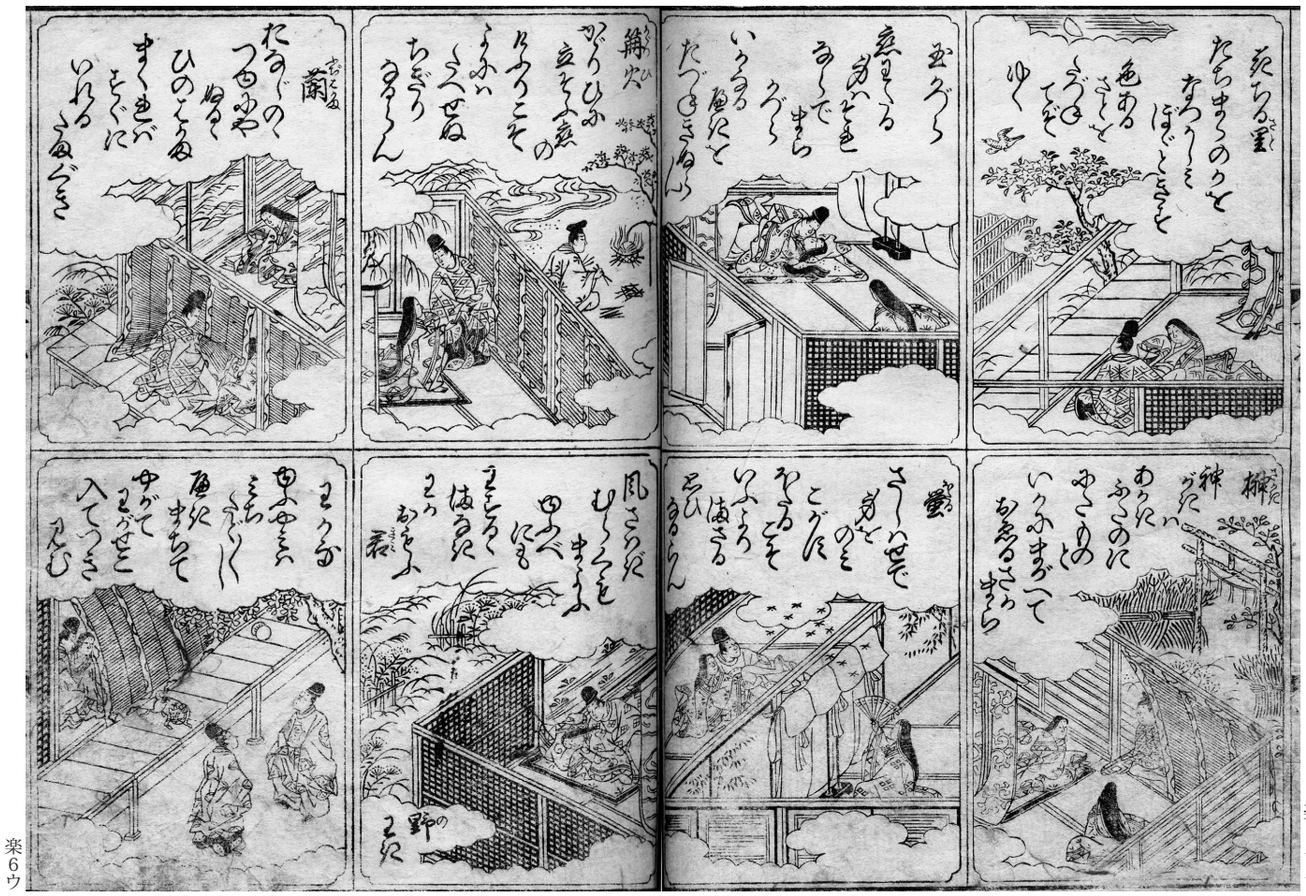
恋わたる身はそれならでまらかづら
いかなるへきをたづねきぬらん

榊

神がきはあかきふたのにたものと
いかにまがへておゑるさかまら

蛍

さしはせで身をのみこがすほたるこそ
いふよりまさる思ひなるらん



楽4ノ5ウ

楽6ウ

篝火

かゞりびに立そふ恋のけぶりこそ
よにはたへせぬちぎりなるらん

蘭

おなじのゝつゆにやぬるゝひのはかま
まくればすぐにいれるたまぐき

野わき

風さはぎむらくもまよふゆふべにも
わするゝまなきわがおもふ君

わかな

ゆふやみはみちたどくしへきまちて
やがてわがせこ入てつきみむ

[*Great Preasures,* "The Tale of Genji"]

Tamakazura
This jeweled rod has not been with you before; what kind of pussy have I come to visit? [*3]

Hotaru
Not stinging others, the firefly alone burns in longing; silence speaks deep, smouldering passion.

Hanachiru sato
The familiar sweet fragrance of his erect cock charms her flighty pussy, she's off to visit the home of her love. [*1]

Sakaki
Thinking the sacred fence resembles a woman's red slip, conjuring a woman, this drunken cock rises. [*2]

*1 '*Tachibana* たち花' becomes '*tachimara* たちまら' (erect cock); '*Hototogisu* ほとゝぎす' becomes '*bobo* ぼぼ (cunt) *togisu*'.
*2 The image is almost the same as the original, but Genji's erect penis is shown.
*3 '*Tamakazura* たまかずら' becomes '*marakazura* まらかずら' (suggesting 'penis vine or creeper'). *Great Pleasures* changes image to show Genji and Tamakazura embracing.

[*Great Preasures,* "The Tale of Genji"]

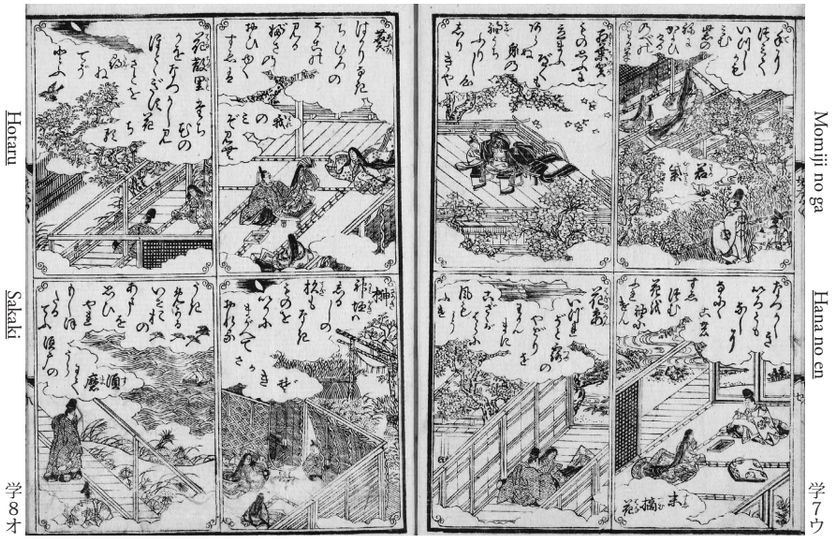
Fujibakama
Your trousers wet from the dew of the same field, should you roll them up, my jeweled rod (stem) is ready to enter. [*2]

Wakana
The path is difficult in the dark night as I await your pussy, soon I will be inside my love and we can gaze at the moon.

Kagaribi
My fiery desire rises with the smoke from these signal fires, never to be extinguished, this vow of mine. [*1]

Nowaki
The storm may rage and the clouds threaten in the night, but never do I forget my dearest love.

*1 In Yoshiwara, *kagaribi* is name for *yarite* (manageress in a brothel).
*2 Changes '*fuji-hakama* ふぢはかま' to '*hi no hakama* ひのはかま,' from man to woman's trousers, but image has man with his trousers up and penis erect, sticking out under blinds; otherwise similar image.



Wakamurasaki Momiji no ga　学7ウ

Suetsumuhana Hana no en　学7ウ

Horaru Hanachiru sato　学8オ

Sakaki Suma　学8オ

『『女大学宝箱』抄「源氏物語」より』

花散里

たち花のかをなつかしみほとゝぎす
花ちるさとを尋ねてぞとふ

榊

神垣はしるしの杁もなきものを
いかにまがへておれるさかきぞ

玉葛

恋わたる身はそれならでたまかづら
いかなるすぢをたづねきぬらむ

蛍

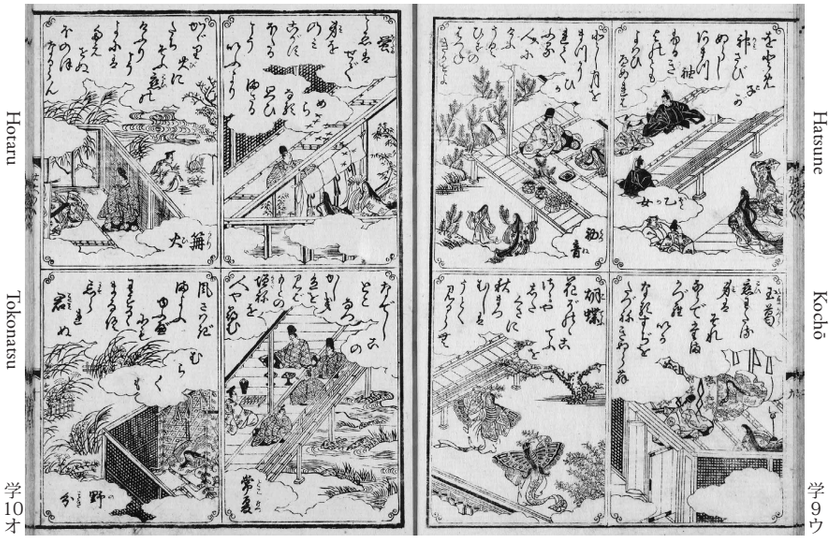
こゑはせで身をのみこがすほたるこそ
いふよりまさる思ひなるらめ

[From *Great Learning*, "The Tale of Genji"]
Hanachiru sato
Many found yearnings for an orange tree's sweet scent draw the cuckoo on to come to find the village where such fragrant flowers fall. (Tyler, p. 224. See also, Cranston, no. 2097)

Sakaki
When no cedar trees stand as though to draw the eye by the sacred fence, what strange misapprehension led you to pick sakaki. (Tyler, p. 195. See also, Cranston no. 2062)

Tamakazura
Yes, my love lives on, just as it did long ago, yet, O tendril wreath, say what long and winding stem led you all the way to me! (Tyler, p. 423. See also, Cranston, no. 2078)

Hotaru
Rather, the firefly, who burns with an inner flame and utters no cry, is the one whose devotion passes all that words can say. (Tyler, p. 457. See also, Cranston, no. 2302)



Otome Hatsune　学9ウ

Tamakazrua Kochō　学9ウ

Hotaru Kagaribi　学10オ

Tokonatsu Nowaki　学10オ

篝火

かゞり火にたちそふ恋のけぶりこそ
よにはたえせぬほのほなるらん

野分

風さはぎむらくもまよふゆふべにも
わするゝまなく忘られぬ君

蘭

おなじのゝつゆにやぬるゝふぢばかま
あはれはかけよかごとばかりも

若菜下

ゆふやみはみちたどくし月まちて
かへれわがせこそのまにも見む[*1]

[From *Great Learning*, "The Tale of Genji"]
Kagaribi
When these cressets' smoke another rises, of desire, from such inner flames as I know now will burn on for as long as this world lasts. (Tyler, p. 482. See also, Cranston, no. 2313)

Nowaki
Let the wild winds blow this evening, and lowering clouds under the heavens, there is no forgetting you, no, not even when I try! (Tyler, p. 494. See also, Cranston, no. 2318)

Fujibakama
Here is thoroughwort laden with the very dews that soak your own field—O have pity on me, then, if only just to be kind! (Tyler, p. 517. See also, Cranston, no. 2328)

Wakana, II
The path is shadowy in the evening dusk: await the moon, love, to go, and I shall have you that much longer! [*1] (Tyler, p. 659, note. 104)

*1 *Manyōshū,* 709; *Kokinwakarokujō*, 371. Poem is not in *The Tale of Genji* but is alluded to in a poem in the text.

＊1『万葉集』七〇九および『古今和歌六帖』三七一。

『女大楽宝開』「源氏物語」

柏木

いまはとて身をもむけふのむつごとに
たへぬ思ひのきをややりけん

やどり木

やどりぎと思ひてぞする此あまの
たびねもいかにさびしからまし

紅梅

心ありて風のにほはすそのゝ梅に
まづうぐひすのおとはびちやく

浮舟

たちばなのこじまのいろはかはらじと
こゝろうきふねよがりあふかな

楽6ウ

[*Great Preasures,* "The Tale of Genji"]

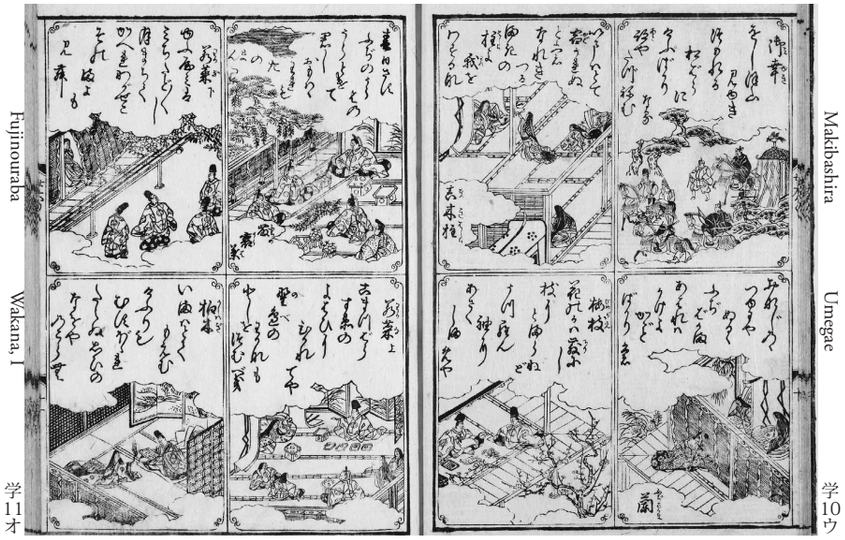
Yadorigi
Remembering this tree wrapped in ivy, how lonely to sleep on a journey under the heavens with this nun.[*1]

Ukifune
The color of the orange blossoms on this small islet will never change, my heart rises in passion in this drifting boat, as we climax together.'

Kashiwagi
Now that our squabble is over, as we made up and cuddled, I could finally come and release my fiery passion.

Kōbai
The plum blossoms waft fragrance with intent. Immediately the warbler's cry is dripping wet.'

*1 *Ama* あま suggests both nun and heavens. Kaoru looks away while having sex with the nun. In *Great Learning*, Kaoru is in the garden and the nun is on the veranda.



Miyuki
Makibashira

Fujibakama
Umegae

学10ウ

Fujinouraba
Wakana, II

Wakana, I
Kashiwagi

学11オ

『女大学宝箱』抄「源氏物語」より」

柏木

いまはとてもえむけぶりもむすぼゝれ
たえぬ思ひのなをやのこらむ

紅梅

心ありて風のにほはすそのゝ梅に
まづうぐひすのとはずやあるべき

宿木

やどりぎと思ひいでずはこのもとの
たびねもいかにさびしからまし

浮舟

たちばなのこじまのいろはかはらじを
このうき舟ぞよるべしられぬ

[From *Great Learning,* "The Tale of Genji"]

Kashiwagi
When the end has come, and from my smoldering pyre smoke rises at last, I know the undying fame even then will burn for you. (Tyler, p. 676. See also, Cranston, no. 2430)

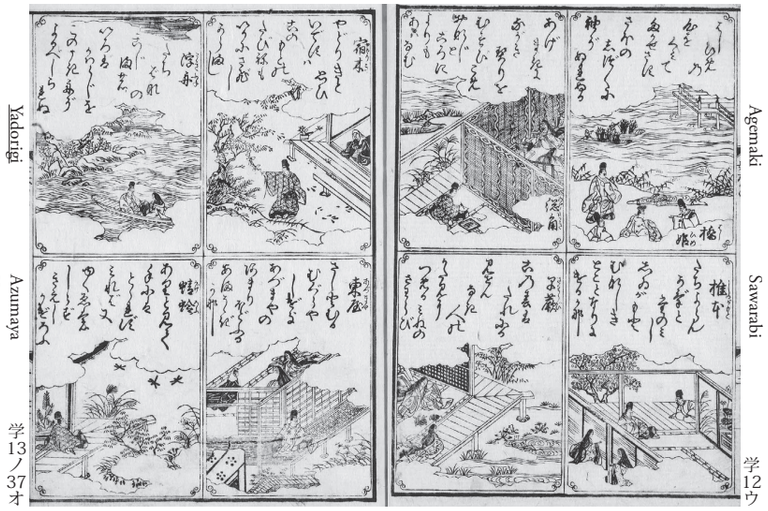
Kōbai
When invitingly the plum tree in my garden perfumes every breeze, O warbler, will you not come to sport among the blossoms? (Tyler, p. 799. See also, Cranston, no. 2520)

Yadorigi
Did not memory tell me I have lodged before beneath these ivied trees, ah, then, how forlorn this night, spent lonely and far from home. (Tyler, p. 959. See also, Cranston, no. 2643)

Ukifune
The enduring hue of the Isle of Orange Trees may well never change, yet there is no knowing now where this drifting boat is bound. (Tyler, p. 1026. See also, Cranston, no. 2671)

Yokobue Yugiri　Suzumushi Minori　学11ウ

Maboroshi Kobai　Niō no miya Takekawa　学12オ



Hashihime Agemaki　Shiigamoto Sawarabi　学12ウ

Yadorigi Ukifune　Azumaya Kagerō　学13ノ37オ

楽7オ

女大樂

一夫女子は成長して他人の家へ行、夫に仕るものなれば、色道の心がけ第一なり。

Great Pleasures for Women

A girl grows up and then gets married and moves into another family. Since she will then follow her husband, the most important thing is that she seeks to become proficient in the way of love-making.

学38オ

女大學

一夫女子は成長して他人の家へ行、舅姑に仕るものなれば、（38オ）男子よりも親の教ゆるがせにすべから

Great Learning for Women[*1]

Seeing that it is a girl's destiny, on reaching womanhood, to go to a new home, and live in submission to her father-in-law and mother-in-law, it is even more incumbent upon her than it is on a boy to receive with all reverence her parents' instructions.

*1 The translation of this core didactic section of the book is by Basil Hall Chamberlain. It was first published in 1878 in the Journal of the Royal Asiatic Society, vol. 10, and later published in his *Things Japanese*, 1890.

一父母もとより其道を好たるゆへに子孫もつきざるなり。
一女子は余りにおやく〳〵せい道きびしければ、／かへつてするどくがいに成て、色気を放れ愛きやうをうしなひ、夫の心にかなはざる事まゝ有。ゆへに成人ののち

［書入れ］
（女）「わるいことしいないなア」
（男）「もふおもはくがつかふがの。よいかく〳〵」
（本中の文言）「たがひにじつとしめ合、こしつかひ申候うち、きの行ときは前ごを忘れ」

［『女大学宝箱』より］
ず。父母寵愛して恣に育ぬれば、夫の（38ウ）家に行て必気随にて、夫に疎まれ、又は舅の誨正しければ、難レ堪思ひ舅を恨誹り（39オ）、中悪くなりて、終には追出され恥を曝す。女子の父母我訓なき事を謂ずして、舅夫の（39ウ）悪きと而已思ふは誤なり。是皆女子の親のをしへなき故なり。

Her parents, too, enjoyed the way of love-making and that is why they have many descendants.

If a girl is brought up by her parents too strictly, she will become prickly and lose her allure and charm, and not please her husband's heart. Therefore, after leaving home as an adult, […]

[Inscribed text]
(Woman) 'You won't do anything bad will you?'
(Man) 'You must be feeling hot now and ready for me. Does it feel good, how is it?'
(Text in book) 'Embracing tightly, hips in vigorous motion, when they come in pleasure, they forget all around them.'

楽7ウ
楽8オ

学38ウ

Should her parents, through excess of tenderness, allow her to grow up self-willed, she will infallibly show herself capricious in her husband's house, and thus alienate his affection, while, if her father-in-law be a man of correct principles, the girl will find the yoke of these principles intolerable. She will hate and decry her father-in-law, and the end of these domestic dissensions will be her dismissal from her husband's house, and the covering herself with ignominy. Her parents, forgetting the faulty education they gave her, may indeed lay all the blame on the father-in-law. But they will be in error; for the whole disaster should rightly be attributed to the faulty education the girl

二親をうらみ、夫婦の中あしくなり、終には追出され、法界ぼゞゝとなる事、誠にかなしき事にあらずや。是みな親己が／わかきときの陰乱をわすれ、きびしく育たる故なり。
一女子はかたちよりも心和らか成を善とすべし。心ばへ無美女は

［書入れ］
（夫）「大ぶん手があがつた。よふできるぞ」
（婦）「さてもようかきやる。アゝよいく」
（娘）「てがふるへてかきにくい」

楽8ウ

楽9オ

［『女大学宝箱』より］
一女は容よりも心の（40オ）勝れるを善とすべし。心緒無美女は心騒しく、眼恐しく見出して人を怒り、こと葉礙に物いひ（40ウ）、さがなく口讐て人に先立、人を恨嫉み、我身に誇り、人を謗笑われ、人に勝り負なるは、みな女の道に（41オ）違るなり。女は唯和ぎ順ひて、貞信に情深く静なるを淑とす。

[…] she will resent her parents, and relations with her husband will deteriorate. She may finally be kicked out and won't it be really sad if she becomes an abandoned pussy. This is because you parents have forgotten about your own carnal passions and brought your daughter up too strictly.

One should consider it more important that a girl has a warm heart rather than for her to have good looks. When a woman's heart is not warm, […]

[Inscribed text]
(Father) 'Your calligraphy has really improved. That's great.'
(Mother) 'You are really writing well. Ah, fantastic, fantastic . . .'
(Daughter) 'My hand's shaking and it's hard to write.'

学40オ

received from her parents.

More precious in a woman is a virtuous heart than a face of beauty. The vicious woman's heart is ever excited; she glares wildly around her, she vents her anger on others, her words are harsh and her accent vulgar. When she speaks, it is to set herself above others, to upbraid others, to envy others, to be puffed up with individual pride, to jeer at others, to outdo others, —all things at variance with the 'way' in which a woman should walk. The only qualities that befit a woman are gentle obedience, chastity (or modesty), mercy (or compassion), and quietness.

心騒しく眼おそろしく見出し、人をいかり詞あららかに物いひ、さがなく閨中に入て夫への肌ざはりあらく、茎など持あつ／かふに継子ざはりの如くゑては、茎に疵をあたへることなり。
一女子は幼なき時より夫の好る風俗をならひ、心和らかに形ち

［書入れ］
（夫）「けふはものだちのいはひに立ものをまいらせう」
（婦）「山へのるのはどふならもつたいない」

楽9ウ

楽10オ

［『女大学宝箱』より］
一女子は稚時より（41ウ）男女の別を正しくして、仮初にも戯たることを見聞しむべからず。古しへの礼に男女は席を（42オ）同じくせず、衣裳をも同じ処に置ず、をなじ所にて浴せず。物を請取わたすことも手より手へ（42ウ）直にせず。夜行ときは必燭を灯てゆくべし。他人はいふに及ばず、夫婦兄弟にても別を正（43オ）しくすべしとなり。今時の民家は此様の法

[…] then she grows restless and boisterous, she glares with frightening eyes, gets angry at people, speaks roughly, with no manners in her speech. When her husband comes inside her, her skin feels rough to him, and when she holds his penis she treats it roughly like a stepchild, hurting it.

From her girlhood a woman should learn about the life style of her husband, keep a gentle heart and […]

[Inscribed text]
(Man) ‘Today as a celebration of completing the order, let my rod rise up inside you.’
(Woman) ‘Being on top, seems a bit too forward of me.’

学41オ

From her earliest youth, a girl should observe the line of demarcation separating women from men; and never, even for an instant, should she be allowed to see or hear the slightest impropriety. The customs of antiquity did not allow men and women to sit in the same apartment, to keep their wearing-apparel in the same place, to bathe in the same place or to transmit to each other anything directly from hand to hand. A woman going abroad [outside the house] at night must in all cases carry a lighted lantern; and (not to speak to strangers) she must observe a certain distance in her intercourse even with her husband and with her brethren. In our days, the women of the lower class-

しやんとして、又しなづくも愛きやう成べし。仮初のたはぶれにも、或は手をかみ股をはづかしげにつめり杯する事肝要なり。／一女は形うるはしく共自まんがほにて口きゝなどすれば、男あいそ尽すと心得、とかくはづかしみ有が至てかわいらしき者なり。

［書入れ］
（男）「まわたよりはやはらかなしろいおいどを見て、いくらしてもなへぬ」
（綿摘）「アレいきますはいなア」
（男）「つゞけてまひとついたそふ」

楽10ウ　楽11オ

［『女大学宝箱』より］
を知ずして、行規を乱にして名を穢し、親兄弟に辱を（43ウ）あたへ、一生身を空にする者あり。口惜き事にあらずや。女は父母の令と媒酌とに非ざれば（44オ）、交らず親ずと小学にも見えたり。仮令命を失ふとも、心を金石のごとく堅して義を守るべし。（44ウ）
一婦人は夫の家をわが家とする故に、唐土には嫁を帰

[…] try to make her appearance as good as she can to become both coquettish and charming. When frolicking around in the bedroom, she should playfully bite his hand and bashfully pinch his thighs.

If a woman is beautiful, if she has an arrogant look and boasts, but still is warm to the man and seems bashful, this will appear delightfully attractive.

[Inscribed text]
(Man) 'Even more than this silk floss, seeing the soft whiteness of your bottom, keeps me from wilting no matter how long we keep going.'
(Woman) 'I feel I'm ready to come.'
(Man) 'Keep going. Let's do it again.'

学43オ

es, ignoring all rules of this nature, behave themselves disorderly; they contaminate their reputations, bring down reproach upon the heads of their parents and their brethren, and spend their whole lives in an unprofitable manner. Is not this truly lamentable? It is written likewise, in the 'Lesser Learning,' that a woman must form no friendship and no intimacy, except when ordered to do so by her parents or the 'middleman.' Even at the peril of her life, must she harden her heart like rock or metal, and observe the rules of propriety.

In China, marriage is called returning, for the reason that a woman must consider her husband's home as her

一女子は文の取かはし杯するにも、我手より直に渡さず。近しき女を頼み遣すべし。
たとへば夜ばいに来る男、当りの／人をいとひ忍び来るゆへ、心ときめきかならずふるひて一物いきらざる物なり。女の方にも好たる男にて一ッ開へがせんと思はゞ、茎

［書入れ］
（夫）「かうのりかゝつてからはかんにんならぬ。ちよつと〳〵」
（婦）「まあ待たんせ。こゝをぬふてから」

楽11ウ

楽12オ

［『女大学宝箱』より］
るといふ。我家にかへるといふ事なり。（45オ）仮夫の家貧賤なりとも、夫を怨べからず。天よりわれにあたへ給へる家の貧は、我仕合の凶故なりと（45ウ）おもひ、一度嫁しては、其家を出ざるを女の道とすること、古しへ聖人の訓なり。若女の道耳そむき（46オ）去るゝ時は、一生の恥なり。されば婦人に七去とて悪きこと七あり。一には 嫜 に順ざる女は去べし。二には（46ウ）

When a woman writes letters to a man, she shouldn't pass it directly to him herself, but have someone else do it for her. Further, when a man comes to visit secretly at night, he will have to be careful to keep from being heard and will be anxious and nervous. His penis, then, won't perform. If the woman likes the man and wants to have sex, then she should take his penis and […]

[Inscribed text]
(Man) 'Up on top you like this, I can't hold off any longer. How about it, ready.'
(Woman) 'Now, wait just a moment, at least till I finish this sewing.'

学41ウ

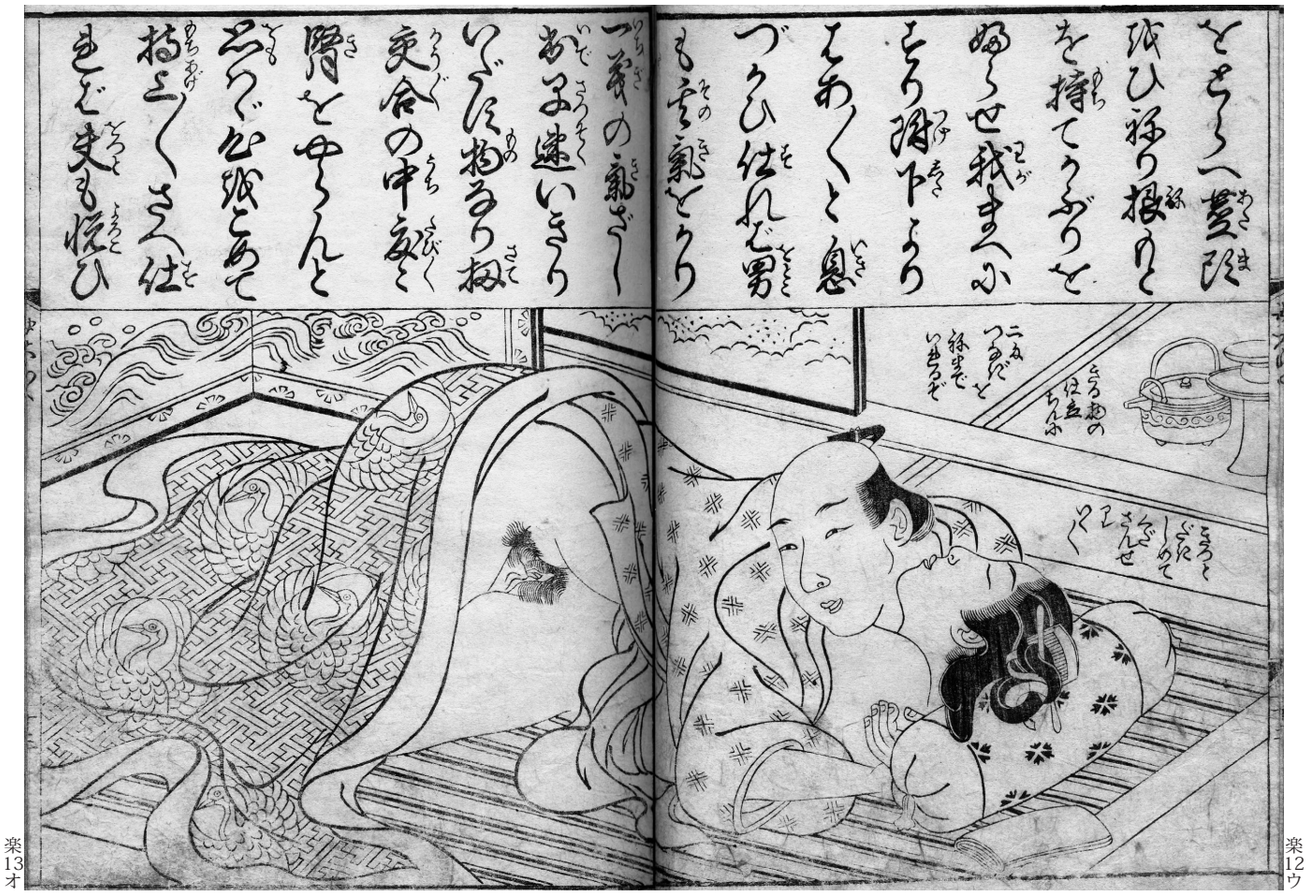
own, and that, when she marries, she is therefore returning to her own home. However humble and needy may be her husband's position, she must find no fault with him, but consider the poverty of the household which it has pleased Heaven to give her as the ordering of an unpropitious fate. The sage of old Confucius taught that, once married, she must never leave her husband's house. Should she forsake the 'way,' and be divorced, shame shall cover her till her latest hour. With regard to this point, there are seven faults, which are termed 'the Seven Reasons for divorce:' (i) A woman shall be divorced for disobedience to her father-in-law or mother-in-law. (ii) A woman shall be

をとらへ茎頭をひねり、根もとを持てかぶりをふらせ、我まへにすり附、下よりはあ〳〵と息づかひ仕れば、男も其気をかり／一義の気ざし出、早速いきりいだす物なり。扨交合の中度々腎をやらんと思はゞ、心をこめて持上〳〵さへ仕れば、夫も悦び

［書入れ］

（夫）「きる物の仕立ちんに二両？　つなぎをねまでいれるぞ」

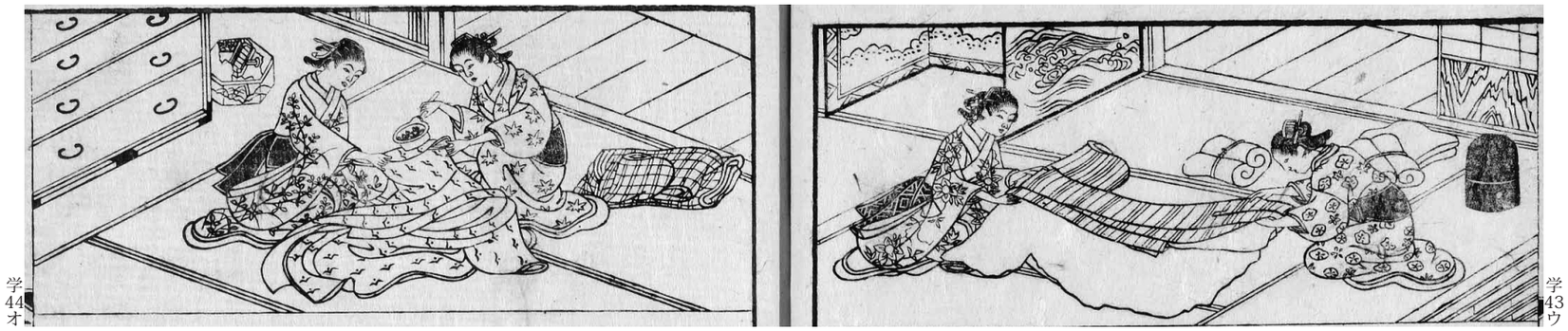
（婦）「きつとだきしめてくださんせ。アレいく〳〵」



楽12ウ　楽13オ

［『女大学宝箱』より］

子なき女は去べし。是妻を娶は子孫相続の為なればや。然れ共婦人の心正しく行儀よく（47オ）して、妬ごゝろなくば、さらずとも同姓の子を養ふべし。或は妾に子あらば、妻に子なく共去に及ばず。（47ウ）三には淫乱なればさる。四には悋気ふかければさる。五に癩病などの悪き疾有ばさる。六に多言にて（48オ）慎なく物いひ過は、親類とも中悪くなり、家みだるゝも



学43ウ　学44オ

[...] play with the head, hold it at the base and enticingly fondle it and rub the head against her vulva, and emit little sounds of pleasure, breathing heavily. The man will then become excited and his penis will come to life. Then, when making love, if you let yourself go in orgasm and rise up in pleasure, your husband will also be happy. [...]

[Inscribed text]

(Man) 'For preparing my kimono, on top of the two silver coins, I'll include a session in bed as a tip.'

(Woman) 'Squeeze me tightly. Ah, Ah! I'm coming.'

divorced if she fails to bear children, the reason for this rule being that women are sought in marriage for the purpose of giving men posterity. A barren woman should, however, he retained if her heart is virtuous and her conduct correct and free from jealousy, in which case a child of the same blood must be adopted; neither is there any just cause for a man to divorce a barren wife, if he have children by a concubine. (iii) Lewdness is a reason for divorce. (iv) Jealousy is a reason for divorce. (v) Leprosy, or any like foul disease, is a reason for divorce. (vi) A woman shall be divorced, who, by talking overmuch and prattling disrespectfully, disturbs the harmony of kinsmen and brings

一度きをやる中、女は四五度も遣ものなり。
一女子は夫の茎をわが物とし、我開をおつとの物とさだめ、なでさすりて／寵愛し、なめりなどする事貞心の第一也。また玉門は夫にくぢらせ、さね頭の裏をなで上てもらひ杯すれば、即時に

［書入れ］
（婦）「はやういれていなア」
（夫）「かふしたところがたのしみじや。しづかにまいたく」

楽13ウ

楽14オ

[…] When a man comes to climax, a woman can come four or five times. A woman should consider her husband's penis as her own possession and her vulva to be her husband's; she should cherish his penis, and consider herself virtuous while caressing it gently and doing things like licking it. She should have her husband do things like fondle her pussy and caress her clitoris, then her vagina will be stimulated and […]

[Inscribed text]
(Woman) 'Hurry and come inside.'
(Man) 'I love this part.
Quietly winding and winding around.'

『女大学宝箱』より

のなれば去べし。七には物を盗む心あれば（48ウ）さる。此七去は皆聖人の教なり。女は一度嫁して其家を出されては、仮令ふたゝび富貴なる夫に嫁す（49オ）とも、女の道にたがひて大なる辱なり。
一女子は我家にありては、わが父母に専孝を行ふ理なり。され（49ウ）ども夫の家に行ては、専嫉をわが親よりも重じて厚く愛しみ敬ひ孝行を尽すべし。

学44ウ

trouble on her household. (vii) A woman shall be divorced who is addicted to stealing—All the 'Seven Reasons for Divorce' were taught by the Sage. A woman, once married and then divorced, has wandered from the 'way,' and is covered with the greatest shame, even if she should enter into a second union with a man of wealth and position.

It is the chief duty of a girl living in the parental house to practise filial piety towards her father and mother. But after marriage, her chief duty is to honour her father-in-law and mother-in-law—honour them beyond her own father and mother—to love and reverence them with all ardour, and to tend them with every practice of filial piety.

玉門（潤）うるほひ、交合の味はひ一入なる事疑なし。
一婦人は夫の家貧賤なりとも、なげき（嘆）の中の楽しみ迚、交合の道より外是に／増たる事なければ、とかく色噺（恋話）など仕かけ夫の心を（慰）いさめるべし。夫もたはぶれに気うつ（鬱）をまぎらし勇（富）の心よりふつ

［書入れ］
（婦）「はやうや（早）ゝ（児）がうみたい（産）」
（夫）「おを（麻）うま（績）ふよりは子をうむ（産）だんかう（断行）がよかろふ（ら）」
（姑）「さても何かにせい（精）の出るよめ（嫁）ではあるぞ」

楽14ウ

楽15ノ25オ

[…] become wet and she undoubtedly will enjoy sex even more.

For a wife whose husband is poor, to escape the cares of the household, she will have no greater pleasure than sex. Therefore, she should be coquettish and talk about erotic things with him, and make him feel good. Your husband will forget his troubles and, feeling happy, he will no longer feel poor.

[Inscribed text]
(Wife) 'I want a little child.'
(Husband) 'Before having a little boy, let's talk about how to do it.'
(Mother-in-law) 'My, my, this young bride has a lot of spirit.'

『女大学宝箱』より

親の方を（50オ）重じ舅の方を軽ずることなかれ。
嫜（しうとめ）の方の朝夕の見まひを闕（かく）べからず。嫜（しうとめ）の方の勤（つとむ）べき業（わざ）を怠（をこた）る（50ウ）べからず。若（もしし）嫜（しうとめ）の令（をせ）あらば慎（つゝしみ）行（をこな）ひて背（そむく）べからず。万（よろづ）のこと舅姑（しうとしうとめ）に問（とふ）て其教（そのをしへ）に任（まか）すべし。舅姑（しうとしうとめ）もし我（われ）（51オ）を憎（にく）み誹（そしり）給ふとも、怒（いかり）恨（うらむ）ることなかれ。孝（かう）を尽（つく）して誠（まこと）をもつてつかゆれば、

学46オ

学45ウ

While thou honourest thine own parents, think not lightly of thy father-in-law! Never should a woman fail, night and morning, to pay her respects to her father-in-law and mother-in-law. Never should she be remiss in performing any tasks they may require of her. With all reverence must she carry out, and never rebel against, her father-in-law's commands. On every point must she inquire of her father-in-law and mother-in-law, and abandon herself to their direction. Even if thy father-in-law and mother-in-law be pleased to hate and vilify thee, be not angry with them and murmur not! If thou carry piety towards them to its utmost limits, and minister to them in all sincerity, it can-

貴にちかし。
一女子は富貴の家に行て、たとひ金銀衣服たく山なりとも、肝心夫の茎ちいさくては一生思ひ出叶はず。茎とぼし／くて喰がつへすべし。思ふ様ならば富貴にて夫の道具もすこやかならば、是に越たる事なけれども、双よき事はなし

［書入れ］
（婦）「まちつとまつておくれいなア」
（夫）「どふもかんにんならぬ。こゝでく」

楽15ノ25オ

『女大学宝箱』より」
後にはかならず中好なることの也。（51ウ）
一婦人は別に主君なし。夫を主人と思ひ敬ひ慎て事べし。軽くめ侮るべからず。惣じて婦人の道は（52オ）人に従ふにあり。夫に対するに、顔色言葉づかひ慇懃に謙り、和順なるべし。不忍にして不順（52ウ）なるべからず。奢て無礼なるべからず。これ女子第一の勤なり。夫の教訓あらば、其仰を叛べからず。疑（53オ）

Should a woman marry into a wealthy household, no matter if she has lots of money and clothes, if that most important possession, her husband's penis, is small and inadequate, she will never experience life's greatest pleasure. If he has an inadequate penis, you will surely feel a craving hunger for more. If you are fortunate, then you will be wealthy and your husband well endowed. This is as good as it gets, but remember that the two are almost never found […]

[Inscribed text]
(Woman) 'Wait a minute, please. . .'
(Man) 'I can't hold back. Let's do it here, now.'

楽26オ

学50オ

not be but that they will end by becoming friendly to thee.

A woman has no particular lord. She must look to her husband as her lord, and must serve him with all worship and reverence, not despising or thinking lightly of him. The great life-long duty of a woman is obedience. In her dealings with her husband, both the expression of her countenance and the style of her address should be courteous, humble, and conciliatory, never peevish and intractable, never rude and arrogant; —that should be a woman's first and chiefest care. When the husband issues his instructions, the wife must never disobey them. In doubtful

と心得べし。されば女はよがる事専にすべし。いか様に男こしを遣ひても、つゝしみ顔にていろ〳〵くわんとして悦がらざる女／は、さながら（浮）うかめ過たるごとく石仏とや言ん。人形におとりし女の大きづ也。されば女は開に十の異名あり。一高二まん三蛤

［書入れ］
（夫）「くるまのえ（車）（柄）ではじめるとはふかくさ（深草）りう（流）。よいかく」
（婦）「ほんにおま（前）へはよいおとこ（男）で、よふせう（好）く（少将）といはしやんす。
アレ〳〵」

楽26ウ

楽27オ

[…] together. Therefore, a woman should concentrate on having good orgasms. No matter how much the man uses his hips, a woman who maintains a calm expression and stubbornly never gets excited or climaxes, is too cold, smug and unsightly for words, is stiff like a stone Buddha, and is worse than a puppet and an embarrassment to her gender. There are ten terms for the types of vulvas ranked as follows. First is the *taka* (high); second, *man* (rice cake); third, *hamaguri* (clam); […]

[Inscribed text]
(Man) 'Making love for the first time next to a wheel—in the style of Captain Fukakusa who visited Komachi by carriage.*1 Feel good?'
(Woman) 'You're truly a good man. Yes, just like Fukakusa no Shōshō.'

*1 This is a play on the famous story of Fukakusa no Shōshō who visited Komachi riding a carriage night after night.

［『女大学宝箱』より］

しきことは、夫に問てその下知に随ふべし。夫問こと有ば正しく答ふべし。其返答疎なるは（53ウ）無礼なり。夫若腹立怒ときは、恐れて順べし。怒駄てその心に逆べからず。女は夫をもつて（54オ）天とす。返〳〵も夫に逆ひて天の罰を受べからず。

一兄公女公は、夫の兄弟なれば敬べし。（54ウ）夫の親類に謗れ憎まるれば、舅姑の心に戻て、我身の為

学51オ

cases, she should inquire of her husband, and obediently follow his commands. If ever her husband should inquire of her, she should answer to the point; —to answer in a careless fashion were a mark of rudeness. Should her husband be roused at any time to anger, she must obey him with fear and trembling, and not set herself up against him in anger and forwardness. A woman should look at her husband as if he were Heaven itself, and never weary of thinking how she may yield to her husband and thus escape celestial castigation.

As brothers-in-law and sisters-in-law are the brothers and sisters of a woman's husband, they deserve all her reverence. Should she lay herself to the ridicule and dislike of her husband's kindred, she would offend her parents-

四たこ五雷六洗だく七巾着八ひろ九下十くさいと唱ふる。一高といふ上付の開也。二まんとは饅頭を合たるごとくの開也。／三蛤とは開中に道具の多き故なり。四たことは蛸玉門也。五かみなりとは開中にて鳴ひゞくなり。六洗たくとはびちやくする

［書入れ］
（下女）「たれもきやせぬかへ。アレゆくはいなア。きつうく」
（男）「おれもゆく。一ツときじや」

[…] fourth, *tako* (octopus); fifth, *kaminari* (thunder); sixth, *sendaku* (washing); seventh, *kinchaku* (purse); eighth, *hiro* (wide); ninth, shita (down); tenth, *kusai* (smelly). First, *taka* rises at the opening. Second, *man* is like rice cakes folded. Third, *hamaguri* is because they have a big clitoris. Fourth, *tako* looks like an octopus. Fifth, *kaminari*, there are rumblings inside. Sixth, *sendaku* is because […]

[Inscribed text]
(Woman): ‘Hope no one’ll surprise us. Oh, I’m coming. Hold me tight!’
(Man): ‘Me, too. At the same time.’

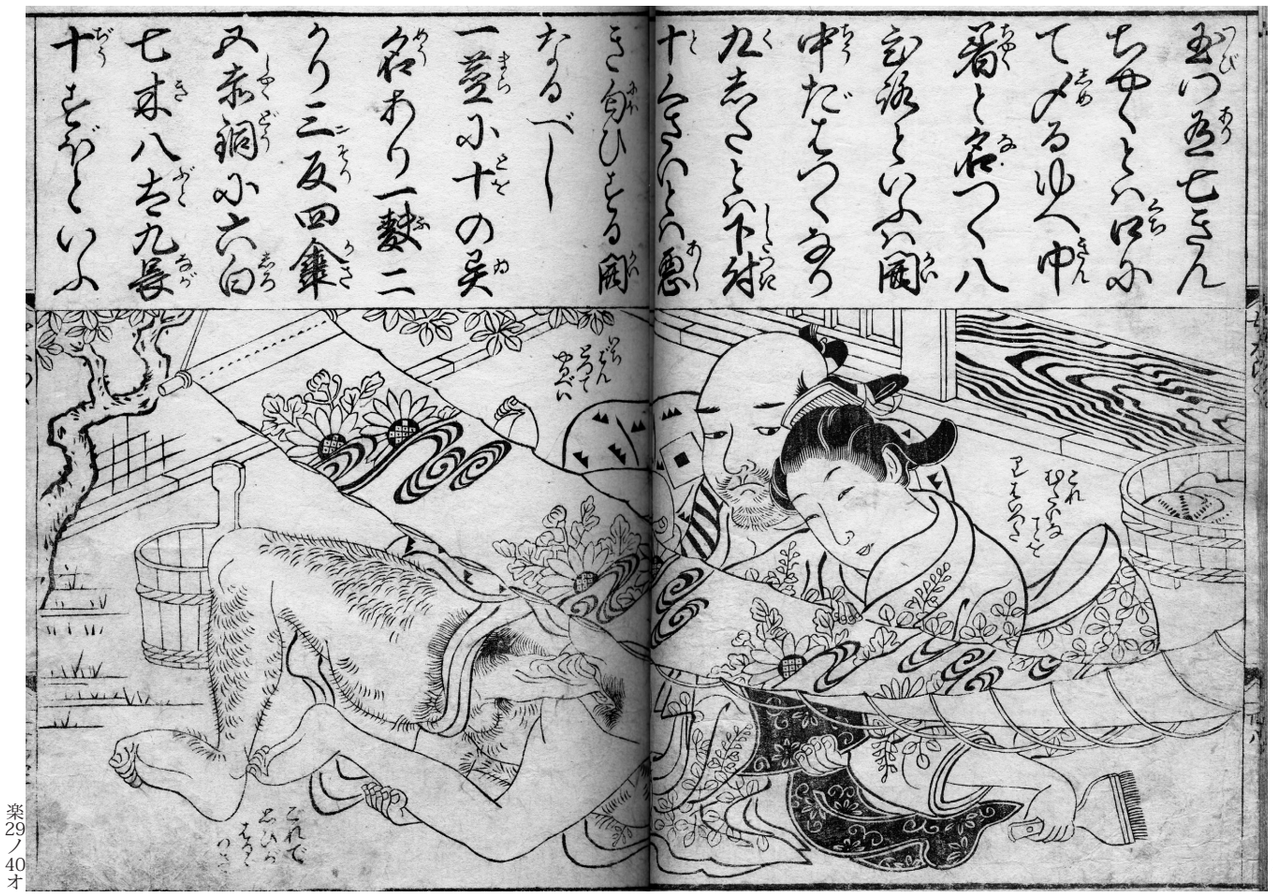
［『女大学宝箱』より］
にも宜しからず。睦しくすれば嫜の（55ノ65オ）心にも協ふ。又娌を親しみ穆敷すべし。殊更夫の兄嫂は厚くうやまふべし。我毘娣と同じくすべし。（55ノ65ウ）
一嫉妬の心努〳〵発すべからず。男淫乱ならば諫べし。怒怨べからず。妬甚しければ其気色言葉も（66オ）恐敷冷じくて却て夫に疎まれ、見限らるゝ物なり。若夫不義過有ば、わが色を和らげ、声を（66ウ）

in-law, and do harm even to herself, —whereas, if she live on good terms with them, she will likewise rejoice the hearts of her parents-in-law. Again, she should cherish, and be intimate with the wife of her husband’s elder brother, esteeming them as she does her own elder brother and elder sister.

Let her never even dream of jealousy. If her husband be dissolute, she must expostulate with him, but never either nurse or vent her anger. If her jealousy be extreme, it will render her countenance frightful and her accents repulsive, and can only result in completely alienating her husband from her and making her intolerable in his eyes. Should her husband act ill and unreasonably, she must compose her countenance and soften her voice to remon-

玉門有。七きんちやくとは口にて〆るゆへ巾着と名づく。八ひろといふは、開中だはつくなり。九したとは下付、十くさいとは悪／き匂ひする開なるべし。
一茎に十の異名あり。一麩二かり三反四傘五赤銅に六白七木八太九長十すぼといふ。

［書入れ］
（下女）「これ、むたいなことを。アレはいつた」
（下男）「いちばんとつてやるべい。これで思ひがはるゝつさ」



楽28ウ

楽29ノ40オ

『女大学宝箱』より］

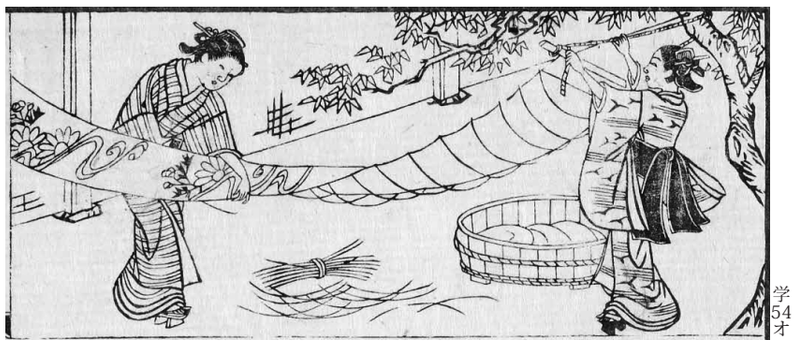
雅にして諫べし。諫を聴ずして怒らば、先暫く止て、後に夫の心和たる時、復諫べし。必気色を暴くし（67オ）こゑをいらゝぎて、夫に逆ひ叛ことなかれ。一言語を慎て多くすべからず。仮にも人を誹り偽を云べからず。（67ウ）人の謗を聞ことあらず。心に修て人に伝え語べからず。訕を云つたふるより親類共間悪くなり、家の（68オ）内をさまらず。

[…] it gets soaking wet. Seventh, *kinchaku* is because the mouth is tight like the opening of a purse. Eighth, *hiro* because it opens wide. Nineth, *shita* extends far down. Tenth, *kusai* is because it smells bad.

The penis has ten names and ranked as follows. First, *fu* (soft gluten bread); second, *kari* (sharp head rim); third, *sori* (turns up); fourth, *kasa* (umbrella); fifth, *shakudō* (copper/gold alloy); sixth, *shiro* (white); seventh, *ki* (tree); eighth, *futo* (fat); ninth, *naga* (long); tenth, *subo* (covered head).

[Inscribed text]
(Woman) 'What d'you think you're doing, brute!? What you're inside already!'
(Man) 'I'll have my way with ya.*1 Now I finally feel better.'

*1 *-bei* べい signals that he is a rustic from northeast Japan.



学54オ

strate with him; and if he be angry and listen not to the remonstrance, she must wait over a season, and then expostulate with him again when his heart is softened. Never set thyself up against thy husband with harsh features and a boisterous voice!

A woman should be circumspect and sparing in her use of words; and never, even for a passing moment, should she slander others or be guilty of untruthfulness. Should she ever hear calumny, she should keep it to herself and repeat it to none; for it is the retailing (sic) calumny that disturbs the harmony of relatives and destroys the peace of the house.

一麩とはふまら(魔羅)也。麩のごとく和らかにて玉門広きせ(狭)まきを撰まず。開中にてふとく(太)成、ふうみ(風味)至つてしまり善故、一麩とさだ(定)む。／二かりとはかり(雁)高なり。開中に入てし(扱)ごき甚なるゆへ(柔)女心よし。三反とは上へ反たる茎也。交合のぐあい(具合)至つてよし。四傘はかり(雁)

［書入れ］
（下女）「はやく(早)しまはん(終)せ。おいへ(家)さま(様)が見てじや(爺)」
（子息）「うつむ(俯)いてござるゆへ(柔)だいじ(大事)ない。もふゆくぞ〳〵」

楽29ノ40ウ

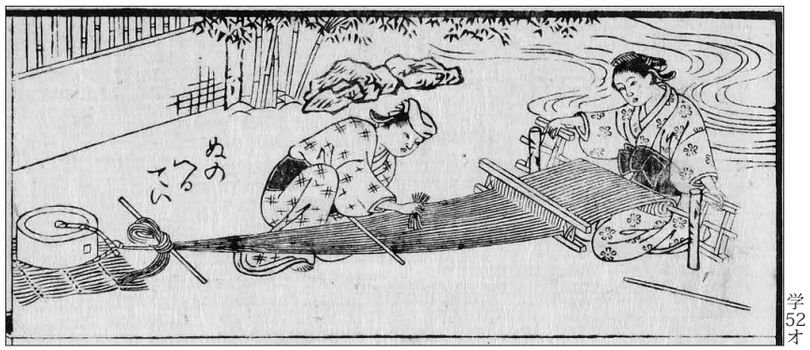
楽41オ

The *fu* penis is soft and works well with narrow or wide vulvas and penetrates deeply into the vagina. The pleasure for the woman is exceedingly good and so *fu* gets first rank. Second, *kari* is because the head rim is high. This gives good stimulation when inside the vagina and makes women feel good. Third is *sori*, meaning that the penis turns up; this works well in intercourse. Fourth is *kasa*, which means the nob head is […]

[Inscribed text]
(Servant woman) ‘Hurry and get on with it! The mistress will see us.’
(Son of the House) ‘She’s lying face down. Don’t worry. I’m coming!’

［『女大学宝箱』より］

一女は常に心遣して、其身を堅く謹み護るべし。朝は早く起、夜は遅く（68ウ）寝、昼はいねずして、いゑの内の事に心を用ひ、織縫績紡怠るべからず。（69オ）亦茶酒など多く呑べからず。哥舞伎小歌浄るりなどの淫れたる事を見聴べからず。（69ウ）宮寺など都て人のおほくあつまる処へ、四十歳より内は余りに行べからず。



学52オ

A woman must ever be on the alert, and keep a strict watch over her own conduct. In the morning she must rise early, and at night go late to rest. Instead of sleeping in the middle of the day, she must be intent on the duties of her household, and must not weary of weaving, sewing, and spinning. Of tea and wine she must not drink overmuch, nor must she feed her eyes and ears with theatrical performances, ditties, and ballads. To temples (whether Shintō or Buddhist) and other like places, where there is a great concourse of people, she should go but sparingly till she reaches the age of forty.

高に類したれども、頭大きく開き玉門を撰む。五赤銅は黒茎なり。たとへば女の縮がみと同格にて味よし。六白は白き茎／なり。見へ美くしけれども風味大ていにおとる。七木とは木のごとく堅き茎也。八太はいたつてふとき故、新開杯には用ひがたし。

［書入れ］
（夫）「くみものとあれば、くみあはねばならぬ。さあねたく」
（婦）「まあまたんせ。いとがもつれますはいなア」

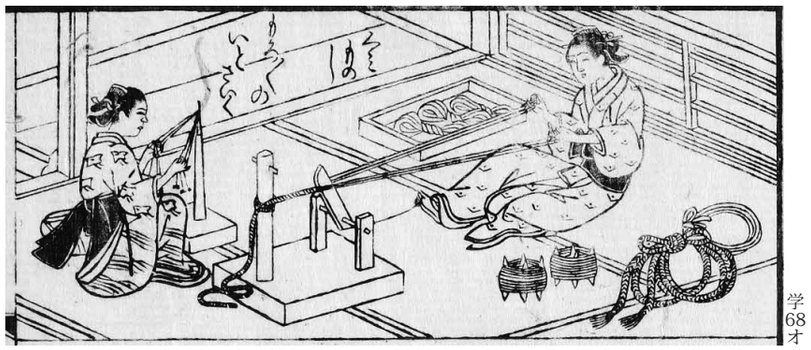
楽41ウ

楽42オ

［『女大学宝箱』より］
一巫覡などのことに迷ひて、神仏を汚し近付、猥に祈るべからず。只人間の勤をよくする（70ウ）時は、禱らずとても神仏は守給ふべし。
一人の妻と成ては、その家をよく保べし。妻の行ひ（71オ）悪く放埒なれば家を破る。万事倹にして費を作べからず。衣服飲食なども身の（71ウ）分限にしたがひ用て、奢ことなかれ。

[…] big, suitable for some kinds of vulva. Fifth, *shakudō* is a dark, almost black penis. It has a delight similar to a woman's frizzy hair. Sixth, *shiro* is a white penis; it looks pretty but usually is not as good in practice. Seventh, *ki* is hard like a tree. Eighth, *futo* is an especially fat penis, not suitable for virgins.

[Inscribed text]
(Man) 'Since you're braiding threads, we need to be wound together too.'
(Woman) 'Wait a minute. The threads will get all tangled up.'



学68オ

She must not let herself be led astray by mediums and divineresses and enter into an irreverent familiarity with the gods, neither should she be constantly occupied in praying. If only she satisfactorily perform her duties as a human being, she may let prayer alone without ceasing to enjoy the divine protection.

In her capacity of wife, she must keep her husband's household in proper order. If the wife be evil and profligate, the house is ruined. In everything she must avoid extravagance, and both with regard to food and raiment must act according to her station in life, and never give way to luxury and pride.