

Vol. III.

No. 31.

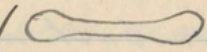
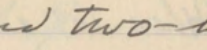
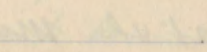
On the use of stone-clubs.

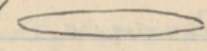
Stone-club is the general name given to all the clubs made of stone.

classification of stone-clubs.

The 1st class — rough made stone club; generally made of Chichibuseki (stone produced at ~~that~~ Chichibu) and never made of stone of delicate quality; neither its surface is refined; 3—4 feet in length, (with circumference in proportion as the length.)

The clubs of this class are divided into two sorts.

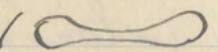
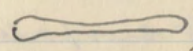
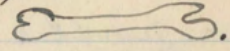
1. round-headed () — this is again subdivided into two; one-headed () and two-headed ().

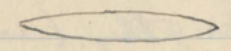
2. non-headed () — anything like a head is not worked at the ends.

The clubs belonging to the 1st class has a cross section of ^a circle or an ellipse.

The second class of the stone-clubs: generally made of delicate material; surface polished and refined; 2, 3 or 4 feet —, 7 or 8 feet in length (with circumference in proportion as the length); subtle engravings are executed on the surface.

The clubs of the class are divided into two kinds.

1. round-headed () — the is again subdivided into two) one headed and two headed — , .

2. non-headed ()

The clubs of the class have a cross section of circle or an ellipse. and some, sharp edged sword, edged at one side or both sides.

Use of the 1st class-clubs.

When we consider a stone-club no on show at the Museum which was brought from Formosa from the hands of the natives by some Samurai who joined an expedition part over the illu; the quality of the stone, shape, size and work are almost similar

to those of the 1st class. And it is told that the formosan stone-club was seized just when the natives were hulling wheat with it, and though the stone-club might be used for other purposes on an occasion urgent, yet the chief use must have been to hull corn, that is a pounder.

From the similar point of the Japanese stone-club with the formosan one, we may justly imagine that the Japanese one must also have been used for the hulling purpose of corn, though sometimes at the emergency's call they were wrongly used for arms or other things.

(Doctor Kurokawa says that the stone-club which was recently dug out at Shinto Mura, Ominokuni, is similar with that of Formosa. But the two is quite different kinds, considering the following different points.

The stone club dug out at Shinto Mura.
Length, 1^{ft} 7^{sun} 5^{bu}
material, a kind of agate.

surface, polished and flashing.

shape, with the form  at both ends
Formosan stone-club.

length, more than 3 ft.

material, rough and rude stone.

surface, not polished and refined; nothing
to decorate the surface.

shape, non-headed (with nothing like
the form  at the ends.)

So the Formosan sure belong to the 1st
class, while the Kurokawa's stone-club to
the second class.)

The Use of the Second class Stone-club.

All those which belong to the second class
were formerly used as arms in general.

The arms in former times have received
gradual modifications; the stone-material
was changed to copper and copper to iron.

Thus the present arms the result of the
careful modification of former stone-arms;
one-side-bladed-stone-club has been

improved to the present sword; both side-bladed one to the soldiers sabre; round-headed one to the iron-club till recently used.

The Stone-club with two heads at one end was abolished (or disused, as it gradually became unfit for practice.

The producer of stone-clubs.

Stone-clubs are necessarily found with *jomon dotki* (earthen ware with an impression of a rope) at the northern part of Japan proper, and never in the south-western part.

Though some are some-time dug out in the latter part, yet they are stone-clubs buried in the ground which were preserved as treasures of a temple or as a rare and ~~far~~ favourite thing to a family in the modern age and not those which were used in daily use in modern age.

Real producers, however, are the most ancient people who lived in the south-western part of Japan proper, who are named *Takamaga-hara* race and esteemed to be the first occupant of our

Akita-shima land.

Thus the stone-clubs ^{were} ~~are~~ the productions of the Takamaga-hara race and were employed in daily use and chiefly as arms by the ancient race.

Yet as the circumstances of the race advanced, the stone-club ceased gradually to be serviceable and as some other good and better intended arms were invented, the antiquated arms were exported to the people of Ezo in exchange for other things. and thus all the stone clubs were imported to the region of Ezo from the territory of Takamagahara race and none of the clubs was handed down to the following generations.

This is the reason why stone-clubs are nowadays dug out only in the northern part and never in the southwestern part at all.

To give more evidence that they were arms of the ancient people they are beautifully engraved and decorated, or

Some of them have curious heads.

These decorations and engravings and curious heads are only to give the stone-clubs an awful appearance, as the helmets or some other kind of arms are decorated with awful execution, and the intention was, by the measures of ~~an~~ awful appearance, only done to terrify the enemy.

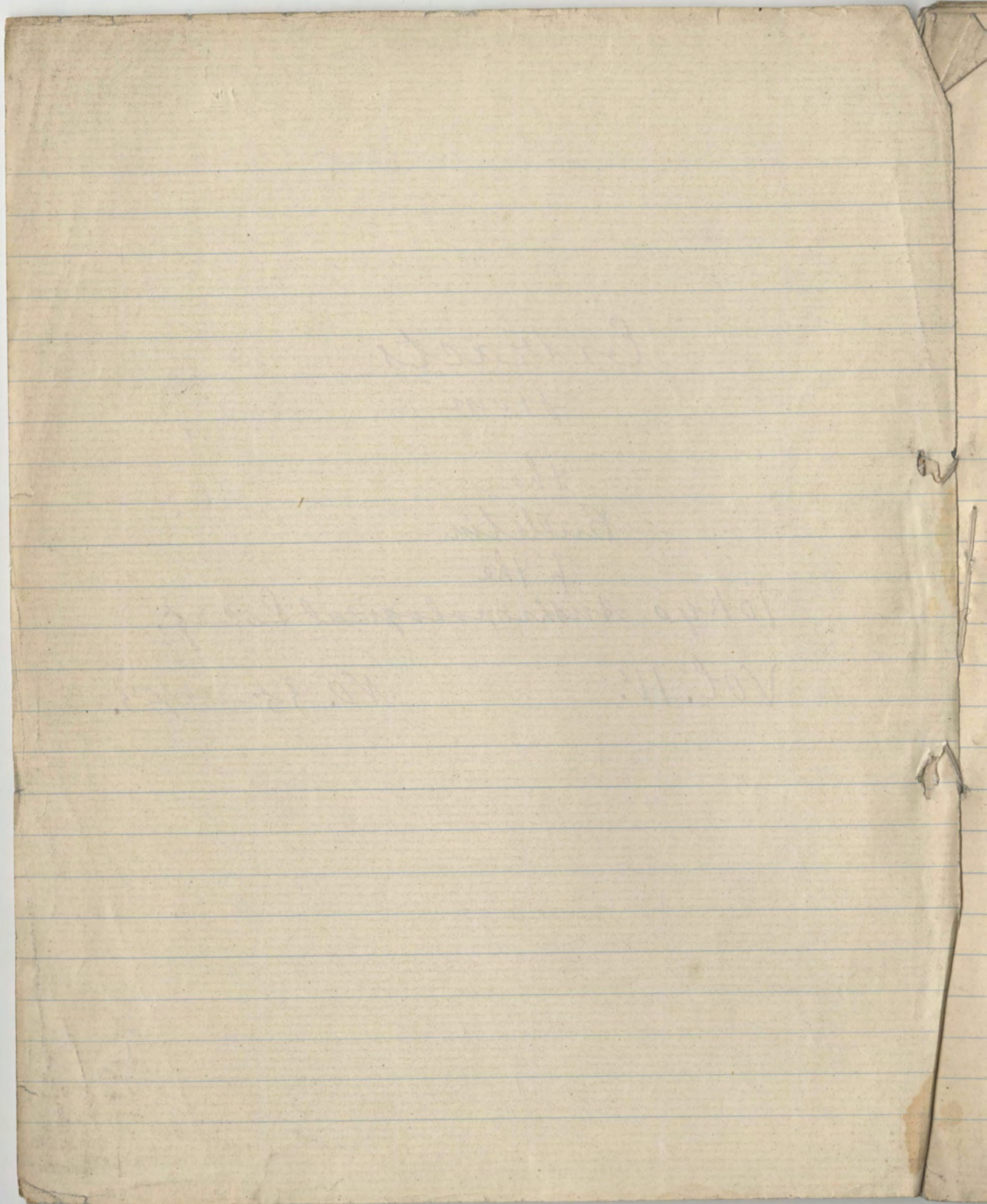
There is some of the reasons for the opinion that the second class stone clubs were formerly used for arms.

[Faint, illegible handwriting on lined paper]

11



Extracts
from
the
Bulletin
of the
Tokyo Anthropological Society.
Vol. IV. NO. 35—43.



Vol. IV.

No. 35.

On some examples of picture-
writing.

First of all, some explanations
will be given about Japanese old calendar
(or lunar calendar).

1. Junino etc. names of animals
fixed in order.

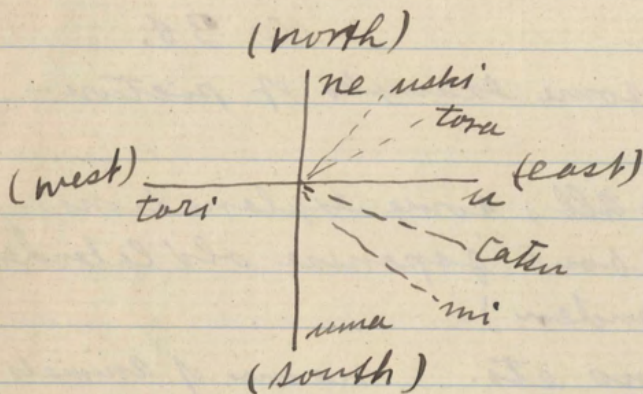
Ne, ushi, tora, u, tabu,
mi, uma, hitenji, saru,
tori, inu, i.

(in English, rat, ox, tiger,
rabbit, dragon, snake, horse
sheep, ape, bird, dog,
wild-boar).

These names are in this order
assigned to date and direction.

for instances: ———

1st 2nd 3rd. 12th
ne, ushi, tora ——— i.



Thus the names of Junino etc go on in recurrency.

2. Itijan — it begins on the 24th day before the vernal equinox and autumnal equinox and continue for 7 days. Thus Itijan is observed twice a year in spring and in autumn.

And it is observed in Buddhist manner.

3. Skiko — direction from which happiness comes during the new-opened year. It is specially cared for during the new-year.

~~4. Setsubun~~

4. Setsubun — a festival day when the coldest season ends and mild

season of spring begins. On the occasion people generally throw Toaster beans to drive away devil.

5. Nyn sai — ^{season} raining season.

6. Shajitu — a festival day when people should pay worship at the village keeping Locif.

7. Leo yo — hottest season.

8. Nihakuto ka — 210th day from Setembur. It is carefully observed as it is unlucky day for the peasant, because in this season the weather is likely to make a sudden and wild change.

9. Inekari — rice is ripe and rice-plant is reaped in the season.

10. Keu — coldest season.

These are necessarily to be understood and observed by the peasant; yet they are all illiterate and can not understand a written calendar.

So these necessary things are.

marked out with pictures in one sheet of paper. — This is picture calendar.

Of these necessary matters (of calendar): —

Some, which can be represented by things or animals, are shown by pictures of them.

Some which can not be shown by concrete things, but by implied meaning, are shown by pictures which can tell the people of those in work of association.

For instance; to show Lentenun, a picture is painted, in which picture devil is driven away by toaster beans thrown to ~~her~~ at him.

Some which can not be shown by pictures of concrete things or pictures of implied meaning, are expressed by means of things which have nearly the same

^{pronunciation}
~~pronunciation~~ as what are intended to
be shown. — that is, they are shown
by the aid of similar pronounciations.

Some seasons are shown by
the pictures of things or events which
generally and chiefly or rather ne-
cessarily occur during those seasons.

Some are shown by the
manner which necessarily takes
place in practising them.

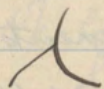
Numbers is expressed by
white or black speckes, such as

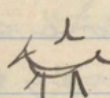


Thus the necessary matters of
Calendar are shown by pictures,
^{pronunciation}
similar pronounciation and
allegory.

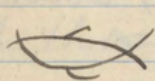
The picture calendar was
necessary for the peasantry. For
they did know the seasons when
they should sow corn or reap it.

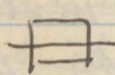
picture-writings found
in Okinawa prefecture

 for man

 for horse.

 for cocks

 for fish.

 for rice

 for fuel,

Vol. 10

No. 30

On public calendar and
local custom of the country

Origin of the public calendar
The origin of the public calendar
is unknown. Some old men say
it had been already used before the
war of 1812.

The public calendar is only
followed by the people of official
class. All the merchants, are carrying
on their business as usual even
during the new year of the public
calendar. As a day all follow the
lunar calendar.

Why do they follow the lunar
calendar?

It is natural the people of the
country are all illiterate. They
look upon almost with reverence
what their forefathers did. They are
all governed by the conservative
principle. They are not accustomed to

picture - village - 1000

in - 1000 - 1000

1000 - 1000

1000 - 1000

1000 - 1000

1000 - 1000

1000 - 1000

1000 - 1000

Vol. IV.

No. 36.

On picture calendars and
local customs of Nambu.

Origin of the picture calendar.

The origin of the picture calendar
is unknown. Some old man ^{said} says
it had been already used before he
was born.

The solar calendar is only
followed by the people of official
class. All the villagers are carrying
~~out~~ on business as usual even
during the new-year of the solar
calendar, as they all follow the
lunar calendar.

Why do they follow the lunar
calendar.

It is entirely the power of custom.

They are all illiterate and
look upon almost with reverence
what their fathers did. They are
all governed by the conventional
circumstances and never try to

to improve their circumstances.

The lunar division of the year is convenient for the peasant.

If they follow it they can conduct easily and regularly farming, as they can know the seasons when they should sow corn and ^{when} reap it by the lunar division of the year.

By the shape of the moon and by its rising and setting hours they can know day and moon the day of the month.

These three are the reasons why they still follow the lunar calendar.

Customs of Nambu.

Day of Kashin — wine is offered to the god of Kashin.

Some people organize a party on the festival day and sit to have entertainment. They try to know whether the year is to produce a good crop or bad crop.

Hachigu hachiya — in the season,
millet is sown and the bed for
young rice plants is plowed.

Hange — before the season,
planting of young rice plants ~~on~~
should be finished.

Nihaku toka, Hassen, —
most unlucky seasons for the peasants
as the weather is changeable. So
a terrible storm or high wind is
a dreadful blow upon the peasants.

Kan — during the season,
priests go round through villages,
reading and ^{pronouncing} announcing the
Buddhist Precept, in discipline.

Setentun. — generally toaster
beans are thrown for the purpose
of driving away devil. Yet most-
ly the throwing of toaster beans is
done on the day of dust-sweeping
in December.

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No. 36.

Offering of the drawings of pained portions of bodies to the Temple of Ofune.

At the Temple of Ofune, many pieces of paper are attached to the Shimenawa which is stretched around the shrine.

In the pieces, drawings of hands or legs are marked as illustrations.

people have a faith in the power of the god that he will heal any pained hand and leg, so people who suffer from the pained hand or leg pray the god for recovering.

On healing, people take with them a piece of paper in which is drawn a picture of a hand or leg, the part of which they have been suffering from, and offer the drawing to express

their gratitude for His favour,
and leaving the paper-piece
attached to the Shimenawa they
return.

This faith in the mysterious
power of the god is mostly har-
boured by people living far from
the Shrine and little harboured
by people in the neighbourhood
of the shrine.

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Vol. 35

Note on the offerings of the painted
pictures of bodies to the temple of
Djinn.

Why do they offer the drawings
of the painted pictures of bodies to ex-
press their gratitude to God?

In some of lower degree of
civilization the belief prevails that the
image of a human body, or the drawing
of some portion of a human body, is as
sacred as the actual and living human
body, or the same portions of the actual
and living human body.

So the so-called *idol* is
said to go to the shrine or temple in the
small boat of night to inflict evil on
some other person. It is done under the
idea. When a person wants to
imprecate (to inflict evil) upon some
other person, the person put an image
in a boat, or the image of the shrine
or temple, or an image of the deity.

their gratitude for the favour
and leaving the paper in the
attendant to the Dharmadharma the
return.

The point is the mysterious
power of the god as nearly half
shared by people living far from
the Dharmadharma and little harboured
by people in the neighbourhood
of the Dharmadharma.

Notes on the offerings of the painted portions of bodies to the temple of Ijune.

Why do they offer the drawings of the painted portions of bodies to express their gratitude to God.

In society of lower degree of civilization the belief prevails that the image of a human body, or the drawing of some portion of a human body, is as sensitive as the actual and living human body, or the same portion of the actual and living human body.

So the so called *Ushinokoku mairi* (to go to the shrine or temple in the small hour of night to inflict evil on some other person) is done under this idea.

When a person wants to imprecate (to inflict evil upon) some other person, the former cut an image in a tree in the compound of the shrine or temple — an image of the latter.

The former goes to the shrine or temple in the small hour of night and drives a nail in the breast of the image or some portion of the image, which portion of the latter's body the former will want to specially mortify. The same thing the former will conduct for three weeks.

Consequently the cursed person will feel the influence of the imprecation inflicted upon him.

There are Japanese old proverbs, — "Talk of the devil and he'll appear." "When one speaks of another, he sneezes influenced by it."

Thus people believe that if one thinks ill of another, the latter will be ill influenced by the work of some mysterious power which can not be recognized by human eye, and the imprecation will tell upon the cursed person.

It is, as they believe, more

so with the spiritual power of God.

So under the same idea the offering of drawings of the pained portions of bodies is conducted by the superstitious people, and it is perhaps done under the following three ideas.

1. God has power of perceiving the object offered to Him.

2. If one God is the enshrined human being who has suffered in his secular life from the pain of hands and legs, or has connection with that illness.

3. The drawing of some pained portion of a human body is just as exactly sensitive as that actual and living portion of a human body.

So is it with the Osasuri, — a wooden or bronze image of buddhist priest placed in front of a temple. One who suffers from a pain of some portion of his body

will rub with his hand the same portion of that image and pray for the healing of the pained portion.

It is wonderful that the people should take the drawing of the pained portion of a body only on the healing. (when they have got the pained portion healed)

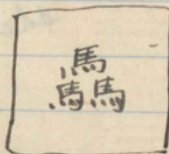
It may be thought right that they should take the drawing of the pained portion when they first go to the shrine and pray for the healing, and again on the healing they should take the ~~similar~~ equal drawing to express their gratitude.

Kind of charms hung before the entrances of houses.

The charms are given as they were observed in Tokyo and in the suburb, for six days.

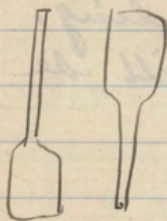
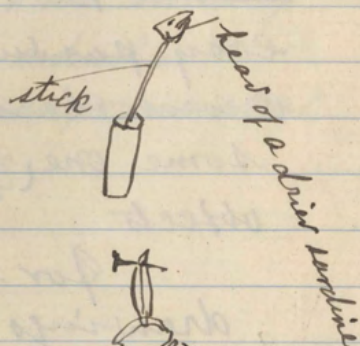
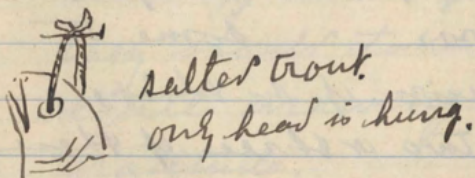
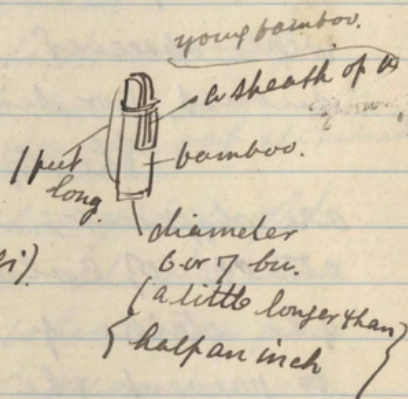
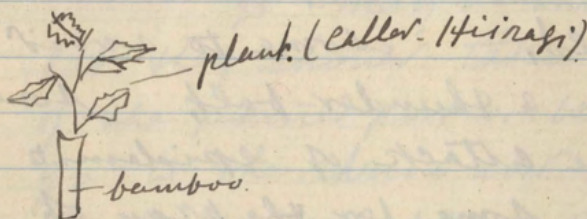
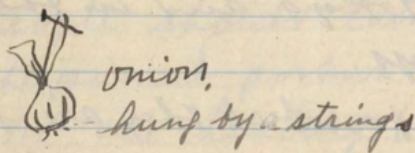
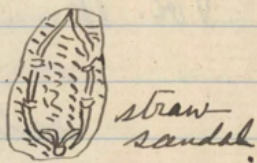
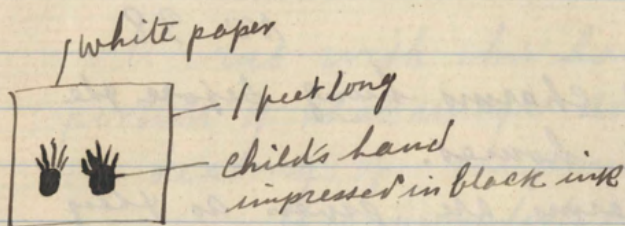
The objects for which they are hung are different; some to prevent the attack of cold, some to avoid the strike of a thunder-bolt, some to prevent the attack of epidemic disease, some for the pray of easy parturition, some to prevent the invasion of a thief, some one ^{has} two or three of these objects.

For better understanding, drawings of the charms will be given.

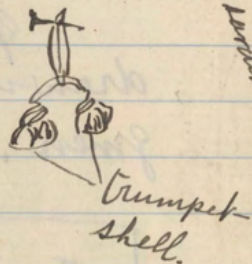


— red paper.

— one feet long.

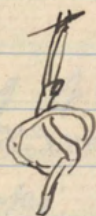


wooden rice spoon.
sometimes, upside down.
sometimes, in the right way.

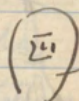




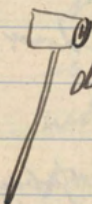
a small egg-plant.



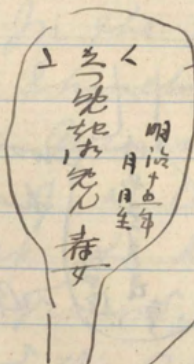
knotted
long bean-
pod.



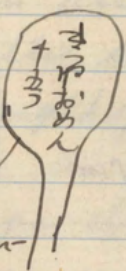
spoon.



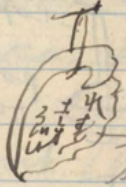
dipper.



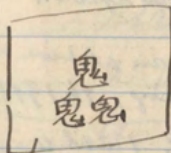
wooden rice-
spoon.



wooden-
rice-spoon



lur
shell.



1 foot long.

paper. "鬼" means devil.



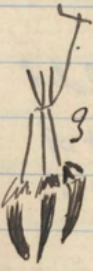
a shell.



white
paper

3 feet long.

two sheets of this paper
were pasted one upon
another



3 Cayenne peppers

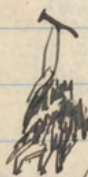


paper

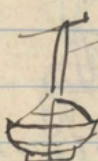
hand impresses
in black ink.



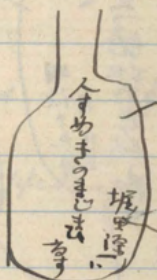
cedar twig.
egg-plant.
cayenne pepper (cayenne pepper)
a pair of chopsticks.



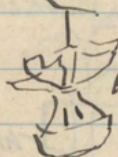
a fur of
a hand of
a bear.



copper wire.
porcelain
bowl.

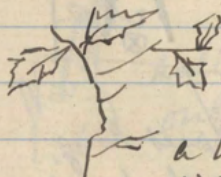


wooden spoon
hung upside down

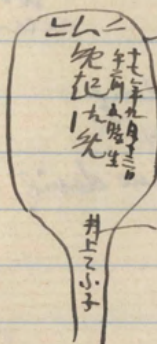


a dish packed in
paper.

G. Harada is absent,
not at home.



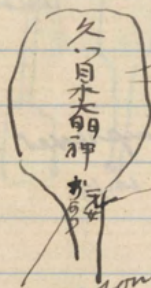
a bundle of
Hicragi-plant
and bean-straw.



wooden spoon

burn at fire in the
morning, the 19th
Sept. 17th year.

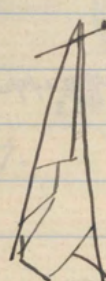
name of a woman



wooden spoon

one year old
woman

a personal name of a woman



a folded
sheet of
paper.

offering of the drawings of the
pained portions of bodies to the temple
of Yenuki.

In the precincts of the Yenuki-
Jinja, Shinchi azana sennichi mae,
Namba, Minami Ku, Osaka, there
is a tree of a *Celtis sinensis* around
which, at the height of about 10 feet
from the ground, a "Shime nawa"
(a kind of rope-decoration) is
stretched. It is surrounded by
a wall. In front of the wall
a "Laisen-bako" (a box to receive
offerings) ^{is placed} and behind the wall
there is a definite park place fixed
for pasting the drawings on.

The mysterious power of
the Yenuki Jor will heal any
pained portion of a human body.

So the kinds of drawings
are not limited to hands or legs,
but drawings of any portions of

human bodies are pasted.

In the case of the Yenoki God, people take the drawings of pained portions when they first visit the temple and pray them for the healing of the same portions; — in the drawing there is written such an expression as the following.

"pray, favor me to heal the pained portion in 7 days."

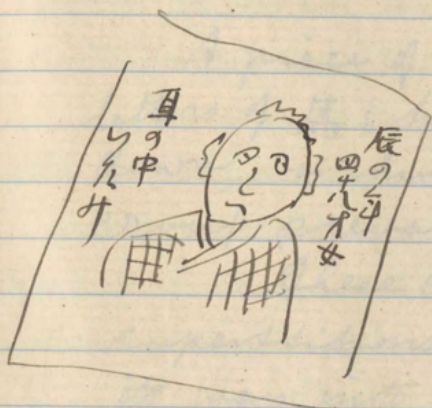
The drawing has generally the age of a prayer.

In the healing, they will take to the temple again to express their gratitude.

When the priest who takes charge of the temple was asked about this kind of superstition, his answer was that the believing in the healing power of the Yenoki-God is primary and necessary, and though they paste the drawing of the pained portion, without

the intense belief in the mysterious
power, it is entirely ineffective,
ineffective.

The following are examples
of the drawings offered to the
Yenoki-god.



Vol. 11.

No. 39.

Some superstitions.

Some superstitions at Kariyama,
Iwashiro.

A ball of onion and leaves of a
maple-tree are hung at the door when
epidemic disease prevails.

A piece of paper, on which three
letters of 馬 (horse) are written upside-
down, is hung at the door, when
croup prevails.

These customs come from the
superstitions that a disease finds
its way into the home from an
entrance of the house.
door

Though thus they fear epide-
mic disease, yet they never pay much
attention to sanitary conditions.

Fuduson, enshrined at the
Nyo ho temple, is famous for

for her mysterious power of healing eye-illness.

So pieces of paper or plates, in which the letter of B. & (both mean "eye") and figure of eye are written, are offered in front of the temple. The pieces of paper or plates have the date of birth and age written on beside letters and figures of eye.

People who suffer from the eye-illness are washing eyes with the water in the water-reservoir which is quite foul as it is stagnant and no fresh water is poured in.

At the same temple, there is a large image of Nio. When one hit with a chewed paper thrown at him ^{just} the same portion of the image's body as the portion of his body where he feels weak or feeble, he will get that portion made stronger.

When wind is very high, we see a scythe put at the head of a pole standing.

The Scythe has its edge directed the wind. They believe that the edge of the Scythe will blunt the strength of wind.

If a weasel run across the road before a traveller, it is thought an ominous sign and he will have a halt at an inn and on the following he will resume his travel.

If one go to bed, wearing "Tabi", he can not see his parents at the last moment of their dying, so necessarily do they take "Tabi" off feet.

If one go to bed with his head in the direction of East and dream of some ape (monkey) he soon will die. So people never go to bed in that manner.

If one feel itchy in the left ear

A happy event will soon come on him.

A white speck in the nails is thought as a sign of getting a fine clothes in near future.

Formerly when the photograph was introduced to the people they believed that the person photographed will ~~soon~~ have lessened his span of life.

They generally refuse to take food cooked in a family where birth or death occurred.

They believe that such a food will pollute their body.

Vol. IV.

No. 39.

Notes on New year Customs
in some parts of Japan.

New year Customs at Horyo.
village. Musu.

At the village, all the people
are absorbed in working but farming.

It is in the two seasons that
they disperse their accumulated physical
troubles by labour on the farm and
that they have merry and delightful
time.

At the end of the year they pay
all debt and from the depth of heart
they appreciate calm and composed
and peaceful new-year.

Least sweeping is generally
held on the 27th December, though
some people hold it on the new year
eve. On the occasion, they purify
all the house from corner corner
to corner and any and every article
of daily use is cleansed.

On the closure of the dust sweeping, the family sit at supper which is cooked with vegetables and drier fishes.

Then cups of wine go around among all the members.

On the night of the day they throw toaster bean beans for the purpose of driving away devil.

On the night of the day, 12 raw beans are put in ashes.

The beans are intended to represent 12 months, Jan. Feb. — December, from the right side leftward in order.

If the first bean from the right side is burnt black as charcoal, it means Jan. is cloudy month and if the second bean catch fire and burnt up, it means Feb. is a month of fine weathers and so with the rest.

New Year welcoming ceremony.

They get up early on the morning of the new years eve and

make mochi.

In the night of the new-years eve, they go to bed and rise up just when 12 o'clock strike, that is earlier than the cry of cock.

pure water is drawn and they all purify their body with the water.

After this they put rice in a rice measure and mochi is placed on the ~~meo~~ rice of the measure.

A mortar, with Shimkazaru, is set covering the measure above referred to. And a bucket is placed on the mortar.

Indeed, the thus arranged things are the object people worship at.

After this, cups of wine go round among the members of the family, and rice food, boiler with the pure water just drawn and they go to bed again.

Thus they conduct the

new year welcoming ceremony just the moment the new year opens.

The above new year welcoming ceremony is held only for men.

There is some superstitious idea prevailing among the people.

For example, A boy of 14 years was suffering from illness.

Ainarisama was asked to heal his illness and the boy was told that he was affected with malicious work of some bad soul and that he should change his personal name. So he changed his personal name and recovered.

Thus he ~~had~~^{was} another personal name beside the registered name and the former name was familiar to all around him.

(Ainari Lama^{was} had whom the villagers paid homage to).

New year welcoming ceremony

on the 15th.

On the 15th. A new year welcoming ceremony is held for women.

On that day they rise up early in the morning and make mochi.

At night they go to bed and at about 12 o'clock all the members of the family get up and sit at Ozen (Japanese small table) on which mochi-decoration and some sorts of vegetables are placed.

As all the arrangement is done, the head of the family sits toward the East and announce "Todaiana" (O, awful!) three times in low voice, and all other members follow the example in turn.

After this, they take seats in circle and eat mochi.

After this function, they go to bed again.

At this village no house is decorated with pine-tree dec-

oration.

It is abolished, because persons who went to a mountain to cut a pine-tree were often lost, as if they were killed by wild beasts and the whole village agreed to abolish the Radomassu-decoration.

Feb 24

1892

They were hunting in the
new wood lot at Lander. The tree
in the 10th. A few deer had been
seen. The "Chimney" is thought to be
the house. The people and their marks
and traces are being found when they are
found in place. The forest is made of
green 522. The rope is left hanging
in the shape of a letter.

There is a great deal of work
to them. It is a great deal of work
to do it. It is done in a great
the forest. It is a great deal of work
to do it. It is done in a great
the forest. It is a great deal of work
to do it. It is done in a great

Some marks are seen in
the forest. It is a great deal of work
to do it. It is done in a great
the forest. It is a great deal of work
to do it. It is done in a great
the forest. It is a great deal of work
to do it. It is done in a great
the forest. It is a great deal of work
to do it. It is done in a great

oration. It is abolished, because
persons who went to a mountain to cut
2 pine-trees were often lost, as if they
were killed by wild beasts. Now the
whole village agrees to abolish the
Rakomachi-decoration.

New year customs in Musu.

New year customs at Sawada. Musu.

On the 7th, before breakfast, a rope like "Shimekazari" is brought out behind the house, together with toasted mochi, and crows are called, and when they come together in flock, the toasted mochi is given to them. The rope is left hung on twigs of a tree.

Crows will not eat mochi given to them if calamity is to befall the family.

So it is done to know whether the family is to be visited by a calamitous event during the new-opened year, or not.

Some mochi decorations — pieces of mochi put at a bamboo-stick or a tree-twig, on the 15th, are tied to one ^{corner} of the kitchen and left so till the morning of the 17.

If during these three days, from the 15th to the 17th, no appearances

of stormy weather is seen, it is thought a sign of a good crop.

On the 16th, people taste Kagamimochi and before Kagamimochi is tasted, they receive no guests nor visit any door.

In the morning of the 16th, two pieces of mochi are tied with a rope to a post at one corner of the floor-room. This is done in the prayer that the cattle may not be missed while in the field they are fed.

New year at Yoneta-mura, Mutsu province.

Nov. 24th. Odaishiko is held when gruel mixed with red beans is made. The gruel is offered to Odaishi (Buddhist wise priest) to pay homage to him in a wooden bowl with 3 sticks of chop sticks made of young twigs of peach-tree.

The new year's eve ———
To bid farewell to the de-

passing year, nine mitama mochi are offered to the buddhist shrine with a pair of chopsticks standing on each mitama mochi.

A mortar, with Shimekazari, is placed upside down, under which mortar a rice measure, with rice and 3 pieces of mochi in, is placed.

A bucket, with decorated with Shimekazari, is placed on the bottom of the mortar set upside down.

On the early ^{morning} morning of the new-year 1st day, before day-break, they take the bucket, together with a piece of mochi, to the well, — the mochi is thrown down into the well, and water is drawn.

New year 3rd day. — Dainty food and merriment is ^{served} served to the heart of all the family.

15th. A new-year welcoming ceremony is held for female members of the family. female members

Evening
On the evening, a bamboo-stick, with
dried sardine, piece of mochi and other
things, is put at every window and
door to close the window and prevent
the entry of devil. After this, people
go round all through the house
three times, scattering bean-hull and
chaff, singing a song in a low voice—
— a song in which happiness and
fortune are welcomed.

Feb. 1st. Feb. first day was
celebrated formerly as the new-year
first day ~~is~~ celebrated.

Higan, on the middle day of
Higan (as Higan is already explained,
it consist of 7 days), people or-
ganise a party and drink sake
which is brewed of rice, the mem-
ber together, ^{brought} At the beginning of
the entertainment, 8 cups are set
in circle with one cup in the centre,
And ^{afterwards} the cups go round among the
members once.

After the formal beginning, an
ordinary entertainment will be set.

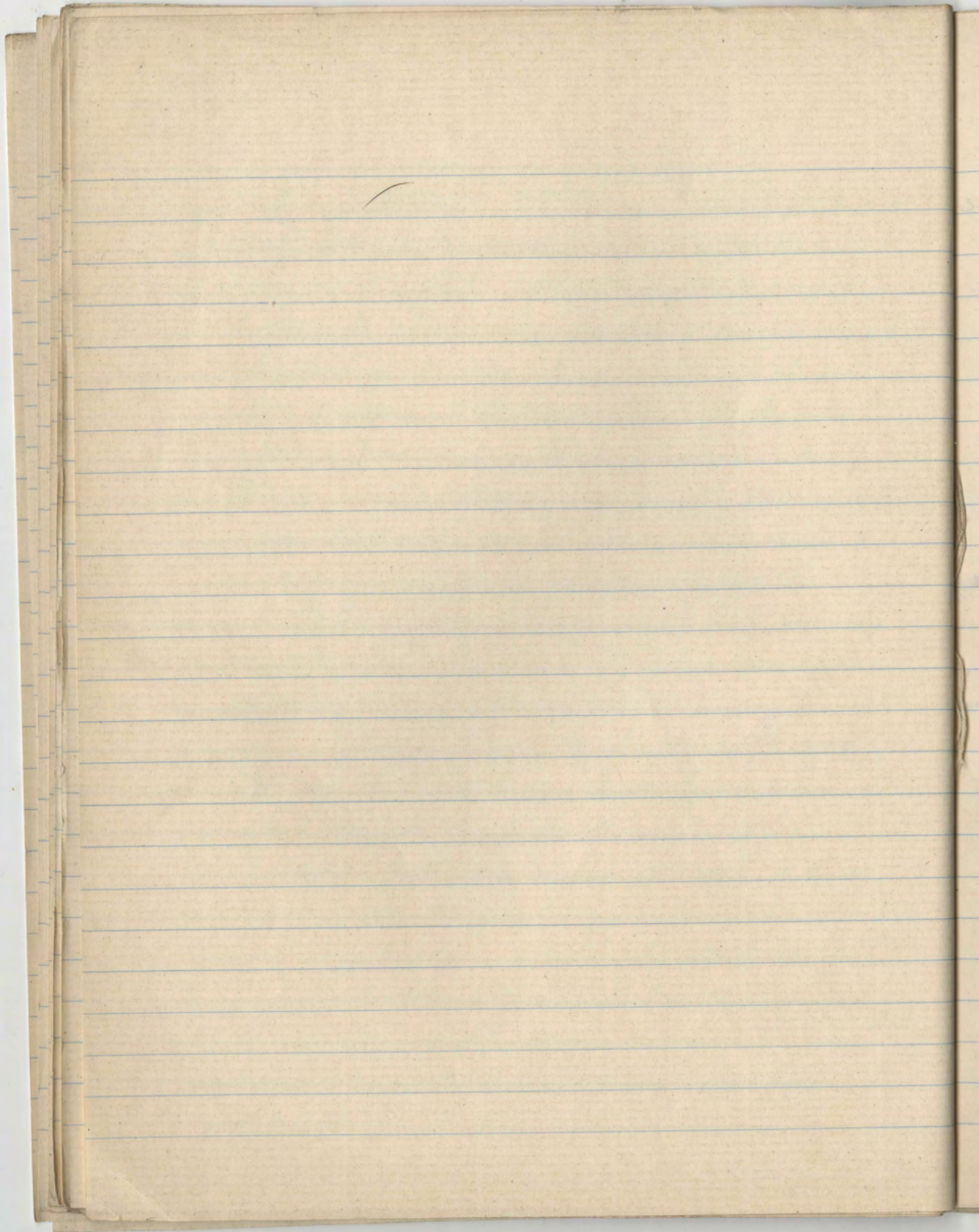
1901. 28

1901. 28

Ben goes to school at 10:00
New Year's Day at 10:00
with a new year

for a new year. Ben goes to school
and goes to school with new year
and to school in two days. Ben
with three other of children, one
and going to school on one paper
all table. The 4th child is
a larger than the other and had
that on one table. To the other as
a wife. The children are much
a good thing which grows in
the direction of the 4th.

At the new year, a new year
and many things to be done. At
the last of the new year, a new
year. The children are much
a good thing which grows in
the direction of the 4th.



New year customs in Mutsu.

New year Customs At Onizige.

Mutsu province.

Nov. 24th. Seaishiko is held when some gruel, mingled with red beans, are offered to Seaishi in two large ^{bowls} ~~bowls~~ with three sticks of chopsticks, one ^{bowl} ~~bowl~~ being placed on one Japanese small table. One of the chopsticks is longer than the other and laid across from one table to the other as a bridge. The chopsticks are made of peach-twigs which grows in the direction of "Shikō".

15th of the new year. a new-year welcoming ceremony is held again, as it ~~was~~ ^{is} held on the new-year eve.

To-ward the evening, they, starting from the right side of the door, go round the house 3 times, strewing bean-hull and chaff, and then they sing a song.—

a song in which happiness and fortune are welcomed.

After this is done, a small bamboo-stick, with dried sardine, mochi and edible sea-weed, is put at every window and door.

When one goes out, the stick is taken away and on his return it is replaced in its place.

This stick is put at the window so as to prevent the entry of an impure creature.

bamboo-sticks and straw-bun decorated with pieces of mochi, are hung at the ceiling of the kitchen, to pray for a good crop.

After-ward a mimic rice planting is conducted. A small part of ground is partitioned by bamboo-surrounding. In that place straws are planted ~~to~~ and a good crop is prayed for.

After supper, the hearth

is cleared of all things about — fire-
tongues, tea-kettle, large pan and
other things, all cleared away.
are

The thus cleared hearth is compared
to young-rice plant bed. No foot
is admitted to fall in, though they
take warmth by pulling their feet
in the hearth on ordinary days.

And a fallen foot is thought
an ominous sign.

16th. One of the family rise early
in the morning, and with great care
not to fall a foot into the hearth
~~was is made clear~~ which is cleared
night before, he will burn mochi
and mochi having been burnt, he
will awake the rest of the family.

After the mochi entertainment,
all things are brought back to
the hearth.

Feb. 9th. Toward the even-
ing, gruel is sprinkled with chop-

sticks at the door and window, and thus they go round the house.

After this, on one table, ^{bowls} nine ~~bowls~~, with wine in, are placed in circle, one large ^{bowl} bowl being placed in the centre.

The bowl in the centre is taken to one corner of the house and the wine is shed.

They sit together & drink the wine of the rest bowls and after it they taste gruel.

After the conclusion of the above function, women make a paper-package of beans and ~~it~~ the ~~paper-pack~~ to the paper-pack a lowest value coin is attached.

They, women, go out to throw away the pack of beans at a cross-roads and thus they think they get rid of all calamities.

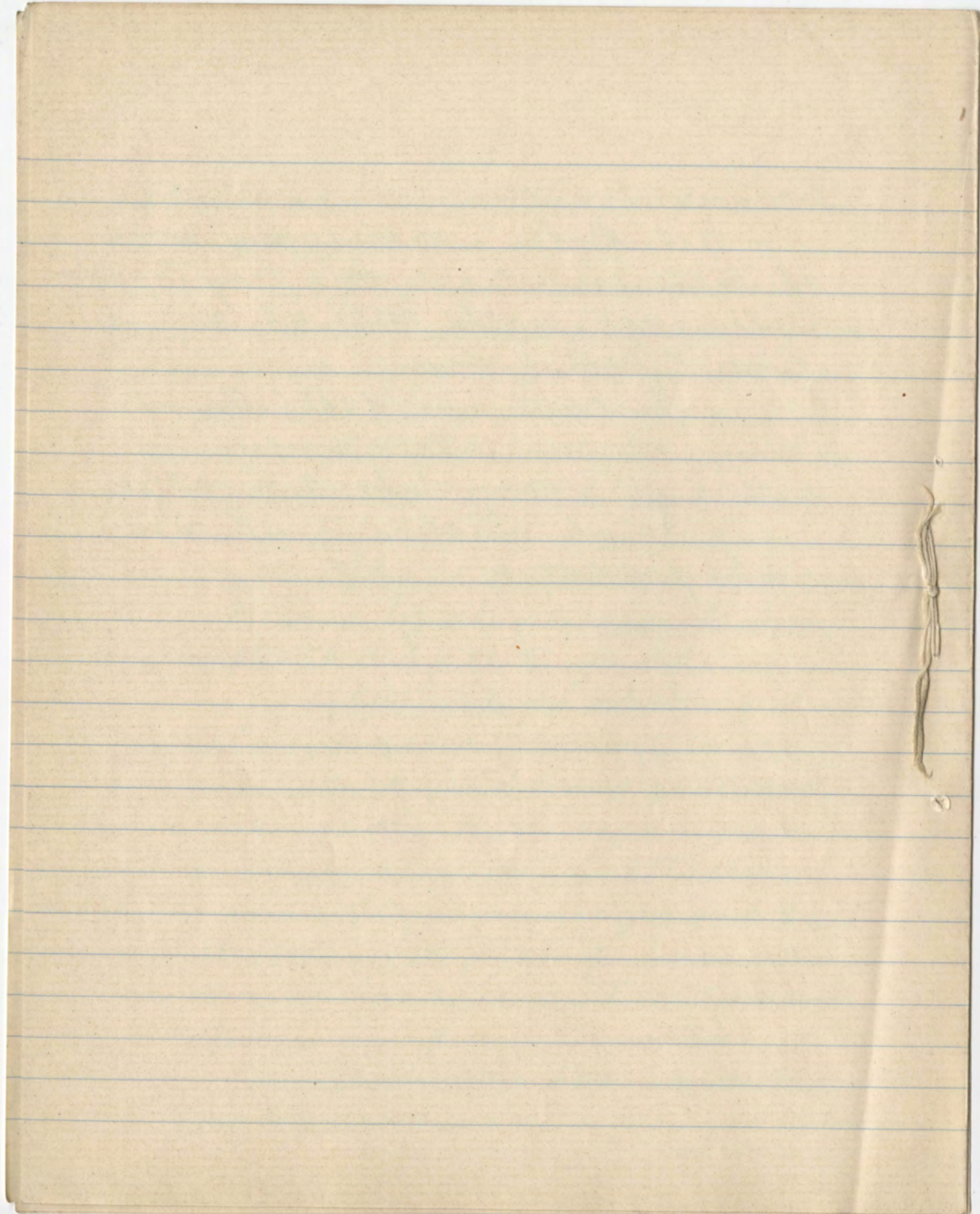
On the way home from throwing the pack, they never turn back

ward.

Feb. 4th. in the evening some chestnuts are placed on a tray together with some mochi and the tray is covered with a pan.

In the morning of the following day, the pan is taken away.

If many chestnuts are sticking to the mochi, it is a sign of a poor crop.



Accounts of survivals.

Customs, arts, representative ideas and essays, if once they have appeared in the world, keep their continuance and go by their own course, the power of hampering their progress being less effective than it is expected.

It is just as the river-bed, if it is once traced, will not change its own course nor put an end to it for ever.

Thus if anything put in an appearance in the world, will it be preserved though with a little modification, in form or spirit.

This is a theory of survival of antiquity.

Customs, arts and representative ideas — preserving themselves and depending themselves against the attack of the changeable society — have come down

to the present age from the ancient age.

The Leattan natives, 600 years ago, considered that it is impolite and of guilt to touch a rope when they entered a tent or a gate, and this custom is still now preserved among them.

(The Leattan natives lived in some local part of China in the former time).

In Japan, at the Tanabata festival, pieces of various coloured paper are attached to bamboo-twigs.

Fire is burnt to welcome the soul and to send it off in the Buddhist ceremony.

Some month is thought good for marriage and other bad for marriage.

All these customs have their origin in an ancient age.

And still are observed even now.

About 1800 B. C., it was thought that the marriage conducted in May would end in a bad result.

This custom is now still observed by English people. Originally Roman people refused to hold wedding in that month as some funeral was held. And the original idea, being a little modified, finds its stream among English people.

Among the terrible commotion and change of ages, some customs keep their own courses unchanged; As in the period of Meiji Restoration of Japan, ancient idea, customs, arts and essay have undergone a little modification and have continued their streaming under the tumult current.

This shows the surviving power
of antiquity: And it may be called
or termed the longevity of natural
things

So if we stand at the bound-
ary line of different ages, we may
find the home or true origin of
ancient things which have come
to the present age.

What branch of science is
to collect the relics of antiquities
and make investigation to them?

Anthropology is responsible
for the office.

History may treat human
events and facts — world's pheno-
mena, but it does so on what
the chronicle the chronicle or
Annals report.

As to facts and events
— human occurrences, before
the appearance of chronicles and
annals, and the relation between

these put down in no reports, that
is, these occurred before the appearance
of chronicles and annals, and those
occurred after the appearance of chronicles,
nothing but Anthropology can lay
hand in the office of treating them.

p. 2

Change and evolution of human
affairs are those of natural things,
and they can't thoroughly be re-
ported in any writing.

So the office anthropol-
ogy is chiefly to discharge is, to
look at what before the appearance
of chronicles existed, or History,
its power being short of touching
the heart, leaves untouched, and
to make investigations to those
things, and to find system of
evolution and change of natural
things — the string which binds
systematically the intrinsic qualities
of human occurrences — the mood
of longevity of the human occurrences.

History treats a human race as a nation and make investigations to human occurrences as occurrences among a nation, while anthropology treats a human race on the stand-point of its being a natural thing and lays meditation over an evolution of a human race as an evolution of a natural thing and so put consideration to a nation from that stand-point of view, never as a nation who live within certain territory.

So the sphere of what anthropology chiefly is to treat, is so wide as to include what ethnology, archeology and philology are to treat.

Anthropology is to investigate ceremonious forms, manners, utensils, tongues, literature, precepts and rules of any human race, entirely regardless of its being entirely.

a nation or not.

To carry out the business of anthropology, we must collect materials from survivals, ~~going back to the origin~~,

Well, to find true materials, we must have recourse to a place where the ancient customs, arts, and ideas reveal intensely the surviving power, or if not strong, yet keep their main stream in harmony with social currents; and observe the systematical process of their changes and transformations, and gradually go upward to their origin.

It is just the same with anthropology as the natural history collects species of animals and plants, and makes research on their origins.

The materials for anthropology are ———, tattoo marks; pine-decorations in the new year; the manner of salutation, bending the body at the waist and putting both

hands together on the lap; language and manners of the Takamaga hara race; paper lantern put at the head of the pole in a obsequies; catapult; the teeth blacken of the married woman; Kegusikake; proverbs; toys of boys; All these are the survivals and good materials for Anthropology.

We may use "Survivals" for "superstition"; for superstition is at large a name given to the manners or customs which conventionally have been observed and come down to the present generation, without being ~~off~~ appealed to reason or intellect.

Survivals are of two kinds; — one keeps its original quality both in form and spirit, namely, one goes now just as it originally started; the other put on apparently different and somewhat modern

air, but really keep its original spirit, that is, the other goes only in spirit as it originally started.

Most of the present survivals are of the second kind; and in the second kind the real worth of survivals is found.

Among the toys of boys there are many which are now entirely disused and antiquated, yet in which the boy finds much interest.

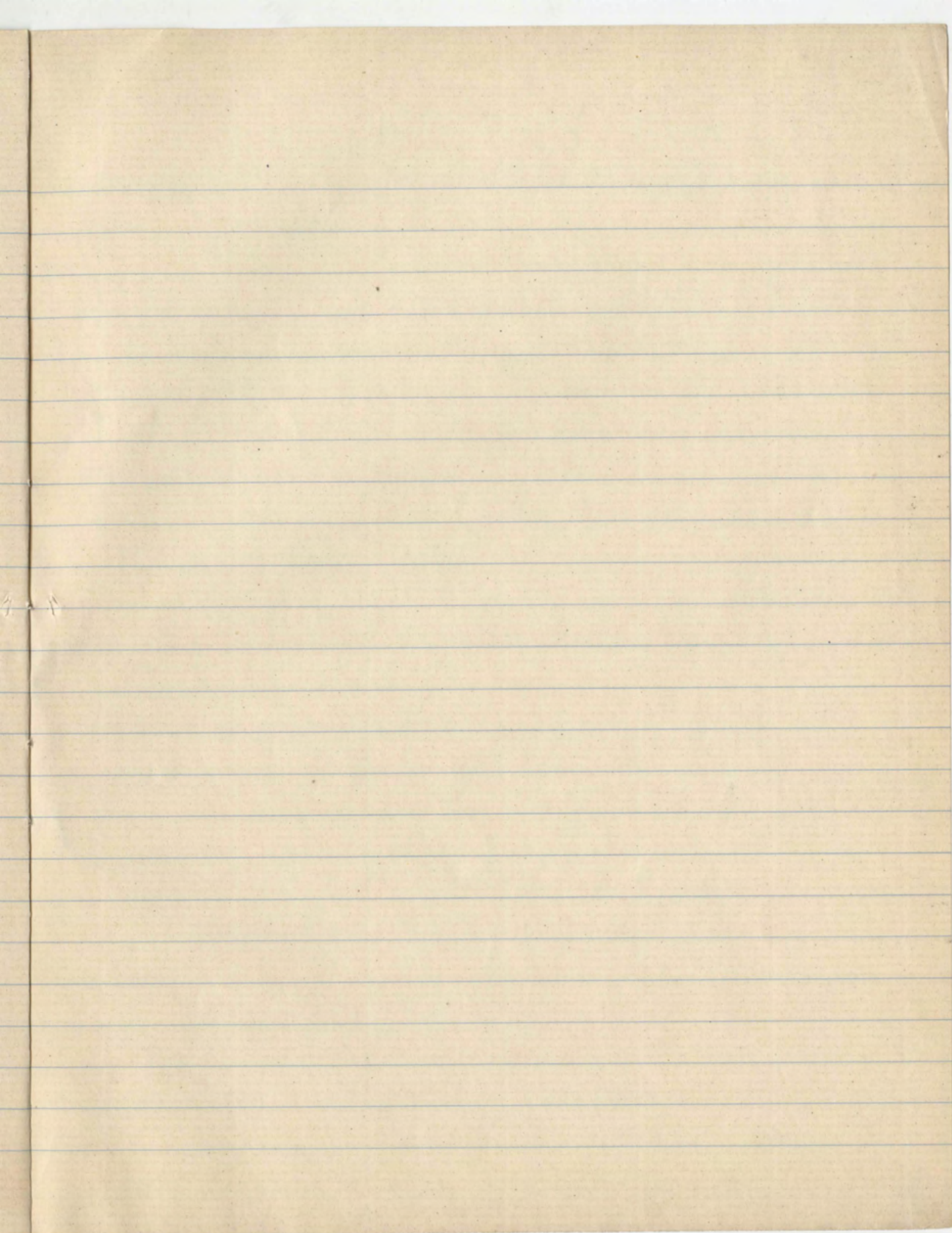
This fact is worth consideration.

In short, things surviving completely or partly, are necessary things for the anthropologist.

He will treat the materials as the anatomist does with the dead body. He is to get living and important informations from the dead and antiquated things.

He will solve into portions the materials collected in such a

manner as above referred to, and make
comparison, considering the volume of
proportioned qualities, their process
advancing to a finished thing, and
relation between among portions;
thus he will come to a happy
conclusion.



It is not to be understood that I make
any statement here, but only a series of
propositions, which I shall not
admit to be a final thing, and
which in future may be
shown to be a happy
conclusion.

4

Some superstitions in
Yahata, Omi.

A piece of paper, with such a phrase
as is shown below, is pasted some where,
on the wall or post of the house to
prevent the breeding of worms.

" 三月三日 巳時 八日 巳時 壬午 巳時 "

" 三月三日 巳時 八日 巳時 壬午 巳時 "

" April 8th is a lucky day. "

" worms are beaten down "

A piece of paper, with such a phrase
as is shown below, is pasted somewhere,
on the wall or post, to prevent the entry
of a water lizard.

" 八大龍王 "

" Great dragon king "

If one wants to get up at a certain
hour in the morning, he should the
old Japanese poem three times in one
breath and repeat three times the
hour when he wishes to get up, before
he closes his eyes, he would be

successful to do so.

The Japanese old poem has the following meaning:—

"Vessels which sail away and disappear concealed among the islets in the dim lighted morning fog off Akashi beach—these vessels ~~show~~ delightful and attractive views"

On the roof of thatched cottage, a wine-bottle, with a Scythe ^{thrust} in its mouth, is placed. And this is a kind of a spell to prevent the outbreak of fire and to refuse birds perching.

If one is attacked by a fierce dog, he should say "rat, ox, tiger, rabbit, dragon, rat, ox, tiger, rabbit, dragon, tiger" and count the fingers of the right hand, starting from the thumb, and say, "I have tramped a tiger's tail,"

then the dog will turn away, without inflicting any injury upon him.

If the earliest 3 egg-plants are hung before an oven (hung by means of mizu-biki — twister-paper-string of red and yellow colours), they will keep a child from the attack of prickly-heat.

Some superstitions

If a piece of a fish-bone sticks in the throat, when a fish is eaten, that person should rub the out-side of the throat with ivory and it will get away.

If woman strides over a grind-stone, it will break. So she should be careful not to do so.

If a twin, when born, are of both sexes, they will be inferior creatures.

When an epidemic disease prevails, the villagers form a straw-doll and after worshipping at it, they send it off at the border of the village.

Then the epidemic will leave the village and visit another village.

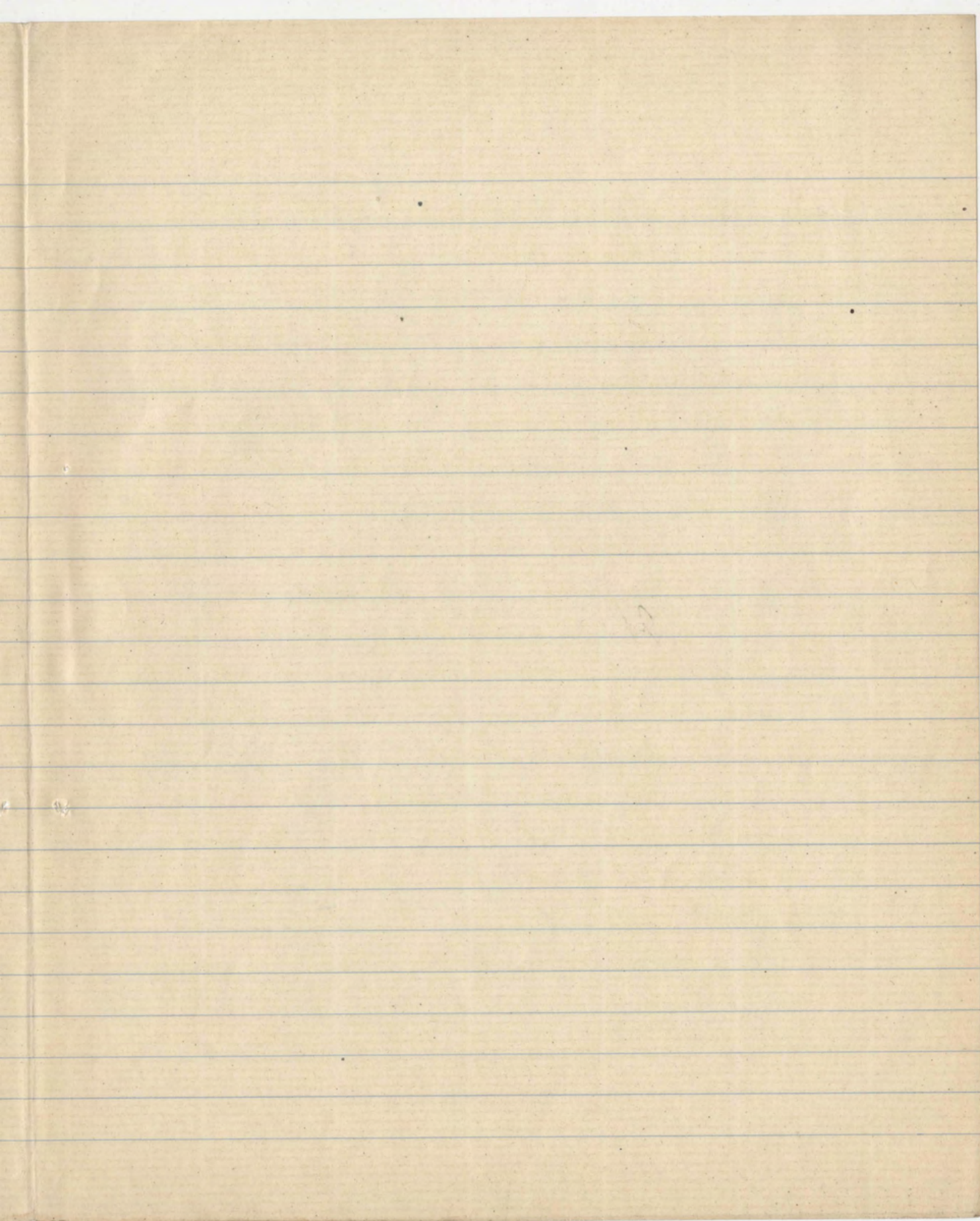
If within one-third or two-third of a month, two death-cases occur

in one family, a straw-doll will be sent to the grave with the second death.

They believe that if two two similar events occur successively, another event of the same kind will occur. So the straw-doll means the third death and they mean to escape the third death by sending the straw-doll to the grave.

If a nostril of a child bleeds, three of hair at the top of its head its head should be plucked, and the bleeding will stop.

If a dust finds its way in an eye, that person will open wide the eye with two fingers and spit towards the direction of North. Then the dust will get out.



in one jump, a straw-doll will be
sent to the ground with the second
death.

They believe that if two
twice similar events occur, a third
another event of the same kind will
occur. So the straw-doll means
the third death, and they mean to
escape the third death by sending
the straw-doll to the ground.

If a number of people stand
around a fire at the top of a house
its kind chimney is struck
and the smoking will stop.

If a duck finds its way
to an eye, that person will open
with the eye with two fingers
and spit towards the direction
of death. Then the duck will
get out.

Some kinds of charms found
in Shonai.

- (1.) is to prevent the attack of Small-pox.
 - (2) to prevent the attack of epidemic disease.
 - (3) to keep the house from the invasion of the thief.
- All the rest are to keep the house from the invasion of scevil.

The following all are those hung at the door.

- (1). A shell, with the prayer written in,
"in the ship; two or three promises"
- (2) A piece of rope with a leape of yakude (a kind of maple-tree).
- (3) A radish which, was offered to Iai Kaku — god, and hung at the door on the festival night of the god.
- (4) A head of a fish like a shark.
- (5) A lobster.
- (6) A pair of old straw-sandals (

straw-sandals worn when people went to Yudow san to pay worship at Yudow san jinja).

(7) One new horse shoe, or a pair of new horse shoes (found in the road-side and picked up).

(8) A large piece of rope cut 1 or 2 feet long (^{used} at the festival of Matsuri Matsuri, at Haguro yama)

The following are all observed so as to prevent a visit of calamity, or to get rid of fatal accident.

(1) If one by accident fall on a drainage gutter, he may be visited by a sudden death in near future.

To prevent it, his waist should be tapped with a hand-hatchet.

(2) If a fuel pile naturally falls down (collapse down), Calamity will befall the family. But if the family beseech God to keep them from the invasion of Calamity, by offering

fresh mochi to Him, no calamity will visit the family.

(3) If one, who is in the same village and of the same age as some other person, die, the latter will meet the same fatal fate in near future.

But to prevent it, fresh mochi should be made and the latter will take a piece of the mochi concealing himself behind a winnow placed beside the mortar. He will then become clear of the fatality.

(4) If one go to bed with his head in the direction of East and dream of a white ape, he will die in near future; but if he is to lie in that way under some forced circumstances, he should repeat the Japanese poem three times, before he shut (close) his eyes. Then no such fatal accident come upon him, even though he may dream of a white ape.

The Japanese poem may be translated into English as follows.

"He, who sleeps stretching his body with his head in the direction of East and ^{with} legs in the direction of West, will feel as serene and calm as the look of the full moon on the night of the 15th."

(5). 3 cups of tea in the morning, (perhaps before breakfast) will make a person escape any accident during the day.

New year Customs in Musu.
New year custom at Enoki bayashi,
Musu.

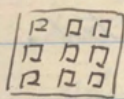
All the people follow the lunar division
of the year

P.1. The new year days are divided into
two periods. — first period and second
period.

During the first period, 3rd and 7th
are chief celebrator.

They offer mochi to the Buddhist
shrine in the following manner —

3 pieces of mochi cut square are arranged
on the Japanese table, as the picture shows



and besides, white chopsticks are
put standing on a round lump
of boiled rice. The offered things are
called "Mitama Mochi".

The office to make the rice round
lump is limited to the hands of the
matron. No person does it.
else

On the 7th the mochi offered to Shinto and buddhist shrines will be taken down and given to the crows, before ^{the mochi} they are given to the crows, the people rub the back with the mochi to clear the body of every calamity and illness.

Decorative ropes are stretched along the inside of rooms and other places.

When one goes to askers to express greetings of the new-year he first of all pays worship at the buddhist shrine of the house and after-ward see the master.

In the second period, the 15th and 16th are chiefly celebrated.

~~and during the period~~

during the period, special decoration mochi are offered to god.

In front of the house, on a small selected snowy place, straws are planter, as if it were a field and there a good crop is celebrated and

prayer for.

New-year customs at Obuchi
village, Mutsu.

On the 27. december. the house-
dust sweeping is conducted and after
it has been done, sweet wine is offered
to the Shinto and buddhist shrines.

After supper, the master throw beans
all through the house, crying as follows,
" ^{Happiness} Happiness may come in and devil go
away; the devils eye be crushed
out."

Some of the beans are
preserved and when the young go
to fishing ~~at~~ on the coast of Izo-
Kaido, they are thrown at the
shinto shrine and the people pray
for their safe return.

Ceremony of bidding farewell
to the departing year — it is held
on the last day of ~~December~~ December,
or the 1st of the new year, when the
people get up early in the morning.

and prepare "decorative rope" (rope with pine-needles, dried sardine, edible sea-weed, and pieces of paper), and various divine images of Shintoism and Buddhism are arranged in the shrine and worshiped at.

After all this is done, They take Toshidori Jōkan (boiled rice taken on the celebratory occasion).

Under the name of "Takata Kō Saku",* they have again dinner at 10 in the same night.

All this being done, they will all go to sleep.

In the small hour of the night the head of the house will get up alone and go out to draw pure water, without being observed, and if he meets with others on the way they never exchange words.

The first day of the new year—
one, early getting up in the
* it means "plowing the field"

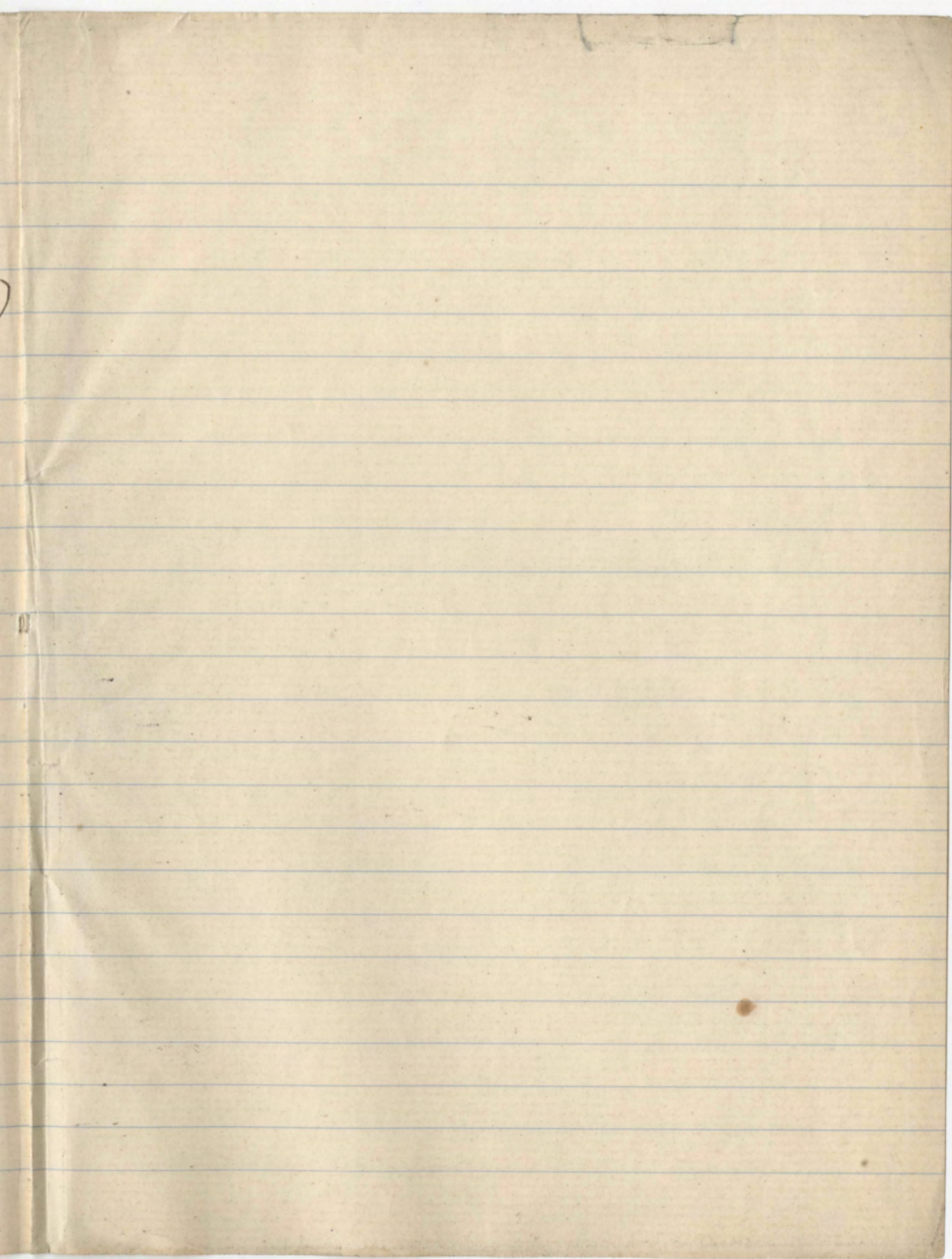
morning, will first of all pay homage to the Sanctum the Sanctum Sanctum and without saying a single word to the family, go out to say congratulatory greetings of the new-year to every door of the village and on returning from doing so he will again pay worship at the Sanctum Sanctum and then say a congratulatory greeting to the family. So he never says a single word until he has visited every door of the village and has paid homage to the Sanctum Sanctum; and then the cup of wine will go round among the members of the family, proposing toast on one another.

Second period of the new year — fresh mochi is made. Small pieces of mochi are put at twigs of willow; a piece of mochi is bound by rice-straws; two pieces of mochi are thrust into the bamboo stick: All the three mochi decorations are hung before the

Shrine of the house-keeping god.

On the night of 14th, (4th 14th
is chief celebrator during the second period)
a ceremony of welcoming the new year is
again held.

On the following day, some ^{of} the
mochi-decorations offered to god, will
be taken down and the bamboo stick
is cut away by the scythe and mochi
is burnt and eaten. On this day com-
munication is held most merrily
among the villagers.



I have a few lines -

On the night of Sept. 1st. I was
in the city of London, and
in the morning I returned to my
own home.

On the 1st of Sept. I was
in the city of London, and
in the morning I returned to my
own home. I was in the city
of London, and in the morning
I returned to my own home.