

Vol. V.

Contents.

	page
A Result of the Observation on the Gradual Europeanization of Our Custom in Yokohama. No. 44.	1.
Is it Magatama? No. 45.	2.
Stone Implements which I Propose to Call 'Ishigama'. No. 46.	3.
Account of 'Mayoke' and 'Majinai' Hang Before the Doors. No. 46.	5.
On the Sino Origin of the Ancient Remains of the Stone Age in Japan. No. 47.	10.
The Survival of the Practice of Buzing and Shelling by Gestures. No. 48.	17.
Magatama, or Magatama like Object? No. 49.	17.
Polynesian <u>Tape</u> and Japanese <u>Tape</u> No. 49.	18.
Notes on the Shell Rings Found in Wakatsunagori, Buzen. No. 49.	22.
On the Sino Origin of the Cord Mark Potteries. No. 50.	27.
On Magatama. No. 50.	27.
On Under ground dwellings. No. 52.	30.
Explanations of the Sketches of Some "Stone-Caps"	

Found in Isida. No. 52.	page. 36.
On Place-name. No. 52.	37.
On Magatama. No. 54.	38.
On the Small Hole of the Side of "Inaichi" Potteries. No. 54.	39.
Notes on the Arrow Heads with Polished Points. No. 54.	41.

Vol. VI.

On Magatama, a Reply. No. 55.	45.
On the Antiquity of Stone-brow-Heads. No. 55.	47.
On 'Fateani' and 'Chash-Isot'. No. 55.	48.
Reply to Mr. Mori's Paper on 'Coropokguru'. No. 57.	50.
Polished Stone-brow-Heads. No. 57.	54.
Reply to Mr. Mori's Paper on 'Coropokguru'. No. 58.	55.
New Year's Customs, Mitate. No. 59.	56.
On the Survivals of Old Customs - Celebrations Observed on the 14 th and the 15 th of January. No. 50.	59.
Notes on 'Inau' and 'Tokpa'. No. 50.	59.
On Mr. Lato's opinion about 'Fateani' and 'Chash-Isot'. No. 51.	60.
Notes on Unipos in Ryūkyū Island. No. 51.	60.
Once More on Magatama. No. 52.	68.
Notes on Unipos in Ryūkyū. No. 52.	69.
On 'Coropokguru'. No. 53.	71.
Notes on Unipos in Ryūkyū. No. 54.	72.

	page
Notes on the Habit of Drinking by Nose. No. 84.	84.
Notes on the Quipos in Pyūtayū. No. 85.	85.
On the Custom of Tooth-Lyeing. No. 86.	87.
Some examples of Symbolical Messages and Records. No. 87.	89.
On the Custom of Tooth-Lyeing. No. 88.	89.

A Result of the Observation on the Gradual Europeanization of Our Custom in Yokohama.

By Mr. K. Torii.

Observer, Kunitarō Torii.
Date of the observation, 23rd, September, 1889.
Place of the observation, Isesaki-machi, Yokohama.
People who were observed, The Japanese except those in uniforms.
Whole number of the observed people, 1064 [^{man... 604.}_{woman... 460.}]

Man {
WEE (U—) = 425 : 70.4
WEW (UU) = 116 : 19.2
WWW (UU) = 63 : 10.4
b₁ = 100 b₂ = 70.4
b₃ = 29.6 W = 46.5
E = 53.5

Woman {
EEE (—) = 352 : 76.6
WEE (U—) = 92 : 20.
WWW (UU) = 2 : 0.4
WEW (UU) = 14 : 3.
b₁ = 23.462 = 0.4
b₃ = 3.4 W = 9.7
E = 99.3

Is it Magatama? By Mr. Y. Miyake.

Mr. S. Teuboi said that the life-preserve-goblets which he observed at Forohadero in Mexico may be able to be called Magatama. But I think, they may be the objects like Magatama and not the real ones. According to his speech, of those goblets, four are each 1 inch thick and look ^{like} hollowed out boards, one is somewhat round, and the rest two are like the animal's dog-tooth in shape.

The objects which we call Magatama in Japan are not like hollowed out boards, and though they were made after animals' dog-teeth in the beginning, they were transformed good deal afterwards. So I think, it is reasonable to call those life-preserve-goblets in Mexico the Magatama like objects. I hear that there are many other Comma-shaped Ornamental objects like Magatama in Europe, viz.:

1. The Image of God Netsuakaton has the objects like  hanging at the ears as ornaments.
2. The image of the Japottikku's ruler has the comma-shaped objects as the ornament at the ears.

In considering the above said objects connecting

with the life-preserve-goblets of which Mr. Tsuboi speaks, I think the goblets may be the objects used as the ear-ornaments and not called Magatama like ours.

No. 45, Vol. V.

Stone Implements which I Propose to Call "Ishigama".

By Mr. Y. Washida.

I inserted in the book No. 13, Vol. V., the drawings of the stone objects that had been mixed up in stone arrow-heads by careless amateurs, but then I puzzled how to name them knowing not the uses of the implements. After some investigation, however, lately I propose to call them Ishigama (stone-sickles), and now I will tell the reason why I propose to do so.

The stone-implements called Tenguro-shamoji (the long-nosed hobgoblin's spatula used for serving out rice food) have each their own short handles, and about the holes on the

handles there is sticking some lacquer which seems to be plastered to place fast some longer handles of wood or horn. The stone implement which I call Ishigama also have the like short handles and lacquer, so it is doubtless that all these Ishigama had some longer handles of wood or of horn.

Now, if we insert somewhat long handles into them — the implements which I call ishigama, they look like sickles, especially like the old iron sickles which are now kept in the Hōryū Temple, Yamato. Besides, they have edges each on the abdominal parts of the blades.

So, I think, those implements I call Ishigama are the primary objects of our iron sickles and it is proper to call them stone-sickles, — Ishigama.

Account of "Mayoke" and "Majinai"

Hang Before the Doors.

By Mr. M. Otakasaki.

There are prevailing many Mayoke and Majinai, — protections and charms against ill-lucks, in my native place Nagaoka-gōri, Toda-no-kuni.

Species	Interpretations
The auspicious day of the beginning of Spring.	If one hangs before the door a placard with these words written on it, his family will not sustain any misfortune.
Kuniya Rokuraemon, Obama, Wakasa.	If one hangs before the gate a placard with this man's name and his address written with vermilion, though his family will suffer from smallpox it will be cured when it is slight.
Great Lord Kiyomasa Kato's lodging.	Same as above.
(K. Kato was one of the bravest warrior as well as the good lord.) Sometimes, his portrait is used for this Mayoke in place of his name.	

Species	Interpretations
If there will happen some unusual thing, Pull off my pillow to break my sleeping.	If one write this short poem on a placard and hang them at the front door and back one, no robber will break into his house.
To-day, a terrible hurricane will come to blow at 7 o'clock and thereabout.	If one write these words on a placard and plaster it on the white ants' hole, the ants will appear themselves no more.
Over a mountain cliff down the water falls, Spreading on the wind thousands of water-balls.	If one write this short poem on a placard and plaster it inside the house, a fire will never burn down his house.
Ishi pushi enriki rifuku enfukuri.	If one plaster a paper with these characters on the lamp, the insects will not come into the lamp-light.
儀方 The good and right direction.	On the morning of 5th of May if one write these letters on a placard and plaster it ^{upside down} on the door, the snake will not come into the house.
茶 Tea.	At noon, 5th, May, if one write the letter on a placard and plaster it upside down at the back-door, the snake will not come into the house.

Species	Interpretations
白 Whiteness (plaster upside down.)	At noon, 15th, day, if one write this word on a placard and plaster it on a pillar, flies will not come out the year.
白 Whiteness. 佛 Buddha's 言 words.	If one write these words on a placard and plaster it upside down on a pillar, no snakes will come into his house.
滑 Smoothness.	If one write this word on the 15th, day, on a placard and plaster it on a pillar, no spider centipedes will come in the house.
Along many ways, on a mountain the climbers go, looking upon the sole moon above the summit.	If one write the poem on a paper and put it in his pocket, he will never lose his way in journey.
Where the moon sinks, there is the course of ships.	If one write these words many times on a small charm paper and drink ^{it} off with the water drawn first in the morning, his ague will soon be cured.
い ろ は に ほ へ と (i ro ha ni ho he to)	If one write these characters three times in the air with his finger pointing ^{at} the wound got by blade, the bleeding will stop.

Species	Interpretations
土 The earth.	If one write this word in the air with his fingers pointing at water, he will never be drowned.
正義 Right and 唐 good.	If one write these two words on a paper and put it in his pocket, he will never be attacked by wolves or bears in the mountain.
天 The heavenly 灸 anaxa.	If one write these two words in the children's hairs, they will not be caught by any sickness.
海 The sea.	If one write this words three times on his belly before he sleeps, he will surely awake in right time.
𠄎 丑 means the cow or some times to tie together. = pronouns "no".	If one write this on a paper and carry it with him while journey, he will not lose his way.
王 Monarch.	If he write this word and have it with him, he never be bewitched by the bad foxes or badgers.
鬼 Devil.	If one write this word full on his body at the outset of his journey, he will not meet any misfortune to the end of the journey.

Species.	Interpretations.
南 The South.	If one write this word on the part of the body inflamed by ringworm, his inflammation will be cured rapidly.
鯉 Carp.	If one write this word upside down on a boil, it will soon be cured.
丙寅	If one write these words with vermilion on a paper and put it about the pillow of a baby, it will not cry at night.
田田 田 means "a wet-field".	If one write this on the baby's navel, it will not cry in night.
馬馬 馬 means "a horse".	If one write this on the nail of a toe, his wart will be cured.
鬼鬼 鬼 means "a devil."	If he write this on a small paper and drink up with the water of a well early in the morning after uttering three times "I-bira un ten sobaka", his auge will be cured.
伊勢 Ise, one of our provinces.	If one write this ^{and a woman} make ^{it} drink up when she is in a difficult birth bed, she will be able to give her child a birth easily.

The size of the placards is indefinite.

On the Ainu Origin of the Ancient Remains of the Stone Age in Japan.

By Mr. S. Sato.

According to the Ainu's traditions, long ago there lived the people of Coropokguru before Ainu in Hokkaido, and they made ^{a-days} the stone-implements and the earthen-ware found now in the under-ground-dwellings, — the stone arrow-heads and hammers and the cord marked potteries. More-over, Ainu is of opinion that the Coropokguru was about two feet high each. Now, there are two species of the people in Ainu, ^{those of} the one all ^{each} about five feet high and live in Hokkaido and those of the other species are each less than three feet in height and live in Shimushir island, in Karafuto, and in Shikotan. The latter people seem ^{to be} the generation of Coropokguru whom Ainu speak of. But I declare that the cord marked potteries and the stone implements were not made by the ancestors of these short men.

The reasons are, —

1. There is one cord marked pottery found at Hanakami-mura, Minamitengaru-gori, and being found with some stone-implements it is clear that

it is a remain of the stone age. The pottery is over two feet and seven inches high, so the short-people could not use ~~them~~ it.

2. Mr. Fayasu found a cord marked pottery three feet and eight inches high at Hanakami-Aura, and it is also a remain of the stone age. The pottery has a small hole at its neck through which the ancients likely passed a rope or a vine in order to carry it easily. The short-people, however, could not carry such a big pottery.

3. Some say that the short people made those big potteries at the request of Ainu, but not made to use by themselves. But we can find many pressed marks of the maker's thumb on the cord marked potteries of the stone age, and the pressed marks are so large that they must have been marked by big thumbs which the people about five feet high only could have. Some say, the short people lived long ago had very large hands though they were so short in height. But their images made in the stone age have not such large hands unbecoming (to) them.

4. Ainu's traditions say that Coropokgurn

are very short people, but our old books tell that in an ancient time there lived tall people in Japan and made mounds with shells which supplied them food. Some scholar declare that our shell-mounds were made by Coropokgurn. Then, Coropokgurn were not such short people as those who belong to a species of Ainu.

5. Coropokgurn and some ancestor of Ainu likely lived in underground dwellings or under the roof made with mud and grass called "Fulci", and those who lived under the roof were called "People under the leaves of Fulci" by nickname. This nickname was handed down to this day by Ainu, but Ainu forgetting about their ancestors' ancient dwellings only thought "the people under leaves of Fulci" must have been very short so as they could stand under the leaves of Fulci.

6. From many places where Ainu's ancestors surely lived, some earthenware potteries are found out at present which seem to be used by them.

And I think, Ainu also used stone implements before iron ones were invented yet, because it might be impossible for them to get along with but wooden

implements.

7. Most of the iron and shell implements of Ainu are those made by the Japanese and people in Manturia. So Ainu must have made and used the stone implements and potteries in the old days.

Addition.

On the ancient under ground dwellings in Japan.

The ancients did not live willingly in the under ground dwellings, but when they had no clothes to keep them warm enough they compelled to do so by the cold weather, so that during Spring and summer they used to leave their under ground dwellings and as soon as the weather became cold in winter they began to live under ground. From the time they became acquainted with comfortable warm clothes, they gradually gave up the under ground dwellings at all and built very awkward huts on the ground to live in. Especially Mutsu and Hokkaido in Japan the weather was very severe long ago and there they spent most times of year underground suffering with damp, gloomy, and bad air all the while.

The Survival of the Practice of Buying and Selling by Gestures.

By Mr. W. H. Hoag.

Long ago they clapped their hands together to make a contract of sale, and expressed the prices of the articles by their fingers, nor writing nor speaking about any bond, but keeping their contracts positively. These customs are yet going on in some market-places and among some merchants at present, and no one wonder at these peculiar customs because their origin is in so old ages. Of these customs now prevail, those in the rice markets are the most conspicuous, and I will tell about them in the following.

1. The method of the sale.

At the pre-arranged times (six times a day) the commission-merchants are called in by a signal and then book-keepers, shop-walkers, and some other officers. The commission merchants throng before a tall stand at which the book-keepers sit, then the latter take up *Manashi gi* (a pair of clapper with the dates of selling on them) and ^{after} striking them two times put them again on the stand turning the date of selling upside. At this, a board with the very date is

hanged above the stand in order to tell the date to the middle-men, the middle-men clap their hands together when they consent it. Then, they consult with each other about the price by their hands waving, when they all are agreed they clap the hands together and the book-keepers write down the price while the shop-walker tells it to the man who serves at the board by his fingers.

2. At the gesture by hand, the seller shows his palm and the buyer shows the back of his hand.

3. They strike such a bargain three times in a term.

4. The gestures by fingers, —

The forfinger is a symbol of 1 (one).

The forfinger and the middle together, — — — — 2 (two).

The middle, the ring, and the little finger together, — — — — 3 (three).

From forfinger to little one, four fingers together, — — — — 4 (four).

All the fingers together, — — — — 5 (five).

The thumb, — — — — — 6 (six).

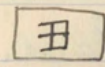
Thumb and forfinger together, — — — — 7 (seven).

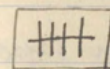
Thumb, forfinger, and middle together — — — — 8 (eight).

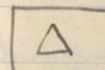
The thumb clinched in, — — — — 9 (nine).

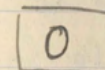
Only 10 (ten) is expressed the word "dota", — "dota" means "dodai" (= foundation in English).

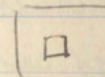
5. The symbolic tickets of prices.

 Shows the prices from 1 to 5.

 " " " " 10 " 50.

 " " " 50.

 " " " 100.

 " " " 1000.

Magatama, or Magatama like

Objects?

By Mr. S. Tsuboi.

In the book 45, Vol. V, Mr. Y. Miyaake asked me the question "Is it Magatama?" opposing my opinion on "There is Magatama in Mexico". But I can not understand fully what he calls Magatama; if I dare say, it seems to me that he calls the objects same as our Magatama found from the old sepulchers under the name of Magatama, and the objects look like Magatama under the name of Magatama like objects. But among our Magatama, there are many species which are different to each other in qualities and shapes. Some of them are ^{made} of pure gold, some are of stone, some of glass, and the others are made of clay. The smallest ones are 0.5 inches long each, while the largest over three inches long. Some of them have the shape of ring and some the shape of ellipse, some are round and some flat. Some of them are smooth, while the others are rough at outside. All these species I would call Magatama alike. To consider, however, from Mr. Miyaake's

question "Is it Magatama", he seems to call the flat ones by the name of Magatama like objects.

At any rate I want to hear from Mr. Miyaake his definition on "Magatama", as I have called all the ancient objects which have holes each to be strung together and were used as necklace or such like ornaments by the name of "Magatama" altogether.

Polynesian "Tapa" and Japanese "Tape".

By Mr. Y. Miyaake.

Once I heard from Mr. Tashiro of "Tapa" (as sort of texture) which he observed while he was travelling many islands in the Pacific Ocean, and of his question that "Tapa" may be the same thing as our old "Tape". Afterwards I observed the "Tapa" by myself when travelled through the islands, and have become to believe that his question may be true.

Long ago our ancestors having no cotton made their clothes with hemp and "Tape". In the

Kojiki and ^{the} Man'yo — our old books, we find such words "Shiro-Tape" (white Tape), "Ira-Tape" (rough Tape), "Shiki-Tape" (Tape rugs), so that it is doubtless that they had something called "Tape" in ancient times. Moreover, when I investigated according to our old books, I found that the same word (the Chinese character 紵) is used for "Tape" as well as for hemp and cotton, so that, I think, at first "Tape" was a sort of texture? with which the ancients made their clothes, but afterwards gradually they came to call hemp and cotton "Tape" by name because "Tape" resembled hemp or cotton very much.

Thus I believe that Polynesian "Tapa" and our "Tape" are alike the name of a certain kind of texture? and that the difference between them due to their makings, — I mean how to make them each.

1. "Tapa" and "Tape" are the same in their quality. They were both made of fiber of the paper-mulberry, — *Broussonetia papyrifera* in Latin.

2. "Tapa" and "Tape" resemble ^{to each other} very much in pronunciation. The old pronunciation for "Tape" was "Tape" among the Japanese. So the

difference between "Tapa" and "Tape" is only by their vowel affixes "a" and "e".

3. Their uses were the same. Both of them were used to make clothes, curtains, or mats.

4. Their makings are perhaps the same, and yet I can not decide that they were made by the same method.

(In the above statements, I used the word "texture?" for a cloth of "Tapa" or a cloth of "Tape", but "Tapa" and "Tape" cloths are not the cloths woven, they are cloths like papers.)

In the later ages, "Tape" was the name for the woven cloth in Japan, so that many have been thought that "Tape" was the woven cloth from its origin~~at~~, but the Japanese "Tape" had been also a cloth like paper at the beginning as the Polynesian "Tapa" is now. And there are many proofs that our "Tape" was not the woven-cloth. ^{re}

(a.) In the Kojiki there are such words, "Tape-fusuma bustles noisily by the wind" — "fusuma" is a sliding door covered with wall-paper forming partitions between rooms, so "Tape" might be some

paper cloth.

(b) In our old books, we can find easily the statement "to make 'Tape' cloth", but not "to weave 'Tape'", and the statements "pounds of cotton or hemp", but not "lengths of cotton cloth or of 'Tape'" when 'Tape' was made of cotton as well as the fiber of paper-mulberries. Perhaps they could not make so long 'Tape', paper-like cloth, as it was not woven.

(c). When the paper-mulberry fiber was woven into cloth sometime, it must have been very rough, so that it might be called "ara-tape" (rough-Tape) by the ancients. But when the fiber was stretched together into a paper-like cloth, it must have been called "Kigi-tape" (soft-tape) being softer than the woven one. "Kigitape" was used much in the ancient time so-called the God-Era, so "kigi-tape" seems to me to be older than "aratape" in its origin.

(d). There is the word "shiki-tape" often in our old books. "Shiki-tape" seems to have been made of the paper-mulberry fibers

doubled and doubled one above the other like some card. So, it might have been called "shiki-tape" (tape of mats) by the ancients, and moreover it was very heavy.

(e) "Tape" was very white and stiff like some paper, of which the Mannyo and the Kojiki — our ancient books, prove.

No. 49, Vol. V.

Notes on the Shell Rings Found in Nakatsu-gōri, Buzen.

By Mr. K. Ogawa.

In November, 1888, Mr. Tsuboi brought back several Shell Rings from Buzen which he found in a old sepulcher at Umagatake, Nakatsu-gōri.

Considering the shell rings connecting with those in the Museum at London, or in Paris, he said that they may be bracelets used by women, too. I saw the shell rings from Buzen by myself accompanying him there, but none of them was over two inches ~~long~~ in diameter and they are too small to be used as the bracelets even by women.

These all are cut off across the shells. But recently I have found five shells cut along the length out of the old Sepulcher at Take-nami-mura, Nakatsu-gōri. These five shells cut along the length are the first things to be seen, their kind is quite strange to us and we do not know at what they served to the ancients.

(At the end of the book 49, there is inserted a picture of one of the shells sent by Mr. K. G-gawa. The drawing on the right hand side shows its inside, and that on the left hand side shows its out-side)

On the Sino Origin of the Cord Mark

Potteries.

By Mr. M. Yamamaka.

Some say that the cord mark potteries are the remains of Coropokguru, and some say that they are the remains of Sino, but I think our old cord mark potteries are the remains of Sino. The reasons.

(1) The cord mark potteries are now found out mostly about the places where Sino's language was heard till lately.

The following geographical names came from the Sino's language, and where the cord mark potteries are found at present.

Present names.	Sino names.
Winata	Penata
Temori	Wōmoi
Yamanashi	Yamanai
Kamanashi	Kamanai
Yatsu shiro	Yashiri
Uruga	Uruga
Sino-sawa	

(2.) The figures on the potteries ^{resemble} (are very much like) those now carved on the wooden articles by Sinn.

In the illustration inserted between the page 206 and 207, No. 50 Book, —

- (1) is a bobbin belongs to Sinn.
- (3) is a pottery found in Mamanacchi.
- (14) is a figure carved on a Sinn's spear handle.
- (15) is a pottery found at Meguro.
- (17) is a wooden dish made by Sinn.
- (1) is a pottery.
- (6) is a Sinn's knife case.

(3.) The clay images found from old sepulchers look like the wooden images of Sinn.

The old clay images are those of persons who put on Sinn's clothes and have some tattooings around mouths and eyes. They must be the images of Sinn, I think. And now Sinn has a custom to enshrine the wooden images, so perhaps the clay images were enshrined, or were put in the sepulchers, too, by old Sinn.

These old clay images were surely made by those who made the cord mark potteries at the

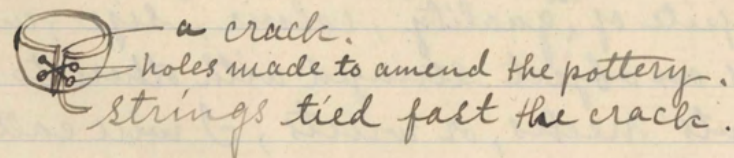
same time the latter were made.

(4.) The handles of the Sinn's wooden tools have the same styles as the grips of the potteries.

(In the illustration on the page 210, Book 50, (1), (2), and (3) are the grips of Sinn's wooden bowls, and (4), (5), and (6) are the grips of the old cord mark potteries.

(5.) The way of amending the cracks of the cord mark potteries is the same as Sinn's way of amending the cracks of their wooden bowls.

4 Broken pottery amended.

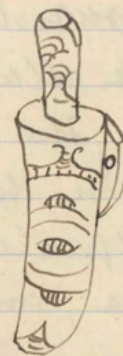


And Sinn do so, now.

(6.) The Sinn's knife "Makiri" resembles the old stone knife very much.



Stone knife.



Makiri.

Both the stone knife and Malciri are almost the same in shape, and I think ^{the} stone knife might be made at the time when the cord mark potteries were made, but I have now no evident proof about it.

No. 50, Vol. V.

On Magatama.

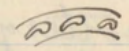
By Mr. Y. Hashiba.

Addition to the definitions on Magatama by Mr. Tsuboi and by Mr. Miyake.

In spite of ^{its} quality, colour, size, and shape, if it is an object strung with others to ornament the ancients' necks, or wrists, I will call it Magatama by the same reason as one will call a singular child a child and not question, "Is it a child" nor say, "child-like creature".

Some our Magatamas which no one can deny to be Magatamas are flat like boards, and have the very shape of the animals' dog-tooth. In the Japanese Magatama there are two species, namely — the ornamental Magatama, and the funeral Magatama.

Among the Magatamas used in a funeral, there are many like a board or like an animal's dog-tooth. Seldom, there are some look like the hollowed out boards among the Magatamas used as the ornaments.

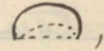
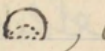
For me, however, also there are many doubtful things for which I want to question, "Is it Magatama?". One of the doubtful things is the stone sword-head, of which I cannot declare whether it is Magatama, or not. Moreover, I saw once such a figure  on a certain cord mark pottery, and a figure  on a corner of a store-house of my friend. On considering these, I think our comma-shape has perhaps come from the shape of Magatama.

Some Magatamas are thought to have been made by the Japanese, and some are thought to have been made by the hand which made the cord mark potteries — perhaps Sino or Coropokgura — on all accounts, when we think over the marks and figures on the Magatamas.

I hear that some Magatamas without any holes to be strung, at Kameoka, Mutsu.
were found

The answer by Mr. Y. Miyake to Mr. S. Ten-
boi.

Definition on Magatama. by Mr. S. Tenboi.

"Magatama is the ornamental object made by
men into the shape , , and has a string
hole, whatever its quality, size, or figure may
be."

I think, Mr. Tenboi's definition is a little
too broad. My definitions are following, —

- (1.) Magatama is a thing which has the shape
of .
- (2.) Magatama must be globular, and not flat.
- (3.) Magatama must have a string-hole.
- (4.) Magatama must be an ornamental object.

On Under Ground Dwellings.

By Mr. Y. Miyake.

What people dug the under ground dwellings of Japan?
On this question there are many opinions. Here I
will write some data in order to assist the in-
vestigation.

First I will tell the formations and geographical
situations of our and other under ground dwellings.
(a.) There are many under ground dwellings in Hokkai-
dō, Japan. In the plain or on the hill-side they are
seen sometime five or six together, and sometimes a
few scores together in series. In shape, some
are round, some are oval, and some are square
with round corners, and seldom we can find a
gourd-shaped one connecting two together.

They are ^{from} twelve feet to thirty in width, and
from about two feet to five in depth. Some of
them have dikes around the openings.

When dig the bottom of them, we can find some
pieces of shells, stone implements, and ^{the} shell-mound
age's potteries with charcoals.

(b.) There are several under ground dwellings at

several places in Mutsu, Honshu of Japan.

Most of them are seen on hillsides or on capes.

It is strange to us that they are girded by ditches, or have steps. Their sizes and shapes are almost the same as those in Hokkaido.

(C.) Some say, there are the like under ground dwellings in Hyuga province, Kyushu.

But the details are known yet.

The Ainu's traditions tell that the roofs of these hole-dwellings were made with leaves, twigs, and sometime mud to cover them.

(d.) In the Shikitan Island, they live in the under ground dwellings.

When make a dwelling, they dig a hole over two feet in depth and twenty four feet in width, and then they cover the hole with a roof over a post, which is made with boards, twigs, and mud about eight feet in height. Before the mud hut, they build a thatched hut, and between these two huts they make a tunnel like passage to pass from one to another.

Once I heard the head of the natives told that when their dwellings ruin, there remain the holes which are now to be seen in Hokkaido and Mutsu.

Those in the Shikitan island are immigrants from such islands as Shimushu, Poromoshiri, Shashikotan, and Ennekotan.

(E.) The inhabitants of Tokumu island and Kijiri island live in the under ground dwellings.

To make their dwellings, they dig somewhat large holes five or six feet deep, and cover them with leaves, twigs, woods and mud. But the covers are made level with the ground, so sometime people walk on the dwellings without knowing a bit of them and are astonished finding sky-lights on their way by chance.

(f.) The natives of Karafuto live in the under-ground dwellings in winter only to avoid the cold weather.

They make the dwellings on the hill-sides or in the plain where the sun shines all day-time and not so windy. The dwellings are about six feet in

depth and about twenty four feet in width.

At each corner of the dwelling hole there stands a post to support the mud roof. To go in and out the dwelling, they use a small ladder.

Ainu, Ainto, and Eumerenkua lived and live ⁱⁿ these kind of under ground dwellings.

There are two species in the under ground dwellings, namely, —

(1.) The under ground dwelling which has its entrance on the ceiling.

(2.) The under ground dwelling which has its entrance at the side of it.

(g.) In Kamchatka, they live in the under ground dwellings.

When they make a dwelling, they dig a long square hole about six feet deep, its length and width are indefinite (irregular) — when a family is large the hole is large, and ^a small family requires a small one to dwell. They cover the dug hole with a strong mud roof so as to look

like a mound, at the top of this mound-like-roof they leave an opening uncovered which serves them as an entrance, a sky-light, and a chimney. But there is another entrance at the side of the roof which only is used by woman, and man is ashamed of using it.

(h.) People of Coriack and Chukchi in the north part from Kamchatka live and lived in under ground dwellings.

For their dwellings, they construct huts with reed, wood, and a whale's bones twelve feet high and twenty feet long and cover them thickly with mud. The dwellings have several sky-lights and an entrance each.

(i.) The natives of Masuka island dwell under ground.

For their dwellings, they dig pits about thirty feet long and fifteen feet wide in usual. Then they cover the pits with hay, drifted wood, and mud as if they are a pile of dust.

(j.) The dwellings in Kaji-yaku island.

In this island, they dig a square pit which is over ten feet in both the length and width and

cover it with woods, hay, and a whale's bones and mud to live in. The ceiling of the dwelling is about six feet high from the floor.

Besides, in the following islands they use this dwellings.

The Pripirobu Islands. Arabuka.

Raburador. Green-land.

Manturica. Corea.

Now, if I classify these under ground dwellings by the situation of entrances, they can be divided into three, namely, —

(a) What have the entrance on the top of the roof, like those in Kamchatka, Koriyaku, Chubkei, Amuraska, Raskua, Tokumun.

(b) " " " " at the side of the roof, like those in Shikitan island, Tarafuto, Kajiyaku, Pripirobu.

(c) " " " " under the ground, like those in Iumity, Punnukū, and Green-Land.

Explanations of the Sketches of Some "Stone-Caps" Found in Hida.

By Mr. T. Kanda.

There are many stone-caps found in Hida. I inserted the drawings from two of them in the book 25 and that from one of them on page 319 of this book, No. 52, but they are not sufficient to give the general idea of the stone-caps. So, I again inserted a drawing from thirteen stone-caps between the page 315 and 317 of this book, but at the first sight they seem not to belong to the same class as the previous three. If we examine them precisely comparing to each other, we see the close relation between them.

Up to this day, the stone-cap was thought to be found in Hida only, but now I see there are some, which are to belong to the same class as the thirteen stone-caps, in the stone implements found from Hokkaido, and Somori, Mutsu.

On Place-Name.

By Mr. S. Sato.

On the other day, I made an opinion that the place-name *Sinn-sawa* (*Sinn-swamp*) came from the name of *Sinn* and surely there lived *Sinn* long ago. To this, Mr. Furui advised me that sometimes place-names will help our study of anthropology, but sometimes they have no authority by themselves alone. It is well view, indeed. But as for *Sinn-sawa*, I dare say that my opinion is right, for I have the following reasons.

(a.) Most place-names about *Sinn-sawa* came from *Sinn*'s words, and which many believe.

(b.) There are many *Sinn*'s words in the dialect there about.

(c.) Now we see *Sinn*'s customs and manners left among the villagers about *Sinn-sawa*.

But I will deny also those sayings that *Arito* in *Mutsu* is the place where *Arito* lived, and that "*Izumo*" came from "*Esikimoi*" changing gradually "*Esikimoi*", "*Ishikimoi*", "*Izumo*". Because

The characters of our place-names are Chinese characters which were applied there only to express the pronunciations of the Japanese words, however the opinionists spell out the Chinese characters forgetting the Japanese words, and make such opinions.

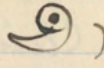
On Magatama.

By Mr. S. Furui.

Definitions on Magatama.

	Mr. Miyake's	Mr. Hashiba's	Mr. Furui's
Qualities	Stone	Not fixed	Not fixed
Sizes	Not fixed	"	"
Shapes	Somewhat comma ^{shape}	Somewhat comma-shape	Somewhat comma-shape
Bodies	round	round or flat	round or flat
Figures	are disregarded	are disregarded	are disregarded
String-holes	necessary	necessary	necessary.
Uses	ornaments	ornaments	not fixed

About the ancient object, we can not know precisely its use. In my definition, comma-shape means the shape made by men (= artificial comma-shape), so that I will not call a animal's dog-tooth

or nail a Magatama, though it has a string-hole, unless it is made in comma-shape by men; and the string-hole must be at its end (like ) but not at the center.

I will say once more my definition on Magatama.

"Magatama is the ancient artificial comma-shaped object which has string-hole at one end."

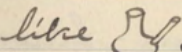
No. 5-4, Vol. V.

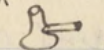
On the Small Holes on the Sides of
"Iwaibe" Potteries. By Mr. T. Ogawa.

There are many opinions about the small holes on the sides of "Iwaibe" potteries.

Some say, if we put the lips at the holes and blow the breath into ~~the~~^{them}, the potteries will make a noise just like the trumpet-shells, so that they might have been used as the trumpets. But some of the potteries have very broad and large mouth and make no noise when we blow their holes, so this opinion is very doubtful.

Some say, these small holes were made to let the air inside go out when liquid were poured into the "Iwaibe" potteries. If it is so, the potteries which have large mouths needed no small holes, but they have them, so this opinion is very doubtful, too.

I think, the ancients poured the liquid in or out through the holes putting small bamboo pipes into them, and these holes perhaps are funnel-holes. Most of the holes were bored diagonally, and when we put bamboo pipes into them one end of each pipe goes upward — like .

The "Iwaibe" potteries, however, made very coarsely to use at the funeral have not always the diagonal holes, for they were made very ^{simply} carelessly, not in the purpose of actual use, — .

(See the illustration on the page 380 of this book.)

Notes on the Arrow-Heads with Polished
Points. By Mr. S. Tanaka.

In the illustration on page 382 of this book, (-), (=), and ($\equiv$) are all the stone arrow-heads and they do not differ from the ordinal stone arrow-head in shape, but they seem to have been used in the different way from the ordinal one when they have polished points.

($\equiv$) is a stone borer, and its defaced point is very much like those of (-) and (=), so that I have been thought that (-) and (=) were perhaps used in the place of a stone borer.

Recently, however, I have found ($\equiv$) with the wedge-shaped point, on the side of which I see something like lacquer plastered.

Besides, ($\equiv$) is far larger than the others.

And now I doubt whether these arrow-heads were used in the place of borers.

On Magatama; a Reply. By Mr. Y. Hashiba.

On the definition of Magatama, Mr. Fushoi said that we may not be able to know the actual use of the ancient object, so it will be better not to fix the use of Magatama. Moreover he ^{said} that there may be some Magatamas used as the offerings to gods or dead souls, or may be some used at the religious rites, or may be some used for coins, and that then those Magatamas can not be called Magatamas if we fix their uses into the ornaments.

But, Mr. Fushoi's opinion seems to be a little too temporizing; there are many keen-eyed scholars, and we can easily know how the ancient object was used from those scholars or from the old books. Besides, I can declare whatever magatamas were used as ornaments in their original uses. The magatamas, as the offerings to gods or dead souls, were offered to them to be used by them as the ornaments as before, — the time when dead souls were in lives. The magatamas also were surely be used at religious ceremonies to adorn them.

As for the magatamas used for coins, they were not made to be used so at the beginning, I believe, but they are sure to have been made in purpose of decorating their owner. So, now there is no doubt as to magatama were used as ornaments. Now, I will complete the definition on magatama adding my sense to Mr. Fushoi's.

Magatama is the ancient artificial comma-shaped object with a string-hole at one end and made as ornament.

On the Antiquity of Stone Arrow-Heads.

By Mr. Y. Miyake.

There are records written over one thousand years ago — some written 705-7 years ago, some 1,007 years ago, and others about 1,005- years ago. They tell us that after a long rain or a severe storm whenever the natives of Dewa province found many stone arrow-heads here and there and they were much surprised thinking of raining of these queer, strange stones. They offered the stones to the lord to ask the history of them, but he did not know of them at all, then they offered them again to the Emperor with the same purpose, but he knew not a bit of them, too.

About one thousand years ago Dewa province was next to Sini's province, present Mutsu, and those in Dewa were often attacked by Sini at that time, so they must have known Sini's arms very well, and yet they did not know the stone arrow-heads — not only they, but their lord and Emperor, too. So, I am sure that

about one thousand years ago Sini already forgot stone arrow-heads, ^{and not used them}, though they once used them in older times as some present scholars say.

Thus, the stone arrow-heads had already seen thousands of Summers before they entirely lost their arrow shafts and were found out by the old natives of Dewa after heavy, washing rains.

Scholars! Be careful.

On "Fateana" and "Chash-Kot."

By Mr. S. Fato.

From London, Mr. Furboi corresponded about "Chash-Kot," which has the following three meanings.

- (a) "Chash-Kot" is the "Fateana" girdled by a ditch on a hill or cape.
- (b) "Chash-Kot" is the dwelling place girdled by a ditch on a hill or a cape without regarding "Fateana".
- (c) "Chash-Kot" is the "Fateana"

Mr. Furboi is of opinion of (a).

According to Simu's words, "Chash" is a enclosure and "Kot" is a ground for a house, thus "Chash-Kot" is an enclosed compound.

At any rate, when we classify "Fateana's" (under ground dwellings) by "Chash-Kot" as Mr. Tsuboi did, we must know the difference between "Fateana" and "Chash-Kot" - "Fateana".

Mr. Tsuboi says, "Fateana" is not always the remains of the stone-age.

Mr. Koganei says, "Fateana" may be all the remains of the stone-age, if not so it ^{might} be remained by Simu.

Some say, "Fateana" might be made by Coropokguru.

Then I have the following questions which I want to know.

- (1) What is the difference between "Chash-Kot" with "Fateana" and "Chash-Kot" without it?
- (2) What is the difference between "Fateana" and "Chash-Kot - Fateana"?
- (3) What is the "Fateana" which does not belong to the Stone-Age - "Fateana"? And their difference?

Reply to Dr. Mori's (9) Paper on
"Coropokguru".

By Mr. S. Tsuboi.

I am of opinion that the race of Coropokguru once really existed and lived in "Fateana" in Japan. Denying my opinion, Mr. Koganei said that there was not existed such race as Coropokguru; those who lived in Fateana were Simu. For the proof of his opinion, he said:

- (a.) The natives of Shikotan Island live in Fateana.
- (b.) In Shikotan Island, there are ten Fateanas in which Simu is said to have lived.
- (c.) Karafut Simu live in Fateana in winter.
- (d.) In Karafut, there are Fateanas in which Simu lived.

Standing by Mr. Koganei, Mr. Mori said: Simu had the tradition that the race of Coropokguru had lived in "Fateana" before them, but Simu, as they are a retrograding race, having forgotten of their own history ^{found} the "Fateana" strange and fancied out some other people of Coropokguru in order to give an end to the question of "Fateana". And Simu ^{had} generally become to believe this fanciful

tradition when they are the people under civilization.

Now I think, though Shikotan people and Karaput Ainu live in "Fateana" at present, we can not decide that our Hokkaidō Ainu lived in Fateana long ago. The other day, Mr. Koganei spoke that during his travel in Shikotan and Karaput, he went to "Fateana's" there, in which our Ainu are said to have lived, being led by the natives.

Those natives, however, are immigrants into Shikotan and Karaput from other islands of Chishima and thereabout, they removed there not so long ago, so that they must be impossible to tell the history of the original "Fateana" there, and though they tell of it we can not believe them.

As for Mr. Mori's saying, I will partly accept it. Ainu may fancy out their tradition and believe it in general, but it is only our supposition, we have no evident proofs about it. So, even his opinion can not deny

surely the existence of Coropokgum in old time, rather I would believe their existence by Ainu's tradition than to deny it without any reliable negative proof.

Mr. Mori said that: originally shallow "Fateana's" were to be seen ^{then} ~~at present~~ without perishing through storms and long rains, and those "Fateanas" were many in number, so it seemed to him not so long ago that so many dwellers of those "Fateana's" ^{had} left their dwellings for some other place. And then they must have lived ~~there~~ near Hokkaidō, but not in reality, so he should think if they all ^{had been} perished. However he could not believe that so many people had perished for a short time.

I think, we can not know the exact years in which some "Fateana" shall be perished, and so Mr. Mori's saying was very vague without any standard for his years and number of the people. If we say vaguely, a thousand years may be short, a hundred people may be very many. Then it may be possible that a

hundred people will perish under some condition. Besides we can not say that there exist no such people like Coropokguru, so far as we do not search through all the island near Hokkaidō and the north part of the continent.

In spite of Mr. Koganei's saying and Mr. Mori's advice, still I will believe of the existence of Coropokguru and of their dwellings "Fateana" with their stone implements.

But I do not absolutely deny of our sinu's dwelling in "Fateana" in old times; both the sinu and Coropokguru perhaps lived in "Fateana" and used stone-implements and potteries there. I will study and investigate about them more and more hereafter.

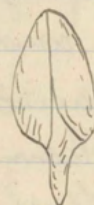
Polished Stone Arrow-Heads.

By Mr. Y. Hashiba.

Polished stone arrow-heads are relics in our ancient sepulchers and ought to have their historical situation between the ordinal stone arrow-heads and the copper ones. So, they should not be overlooked by the anthropologists, but unfortunately they seem very few in number and have not been studied fully.

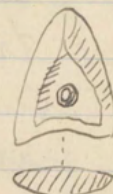
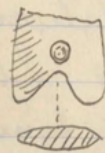
Recently I have found the following few in my travel through Kinai, Tōkai, and Tōsan.

(1)



Found at Shimizu-yama, Saitogōri, Suruga province accompanying with thirty copper ones.

(2)



Found at Hanyūhara-mura, Higashichikuma-gōri, Shinano province.

But I can not classify them yet.

Reply to Dr. Mori's ? Paper on
Coropokguru. By M. S. Furukawa.

Quoting Mr. Koganei's opinion, Dr. Mori says that Karafut Simu seldom have communicated with other races, and their civilization have been very simple, so these simple people's traditions handed down simply are reliable, — their traditions tell that Hokkaidō Simu lived in Fate-ana.

However, Mr. Koganei say that Karafut Simu are educated once a year by Russian Catholic priests and believe in Catholic religion.

Hokkaidō Simu now worship fire and trees using "Tegurikake", so I think Hokkaidō Simu are more uncivilized and simple than Karafut Simu. Then, why ^{rather} Dr. Mori do not believe Hokkaidō Simu's tradition of Coropokguru than Karafut Simu's, I wonder.

At any rate, they believe Karafut Simu's traditions and I believe Hokkaidō Simu's, and both have no other proofs, so they can not deny yet the existence of Coropokguru and I believe it.

New Year's Customs in Teno-mura,
Nigashii-tengawagori, Muten. By Mr. T. Furukawa.

The villagers of Teno use the old calendar now, so I will write their new year's customs here according to that calendar. Their customs begin from the end of the old year.

On the 28th, December, they would sweep their houses clearly, then they use brooms made of some bean-stems and bush-clovers. On this day, the tenants come to their master's and commence their services which should continue to the end of coming new year. In the evening, simple entertainments are held among all the families.

On the 28th, December, they make Mochi (rice-cake's) and in the evening they hold an entertainment each facing to a shoy-line where happiness is said to dwell.

On the 29th, December, they get up early and go to the market place to buy the necessities in the new-year to come. This day, praying to gods they erect pine trees at the gates and arrange many other new-year's decorations. After all these are done, they hold feasts to welcome their

ages, and each grows older by one. As soon as they advance by one in age, all the tenants ride about the village on their masters' horses' backs, so one can easily know whose family have welcomed the age already. In the night, they put mortars and pans upside down and in mortars they put three species of rice with ~~the~~ mochi on them; next morning, they take out the mochi from mortars and examine them in order to know which species of rice are sticking largest in number in the mochi's.

Thus, they select the rice to be sown in the year to come, — they sow the species of rice which has stuck largest in number in mochi's.

On the 1st day of the new-year, they get up early and examine carefully what direction the wind blows to, because the wind of the 1st day of the new-year is said among them to be apt to blow all the year long and which has a close relation to their harvests. This morning, they drink Doso (the new-year's wine) after praying gods, which means to congratulate

the happy new-year. Spending whole the day, they would go round looking in all their relations' and friends' to congratulate them, and then the new-married couples go hand in hand to their parents' and parents-in-law's and stay with them about a week.

On 3rd day, they hold a congratulatory meeting of "Kagamiage" and hang up many mochi's to dry, which they are about to keep over the year.

On the morning of the 7th day, they take a gruel made of rice and some vegetables.

On the 11th day, they throw mochi's to the wild birds, for the wild birds are thought by them to be servants of mountain gods from whom they get woods and fuels all the year.

On the 13th day, they go to the fair a-shopping to get some necessities for the small new-year as they call, which continues to the end of January.

On the 14th day, they make some mochi again.

On the 15th day, they make a false rice-

field each on one corner of their house-yard and perform an imitation of planting rice.

On 16th day, they go to the temple to pray gods, and the new-married couples go to their parents' again to stay with them and to have merry times together.

On 28th day, they go to the market to buy something once more.

No. 50, Vol. VI.

On the Survivals of Old Customs —

Ceremonies Observed on the 14th and the 15th of January. By Dr. K. Suzuki.

Data.

Names of Provinces	On the 14 th .	On the 15 th .
Suruga	The new-year's decorations are burnt down.	The gruel is made of some beans and rice.
Musashi		Kezurikake are hang- ed at doors.
Sado		New-year's decorations are burnt down.

Provinces	14 th	15 th
Ugo	The Kezurikake are used in playing gods.	Ladies are threatened by men in joke.
Echigo	Moles are chased to be killed.	"
Bingo	New-year's decorations are burnt down.	A certain old ceremony is held.
Wizen	The brides are tapped by Kezurikake.	All gods and dead souls are prayed.
Kai	Many pieces of Mochi are hanged to welcome the small new-year.	The God of roads is celebrated, especially by children.
Kawachi	Kezurikake s are hang- ed at all the doors to celebrate the new-year.	The bean and rice gruel is made and mingled up with Kezurikake.
Sagami	All the brides distribute some gifts to boys for fear of being stricken by them.	All the decorations are given up. Some gruel is made at every house.
Many	The row fuels were burnt in old times, and by the fire ladies burnt up their love-letters.	

Conclusion.

On the 14th and the 15th, the following old customs were and are observed in Japan.

- (1.) The new-year's decoration are burnt down.
- (2.) Some raw fuels are burnt.
- (3.) Brides and sons-in-law are to distribute congratulatory gifts to boys and children.
- (4.) Boys and children go to brides to strike them with "Kegurikake".
- (5.) Cocoons and cakes are made with "Mochi".
- (6.) Kegurikake's are made.
- (7.) Rice and bean gruel are made.
- (8.) Letters or penmanship first written in the new-year are burnt with new-year's decorations.
- (9.) Floors are shut up all day long in order to shut all devils out.
- (10.) Moles are chased off.

Classifications.

- (a) Customs came from a protection against ill-luck and a charm.
- (b) Customs remained by barbarous marriage customs.

- (c.) Customs came from superstitious, or fortune-tellings.
- (d.) Customs of mere congratulation.

The Origin of the Customs.

The custom of burning raw fuels originated in the old Chinese custom that they avoid mountain evils by burning raw trees.

The custom of burning the first writing originated in an anecdote that long ago the Chinese Emperor Wei burnt down Confucian books and Buddhist books together to examine which influence is stronger thinking the true and influential doctrine will not burn, — the Emperor did this on the 15th, January.

The custom of making gruel originated in one method of praying to a long nosed god.

The custom that boys break into the house of bride originated in the old barbarous custom of marriage, — the barbarous ancient carried away a girl whom he love to his house by force.

And many other customs originated in such old customs of the ancients in Japan.

Notes on "Inan" and "Tokpa".

By Mr. H. Nagata.

There are many opinions about the Ainu's word "Inan". Some say that "Inan" is "Inaho" (ears of rice), some say that "Inan" is "Inorio" (hemp used in praying god), etc.

But in Yūbari, Hokkaidō, there is a place "Kaukenshi" by name, and when I asked the meaning of the place name ^{a certain} of Ainu, I got the answer that if Ainu gain a bear, they hang its flesh on a bough of a tree to dry it, which is called "Kaukenshi" by them.

By further study, I knew the following:

- (1) "Kamunan" means to hang up the meat.
- (2) "Kauke" and "Kau" each means to hang up the flesh of the bear.
- (3) "Iyan" means to hang you up.
- (4) "Sapeyan" means to hang up a heart.
- (5) "Shupunan" " " " " " "

And yan = nan = to hang.

So I believe that in original meaning, "Inan" is to hang meat or heart of animal in

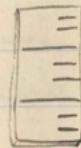
asking gods some fortune and happiness, and afterwards it gradually changed to hang a sort of "Kupurikake" to pray gods in stead of hanging some meat or hearts on.

Ainu's "Tokpa" is a sign or a figure carved on "Inan" (a sort of "Kupurikake").

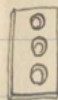
ψ "Itokpa" or "Chitokpa".

(These signs are the Chinese previal characters, ψ means a tree, and (a bow.

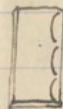
"Kitokpa".



Several small and large lines are carved on a board, and small lines are called "Poronotokpa", while the large ones "Poronotokpa". "Tokpa".



Holes are made in a board by pecking. (The original meaning of "Tokpa" is to peck.)



Curved lines are drawn on a board by one's nail.

At first, the latter three "Tokpa"s were records about counting — in counting, they made or put

those signs on boards.

And I think, the signs used in Chinese divinations (䷊ ䷋) first had the same meaning as Sini's "Tokpa". The ancients of China might have used such signs — long and short lines — in their counting, and the Chinese in later ages thought those signs to be divine things and after thinking and thinking over them, at last they found out a method of a divination which they have used up to this day.

But, Sini, being dull people, neither thought over something nor found out any method of it, so even now-a-days they only use "Tokpa" (counting signs) in praying gods knowing no meaning about them.

On Mr. Sato's Opinion about "Fateana" and "Chash-Tot". By Mr. S. Teutoi.

Mr. Sato says, in his thesis, that I said, all "Fateana" and "Chash-Tot" were made in the stone age.

But it is mistake. I said nothing about "Chash-Tot" in my last thesis on "Remains of the Stone Age", for then I did not know the relations between ordinal "Fateana" and "Chash-Tot-Fateana". Only I said, ordinal "Fateana" and stone implements in them seemed to me to have been made by the same hands.

Notes on Quipos Used by the Ryūkyū Islanders. By Mr. Y. Fashiro.

Those who live near the sea-shore in the Ryūkyū Islands do not use quipos except some low class of men, but inner parts of the islands they use quipos in general, this is because the former always communicating with the other islanders are civilized and have

no time to spend upon inconvenient quipos, but the latter are not civilized without communicating with other islanders as the former, and there are many ignorant among them, besides they can spare the times for making quipos as their livings are very simple and easy.

In ancient times, quipos were used by the Chinese at first, but the Chinese gave up this inconvenient quipos and found out seal-characters or formal characters, thus they have come to this day.

But the said place in the Ryūkyū Islands, even now they use quipos in many things, for instance in commercial contracts, in expressing the number of gifts distributed to the temple, or for the rate of taxation, etc.

To make quipos, they tie straws or vines in many way.

(Further, I will write in next book.)

Once More on Magatama.

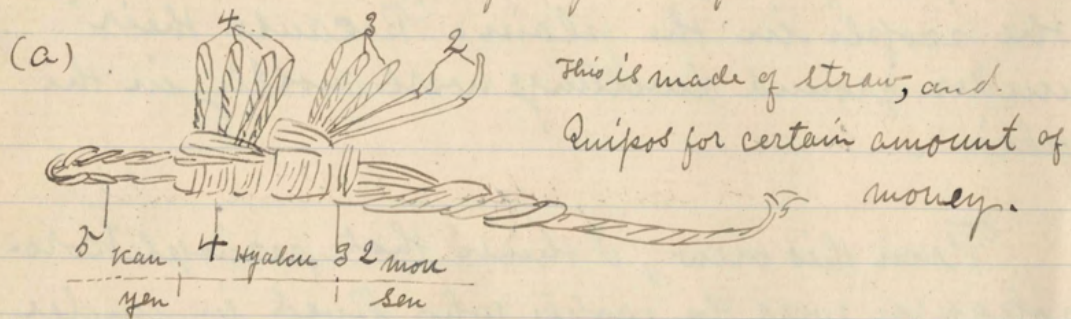
By Mr. Y. Hashiba.

In his last thesis, Mr. Tsunoi only discussed about the definition of Magatama, but he did not speak a word about the explanation of Magatama or its history.

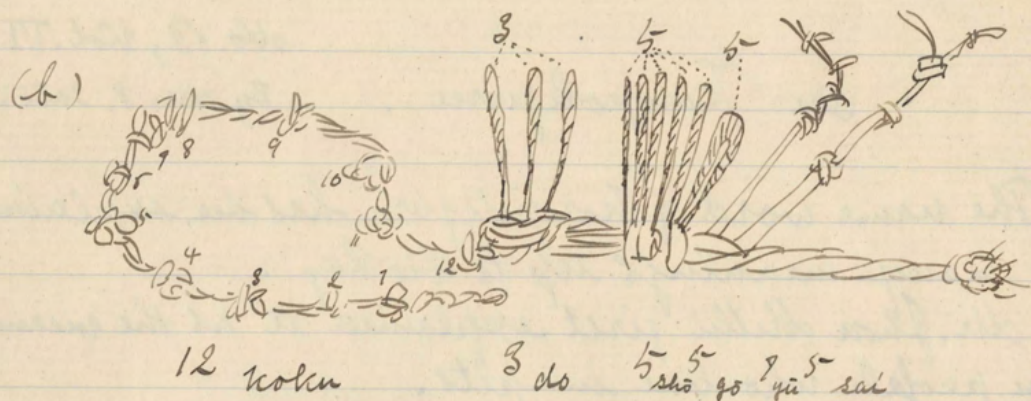
But I think the explanation of Magatama and its history will be more important than the mere definition, I want to know these from him. And not fixing the uses of Magatama, he said that there were some Magatamas which were used for something, but not for decoration. I want to know clearly the other uses of them but decoration, when we think Magatamas were only used for decorations to decorate not only persons but many other things, like as Rites, prayings, funerals, or flags and swords, etc.

Notes on "Quipos" Used by the
Pyūkyū Islanders. By Mr. Y. Tachiro.

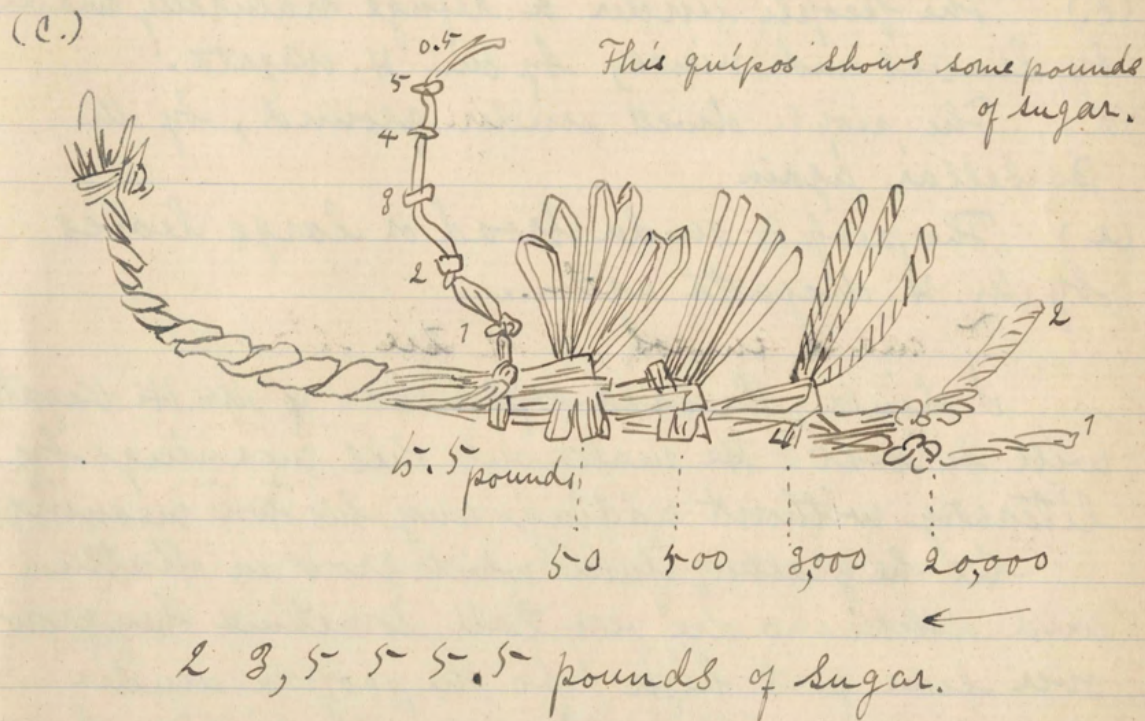
I am sure that they did not taught how to make Quipos from any other people, but they found it by themselves, for the quipos are somewhat different to the others by the village: — one villagers use somewhat different quipos from the other villagers' — and they can not read the others' quipos, this shows that they invented their own quipos by themselves.



Straw curved in this shape always
expresses number 5 (five).



The above sign expresses a certain bushels
of rice.



On Koropokguru.

No. 83, Vol. VI.

By Mr. S. Sato.

The name word of Koropokguru has been explained into many meanings up to this day.

- (a) Mr. John Millin first explained it as the meaning of the people who live in pits.
- (b) Mr. Bachellar explained it into the meaning of the people who live under leaves of a certain kind of grass ("fuki" in Japanese).
- (c) The people under a refuge naturally made by leaves and vines, by Mr. H. Kagata.
- (d) The people dwell under ground, by Mr. Bachellar again.
- (e) The people under broad or large leaves, by Mr. H. Kagata again.

I think, the last explanation of Mr. H. Kagata will be best. He makes out this meaning by literary without adding any his own meaning.

All the grasses of "fuki" which grow in Mutsu and Hokkaido are very tall, sometime they grow over five feet high, so the people under broad leaves ("fuki") were not shorter than

we, I think. It is not right to think that Koropokguru were very short people as Ainu's traditions tell.

There are other names for the people of Koropokguru, like as "Foichinguru", "Foichinseunguru", or "Kupunguru". "Foichinguru" and "Foichinseunguru" each means the people live in under ground rooms.

"Kupunguru", which Ainu call so, means the people in the plain. Because their under ground dwellings were mostly in the plain.

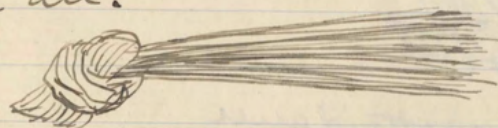
From this view, I think that perhaps Koropokguru were the people who lived in under ground dwellings or under the roofs of "Fuki"-leaves. And it may be quite wrong to make an opinion that Koropokguru were very short people.

Notes on Quipos Used by the
Ryūkyū Islanders. By Mr. Y. Fashiro.

There are two sorts in the quipos, one is only used to point at something, another is used to tell thoughts to each other. When policeman come to ask the population of the villages, they can tell it to him with the former quipos, and with the latter they can tell some great events or affairs, but this sort of quipos are not used in general at present.

The Uses.

- (a) The quipos are used in counting, but only in addition and sometime in subtraction. They can not be used in multiplication and division at all.



A quipo especially used in counting — calculation.

- (b) The quipos are used to know the statistics of everything.



One stem of straw expresses a person or a thing.

Note on the Habit of drinking by
Nose. By Mr. Y. Hashiba.

Recently I have read about drinking by nose in a Chinese book the Hokusō-sadan.

In ancient time, there lived extraordinarily long necked hobgoblins in Annam and they drank by nose." This statements are true or not, I do not know. But I hear from some reliable news, that some Buddhists have the custom of drinking by nose, and now-a-days they drink cold water by noses every day.

- 75 -

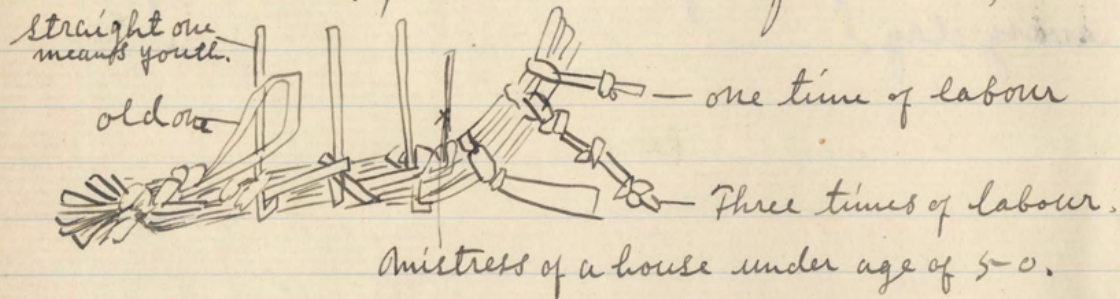
No. 88, Vol. VI.

Notes on the "Quipos" Used by the Ryūkyū Islanders.

By Mr. Y. Tashiro.

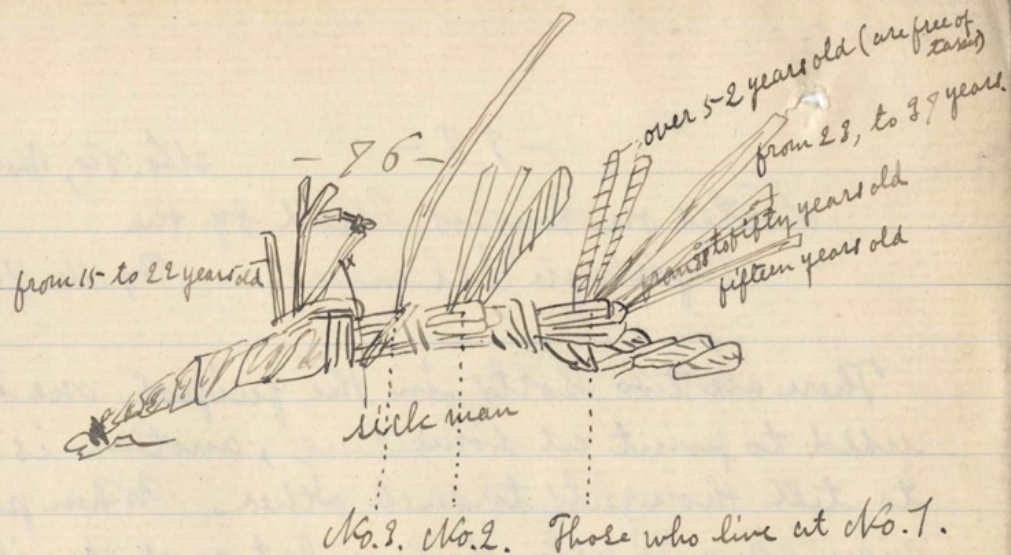
The uses of the quipos.

- (c) The quipos are used in employing labourers. This quipos not only be able to point at something, but can tell men's thoughts. In the following drawing, the stems of straws express the number of the labourer, & expresses one who laboured once in the employment, two knots express two times of labour, etc.



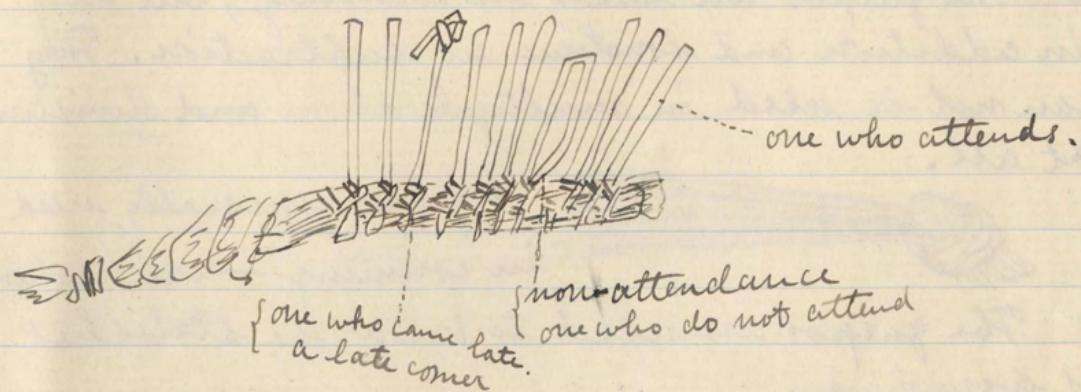
- (d) The quipos are used to express the terms of employment. In this islands, the taxes imposed upon men are different by their ages. And old one is free of tax. They know these differences by this quipos.

- 76 -



- (e) The quipos are used to express the attendance people who attend some meeting or assembly.

The quipos for an meeting of ten men.



On the Custom of Tooth-dyeing.

By Mr. S. Sato.

In modern times, only married women dyed their teeth black in Japan and we hardly saw girls who had their teeth dyed, so some make such an opinion that dyed-teeth are symbols of faithfulness or loyalty that they will never serve another lord or king.

But this opinion is mistake, our custom of dyeing-tooth came from the ^{old} custom of beautiful look, and has no such deep meaning.

(a.) The custom of immemorial antiquity.

Some Japanese tradition say that there was tooth-dye in the time of our so-called god-era, but we do not know whether it is true, or not when we have no record about it.

In some old Chinese books, we can see the records of the country of black-toothed people, but even these records only give us some hint of the existence of such country, we can not know the details distinctly.

(b.) The custom of middle ages.

1. They blackened their teeth from their maidhood in order to look beautiful.
2. They called it "Hagurume" (to blacken teeth), but not "Kametsuke" (to put tooth-dye on teeth) as modern called it.

We can find about "Hagurume" in the book written by the grand-father of *Murasaki-shikibu*, our great woman novelist, about 1,580th year of the Japanese Era, — in the reign of Emperor Daigo. In the book *Wamyo-ruihū* written in the reign of Emperor Murakami, about 1,620th year of the Japanese Era, and in the book *Murasaki-shikibu-shiki* written in the reign of Ichijo, 1,588th year, Japanese Era, and in the book *Heigamono-gatari* written in the reign of Goichijo, year 1,585, Japanese Era, we see the records of tooth-dye.

(c.) The custom of the Genpei ages.

1. Men began to dye their tooth.
2. Michiko's courtiers, and then warriors of Kyoto dyed teeth.

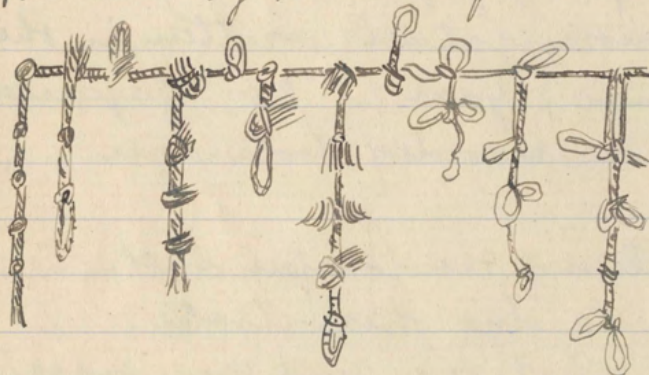
Men's tooth-dye began in the year 1880, Japanese Era, and this record is seen in the "Kei-myo-in-Sojo-sen-shu-ki" written in the reign of Toba the Emperor.

The warrior's tooth-dye can be easily found in the records about the long war or battles between the Genji's and Heikes.

No. 86, Vol. IV.

Some Examples of Symbolical Messages and Records. By Mr. S. Fumoto.

(1.) The quipos of Peru, from the Prehistoric America by the Marquis de Kadailac.

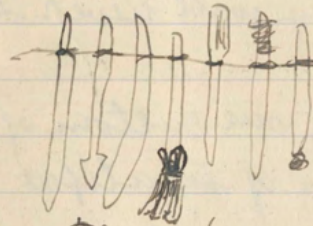


This is made by strings and gems, and used by the errands in wars.

2. The quipos of Mexico, - from the History of the Conquest of Mexico by William H. Prescott. Quipos were made with several colored strings in Mexico.

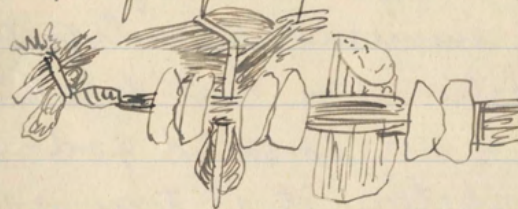
3. The Wampum belt of the natives of North America is a sort of quipos.

4. The quipos of Sumatra.

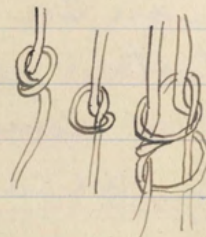


This was made with wood and bamboos.

5. The quipos of West Africa.



6. The quipos of Samuk, Japan.



7. The quipos of Suruga, Japan.

When they hang down strings at doors, some salt-dealer come and leave there salt through the family are all absent, and then he goes away after making knots with the strings in proportion ^{to} of the quantity of the salt left. Afterwards, he can get money so much as the knots tell.

8. Quipos of Hokkaido.

Simon keeps in memory the number of anything by the knots of strings.

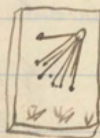
9. Quipos of Tokyo.

Whenever some business comes to one's mind, he tie a piece of paper to the string of his "Haori" he puts on, — the Japanese overcoat — in Tokyo.

10. Quipos of London.

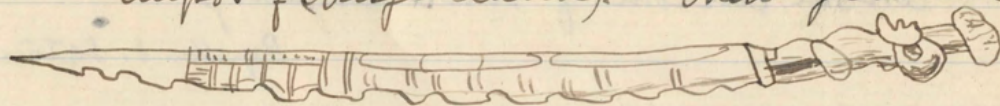
In London, they use handkerchiefs-knots in stead of Tokyo quipos.

11. Quipos of China.



lines and marks (•) on board.

12. Quipos of (Kuji-land). — New Zealand.



A history cane.

Moreover, there can be seen many other quipos in Australia and Africa.

In the discoveries in Chinese, S. P. Andrews say that he can find relics of quipos in some Chinese present characters, but I can not believe him.

On the Custom of Tooth-dyeing.

By Mr. S. Sato.

(d) The Nōjō Age.

The Seiji-Hyakudan by B. Yamasaki tells of man's tooth-dye, but not details.

(e) The Ashikaga Age.

1. When children reached to the age of nine, a celebration of tooth-dye was held for them.
2. Warriors in the country began to blacken their teeth.

The following books tell about the tooth-dye of this age.

The Kenzan-kinon by T. Ando, — the record in this book is about the affairs took place in the reign of Gohanadono the Emperor, 2.097 of the Japanese Era.

The Tei-jō-Kitchi by Ise Tei-jō, written in the year 2.122, Japanese Era, — Shō-gun Yoshinawo was celebrated in dyeing tooth when he reached the age of 9.

The records of the events took place in the years about 2,200, Japanese Era, tell that the custom of tooth-dyeing prevailed in general among both sexes in the years, — But it continued only for 50 years.

(f) The Tokugawa age.
(Shōgunal age.)

1. The tooth-dyeing custom ceased among the warriors and the maids.
2. Only married women dyed their teeth.
But Mitcado's courtiers seem to have blanched their teeth, yet.

The woman's tooth-dyeing showed that she had married already, about 200 years ago.

The Wakan-Sensai-Jukai and the Tei-jō-Kitchi tell about these.

Conclusion.

In Japan, the custom of dyeing tooth prevailed mostly in old times, and gradually fell off. It is in modern times that this custom was connected with marriage. In the middle ages, man did not dye their teeth certainly, but

- 85. -

with the ancients in immemorial antiquity, whether they did so, or not we do not know — rather can not know. So, whether our ancient tooth-dye had any relation to the cocoanut of Malay peninsula, or no as some one says, we hardly know, indeed.

Extracts
from
the bulletin
of the
Tokyo Anthropological Society.
(Vol. VII).

On the custom of chewing betel nut
by Mr. P. Lato.

1. Annam people.

If a woman wants to cast a fair figure she chews the betel-nut, so her teeth are made black as an ebony.

The natives always ^{each} carry two small bags at their waists with betel-nuts in.

And when they be out, they carry ^{each} the two bags on the shoulder, and inside the house, they have metal-boxes to keep betel-nuts in, or some other chewing things in.

A man also chews the betel-nut; and consequently the black-teeth and hatefully red lips give ~~the~~ ~~not~~ ~~him~~ ~~more~~ him appearance of more ugliness.

2. Siamese people.

The Siamese people like the young betel-nuts.

Generally women or girls cut them in four pieces in order to make them easy to eat, and it is the office of women and girls that the betel-nuts should be made small pieces easy to be eaten.

Thus they will offer the convenient small pieces to men or boys, and it is thought as sign of kindness or good-will to them.

So it is the business of wife towards her husband, and the business of sisters to their brothers, and the business of a girl towards her lover.

When the betel-nuts get dry, they are made flour and mixed with some other things and taken by old people, or young.

The raw betel nuts are said to stimulative and intoxicate them,

of course, they have a little of such effect, but the natives mix some other things with the betel-nuts, and the consequence is that they are not so injurious.

Chief consequences produced by the use of betel-nuts.

1. Secretion of bloody red spit.
2. Hatefully ^{scarlet} scarlet color of lips which are made larger than ordinary.
3. Teeth are made black and the sediments stick to of the mixed things stick to them.
4. As they are injurious, good teeth die away.

Why the natives use the betel-nuts?

They say by the use of betel-nuts

They can keep the mouth from the
issue of disagreeable ~~and~~ odor,
because the betel-nuts prevent
the corruption of food in the mouth.

Sometimes, they deepen the
black colour of the teeth by smear-
ing them with the gum taken from
the dried betel-nut shells.

The betel-nuts are used, almost
regardless of the age; when the boys
get to ~~their~~ ten years of age they
begin to chew them.

They are used as good qua-
rantee of intimate intercourse
between the friends or relations.

them

And especially without them,
no wedding is held at all; the
betel-nuts occupy the primary
seat in the wedding ceremony;
~~and it is so~~ they appear among
the marriage-presents and in
the meeting of go-between and
parents of young boys or girls who

are to ^{be married} marriage. They are so important in connection with the marriage that the name "Kàn-mak" given to the wedding has its origin in the betel-nuts.

(As to further reports about the siamese marriage, see "Temples and elephants" by Carl-Boeck.).

The betel-nuts are ^{always} chewed by all the natives, almost without respect to age and sex. So when they want to speak they will take out them from the mouth.

When they have no betel-nuts in the mouth, they smoke, and thus their mouths always are occupied by either smoking or chewing.

When the siamese people go out, they accompany some

number of retainers, and let them
carry umbrella, betel-nuts, and
other things. It is ^{conducted} ~~conducted~~ only
in order to show their social
ranks and official positions; so
the number of the retainers are
different as their ranks and
positions different.

My dear Mr. [illegible]
I have just received your letter of the 10th inst.
and am glad to hear that you are well.
I am well and hope these few lines will find you
the same. I am sorry to hear that you are
leaving for [illegible] and hope you will
have a pleasant journey.

Yours
[illegible]

Notes on Wamuke.

By Mr. Y. Washida.

A large hoop of a sort of thatch is formed in front of the Iwakushina Shrine, Aki. And it is thought that the persons who pass through the hoop, will not suffer from the epidemics.

Thus the object of the hoop is to keep the people from the attack of the epidemics.

A similar kind of "Wamuke" is held by the people of Awa province.

I think the function of "Wamuke" is held at various district.

By the way, the things illustrated below are found in Uzen or Ugo.

^{as}
Their object is to drive the epidemics from the ^{house} ~~house~~; so they are generally found at the door.

In short, those things are

Vol. 12

No. 57

On the Customs of Tooth-dying

By Rev. T. Higginson

Philadelphia

In ancient times of Japan, the people
would stain the teeth with a red
dye of which teeth were black and
their lips were scarlet. Then the
black teeth were something
like the badge of high rank people.

In the medieval period, the white
teeth became scarce as the people
of the high rank. Therefore those
who stained their teeth with some
other dye to show that they belonged
to the high rank.

After the country was open to
the intercourse with China, the
custom of dying the teeth was
suppressed by the authorities. But the
women preserved the custom.

Afterwards in the period of

thought from a certain class of
 men that we should be doing
 things in a certain way

the first thing I did was to
 get a list of the names of the
 people who were in the class

1	2	3	4
5	6	7	8
9	10	11	12
13	14	15	16
17	18	19	20
21	22	23	24
25	26	27	28
29	30	31	32
33	34	35	36
37	38	39	40
41	42	43	44
45	46	47	48
49	50	51	52
53	54	55	56
57	58	59	60
61	62	63	64
65	66	67	68
69	70	71	72
73	74	75	76
77	78	79	80
81	82	83	84
85	86	87	88
89	90	91	92
93	94	95	96
97	98	99	100

vol. 7.

No. 69.

On the Customs of Tooth-dying.

By Mr. T. Higuchi

of high rank

In ancient time of Japan, the people would chew the betel nut, and consequently their teeth were black and their lips were scarlet. Thus the ~~black~~ black teeth were something like the badge of high-rank people.

In ^{the} mediæval ^{period}, the betel-nuts became scarce, so the people of the high-rank flattened their blackened teeth with some other things to show that they belonged to the high-rank.

After the country was open to the intercourse with China, the custom of dying the teeth was prohibited by the authorities. But the women preserved the custom.

Afterwards, in the period of

Heian, the men began to pursue
the once abolished custom: and
thus the black teeth became
one of the decorations about the
people of the high-rank.

Dying teeth

Gradually the ~~custom~~ custom
of dying teeth was adopted by
the people of the lower class.

In conclusion, boys and
girls did not like the black-teeth.

When they reach the twenty
years of age, they ~~will~~ would
begin to take them. So the
blackened teeth were the
signs of the young people above
twenty years. Thus the
blackened teeth began to
show the married woman, as
seen till recently in Japan.

1847.

1848.

So-called person numerals in
Javanese.

By Mr. J. Higgin.

The numerals in Javanese are
called "person numerals". But it
may be a mistake. They may
be Malay numerals.

The following is the list of
comparisons between the numerals
found in "Javanese" and the
Malay numerals.

Javanese	Malay
1. Satu	1. Satu
2. Dua	2. Dua
3. Tiga	3. Tiga
4. Empat	4. Empat
5. Lima	5. Lima

the men began to wear
the new style of trousers, and
the women black dresses of some
kind of the same style as the
people of the high rank.

Gradually the custom
of dying black was adopted by
the people of the lower class.

In conclusion, boys and
girls did not like the black color.

When they reached the twenty
years of age, they would no longer
begin to take them. In the

black and white were the
signs of the young people above
twenty years. When the

black and white began to
show in the married woman, no
more that was of no use.

vol. 7.

No. 69.

So-called persian numerals in
Godansho.

by Mr. Y. Miyake.

The numerals in Godansho are
called "persian numerals". But it
may be a mistake. They ~~be~~ may
be "malay numerals".

The following is the list of
comparison between the numerals
found in "Godansho" and the
malay numerals.

"Godansho";	Malay,
1. Ichi.	Ich, Satu.
2. Ni.	Doa.
3. San.	Tiga.
4. Yon.	Empat.
5. Ima.	Lima

Why are the numerals written as the
persian ones?

Persia was formerly a powerful
nation and had intercourse with
China, and ^{national} Japan and China were
in close relation with each other.

Thus what was originally of
Malay was perhaps brought
to Japan through China under
the name of Persia.

Vol. 7

1898

Explanation of Native Nomenclature
by W. H. Gifford

Clothes are made of bark
of the trees. Belts and Skadam
belts are made of bark
of trees and cotton strips.

They wear one or two pairs of
such pine clothes, and in the coldest
season.

Shoes sandals made of grass
or bark and called "Shu-shu".

With shoes which they can walk
as lightly as bare foot, and
never get hurt their feet hurt.

Knives called "Makim" and
used for cutting and tattooing.

Food. Starch taken from

some life roots and dried in the

sun beam. Called "T. re-tu-ke-
at-on".

Canoe

Why are the immediate sources of the
problem not?

Green was found a powerful
and in a dark color in with
China and Japan and China were
in close relation with each other.

Blue which was originally of
Malay was perhaps brought
to Japan through China under
the name of Persia.

Explanation of Siur implements.
by Mt. R. Jimto.

Clothes; — are made of barks
of the trees, Ohigo and Akadamo.
belt. — are made of barks
of trees and cotton-strings.

They wear one or two suits of
such poor clothes, even in the ~~coldest~~
season.

Shoes, — sandals made of grape-
skins, and called "Shuckele";

With these shoes they can walk
as lightly as bare-foot, and
never get hurt their feet hurt.

knife, — called "makiri" and
used for cooking and tattooing.

food, — starch taken from
some lily-roots and dried in the
sun-beam. called "Toretumbu-
akan".
akan

implements used for hunting, —
bow made of a tree called "Rara-
mani." Arrow — made of
reed; the point of an arrow
is of bamboo, and deer-horn
is attached to it to make it weighty,
and it is poisoned with grass of
"fushi."

A kind of trap, —. It is
placed in the haunting place
of bears and other beasts. It
has a poisoned arrow and string.

When a bear which passes in
the neighbourhood of the trap,
~~it~~ will touch the string, and
the string will be drawn (pulled),
in consequence of which the ~~arrow~~
arrow naturally springs at
the bear. The trap is called
"Kuwaretu." The arrow is
called "Ai."

Ship in the river, — is of
a log, 2¹/₂ 5¹/₂ inch in breadth, and

15 ft in length, with poor paddles.
Ships are called "Chitsubu".

~~They use something like a spear~~
~~and sting~~

They use something like a spear
in fishing and sting the fish with it.

"Inau", — ^{they are,} ~~it is~~ put at various
parts of the walls inside the house,
and they are also put at various
parts of the walls outside the house,
and used on making prayer. (or
used when the prayer is made.)

The head of the bear. — the
~~head of~~ head of the bear is
exposed to weather at the top
of a pole.

The Ainu keep the old or
inherited sword as a most important
thing, and use it on a notice-
able occasion of cooking the bear.

A rope, — rope to carry
things; both ends are of the

ordinary shapes of rope, and
some parts are flat. The
flat parts come on the fore-
head.

They carry things on the back
by the rope.

On the River.

by Mr. parapita.

Once two physicians came to Hokkaido from Japan proper. Both were blind in one eye, and one was fat and the other thin.

The fat physician said to us, "if you wish to be fleshy, to the medicine," and the other said, "if you have some painful portions in your body, take the medicine?"

We were all glad to have the kind physicians, and took their medicine. The medicine was not effective, but injurious to our health. So we said to them, "you should come back get back to your home, as you all are malicious to us, and by your medicine we have been fading

away". Their answer was that they were sent there by order, and they could not return by themselves; And if you wanted to let them return, you would send the request to Japan proper to that effect.

Thus we could not carry out our purpose and gradually we have been fading away.

This is a parable told by ~~an~~ the Sino native whose name is given at the head of the report.

The fat physician means a large wine cask. The thin physician means the bottle of strong spirit. bottle

Traces of Ainu in Hokkaido
by Mr. P. Sato

Hokkaido is the last part of Japan
proper where Ainu lived.

According to late J. Hirao's
opinion, the last one of Ainu left
the district about 130 years ago.

All sorts of cities now found
in Hokkaido have some connection
with Ainu, so far as the name
is concerned.

Besides the names of places
in the district have also con-
nection with the pronunciation
of the Ainu language:

For instance,

The river Mafuchi, note
chi (field).

In the Ainu language the word
for field has the syllable "chi".

away. Their answer was that
they were sent there by order and
they could not return by their
own means. And if you wanted
to let them return, you would
send the report to Japan proper
to that effect.

Thus we could not carry
out our purpose and gradually
we have been fading away.

This is a parable told
by one of the divine masters whose
name is given at the head of
the report.

The fat physician means
a large wine cask. The thin
physician means the gottle
of strong spirit.

Vol. 7

No 74.

Traces of Ainu in Mutsu.
by Mr. S. Sato.

Mutsu is the last part of Japan proper where Ainu lived.

According to late y. Hirose's opinion, the last one of Ainu left the district about 130 years ago.

So all sorts of relics now found in Mutsu have some connection with Ainu, so far as the name is concerned.

Besides the names of places in the district have also connection with the pronunciation of the Ainu language:

for instances,

The river Mabuchi, nohe chi (field).

In the Ainu language, the river and field have the syllable "pet"

in those words.

So is it with the idiomatic phrases in the district: for instance,

Muten.	Ainu.
Makiri (knife).	makiri.
beko (ox).	peko.
Itaito (beggar).	Itaito.

So is it with the customs; in Musku district, the leads of horses and oxen are put at both sides of the gates of the house-compound, just as the Ainu people do.

To
Tance

As
L

About the decrease of the number
by Mr. H. H. H.

With 200 years ago, the number of
the people was great but I had never
before noticed the decrease of the number.

Various opinions are held on the
decrease of the number. The some
do not pay the least attention to
the matter. The marriage
of the people. They are opposed
by the settlement of Japan.

The following is the return
of the census of the people, made
in the latter part of the Tokugawa
Government.

17, 271.

The following is the return of
the census of the people, made
in the latter part of the Tokugawa
Government.

in those words.

So is it with the idiomatic
phrases in the dialect. For instance,

Mutea.

Sinner

Makiri (knife).

Makiri.

Beko (ox).

Pāhān.

Haito (butter).

Haito.

So is it with the customs.

In the Mankai district, the heads
of horses and oxen are put
at both sides of the gates of
the house compound just
as the Sinner people do.

About the decrease of the Ainu.
by Mr. M. Murao.

Untill 200 years ago, the number of the Ainu was great, but it has been now reduced to about 15,000.

Various opinions are tried on the decrease of the number; The Ainu do not pay the least attention to their own health; the marriage of the blood; They are oppressed by the settlement of Japanese.

The following is the returns of the census of the Ainu, made in the latter part of the Tokugawa Shogunate Government.

22, 271.

The following is the returns of the census, made at the same districts.
in

Age.	population,	comparison of the number (increase and decrease)
The first year of Bunkei	18,688.	181.
The 5th year of Bunkei	18,507.	49,602.
The 1st year of Ansei	13,905.	781.
The 2nd year of Meiji.	13,124.	

Years between one
Census and another

{ 19.
33.
36.

Average number a year
of decrease.

9.
142.
2.

The following is the returns of ^{the} Census, made during the early part of the Meiji period Era.

	number of houses,	Total.	male.	female.
1 st year.	223.	853.	462.	391.
5 th year	3,007.	15,275.	7,964.	7,311.
10 th year	3,857.	17,084.	8,520.	8,564.
20 th year	3,838.	16,962.	8,437.	8,525.
22 nd year.	3,900.	16,745.	8,261.	8,484.

The following ^{are} the numbers of the born and dead from the 19th year of Meiji to the 22nd year.

born. dead,

898. 1,916.

The dead exceed the born by 1,018.

s,

le,

/

71.

1/2

5.

0

The following is the return of the
 made during the first part of the
 18th year of reign of the 22nd year

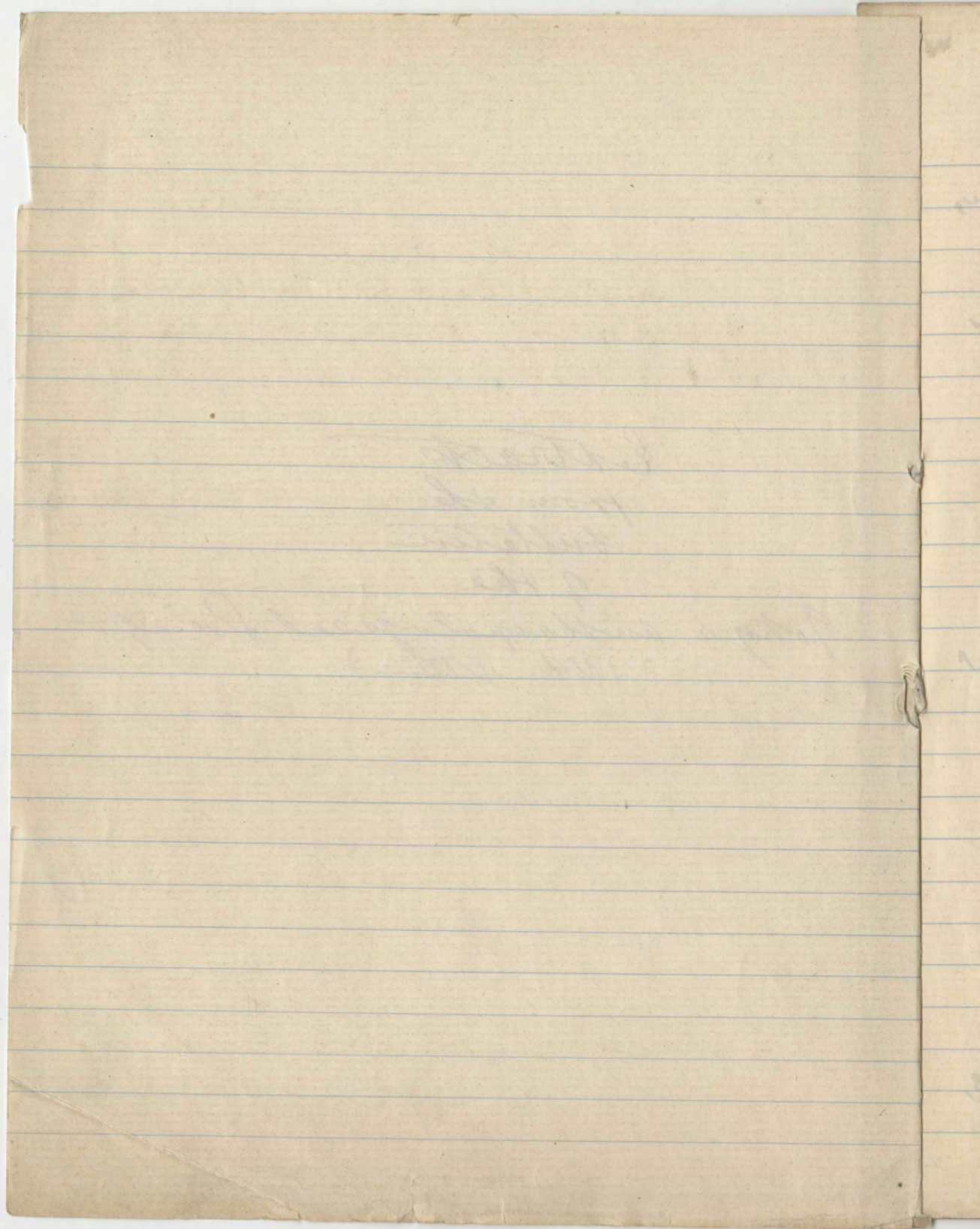
	number of born	total	male	female
1st year	829	123	619	391
2nd year	9,007	17,285	9,910	9,117
3rd year	9,827	17,284	9,500	8,784
4th year	9,838	16,912	9,397	8,515
5th year	9,900	16,945	9,261	8,684

The following are the numbers
 of the born and dead from the
 18th year of reign of the 22nd year

born	dead
898	1,916

The dead exceed the born
 by 1,018.

Extract
from the
bulletin
of the
Tokyo Anthropological Society.
(Vol. VIII.).



On the Tokushima Anthropological Society. By Mr. Torii.

What I have got by the organization of the Tokushima Anthropological Society:

1. In the province of Awa stone-implements are found at various places, and there-by I am able to know where the people of stone-age were chiefly living.

2. I have made a map of old-tombs along the Yoshino river.

3. I am able to find the earthen and metal wares used by those people who lived by the bank of the river, or in the province of Awa.

4. I have made a map of scatteredly found ~~wood~~ tomb-marks, and by the aid of the map I can know the direction of the movement of old people,

who lived in the period of Jengoku,
and where they had chiefly settled.

5. I have found the old Tombs
and relics.

6. I have ascertained the places
of stone coffin in the province,
especially in the neighbourhood
of Tokushima, Yano, and Tada.

7. I have found old-Tombs and
relics in the neighbourhood of
Shibafu, Katsunuma district.

8. I have made some in-
vestigation to the customs and
~~manners~~ manners of the people
all in Mima district.

About (3), Along the Yoshi-
no river, are found earthen-ware,
swords, arms and Haputama, and

consequently I can imagine that in the district our ~~ancestors~~ ancestors armed with arrows and bows and swords were living and on their death they had built a tomb-hill.

About (4), generally the tomb-marks are made of green stone and had been ~~then~~ erected by the tomb from the period of Kamakura to that of Ashikaga. According to the investigation made by the local, the ~~the~~ tomb-marks are classified to two kinds.

1. tomb-mark { 1st sort.
2nd sort.

2 faith-mark { 1st sort
2nd sort.

On the 1st sort of the 1st class, the buddhist popular phrase is written, 南無阿彌陀佛 (Namuamidabute^{ten}),
On the 2nd sort of the same class,

The following Sanscripts are written,
three letters of Sanskrit are written,
and all the two sorts are offered
to the dead person.

As to the faith-marks, they
are signs which represent images
(Buddhist) whom the people paid
homage to. The 1st sort is an
image of Amida and the 2nd
sort ~~is~~ is an image of Kwanon,
(Kwannon).

About (6), the stone-coffin
dug out in the province is different
from those found in other provinces,
it is composed with many pieces
of stone.

Vol. 8.

No. 83.

Counting words of children and those
of traders. By Mr. Y. Hashiba.

When the children play with pebbles
or such-like small things, they ~~are~~
use some signs to present the num-
ber. For instances,

1	2	3	4	5	6	7	8
kii,	Funo,	dä,	taruma	dä			kuruma

9.	10
Chino	Chin. (At Matsumine, Ugo.)

1	2	3	4
hitori	Futari	shammenotco	yotetenno

5	6	7	8
Tennoko	tennokonohakawa	yachinonakano	Kusosagashi

9	10.
Rachiragashite	Kapponda.
	(At Tsuruoka town).

1	2	3	4
desu	dasu	yodu	hida

5	6	7
danso	moso	hidarins

8	9	10.
Iku Tsunino	taishonote,	to,
	(in Akita pref.)	

To Count the number by two,

		1,2	3,4	5,6	7,8
bai	kwan	ba	i	kwan	jo.

9, 10.

ja.

(Tsuruoka town),

1,2	3,4	5,6	7,8
Chu,	Chu,	tako,	kai,

9, 10.

na,

(Kofu, Kai).

Those signs are used by children in sports and games, and most are insignificant.

The following is a sign used by
the merchant to present the number.

1	2	3	4	5	6
me,	de,	ta,	no,	wa,	ka,

7	8	9
ma,	ten,	ya,

1	2	3	4	5	6
a,	ki,	na,	i,	no,	ha,

7	8	9
re,	shi,	sa,

1	2	3	4	5	6
a,	me,	na,	ka,	fu,	ten,

7	8	9
shi,	kyū,	ya,

(in Kofu.).

is Some signs used by the merchants
are combination of a ~~at~~ the name of
a shop and the street where it stands.

Some are the combinations of

some ancient famous shop which had
flourishing business, and some
~~mer~~chantile goods.
merchantile

On the origin of the Ainu words
for numbers. By Mr. H. Nagata.

When the Ainu children count a
number, they use the fingers.

reports on the counting manner
are as follows.

To express "one", they stand or
erect the thumb only.

One is called "Shinep, or
shinepe = shinepet."

"Shine" means "large", and "pe" or
"pet" means "a finger".

Thus "Shinepe" is a thumb, and
so to express "one", they erect
one thumb.

To express "nine" (9), they
bend one thumb, while the rest
nine fingers of both hands are
left erecting.

"Nine" is called "Shinepesan =
shinep-esan, — (or Shine pest).

"Shinep" is "one", and "esan"
means "to bend"; thus "Shinep~~et~~
esan" means "to bend one finger?"

To express "five", they erect
five fingers of one hand.

"five" is called "Ashikine" or
"Ashikinepet".

"Ashiki" means "to erect".

"pet" means "finger".

"ni" here conveys no meaning.

Thus the counting^g number on
fingers has close connection with
the pronunciation of figures (num-
ber).

Vol. 8

No. 11.

On the private treatment of our
criminals, former president of Liberia
by Mr. J. M. Smith.

Though there were efforts to punish
the culprit, yet as to the punishment of
criminals, the officials of the village
office considered it.

The office of punishing the criminals
was entrusted to the young people of the
village, and when the criminal was
arrested and he was brought to the village
office and severely examined by the village
officials.

When the crime came to light
about the suspected culprit, he was
forced to buy a great deal of money
which his purse was almost about
of purchasing the release. But the
this great money was given to the young
people as reward for the success of

"Nine" is called "Shin-
nin" or "Shin-nin" for "Shin"
"thing" is "one" and "nin"
means "to bend"; thus "Shin-
nin" means "to bend one".

To express "first" the first
five fingers of the hand are
called "Shin-nin" or "Shin-nin"
"Shin-nin" means "to bend"
"nin" means "to bend"
"Shin-nin" means "to bend one".

Thus the counting numbers
from one to five are called
"Shin-nin" or "Shin-nin".

On the private treatment of criminals, formerly practiced at Ikonai.
by Mr. Y. Hashita

Though there were officials to punish the culprit, yet as to the punishment of trivial crime, the officials of the village-office conducted it.

The office of finding the criminals was entrusted to the young people of the village, and when the criminal was searched out he was brought to the village-office and severely examined by the village-officials.

When the crime came to light about the suspected culprit, he was forced to buy so great deal of wine that his purse was almost short of practising the order. And the thus got wine was given ^{to} the young people as reward for the success of success.

searching out the culprit.

Some people would meet some other people of other village who came within the boundary of the former's grassy ~~hill~~ hill for the ^{purpose} purpose of stealing the grass.

Then the former will retain him and seize his ^{by the} ~~system~~ and other things about him. When he confessed his wrong purpose, those seized things would be given back to him, but he was forced to ~~buy~~ buy a great deal of wine.

Some times, a thief was determined by voting. On that occasion, several persons who were high voted were brought before the village-officials and severly examined. The consequence was successful in finding the thief.

When in spite of the young

people's effort, the culprit was not found, they formed a doll with straw,

All the villagers pierce through the straw-doll with ^{would} bamboo-spear (bamboo-spear) by turn.

It was believed that the culprit would feel great pain in his body and die by this cursing act.

The consequence was that generally the real ~~criminal~~ culprit run away from the spot, or produced himself among the villagers to confess his crime (crime).

Such manners as this of punishing a culprit privately were recognized before the restoration of Heiji (restoration of Heiji).

In the period of feudal system, the feudal lord or "Seaimyo" had swayed over his territory, and it was in his hand that he should take life of, or give life to, the people;

So the head of a village had swayed all over the village and

all the right lies in the hand that
the villagers should be praised or
punished, and thus all the villagers
were thought as things belonging to
the head of the village.

On the so called giants footprints
mentioned in Hitachi-fudoki.

By prof. S. Iwano.

It is mentioned in "Hitachi-fudoki" that a line of giants footprints, 60 feet by 42 feet, was found in the same province of Hitachi.

It is of course, an imagined idea that they are traces of giants, but I think it might be a line of mountain-holes, the minerals of which melted away by operation of weather.

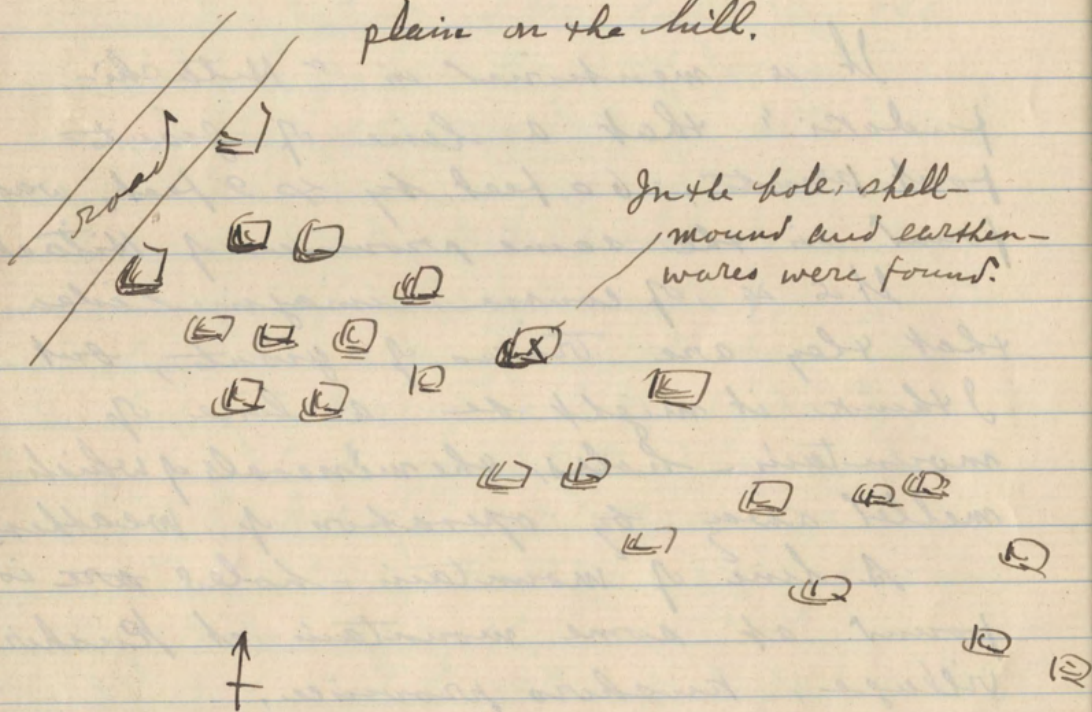
A line of mountain-holes are found at some mountain at Kushiro village, Kushiro province.

The following is the illustration of the mountain-holes at Kushiro.

illustrated (at the back of the page).

result of re-ex-^{20th}
investigation, August ~~8th~~,
21st year of Heiji.

plain on the hill.



Vol 8

No 89

Some names

by Mr H. Wright

The some name gives the personal
name to the children from the
following list. On the same

1. from the particular kind of
work or position
for instance:

"Manipato" means "boy in the
kelly" & the personal name
of Manipato is given to a child
who has a boy in the kelly.

2. from quality or personal
tendency
for instance:

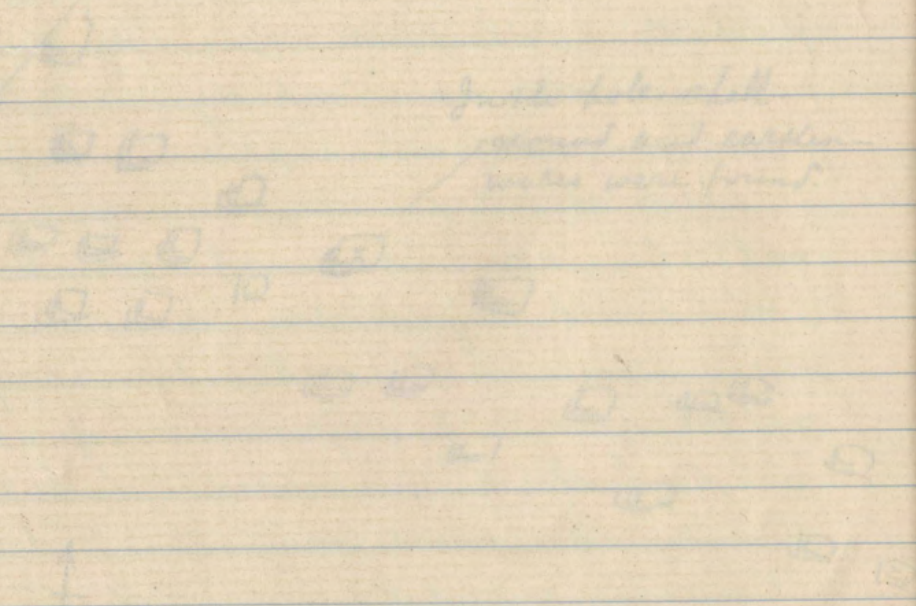
"mate ki" means "gentle"

"mate ki" is given to a personal name
to a child who is gentle & kind.

one lb of meat, and
one lb of butter, August 18th
which was of the 18th.

place in the hill.

just to the left
of the road and garden
where were found



Ainii names.

by Mr. H. Nagata.

The Ainu race give the personal names to their children from the following six conditions.

1. from the particular bodily point, or features.

for instance,

"Honiporo" means "bay-window-belly." So the personal name, "Honiporo" is given to a child who has "bay-window belly."

2. from quality or personal tendency.

for instance,

"mote ki" means "gentle"

"mote ki" is given as personal name to a girl who is gentle-hearted.

3. from excellent quality of
a child.

4. from some accident.
for instance,

Some child went with its
mother to a mountain to get
the bark of "A tenni" tree, but
by mistake, they got the bark
of "Nikap" tree, and went home
with the latter.

Thus "A nikap" was
given as personal name to the
child.

5. The personal names are
changed on a visit of calamity.

When a man was killed
by a bear, his wife would
feel painful at her husband's
tragic end.

Then her neighbours would

beat her with the back of a sword
and slightly hurt her brow or
fore-head with the sword. And thus
she ^{was} ~~to~~ thought as dead by this
action, and meanwhile she refresh
herself, and at that moment ^{would} she
would be thought as return, and
fresh name would be given to her
by the Chief of the tribe.

6. The prefix "Shi" are ~~put~~
added to most personal names.

as examples,

Shireki, Shichari, Shitepa,
Shitondo, Shieto.

Looth saying practised by
children.

By Mr. Y. Hashiba.

The following are manners of sooth-
saying practised by the children at
Matsumine, Mgo.

1. When a boy commits a
wrong thing and does not confess it,
another boy will hold out one finger
just before the suspected boy's face,
and move it up and down, saying
"tip of ^{the} nose! ega ega!" If the
suspected boy laughs or smiles at
the action, he is thought as the
culprit.

2. Some another boy will order
the suspected boy to reveal the end
of his thighs naked, and slightly
write a small circle many times repeat-

edly with a finger on the end of his
thighs revealed naked. and if he
smiles ~~at~~ by the action, he would
be judged as the culprit.

3. a pretty great deal of spit
will be put on ^{one} ~~the~~ hand and
will be Taper with the other hand
and the spit will be splashed around.
When much of the splashed spit
goes towards the direction of some
boy, he is thought as the real
culprit.

~~4. One of the straw-sandals of
each boy will be tossed up
4. the straw-sandals of every
boys who.~~

4. The straw-sandals of each
boy will be tossed up together
in the sky, and those which

have fallen with their soles turned upward will be tossed up again, and thus it will be done repeatedly untill only one straw-sandal will fall with its sole turned upward. And the possessor of the last straw-sandal is judged as the culprit.

The last two manners are said to be practised by the children at Amori, at Kofu, Kai, and formerly at Kokura, Buzen province.

5. Water will be poured in a bowl and pieces of paper, in which the names of boys are written, will be attached to the rim of the bowl and a piece of wick will be put in it.

The boys stir the water with a stick, and the piece of wick will stick to some piece of paper.

Thus the name which is written

in the piece of paper to which the
wick has stuck, presents the
culprit.

This manner is practised by
the boys at Amori.

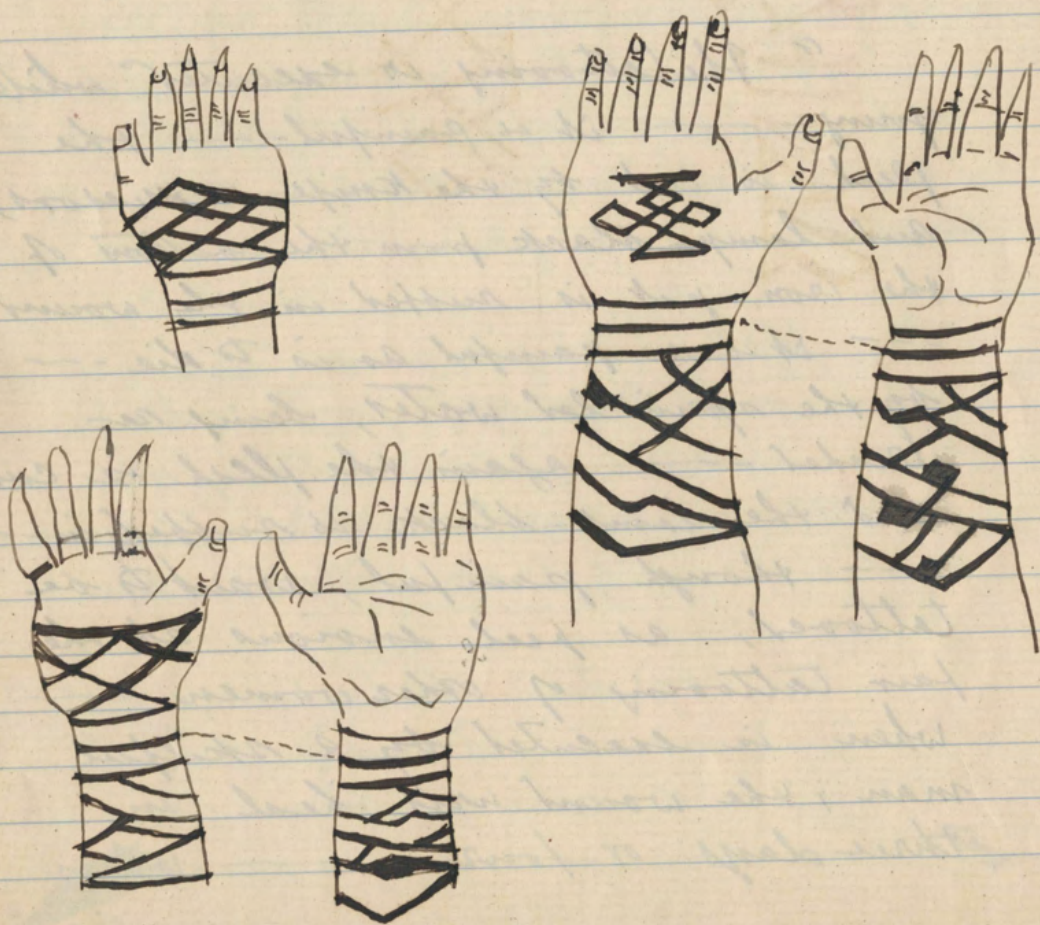
Ainu Tattooing.
by prof. S. Teubner.

The following is the story told by the
"Ainu" woman about the Tattooing.

"The tattooing is executed while
young ——— it is painful ——— the
flesh is cut by the knife or scissors,
and lamp-black from the bottom of
the iron-pot is rubbed in the wound —
—— it is so painful as is to die ———
by the sprinkled water, being re-
freshed ——— again the flesh is cut
and the lamp-black is rubbed in —
—— though painful, want to be
tattooed, as feel envious at the
fair tattooing of other women —
when is executed by a skilful
man, the wound will heal in
three days or four ——— when

by unskilful man, it requires a pretty long time to get the wound healed."

The following are the illustrations of tattooed arms.

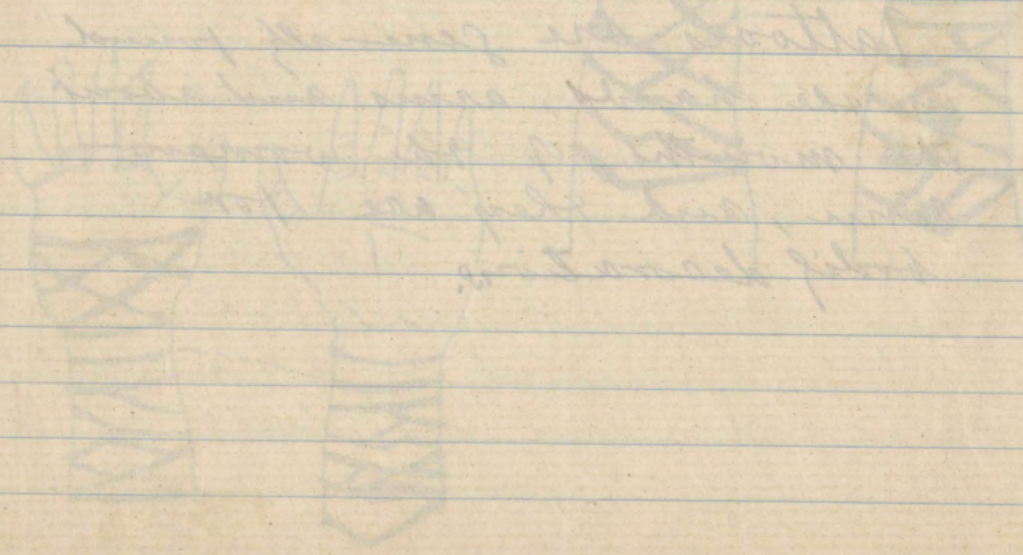
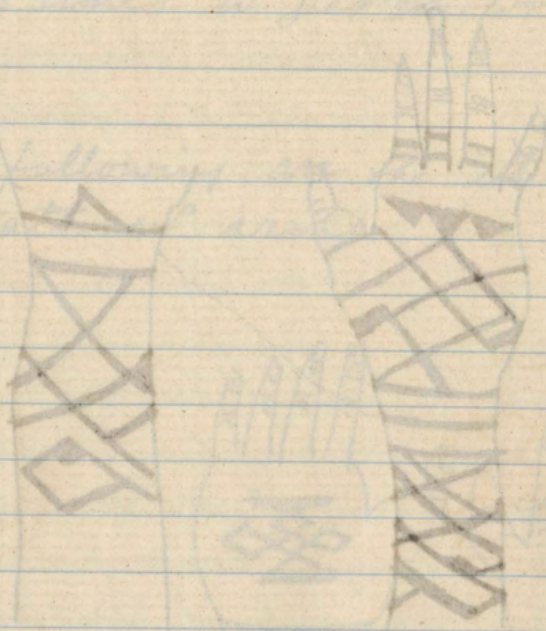




Tattooes are generally found
in the hands, arms and about
the mouths of the woman-
kind, and they are for
bodily decorations.

to unskilled men. It requires a
greatly long time to get the
whole.

The following are the
times of each and



Vol. 8

No. 90.

Ainu tattooing.

by prof. S. Izuboi.



Tattooing is not limited to the fair-
sex, but the man-ainu makes the
tattoo of the shape "X" between the
thumb and index-finger, and the
tattoo of the shape "X" about the left

shoulder. All the tattoos of the man-ainu are not done for decorations.

They superstitiously believe that when the tattoo is done on the left shoulder, they will become skillful in drawing the bow.

The tattooing of the woman-ainu about the mouth (mouth), in the hands and arms is done all thro' thorough the land of Hokkaido. Throughout the land of Hokkaido, and chiefly is done for decoration.

The tattooing will begin with the 6 or 7 years of age, when a part of tattooing will be made about the mouth; At the 12 or 13 years of age, tattooing is made in the hands, and the whole tattooing will be finished at the 20 years of age.

Tattooing is an office of some woman-ainu who is skillful, or is a good-hand at tattooing by nature.

Though most tattoos are done for mere decoration, yet some are done from a superstition, that if such tattoos are not done in the hands, arms, or about the mouth, when they die, their relatives who are already in paradise will not come to take them to paradise.

The figure of the tattooing is not definite; but from my observation, most figures in hands are of the mountain-shape, triangle-shape, and the shape "X". The curved line is scarcely found.

The origine of their tattooing is from their tradition the imitation of the tattooing of the Chropochle woman.

