The Method of Counting among the Tung... 42.
Some Customs of the Women in Shima... 45.
Magatama of animals' bones and teeth found with the implements of the shell-mound age. This fact made me of opinion that Tundatama and Magatama were first made of animals' bones and teeth in the shell-mound age, and that those of stones were gradually made afterwards.

Addition by Mr. I. Futoi.

On the Reason that Magatama resembles a dog-tooth in its shape.

The ancients used some animals' nails and dog-teeth as their ornaments, for not only the former loved colour and shape of the latter, but could make others to respect them showing their bravery when they changed the nails and dog-teeth of their garments about themselves. In fact, this custom is now visible among certain barbarians. Thus, the ancients, after finding other materials, stone or glass, naturally made Magatama with them after animals' nails or dog-teeth in shape.

As for "Tundatama", it was not always made after animals' bones, but the ancients loved the regular forms as round, oval, and column, so they made "Tundatama" as it is.
Now, if we divide the ages according to the materials of implements, it may be as following:

| A. | The age of using natural things as they are. |
| B. | " " " awkward artificial things. |
| C. | " " " subtle artificial things. |

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

<table>
<thead>
<tr>
<th>Length</th>
<th>The largest circumference.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nine inches and a half</td>
<td>Two inches</td>
</tr>
<tr>
<td>One foot and nine inches</td>
<td>Less than eight inches</td>
</tr>
<tr>
<td>?</td>
<td>?</td>
</tr>
<tr>
<td>Over three feet and two</td>
<td>7.04 ft.</td>
</tr>
<tr>
<td>inches</td>
<td>?</td>
</tr>
<tr>
<td>?</td>
<td>?</td>
</tr>
<tr>
<td>Two feet</td>
<td>?</td>
</tr>
<tr>
<td>Three feet</td>
<td>7.11 ft.</td>
</tr>
<tr>
<td>Over one foot</td>
<td>?</td>
</tr>
<tr>
<td>Over six inches</td>
<td>?</td>
</tr>
<tr>
<td>Over four inches and eight</td>
<td>?</td>
</tr>
</tbody>
</table>
Qualities of stones.  |  Original Places.
Unknown.  |  In the ground of Umoezima; Shara-foi, Minatashii.
Unknown.  |  In the ground of the west parts of the Tatamochyin shrine.
Kuroaizotshito.  |  ?
Unknown.  |  ?
Kuroaizotshito.  |  In the ground of Shinozuki: Kanan, Kitatoyyö, Chichikunpo, Minakaka; in a mound near Tumiya-go; Chichikunpo, Minakaka.
Unknown.  |  ?
Unknown.  |  ?
Unknown.  |  ?

C. A kind of play, with letters written or spoken, for instance: Questions. | Answers.

向前你, 我有一问一答, 一种形, 一正直行, 一曲直信.  
What do you understand this?  |  \( \text{I} \text{c} \text{i} \text{c} \text{i} \text{t} \text{h} \) = a mind of love.

Three stars round the moon.  
What do you guess by this?  |  \( \text{I} \text{c} \text{i} \text{c} \text{i} \text{t} \text{h} \) (rocket) = mind.

II "Hanzensono" has two varieties, viz. —

a) A kind to guess comic poems into something.  
In this, a questioner sings out some meaning in a comic poem, and then gives to the answerer some limit in which the things to be guessed shall be concluded.

b) A kind to make out some meaning from several words given by a questioner.  
In this, also, a questioner sings out several words that fully containing them like a short poem, and then gives the limit, too, to his answerer to make him easy to answer.

III "Mojire" is a sort of comic poem, and when a comic poem has been given by a questioner, it is long.
IV. Nago has two varieties, namely:

1) A form in which questions give questions and make answers return answers with reasons why they give the answers.

   Question: What do you guess from the unmellowed plummon?
   Answer: The string of pearls.
   Question: Give the reason.
   Answer: Because it wrings the mouth (takings in man's mouth and the mouth of peace).

2) If the answers of a witty person, the answer may sometimes be given more than once. If I express it by diagrams, it is —


According to our tradition, the barbarous natives in Ulleth. And in proportion to the development of the Japanese race, the pure old natives went over to Hokkaido by and by, so it is doubtless that there is the descendant of this savage. For, they were called "emichi" or the white as their hair and beards looked like the feathers of lore-lobsters! Hokkaido was called "hke" a little before and the name "ke" came from "emichi".

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

Long ago, Masano's younger brother of Kusano-Ogami were called to Shiraki, present Korea, being guilty of certain transgression. But afterward, he came back to Japan in order of Japan and married a daughter of some pure natives after saving her life. Those who descended from Masano and Shiraki become Daimyo. His wife, are the blood mixed natives.

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

Kuzamaro, who lived in Umiyoshi, Kaga, Mutsun, had an old book which was offered to him by a head of Umiyoshi long ago. The book tells us many customs of Mutsun.

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

2. When one intends to adopt a son, first he ought to make the son's family a present which consists of a cotton cloth, two bottles of sake, two bundles of seaweed, two dry salmon, two quires of paper, and a shingle coin. In the mythical time, the go-between and his three kindsmen are invited with three neighbours, and then a bowl of soup and three dishes of vegetables are served out for each of them when a cup of sake goes round three times among the guests. And next morning the same guests are invited to a feast with the like entertainment as the last one.
villages. When man wants a wife, he makes the maidens present of money from 20 "tom" to 50 before the marriage. On the wedding day, he offers to the maiden whom he marry a present of a pair of cotton dressings, a summer clothe, a girdle, a cotton shawl, five yards red cotton cloth to wear on the head; a pair of stockings; two pairs of two day salmon, two squares of paper, two bottles of "fali" and two bundles of sea-weed. On wedding day, the go-between with his few relatives are invited, and a bowl of soup and three dishes of vegetables are served out for each. Next morning, the bride entertainment goes on among the same guests.

At Kauhara-suvar, this custom is in practice at present. Besides, the villagers being most uncivilized in many respects, pitties in earth when they build the house. Feet and nails are made excavating woods. Hoops of reeds are rarely seen around the tub. Running bamboo gives them light at night. Women bound their heads with long cloth and wear short boats trousers.
Wooden Objects Offered to "Foshi-no-kami."
by T. Nisihhi.

Many wooden objects are offered to "Foshi-no-kami" on 15th January in Goten-yedo, Edo.

1. \(\text{Ashibiko}.\)

I think, \(\text{Ashibiko}\) is the abbreviation of \("\text{Awa-biko}"\), \(\text{Awa-biko}\) is the ear of \(\text{panicum frumentaceum}\), and \(\text{Kibiko}\) is the ear of \(\text{wheat}\) in English. By offering \(\text{Ashibiko}\) to "Foshi-no-kami," they expect to have a good harvest, gift of God, in autumn of the year.

\(\text{Ashibiko}\) that are put on the family altar are made of a wood which is called \(\text{Ashibiko-tree}\), and those that are erect on a pile of manure are made of \(\text{bamboo}\). A sort of the former is offered to "Foshi-no-kami" after they mingle the rice and bean gruel with it in the morning of the 15th, January. They keep this \(\text{Ashibiko}\) until March when rice is planted, and then they put this with an incense on it at a corner of a rice field from where water flow into the field.

2. \(\text{Kuribachi}.\)

In English, \(\text{Kuribachi}\) means the crop.
If we take the statistics about changing customs in different times at the same place, we can see the rapidity of the change. And by the statistics which was taken in the same time at the different places, we can see the course of the change, or what customs the people were taking in.

1. In Tokyo, small one (__) is hanged under the same at present and some of which is used in place of the shuttlecock by children.

2. In Takamatsu, Sasuki, they were Kagiwara with the bough of pine-tree one foot and a half in length stripping its bark and whipping its part like [drawing]. This kind is used to tap the bride causing sterility upon her in jokes on 15th of January.

3. In Yoshida, Kuchiga, there is to be seen the same custom as in Takamatsu. There they use the following one. Made of a tree so-called Naniwai about two feet in length.

4. [Diagram of tying a rope]

These were called "Yumai" and used to tap the bride from over 1000 years ago in Yoshino, Shimane, and Toyotsu and here about. These were all about two feet in length, and used on 15th of January.

5. [Unreadable text]
wood, and hanged on trees in the Christmas Eve long ago as the charm of clearing venom.

5. B

There are made of a wood so called Vellepa, daffodil in English, on the 14th of January.
A is about six feet in length, and kept till the day after mingling rice and bean green in the morning of 15th, January, and then put in the rice field as a charm of clearing venom.
B is about 15 feet in length, and used in the same purpose as A.

7. "Kagurikake", which are used among Yami. They call "Kepurukan", "Kasha", or "Khawa".
This is called "oba-thama-achi-i-nau", and used to worship the God of Fire.
This is called "Rimu-oba-thama-achi-i-nau", and used to worship the God of Fire.
"Machi-oba-thama-achi-i-nau," called for the God of Fire.

Curious Customs in Takachishima.
By Mr. J. S.

Those in Takachishima, one of the Aparanu Islands, have curious customs. They make a stretched bed to celebrate the God of harvest at the shore on the 16th of March, and assembling all the villagers, men, women and children, there they sit in the hut from before daylight to the moon without cutting, eating, smoking or chattering at all. At the time, they select out a few men called "Yonma" to restrain over the villagers and to watch if some will break the rule of customs of the day. This day, none of the villagers are allowed to go out any where under any reason up to the moon, and none of the other villages are allowed to go in that island.

At about ten, one of the Yonma cries out suddenly from outside of the hut, "The time that come to sleep." At this, all the people lie down to sleep, and about an hour after an old man comes running to a Yonma" and tells him about the sunrise. Then the Yonma cries out again, "the sun rises spreading out a beautiful crimson
Colours in the sky. At this, every person rises on foot,seizing the paddle. Afternoon, all people are permitted to take a meal, or to walk, or to do anything they please.

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

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

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

the western customs, the custom has fallen off day by day and now-a-days very rarely are the dried-toothed woman in the country only. It is said that on marrying to man, woman dyed her teeth in black, sweating that never marry again under any reason. So, to dyed the teeth showed true and faithful hearts. From this view, man dyed his teeth sweating never serve another lord.

I hear that the natives of Oceania have black teeth, for they eat coconuts, and that our ancestors came over to Japan from Oceania. So, the Japanese might have liked to have the black tooth from their previous custom, and dyed their teeth in black.
On the Comparison of Our Stone Clubs.
By Mr. K. Wakabayashi.

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

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

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

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

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The Method of Counting Among the Sins.
By Mr. K. Wakabayashi.

The sins call numbers as following when they count anything:

<table>
<thead>
<tr>
<th>Sunepe (one)</th>
<th>Sunepe-ikashima-wanbe (eleven)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Top (two)</td>
<td>Top-ikashima-wanbe (twelve)</td>
</tr>
<tr>
<td>Kep (three)</td>
<td></td>
</tr>
<tr>
<td>Ip (four)</td>
<td></td>
</tr>
<tr>
<td>Kikeninga (five)</td>
<td></td>
</tr>
<tr>
<td>Swanke (six)</td>
<td>Swanke-ikashima-hotto (twenty)</td>
</tr>
<tr>
<td>Arone (seven)</td>
<td>Wanbe-ikashima-hotto (thirty)</td>
</tr>
<tr>
<td>Fokabanke (eight)</td>
<td></td>
</tr>
<tr>
<td>NineSankhe (nine)</td>
<td>Wanbe-ikashima-tohotto (fifty)</td>
</tr>
<tr>
<td>Wanbe (ten)</td>
<td></td>
</tr>
</tbody>
</table>

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

It is very curious that the sins do not take...
Decimal System in counting, but raise the unit when reached twenty and call it Hottone.
Thus, at every twenty, raising the unit and call special names, like as 1 Hottone (twenty),
2Hottone (forty), 3Hottone (sixty), etc.
When they count something, they call the number of unit first, for instance when
they reached to seventy-five in counting, they will call "five" first and then diminishing
twelve from four Hottone, 5 + 20 × 4 - 10.
That is to say, the five makes twenty, the measure in counting. But to this day, I
only thought over the numbers under the hundred, so if we investigate of those
above the hundred, we may find some other systems.
3. Our history tells that many people of Korean (present Korea) were divided in parties and sent to several provinces in Japan to live there becoming naturalized as the Japanese in the reign of Emperor Komei. So now there must be the generations of these naturalized people in Japan unless they all went back to their mother-land Korean, or were perished at all.

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

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

Eta as an Emigrant.

By, Mr. S. Fujii.

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

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

2. Eta took the meat as food from the day when Japanese people hated and disdained to do so. This may be the chief reason that the Japanese hated them naming Eta (very unusual persons).
Our Custom of Dying Tooth.

By M. M. Agota.

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

At any rate, it is doubtful that this custom was prevailing among our people from many years before. Some old books tell us that this custom was among the Japanese already from the era of God. Long ago, only women dyed teeth, but from the reign of Emperor Toba, the noble men of the Mikado's court began to dye their teeth, too. Then gradually, the warriors, especially those in Toyoto, took the custom in among them. Thus the custom continued just before the Meiji era, but from the beginning of Meiji taking in...
"Jachi-inawa.
This is made of a bundle of reed and wood chips, and hanged from the beam.

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

"Kee-chi-oo-inawa.
The uses are to worship God seeking for peace and happiness of the family.

"Kee-hee-de-inawa.
The uses are to worship the God of Dawn.

"Shuno-inawa.
The uses are for worshipping all Gods.

"Chikati-ing-inawa.
The use is for worshipping the soul of poultry when they are dead.

"Jhathi-ratsuke-inawa.
The use is for worshipping the God.

"Harabu-inawa, or "Toshi-inawa.
This is hanged from the beam of the house.
Varieties and Histories of Kegurubake

By Mr. S. Fukuji.

From 18th to 20th, they hang "Kegurubake" under trees in Japan. Kegurubake in the city are at present smaller than those in the country. At first, however, the Kegurubake was large in size when used for worship gods and it gradually became smaller like that which exists now-a-days in the city. As for its uses, it changed a little; at present, partly it is offered to "Fuchinokami" and partly it is used for tripling, and only among the men and those of shelter is used to worship gods. Old Kegurubake are made of wood only, but now they are made of wood and paper and some of which are called "Gohel" or "Shitabake" used for the religious rite only.

When Shinto priests pray to gods, they would utter something of sweeter or clearing about gods, so I think that evil things are compared to dust, and that Kegurubake to house or dusting brushes.

Now, when we think about the following varieties of Kegurubake as well as their uses, we can see more clearly their histories.
A Simple Method to Observe the Gradual Change of Certain Customs.

By: Mr. J. Tenso.

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

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

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

sticks that is used to eat greed alone. On the 15th January, after taking meals they tie the Kairabi together in roll (the 7) and insert them into the inside of the roof in worshipping the god.

3. "Feliinae" in English, "Feliinae" means the hand-pettle.

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

5. "Wooden-swords.

6. "Fihotubana". This is made of the slender tough of the abubita tree.

In English, "Fihotubana" means sixteen flowers. The flowers are the bleedings of the tree.

7. "Yubana" or "Homotubana". In English, "Yubana" means the rawcotton. "Yubana" is made of the bamboo with chipsy wood fixed to it, and offered to god adding a good harvest of cotton.
Notes on "Magatama".
by Dr. T. Kanda.

These two are called Kuchigata Magatama (round-shaped Magatama).

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

These two are ordinal Magatama. Qualities, C is of agate, and D is of "Hikari". Both stone of agate and crystal are common to this kind, and very few are made of glass and earth.

Generally, the ordinal "Magatamas" are less than two inches in length.

This is called Kuchin Magatama, and found in Tashima, Satsuma province. The quality of this kind is mostly silica, and rarely is Kaphrite. They have larger sizes than some of which are blue, some are green and some are black. The women and girls of the village wait at tables standing when their families take meals, while the Japanese woman in general does it sitting.
be the old ones of "Omochi" lived a thousand years ago. But, it seems to me that it is quite impossible for the ancients to make out those complicated characters, or to write with vermilion or golden dust. Some of them perhaps were written by those came over to Hokkaido from the north part of the continent in old days.

I collected about 222 different characters, and wrote them in a table, for they resemble to each other in their style, but as for their origin I do not know whether it is the same or not.

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

Recumbent Characters Found on Ancient Objects Collected in Hokkaido.

by Mr. C. Tennoi.

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

On the other hand, those found on ancient objects by Mr. H. Toya are in order, and affirmed to be characters. The objects that bear the characters are girdles, sword-knots, small bottles, papers, heart-things, knots and bases of some tree, and six-sided stone blocks. The characters are written with carved with iron, knife, or stick. Those on paper and girdles are written with vermilion, and those on the heart-things and the six-sided stone blocks with golden dust.

The small bottles were made in the shell-mound age, and girdles and sword-knots are occupied by Sino, but Sino do not know the characters at all. The characters on the stone blocks are written in perpendicular line like at the Japanese books, and those on other objects written like at western writings. Some one is of opinion that the characters may...
Three divisions of the Ancient Japanese
Inhabitants. by M. T. Matuyama.

Three divisions, namely:
1. The pure natives.
2. The mixed natives.
3. The Japanese.

The pure natives lived in Japan from time immemorial. They were so fierce and brave that they were called "Kumato" (peace of heart) or "Fukari" (very brave), and sometimes called "Pochi-yama" because their dwellings were caves in earth. They were savages and not only ignorant how to build houses or to cultivate grain, but standing together made it their daily task to plunder other tribes.

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

Emperor Jinó swept Kyushu clearly from them, and settled a barrier and an admiralty against the

5. A kind in which questioners make answers speak only the reasons.

Questioner, a broken "kamin" (three stringed banjo) is
said to be compared to a man's mind. Why is this?
Answer, Hiden no kikennana (can't be played on, if intmd.
Cannot be charmed, if intent to do).

The Japanese banjo is especially played by a girl singer;
be the above "Nago" means, it is hard for the girl to play
with a broken banjo to make men love her by charmin.
In this kind of Nago, also the answer may be
nothing when the answerer thinks over about his answers.

So, expessing by diagram, there is such case as follow-
ing.

"Hanjinimo" is the subject to guess, and "Nago" is the hardest.
"Nago" developed from "Hanjinimo" passing "Hanjinimo" and "Nagire" step by step.
"Hanjinimo" is played with by our children mostly at present,
while "Nago" by youth now, and "Hanjinimo" is handed down
to children by their another generation after generation and
its origin is in remote times from now.
Origin and Varieties of Japanese Riddles.
By Mr. S. Tentori.

Generally speaking there are four kinds of riddles in Japan, that is "kanjiemono", "kanazemono", "moejiri", and "nazo". These are all of questions and answers.

1. "kanjiemono" can be divided into three varieties viz.:
   a.) A kind that expresses questions by some picture, a picture and letter. For instance, when questioned by a picture of a wife (a woman in Japanese) drawn upside down, the answer is a pine tree = roten (in Japanese). Questioning by a picture of a kettle and a hoop drawn in order and the letter to written next to them, the answer is "Do not mind!" for the Japanese word for the English "kettle" is "kanne", and that for "hoop" is "wara", and to be pronounced "anna", and Japanese word "kanne wara" = "Do not mind!".
   b.) A kind that is to play with words giving some hints about things, for instance —

<table>
<thead>
<tr>
<th>Questions</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>What is a black hill with three black horses on it?</td>
<td>Backside of aposted horse.</td>
</tr>
<tr>
<td>What are the two persons, one goes one way and the other another way, and meet at last?</td>
<td>4 Japanese giraffes.</td>
</tr>
</tbody>
</table>
Comparison of our Stone Clubs.

By Mr. S. Watanoguchi.

<table>
<thead>
<tr>
<th>Place where they exist</th>
<th>Shapes</th>
</tr>
</thead>
<tbody>
<tr>
<td>In the Kômei temple at Unko</td>
<td><img src="image1" alt="Shape" /></td>
</tr>
<tr>
<td>In the Hitono Tenjin Shrine at Hira</td>
<td><img src="image2" alt="Shape" /></td>
</tr>
<tr>
<td>In the Tenno Shrine at Hitato</td>
<td><img src="image3" alt="Shape" /></td>
</tr>
<tr>
<td>In the Kitagami Shrine at Hara</td>
<td><img src="image4" alt="Shape" /></td>
</tr>
<tr>
<td>The Iyuma Shrine at Hira</td>
<td><img src="image5" alt="Shape" /></td>
</tr>
<tr>
<td>In a second-hand store before</td>
<td><img src="image6" alt="Shape" /></td>
</tr>
<tr>
<td>The Kitôken Temple, Kitôya, Tokyo</td>
<td><img src="image7" alt="Shape" /></td>
</tr>
<tr>
<td>At an Aso's house, Aso</td>
<td><img src="image8" alt="Shape" /></td>
</tr>
<tr>
<td>In the Imperial Museum</td>
<td><img src="image9" alt="Shape" /></td>
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Probable Origin of Kudatama and Magatama. by Mr. Y. Hachikata.

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

Kudatama and Magatama are thought to be made of small bones and dog teeth of animals at the beginning. For, the ancients were apt to make the implements with materials that were to be seen near them, and the animals supplying them food were probably among the materials nearest them. While the ancients were taking the meat, they accidentally became fond of white bones and teeth and with them made implements which are thought to be commencement of Kudatama and Magatama. Afterward, they gradually found beautiful stones and used them instead of bone and teeth to make Kudatama and Magatama, the ornaments.

I actually observed many bones and teeth of animals found in shell-mounds and Kudatama and
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Customs of Women in China.

By Mr. H. Fukuchi.

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

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

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

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

The natives (Ainu race) numbered about 15,000 in the province and were wandering race on both banks of the Tokachi river. Some of them were in the service of the local office under the shogunate government and earned their livelihood; those who had no fixed business lived on deer, fish, or fruit. And their society was just alike with that of the ancient age under reign of gods.

No enlightenment being spread, the natives had been regarded as beasts and thought as to be far below the human kind; however it was contrary to their real
Conditions. In former times general fami-
ly and other famous soldiers went on their
expedition over the land, and then they were
had been called "Ata aos" or wild barbarians.
Now they were quite mild and rather
pitiable.

They were punctual and strict in
discharging their obligations and drug courtesy
was once and pined exchanged among them.

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

Speaking of those who lives near
the coast, the old lives 6 or 6 miles
apart from the office ( office was a house.

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

Thus the natives lives in most con-
miserable state for

As they put themselves on the natural
protections, deer, fish or grass and their food
was entirely submitted to the work of Nature,
They were liberal and generous and had
no spirit of conveniences; the had no
knowledge of economy and house-keeping.
Their community was governed by the
spirit of socialism. Their village was one
home; the villagers were members of the
home; the province was one large
home and the provincials were members
of that home, food was equally distributed among them.

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

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

The province was very rich in the fish and generally they caught so much of the fish (shishamak), as enough to provide food for the whole family for one year in two or three days.

Those who lived in mountainous districts spent the rice given them for their
labour in brewing of sake or in making some other kind of food. So chief food for them was salmon.

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

So their picking and distribution of the fish they had caught had to be directed under due supervision. Deer, in the mountainous district, was easily caught and beside it served as poor its flesh, skin and horn were exchanged for rice. They clung to customs and convention, so the price of commodiy would be never raised and ever it went as it had been going, however the society might have advanced. It was remarkable among that they never wished to have their wages
made higher.
They, being brought up under poor circumstances, could bear hard times and
wonderfully, lived today without care
for tomorrow. Thus, not being ex-
litigates, no forebath was in the least
cultivated in their mind.
Yet the following story is a proof
that they were not cutting barbarians when
soul alone considers.
Some wise women lived once there
who had three children.
She told them about a dangerous
story in which she was explained as
being about to be killed.
A large bear broke into her
house when she was left alone to keep
her house. But she was never
surprised at its sudden appearance.
As she kept her mind always
tightener just (her mind was never
let loose but kept prudent), she
was successful in killing down it with
an ax.
She gave the children an instruction
that they must always be on
their own guard.
In conclusion, what they most
were fond of were cake and fat, etc.
spelled more so is it with
the old and as why told us, the old
could not live without the other
terments for a single day.