Extracts from the Bulletin of the Tokyo Anthropological Society.

Note on stone clogs.

The shape of the stone clogs is similar with that of ordinary wooden clogs now used in Japan. The latter have the right and left clogs similar with each other, and one can come place of the other. But as to the former, the shape of the right is different from the left clog and one can not be replaced by the other. The latter have the same breadth as the body, while the blocks of the former have narrower breadth than the body.

The material is of Pararun (a kind of gypsum) and the colour is grey mixed with blue.
Though it is questionable in what age the stone-clog was used, yet it is supposed that it might have been used in an age 1500 years ago.

In old times, clothes, utensils, and articles of daily use, and stone-imitations of knives or an ax were buried with a corpse in the tomb.

And thus the stone-clogs may be the stone-imitations, buried with a corpse, of clogs used in old times.

Clogs were originally brought to our country (Japan) from China, and an instance of similar burying stone-imitations of wooden clogs is found in the chronicle of old China.

According to a certain book the head of man's clog was made square and that of woman's clog was round.

About the strap of clog.

It is conjectured that the strap of old use must have been similar with
the strap of modern use, and its use was not limited to Japan.

If we see illustrations of old Buddhist priests, straw-sandals the picture wear much resemble our present zori (A kind of zori, generally made of leather).

And ancient Egyptian picture wear straw-sandals similar with Japanese ones.

From those instances we can see something like:

- that straps of clogs were not only used by Japanese but by some old European people.
- From those instances, we can see that straps of clogs were not only used by Japanese but...

From these instances, we can see that something like a strap of a clog was used by other Asians and some old North Europeans.

(On the back of the sheet)
picture of stone-clogs
An Anju and ancient characters.

Anju characters are found written or engraved on a sword-clout (cloth used to wrap a sword), an earthen ware, a knot of tree, a tree-bark, a piece of stone or a skin of animal.

If we try to solve those characters into their constituents and understand what they are intended to mean, we fail to catch their signification.

(Please see the illustrations of stones on which characters are written — illustrations given at the end of the volume.)

Those stones the illustrations represent were packed by a nice leather-like thing made of salmon-skin.

The quality of those stones is quite handsome and delicate. Any stone of that quality is never now found in rivers or mountains in Hokkaido.

It is questionable vi what they are really written.
The characters seem to be written in some substance like a liquid of scarlet colour, like lacquer, glue or pitch of tree.

There is a proof that some letters must have been used by Ezo-users.

The body structure of Saghalien Ainu (Aino who live on Sakhalin) does not much differ from that of Jwanchi-Aino (A Kind of Hokkaido Aino—Jwanchi is a name of some place in Hokkaido). And though habits of arms and utensils are different, yet the shapes and forms of the strange characters dug out are much similar with each other.

And so between the Saghalien Ainu and Jwanchi-Aino communication must have been kept by means of letters of low degree. Thus characters dug out at different places have similar shapes and forms. So we can justly imagine
that letters of low degree must have been employed by the Ezo race. — The now surviving Aino do not understand the old and strange characters.

The present Aino only preserve the old articles, relics of strange characters, arms and utensils as the most important things which have come down to their generation from the hands of their ancestors. If any protrusion or relic upon those inheriting things, anyone who intends to do so as will be promised by God. Thus they leave those important things, without touching them a bit, at the mercy of dust and corruption.

Among those important things, one is an armour. It is made of animal skins sewed with strings; decorated with gold-plate and scarlet lacquer. It casts a very delicate and brilliant appearance.

The present surviving Aino is

For below being able to produce.
Such a subtle thing.

Then their ancestors who were able to work such a wondrous fight may have been some people who used the strange letters and canister were now dug out.

In conclusion, Ainu must have settled in Hokkaido, first of all other tribes, and must have been enjoying prosperous life. But about medival time the so-called Ezo race (from the Chishima islands to Han-Churian territory) made invasion over Ainu natives. After that Hokkaido was a scene of fierce battle. Each struggling for existence and dispersion of their own tribes.

Tranquility never favours the land, people were always ready to go to fight, and disorder reigns over the land. They could not settle a fixed place and were always wandering driven by the force of evil.
Circumstances

They were gradually decaying and their population was decreasing until they have come down to the present miserable state.
Origin of "Gakei" and that of "Rikusan-Rake."

Three uses of "Gakei."

1. To represent the image of God.
2. For the purpose of cleaning one's body of impurify and calamity by touching it with "Gakei."
3. Attached to the Shime-Nawa (a kind of rope of straw for ornament or for purifying object).

About the origin of "Gakei."

In ancient times, at a cemetery, a tree was planted, and on the branches of the tree were hung some Hemp, pieces of white cloth, and other clothes. This was used to ornament the cemetery.

Why was it with "Gakei" some sense of reverence and awe is associated?

Japanese believed in the immortality of soul, and therefore, the soul of the dead was thought to be acting, though
without being observed at the cemetery. And our unwise and violent act was to against the cemetery was to be severely punished, as I believe.

The idea let me harbour the sense of revenge and came toward the cemetery and its surrounding things, or its ornaments.

This idea led me to believe the loss of offered to soul as a resting place of soul, and touching it is touching soul.

Afterward, the ornamented things were carried in a house from outside cemetery and places in some secret room. The root, branches and leaves were taken away. And some hemp and pieces of paper were attached to a stick of tree. The stick of tree was improved to a bamboo stick and a bamboo stick was replaced by a square cut wooden stick and pieces of bouquet paper were hung at the end (head) of the square cut wooden stick. This is the gothic stick in use.
About the pieces of paper attached to 'toker-sticks.' [Hei of Shins].

All things surrounding God and things belonging to Hei were thought as sacred things and separated from the worldly things [secular things]. For the purpose of separation, straw rope with paper attached to it was stretched around the shrine as to show the boundary between the sacred circle and secular circle.

Regnuinak.

All people, whether old or young, love flowers and it is natural that they offer what they most love to the Soul Whom they pay homage.

Thus there came out the custom of offering flowers to God.

But at some places for some reasons, flowers are not unattainable, that is, easily not to be got.

In those cases, they formed artificial flowers to take place of
real flowers.

This is the origin of Kezurikake. They cut tree or wood in the form of flowers in most awkward manner as the art did not advance.

Here we can see Gohei and Kezurikake are of entirely different origin.

About wooden Gohei used among Ezo people.

The use of Gohei was imported to Hokkaido from Japan proper and as the Ezo people had no cloth or paper they cut the form of Gohei in wood and the artificial Gohei was used in place of paper Gohei (like there means pieces of paper attached to "Gohei sticks") or Shime Kawa.

So the Gohei used among the Ezo race has its origin in Gohei and entirely differs from Kezurikake.

About "Shikabana"
If it is the Buddhist principle to employ something white in case of obsequies, and so instead of white real flowers, artificial flowers made of white paper were used (as it is imaginer).

So Shiki'sana is also different from 'Jukhe' or 'Regulmance'.
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Notes on freckles

"Freckle" is a name given to a portion of a human body which has a different colour from the ordinary skin colour.

Some freckles are of paint-blue colour, some of red-brown colour, and some are of scarlet colour.

Some of freckles has point by a distinctive line between its colour and ordinary colour of the skin, while some has no such a line as the colour, from the centre, gradually becomes fainter and fainter till it dies away.

Some interesting stories:

On freckles:

Some one who had a large freckle about the buttock, told that when his mother was in an interesting condition with him she was assaulted by others.
At the buttock, and consequently in the same portion of his body, a freckle appeared.

Some persons.

Some person is told to have said, as within 7 days from his birth, his parents did not take him to Hachiman God to pray worship at him, he got as punishment a freckle from him.

In some illustration, husband and wife are delightfully delightfully conversing with each other, a baby sucking on the mother's knee, and two children playing with toys beside them.

On the tip of noses of the father and his children are three short paint-black coloured freckles. This shows that a freckle is congenital.
Some medical opinion on the
pox ble says that while a baby is
kept yet in mother's womb, the
reductive process of blood is active-
ly carried on in the veins of the
baby, and in a portion where
multiplicate number of veins are
found the reductive process of
blood is vigorously carried on,
and consequently in such a
portion sometimes a pox ble
appear.
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Notes on "Kagerikake?"

At Okura village, Tama district, Musashi province, on the 15th of the new year, they made Kagerikake — some branch of tree thrust in a split bamboo stick, and hung it at the door.

It was called "Niwatoko" by the villagers and its purpose was to pray for a good crop. Its form resembled ears of millet.

[Drawing of a millet ear]

At Shirohama, Awa province, in the new year, the villagers make an artificial flower, cut in a tree of "Abo," and offer it to gods for the purpose of praying for a good crop — this
is a kind of "Requitemacee."

About "Inao" of Ezo people. 

Inao means ears of rice plant, and was originally offered to gods to pray for a good crop.

The ancestors of Ezo people were natives of the northern part of Japan proper, and "Inao is a relic of the ancestors' customs. After settling in Hokkaido, though the land is unproductive, they have observed the inheriting custom.
much impressed with the excellent progress and fine spirit of the Egyptian people.

The texture of the material, as well as the size, seems to be of good quality.

This land is so rich in history and it has preserved its traditional cultural values.
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Notes on New Year Customs in Some Parts of Japan.

Among the customs of New Year, those two ceremonies are supported and have been created by the people of younger generations, or some manners are kept only in form and the true significance is lost or changed.

Some people say, Kakiguri is used in the New Year ceremony as its first two syllables mean "victory" and "kakiguri" is used as in the New Year ceremony as it has the same pronunciation as the last two syllables (happiness). But those things must have only been the delicate and rare kind of food in old time. So the above explanations about these things are obscure.

Mazuro (a kind of fern) is used to put Kaga-mimochi. Kaga-mimochi on (Kaga-mimochi consists of two round-formed pieces of mochi, offered
to the house holding god) must have been considered a most pure and clean thing in the ancient times.

When we consider the Masutinawara now kept in Ryokyu-ise, Shimotakari, as supposed to be relics of ancient Masutinawara.

New year customs in Hitachi province.

Oniita:

people of Nitakawa and Joho villages put Oniita at the door.

Oniita — a piece of wood on which a figure of devil's face is written in Indian ink, under which figure lines are drawn — the number of the lines is 13 when the newly opened year is ordinary and, 13 when the newly opened year is a leap-year. (in lunar year, the number of months is 13 in one year).

And a cooked fish is put on the wood in piece. It is put at the door on Setsubun night.
When devil comes, he is attracted to the plate by the disagreeable odor of the toaster fish and look at the number of lines. But the number of the lines do not go with that of the months in the new, opened year and becoming wonder-ful at the absurdity, he will count the lines over and over again, at last until the day breaks. Thus he can not find his way into the house.

Kado matsu.

Katomakuru (decorative, pine-tree at the door-steps) has a tree "Shogori" in addition. ("Shogori" in idiomatic expression has resemblance to "lakaki" (secret-tree)).

Shime rope "twister in the form of หวยenda" and has hei, moyino (a kind of fern) and Wakaba (a leaf) attaches to it.

In front of the house a tree, 5 or 6 Ken ( dozens high, is placed standing and called Wazagi (young, hopeful))
tree) and got from the direction of the north (direction from which happiness and good come during the new-opened year).

What man and woman do on the new year's first day.

Early in the morning, before daybreak, every member of the family goes out to pay worship at the Kecif and pray for happiness. Happiness is even though they meet on the way some close relation they never exchange words till they finish paying worship at the Kecif.

After coming back from doing so, when the eastern cloud is coloured with their light, man make fire in most purified manner and after lights to the housekeeping fire. And after wards the lights fuel (on the new year's eve fire is all necessary put out) and thus carry out all and every business of kitchen (so is it...
On the 2nd and 3rd of the new year, while woman one draws water from the well, which water is called Kazane (golden water). After all this is done they taste zōni mochi (mochi boiled together with various sort of other foods). This function is called To chorō.

Day-sleeping on the first day.

After all this is done, each member go to his own bed and sleep out half the day; this is called 'Izeku' (rice-pile be prosperous and produce a good crop as it was last year).

Food on the 1st day.

Zōni — mochi boiled together with dried vegetable.

In the house of higher class, before they take zōni they congratulate each member of the family on the happy arrival of new-year and drink one cup of toso, a kind of wine especially used in new-year and after this they take a little of Robe
(sea-weed) and other things.

The second day.
The 2nd day is the first day in the year when each member of the family commences his own business. After doing a little work, they go round visiting the head of the village, people, and other villagers and relatives to express new-year greeting.

On this day, a person like a beggar, nicknamed "Takudara" comes to every house. He carries "Takudara" on his shoulder. "Takudara" is a thing much resembling a rice bag, though smaller, and toss it in a front-room of every house three or four times singing congratulatory song and go away taking a piece of Mochi given to him.

Staying at relatives for 7 days.

On the 3rd day, people go and stay at their own relatives for 7 days and especially new-marriage couple also
So hand in hand. At their visit to the relative, they take a formal present for him.

Things forbidden on the new year first day.
On the first day, ware-houses is never opened; No broom is used for fear of sweeping away happiness or fortune.

Tea-kettle on the Letthen Day.
On the Letthen day, tea-kettles made clean and fresh water is poured in. and wasted beans are put in it.
If the kettle makes a sound of "chiri chirid, shito", when it is over fire, it is thought a sign of happiness.
And when one dips boiler water, a bean in the dipper is thought a sign of one's good health during the new year opener year.
New year at Yamamoto village and its neighbourhood, Higo.

On the new year's eve, straw straws are burnt to drive away poverty and all the members of a house, taking seats round the hearth, keep on vigil through the night.

At the sound of Temple-bells, which is heard quite early in the morning, people in ceremonial dress go out to pay worship at the Shinto shrine or temple. After coming back from doing so the whole family sit and drink Tosa in an earthen cup and take a pretty large piece of mochi and afterwards zōni is taken.

Before day break, the so-called Fukiyashi go round at every house and sings uta (an old Japanese short poem), expressing congratulation. Then the master of a house will open the door and give him a piece of mochi with the word "ōiwa"
(Congratulation to you), and no sooner is he away than is the door shut; it is for fear that the Happiness who entered the home at that moment should go away. And on all the day door is kept shut.

Early on the evening of the first day, they go to bed for the purpose of dreaming a happy dream. On the morning of the second day, at the cry of coo-coo, they got up and first set hand in their own business.

New year at Osaka.

The people of the city have entire holiday for the first three days and for those days no business is carried on.

A great and famous shop in a most bustling place is shut for the three days. In front of the shop a curtain with the family crest is stretched round and the Rising Sun flag is hoisted up, and paper-lanterns with the red rising Sun are being hung high, the appearance
Into a grand figure.
Exchange of card & greatly carries through all classes of people to express a congratulatory greeting on the opening of happy new year.

Kadomatu at Osaka.
Kadomatu consists of 4 or 5 large pine-branches and 2 or 3 deeply mossy plum-twig, and thus it is more appreciative than it is in Tokyo.

Things peculiar to Hatake-
Yama, Musashi,
If a house is to pass through village, while the door-step decoration — Kadomatu — is still kept in front of a house, people with wares cover it with mats to clear the pine-decorations of such an ominous thing.
Now this custom is abolished.
A Chatunju (tea-paper packs) were distributed among all the houses of the village by the temple priest.
And these presents were returned by Obineri (money packets in paper as a token of good-will) of the civilians. After the distribution of the tea-packs, people would go round to express congratulatory greetings of the new-year at every house (they did so even at an under権 house).

About "Zōni."

Zōni is boilded with the "uke amizō", which is drawn first on the morning of the new-year first day, and it is generally offered to the oven and well in an earthen ware.

Materials toiled in Zōni are different as the places are different.

At Kyōto and its neighbouring the materials are mochi, various vegetables, sea weeds, and smoked or dried fishes. There are various kinds of food are toiled together to a mingler soup. And the mingler soup is "Zōni"
Some opinion declare, the 30rd is a relic of an ancient cookery when the people were living in a cave.
Chopsticks used in the new-year.
They become smaller towards both ends, while the middle is kept large.
110 chibana (artificial flowers, attached to wooden stick).
In the north-western part of Japanese country, the 110-chibana is now made for the new year decoration.
In that part of the country, on the 13th or 14th, the door-step decorations—pine branches, plum twigs, and bamboo sticks—are taken away, and 110-chibana (pieces of mulch, formed in the shape of flowers—plum and cherry blossoms—are put at an edge of wooden stick) are offered. Lai-gin and Saitokan-no Kami (God of the happy direction from which happiness comes during the newly-opened
year 7. Mochibana has, beside the artificial flowers, samples made of paper or wood of tools and utensils attached to it. Formation of the scenes is conducted by boys and girls who do it singing cheerful songs.

The section of Mochibana might have appeared first in an age 800 years ago and perhaps has come down to the present generation.

Tori or Toru.
-In Echigo, in the first part of the new year the people build a tower of snow 12 the height of 8 or 9 foot, the top of which is made level and at the corners of the top pine-tree and bamboo-stick with shime-kazarı are placed together standing.

Boys will drive away birds singing the following song, playing on the top as it is covered with mats eating some-cornbroth.

"From where the birds come?—"
They have come from Shimano province. Then what did they bring as a present— It was a bundle of tree twigs. Take a flight, take a flight, birds in the lawn! birds over the shore of rivers!"

Shime matsuri (festival
to pray good crop.)
At Takaosawa jumi, Tajo village, Shimano province, a festival for a good crop is held on the night of Jan. 6th in front of the shrine of Tama-yari-shiine-no-Hikoto.

Six persons are selected from among the young people in turn every year. On that night all people, without respect to sex and age, crowd to the shrine. At the sound of the drum beaten by the shinto-priest the six selector persons begin to make an air of plowing the fields with mallets (its holder is of plum tree)
and the rest part is made of mochi.

After this is done, they begin to move around as if they are driving horses in the field.

After this, they work as though they were planting young rice plants, pine-needle being used for young rice plants.

The mochi need to form the mattock & distribute among all the families of the village.

Ahari Koto. (Knowing what kind of corn it will bear a good crop).

At the same shrine as above, a function of knowing what kind of corn it to bear a good crop is held on the 6th of the new year.

Previously on the 1st of the new year, man-delegates of the villagers meet there and make a kind of boiled rice food, small paper packets of which food are made, 9 in number, and on the packets names of various kinds of corn are written. They put the packets...
in a pot with paper pasted on to keep the paper-packs close and leave them till the 6th (of Jan.)

On the 6th the same persons come together and open the pot and they know what the name of corn written on the pack whose content is most greatly moulded is just as spring grass shoots out, it is indicative of the corn which it is to be very fruitful during for the year.

So the paper in which names of corn are written in order, according to degree of the probability of promising crop, are given among the families of the village and this paper is the standard for the villagers to know what corn promise a good crop.

Yawan saw.

At the shrine of Kumu-no-Leii-lei-jin, more of a village, Kwaqa-
San and others, a function is held, in which the prophecy of the crop for the
About 900 years ago, a girl, aged 7, told the people on the 7th of the new year that they should come on the 14th, and under the secret tree, boil rice and certain leaves together with 27 pipes impressed with the forms of corn which they produced last year till the pipes broke, and thus they might know whether the year yield a good crop or bad.

And to the villagers did. The miracle did tell truth. After that, every year the same function is repeated on the 14th.

**Nedo-ka-chi-ceremony**

in Kida.

At Namanaka, Kawa and Kifa villages, Kida, when a house is newly built a function called “Nedo-ka-chi” is held to celebrate the laying base-stones of the house.

On that occasion, all relations and helpers, one person from one family in the village will attend the function and help laying stones. This is Nedo-ka-chi.
After the kedokuchi function is happily closed up, secret rice and wine are offered to the base stone of Daircolin-kashira (most important post of all posts).

Towards the end of the ceremony, small, middle-sized, largest pieces of mochi are given to the attendants, including spectators who have come from neighbouring villages—two small pieces of mochi to boys and girls under age of 10 years, two middle-sized pieces of mochi to those between 10 and about 20 years of age, two largest pieces of mochi to those above twenty years of age.

On the closure of the ceremony, an entertainment is held, in which they will congratulate the master of the house on the happy completion of the base-construction and sing "Mere-uta" (a song sung in congratulation ceremony in Hida). And the given mochi will be eaten up at the place, being forbidden to bring home.

The manner of function holds an historical character, it coming down from
The remote and mysterious age.

At mere-ute;

"Young pine tree may thrive,
Its branches ever-increasing,
Its leaves ever-growing,
more and more shadowy."

Shirotsuke.

At Ikninumare, Hotcari, Ayo, early on the morning of the 16th of the new-year, before day-break, the youth of the village go round each expressing congratulatory greeting of the new-year at every house. The master of the house will step out and return the greetings with "thankis."

If one's door is shut and no master welcomes the good-intended youth, they will throw words of abuse at the family and break the door. This manner is now antiquated.
Notes on New Year customs in some parts of Japan.

The duration from the 1st to the 15th of the new year is called Haikogatsu (principal period of new year) and the duration from the 16th to 30th of the new year is called Sho-

kogatsu (secondary period of new year) and all the new-year days except the periods of 8th and 8th from the 8th to the 30th, all persons, from master to servant, are engaged in no business, all are free.

Haikoukazan:

Both of Haikoukazan, a branch of pine-tree with a mound of Thujaopsis dolabrata in addition, are placed standing at the right and left sides of the door-steps. These decorations are given to the House—

Holding God Shrine.

At the ceiling of the Chasuma (small and nice of furnished room), a pretty large branch of a pine tree is hung with Thu-
japans delicate at its root, which rod is tied to the lintel of the sliding door by means of strings.

As the people of other village do they early get up in the morning (before the day-break) and go out to pray worship at the village holding their and pray on the happiness during the new-opened year and after returning taste zomiz. Some people wake up on vigil through the new year eve at the shrine of the village holding their.

This peculiar to the villagers in the new-year customs.

After finishing the Zomiz, they draw cool water — pure water named Wata-mizu. And a function called Teshitori is conducted in which function all the members of the family sit and bow to the Santa, the master taking its lead.

A Santa so much resemble a Japanese small table and is a little higher, generally made of white wood without being
tarnished with coloured things. It serves as a
model brazier to the case of ceremonial event."

On the occasion of the New Year, A piece of
Mochi is places on the same to be prayed and
bow to it to pray for happiness.

At day break, the so-called Ote-
katze is placed at the centre of the Chabana
to receive the guests who come to express
compliments of the season. The guest guests
bring, as a token of present, a piece of
an edible sea-weed cut from breadth
7 or 8 by \[\text{mi length}].

Otekatze, is a tray on which a
small quail of clean and refined rice,
sea-weed, and fruits are placed for the
purpose of decoration.

After the food is tasted, they will treat
branches of a tree in the direction of "Kiteki
Atake (already mentioned) and hang on them
Nasa (picture 1) as numerous as the members
the male members of the family,
And on the pine-tree at the ceiling of the Chonoma, hemp is hung and its number is as many as the female members of the family. The hemp is also named Hata.

What is done on the 7th.

Rise up at 7 on the morning and making a pure fire with dried chrysanthemum twigs, boil the so-called Agatamochi (boiled Mochi mingled with red beans) together with 7 sorts of vegetables in addition and taste it.

(7 sorts of vegetables are called Nakakusa)

Nakakusa originally means 7 sorts of vegetables, but among those 7 sorts, sometimes buds of grass or fruits are mixed. Perhaps because the County is snowy and at the season of the new-year vegetables is difficult to get in 7 sorts.

Opening of the fare-house.

The ware-house is closed till the 17th.
when it is first opened.

Kadō kazari, during the Kodash))/( decoration at the door-
step during the second period of the
new year).

Makoto kazari - pine decoration at
the door steps, is taken away on the 13th or
16th of January and instead, a bundle of
miscellaneous trees is placed standing, to
which bundle is attached a Taranoki, cut
about 1/2 in length, on which tree "X = B
½ B" (if a leap-year B = B 4 B) is written
— (X = B 16 December, + = B 19th
month of the year, B 13 is a lucky day)

decorations in the room during

the Kodash Gamer.

The pine branches at the ceiling of the
Chanoma are to taken away and instead,
Mitagi with Çâ†’nike modification is hung.

In the twigs of the Mitagi, small
balls of hango (a kind of peach) are put,
and it looks as if a pear-tree bears its
fruits and also on the branches of Mitagi
* prata is an idiomatic expression and
a name of a tree.
here and there artificial flowers (picture 2) are set.

Besides, on the lintel near the house-holding pot shrine, Frankau [picture 3], Mandama (picture 4), Genizashi (picture 5), Kozuke (picture 6), Kutarame (picture 7) are hung.

Kaitokumanai.

In the night of the 16th, boys visit every door dancing Kaitokumanai and go away, receiving pieces of Hachi, given to them.

Leaving away Academy.

About 3 A.M. on the 10th, after having eaten Koba Chimochi (Mochi coned with bean flour), they step out from the door with a Cane made of Kutarame Ki (picture 8), crying "take a flight! take a flight! Kudari!" and thus crying go to the gate and return, leaving the cane stuck to the snow.

Leten.
In the 16th, a new marriage couple go hand in hand to the native place of one spouse of the couple and stay there till twentieth. They bring a taka with them a present which is formally definite. This function is called Datue.

Eg. on the morning of the 20th, a pretty great deal of dry twigs is piled on the bottoms of stickies and burnt.

They will let any portion of dog touch to the burnt bottom of stickies. It is to clear that portion from of illness or pain by the magical work of burnt Bottom.

New year at the Rumi awata village, Mikura district, Chikugo province.

Things peculiar to this locality.

Miyaaza Ceremony:

On some day of the new year (date is not written), the whole village is divided into two parts (as formerly the village was entirely separated to two parts) and in front of
The shrine of the village holding deity, the people take their seats in line at both opposite sides, the shinto priest taking seat at the centre. A sake-cup is offered to the priest and no sooner are the sake-cups cleared away, than the cup is offered to the priest, and if the sake-cup-holder is a little late to be cleared away, it would be broken into pieces with impunity. As soon as the priest drinks sake, both the parties will rise up suddenly and begin to fight, one sided people against the other, with a club, with a record of issuing some wounded persons.

The umpire of the fight is priest, and he is selected from among the people every year in time, in turn. When one umpire finishes his office to the person who is to act as umpire next time, it will be handed with a ceremony in which each of the two take 96 cups
counting rodamaishi.

At the shrine of Tamagusuku-hime, Tojo Mura, Shinamo province, on the morning of the 7th of the new-year, the Shinto priest, in the presence of the representatives of the villagers, counts Rodamaishi. The priest veil but face with cloth and bring out the Rodamaishi box and count them by 10.

If the number is less than that of the last year, it is an ominous sign and if greater than the number of the last year, it is a happy sign.

It is natural that the number should never increase or decrease. If it is when some of them fall either in a large hole of the box that the number decrease and it is when some contribute it (the jewel) that the number increase.

The Rodama are said lose stones rare, older than Mapatama and Rudutama.
New year at the Tenguikes-
Mura. Iita atitagu. M.j.o.

On the new year's eve, they drive
away devil with by throwing toasted
dreams at the devil and if having been
finisher, they will put rice in a rice-
measure to the verge, on which rice a piece
of mochi is placed and a pan is placed
covering the measure.

Besides the pan, a mortar (uses when mochi is made) will shi-
me Rapid rope tied round is placed
up-side down and then they announce
"Washabe sune to."
This is
only ceremonies function formally of
New.

On the same night, the whole
house is swept and cleared.

On the morning of the new-
year first day, before day break,
when they go out to draw pure water (wa-
Kamigu), they take mochi and pine-
twig; mochi will be thrown into the
well, and the pine twigs are kept being stuck to the side of the well.

Making a fire in most purified manner, they hold a new-year welcoming ceremony with the pure water (wakamiya) and secret wine offered to the house-holding god and afterward they take a little mochi.

After the ceremony the master of the house goes out to pay worship at the village shrine and temple.

The rest of the family are waiting for his return, never taking a bit breakfast.

On the New-year 1st day, there is no sweeping of the room.

At the kominka and its neighboring houses, itokari fun, ufore mumi.

On the 16th of Jan. boys and girls, with a small bag at the neck, go round visiting every door: boys saying "Kusume machi maekoto" (This phrase has connection with the office of boys—}
boys, going here and there with young rice plants on the edge of water fields. When
the young rice plants are planted, thrown them into the field — this is the office of boys;
girls say of "Shodomaeri, makute." (the phrase has connection with the office
of the girls who attend on pastor and mother-in-law), and go away receiving stock
given to them.

I was gone.
At the Shinkoshiga Mura, if
Haritake Mura, Hokkai district,
may, on the night of the 7th of the
lunar new year, the young people carry
about a large bag full of anything
whatever, visiting every house and place
the bag in a room with violent manner.
Every house will entertain them
in most polite way.
The big bag so finely decorated with
pine twigs and other things and called
"Iwai-gome" (Congratulation to a
good crop of rice).
Strange and curious festival.

At Thonai, most remote locality, on the 15th of Jan. (in lunar new year), some curious and strange manner of festival is held.

On that day, the boys aged from 17 to 15 years, conduct some festival practices in which the boys will pray for (chief) for happy union (wedding) of male and female young villagers.
Regenerate and God's
When we classify various forms of God's, according to the degree of similarity, we can see that there is a chain which connects all classes. So the so-called God's can be brought under a certain genealogy.

They are all offered things to God; some are offered to pray to God, and some are offered to pray damage to God.

The offering God's is not limited only to the case of God (Shintoism) but also to the case of Buddhist divine soul.

In ancient time, there was no way to carry anything or any people wanted to present something to those of higher class, they put the present at the head of sticks and made a present in sense of humbling themselves.

So when they wanted to make
offering to superior being, they put it at the head or stick—thus their manner of offering was adapted to the care of god. Generally things offered to god were cloth, paper, flowers, and wine.

Thus the form—"stick with cloth, paper, or flowers at its head"—has been gradually transformed to the present "gokhe:"

The idea "gokhe: is the thing offered to god" has led us to associate god with gokhe:

Sometimes gokhe: is worshipped, worshipped as god when the shrine is far distant.

Kezunike: Kezunike: may be supposed to be relics of the igo race who had lives in Japan proper, or another opinion may be entertained about Kezunike: that it may
be a relic of the fixed form of a present in ancient time. In ancient time people put some hemp at the head of a stick when they made a present to others. And the hemp, as it may be supposed, was simplified to ears of millet or artificial flowers cut in wood.

Another opinion about it, at some places or in some season, flowers were difficult to be got, and artificial flowers cut in wood were made. Why Gokei is used for Gok himself.

This manner is quite modern. When people wanted to worship at god whose shrine was far distant, they placed Gokei standing on the ground and worshiped at it, or Gokei was enshrined for God and was worshiped at.

In conclusion Gokei and Kezurikake
are of entirely different origin.
Is magatama found anywhere other than in Japan?

Magatama is one of Japanese antiquities. Almost anywhere it is found.

Is it found at the Ryukyu Islands?

Some person who was living there for a long time brought magatama from the islands and we may be certain that magatama was produced by Okinawan natives.

Those of the islands are of two materials, stone and glass.

The stone-magatama resembles the proper Japanese one and especially resembles the magatama lately dug out at Takemoto.

And the glass magatama has a little smaller size and various colours, white, gray, green and may be considered a proper production of Ryukyu Islands.
Is Mapadama found at Wookaloo?

Some person sent two sorts of Mapadama which he himself dug out at Bingaoka.

One is a little different from ordinary one. (Ordinary Japanese Mapadama).

The other is of agate and its shape is a little different from ordinary Japanese one, and as it has no hole to put a string through, it may be thought as a half made, not completely made one.

Meanwhile, Bingaoka is a place where many relics of antiquities of Ezo-race are now dug out and as we may imagine with justification that old Ezo-people produced Mapadama.

Is Mapadama found in Korea?

Some Mapadama is brought to a Japanese Museum from Korea and...
it is said that it was found at Peishiu. Peishiu is a place where Korean people carried trade with Japanese in former times, and so we may suspect that our Japanese people brought former magatama to Korea for trade and now the magatama, which had been taken to Korea from Japan, may be brought back again to Japan and now on show at a museum, or we may suspect as there are many tombs of Japanese people, who died there, at Peishiu, the magatama to face being dug out from the tomb and brought was dug out from the tomb and is now brought to a Japanese museum.

Thus we can not put any confidence in the opinion that magatama was produced in Korea.

Is Magatama found in China?

Some trade-man is said to have
brought magatama from China, but it is not confidential, as we may suspect that magatama was once formerly brought to China from Japan and it has been again taken back, or it is an imitation of Chinese people.

Is magatama found in European County?

Some one is reported to have seen magatama at some European museum. But he does not give definite answers to the questions, "Is it really magatama?", "Is it not an imported one from Japan?", "What is the place where it was properly produced?"

Thus we can not be still certain that magatama was properly produced by European people.

There is some suspicion magatama. That magatama is one made of Nio or Rubon (stone or metal).
And as no such mineral as Hissui or Rubicon is now found out at any part of Japan, it is doubtful whether the Mazatama, made of the minerals, proper productions of Japan or productions of other counties.
a selection of references made to the
related to the book that commanded me to
be married to her brother, Mr. Drury.

If we attempt to answer, the answer

European
day,

some was no reason to have

impressions of a man who
impressions that he placed and put
definite authority to do the

As generally measured to any;

it not an impression at all

agreement?

What is that thing

where I was perfectly in love

Thus we can conclude that

certain that impressions do not

persuadable by European people.

There is more

material that impressions

one makes of things or of conditions

or metal
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Notes on New Year Customs
in some parts of Japan.

New Year at Yashii Hongo, Iado.
In the afternoon of the last day of the year,
people go out to visit their acquaintances
to congratulate them on the happy conclusion
of the year.

On that day, no soup is served
at dinner and "Temari" is tasted
("Temari" is a type seasoned with
"miso"). A supper pretty ex-
cellent meal to serve.

On the first day of the New Year,
before day breaks, a young person of
a family draws pure water and sprinkles
it over mochi. And all of the family
rise up and take dried persimmon
and mochi.

After this, they go out to pay
worship at the village-keeping deity.
When they take "paper packets of a little
of rice and money as an offering,"
After coming back from doing so, they taste Azuki Mochi (mochi boiled
with red beans) and dinner is taken
afterward.

7th of the new year,

Narakausa function is held, when
7 sorts of vegetables are boiled with
mochi.

Some people know whether the
year will produce a good crop or bad
by the changes appearance of offered
vegetables to the shrine.

On the 15th, all the new-year
decorations—pine-twigs and shi-
me-kazari; all the houses in the
village are brought to a place and
are bound with bamboo; when a
paper with letters written in it burnt.

If some paper rise floating
up higher, it indicate that one
who has wrote in that paper will
make rapid progress in hand-
writing.
On the 16th, early in the morning, before daybreak, they conduct the function of driving away birds by crying loud.

The new year in Sino-province,
The new year is divided to two parts—
the first period is from the 1st to 5th
and the second period is from the 16th
To the 20th. During the two periods,
no business is carried out.

But during the period from
the 5th to the 15th, circulation of
money is so busy carried as just
in December.

Though some Radomater (pine-decoration at the door-step)
are seen, yet generally many trees
are placed standing in front of the
house, as if it were a small wood.

On the night of the 13th, boys
with paper-flags, run about through
the village in rash manner, and
Some horn is blown,
Three flags are burnt at the shrine
of the village keeper's son.
After this they go to a temp-
a hut temporarily built with snow.
There they have most de-
monstrative music, time and
in the morning they return to home
in victorious array.
At the hut they will drive
away six such manner.

Kama Hafi:
On the night of the 13th, at Ozi-
Kajima, young people, putting on
air of devil, with a mask of devil's face,
with some long and black hair-like
things on head, with small box ring-
ing loud at the waist, with knife
in hand, and furious crying, go
about visiting every door.
This is terror to women,
girls and boys.
The master of the family gives a piece of mochi to them and they will snatch it and go away.
 Till twenty years ago, at Torinoko, new year persons, putting an air of devil, dressed in night dress, with coloured faces, persons visiting every house, singing some song and proceeding with a pieces of mochi given to them.

Here, in this village, the new-year period is divided into two parts—first period (from the 1st to the 15th), second period (from the 16th downwards to the end of Jan.).

On the night of the 15th, a stick with dried sardine, edible seaweed and pine (all are cut cut about 5 inches in length) is put at the door or window to prevent devil coming in. Willow, Mizuki—branches bearing green of mochi, ears of millet, are used for decorations.

On the morning of the 16th,
A function of "Hoea Hofo" is observed when hulls of beans and chestnuts are scattered round through all the house. The mohri decoration offered to god consist of two large round pieces of mohri, white mohri and pine.

New year customs at Totsyama, 1905.

On the first day, pupils go round to express congratulatory greetings of the new year at teachers when they take two paper packs of lowest value, coin as a token of present.

Generally when people visit a door to express congratulatory greetings of the new year, they will necessarily step in the drawing room where they will exchange greetings of the season in most polite way and they never do so at the door-step.

Customs peculiar to Digita

Aki, Uga.

On the 5th, they serve a soup.
A cone kind of potata in order to be resistible to the attack of cold.

On the 16th, ears of millet of mochi are hung at a certain part of a lintel of sliding doors to pray for a good crop.

On the morning of that day, boys drive away crones, so if they perch on the roof, some of the family will fall ill.

New year in Tohgo province.

Yamanami function on the morning of the 2nd.

The people, in the direction of Aticho, pile up high snow or earth, on the top of which a branch of pine-tree is placed standing, to which pine-tree is offered lengthy straw pack of mochi and edible sea-weed.

Tell the closure of the function.

Any cutting article — scythe, knife, scissors — is allowed to be employed.

This function also means the
The Commencement of Business.

On the early morning (before daybreak) of the 10th or 12th, they put with a wooden hatchet the ground inside and outside the house to drive away a mole, announcing a song for driving a mole.

Tori or.

They strike with sticks the board put over the well and drive the birds, singin the song fit for the case.

Scolding a persimmon-tree.

In the evening of the 14th, a part of small round piece of mizu-chirana is taken down and boiled. The master of the house, dressing himself most stately, takes a sword and the servant carry the soup of that boiled mochi in the bucket.

Both go to a persimmon-tree
And there goes the following conversation:

Master, (to the persimmon)
Are you sure to bear a good fruit?

Servant, (in the place of the tree).
Yes, I am sure.

Master, Are you going to keep words?
Servant, Yes, yes, without fail.

After the conversation, the soup is sprinkled over the roof.

Rama Kura Matsuri.

At Hita machi, also on the 14th, Rama Kura Matsuri is observed. When a stick called "Kezunihata" is offered. After the festival is over, boys walk about through the street with that stick.

And if they meet with a woman who is barren, they will push her with that stick and say "Give birth to child? Either boy or girl?"
In some respects and new device of the observations on the gradual Europeanization of our customs.

This is a method in which the result of gradual Europeanization of our customs is shown in percentage. Here are given signs most convenient for observing the gradual Europeanization of our customs.

Sign

E  E  E

for person whose head, body, and feet are all dressed in Japanese original style.

W  W  W

for person whose head, body, and feet are all dressed in European style.

In the sign, the foremost letter is to express "head"; the middle letter, "body"; the last letter, "feet." So "E W W" means person whose head is dressed in Japanese original style,
and, body and feet are dressed in European style.

Following this example, there are many other signs.

\[ \text{\textit{wee}}, \ \text{\textit{wwe}}, \ \text{\textit{www}}. \]

Now, small letters, \( \text{\textit{wwe}} \) for the sum of the persons who have the sign \( \text{\textit{EE}} \).

Thus,

\[ \text{\textit{www}} \] for the sum of the persons who have the sign \( \text{\textit{WWW}}. \)

\[ \text{\textit{wee}} \] for the sum \( \text{\textit{WE}} \).

I shall show the total number of persons who have been observed.

Then, the number of the persons of \( \text{\textit{EE}} \) who are found among the total number shall be shown in the following percentage.

\[ \frac{\text{\textit{wee}}}{\text{\textit{100}}} \times \]

\[ \frac{\text{\textit{x}}}{100, \text{\textit{100}}} \]
This form shall be represented with a "w. e. e.", that is, 2 is represented with 2 "w. e. e."

Similar,
percentage of we e is \( \frac{100 \cdot \text{we} \cdot \text{e}}{\text{we} \cdot \text{e}} \)
represented with a wee.

\[ \text{we} \cdot \text{e} = \frac{100 \cdot \text{we} \cdot \text{e}}{\text{we} \cdot \text{e}} \]

And to know what number of the persons who have head dressed in European style, without respect to body and feet, is found among the total number of the persons who have been observed, we shall collect wee, wwe, wew, \( \ldots \) and make the following form, and the required number will be shown in percentage.

\[ \frac{\text{we} + \text{wwe} + \text{wew} + \ldots}{100} \times \frac{\text{we} + \text{wwe} + \text{wew} + \ldots}{\text{we} + \text{we} + \text{we} + \ldots} \]

\[ x = \frac{100}{\text{we} + \text{wwe} + \text{wew} + \ldots} \]

\[ = \frac{100 \cdot \text{we} + 100 \cdot \text{wwe} + \text{wwe} + \ldots}{\text{we} + \text{wwe} + \text{wew} + \ldots} \]

\[ = \frac{\text{we} + \text{wwe} + \text{wew} + \ldots}{\text{we} + \text{we} + \text{we} + \ldots} \]

This form shall be represented with 61.
This as to the persons who wear
European dress, not paying any attention
to head and feet.

That number of those persons is shown
in the following percentage.

\[
\frac{100 \text{ eve} + 100 \text{ woe} + 100 \text{ waw}}{3}
\]

\[
= 33.33 \text{ eve} + 33.33 \text{ woe} + 33.33 \text{ waw} + 
\]

This shall be present represented with \( \text{bo} \).

To show what number of the persons who
drew their heads in Japanese original style
is found among 100, the following form
comes.

\[
100 - \text{bo}
\]

To show the number of persons whose
similarly to above, dressed in Japanese style.

\[
100 - \text{bo}
\]

To make out percentage of the total
number of persons who share any European
elements about themselves, without respect to head, body and feet, we shall have the following form.

\[ 3S : (\text{wwe} + \text{wwe} + \text{wwe} + \text{wwe}) \]
\[ + (\text{wwe} + \text{wwe} + \text{wwe} + \text{wwe}) + (\text{wwe} + \text{wwe} + \text{wwe} + \text{wwe}) \]
\[ = \frac{100}{3} \times \frac{1}{3} \]
\[ x = \frac{100}{3} \left( \frac{\text{wwe} + \text{wwe} + \text{wwe} + \text{wwe}}{3} \right) \]
\[ + \frac{100}{3} \left( \frac{\text{wwe} + \text{wwe} + \text{wwe} + \text{wwe}}{3} \right) \]
\[ = \frac{1}{3} \left( \frac{100}{3} \right) \left( \frac{\text{wwe} + \text{wwe} + \text{wwe} + \text{wwe}}{3} \right) \]
\[ = \frac{1}{3} \left( b_1 + b_2 + b_3 \right) \]

This shall be represented with \( W \).

So \( W \) represents in percentage the total number of European-style adopted by Japanese people, including head, body, and feet.

According to the above method.
We shall make lists which are made about persons observed at the same place in different times and at different places at the same time.

About the signs used in observing.

When we shall want to express the style of person passing, we may convenient use signs, such as follows.

\[\text{Japanese style European style.}\]

\[\text{So - U - represents a person whose head and feet are in Japanese style, and body being dressed in European style.}\]

Yet more convenient sign is

\[\text{I \ - \ \ - \ represents "head." \ \ - \ represents "body."}\]

\[\text{\ - \ represents "feet."}\]
When it is Japanese style, no line is drawn.
When it is European style, a line is drawn.
When there is no European style, zero is written.

So

represents a person whose
body and feet are in Euro-
pean style, head being dressed
in Japanese style.

The surface of paper, used when
observing, is to express "man" and the
back of paper is to show "woman."
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On the use of Majatama.

Majatama is now known as a kind of an ancient body decoration and is supposed to have been hung at neck and other parts of the body.

But the principal use must have been to make a sweet sound when it moved as the body moved.

Well, Majatama, Kundatama and Bamata were kept loose through a string and hung at a part of body.

Majatama has a pointer and angular shape (form), and the pointer and angular part would have given strong touch to other gems put in the same string, and consequently have made a pretty large sound.

And its hole is so made as to make the part touching the string at least as possible, as to make its
more fine and consequently as to make a sweeter sound.

Thus it is supposed that it was made by most subtle, delicate and even intelligent hand.

Mr. Tabori says against the above opinion as follows.

When we consider articles owned by ancient and uncivilized people we may well consider those of half-civilized people or people of low degree of civilization now living.

Just as people of low degree of civilization today now do, ancient Japanese must have used body decoration made of animals, animals' tusks or claws, and imitations of those decorations.

Afterward they became much fond of the imitations of other materials, as the imitations had more pretty and beautiful appearance than decorations of tusks or claws.
And imitations were worked with more elaborate device.

Gradually they had grown up to work imitations with gold, stone, or glass.

The same opinion as above may be given of Mafatama. Mafatama may partly have been made to make a sweet sound but its chief purpose might have been to solely was a body decoration. Mafatama might have been an imitation of some other body decoration and have received an elaborate execution.
During the sinewy, spindly period of growth, the
nervous system remains underdeveloped.

Many of the early experiments involved the use of
small, delicate nerves. In the early stages of
development, these nerves were fragile and
susceptible to damage. The experiments
involved the harsh treatment of these
organisms, often resulting in their death.

However, with time and practice, the
researchers learned to handle these nerves
with greater care. They began to develop
more refined techniques for their use.

After many trials and errors, they
successfully isolated the essential
components of the nervous system under
controlled conditions. This led to a
better understanding of their
functioning.
Rude human images worshiped by some people of Uzen.

At Kamakura, Uzen, there is a shrine called Makosama, in which, as is told, two of something like a wood-mark (picture 1. and 2.) are enchained.

The two came floating to the shore of this district.

A similar thing came floating to the shore of Yunoo hamo, Uzen, sometime ago. The brewers of the district held that this was an image of God who likes wine and enshrined it in the shrine of Yujikura Jinja.

(This is as shown in picture 3.)

Another similar thing was brought by waves to the shore of Shiio ya, Etchigo, sometime ago.

It bore some strange
Chinese characters and the characters awoke the curiosity of some persons of the district and they engraved them on wood. Thus they are kept as rare things still now.

In conclusion, all these things may be supposed to be brought to Japanese coast by waves from China or Korea. They were perhaps used there as a wooden mark of a tomb, or bridge or on the road.

It is wonderful that such things of dubious origin are, at some parts of Japan, worshiped by some people.