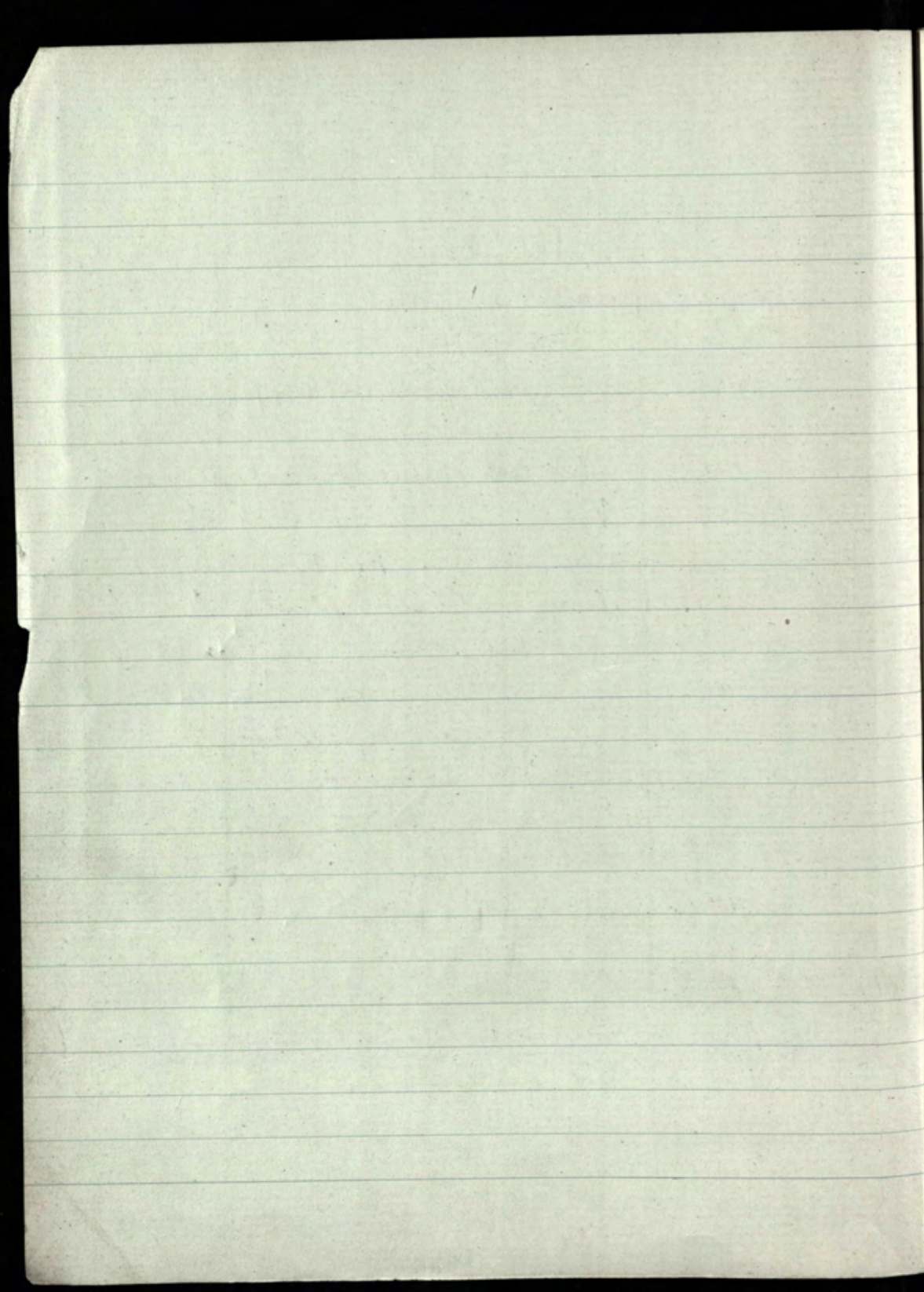


Summary from

Tōkyō Anthropological
Society.

Kol. XIII, and Kol. XIV.



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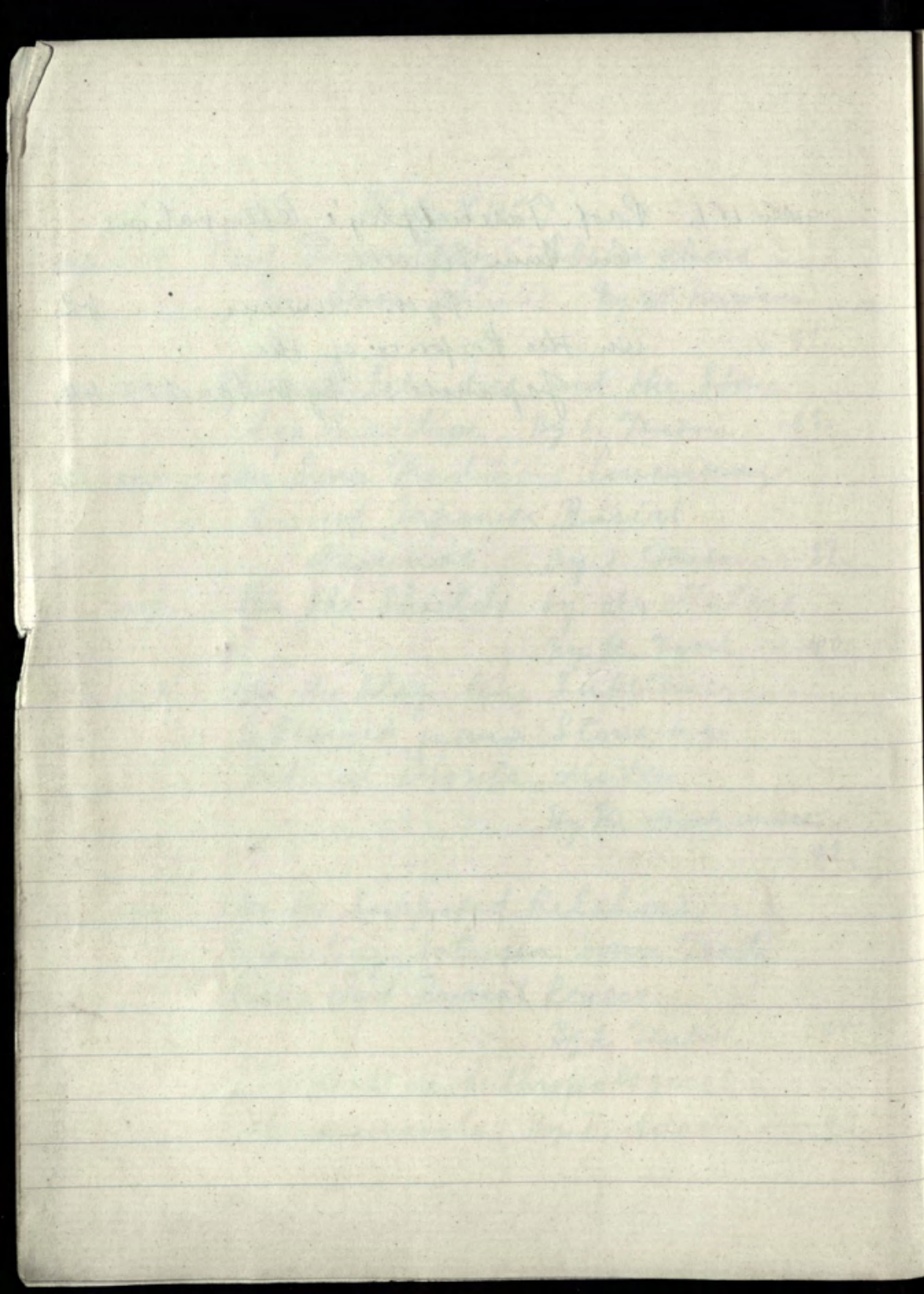
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No. 140, Vol. XIII.

Anthropological Study
about Eta.

By R. Torii.

I only studied about the Eta in Takataki village, Awa province, but in this study I could discovered some valuable things.

The Eta has characteristics like those of Malay people, but not like those of Mongolian people.

1. The Eta's head is ^{not} broad in width.
2. The Eta's eyes are not like Mongolian eyes.
3. The Eta has high cheek-bones.
4. The Eta rarely has long face.
5. Most of noses of the Eta are not curved when seen from the side.
6. The Eta's border of the hair is in order.
7. The Eta has a little hair on legs and a little ~~moustache~~ and

beard, but has no hair at the other part of body except head.

I took the photograph of the two of them selected out for the best examples. Hereafter if the ordinary Japanese people mix with Eta and they have mixed blood children, we may be able to know the formation of the Japanese race.

The remarkable characteristics of the Eta whom I studied are,

1. They have high cheek-bones.
2. They have no eyes of Mongolian style.
3. Their heads are not broad in width.

In the all Eta pupils of the primary-school, there is no ~~one~~ who has the eyes of Mongolian style.

The size of the Eta head	Smallest	70.
	Largest	78.
	Average	75.

The Eta has the head and the eyes like those of Malay people. So, it can not be reliable that the Eta is the immigrant from Corea, for if it be so, the Eta ought to have the Mongolian eyes and the broad head.

There is an opinion that the Japanese is a mixed race, some have the Malay forms in their bodies, and some Mongolian forms.

If so, the Eta belongs to the former.

No. 141, Vol. XIII.

Criticism of the Anthropological
Views in Several Text Books, recently
published in Japan.

By D. Satō.

I regret that recently many false opinions are written in the text book for middle-school students. Of course, there may be some defects in all books if we distinctly criticize them, and yet we can look over such slight defects. We, however, can allow no one to make and write a great false opinions of anything. Here I will criticize of some anthropological views only.

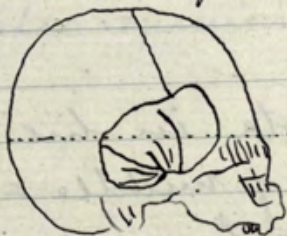
Mr. S. Haze wrote in his "Lectures of High Physical Geography", that human beings first appeared on the earth in the age of aqueous stratum, and those the first people's craniums are very much different

from the present people's. The chief food of them was shells, and they remained shellmounds on the aqueous stratum.

They used only stone implements, so the age is called the stone age, now, and the next age is the bronze or iron age.

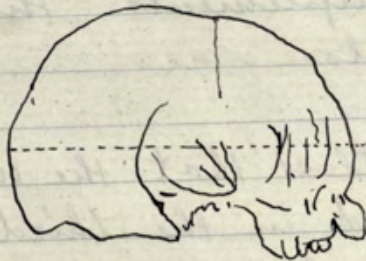
Besides, Mr. S. Yazu compared the cranium of the first people with that of the present people drawing the both craniums.

Cranium of the people of the Stone Age.



3.5 Centimetres long

Cranium of the people of the Iron Age.



4.8 Centimetres long.

Mr. T. Wakimizu wrote in his "Common Mineralogy", that human beings first appeared on the earth in the age of aqueous stratum, and they used stone implements only, so that this age is called the Stone Age. Afterward, they improving in knowledge began to use metal, and yet they did not know how to temper it, and this time is called "old bronze age". Present day when we use iron mostly is called the Iron Age.

Mr. K. Fujii wrote in his "Natural History" the text book of middle school, that in the ancient time, people did not know the uses of metals, and they only used stone implements. This old age is called the Stone Age.

Now, it is doubtless that the human beings first appeared in the third term which was before the Ice Age. Mr. Fu-

jii said as if the word Stone Age had a chronological significance, but it has not. Human beings do not always pass through the three ages, Stone Age, Bronze Age, and Iron Age, and these three ages do not always come succeeding in order.

Mr. Yazu's comparison of the crani-ums, and Mr. Wakimizu's meaning of the Old Bronze Age were fancied out from their imagination, and they are false opinions, I think.

No. 148, Vol. XIII.

Ethnographical Notes on the Simu.

By K. Sugamata.

I "Ihopash-i", a hairpin used to hold up the mustache when they drink. The Simu old and young make this hairpin, and carve the figure of a bird, a seal, or a fish on it, but they never carve the figure of man. When an Simu was asked why they did not carve a figure of man, he answered, "When the Simu's figure is drawn in a picture book as the Japanese's is, the Simu's figure will be carved."

Most of the hairpin are made of white wood, and some of them are nicely varnished; the Simu say that they had them varnished by the Japanese, for they do not know how to use lacquer.

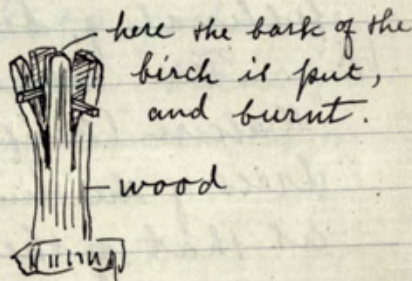
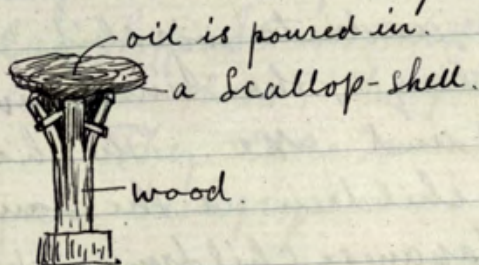
But recently a certain Simu at Bouda carved first some dolls to sell.

I hear that the Kabapt Sim carve man's shapes, and know how to use lacquer.

II. "Lapaunbi", an ornament used on head. A certain old Sim at Bouda told that long ago "Lapaunbi" was called "Ikashipaunbi". This ornament bears a pair of carvings of a bear, or sometimes a pair of a bear's nails, and is adorned with gold lines.

III. "Ikayop", an arrow-stand, has an "Ikash-i", and that is said to be used when they drink after they shot a bear to death in hunting.

IV. "Shoneni", a light.



V. Pottery. Some Simu in Ishikawa said that at the time before the Simu had communicated with the Japanese, they had made some pottery to boil food. But it may be the leave of "Futaki-grass" plastered mud on it, I think. Then it is not a pottery.

VI. A loom. The Simu's looms are all made of white wood, and resemble those of the Japanese very much.

VII. A familial design. Every Simu's family has its own design which is put on all the implements of it.

For instance, Σ , $\parallel$, $\times$, etc.

VIII. "Inawo", a wooden "gohei". The Simu has three species of "Inawo", namely, "Shino-Inawo", "Shito-Inawo", and "Takusa-Inawo". These "Inawo" are used in a festival of bear, and to worship gods.

IX. For the cutlery, the Simu have "Makiri" (knife) and axe. The hair-dress of the Simu children is the same as that of the Japanese children at present.

- XI. The sinn tatos when they reach the age of eleven or twelve. But sometime, the children five or six of age have a tatooing. They tatos every year a little, and thus after several years they get a perfect tatooing.
- XII. When the sinn want to make a hole on the lobe of the ear, they hardly press a part of the lobe with two fingers, and when the flesh of the part ^{is} pressed aside leaving only skin, they make a hole with a needle.
- XIII. Before the sinn communicate with the Japanese, they used hides for the bed. In the mountain the sinn use a leave of "Funki" with mud plastered to boil the food, and when they use this pan they prohibit to laugh, for it is said that if they laugh then, the pan will break. They take a meal whenever they feel hungry.

XIV. The Sioux seem to be able to tell the tribe to which the maker of any implements belongs when they see the designs on the implements.

The Sioux can not tell whether some of them live in pit-dwellings, or not.

XV. The Sioux have many gods. They worship fire, sun, heaven (sky), earth, a huge rock, and a great tree. They are afraid of a snake exceedingly. Whenever they see it, they quake fearfully, but they can not tell its reason why.

XVI. Interment. They put a fine clothes on the dead-body, and wrap its face with cloth. Thus the dead is buried with objects which he used in life time in a grassy large plain where man seldom goes.

A corpse is buried only two feet deep under the ground. A post is used for ^a tombstone.

No. 145, Vol. XIII.

On the Discovery of the Relics of
Malay Type. By S. Yagi.

In the several parts of Japan, there are found a special sort of the pottery called Yaei-pottery, and which is different from either the Shell Mound Age pottery or the Old Grave Age pottery.

I think, this Yaei-pottery is relics of those from Malay. Ancestors of the Japanese did not live in pit-dwellings nor in cave dwellings, but in the houses. But the old people called "Tsuchigumo" or "Kunisu" lived in pit-dwellings, and perhaps they used the Yaei-pottery. And this old people "Tsuchigumo" were those of from Malay, I believe.

Dispersion of the Yaei-
Potteries.

Names of the Province.

Number of the places where the pottery is found.

Kyūga	7.
Harima	7.
Tajima	1.
Tango	1.
Mino	2.
Mikawa	7.
Tōtomi	7.
Suruga	4.
Shinano	1.
Kaga	3.
Kōtō	1.
Izu	7.
Sagami	5.
Musashi	24.
Iwa	2.
Shimōsa	7.
Kōtsuke	2.
Shimotsuke	1.
Hitachi	4.
Iwashiro	5.
Mutsu	2.

Yaoi-Potteries are found,

1. alone [in pits.
in the places where the old remains are dispersed.
2. with the shellmound implements
[in the shellmound.
in the place where the shell-mounds are dispersed.
3. with the Old Grave implements at the place where the old graves are dispersed.

The fact that Yaoi-potteries are found with the other's implements shows that the owners of the former communicated with those of the latter.

No. 145, Vol. XIII.

Classification of the Knobs of Japanese Stone-age Pottery.

By R. Numata.

The investigation of the knobs of Japanese stone-age pottery is one of the very interesting, I think. But, from the beginning I can not arrange them in right order, so that I will write it in spite of its order.

As for the names of the knobs, I named them after the name of the place from where they were found.

I. Knobs of Kameoka type.

These knobs are found in Kameoka village, Nishitsugamu-gōri, Aomori prefecture. The characteristic of the knobs is that they began with the shape of the letter 'V', and varied into several somewhat different

shapes.

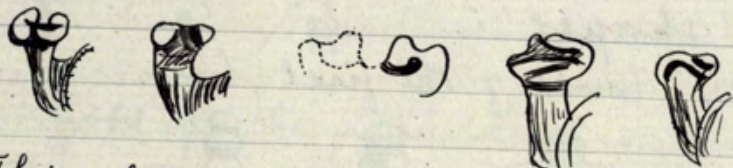
a. The first appeared knobs.



b. Next knobs.

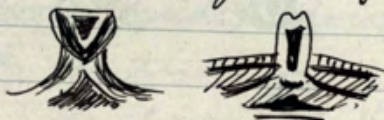


c. Knobs of the third term.



This shape was used for the ornament of hair-dress, or on the head of stone-clubs.

d. Knobs of the fourth term.



e. Knobs of the fifth term.



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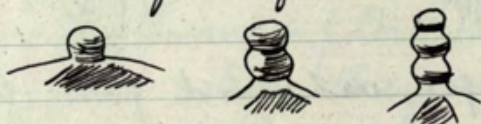
Classification of the knobs of Japanese Stone-age pottery.

By R. Kumata.

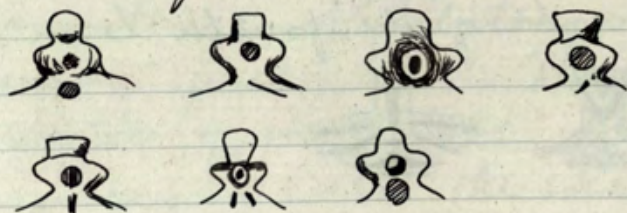
II. Knobs of Omori type.

These knobs are found in the shellmound at Omori, Iharagori, Tokyo-fu. The knobs began with the shape of nipple, and varied in somewhat different shapes.

a. Knobs of the first term.

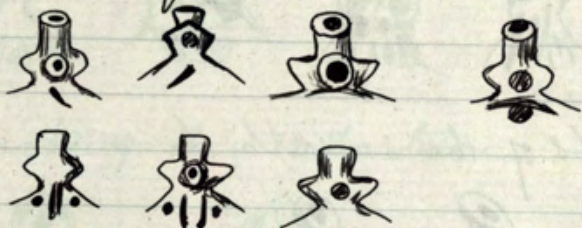


b. Knobs of the second term.



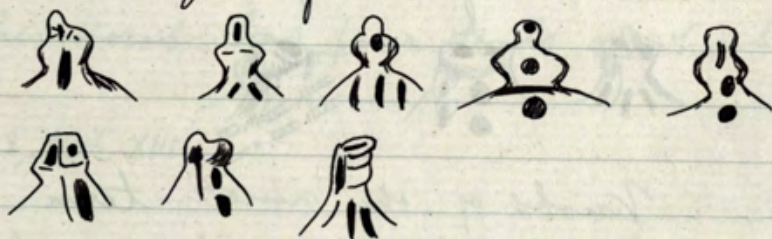
These knobs have streaks and one or two dents.

c. Knobs of the third term.

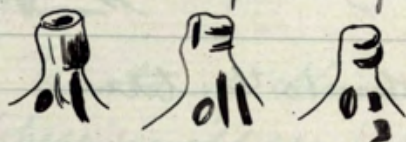


These knobs have streaks and one or two ditches with a dent on each sides.

d. Knobs of the fourth term.

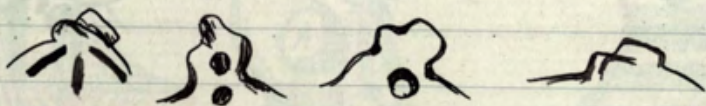


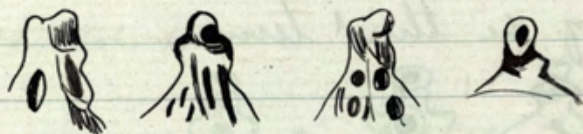
e. Knobs of the fifth term.



The characteristic of this knobs is a hole made through at the under part of the knob.

f. Knobs of the sixth term.





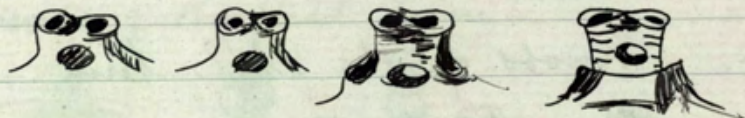
g. Knots of the seventh term.



h. Knots of the eighth term.



i. Knots of the ninth term.



j. Knots of the 10th term.



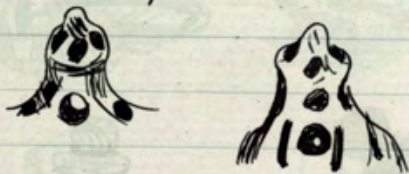
k. Knots of the 11th term.





These knobs have each three dents on the head.

c. Knobs of the 12th turn.



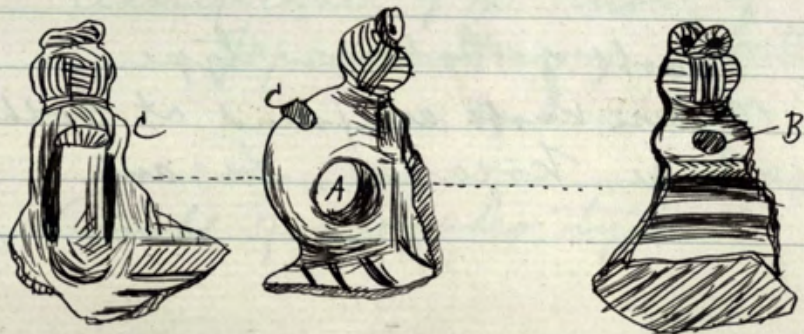
This knob has four dents on the head.

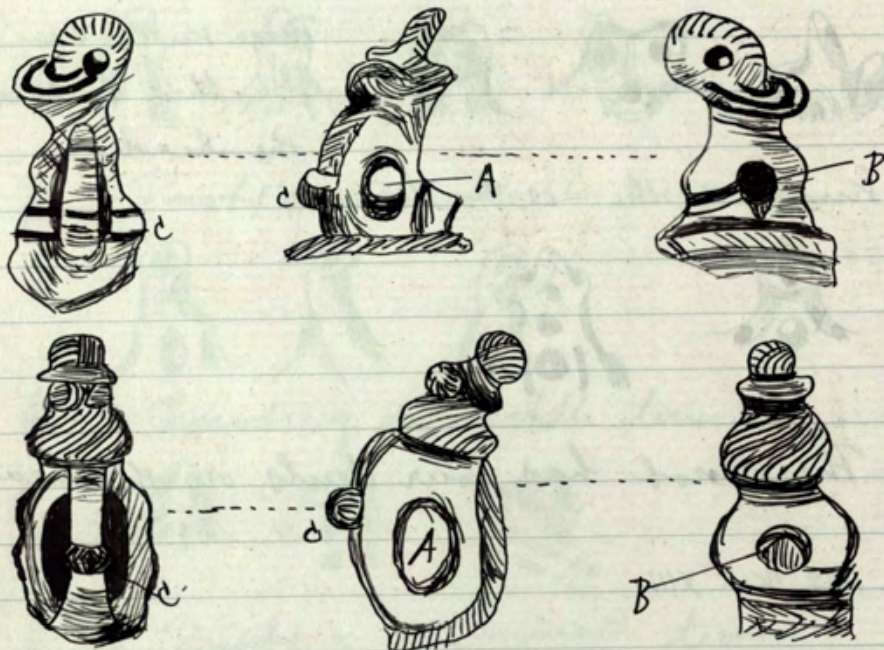
No. 147, Vol. XIII.

Classification of the Knobs of Japanese Stone-age Pottery. By R. Kumata.

III. Knobs of Kumata type.

These knobs are found at Shimo-mura-be, Chōfu village, Ibara-gōri, Musashi.

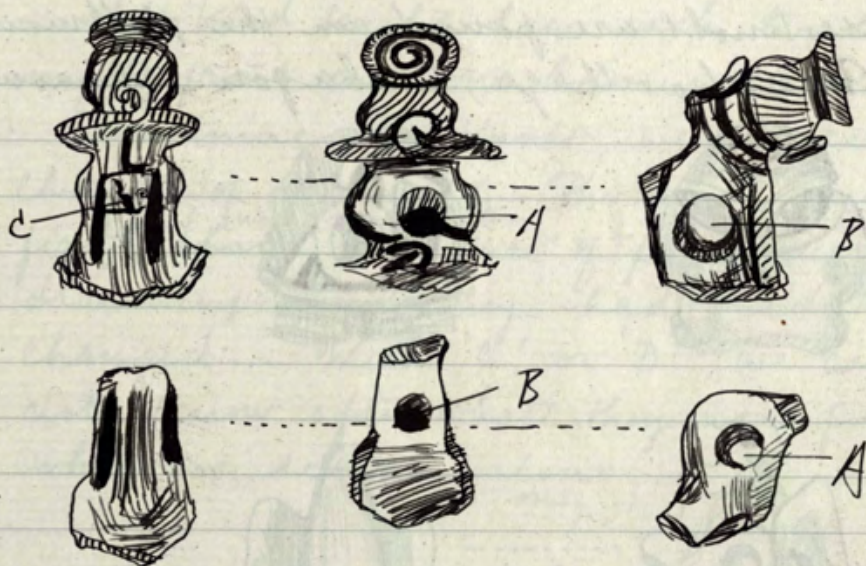




The knob of this kind has holes 'A' and 'B' on its sides and a lump 'C', and is smooth at the surface. Perhaps, these were the knobs of some pots in which some special liquid like wine or beer was poured.

TV. Knobs of Goshomi type.

These knobs are found at Goshomi village, Kōza-gōri, Sagami.



'A' and 'B' are holes made through in the side of the knobs. This kind of knobs have the peculiar shaped heads.

No. 149, Vol. XIII.

Classification of the Knobs of
Japanese Stone-age Pottery.
By A. Kumata.

V. Knobs of Miyako type.

These knobs are found in the shellmound
at Miyako village, Chibagōri, Shimoula.



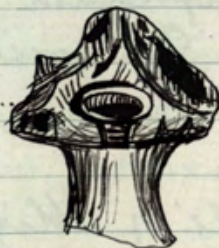
A



B



C



D.

This kind knobs have each two holes in the front and one hole in the behind.

Examining this knobs, we can see the change of the knobs. The knobs made first ^{were made after} have the figure of } face like 'A' drawings, and they had gradually changed. With 'C' or 'D', we can not know after what they were formed when we see them ^{only} alone }.

A. has eyes, nose, and hair-dress.

B. has only eyes holes.

As for D., it has only two dents at the place where eyes were, like A.

No. 150, Vol. XIII.

Common Beliefs and Common Sayings.
By. S. Tsuboi.

Common Belief. ^{one's}

If the cut nail of ^{one's} finger get into the fire, he will become mad.

Common Saying.

A measure must not be handed over.

Here I will write common beliefs and common sayings mixed together.

1. He who has not the whirl at the middle of his head is ~~not~~ honest.
2. He who has two whirls on the head is clever.
3. He who has some long hairs in the eyebrows will enjoy a long life.
4. Woman who has eyebrows not apart

will come to marry a man of her neighbours.

5. He who has the long eye lash is clever.

6. He who feels itch inside of his ear will here good things.

7. When one sneezes, tap him on his back three times saying, "Lucky! You will become a rich man's son-in-law," or "..... a rich man's bride," if one who sneezes is woman (female).

8. He who { do not tickle
is not ticklish } is a child of adulterer.

9. If man speaks ill of others, his mouth will be sore (of this the Japanese say, "he will be applied morax by a crow.").

10. If man put saliva on his eye-brows, he can see the real body or cause of some monster.

11. If man holds up his arm against

his parents, his arm will be curved.

12. If man press a valuable thing under his foot, his legs will be curved.

13. If man put a belt under his head as a pillow, he will dream a dream of snakes.

14. Do not pick up other's comb dropped!

15. Do not take three pieces of pickles!

16. If man drink tea just after he took some persimmons, he can not stand up again.

17. If one lie down just after he took meal, he will become a cow.

18. If one throws the pillow, one will suffer from head-ache.

19. If woman step over a looking-glass, the looking glass will be broken.

20. If woman step over a sword, the edge of the sword will become dull.

Prof. T. J. ...

...

The ...

...

...

...

...

...

his parents. His own will he carried

by man power a valuable thing
under his feet. His legs will be
torn.

By man put a little under his head
at a pillow. He will dream a dream
of death.

He will pick up other's words. He will
take their pieces of gold. He will
take their pieces of gold. He will
take their pieces of gold. He will
take their pieces of gold.

By one. He will pick up after he
will pick up. He will pick up.

He will pick up the pillow. He will
pick up the pillow. He will

He will pick up the pillow. He will
pick up the pillow. He will

He will pick up the pillow. He will
pick up the pillow. He will

He will

No. 158, Vol. XIV.

Prof. Farenkelzky's Observations on
Sinn Skulls. By K. Kuwano.

He observed fifteen skulls, and seven of them were male's skulls, and six of them were female's skulls, and the rest two were children's.

Six of the male's skulls were the ordinal ones, and had no characteristics. But one of them were very large, and the largest ever he had seen, and it seemed to him to have been a skull of a man of middle age. The average volume of the seven male's skulls was 1582 cubic centimeters.

The largest volume was 1740 cubic centimetres, and the smallest was 1346 cubic centimetres.

The average weight of them was 803 grammes. The heaviest one was 995 grammes, and the lightest one was 631 grammes. So, Sinn's skull is heavy

in general.

The average extent of them was 75.8.

Exponent of them :-

Long head, 7.

Middle head, 5.

Short head, 7.

If divide them by height,

high head, 7.

Median head, 5.

flat head, 7.

The average height of them was 78.7.

The average circumference was 549.

- the largest 572.

- the smallest 525.

The firm have comparatively large hind heads.

No. 15-4, Vol. XIV.

Shimsir Islanders and the Stone Age Question.

By S. Teuboi.

If the remains of the stone age in Hokkaido remained by Coropok-gule as Imai say, where did the Coropok-gule go? Every one is apt to think that they must have gone to Shimsir or Likotan or some other islands about Hokkaido, so that Shimsir islanders has some relations with Coropok-gule.

Recently I heard very useful things from Captain N. Genji, Colonial Bureau to the Chishima Islands. The Captain said, "Many stone arrow-heads are found in Shimsir Island, and at Bettō in the island there is a remains of a stone implements manufactory. The manufactory is the oval space 30 feet by 24 feet surrounded with stone posts,

there are found and in the midst of it, many scorched beast's bones and a great many stone pieces cracked by the force of fire (by burning), and at the foot of the surrounding stone posts many perfect stone arrow-heads are found.

There are sixty remains of pit-dwellings at Bettof, and the shape of the pits is . These pit-dwellings were used by the islanders till 17th year of Oleiji, and in them some brass or whale bone implements and Russian potteries are found. Once inside of the roof of a pit-dwelling, a bundle of arrows with stone heads and very few brass heads was found. But in the 17th year of Oleiji, the Shimisir Islanders were removed to Likotan Island. Even now, they are using some stone knives in Likotan."

Mr. Koganei said from his own observation of the Shimisir Islanders, "The Shimisir Islanders in Likotan live in pit-dwellings, and use wooden implements

and the Japanese earthenwares, but no potteries nor stone implements which they made. They have only the tradition that their ancestors made and used potteries and stone implements.

I often asked if they know about Coropokgule, but none of them knew a bit of the latter. "

According to the both speeches, we know that the Shimsir Islanders do not make any stone implements, nor know of Coropokgule. But, it may be possible to be that Coropokgule lived in Shimsir Island before the present islanders, and when the latter came to Shimsir, they (the Coropokgule) had already removed to some other island, and by this reason the present Shimsir Islanders do not know of Coropokgule though they use the pits and stone implements which Coropokgule left there.

There are some opposite sayings between the Captain's speech and Mr. Kogami's speech. It perhaps due to the difference of their understanding of the Islanders' words.

where the sun shines in the morning
and in the evening

No. 155, Vol. XIV.

On Some Traditions Concerning Ancient
Japanese Burial Mounds.

By S. Fudori.

From Shikoku to Mutsu, there is prevailing the tradition that on such and such hill, there are such and such valuable treasures buried, and out of the ^{hills} places where the tradition tells of we find the remains of our ancient burial mounds. For instance, at Kyūbō-mura, Takashima-jōri, Ōmi province they found an ancient's relics digging out a mound by the tradition. At Gakubō-mura, Kita Kanrake-jōri, Kōtsuke, they found Magatama, Kudatama, swords and arrow-heads digging Chausu hill by the tradition.

At Ōma-mura, Iga, man's teeth and bones.

At Ōtsuka-mura, Hitachi, an ancient

burial mound.

At Tame, Musashi, an old grave.

At Fukuji, Chikuzen, a stone coffin.

At Takara, Mikawa, an ancient burial mound.

At Hōgō, Shimotsuke, "

At Maizuru, Tango, "

Beside, such examples are in Tōka Province, in Awa province, in Harima, in Tango, in Settsu, in Tami, in Mikawa, in Suruga, in Izu, in Echizen, in Mida, in Echigo, in Rikuchū, in Uzen, in Ago, and in many other provinces.

It is doubtless that the tradition has the close connection with the ancient burial mounds, but it results in some one cause. Some one say that the words in the tradition "where sun shines in the morning and evening" are the words which glorified the good virtues of the buried person, but, I think, they came from the situation of the

burial mound. Most of those ancient burial mounds are on the hills where Sun shines.

From the fact that the tradition has the form of poetry or has melodious phraseology, I think that it was made in the time when the old burial mounds were made, and sung by those who laboured in the work while they were working. Even now in some parts of Japan, it is sung as a cradle-song.

When we investigate this poetic tradition, we may be able to know the age in which the ancient burial mounds were made, or to imagine the sight of making them, or to see the social rank of the buried person.

No. 157, Kol. XIV.

On the Shields by the Malays.

By R. Forié.

Shields used in the Marakka Islands are made of wood and the skin of a water-buffalo, and painted some colour or shell-powder.

Shields used by the Igoro in Ruson are made of wood only, and painted in red with sap of some plant.

Shields used by the natives of Seleses are very great, and has six sided shape and some red figures on both sides.

Shields of Alful at Seramu are comparatively narrow, and ornamented with man's hair.

Shields of Fürü can be divided into two species, the one is round or oval in shape and used to shelter man's body, the other is large and made with wood and a water-buffalo's skin.

Shields used by the Dargark are made of some very strong wood, and are six sided in shape, and bear some fine designs and ornamental hair on them.

No. 158, Vol. XIV.

On the Slag-like Substance Obtained
from a Stone-age Site at Morita, Mutsu.
By K. Kakamura.

Mr. H. Sato wrote in his work, "the slag obtained in Mutsu is not the natural one, but was what produced when the ancients melted some metals to make some implements."

Once asking of Mr. Sato, I saw the slag actually. At the first sight, it seemed to be the artificial slag, but on my part I doubted it from its weight and hardness. So, I brought a piece of it to my home, and examined it, and at last I knew that the slag is natural one and has 5 of hardness. Moreover, I knew that the slag might have not been melted by the heat which the ancients could make out.

From my investigation, I gave the slag-like substance the following definition, —

"The slag-like substance is not the slag, but a mineral of some manganese."

At any rate, it is doubtless that the manganese mineral was picked up from the bottom of some river by our ancient people with mica, and valued by them long ago.

No. 159, Vol. XIV.

On the Supposed Relations Existing
between Some Traditions and
Burial Places.

By S. Tsuboi.

In Rikuzen there prevails a tradition that "In a place where the sun shines in the morning and evening a great deal of rice and many thousands of gold are buried." It is said that this tradition was made by Hidehira, an ancient Japanese brave general, and handed down from him. When Hidehira had some gold mine in Rikuzen dug, he found a great deal of gold to his surprise. He took only what he wanted, and made his men buried the opening which they dug out to conceal it till when he would want the gold again, and left the tradition about the concealment without saying a bit of the situation of the mine.

I think, if there is some ancient burial mound about the place where the tradition prevails, the tradition may be for the burial mound, and the noted name in history like Hideohira was related to the tradition afterwards forgetting about the burial mound.

But very often such poetic tradition is prevailed without relating the ancient burial mound at all, so there can not be always found out some ancient burial mound where the tradition prevails.

At Izumimura, Sōmagōri, Iwashiro, there is a tradition, "Where the sun shines in the morning and evening, there are thousands and thousands of corns and gold buried," and about the village some old potteries, mirrors, and scorched grains are found, I hear.

Perhaps there may be some remains of an ancient burial place, and those

potteries and mirrors may be the relics of the old grave, I think, though the villagers say that it is the remains of some rich man's ruined mansion and the poetic tradition is for it.

At Watarisato-Amura, Higashi-Ibaraki-gōri, Hitachi-no-kuni, there is a tradition, "On the mountain that the sun shines in the morning and evening, many thousands of treasures are buried."

The villagers say that about the mountain very strange potteries are found which do not stand when empty, but when they are filled with water, they stand, and that these potteries were used by the Sennin, very holy and innocent beings, lived in the mountain.

I think this strange potteries are some Iwaibe-potteries, for the Iwaibe-pottery has round bottom, and when filled with water, it dents the soft mat by its weight and stands well.

If they are Iwaibe potteries as I suppose, they may be the relics of some ancient burial place thereabout, and the tradition is for the ancient burial place.

Now, we know the tradition about "The sun shines in the morning and evening, and so forth" is prevailing in Kuga, in Tosa, in Iwa, in Pic-chū, in Warima, in Tango, in Settsu, in Kii, in Tani, in Mikawa, in Suruga, in Shinano, in Kai, in Izu, in Musashi, in Kōtsuke, in Shimotsuke, in Mitachi, in Etizen, in Mida, in Echigo, in Rikuzen, in Rikuzen, in Rikuchū, in Uzen, in Ugo, almost everywhere in Japan.

We can not think that the tradition which prevails so broadly could begin separately and coincided accidentally, but it came forth from one cause which took place all parts of Japan. And as I said before it was the song concern the establishing of our ancient burial

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mounds, I suppose.

No. 160, Vol. XIV.

A Few Words on Anthropological Measurements.

By B. Adachi.

I write a few advised words for the beginner of the anthropological measurements.

On the first thought, it seems very easy to carry out the anthropological measurements, but in reality it is not easy thing.

The difference of unit produces the very different result in the measuring.

In measuring of the length, millimetre is used as the unit.

In the measuring of the volume, cubic centimetre is used as the unit.

In the measuring of the angle, line is used as the unit.

In description of the result of measure-

ment, we must take much care, for very often we can not mention just as we observe.

Whether the observer has keen eyes, or not, and whether the observer is skillful, or not, brings much different result of observation. We must be careful.

When we measure or observe of corpse (dead body), it is much easier for us. But when we measure the living beings, we find it very difficult, for the living body is apt to move while measuring, or feeling sorry for the person observed, we are apt to be hurry in measuring when we keep him bare for a long time or touch and press several parts of his person.

Some time we find it wiser not to measure any more, rather ^{than} we mention the false result in hurry.

We must avoid as possible to suffer a person to be observed by many observers at one time, for fear

that we may get very strange and absurd result.

As a suggestion or reference for the beginner, here I write my failure which I experienced as I once observed one of the savages of Formosa.

I the observation,

1. I read the scale on the compass which I used. But the compass, as the usual one, had a unit of 5 millimetres, so I used that unit only in measuring of where I applied the compass to.
2. Feeling sorry for the man I observed, I could not search out the right point of observation about the body.
3. In the observation, I was caught in confusion, and did not carry out all things of myself.

Thus I got very absurd result of observation, though I thought at that time it was well done.

No. 181, Vol. XIV.

Prof. Farenetzky's Observations
on Ainn Skulls.

By W. Kinnano.

There ^{are} two species of skull, the one is broad and grown finely, the other is narrow and remain in low class.

Among seven skulls of Ainn examined, three of them were broad and grown finely, and the four were of low class.

As for the hollow of eye, six skulls of Ainn were examined, and its average exponent was 85.3.

Two skulls had large hollows.

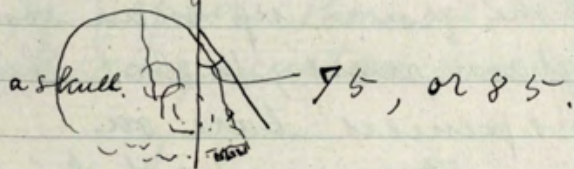
Three skulls had Median hollows.

One skull had small hollows.

About 5 Ainn's skulls, nose was examined. In general, the nose was flat, and the average exponent of nose-bone was 50.0.

Two of them were narrow noses.
Two of them were moderate noses.
And the rest two were broad
noses.

The upper jaw was grown finely,
and its average height was 73, and
its average width was 64. And
the reason that Simu has broad face
in general due to the fact that Simu
has grown palate, but not to the
grown cheek-bone. The construction
of the Simu's cheek-bone is very
strong.



Among six skulls of Simu, one had
diagonally grown teeth, and four had
properly grown teeth, and the rest
one had vertically grown teeth.

No. 161, Vol. XIV.

On the Prepuce of the Japanese.

By B. Adachi.

The glans penis of the Japanese generally seems to be bare — especially that of the low class people is so —, while the westerner's is said to be prepuce. Wishing to know this reason, I asked of those who have the bare glans penis, and knew that almost all of them had first the prepuce, but they were ashamed of it because they believed that the grown up man should have the bare glans penis, so that they kept their glans penises bare on purpose. Thus, after some hard trial they could have bare glans penis.

In general the Japanese believe that the grown up man must have the bare glans penis, and they are very much ashamed of prepuce they have.

Whence they have come to get such a strange thought, I can not tell.

But it might have come possibly from the thought that they were ashamed of being thought to have the phimosis.

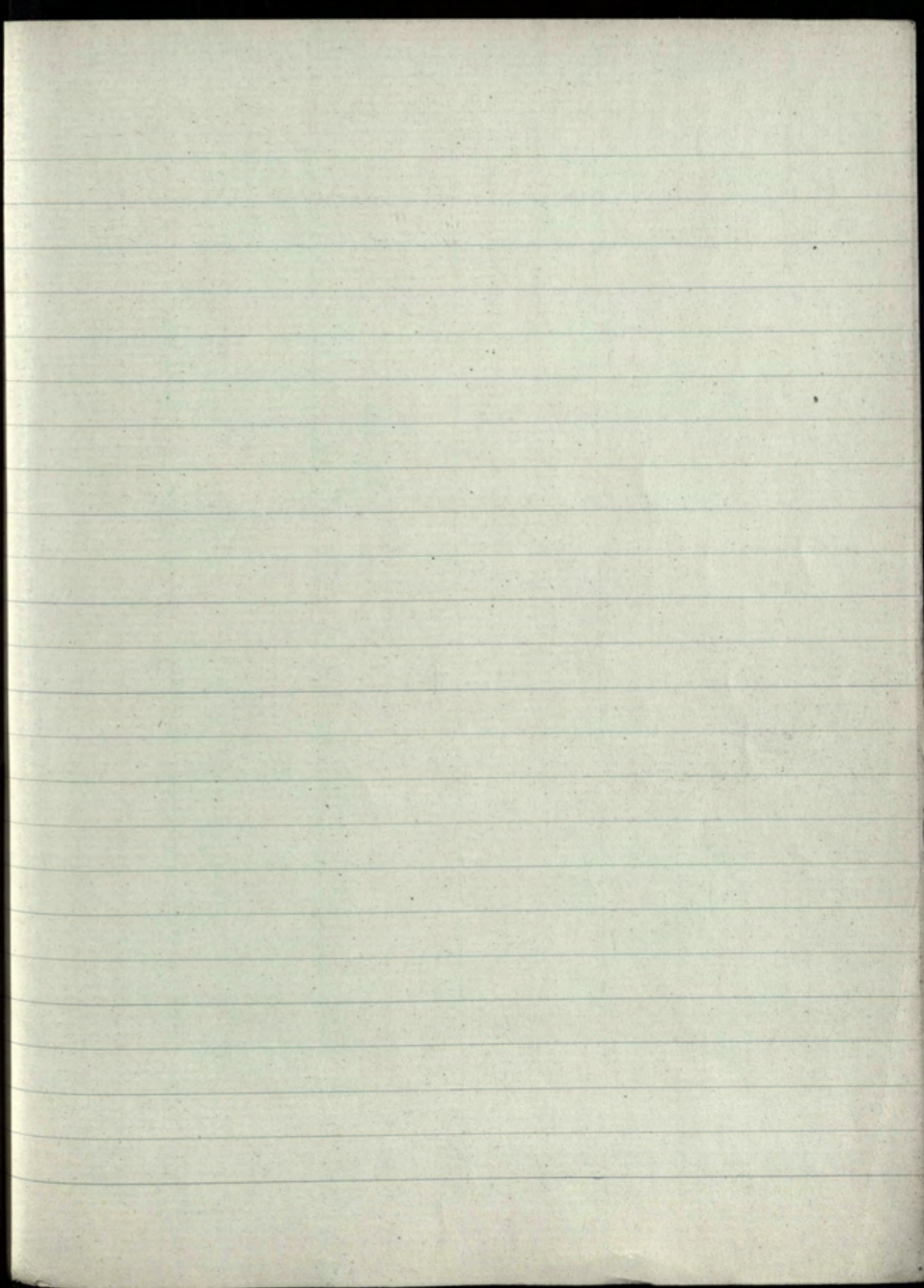
Or it perhaps have come from the practice of some religious thought.

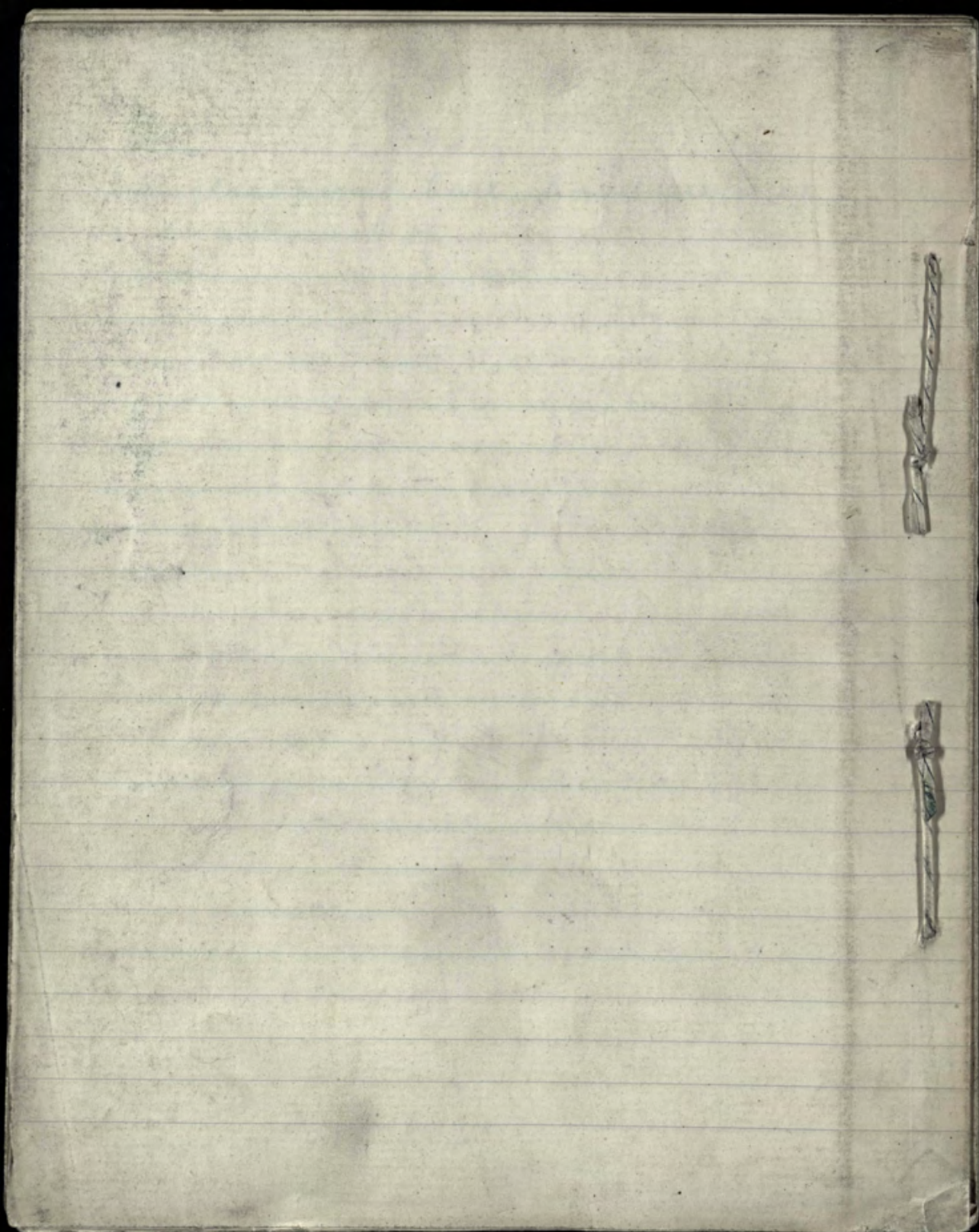
In Malay or in the Philippine Islands, there is the custom of baring the glans penis by some religious thought, I hear. The Japanese have many customs resemble those of Malay or of the Philippine Islands, and I hear that in some part of Japan there is actually such baring custom prevailing.

At any rate, the Japanese also have prepuce by rights as the westerner have, but by some false thought they have their glans penis bared on purpose. So the Japanese who did not practice such hard trial as keeping

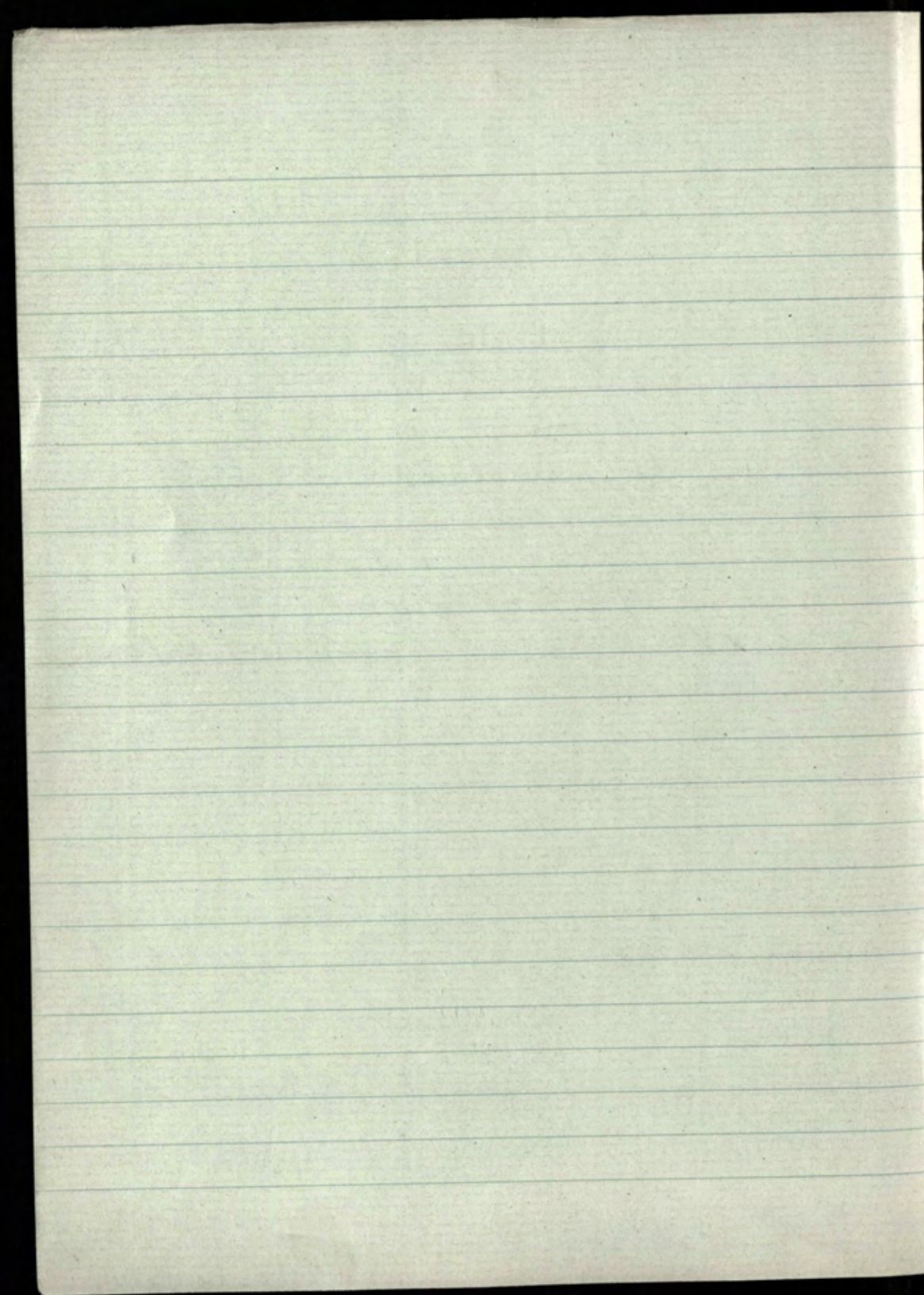
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their glans penis bare have prepuces
to be ashamed of.





Extracts
from
the journals
of the
Anthropological Society
of Tokyo.
Vol. XV. No. 163. - 178.



Vol. XV.

NO. 166.

Study of the Abnormalities of
muscles of the Japanese. I.

by B. Adachi and
H. Fujisawa.

From Anatomy, the distribution
of muscles and veins in the body
is different, as the race is different.

We have made investigation
to the Japanese bodily construction
on the ~~ten~~ eleven particular points
of Messrs Schwalbe and Pfitzner.

We have examined 100
dead bodies:

Age of the corpse — from
children to old person. (Children
under 12 years of age are one tenth
of the total).

The native place of the corpse
— almost from Sanyodo;
for the most part, from ~~Ok~~
Okayama prefecture.

One fifth of the total are

prisoners, and the rest are got from the Akayama Hospital.

Sex of the corpse —
women ~~is~~ are one-third of the total.

We can not, here, make even any presumption on the difference of the bodily construction of the Japanese from other races, but in the following list, we will put the number of the abnormalities of the muscles.

Japanese

Existence of	number of the examined corpse.	number of abnormalities
1. (breast bone muscle)	258	23
2. (want of the triangle) abdomen muscle	170	6
3. (small circular muscle) wanting, or imperfect	182	13, 37. x
4. (two headed) muscle	212	41.
5. (hand muscle, weak, wanting, double, upper tendon, lower tendon)	206	6, 8, 5. + +
6. (small waist muscle) wanting	210	100
7. (pear shape fibula, pierced through by the nerve.	219	79.
8. (square leg muscle) wanting	217	3
9. (sole muscle) wanting	215	23.
10. (third fibula muscle) wanting	228	14
11. (fourth short tendon of foot, strong, weak, wanting)	226.	28, 156, 42. + +

Germany.

Number of the
examined corpses.

Number of the
abnormalities.

338

11

393.

50.

511.

66, 61
- x

519

66.

520

7, 106, —, 12.
- + +

561.

318

555

110

554.

13

520

32.

537

44.

540.

70, 395, 195.
- + +

On the custom of eating Dog flesh
by S. Okumura.

In my opinion, there are five conditions for eating dog flesh.

1. urged by hunger.
2. driven by indignation.
3. for taste.
4. to keep the body warm in cold season.
5. for medicine.

Some Japanese and Chinese ate the flesh under the condition 3.

Some Japanese and Korean ate it under condition 4.

Most Chinese ate the flesh under the condition 5.

Chinese took less flesh of the dog than Japanese under the following superstitious ideas:

1. The witch should not take

dog flesh.

2. ~~The believers in ^{confucian} confucian doctrine~~
~~should not take the flesh.~~

2. The believers in the doctrine of
Roshi should not take the flesh.

3. If the prisoner should not
take the flesh, he would escape
the execution of sentence.

In Japan, formerly the flesh
was took by the people of lowest
rank, but under the influence of
Buddhism and Shintoism the eat-
ing the flesh was prohibited once.

But later, in the era of Kan-
ei, the cookery of dog flesh was
improved and the flesh appeared
on table at dinner of the noble
family.

Afterwards various books were
written on the cookery of dog.

In Mr Rokeishu's "Shokuyo-
kanben", published in the era of
Teikyo', the cookery of dog

is described: When dog flesh is taken with buckwheat, it will make the eater ill; a thin dog and a dog which ~~dies of~~ ^{madness} is driven to death by madness are bad for health; dog flesh boiled in soup of Miso, or boiled with its blood, is good for health; yellow dog gives excellent meat and black dog with white specks is of bad taste.

In Yusei Homma's "Itikkijibisen", published in the era of Bunsei, we see that dog flesh was eaten by the Satsuma people, which was the influence of the daring and bold spirit of the Eengoku period, when the Tokyo people ceased to eat the flesh.
had already

1. The first thing I noticed when I stepped
 out of the car was the smell of the
 sea. It was a salty, fresh smell that
 I had never experienced before. The
 air was cool and crisp, a stark
 contrast to the hot, humid air of the
 city. I took a deep breath and
 felt a sense of peace wash over me.
 The sun was shining brightly, and
 the waves were crashing against the
 shore. It was a beautiful sight, and
 I knew that I was in for a great
 day. I walked along the beach, feeling
 the sand under my feet and the
 breeze in my hair. I was alone, and
 that was exactly what I needed.
 The world felt so far away, and I
 was finally at home.

Cairns of Japan.

by S. Furui.

1. Cairns are found in Ireland, Scotland, Wales, Cornwall, Norway, Sweden, Denmark, France and India; in some one's opinion, in Germany, Spain and Arabia.

2. Shapes of the cairn are various.

3. The building of the Cairn was created in the Stone-age and some district it is now still practised.

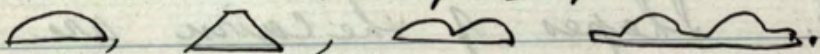
4. Objects of the cairn ———,
Tomb-mark; to express reverence to a dead person; to prevent a dead man's soul from wafting away from the tomb; as guarantee of a ^{contract} contract;
as remembrance of some event; as place for a funeral.

About the Cairn of Japan.

The cairns in Japan are found only in Sanuki province, Awa province and Sagami province; (I though not sure, something like a cairn is found in Izu); 7 cairns in Sanuki, 2 cairns in Awa and about ~~four~~ forty in Sagami.

The scarcity of the cairn in Japan is worth attention.

The shapes of Japanese cairns



The smallest one in Sagami is 70
8 Ken (about 45 feet) in diameter
and the largest one in Awa is 30
Ken (180 feet) in length.

Considering ~~from~~ those found in
the cairn — stone-coffin, straight
sword, broken pieces of old earthen
wares, pieces of unglazed porcelain

The Japanese cairn is supposed to
have been built by the people
who lived about 1500 years ago

The object of the ^{cairn} in Japan

—, In a cairn in Sanuki, a stone-coffin was found, and some pieces of earthen tubes were found about it; In a cairn in Sagami, some pieces of bone of a dead man were found; The two cases show that these cairns were built as tombs. But a cairn at Saigi, Awa, may be considered as was built for some other ^{purpose} purpose, considering its construction and those found in the cairn.

Thus the true object of the Japanese cairn is not yet surely known.
surely

The age of the cairn is not so easily to be ascertained as ^{that} the earth-tomb or some other relics of the ancient Japanese.

In Junkoyoshtu of ~~Sagan~~ ^{said to be} Seisan-fushi, some cairn is a pile of stones found when the ground was

flower, but the opinion is not
reliable.

Ancient stone models of various objects.

By N. Ono.

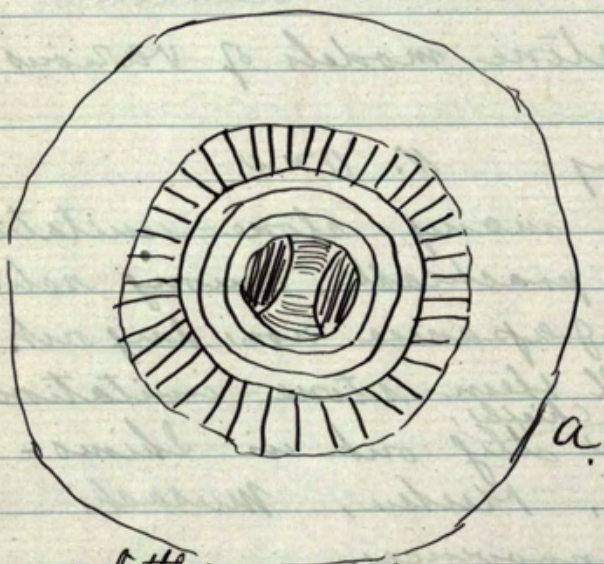
There are many stone-imitations, which are not practicable, among relics of the ancient Japanese now dug out.

I will call them stone-imitations. They are now ^{chiefly} dug out in Shimoso, Shitachi, Mutsu, Musashi and Iwashiro provinces.

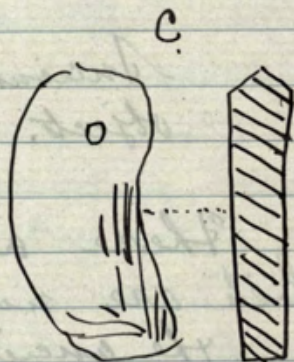
They are generally found 2 or 3 feet below the ground, and rarely in the old tomb.

(Among the earthen imitations and stone imitations, curved jewels and round plates are found; and round plates are imitations of the old mirrors).

(In the next page, illustrations are given)

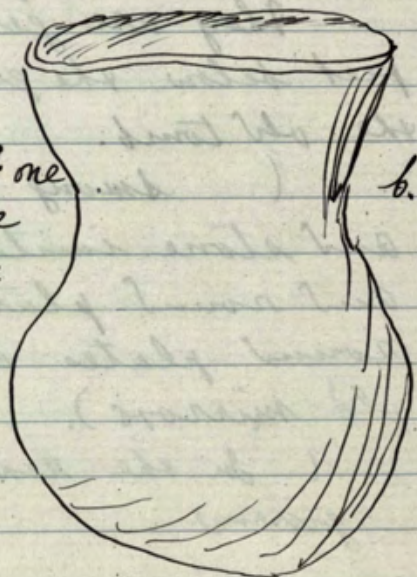


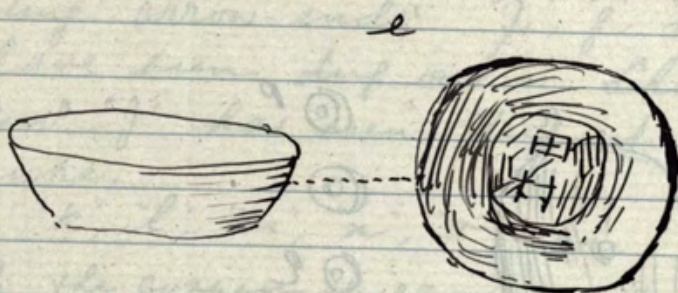
a little smaller than
the real size



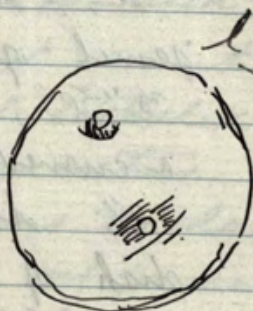
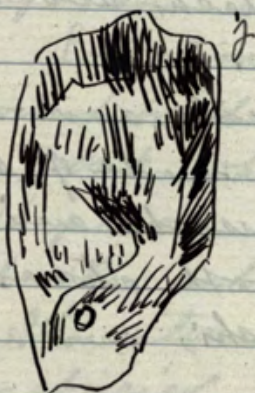
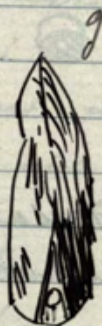
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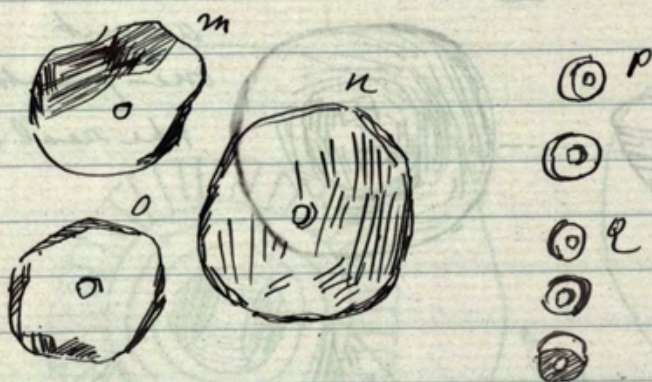
about one
half of the
real size.





about
one-fourth of
the real size.





"a", dug out in Musashi and is an imitation of a mirror; a string is ^{at} in the centre

"b", dug out in Musashi and is an unglazed porcelain.

"d", dug out in Musashi, and a jewel of pipe-shape made of smooth, ^{stone.}

"c", dug out in Musashi, and a curved jewel of smooth stone.

"e", dug out in Musashi, and a dish of green colour.

"f", "g", "h", "i", "j" are spear-ends, though some opinion is of their

2.
being arrow-ends; "j", "g", "h", are
have been dug out in Shimo-osa
and "j" has been dug out in Shimo-
zuke.

"k", "l", "m", "n", "o" are imitations
of the copper-mirror, and through
the holes strings might have ~~been~~
been hung; they all have
been dug out in Shimo-asa; some
of the holes are made only in form
and not for the practical purpose.

Some stone-imitation has a
strange shape and its original
thing can not easily be found out.

Sometimes the stone-imitation
is found with the relics of the stone-
age, but when it is found in its
right place, it is found together
with the relics of our ancestors.

The stone-imitation seems to have
been buried about a tomb only formally
and not for other purpose.

[illegible]

On the possibility of finding such
a large range discovered from a small
burial mound.

by J. G. G. G.

There are two classes of the
mound ranges dug out from the old lands.

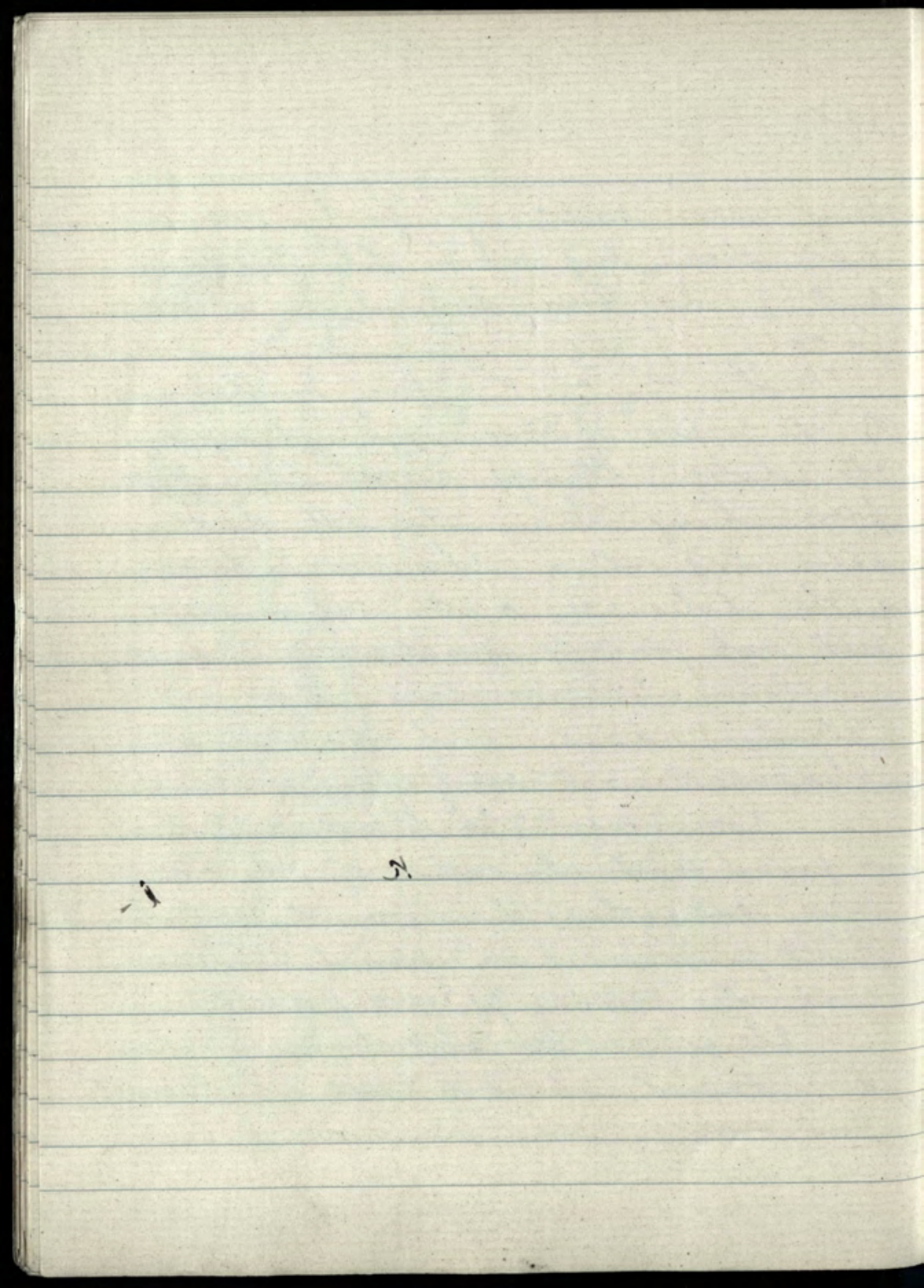
1. About 1st and 2nd are the same
and the body of the range is some-
times vacant and is of a little (page 1)
but most of the body are a little
below or just at the top.

2. is of the same size or more
as the above, but of pure gold
or silver wire, perfect wire.

As to the use of "9" all agree
after that it was used as the range

As to the use of "7" opinion are
various.

The following are opinions of
the men on the use of the 1st class
range.



On the provable of golden and silver rings discovered from ancient burial mounds.

by J. Yokochi.

There are two classes of the metal rings dug out from the old tombs:

1. About 1 sun and 2 bu in diameter, oval, the body of the ring is sometimes vacant and is of a tube (pipe), but most of the body are substantial, silver, or gold gilt copper.

2. is of the same size, or measure as the above, but of pure gold or silver wire, perfect circle.

As to the use of "2", all opinions agree that it was used as ^{an} ear-ring.

As to the use of "1", opinions are various.

The following are opinion of Mr. Inuboi on the use of the 1st class rings.

1. used as finger-rings, but not reliable, considering their weight.

2. used as ear-rings, but the ear-rings now found with the earthen doll are not so weighty and of pure-gold.

3. used as decoration at the edge of a mirror, but they are not found together with the mirror.

4. attached to a sword-string, but they are not found together with a sword.

5. used as decorations about the face and breast — but the wish order jewels, but the opinion is not reliable.

In Mr. Tsuboi's opinion, they might have been used as decorative objects of the clothes, or dress: to fasten the collar of the Japanese dress.

In my opinion, they seem to have been used as the

decorative objects attached to the strings of the wig both on the right and left sides.

Chief reasons for my opinion,

1. The rings are generally found in even number.

2. The ring might have been used in the way,



Thus the ring prevented the dressed hair from being disheveled.

3. The shape of the ring-body is good in the above use.

4. The diameter is, ^{almost} as large as that of the hair-bundle which hung to-ward the ear.

But the rings are not necessarily found about the head of the corpse, so this opinion is not entirely reliable.

27. 1. 1871. - Japan. -

At the base of the mountain

the highest peak of the

mountain range, the

highest peak was

of the highest peak

the highest peak

edge of the mountain

not found together

attached to a

mountain range

the highest peak

the highest peak

the highest peak

the highest peak

the highest peak

the highest peak

the highest peak

the highest peak

the highest peak

the highest peak

the highest peak

the highest peak

Certain tradition and ancient burial places.

by P. Tenboer.

Report by Mr T. Shibata,
(from Owari shi), There is a
place called "Kogane yama", in Owari;
by the traditions of the district, one
thousand yen of pure gold coin, and
a worth of "Ihusa" (valuable mineral)
of one thousand yen were buried there,
so the name of the place appeared;
but it is questionable whether it is
a fact, or not.

In the district of Morioka village,
the villagers sing the song,

"At the foot of the pine tree
on which the rising sun and setting
sun shine, a worth of pure gold
of various thousand yen is buried."

Here ^{was} ~~is~~ a high place which
seemed to be a round tomb, and

On the high place a pine-tree grew.
The pine-tree was the pine-tree
which is described in the above
song.

They, expecting some valuable
things at its foot, dug the ground,
but ~~nothing~~, at least as no such
things as expected were found;
now the place is converted
to the road.

In the neighbourhood of the
place, there ^{had been} was a temple called
"Chojin ji" and an old tomb called
"Seijin Furka"; no trace of them
almost is found now, except
trifling relics.

Report by R. Hayashi,
at Igitsunshi village in Hino,
There is a place which was the
detached mansion of Hori musashi-
no Kami, and in the compound
a cypress-tree grew; about the

tree the song has been sung,

"Some valuable things are buried
at the foot of the cypress-tree on which
the rising sun and setting sun shine";

At the foot of the tree no valuable
things were found.

In the neighbourhood of the mansion,
an old tomb is found.

Report by Mr Y. Okamoto,

At Sakaibara in Kii, the villagers
sing the song,

"At the foot of the pine-tree
on the Omine hill, on which the
rising sun and setting sun shine,
the worth of pure gold of several
thousand yen are buried."

In the west of the temple Omine dera,
a little high place was found; the
place was dug to find the sung valuable
metal, but nothing was found, but
something like human bone and ashes
charcoal.

The villagers of Yamada mura in Kii ~~say~~ ^{hold} still the tradition that for the following generations (posterity), some sum of pure gold is buried at the foot of the tree "Utsuroki".

The place, where the valuable metal is said to be buried, ^{is} open in the east, south and west, and in the north a mountain ^{range} is running: So the place bathes in bright sun-beam.

In the mountain in the north of the place, a stone-coffin about 5 feet long was once dug out and in the coffin charcoal was found and nothing besides: and in the neighbourhood, 20 years ago, a stone coffin consisting of six large stones was found, but in it nothing was seen.

As the villagers say, a cock of gold colour sings on

the first day of the new year in a small wood in the neighbourhood, and one who hears it sing will become rich. Here in the wood a part of a stone-coffin is seen, the most part of the coffin being buried in the ground.

In Mr. Okamura's opinion, the phrase "---- the rising sun and setting sun shine ---" shows the place of a Tomb, and "--- some sum of pure gold is buried ---" shows that a corpse of noble person is buried.

In my opinion (Mr. Funtori), the popular song might have been sung by the grave-diggers when they dug the grave.

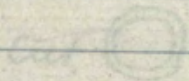
The provinces where the similar traditions are held,

Fyūga, Tosa, Awa, Bitchū, Harima, Tango, Yamashiro, Settsu, Ōmi, ~~mi~~ Mikawa, Owari, Hino, Suruga,

Shinano, Kai, Izu, Sagami,
Musashi, Shimozuke, Kozuke,
Shitachi, Echizen, Iida,
Echigo, Rikuzen, Rikuchū,
Uzen, Ugo.

On the use of small metal
rings discovered from ancient burial
mounds by J. Yokouchi.

Mr. Hayashi has said the metal
ring was used as an ear-ring on the
ancient that ear-rings of the same
dolls dug out at Hosenji and Adachi-
go. I saw each a cut.



In my opinion, small metal rings
were much used as ear-rings, but
larger rings were used as decorative
objects of the wig.

Reasons for the use of larger
rings as decorative objects of the
wigs.

Reasons for the use of small
rings as ear-rings.

1. Most earth dolls have ear-
rings.

Shinano Kai, Izu, Sagami,
Musashi, Shinagawa, Kanagawa
Shitachi, Takigai, Mito,
Chiba, Rikuzen, Rikuu,
Utsunomiya, Utsunomiya.

On the use of small metallic
rings discovered from ancient burial
mounds. by J. Yokochi.

Mr. Hayashi has said, the metallic
ring was used as an ear-ring on the
authority that ear-rings of the earth-
dolls dug out at Hosenji and Ashika-
ga have each a cut.

cut. 

In my opinion, small metallic rings
were surely used as ear-rings, but
larger rings were used as decorative
objects of the wig.

~~Reasons for the use of larger
rings as decorative objects of the
wig.~~

Reasons for the use of small
rings as ear-rings,

1. Most earth-dolls have ear-
rings.

2. The custom of ear-rings is also kept by other nations.

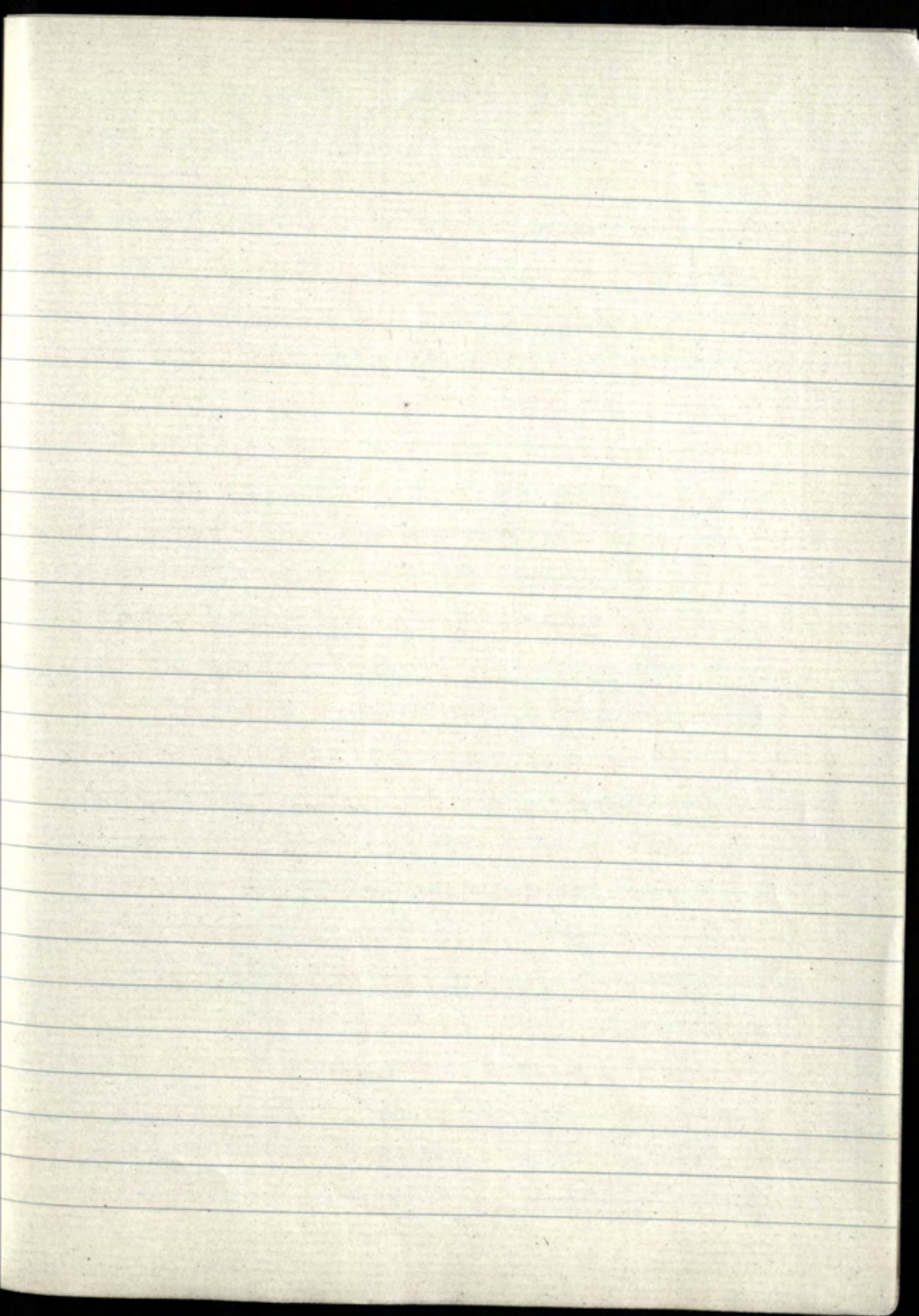
3. Generally a pair of small rings is found together with one dead body.

4. Small rings are convenient for ear-rings.

5. by the cut, the ring was hung through the ear.

6. The larger ring is difficult to bend, so it is not easy to hang it through the ear.

7. The measure of the ear ring of the earth-doll may be said to be equal to that of the larger ring, but the measure of the ear-ring of the earth doll is not real and reliable, because the earth-working does not produce the same size as the original size.



2. The custom of ear-rings is also kept by other nations.

3. Generally a pair of small rings is found together with one large body.

4. Small rings are convenient for ear-rings.

5. by the cut, the ring was hung through the ear.

6. The larger ring is difficult to bend, so it is not easy to draw it through the ear.

7. The measure of the ear-ring of the earth-doll may be said to be equal to that of the larger ring, but the measure of the ear-ring of the earth doll is not exact and reliable because the earth-working does not produce the same size as the original size.

