

No. 287, Vol. XXI.

On Animal Worship Found in
Japanese Mythology.

By S. Kobayashi.

Serpent.

The old word "mi" means "a serpent".

In an old book "Shoki", there is written of a god of "Okami". "Okami" means a serpent on a hill.

In an old book "Wamyo-sho", there is written about a god of "Mizuchi" that means a serpent in the water.

The ancients thought that the thunder was a huge serpent in the air and it caused the terrible noise, lightning, and cloud and rain. They worshiped the thunder-serpent as a god.

We have a mythology that Susanowo killed a serpent which was going to swallow a beautiful girl Kushinada-hime in Izumo and saved her life.

From this mythology, I think that the serpent had been worshipped as a god by the natives and Tushi-inada-Hime was just offered to the serpent as a sacrifice, as the ancient Japanese did in general from an idea of quietting the rage of god, when Susanowo went there.

A mythology tells that Toyotama-Hime, a wife of Yamatodake, sacrificed herself for the god of sea to quiet His rage. And the sea god was thought to be a serpent.

Most of the Japanese sacrifices ^{for god} were beautiful women, so afterward it was thought that the serpent god wanted the beautiful woman not only for His food, but to love her as His wife.

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Pine-trees or Branches Set up before
the Entrances on the Beginning of a Year.
By Y. Seiguchi.

The ancients of Japan seem to have
worshipped trees as gods, and, I think,
from this idea the Japanese set up
pine-trees or branches before the entrances
in the beginning of a year.

So, they offer food or drink to the
pine-trees or branches every morning
and evening so long as the new year's
days continue.

On the new year's day, they set
up before the entrance not only pine-
trees or branches, but hazel-trees
or willow-trees with the same purpose
as pine-trees.

In some provinces, pine-trees are
set up at the entrances of rice-fields
and farms in the beginning of a

year, and foods and drinks are offered to them in the purpose of asking good harvest in the year.

In some provinces, branches of pine tree are hung down from the ceiling and put on the family-altars in the purpose of asking good-lucks for the family.

So, it is clear that pine-trees have long been thought to have had the power of giving good lucks and rich harvests to man.

When they go to cut pine-trees to set up before the entrances in the beginning of year, they would say that they are going to welcome the pine-trees of the new year. This shows that they worship pine-trees as god.

No. 288, Vol. XXI.

On Some Sorts of Hair-dressings
Represented on the Clay Human Figures
by the Stone Age People of Japan.
By B. Yoshida.

The clay figures of the Japanese ancient women who had the hair hung down are now found in Shinano Province and in Mutsu Province, so, I think, this sort of the hair-dressing was prevailed in many parts of Japan. And though the clay figures may be those of the Japanese men, yet the hair-dressing they represent resemble that of the Ainu men very much. Ainu men divide the hair into two parts and hang down it on back cutting at about the ears. This sort of the hair-dressing is called "Kirisage-gami" in Japanese.

B. Hair tyed in curls.

a. "Sokuhatsu". When woman is about to tye her hair in this sort of dressing, she grasps all her hair first in one hand and twisting it in right way or in left makes a curl on the top of the head, and tyed it at several parts not to be loosened.

This sort of the hair-dressing is very simple, and it is likely apt to be used among the ancient women.

"Sokuhatsu" is used at present among the Japanese women, but we can not say there is some anthropological relation between the ancient q. Japanese women and the present Japanese women.

It may be coincided accidentally, I think.

A.



hair on the temple.

When the hair is short or tied in curl very tightly, "Sokuhatsu" appears like as the above clay figure shows.

B.



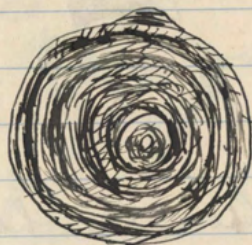
This clay figure shows "Sokuhatsu" curled after some design.

C.



This "Sokuhatsu" is curled in the left way.

D.



It is clear that this clay figure was made after a person who had the hair dressed in "sokubatsu". And we see that round design came from the curl.

E.



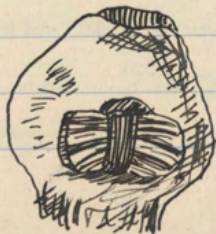
This figure was made after the figure C. by the ancient, I think, and the dents on the head came from those in "sokubatsu" of C figure.

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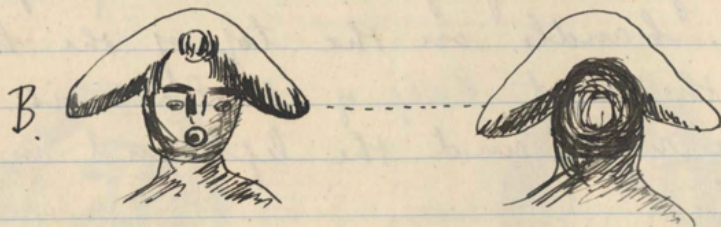
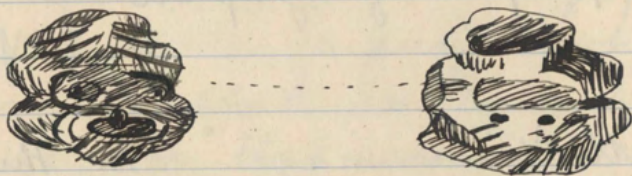
On Some Sorts of Hair-dressings
Represented on the Clay Human
Figures Made by the Stone Age
People of Japan.

By B. Yoshida.

b. "Mitsuwa-mage." In this Hair-dressing, half of the hair is tied into a bundle on the top of the head, and the rest half of the hair is bent to the right and the left and made into curls.



C. "Ichō-mage": In this hair-dressing, all the hair is tied at its foot and made into two curls on the both sides of the head being divided into two.



d. "Bindalhi-mage". In this hair-dressing, the hair is pushed out on the temples like B of the above drawing shows.

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Works on Ainu Studies.

By K. Jimbō.

I. Works by Mr. Bacheler.

Papers Published in the Transactions of
the Asiatic Society of Japan.

Notes on the Ainu. In Vol. X. 1882. An
Ainu Vocabulary. Same Vol.

On the Ainu Term Kamui. In Vol.
XVI. 1889.

Specimens of the Ainu Folklore. In
Vol. XVI. 1889, Vol. XVII. 1890, &
Vol. XX. 1893. Twelve legends.

Together with Oligabe. Ainu Economic
Plants. Vol. XXI. 1893.

43 pages.

II. Works in Japanese.

Ezo Konjaku monogatari, 1884.

"Ainu Buntan" in "Kiyo" of the
University, — A grammar of

the Ainu Language, in the Memoirs of the Literature College, Imperial University of Tokyo, 1887. 55 pages.

III Works in the Ainu language.

An Ainu Reader, 1887. 25 pages.

(Noshiki no an oro-otak epaka-shun kambi sosh.).

The Christian Creed, Lord's Prayer and Ten Commandments in Ainu, including some Psalms. 1887.

19. pages. (Utarapa Inonnoitak newa Koikara utara Eishokoro'i newa Kamui wan ikinne an Kashpottle newa Kamui Shinotcha-ibehe).

The Baptismal Services in Ainu.

(Baptisma akore katu.)

An Ainu-English-Japanese Dictionary and Grammar. 1889. 287 pages.

S. Matthew's Gospel. 1889. 110 pages. (A Matten orowan asange Pirika (Crushpe.).)

S. Mark, S. Luke and S. John's Gospel.
1897. 347 pages. (Markos, Roukos
newa Yoanne crowans asange
Ashkanne Pirika Shongo.)

A New and enlarged edition of No. 5.

VI. Work in English.

The Sinner of Japan. 1892. 330 pages.

The Epistles of S. Paul to the Galatians,
Ephesians and Philipppians.

1893. 63 pages. (Paulos nuge
Kambi: Garatea un utara otta
newa Epesos un utara otta
newa Piripoi un utara otta
anomande.) (Written in the
Sinner Language.)

An Itinerary of Hokkaido, written
for the Hakodate Chamber of
Commerce for Presentation in
the Chicago Exhibition. 1893.

(Written in English.)

The Epistles of S. James, S. Peter, S. John and Jude. 1894. 13 pages.

(Written in the Sinn language.)

An Sinn Hymn Book. 1895. 23 pages.

(Sinn Karisia gusu an Shinocha-ibeke oma kambé.) (Written in the Sinn language.)

The Prayer Book in Sinn. 1896.

417. pages. (Sinn Karisia sinange gusu an Inno-itale oma kambé.)

(Written in the Sinn language.)

The Psalms in Sinn. 1898. 228 pages.

(Sinn Fushko Setuitaknips Iyohaichish.) (Written in the Sinn language.)

The New Testament in Sinn.

1897. 709 pages. (Chikoro nutorapa ne Yesu Kiristo ashiri Setuitaknips oma kambé.)

(Written in the Sinn language.)

Various Tracts ranging from the

year 1887 to 1896, including the Book of 'Jonah and the first four chapters of Genesis. (Kamui Tushko Ekambakite Yona orushpe, 1889, 7 pages; Yoanne re ik, 10 pages; Tu iriwak ne gurn(?); Kamui Tushko Shongo Heashi oma Kamui (Genesis), 16 pages; etc.) (Translated into the Simu language.)

Simu oyobi Sono Setsuwa. 1907.
(Written in Japanese.)

The Simu and their Folklore. 1907.
602 page. (Written in English.)
Sea-girt Mezo, a Glimpse of the
Missionary Work in Mezo.
(Written in English.)

A Grammar of the Simu Language.
1909. 125 page. (Written in
English.)

The Koropokgurn and a Critical
Examination of the Nomencla-
ture of Mezo. 1904. 18 page.

(Written in English.)

The New Sime Dictionary. 1905.

(With Grammar and notes on
the position of the Sime Language.)

Besides

Kunnewano inno itak newa
oruman inno itak oma Kambé,
(Morning and evening prayers)
etc.

No. 240, Vol. XXI.

On Forcing Enchantments.

By Y. Hozuchi.

Long ago the Japanese believed that every thing had a spirit of his own like human beings. From this idea, the Japanese tormented other things to make them cure his disease as he was caught by it.

I. Plants.

When the Japanese suffered from tooth ache, they stuck pins or nails at the root of "Mannensō" or "Angoga", and as soon as their tooth ache disappeared they took out the pins or nails from the root giving a thousand thanks.

When one suffered from fever, one's family stuck nails at the root of "Tara", and as soon as the disease was cured the nails took out and

a bushel of chaff was given to the plant.

When one fell into disease, the mulberry-tree in a bamboo bush was tormented by nail.

II. Things which have no life.

When one suffered from eye-disease, one tied the end of a sleeve of one's clothes with straw, or put a basket by a well and said to it, "Basket! if you will cure my eyes from the disease, I will show you the inside of the fine well, won't you?"

When one suffered from fever, one tied a hammer with a rope and put it under the floor, or applied moxa to a shell.

When one suffered from any disease, one tied a stone until one's disease was cured. *and kept it bound.*

When one missed a needle, one tied the scissors.

III. Animal.

When one suffered from fever, one put a "Tanishi" in paper on the family altar and said, "Tanishi, if you cure my fever, you can go back to your home."

"Tanishi" is a fresh water snail which is eaten cooked.

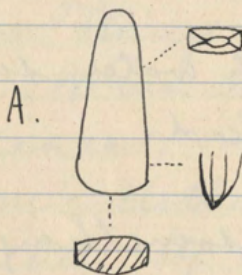
When one missed something, one tied a foot of dog with paper. For a dog is a guard for a thief or robber. Even now a "Komainu" (stone dog) before a shrine is tied at its foot as one lose something.

No. 240, Vol. XXI.

On the Types of Japanese Polished Stone Axes.

By N. Ono.

I.

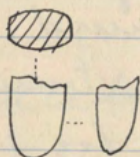


Thin and long.
cone in shape.

All parts are polished.
blunt edged.

By its cross , we can
know its making.

B.



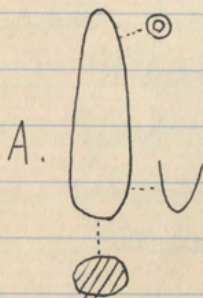
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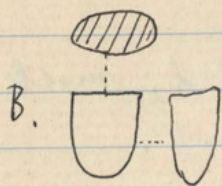
II.



Round headed.

Edge and cross are little
different from I.

- 36 -



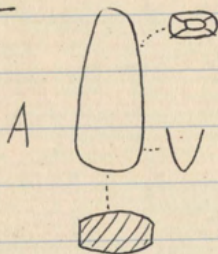
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III

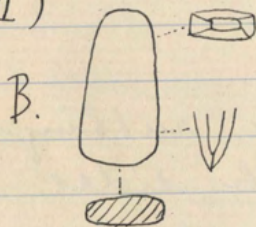


Somewhat broad at the head.

"

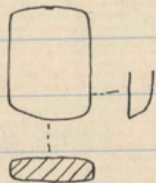
"

(VII)



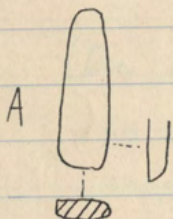
Broad headed.
Flat shaped.
Sharp edged.

IV



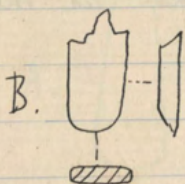
Square in shape.
sharp edged.

V.



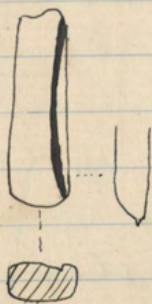
A part is polished; most
of the part is not.

sharp edged.



A little flat.

VI.

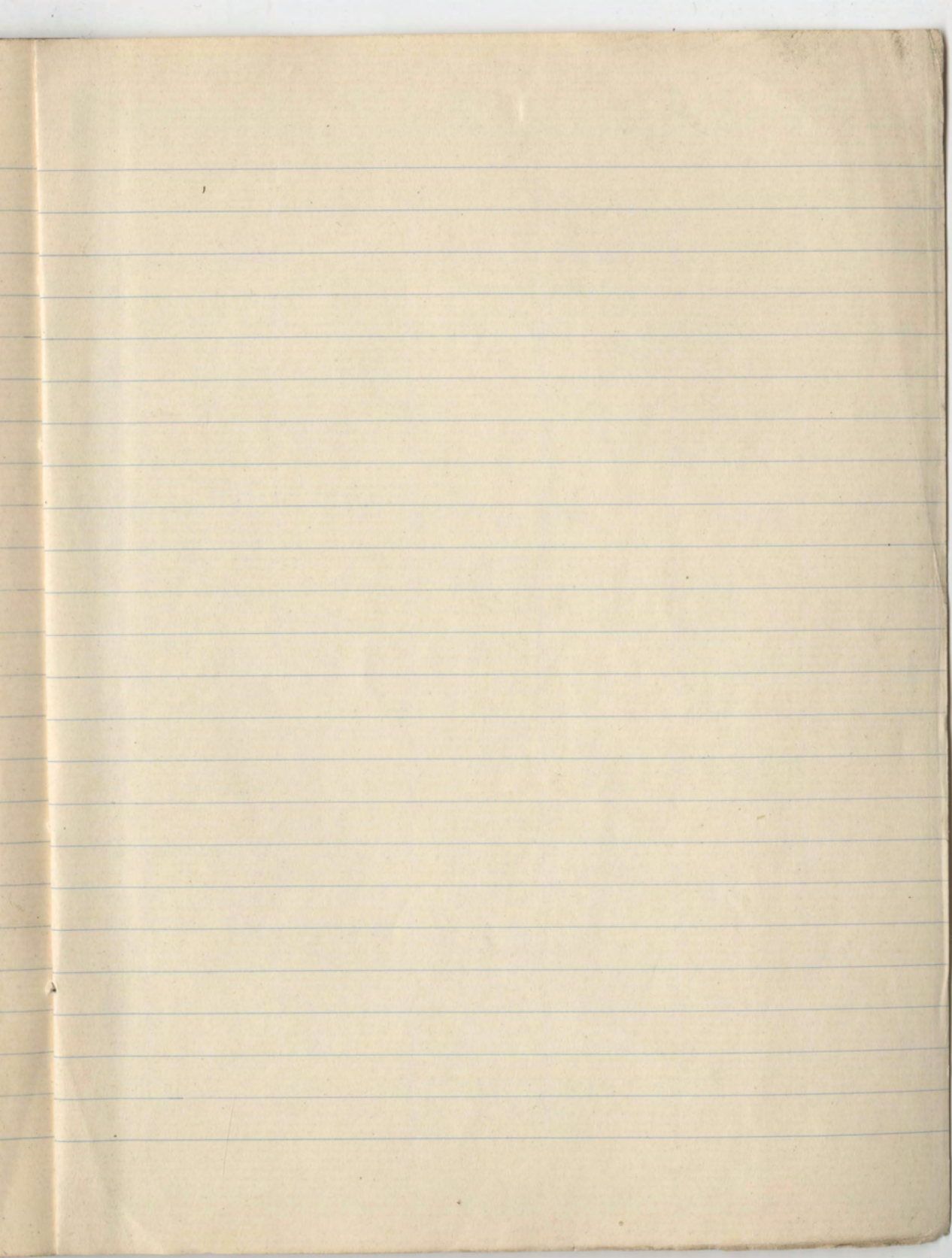


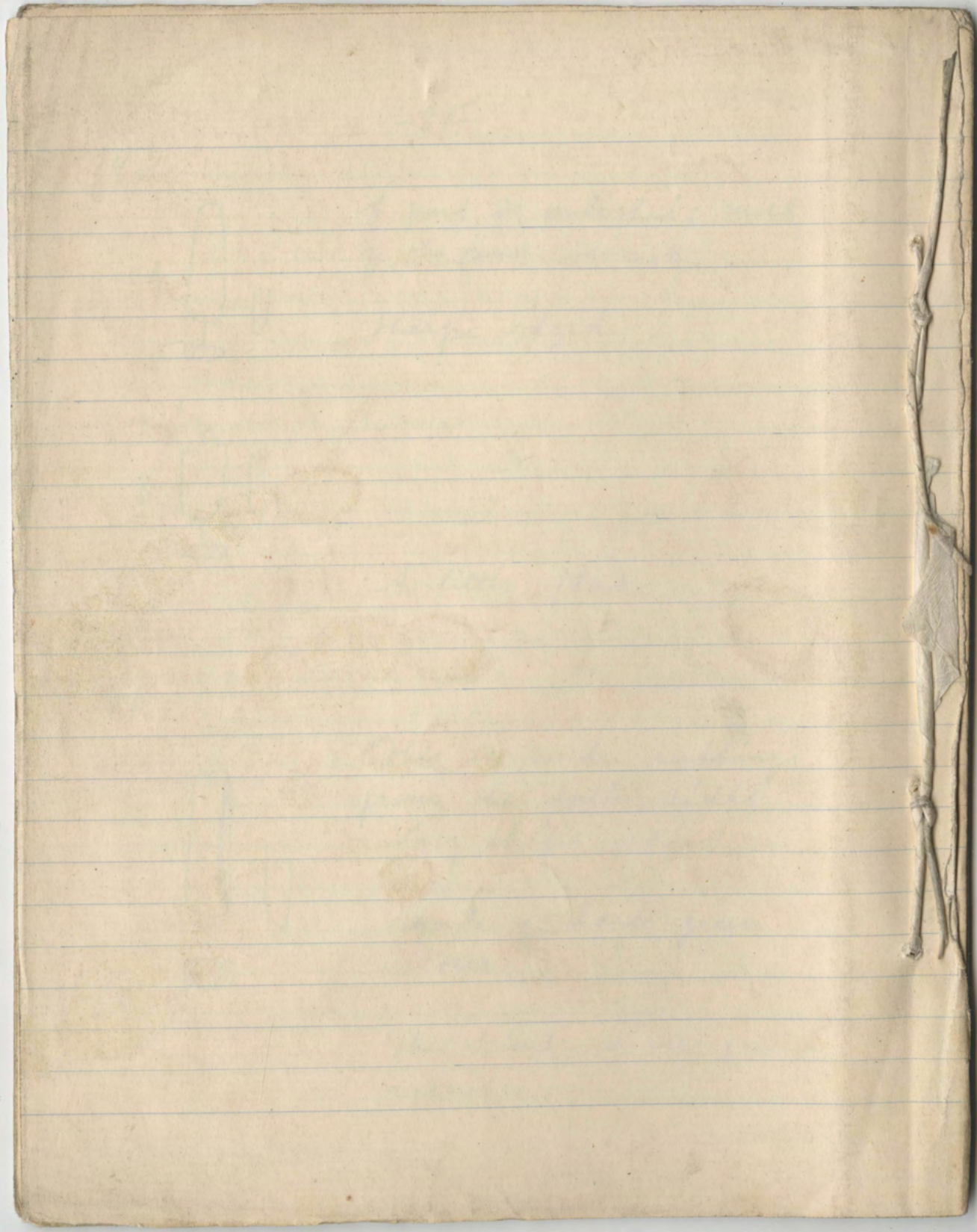
This is made rubbing
from the both sides.

Very sharp edged.

Made of dark-green
stone.

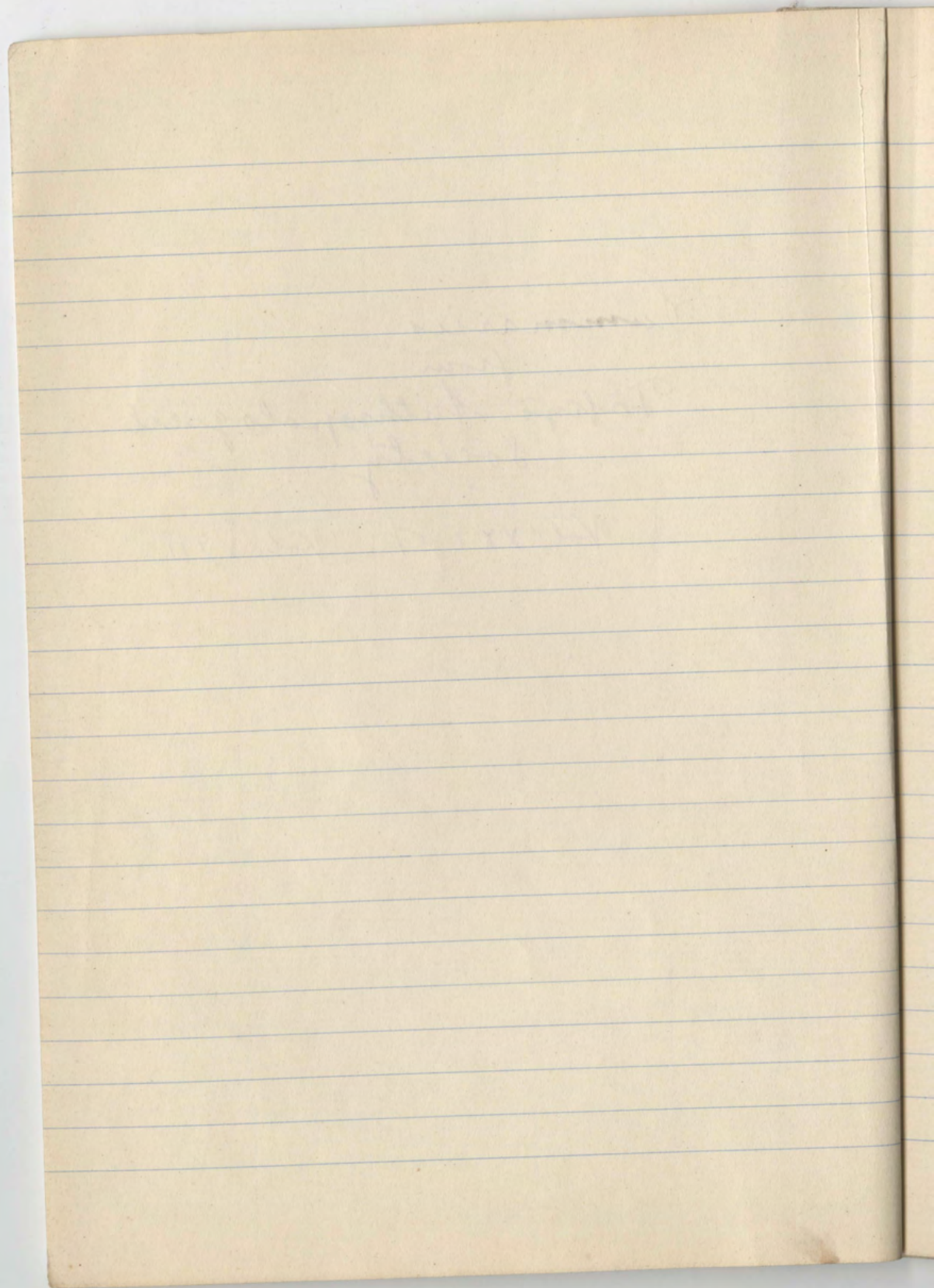
This kind is very few in
number.

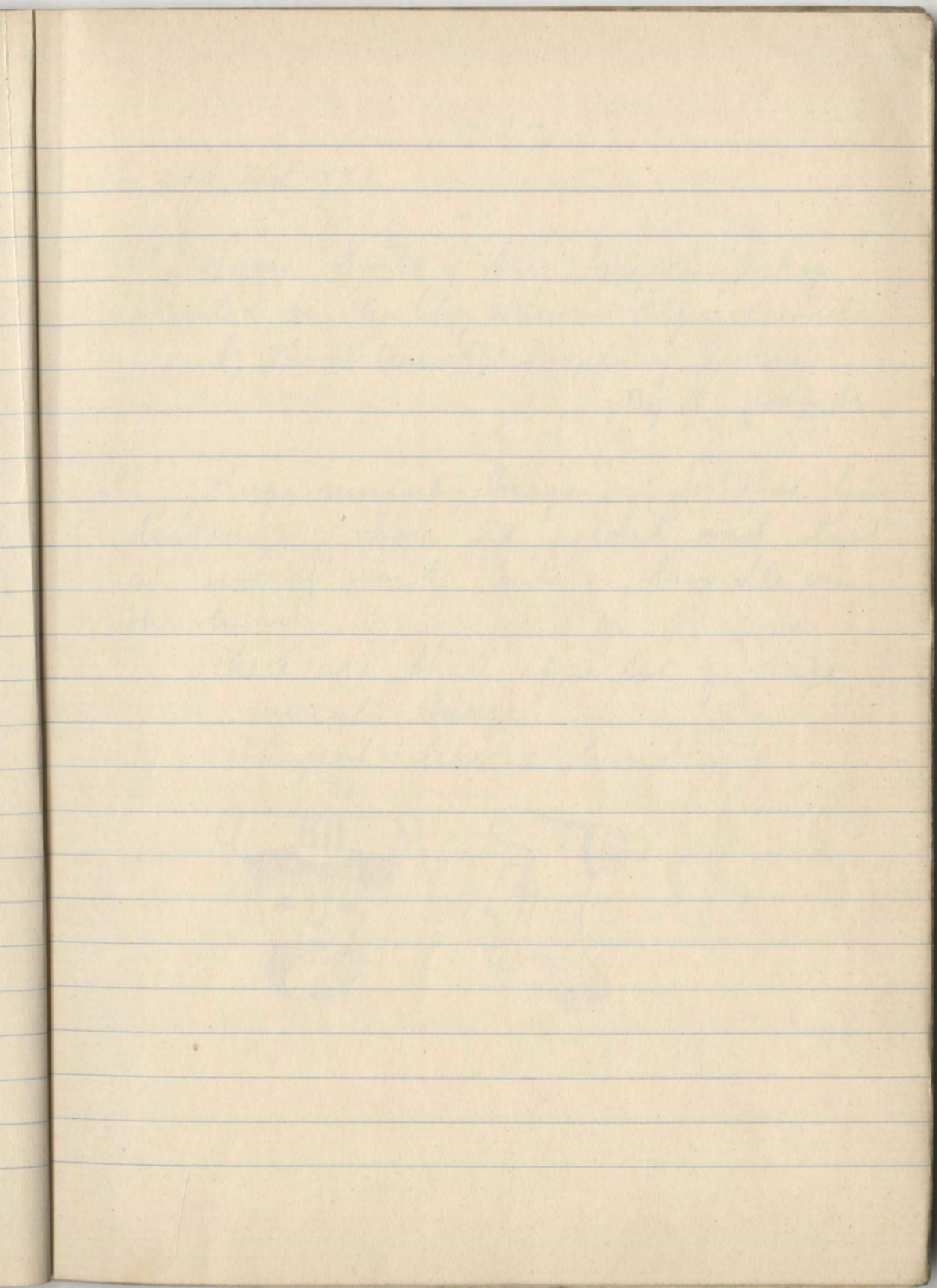


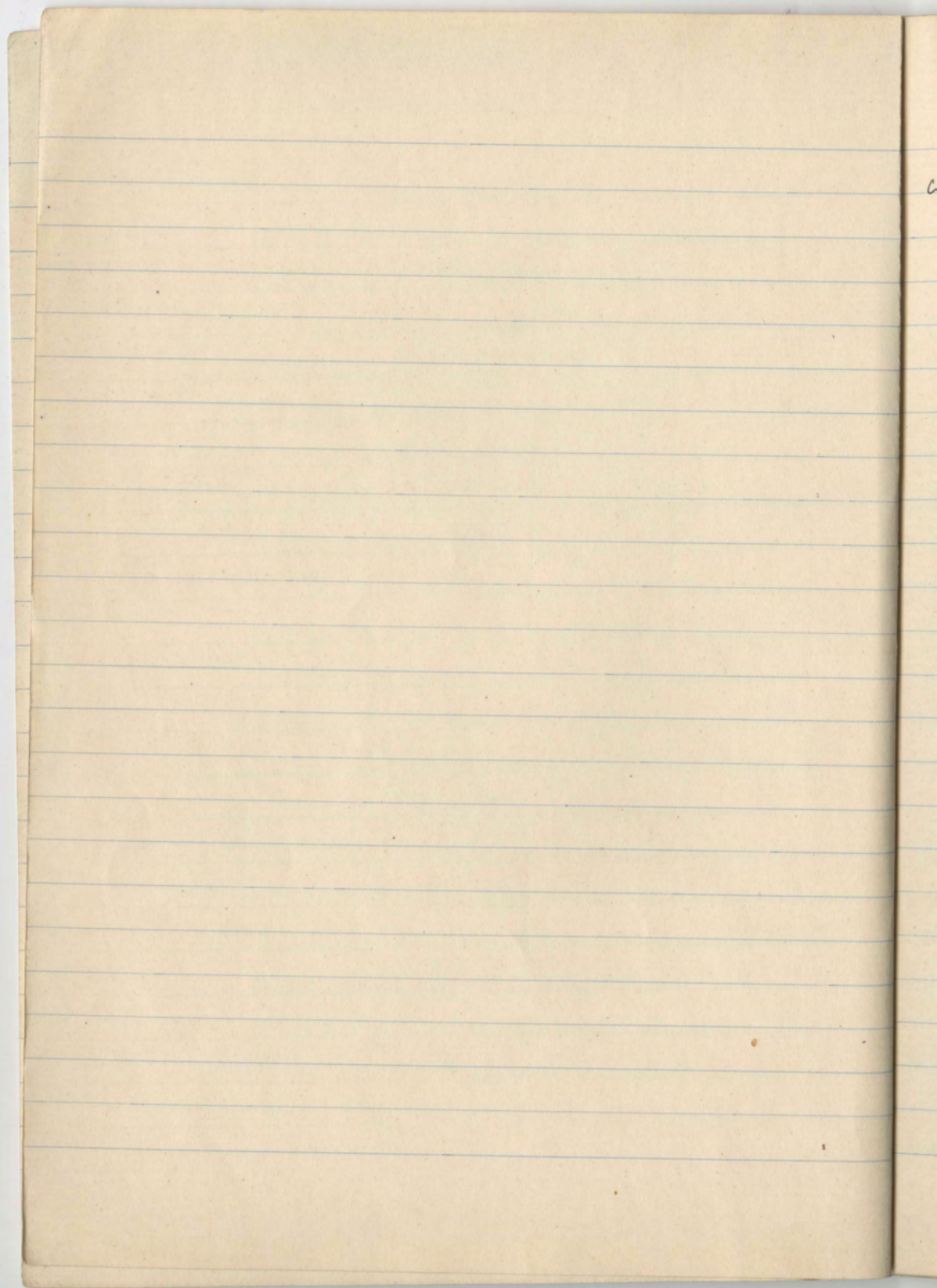


Summaries
from
Tōkyō Anthropological
Society.

Kol. XX I. & Kol. XX II.







No. 240, Vol. XXI.

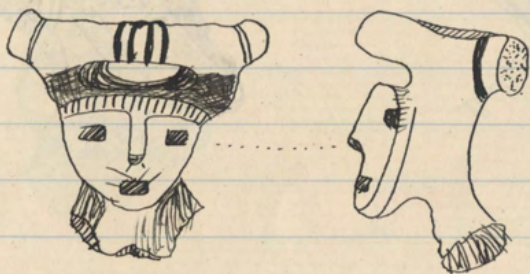
On Some Sorts of Hair-dressings Represented on the Clay Human Figures made by the Stone Age People of Japan.

By B. Yoshida.

I. "Suge-musubi-Image". In this hair-dressing, hair is folded and tied at several parts into a bundle on the head.

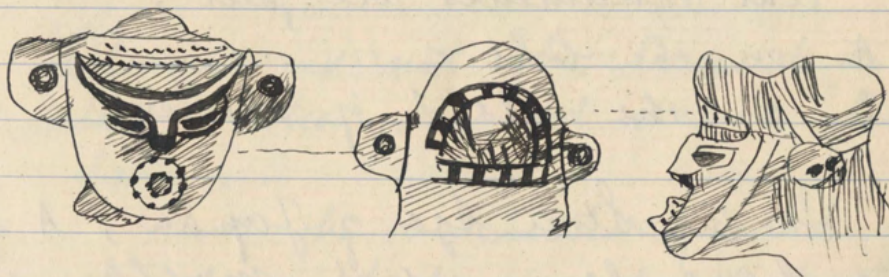
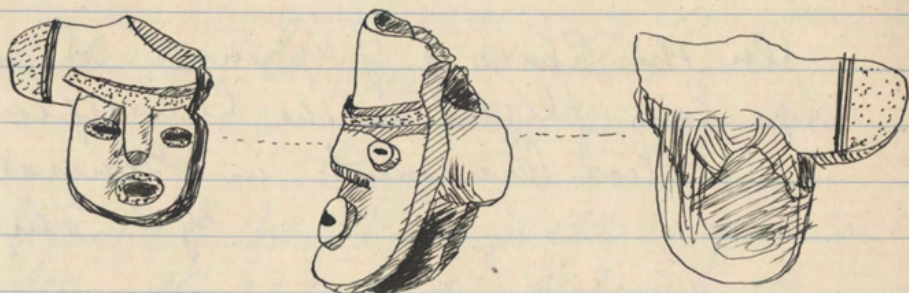
There are three species of "Suge-musubi-Image".

(1) shaped like a bundle.

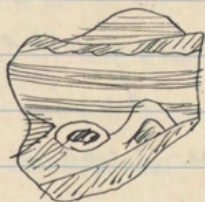




(2.) Tongue shaped one.



(3.) Spatula shaped one.



No. 242, Vol. XXI.

On the Place of Japanese Stone
Age Ear Plisks in the Classification
of Ear Ornaments in General.

By S. Tsukoi.

- Ear ornaments are put,
- A. on the lobe of the ear.
 - B. on the outside of the ear

In the Stone Age of Japan, A seems
to have been used mostly in
Japan.

Species of the Ear Ornaments.

- I Ornament thrust tightly into
the outside of the ear.
Ornament hung from a hole
on the outside of the ear.
- II Stick shaped ornament, and flat
one.
Strung ornament, and ring of ear.

No. 242, Vol XXI.

Notes on Serpent Worship.

By Y. Hleguchi.

Against Mr. Kobayashi's opinion
written No. 237 of this Volume, —

a.

"Ekami" is not "the serpent on hill". "Eka" does not mean "hill" here.

But the ancients feared of the serpent so much that they came to worship it as a Great-God, and they called it "Ekami" (Great-God). So, "Ekami" is "Ekami", and it means a serpent, I think.

b.

The ancients believed that a serpent-god could manage the weather, the fire, and the disease of man. And they

praised to him asking the good side of these things.

Names for the serpent-god, -

"Mizu-kami-me" (Serpent-god under the water).

"Hakuja-sama" (God of white serpent).

"Okami" (The Great-God of Serpent).

c.

About the thunder and the serpent.

Long ago the thunder was called "Karu-kami" or "kami-Kari" in Japan. "Karu" means "to thunder", and "kami" means "a serpent" here.

So, in most cases the thunder might have been thought to be a serpent by the ancient Japanese.

No. 245, Vol. XXI.

Chashi or Fortresses of the Ainu.

By T. Kōno.

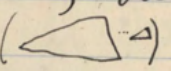
By the word "Chashi", the Ainu means a place surrounded with fence, ditch, bank, or cliff. So, a pasture surrounded with wooden fence is called "Chashi" by Ainu.

But, the "Chashi" here I will write of means the old fortress of the Ainu which was called "Chashi-kot".

The "Chashi" is to be seen in Mutsu, Iwawa, Hokkaido, and in the Chishima-Islands. The "Chashi" in Kabafuto is a little different from that in the above mentioned places. Most of the Chashi are found on hills or high places, near the sea, the lake, or the river. And those who lived in

The Chashi seem to have easily got some shells and good water to eat and drink. In the Chashi, it was very wholesome for man to live, and they could have a fine view from there.

The largest Chashi is about 600 feet round and the smallest about 120 feet round. The former is not many in number as the latter is.

The shape of the Chashi is generally round or oval, but some are square or triangle ().

The ditch round the Chashi is about 12 feet or 8 feet in depth, and about 18 feet or 6 feet in width. Some Chashi has double the ditch round itself.

Most of the Chashi on the hills are surrounded with banks, and seldom have ditches round at

the foot of the hills. The Chashi on the cliff is surrounded with no ditches.

Rarely a pit-dwelling is found in the Chashi, and some implements of the Stone Age there. Mr. Tsuboi is in faith of the existence of Koropokguru by the Simi's tradition and of their possession of the stone-age implements found in the pit-dwelling in the Chashi, but I am of opinion that there did not exist such a race of Koropokguru and the Stone Age implements are all of the Simi's.

No. 245, Vol. XXI,

On the Education of the Ainu.
By S. Tsutomi.

Ainu are the uncivilized people, but they are the Japanese, now. And if we are ashamed of having such uncivilized people among us, we are obliged to educate them. Some one says, "Ainu are so dull that they can not improve however hard they may be educated." But we can not stay without giving any medicine to a diseased man though his disease may be hopeless to be cured. And with Ainu, it is not hopeless, I think.

So, several primary schools were already established for Ainu in Hokkaido. But we can not apply the educational

institution in Houshu to Siam, for the Siam have the special traditions and customs of its own. Then, first of all we must investigate their traditions and customs. From this point of view, a meeting of Siam Education were established among us.

No. 247, Vol. XXII.

Formosan Aborigines and
Monkeys. By Y. I.

Formosan Aborigines have very interesting thoughts about the monkeys of *Macacus Cyclops*.

Some tribe have the thought, "Long ago a poor man went into a mountain, and became a monkey." So, they call now a monkey "a man in fur" (= *Afem-gai*).

Some tribe has the thought, "Long ago a sister-in-law hated her brother so that she made him sit down on a burnt stone. So, he ran into a mountain and became a monkey, and it is because the monkey has the red burnt hip."

Thus, they have a thought that monkey is man, so they never kill the monkey though it lays waste all the farm.

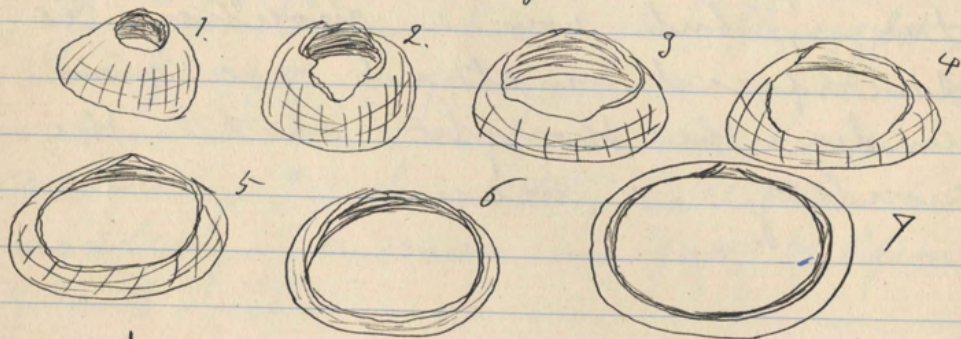
Among some tribe there was a custom to sacrifice a man for a god in a certain festival day, but now a monkey is sacrificed instead of a man under the thought that the monkey is man.

No. 249, Vol. XXII

On Shell Rings.

By N. Cens.

Order of making shell rings, —
I. A hole was made from outside
gradually larger.



Cardium muticum Reeve was
used.

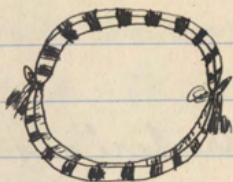
II. By the same making as above,
the imperfect ring was obtained.

1. 2. 3. 4. 5. 6.



Two of this were combined
into a ring.

- 15 -



Arca subrenata
Gischke was used.

No. 250, Vol. XXII.

Profile Outlines as Materials
for Ethnological Investigations.
By S. Tensai.

Hands and face are bare, so it is easy to observe, and besides the face is very important place for the Ethnological Investigation.

Many photographs of different faces are valuable materials for the investigation, and they are easy and convenient to be taken and to be preserved.

But from my investigation, I knew that the photograph of the side of face told more clearly its characteristics than that of the front of face. As you know, the shadow of the side face on the window can tell who it is.

So, for the convenience of gather-

ing many types of the face, I hope to all observers to take profile outlines from the shadows of the side faces as many as possible.

Notes on taking profile outlines,

1. light shall be strong as possible.
2. light and face shall be on the same line.
3. The paper on which the outline is drawn shall be put erect.
4. Distance between the paper and the face shall be short as possible, while that between the face and the light long as possible.

No. 250, Vol. XXII.

On Some Experiences about
the Collecting Excursions of Archaeolo-
gical Objects.

By E. Mignani.

There is no perfect stone arrow-head which was made of obsidian. Almost all remains contain many broken pieces of obsidian, but where there are many obsidian blocks, no perfect pottery is found. On the contrary, where there are found many flint some perfect potteries and stone arrow-head are found.

Some one says that old potteries are found mostly at the foot of a mound. But, every time I have found the potteries on the mound, but not at the foot.

The shell-mounds which contain ashes have many old potteries and implements in them. So, whenever we dig out ashes from the shellmound, we would say, "It is hopeful."

But, I have experienced these only about the remains near Tōkyō and Shimousa province.

No. 252, Vol. XXII.

Doings of Men and Apes, Compared.

By S. Uchiyama.

I. Doings resemble to each other.

a. Reproduction.

Apes' puberty is at 5 years of age. The ape has menses. The ape generates only one child at a time.

b. The way of bringing up a child.

The ape brings up a child with its own milk at the beginning, and loves its child very much.

c. Difference between male and female.

When child, male is weaker than female. But when it is grown up, male is stronger.

than female.

d. Sickness.

The ape suffers from measles and boils on the hip when it is little. And it is cured from those sicknesses with the same medicine as man's.

e. The ape is fond of smoking and drinking.

f. Most of apes can use right hands ^{well} more than the left, but some are left-handed.

g. The ape has many habits.

The ape's expression of anger resembles that of man.

h. The female ape loves the little one more than the male.

II. Different Doings.

a. The colour of skin is different.

b. The ape's teeth are in order and sharper than man's.

c. The ape's palms and foot

are oily more than man's.

d. The ape sleeps lying on its belly, and is apt to be awoken by a little noise.

e. The ape foams at the mouth a few days before it rains or snows.

f. The ape is fond of raw food

No. 252, Vol. XXII.

On Some Experiences about the
Collecting Excursions of Archaeologi-
cal Objects. By G. Mizutani.

From the shellmound of clams,
there are found many objects
skillfully made. But, from
the shellmound of "Sagae" () ,
we can find very few relics.

No. 253, Vol. XXII.

On Some Skulls Discovered from
the Stone Age Sites in Japan.
By B. Adachi.

A Skull found at Yoyama.

The largest length, 179. milli-
metres.

The largest extent, 150. milli-
metres.

Exponent, 83.8.

Six skulls found at Minami-
sawa.

Exponent,

75, 8

76, 3

78, 4

80, 2

81, 3

83, 7

But, all these skulls are different from those of the Japanese, of the Ainu, and of the Esquimaux. They resemble the skull of the Chukchi.

No. 254, Vol. XXII.

Bisaya of Philippine and Siraya
of Formosa, Compared.

By Y. Ino.

The Chinese old book tells that the people of Bisaya lived near Formosa. But, being in want of geographical knowledge, the ancient Chinese perhaps mistook Formosa for Philippine.

The people of Siraya, however, lived in Formosa from the old time, and communicated with the people of Holland and the Chinese about 200 years ago.

Now, I think, Bisaya and Siraya belong to the same race, and they came from the same blood. For, they have almost the same words.

Siraya Words.

Bisaya Words.

one	Sa'a	usa
two	Zazaha	Duha
three	Tatul	Tolo
four	Upat	Upat
five	Raruma	Lima
six	Romu	Unum
seven	Pitu	Pito
eight	Voru	Ualo
nine	Siva	Siam
ten	Ketyan	Kapulo
hair	Kukuh	Bohok
head	Kungu	Celo
eye	Mata	mata
ear	Taringi	Talinga
nose	Mungu	Ylong
mouth	Mutu	Baba
tongue	Pira	Pira
tooth	Wari	Sarat
neck	Kudnak	Lioq
hand	Rima	Camot
finger	Kagamus	Torls
foot	Tenten	teel.

Siraiya

blood	gama
father	Yama
mother	Ina
Child	Irta
man	Kagurum
woman	Inena
name	Teman
Word	Kana
I	Yan
you	kow
sky	Kurum
sun	Wage
moon	Kuran
star	Stating
cloud	Babu
rain	atran
fire	Spui
water	Rarum
Wind	Kari
mountain	Kukium
River	Aguwan
tree	Kayu

Risaya

dagu
Amay
Ynahan
Inac
Galaqui
Babeys
Ngaran
Iacan
Acu
Leaoce
Lagit
Salang
Rulan
Pitoon
Dampug
atran
Calaya
Tubig
Hamin
Buguid
Salang
Kahuy

	Siraiya	Bisaya
Bird	Ayam	Manuc
fish	Tun	Ioda
clothes	Kuraci	Bisti
see	Mata	Quita
hear	Faringi	Falinga
go	Ukwa	Lacat
come	Skwa	Anhi
sleep	Musp	Torog
illness	Maram	Slima
death	Maratai	Patai
eat	Mavuk	Cann Salo
house	Tarak	Balay
great	Maizan	Dague
small	Mausin	Guti
cold	Mahangun	Bugnao
heat	Mazara	Mainit
Red	Maipan	Baga
Black	Maurum	Ylum
sword	Urrut	Sondang
good	Maganik	Hamis

Their manners and customs are almost the same.

1. Bisaya's clothes.

Man's coat is short, but woman's is long.

With Siraya's clothes, it is the same.

2. Bisaya and Siraya know how to weave alike. The former use a bamboo loom, and the latter a wooden one.

3. Bisaya and Siraya take rice as the usual meal.

4. Bisaya and Siraya use pottles, bowls of coconut-shells, and iron pans alike.

5. Bisaya and Siraya celebrate the marriage for several days.

After the marriage of Bisaya, the husband stay in his wife's house for three years. With Siraya marriage, the parents of the husband bring him to the wife's house, and there is no go-

between.

6. Bisaya is very skilful in sailing, and have very brave nature.

Siraiya is said to have used a sort of raft in sail. The raft was made of bamboo, I hear.

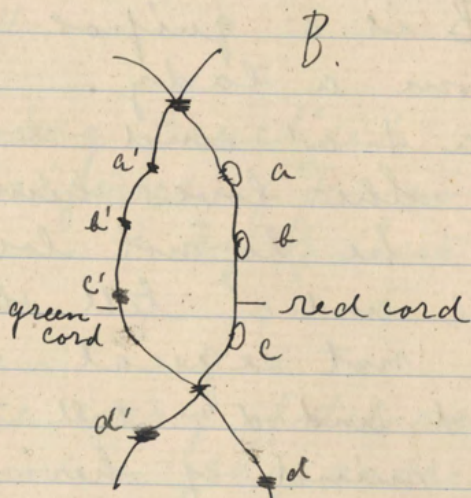
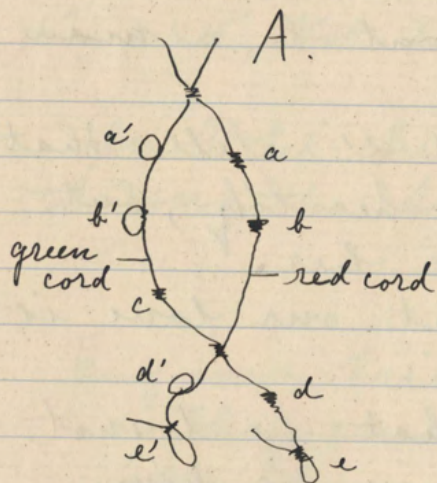
No. 254, Vol. XXII.

Cord Record System Used by the Aborigines of Formosa.

By Y. Ito.

Formosan Aborigines use the
guipos to tell the love affairs
mostly.

1. Red cord and yellow or green
cord are used.
2. Tight knots and loose knots
are made with cord.
 - a. Red cords are used to tell
man's heart.
 - b. Yellow or green cords are used
to tell lady's heart.
 - c. Tight knots show the ac-
cepted love.
 - d. Loose knots show the broken
love.



A is a quipos sent to a lady by a man.

a knob tells that he loves her heartily.

a' knob tells that she seems to him not to love him heartily.

b and b' tell that our love is not equal.

c knob tells that then she perhaps loves another man more than him.

d and d' tell, "If it be so,...."

e and e' tell, "Let us break our love."

B is a quipos sent to a man from a lady.

a & a' and b & b' tell that she loves him heartily, but he do not love her.

c and c' tell that our love is not equal.

d and d' tell that he does not mind of her love for him, and loves another woman instead of her.

No. 255, Vol. XXII.

On Betel-chewing Practiced
Among the Aborigines of Formosa.
By H. Ito.

Buzuma tribe.

They always carry betel-nuts with them in a bag called "buzott", and chew them with a little lime which is carried in a cow's horn. After chewing, they dye sap called "Baduduan" on their teeth to blacken them.

In the marriage, betel-nuts are used as a present to woman from man.

They plant betel-nut trees in many places.

Paiwan tribe, Tzarisen tribe,
Amis tribe, Tzo-o tribe, Yami

-26-

tribe, and Peipo tribe do the same things.

No. 257, Vol. XXII.

Physical Characters of the Lo-lo Tribes in Southern China.

By R. Torii.

I observed about 15 of them.

	Extent of head	Length of head	Cephalic
1	155 mm.	197 mm.	78.7
2	157	184	82.1
3	148	199	78.4
4	148	179	81.5
5	140	179	78.2
6	150	182	82.4
7	157	188	80.3
8	150	185	80.5
9	143	196	75.3
10	149	185	80.1
11	148	184	80.4
12	144	190	75.8
13	147	185	79.7
14	147	193	75.2
15	148	180	82.2
15	144	192	75.0

Extent of face.

(12) 148 mm. (18) 181 mm. (14) 189 mm.

Height of face.

(12) 194 mm. (18) 190 mm. (14) 188 mm.

In corner of eyes.

(12) 88 mm. (18) 82 mm. (14) 84 mm.

Cent corner of eyes.

(12) 88 " (18) 80 " (14) 80 "

Length of nose.

(12) 44 " (18) 48 " (14) 45 "

bread of nose.

(12) 35 " (18) 34 " (14) 32 "

Extent of mouth.

(12) 55 " (18) 49 " (14) 47 "

Length of ears.

(12) 58 " (18) 57 " (14) 55 "

Height of body.

(12) 158 " (18) 188 " (14) 158 "

Height to ears.

(12) 148 " (18) 127 " (14) 145 "

Height to the ^{cheek} temple.

(12) 188 " (18) 127 " (14) 183 "

Height to the shoulder.

(12) 128 mm. (13) 98 mm. (14) 125 mm.

Height to the elbow.

(12) 98 mm. (13) ? (14) 90 mm.

Height of the longest finger.

(12) 5.9 cm. (13) 5.4 cm. (14) 5.0 cm.

Height of the navel

(12) 91 cm. (13) 88 cm. (14) 87 cm.

Height of the knees.

(12) 47 cm. (13) 40 cm. (14) 44 cm.

Length of hands.

(12) 154 mm. (13) 158 mm. (14) 170 mm.

Extent of hands

(12) 82 mm. (13) 81 mm. (14) 70 mm.

Length of ~~foot~~ legs.

(12) 227 mm. (13) 220 mm. (14) 224 mm.

Extent of foot.

(12) 84 mm. (13) 89 mm. (14) 87 mm.

Circumference of breast.

(12) 85 cm. (13) 80 cm. (14) 80 cm.

Extent of shoulder.

(12) 89 cm. (13) 87 cm. (14) 88 cm.

-40-

Extent of hip-bone.

(12) 208 mm. (13) 206 mm. (14) 207 mm.

Height of hip-bone.

(12) 22 cm. (13) 20 cm. (14) 18 cm.

No. 257, Vol. XXII.

Archaeological Section in the
Tokyo Industrial Exhibition.

By S. Tanboi.

Subjects which we observed.

Ancient sepulchers and the remains of the Stone Age people.

Objects exhibited.

"Haniwa", Iwabe potteries, "Magatama", "Kudatama", "Kirikidama", gold rings, copper combs, straight swords, iron arrow-heads, stone axes, stone arrow-head, stone clubs, bone implements, horn implements, potteries and shells, etc.

Relics by which we can guess the real sight of the Stone-Age.

Shellmounds and animals' bones found in them.

Pictures of the sights of the stone
age.

Maps of the ancient remains and
relics.

On the ceilings and the walls of
the exhibition houses, designs
of the old relics shall be put.

No. 257, XXII.

Designs of the Ainu and the Pre-historic Stone-age People of Japan.

By N. G. Munro.

On the other day, I went to Isiratorimura, Saryu-gori, Kitakano-kuni, and got many objects which bear Ainu's designs.

Some of the designs resemble very much those of the stone-age people of Japan.

Among them, most interesting is a wooden piece bear a man's figure. This is called "Ikayobu Ikoro" by the Ainu. "Ikayobu-Ikoro" means a thing in which arrows are put. The Ainu worship this as a god.

The design about the mouth of the man's figure on "Ikayob-Ikoro"

-44-

resembles that of the stone-age
people of Japan.



Ikayob - Ikoro.

At Mr. Sato's, in Suomori,
I saw two clothes of the stone-age
people of Japan, which bear
designs like that of the sun.

No. 258, XXII.

Crow Worship.

By Y. Deguchi.

At Achiya-mura, Settsu, there is a mound called "Crow-mound," and on the 4th of January they offer Mochi to the mound.

From the old time, there was a custom to worship the Crow among us. At present, in many provinces of Japan they give food to the crows in the New Year day. The crow was thought to be a mountain god.

No. 258, XXII.

Tooth Breaking Custom in Formosa.

By Y. Ito.

In Formosa, they break tooth
to look fair and beautiful.
Saiyal tribe.

Man breaks four dog-teeth.

Woman breaks two dog-teeth in
the upper jaw.

Komun and Tzo tribes.

Man and woman break two
dog-teeth in the upper-
jaw.

When they break the tooth, they
strike it with nail and stone,
or they tie a thread to it and
pull it off.

When they are about to be of

age, they break the tooth.

Origin of the tooth-breaking.

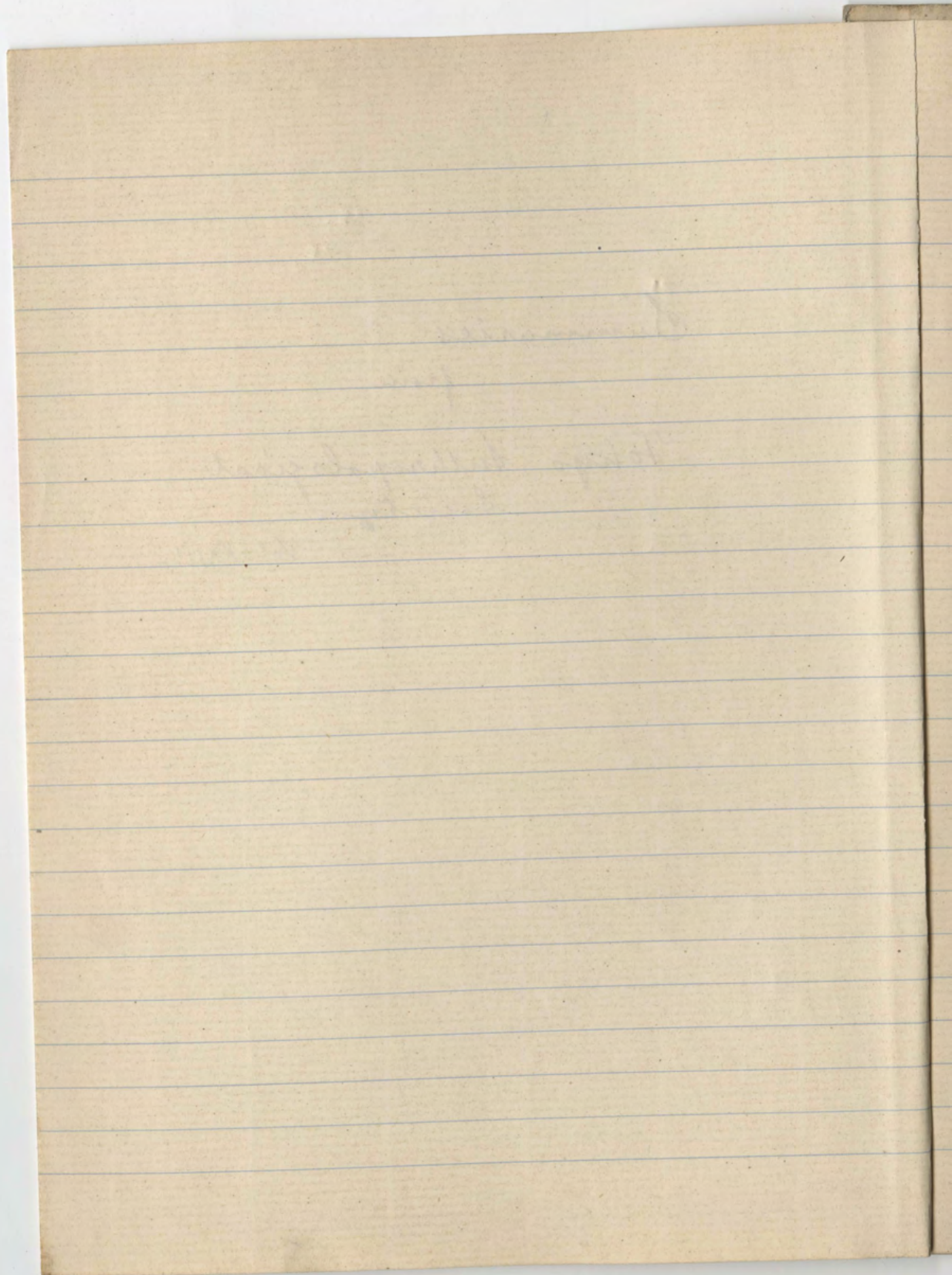
In the ancient time, their ancestor broke the tooth by chance in the battle-field. So, they break now the tooth to remind of him.



Summaries
from

Tōkyō Anthropological
Society.

Vol. XXIII.



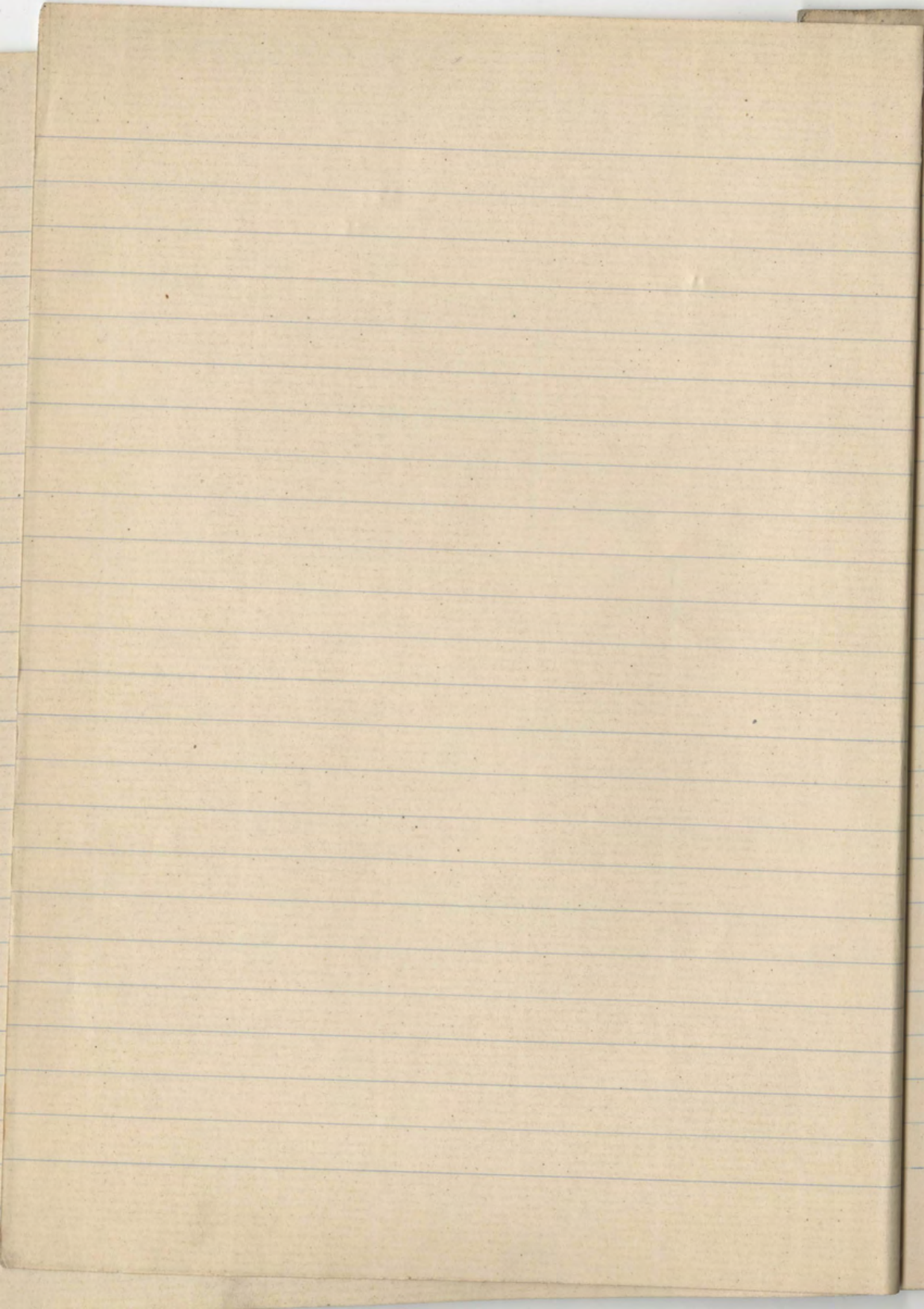
24-25, 1871

History of the settlement of the
New England

of the region

There are four things to be considered
in the study of the settlement of the
region of the New England. The
first is the settlement, and the
second is the settlement of the
settlement of the New England.
The third is the settlement of the
settlement of the New England.

The fourth is the settlement of the
settlement of the New England.
The fifth is the settlement of the
settlement of the New England.
The sixth is the settlement of the
settlement of the New England.
The seventh is the settlement of the
settlement of the New England.
The eighth is the settlement of the
settlement of the New England.



No. 260, Vol. XXIII.

Method of Investigation of Stone Age Potteries.

By J. Imaizumi.

There are two ways to investigate the Stone Age potteries.

1. Investigation of the shape, the size, the ornament, and the making of the potteries.
2. Investigation of the things which have the indirect relation to the potteries.
 - a. Investigation of the shape.
 - (1) Species of the shape and its classifications.
 - (2) Change of the shape.
 - (3) The cause of the Change.
 - (4) The shape and the arts.
 - (5) The shape and its geographical dispersion.

- b. Investigation of the size.
- (1) diameter of the mouth.
 - (2) diameter of the bottom.
 - (3) Height of the pottery.

Relation between the shape
and the size of the pottery.
The table of the observation
of size.

- c. Investigation of the ornament.
The harmony and development
of the idea of beauty and
arts in the Stone Age of
Japan.

Ornaments on the pottery.

- a. Carved ornaments.
- b. Impressed ornaments.
- c. Painted ornaments.

Relation between the shape
and size and the ornaments.

d. Investigation of the making

(1) designs.

Origin and nature of designs.

Species of designs.

Change and practice of designs.

Comparison of designs.

(2) Impressed designs.

(continue.)

No. 260, Vol. XXIII.

Popular Beliefs about Menstruation and Tooth Blackening.

By A. Yonezawa.

At Kozumiya, Tsui-gori, Ecchin, there is the following belief, —
In woman's breast, there is a pool of blood and a little snake lives in it. Menstruation is the blood from the pool flows out every month.

As soon as the girl arrives at puberty, a little snake goes into her breast and makes the blood pool to live in. From this time, she become jealous, and if she be left ^{to do} at her pleasure, the snake will become larger and larger till her whole body becomes a serpent that wants to swallow every man in the world.

But there was a merciful god and told to men that dye being poison for the snake stunted its growing, and that if woman used 3 5 "sho" of dye, the snake and blood pool would disappear. With all women, this snake and blood pool are in their breast for 3 5 years, from 14 years of age to 49, so if they use one sho of dye a year for these years, it is all right.

The year of 14 was near the age to marry with woman, so afterward they began to dye their teeth after they married in the purpose of distinguishing maid and wife.

There are two opinions for tooth dyeing, —

1. Tooth dyeing is a symbol of the grown up woman.
2. Tooth dyeing is a symbol of marriage.

According to the above tradition, at first tooth dyeing had the meaning of the 1 opinion, but afterward it changed its meaning into the 2 opinion because both the ages in which tooth was dyed were very near.

on No. 257, Vol. XXIII.

Physical Characters of the Lo-lo. By R. Foris.

Eight persons were observed.
The largest extent of the head.

1.	154 mm.	5.	150 mm.
2.	154	6.	147
3.	154	7.	154
4.	152	8.	153.

The exponent of the longest and
largest head.

1	80.2	5	82.9
2	78.2	6	78.6
3	79.4	7	74.0
4.	84.0	8	83.6

The height of bodies.

1	172 cm.	4	153 cm.
2	179	5	172
3	157	6	175

7. 157 cm.

8. 159 cm.

Height of face.

- (1) 195 mm. (2) 195 mm (3) 185 mm
(4) 180 mm.

Length of nose.

- (1) 51 mm. (2) 48 mm. (3) 50 mm.
(4) 40 mm.

Width of mouth.

- (1) 60 mm. (2) 59 mm. (3) 49 mm.
(4) 52 mm.

Length of hand.

- (1) 189 mm. (2) 184 mm. (3) 179 mm.
(4) 178 mm.

Width of hand.

- (1) 72 mm. (2) 81 mm. (3) 82 mm.
(4) 75 mm.

Length of foot.

- (1) 255 mm. (2) 245 mm. (3) 240 mm.
(4) 240 mm.

Width of foot.

- (1) 84 mm. (2) 74 mm. (3) 80 mm.
(4) 72 mm.

Aboriginal Ideas Concerning Fingers.

By Y. Ito.

A. Igarisen words.

Saraogaval (finger)

Kurungan (thumb)

Sitoruk (forefinger)

Kutlikadan (middle-finger)

Kadarudal (ring-finger)

Rarakan (Short-finger)

B. Paiwan words.

Sajyujyokan (finger).

Kurakan (thumb)

Sitoruk (forefinger)

Iyajyararukan (middle-fin.)

Iyajik (ringfinger)

Ryaryakan (little finger).

C. Amis words.

Tarodloa (finger).

Sarutaal (thumb)

Satoroa (index-finger).

Sayara-al (middle-finger).

Sakato-sayara-al (ring-finger)

Saririri (little finger).

D. Ataiyal words.

Teroren (finger)

Keyava-kava (thumb)

Teroren (forefinger)

Kusukateroren (middle finger)

Teruru (ringfinger)

Ceyok-kava (little finger)

E. Tzo-o words.

Ruruk (finger)

Ruruk-no-miroisi (thumb)

Ruruk-no-masos (forefinger)

Ruruk-no-faitso (middlefinger)

Ruruk (ring-finger)

Ruruk-no-okosi (little finger).

F. Konum words.

Tanorok (finger)

Tanasi-tama (thumb)

Tanorok { (forefinger,)
 } (middlefinger)

1 (ring finger).

Tanasi-tana (little finger)

G. Saiset words.

Tatire (finger)

Kavake (thumb)

Yeima { (forefinger)
(middle finger)
(ring finger)

Hekekel (little finger)

H. Puyuma finger words.

Stongadan (thumb)

Fatemos (forefinger)

Dariwa'awa'an (middle finger)

Tarivadovadok (ring finger)

Kadengisan (little finger)

But they have no word for the English "finger".

The Stygal call thumb and little-finger with the meaning of father and son as the Japanese call them with the meaning of mother and child.

The Saiset call thumb and little finger with the meaning of grand-father and grand-son.

The Konum call thumb and little finger with the meaning of father and mother.

The Esarisen and the Paiwan call thumb and little finger with the meaning of young and old.

The Iso-o call them with the meaning of large and small.

No. 262, Vol. XXIII.

New Year's Dieties.

By Y. Deguchi.

From the time of Fujiwara, there was a custom in Japan to welcome Happiness in the morning of the 1st day of the year and to take breakfast with it.

So, in the new year's eve the master promised with his servant that when his servant came and knocked his door ^{in the morning} he would ask who it was. Then the servant must have answered that he was a God of Happiness. They practiced this in the morning of the 1st day of the year and took a diet together cheerfully.

The priest told his pupil in the new year's eve that he should have to knock the door in

the morning and answer that he was an errand from Eden, when he was asked who it was.

They practiced this in the morning of the 1st day of the year and had a merry time together.

But, afterward this became a profession of some begger. In the morning of the 1st day of the year, a begger visited every door and danced a merry dancing for something to be given to him.

Even now this custom is to be seen in the country.

Bear Festival in Saghalien.

By C. Otahara.

Bear Festival is called "Kuma-okuri" by the Ainu, and it is held on the 7th, December. In the purpose of holding the festival, many youths and girls from several places throng together from 27th of November and perform a dancing every night which is called "apukara Hechiri."

On the 6th of December, they adorn a hut with many valuable things in the village and perform the dancing in the several parties.

At about 5 in the morning of the 7th, they tie a bear in a cage with the (skin) leather of the seal and open the cage. Then the bear comes out and goes about

feiruly. An sinn called Pishitak, officer to bound the bear, first defies the bear, and then the sinn called Toaipui and Mow taro join (to) him. Thus, these three strong sinn men bound up bear and put a sort of fine saddle on its back.

After this, the bear is led to the place to be killed. The valuable things — swords and their appendages — are conveyed there, too. At the place, the bear is tied to a post with a dog.

After about half an hour, an sinn throws some food to the bear, and utters something holding "Kamui" on the bear's head. Then an sinn called Toriri, shoots the bear with a bow at its third rib and kills it. The dog is hanged to death, too. And they drink the

day out. Thus the Bear Festival is over.

On Some Experiences about the
Collecting Excursions of Archaeological
Objects.

By C. Miquelano.

It is very important thing to pay attention on the lane between the farms. Most of the ancient remains are in the farm. So far as I have experienced. And the lane between the farm is very muddy, so the farmer often scatters broken potteries and stone implements from the ancient remains on the lane to make it firm. The lane of this kind often tells us where the ancient remains is.

Though at first it is difficult to find out the lane as it is

covered with thick mud, yet after several experiences you will find it very easy thing.

If we search in the farm digging here and there, often we can find a pile of old relics.

Search of Inari Shrine.

Whenever the farmer find out the peculiar and strange potteries or stone implements they put them in the Inari Shrine hard by, so searching the Inari Shrines carefully sometimes we can find out very important things.

No. 262, Vol. XXIII.

On a New Year Custom Called Saghicho.

By Y. Seguchi.

I. What is Saghicho?

On the 15th, January, or on the night before, pine-trees erected by the gate and Shime-ropes are burnt down with other fuels in all region of Japan. This is a rite called Saghicho.

II. Origin of Saghicho.

(a)-----The Japanese believe that the God of Pestilence makes a list, in January, of those on whom He will impose pestilence in the year, so they burn~~ed~~ the fire in purpose of burning the list to save those poor persons from the pestilence. Besides, they believe that the "mochi" toasted

in the Saghicho fire have the power to protect those who take it from all evils.

Long ago an old man danced before Saghicho fire imitating a God who chased off the devils.

Now we know that Saghicho is originated in the protection ~~(b) against~~ evils. But, I am sure that Saghicho has another meaning.

Long ago they ~~found~~ found it very difficult to get fire, and besides they believed that the old fire was not so strong as the fresh fire, so that they began to burn fire anew in the beginning of the year and distributed some piece of the fire to every house blessing every family with the fresh and strong fire, and lightening their labour of making fire.

(c)----- The ancient Japanese people believed that the farms in the

direction to which the Saghicho fire bent should have been shown by the sun shine and begotten more harvest than other farms.

Believing this superstition, they burnt Saghicho fire.

III. Pine-trees used in Saghicho rite.

Pine-trees were thought to be the holy trees and to have the power of giving blessings to man. So, they have been erected by the gate in the beginning of the year. The meaning of burning the pine-trees in Saghicho fire is that to give heat to the plant which blesses man is a magic to get a rich harvest in the fire-year.

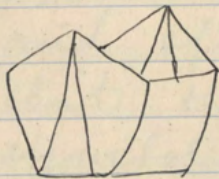
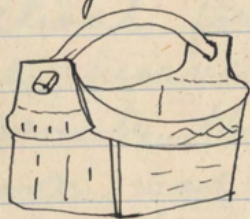
IV. Customs which are performed with Saghicho.

- a. Imitation of planting rice-fields.
- b. Imitation of blossoms bloomed.
- c. Imitation of gathering crops.
- d. Chasing moles, and birds, and hunting boars and foxes.
- e. Magic to know what harvest they can have the year.
- f. Magic to make the tree bear the fruits.
- g. prayer of asking ^{moderate} rain fall.

No. 256, Vol. XXIII.

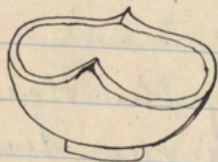
On the Probable Origin of the Forms
of Wooden Bowls made by the Simu
of Karafuto. By S. Teuboi.

Before the metal cutlery was
known to the Simu of Karafuto,
they made bowls with the bark
of birch. When the birch bark
is heated by the fire, it becomes
very soft, and then it can be
folded into a bowl with the
strange shape.

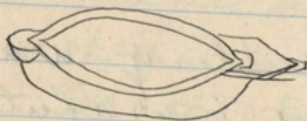


bowls of the
birch bark.

And after they knew the metal
cutlery, they have made wooden
bowls after the shape of the
birch bark bowls.



Round wooden bowl
of the Karafuto Sinner.



Oval wooden bowl
of the Karafuto
Sinner.

They make these strange
shaped bowls by the custom,
by the experience, and by the
taste of liking the things they
used to see.

Superstitions Concerning Wooden Spoon. By Y. Ikeguchi.

When the Japanese serve out the boiled rice, they use the wooden spoon . So, the wooden spoon was made a symbol of food.

The Japanese believed that there was the God of grain or of fields, and that the God had the wooden spoon just like the scepter.

Every year, the Japanese held the festival for the God hoping the rich harvest, and afterward they began to think that the wooden spoon was a symbol of rich harvest.

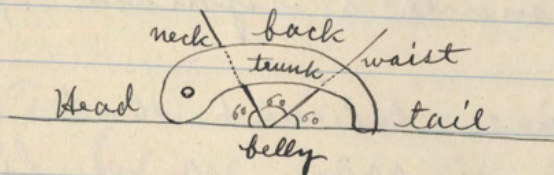
Thus, they began to put wooden spoon on the door or in the shrine that they might have good lucks about everything.

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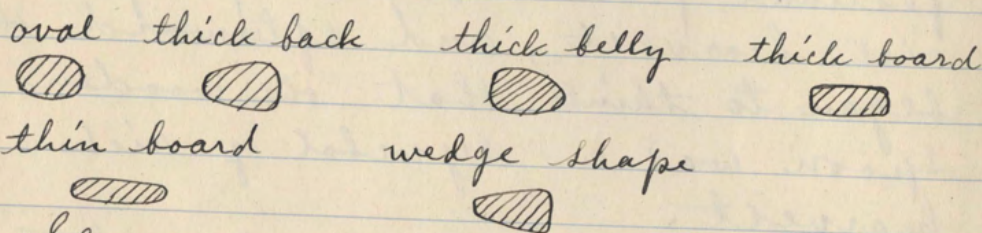
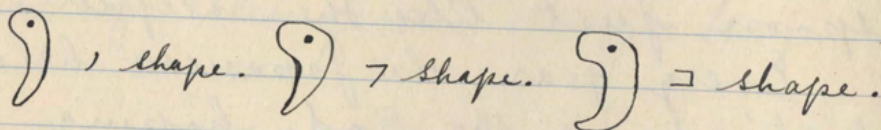
On the Shapes of Magatama or Curved Jewels.

By S. Furubō.

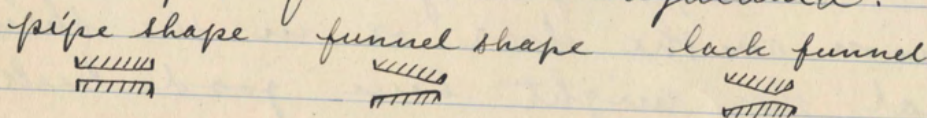
Names of parts of Magatama.



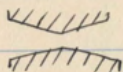
Shapes of Magatama.



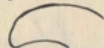
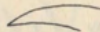
Shapes of hole on Magatama.



small bell shape.



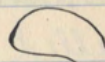
Shapes of the head of Magatama.
hook shape dog tooth shape ginkgo biloba leaf



half oval



bell shape



round



oval



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On the Legend of the Koro-pok-guru.
By N. J. Munro.

By the Sinn's tradition, Mr. Tsinboi believe that long ago there lived the people called Koropokguru that is quite different from Sinn. And the following four points seem to make him abide by the Sinn tradition.

1. The Sinn make no potteries, and use no stone implements. Besides, the Sinn say that the potteries and stone implements found from shell-mound were made by Koropokguru.
2. No Sinn's bone is found in shellmounds.
3. Sinn design is different from the design found in shellmounds.
4. Implements like those of Esquimaux are found in the shellmound, and the old earthen doll wears spectacles;
tools

that lessen sun shine.

But, I think that there lived no such people like Koropokguru.

Koropokguru is only unearthly people appeared in a legend of Sime. (In every country there is such a legend.)

1. Though Sime do not make nor use potteries or stone implements, or do not know whether their ancestors used them or not, we can not say that they never made nor used those implements. I think, as all races once must have used stone implements, Sime also used them without fail.

I hear that Chishima Sime surely made and used potteries and stone implements.

2. I have found Sime skulls from the shellmound, and heard that Mr. Koganei found several skulls

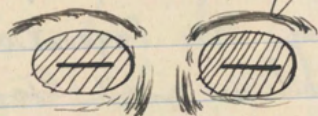
from shellmound which resemble very much the Siur skull.

3. Though the Siur designs are not all the same as those from the shellmound, we must investigate how far these two designs resemble to each other. Every thing changes gradually its form for a long time, so if we find some different points between the ancient thing and the present one, we can not say in hurry that those two were made by the quite different race.

4. By the investigation of archaeology, we found that some objects were used at the same time by all races in the world. So, we can think that some objects were used by Esquimaux as well as by Siur.

Mr. Tsuboï say that the Japanese ancient earthen dolls wear

the tool that lessen sun shine, but I think it is not the tool, but the eyes expressed large. Among the parts of human body, eyes especially were apt to be expressed extraordinary large by the ancients.



(Old doll sometime have the face full of eyes.)

And though it be the tools that lessen sun shine, it only may show that Aino and Esquimaux lived very near in the north parts and adopted things or customs from each other.

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Tooth-Blackeningⁱⁿ.

By K. Minakata.

In the book, No. 250, XXIII, Mr. A. Yonezawa wrote an essay on Popular Beliefs about Menstruation and Tooth Blackening according to the tradition prevails in Echigo. And he said that tooth blackening had been a symbol of grown up woman or of marriage.

But, I think, tooth was blackened in the purpose of cleaning body.

So all the nations, the Japanese thought that menstruation was the most filthy thing, so as soon as the woman saw menstruation of her own she blackened her tooth to clear the body. And they believed tooth-dye had the power of cleaning the filthy.

Koropok-guru Question and the
Study of the Sini Language.
By K. Jimbo.

Koropok-guru is the word of Sini, and when it was known through the world, many scholars made different opinions about the people of Koropok-guru. But I think, if one want to discuss of Koropok-guru, first one must study the Sini language.

Notes of the study.

1. One must mind how to express distinctly the sound of the Sini words.
2. The Sini language has the special change, grammar, sound, and omission.

After the studying of the Sini language, one can obtain the

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capacity of discussing the Sioux
legend and tradition.

