

The Method of Counting among the Sino. 42.
Some Customs of the Women in China. 43.

Magatama of animals' bones and teeth found with the implements of the shell-mound age. This fact made me of opinion that Kudatama and Magatama were first made of animals' bones and teeth in the shell-mound age, and that those of stones were gradually made afterwards.

Addition by Mr. S. Furui.

On the Reason that "Magatama" Resembles a dog-Tooth in Its Shape.

The ancients used some animals' nails and dog-teeth as their ornaments, for not only the former loved colour and shape of the latter, but could make others to respect them showing their bravery when they hanged the nails and dog-teeth of their games about themselves.

In fact, this custom is now visible among certain barbarians. Thus, the ancients after finding other materials, stones or glass, naturally made Magatama with them after animals' nails or dog-teeth in shape.

(As for "Kudatama", it was not always made after animals' bones, but the ancients loved the regular forms as round, oval, and column, so they made "Kudatama" as it is.

Now, if we divide the ages according to the materials of implements, it may be as following.

A. The age of using natural things as they are.

B. " " " " awkward artificial things.

C. " " " " subtle artificial things.

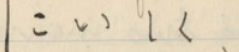
And "Kudatama" and "Magatama" were probably made in the transition stage between A. and B. in Japan.)

Length.	The largest Circumference.
Nine inches and a half.	Two inches.
One foot and nine inches.	Less than eight inches.
?	?
Over three feet and two inches.	1,04 feet.
?	?
Two feet.	?
Three feet.	1,11 feet.
Over one foot.	?
Over six inches.	?
Over four inches and eight	?

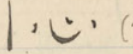
Qualities of Stones.	Original Places.
Unknown.	In the ground of Utsuimura; Haragori, Musashi.
Unknown.	In the ground of the west parts of the Kitano-tenjin Shrine.
Kuroraitoshito.	?
Unknown.	?
Kuroraitoshito.	In the ground of Shimo-ishi-kamimura, Kitatogoshima-gori, Musashi.
"	In a mound near Ōmiga-gō, Chichibu-gori, Musashi.
"	?
Unknown.	?
Unknown.	?
Unknown.	?

C). A kind of ^{ing} play with letters written or spoken, for instance -
Questions. | Answers.

Toward you, I have a mind of a letter of two, a letter like cow's horns, a straight letter, and of a curved letter.

| What do you understand this? |  = a mind of love.
(ko-i-shi-ku)

Three stars round the moon.

| What do you guess by this? |  (kokoro) = mind.

II "Kangaemono" has two varieties, viz. —

a) A kind to guess comic poems into something.

In this, a questioner sings out some meaning in a comic poem, and then gives to the answerer some limit in which the things to be guessed shall be concluded.

b) A kind to make out some meaning from several nouns given by a questioner.

In this also a questioner sings out several nouns skillfully combining them like a short poem, and then gives the limit, too, to his answerer to make him easy to answer.

III "Hojiri" is a sort of comic poem, and ^{when} a comic poem has been given by a questioner, it is sang

back being changed into a very comical one, by the answerer, by way of pronouncing the given poem.

The poems used for "mojiri" are divided into three phrases, and the second phrase must be one which can express two meanings by the way of pronouncing, and the first ^{phrase} and the last ~~phrases~~ will produce very comical meanings when the second one is pronounced another way.

IV. "Kago" has two varieties, namely:

a) A kind in which questioners give questions and make answerers return answers with reasons why they give the answers.

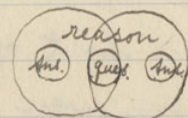
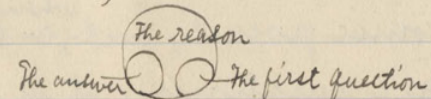
Questioner, What do you guess from the unmelting persimmon?

Answerer, The string of purse.

Questioner, Give the reason!

Answerer, Because it wrings the mouth (taking in man's mouth and the mouth of purse).

And if the answerer is a witty person, the answer may sometime be given more than one. If I express it by diagrams, it is —



barbarous natives in Mutsu. And in proportion to the development of the Japanese race, the pure old natives went over to Hokkaido by and by, so it is doubtless that Aino is the descendant of this savage. For, they were called "Emishi" on the whole as their hairs and beards looked like the feelers of "Ebi" (= lobsters): Hokkaido was called "Ezo" a little before and the name "Ezo" came from "Emishi".

The blood mixed natives have the blood of the Japanese race and that of the pure natives.

Long ago, Susanoo younger brother of Amaterasu-ōgami were exiled to Shiraki, present Corea, being guilty of a certain transgression. But afterward, he came back to Izumo in Hondo of Japan and married a daughter of some pure natives after saving her life. Those who descended from Susanoo and Kushi-inada-hime, his wife, are the blood mixed natives.

The Japanese race came to Japan, and subdued or chased off the old pure natives. According to our tradition, they are said came down to Japan from heaven, but in reality they perhaps came over from Oceania. They were far more civilized than the old natives of Japan. Our old books tell us that in the

native place of the Japanese race, courtesies between king and his men, agriculture, institutions and literature were already known before they came to Japan.

So, it is natural that the barbarous old natives, though they were so fierce, were conquered by this civilized race, and came to respect them as the descendants of god.

The Custom of the People of a Village in
Mutsu. By Mr. S. Sato.

Kuzamori who lived Kuniyoshi, Naka-tengam-gori, Mutsu had an old book which was offered to the lord by a head of Kuniyoshi long ago. The book tells us many customs of Mutsu.

1. The farmers' food is rice and vegetables in general. Four or five "shō" of rice and one "shō" and a half of vegetables must be prepared for five farmers every day, but when rice gruel is made, four "shō" of rice and about two "shō" of vegetables are enough for them.

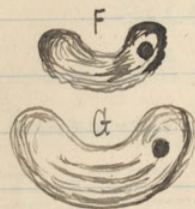
2. When one intends to adopt a son, first he ought to make the son's family a present which consists of a cotton clothes, two bottles of "sake", two bundles of seaweeds, two dry salmon, two quires of paper, and a single coin. In the nuptial eve, the go-between and his three kindsmen are invited with three neighbours, and then a bowl of soup and three dishes of vegetables are served out for each of them when a cup of "sake" goes round three times among the guests. And next morning the same guests are invited to a feast with the like entertainment as the last eve.

ning.

3. When man wants a wife, he make the maiden's parents a present of money from 20 "mon" to 50 before the marriage. On the wedding day, he offers to the maiden whom he marry a present of a pair of cotton dressing, a summer clothes, a girdle, a cotton apron, five feet of red cotton cloth to wear on the head, a pair of stockings, two fans, two dry salmon, two squires of paper, two bottles of "Sake", and two bundles of sea-weed. On wedding day, the go-between with his few relatives are invited, and a bowl of soup and three dishes of vegetables are served out for each. Next morning, the like entertainment goes on among the same guests.

At Kawahara-mura, this custom is in practice at present. Besides, the villagers being most uncivilized in Mutsu erect pittars in earth when they build the house. Tubs and pails are made excavating woods. Hoops of veins are rarely seen around the tub. Burning bamboo gives them light at night. Women bound their heads with long cloth, and wear short loose trousers,

ordinal "Magatamas" in general.



These two bear raised design, or relief, on their both sides and backs, and belong to the kind so-called "Sekhentō" (= heads of stone swords). F is made of some volcanic stone, and G of some valuable stone.

Wooden Objects Offered to "Toshi-no-kami".
by T. Negishi.

Many wooden objects are offered to "Toshi-no-kami" on 15th January in Gotengori, Mutsu.

1. "Shohibo".

I think, "Shohibo" is the abbreviation of "Swabo-Kiebo". "Swabo" is the ear of *panicum frumentaceum*, and "Kiebo" is the ear of millet in English. By offering "Shohibo" to "Toshi-no-kami", they expect to have a good harvest, gift of God, in autumn of the year.

"Shohibo" that are put on the family altar are made of a wood which is called Shohibo-tree, and those that are erect on a pile of manure are made of a bamboo. A sort of the former is offered to "Toshinokami" after they mingle the rice and bean gruel with it in the morning of the 15th, January. They keep this Shohibo until March when rice is planted, and then they put this with an amulet on it at a corner of a rice field from where water flow into the field.

2. "Kaibashi".

In English, "Kaibashi" means the chop-

that he is in the foreign dress from head to foot.

Once I tried on the Japanese at Ueno park, and got the following table.

Part on women (fifty ladies). Part on men (fifty gentlemen).


~~~~~	~~~~~	~~~~~	~~~~~	~~~~~
~~~~~	~~~~~	~~~~~	~~~~~	~~~~~
~~~~~	~~~~~	~~~~~	~~~~~	~~~~~
~~~~~	~~~~~	~~~~~	~~~~~	~~~~~
~~~~~	~~~~~	~~~~~	~~~~~	~~~~~

In the above tables 2 women among 50 were in all foreign dress, and 8 among 50 had a foreign style on head only, and 40 were all in the Japanese dress from head to foot.

$$\frac{2}{50} : \frac{4}{10}, \frac{8}{50} : \frac{16}{10}, \frac{40}{50} : \frac{80}{10}.$$

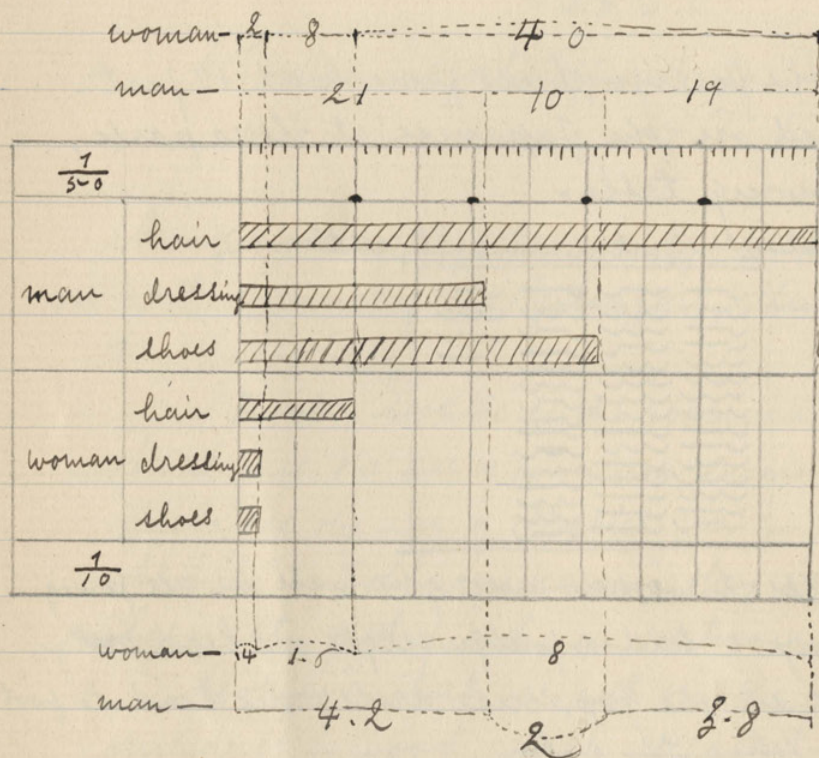
And 21 men among 50 were in the foreign dress from head to foot; and 10 among 50 had foreign style at head and foot; and 19 among 50 had foreign style at head only.

$$\frac{21}{50} : \frac{42}{10}, \frac{10}{50} : \frac{2}{10}, \frac{19}{50} : \frac{38}{10}.$$

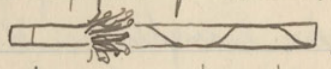
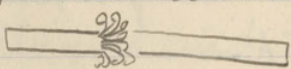
Thus, we can make the ~~table~~ following table.

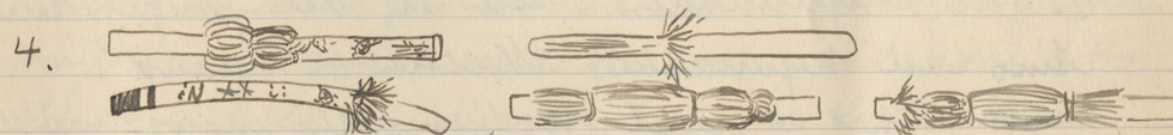
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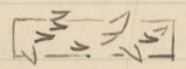
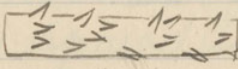


often  
If we take the statistics about changing customs in different times at the same place, we can see the rapidity of the change. And by the statistics which was taken in the same time at the different places, we can see the course of the change, or what customs the people were taking in.

1. In Tokyo, small one (✱) is hanged under the eave at present and some of which is used in place of the shuttlecock by children.
2. In Takamatsu, Sanuki, they make Kefuri-kake with the bough of pine-tree one foot and a half in length stripping its bark and chipping its part like . This kind is used to tap the bride conjuring sterility upon her in jokes on 15-th, January.
3. In Koshigori, Echigo, there is to be seen the same custom as in Takamatsu. There they use the following one.  made of a tree so-called "Kuru-de" about two feet in length.

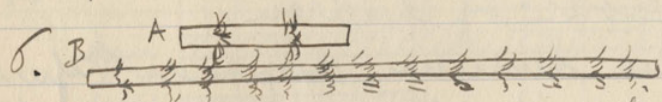


These were called "Yuwaiqi" and used to tap the bride from over 400 years ago in Hokuriku, Shinano, and Kyoto and there about. These were all about two feet in length, and used on ^{the} 15-th of January.

5.   These were made of a certain

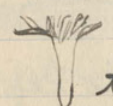


wood, and hanged on trees in the Christmas eve long ago as the charm of clearing vermin.



These are made of a wood so-called *Altugei*, *dentzia* in English, on the 14th of January. A is about six feet in length, and kept till day after mingling rice and bean gruel in the morning of 15th, January, and then put in the rice field as a charm of clearing vermin. B is about 15 feet in length, and used in the same purpose as A.

7. "Kapurikake" which are used among Sino. Sino call "Kapurikake" "Kusha" or "Inawo".

 This is called "Abe-shama-ushi-inawo", and used to worship the God of Fire.

 This is called "Binne-abe-shama-ushi-inawo", and used to worship the God of Fire.

 "Machine-abe-shama-ushi-inawo." Used for ^{working} the God of Fire.

## Curious Customs in Takefushima.

By Mr. S. S.

Those in Takefushima, one of the Yaeyama Islands have curious customs. They make a thatched hut to celebrate the God of harvest at the shore on the 15th of March, and assembling all the villagers, men, women and children, there they sit in the hut from before daylight to the noon without walking, eating, smoking or chattering at all. At the time, they select out a few men called "Youna" to restrain over the villagers and to watch if some will break the rule or ^{the} customs of the day. This day, none of the villagers are allowed to go out any where under any reason up to the noon, and none of the other places are allowed to go in that island.

At about ten, one of the "Youna" cries out suddenly from outside of the hut, "The time has come to sleep." At this, all the people lie down to sleep, and about an hour after an old man comes running to a "Youna" and tells him about the sunrise. Then the "Youna" cries out again, "The sun rises spreading out a beautiful crimson



colour in the sky." At this, every person rises on foot crapping the hands. In ^{the} afternoon, all people are permitted to take a meal, or to walk, or to do any thing they please.

Men in this island dress like those in Hon-do of Japan, but women tie up their hairs and put silver hairpins in them. The women's dresses are tight sleeved coats and white cotton pantaloons like those of western women.

In this island, women surpass men in number, so a man has four or five wives as his own in general. Once, there lived a certain wealthy farmer who had sixty-nine children at eighty-two years of age, but it was very natural as he had fifteen wives in all.

The people of this island are used to sail fifty or sixty miles away by canoes which are about twenty-seven feet in length while four feet in width. When the sailer meet with a storm and do not come back for a long time, the villager would crowd at the sea-shore where they put a woman-doll in purpose of praying to Heaven. Then, they

the western customs, the custom has fallen off day by day and now-a-days very rarely we see the dyed toothed woman in the country only.

It is said that on marrying to man, woman dyed her teeth in black swearing that never marry again under any reason. So, to dy the tooth showed true and faithful hearts. From this view, man dyed his teeth swearing never serve another lord.

I hear that the natives of Oceania have black teeth, for they eat cocoanuts, and that our ancestors came over to Japan from Oceania. So, the Japanese might have liked to have the black tooth from their previous custom, and dyed their teeth in black.



# On the Comparison of Our Stone-Clubs.

By Mr. K. Wakabayashi.

I divided my table of our stone-clubs into several sections in order to know their varieties and histories clearly comparing them to each other.

1. In the table, I put the places where the clubs exist at present, because most of them are put in ^{the} shrine or the temple near their original places, I mean the places where the clubs were found. So, the present existing place of the club have very close connection with its original place.

2. Considering the original places of the stone clubs, we may see what places the ancients who used them were apt to choose to live in.

3. By the shapes, sizes, and cross sections of the clubs we may be able to guess their makings and uses.

# The Method of Counting Among the Sino.

By Mr. K. Wakabayashi.

The Sino call numbers as following when they count anything.

Sunep (one),	Sunep-ikashima-wanbe (eleven),
Top (two),	Top-ikashima-wanbe (twelve),
Rep (three),	.....,
Ip (four),	.....,
Prekinep (five),	<u>Hottler (twenty)</u> ,
Inwanbe (six),	Sunep-ikashima-hottler (twenty-one),
Aronbe (seven),	.....
Tobesanbe (eight),	Wanbe-ikashima-hottler (thirty),
Sunesanbe (nine),	<del>to top</del> = .....
Wanbe (ten),	<u>Tohottler (fourty)</u> ,
	Wanbe-ikashima-tohottler (fifty),
	<u>Rehottler (sixty)</u> ,
	.....

"Ikashima" means "to exceed", so "Sunep-ikashima-wanbe" means "one exceeding ten" = "eleven", etc.

It is very curious that the Sino do not ^{use} ~~take~~



Decimal System in counting, but raise the unit when reached twenty and call it Hottouē.

Thus, at every twenty raising the unit and call ^{it in} special names, like as Hottsu (twenty), Tohottsu (fourty), Rehottsu (sixty), etc.

When they count something, they call the number of unit first, for instance when they reached to seventy-five in counting, they will call "five" first and then ^{utter the meaning of} diminishing ten from four hottouēs, —  $5 + 20 \times 4 - 10$ .

That is to say the Sino makes "twenty" the measure in counting. But to this day, I only thought over the numbers under the hundred, so if we investigate of those above the hundred, we may find some other systems.



3. Our history tells that many people of Sankam (present Corea) were divided in parties and sent to several provinces in Japan to live there becoming naturalized as the Japanese in the reign of Emperor Enin. So, now there must be the generations of these naturalized people in Japan unless they all went back to their mother-land Sankam, or were perished at all.

I think, Eta perhaps is the generation of the naturalized Korean, and ate meat because those in Manturia are said that they did so in old days.

4. Eta has brown eyes, while the other Japanese has dark eyes.

## Eta as an Emigrant.

By Mr. S. Fujii.

By the four reasons, I decided that our Eta is an Emigrant from the other country.

1. Eta (the people of the lowest class in Japan) are severely excluded and disclaimed by us at present. It is natural for people to eject those ^{who} came from other races or nations. For instance, we the Japanese ejected the westerners when they came first to Japan, or I hear that there dwell the descendants of the Japanese at the coast near Hongkong, China, and they are at present ejected by the Chinese from their society as Eta is in Japan. From this view, I decided that Eta being an emigrant from the other country has been ejected by us up to this day.

2. Eta took the meat as food from the ^{old} day when Japanese people hated and disclaimed to do so. This may be the chief reason that the Japanese hated them naming Eta (very unclean persons).



## Our Custom of Dying Tooth.

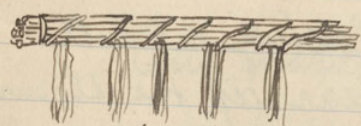
By Mr. M. Ogata.

I read in certain Chinese old books the different opinions about the situation of a country of black toothed people, some scholar ~~says~~ ^{said} that it is situated in the east-ward island, and some ~~says~~ ^{said} in the southward island. So, I think that the custom of dying tooth was perhaps in several countries from the old times.

At any rate, it is doubtless that this custom was prevailing among our people from many years before. Some our old books tell us that this custom was among the Japanese already from the era of God. Long ago, only women dyed teeth, but from the reign of Emperor Toba the noble men of the Mikado's court began to dy their teeth, too. Then gradually the warriors, especially those in Kyoto, took the custom in among them. Thus the custom continued just before the Meiji era, but from the beginning of Meiji taking in

come forth one by one, and emblacing the doll in turn they utter aloud, "Clear up the storm," or "Stop the rain-fall," or "Be it normal weather," and so forth.





"Tashi-inawo".

This is made of a bundle of reed and wood-chips, and hanged from the beam.



"Walhi-inawo".

This is made with a branch of some tree and wood-chips, and erected on the shore of the sea when they worship the God of the sea.



"Kike-chi-noi-inawo".

Uses are to worship God asking for peace and happiness of the family.



"Kike-haaro-se-inawo".

The uses are to worship the God of Dawn.



"Shuto-inawo".

The uses are for worshipping all Gods.



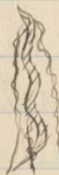
"Chikateru-fu-inawo".

The use is for worshipping the soul of poultry when they are dead.



"Ikoshi-ratsuke-inawo".

The use is for nursing the God.



"Haruke-inawo", or "Toshi-inawo".

This is hanged from the beam of the house.



## Varieties and Histories of Kigurikake.

By Mr. S. Furui.

From 15th of January to 20th, they hang "Kigurikake" under eaves in Japan. "Kigurikake" in the city are at present smaller than those in the country. At first, however, the "Kigurikake" was large in size when was used to worship Gods, and it gradually became smaller like that which visible now-a-days in the city. As for its uses, it changed a little; at present, partly it is offered to "Toshinokami" and partly is used for trifling, and only among Sins and those of duteu is used to worship Gods. Old "Kigurikake" are made of wood only, but now they are made of wood and paper and some of which are called "Gohei" or "Shikabane" using for the religious rite only.

When Shinto priests pray to Gods, they would utter something of sweeping or clearing about Gods, so I think that evil things are compared to dust, and that "Kigurikake" to brooms or dusting-brushes.

Now, when we think about the following varieties of Kigurikake as well as their uses, we can see more clearly their histories.



# A Simple Method to Observe the Gradual Change of Certain Customs.

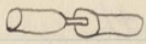
By. Mr. S. Teusai.

People's customs about the dress, for instance, do not change at once, but gradually, now hats, now shoes or dress, and then all into some quite different style. So, if we make a ^{table of} statistics about the change of every part, we can see the rapidity and the course of changing customs.

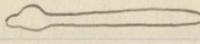
To make the table, I invented accidentally a simple method as following.

First we take a card, one side of which is for men and the other for women, and then observing the dress about whomever we meet in streets we write down some marks on the card. For instance, the mark 'U' shows a foreign dress and the mark '—' shows their original dress. So; the mark '—' for a person tells that he puts on the original dress from head to foot; the mark 'U' tells that he is putting on a foreign dress on the head only; the mark 'UU' tells that he puts on foreign dresses on the head and the foot; the mark 'rrr' tells

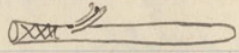
stick that is used to eat gruel alone. On the 15-th, January, after taking meals they tie the "kaibashi" together in cross (like this ) and insert them into the inside of the roof in worshipping the God.

3. "Tekine." 

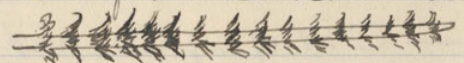
In English, "Tekine" means the hand-pestle.

4. "Dainokogō." 

This is a kind of the objects made after the stone-sword.

5. Wooden-swords. 

6. "Furokubana".

This is made of the slender bough of the shohibo tree. 

In English, "Furokubana" means sixteen flowers. The flowers are ^{made of} the shavings of the tree.

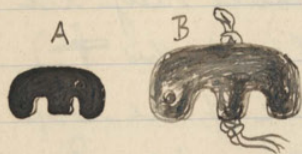
7. "Yubana", or "Momenbana".

In English, "Yubana" means the raw-cotton. "Yubana" is made of the bamboo with chips of woods fixed to it, and offered to God asking a good harvest of cotton.



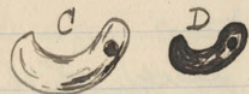
# Notes on "Magatama".

by Mr. T. Kanda.



These two are called kuchigata Magatama (comb shaped Magatama).

Qualities of the both are Gypsum. In colour, A is black, B is dark green. This kind of "Magatama" are larger in size and less in number than ordinal ones, and B is the largest of all. General qualities of this kind of Magatama are agate, gypsum, silica, and so forth.



These two are ordinal "Magatamas". Qualities, — C is of agate, and D is of "Hiei". But those of agate and crystal are common to this kind, and very few are made of glass and earth. Generally the ordinal "Magatamas" are less than two inches in length.



This is called Luchu Magatama, and found in Oshima, Satsuma province.

The quality of this kind is mostly silica, and rarely is Nephrite. They have larger sizes than

Some of which are blue, some are green, and some are black. The women and girls of the village wait at tables standing when their families take meals, while the Japanese woman in general do it sitting.



be the old ones of "Emishi" lived a thousand years ago. But, it seems to me that it is quite impossible for the ancients to make out those complicated characters, or to write with vermilion or golden dust. Some of them perhaps were written by those came over to Hokkaido from the north part of the continent in old days.

I selected out 282 different characters, and wrote them in a table, for they resemble to each other in their style, but as for their origin I do not know whether it is the same or not.

The numbers written with the characters in the table tell how many times the characters were seen in different places.

## Peculiar Characters Found on Ancient Objects Collected in Hokkaido.

by Mr. S. Tenboi.

The strange carvings which were found on rocks near Terniya in Hokkaido are mixed up very much, and it is unknown whether they are characters or pictures.

On the other hand, those found on ancient objects by Mr. H. Soya are in order, and affirmed to be characters. The objects that bear the characters are girdles, sword-knots, small bottles, papers, beasts' skins, knobs and barks of some tree, and six-sided stone blocks. The characters are written and carved with pen, knife, or stick. Those on papers and girdles are written with vermilion, and those on the beasts' skins and the six-sided stone blocks with golden dust.

The small bottles were made in the shell-mound age, and girdles and sword-knots are occupied by Aino, but Aino do not know the characters at all.

The characters on the stone blocks are written in perpendicular line like as the Japanese books, and those on other objects written like as western writings.

Some one is of opinion that the characters may



# Three Divisions of the Ancient Japanese Inhabitants. by Mr. T. Matsumura.

Three Divisions, namely:

1. The pure natives.
2. The blood mixed natives.
3. The Japanese.

The pure natives lived in Japan from time immemorial. They were so fierce and brave that were called "Kumato" (fierce as bears) or "Fakaru" (very brave), and sometime called "Fuchi gumi" because their dwellings were caves in earth. They were savages and not only ignorant how to build houses or to cultivate grains, but banding together made it their daily tasks to plunder other tribes.

Since Ninigi-no-mikoto, ancestor of the Japanese, came down to Hyūga, they were gradually driven by him to the east. Until the reign of Emperor Jimmu, they lived about Yamato, but always disobeying the Japanese race were chased off to the far east by all the Emperors.

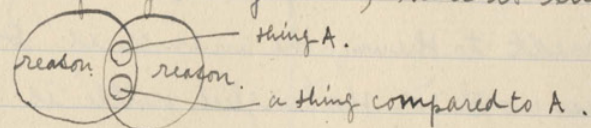
Empress Jingō swept Kyūshū clear from them, and settled a barrier and an admiralty against the

b) A kind in which questioners make answerers speak only the reasons.

questioner, A broken "samisen" (three stringed banjo) is said to be compared to a man's mind. Why is this? answerer, Hiki ni hikarenu { Can't be played on, if intend. Can't be charmed, if one intend to do.

The Japanese banjo is especially played by ^{the} girl singer; so the above "Kago" means, it is hard for the girl to play with a broken banjo ^{as well as} ~~to~~ to make man love her by charming. In this kind of "Kago", also the answer may be many when the answerer thinks over about his answers.

So, expressing by diagram, there is such case as following.



"Kanjimono" is the easiest to guess, and "Kago" is the hardest. "Kago" developed from "Kanjimono" passing "Kanguemono" and "Mojiri" step by step.

"Kanjimono" is played with by our children mostly at present, while "Kago" by youth now, and "Kanjimono" ^{been} handed down to children by their mother generation after generation and its origin is in ^{the} remote times from now.



# Origin and Varieties of Japanese Riddles.

By Mr. S. Tsuboi.

Generally speaking there are four kinds of riddles in Japan, that is "Hanjimon", "Kangaemon", "Mojiri" and "Kazo". These all are consist of questions and answers.

I "Hanjimon" can be divided into three varieties, viz. —

a.) A kind that expresses questions by some picture, or picture and letter. For instance, when questioned by a picture of a wife (= *tsuna* in Japanese) drawn upside down, the answer is a pine-tree (= *Matsu* in Japanese): questioning by a picture of a kettle and a hoop drawn in order and the letter *to* written next to them, the answer is "Do not mind", for the Japanese word for the English "kettle" is "kama", and that for "hoop" is "wa", and *to* is pronounced "nu", and Japanese words "Kamawanu" = "Don't mind".

b.) A kind that is to play with words giving some hints about things, for instance —

Questions	Answers
What is a black hill with three black monks on it?	Backside of a footed pan.
What are the two persons, one goes one way while the other another way and meet at last?	A Japanese girdle.

## Present Existing states.

One of the treasures of the said temple.

As the image of the god in the said shrine.

As the image of god Shaku-jin.

As the image of Shaku-jin.

As the image of Shaku-jin.

At Sale.

Possessed by Mr. Ito.

Exhibited in ^{the} Museum.

## Informers about the Celuss.

Mr. Katsukuni Wakabayashi.

Mr. Chankichi Wada.

Mr. Katsukuni Wakabayashi.

Mr. Katsukuni Wakabayashi.

Mr. K. Wakabayashi.

Mr. Seigorō Tsuboi.

Mr. Katsukuni Wakabayashi.

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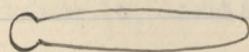
# Comparison of Our Stone Clubs.

By Mr. K. Wakabayashi.

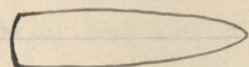
Shapes.

Places where they exist.

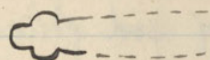
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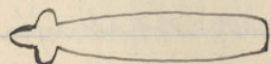
In the Kitano-Tenjin Shrine at Hi-  
nata, Kamimeguro, Ihara-gōri.



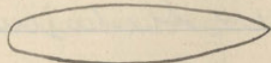
The Jifuku temple at Shi-roko-yeki,  
Kitatoyoshima-gōri, Musashi.



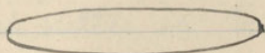
The Yakumo shrine at Shi-roko-  
yeki, Kitatoyoshima, Musashi.



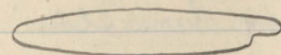
The Sekijin Shrine at Shimo-  
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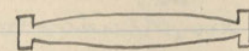
In a second-hand store before  
the Kōtoku temple, Kitaya, Tokyo.



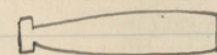
At Mr. Itō's before Inashima shrine  
Kamimeguro, Ihara-gōri, Musashi.



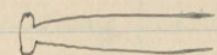
In the Imperial Museum, Uye-  
no, Tokyo.



In the Imperial Museum.



In the Imperial Museum.





Probable Origin of Kudatama and  
Magatama. by Mr. Y. Hashiba.

Kudatama and Magatama are relics in old sepulchres. At first, they were thought in Japan to be made in the after age of the Shell-mound age, but after many searches and investigations some of them were found in shell-mounds and it was made clear that they were already made in the shell-mound age.

Kudatama and Magatama are thought to be made of small bones and dog-teeth of animals at the beginning.

For, the ancients were apt to make the implements with materials that were to be seen near them, and ~~the~~ animals supplying them food were probably among the materials nearest them. While the ancients were taking the meat, they accidentally became fond of white bones and teeth and with them made implements which are thought to be commencement of Kudatama and Magatama.

Afterward, they gradually found beautiful stones and used them instead of bones and teeth to make Kudatama and Magatama, the ornaments.

I actually observed many bones and teeth of animals found in shell-mounds and Kudatama and



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## Customs of Women in Shima.

By Mr. M. Furukuchi.

Gozakimura, Shima, is situated on a cape running into the Pacific Ocean, and produces a product of a certain kind of sea-weeds. It is the women's task to gather the sea-weed which shall be changed for daily necessities of the people. All the women tie their heads and loins with cloth, and carrying ropes with buckets at the ends go and dive into the sea to gather the sea-weed from the bottom of the sea. On stormy days, they go to the sea-shore in face of the storm to gather the sea-weed drifted to the shore, the sight of which is said to be like as that of a battle field. The women who have babies go to the sea with them, and while they are at work they leave the babies on the shore under no one's watch. The babies, however, seem to be inherited their mothers' sea-like-natures; if the waves occasionally wash them when they go carelessly so near to the water, they bravely go off from the waves without a single cry.

But, the babies, the poor things, are on all accounts

in the way of the mothers' work, so the women dislike to conceive. Then, most of the families of this place adopt sons and daughters from other places.

As the women engage in the occupation to support the families, they possess the right which men have to, and control their husbands. It is just opposit to the general custom among the Japanese in other provinces.



Journal of a Journey in Japan  
By Mr. G. B. S. S.

My journey in Japan, as detailed in a paper read  
before the Royal Society, and published in the  
Transactions of the Royal Society, is the subject of  
this paper. It is the first of a series of papers  
which I have written on the subject, and which I  
hope to publish in the near future. The first paper  
is the subject of this paper, and the second is the  
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## Tokachimono gataru.

This is written by some person who was sent to Hokkaido by the shogunate government to superintend the cultivation of the land and resided in the province of Tokachi.

It contains pretty many explanations on the real conditions of the Ainu race who lives in the province and geographical situations of the province.

The natives (Ainu race) numbered about 7500 in the province and were wandering race on both banks of the Tokachi river. Some of them were in the service of the local office under the Shogunate government, and earned ^{thus} their livelihood; those who had no fixed business lived on deer, fish, or fruit. And their society was just alike with that of the ancient age under reign of god.

No enlightened education being spread, the natives had been regarded as beasts and thought as to be far below the human kind; however it was contrary to their real



Conditions. In former times general Jamura and other famous soldiers went on their expedition over the land, and then they were had been called "Ara ego" or wild barbarians.

Now they were quite mild and rather pitiable.

They were punctual and strict in discharging their obligations and daily courtesy was nicely and finely exchanged among them.

Their manners and behavior were so nice and fine as we might feel behind ashamed before them: They were filial to their parents; generally the old ^{grew} were weak in body and spent the whole day by the side of fire in most lazy way, pipe in mouth, without any thing to do and this was really due to the filial spirit of their sons and daughters; They paid reverence to their ~~senior~~ senior; difference between sexes was highly observed.

Speaking of those who lived near the ~~the~~ coast, the old lived 5 or 6 miles apart from the office (office was a house

where the provincial administrative power was conducted) to live an easy life, while the young were engaged in hard labour (in the service of the office). and those who lived in the far and remote part of the province, the young were to be driven down to-ward the coast and had to carry out hard labour assigned to them by the office, the old being left at home, and allowed to visit their home only 2 or 3 months in a year.

Thus the natives ~~were~~ ^{were} in most miserable state.

As they ~~fed~~ themselves on the natural productions, deer, fish or grass and their food was entirely submitted to the work of Nature, They were liberal and generous and cherished no spirit of covetousness: they had no knowledge of economy and house-keeping.

Their community was governed by the spirit of socialism. Their village was one home; the villagers were members of the home; the province was one large home and the provincials were members



page 4.

of that home; food was equally distributed among them.

All, young and old, male and female, would partake in getting food until the quantity of food sufficient enough to support the whole members of the one large family for one year was obtained.

Young were furnished with rice from the office for their labour at the ratio of 7 and a half "go" a man and 5 "go" a woman, but it was not sufficient enough to support the whole family and so those who lived near the coast chiefly took as food a small fish called Shishamur which was caught in the Tokachi River at the end of autumn.

The province was very rich in the fish and generally they caught so much of the fish (Shishamur) as enough to provide food for the whole family ~~for one year~~ in for one year

two or three days.

Those who lived in mountainous districts spent the rice given them for their



labour in brewing of sake or in making some other kind of food. So chief food for them was salmon.

As above mentioned they were liberal and generous and so never cared whether the fish they had caught was sufficient enough to support themselves for next year and after fishing for short time, when they felt a little tired, they might return home to eat deer warming themselves by the side of fire.

So their fishing and distribution of the fish they had caught had to be directed under due supervision

Deer, in the mountainous district, was easily caught and beside it served as food its flesh, skin and horn were exchanged for rice.

They clung to customs and convention, so the price of commodities would be never raised and ever it went as it had been going, however the society might have advanced. It was remarkable instance that they never wished to have their wages



made higher

They, being brought up under poor circumstances, could bear hard time and admirably

wonderfully, lived to-day without care for to-morrow. Thus, not being enlightener, no foresight was in the least cultivated in their mind.

Yet the following story is a proof that they were not entirely barbarian when soul alone considered.

Some wise woman lived once there who had three children.

She told them about a dangerous story in which she was explained as being about to be killed.

A large bear broke into her house when she was left alone to keep her house. But she was never surprised at its sudden appearance.

As she kept her mind always tightener fast (her mind was never let loose but kept prudent), she

was successful in killing down it with an ax.

She gave the children an instruction that they must should always be on their own guard

In conclusion, what they most were fond of were ^{Tobacco} Sake and Fabballs.

specially more so is it with the old and as she told us, the old could not live without the diversions for a single day.



