EARLY MODERN MENTAL HEALTH FACILITIES IN JAPAN: REFERENCES

Religious Facilities


[5] Ibid., p. 120.


Confinement at home (私宅監置 shitaku kanchi)

[1] Ibid., 54.

[2] Omata, History of Psychiatry, p. 120.


[14] Originally a punishment for customers who did not pay their bill, one had to stand on the streets with a big wash bucket on his or her head.

[15] "Kyuri was a distinctive Tokugawa form of disinheritance (...). It drastically changed one's "civic" status and (...) had the same prophylactic function against the consequences of possible crimes by


[20] Registered beggars, a "nonstatus" group, also more negatively referred to as *eta* 程多, “plentiful dirt”. Ooms, *Tokugawa Village Practice,* p. 243-44.


[26] *Tameazuke* refers to the “custody” *(azuke 預け)* of something collected or piled up *(tame 溜め).* Nakamura (psychiatric practice, p. 359) gives as translation “the dump”, but since *tameazuke* does not necessarily have a derogatory nuance, I believe “hinin hospice” a more suitable translation, as suggested in Botsman, Daniel V. *Punishment and Power in the Making of Modern Japan.* Princeton: Princeton University Press, 2005.

[27] Itahara, Kuwabara, *The Treatment of People 1,* p. 58.


[29] Ibid., p. 58.