Vol. III.

Stone-club is the general name given to all the clubs made of stone.

Classification of stone-clubs

The 1st class — roughly made stone-club; generally made of Chichibunsaki (stone produced at the Chichibunsaki) and never made of stone of delicate quality; neither its surface is refined; 3 — its petticoat length, (with circumference in proportion as the length.)

The clubs of this class are divided into two sorts:

1. round-headed (__) — this is again subdivided into two: one-headed (__) and two-headed (E—3).

2. non-headed (__) — anything like a head is not worked at the ends.

The clubs belonging to the 1st class have a cross section of circle or an ellipse.
The second class of the stone-clubs; generally made of delicate material; surface polish and refined; 2, 3 or 4 feet — for 8 feet in length (with circumference in proportion to the length); subtle engravings are executed on the surface.

The clubs of the class are divided into two kinds:

1. Round-headed ( ) — the 2 again sub-divide into two: one header and two header — , .

2. Non-header ( )

The clubs of the class have a cross section of circle or an ellipse, and some, sharp edges, sword, edged at one side or both sides.

Use of the 1st class-clubs.

When we consider a stone-club or on show at the Museum which was brought from Formosa from the hands of the natives by some samurai, who joined an expedition past over the idea; the quality of the stone shape, size, and work are almost simila
To those of the 1st class. And it is told that the Formosan stone-club was seized just when the natives were hulling wheat with it, and though the stone-club might be used for other purposes on an occasion urgent, yet the chief use must have been to hull corn, that is a pounder.

From the similar point of the Japanese stone-club with the Formosan one, we may justly imagine that the Japanese one must also have been used for the hulling purpose of corn, though sometimes at the emergency's call they were wrongly used for arms or other things.

Doctor Morocama says that the stone-club which was recently dug out at Shinto Mura, Taino Kun, is similar with that of Formosa. But the two is quite different kinds, considering the following different points.

The stone club dug out at Shinto Mura.

Length, 17th June 5 on

Material, a kind of agate.
surface, polished and flashing shape, with the form 67 at both ends. Formosan stone-club length, more than 3 ft. material, rough and rude stone surface, not polished and refining; nothing to decorate the surface. shape, non-handled (with nothing like the form 67 at the ends.) So the Formosan stone belong to the 1st class, while the Ryukwan's stone-club is the second class.

The stone of the second class stone-club.

All those which belong to the second class were formerly used as arms in general. The arms in former times have received gradual modification; the stone-material was changed to copper and copper to iron. Thus the present arms the result of the careful modification of former stone-arms. One-side blades stone-club has been
improved to the present sword, both side-bladed one to the soldiers sabre, round-bladed one to the iron-club till recently used.

The stone-club with two heads at one end was abolished (or elirious, as it gradually became unfit for practice.

The producer of stone-clubs.

Stone-clubs are necessary found with jomon but il earthen ware with an impression of rope, at the northern part of Japan proper, and never in the south-western part.

Though some are some time dug out in the latter part, yet they are stone-clubs buried in the ground which were preserved as treasures of a temple or as a rare and rare favourite thing to a family in the modern age and not those which were used in law use in modern age.

Real producers, however, are the most ancient people who lives in the south-western part of Japan proper, who are named Takamanag a harsh race and esteemed to be the first occupant of our
Thus the stone-clubs are the productions of the Takumagahara race and were employed in war and chief as arms by the ancient race. Yet as the circumstances of the race advanced, the stone-clubs ceased gradually to be serviceable and as some other good arm better intended arms were invented, the ancient arms were exported to the people of Ezo in exchange for other things, and thus all the stone clubs were imported to the region of Ezo from the territory of Takumagahara race and none of the clubs was handed down to the following generations.

This is the reason why stone-clubs are nowadays dug out only in the northern part and never in the south-western part at all.

To give more evidence that they were arms of the ancient people they are beautifully engraved and decorated, or
Some of them have curious heads. Those decorations, engravings, and curious heads are only to give the stone-clubs an awful appearance, as the helmets or some other kind of arms are decorated with awful execution, and the intention was, by the manner of these awful appearances, only done to terrify the enemy. This is some of the reason for the opinion that the second class stone clubs were formed, used for arms.
Extracts
from
the
Bulletin
of the
Tokyo Anthropological Society.
Vol. IV.
No. 35-43.
In some examples of picture-writing.

First of all, some explanations will be given about Japanese old calendar (or lunar calendar).

1. Tōinpo etc. names of animals

   ixe, ushi, tōri, ni, tachi, mi, uma, hitori, tate, tori, inu, i.

   (in English, rat, ox, tiger, rabbit, dragon, snake, horse, sheep, ape, bird, dog, wild boar.)

   These names are in this order assigned to date and direction.

   For instance:

   1st 2nd 3rd - - - - - - 12th

   ixe, ushi, tōri - - - i.
Thus the names of Jumino etc.
go on in recurrence.

2. Itijan — it begins on
the 29th day before the vernal equinox
and autumnal equinox and continue
for 7 days. Thus Itijan is observed
twice a year in spring and in autumn.
And it is observed in Buddhist manner.

3. Akito — direction from
which happiness comes during the new-
opened year. It is specially cared for
during the new-year.

4. Setsubun

4. Setsun bun — a festival day
when the coldest season ends and mild
season of spring begins. On the occasion people generally throw toasted beans to drive away devil.
5. Nyn bar — raining season.
6. Chajiten — a festival day when people should pay worship at the village keeping deity.
7. Leo yu — hottest season.
8. Nkara to ra — 10th day from Lenten. It is carefully observed as it is unlucky day for the peasant, because in this season the weather is likely to make a sudden and wild change.
9. Jnekari — rice is ripe and rice-plant is reaped in the season.

These are necessary to be understood and observed by the peasant; yet they are all illiterate and can not understand a written calendar.

So these necessary things are.
marked out with pictures in one sheet of paper. This is picture calendar.

Of these necessary matters (of calendar):

Some, which can be represented by things or animals, are shown by pictures of them.

Some which can not be shown by concrete things, but by implied meaning, are shown by pictures which can tell people of these in work of association.

For instance; to show Le-
tensun, a picture is painted, in which picture devil is driven away by toasting beans thrown to him.

Some which can not be shown by pictures of concrete things or pictures of implied meaning, are expressed by means of things which have nearly the same
pronunciation
pronunciation as what are intended to
be shown. That is, they are shown
by the aid of similar pronunciations.
Some seasons are shown by
the pictures of things or events which
generally and chiefly or rather ne-
cessarily occur during those seasons.
Some are shown by the
manner which necessarily takes
place in practising them.
Number is expressed by
white or black spekes, such as

Thus the necessary matters of
Calendar are shown by picture,
pronunciation of
similar pronunciation, and
allegory.
The picture calendar was
necessary for the peasants. For
they did know the seasons when
they should sow corn or reap it.
picture-writing found
in Ocinana prefecture.

\[ \begin{align*}
\text{for man} & : \text{\( \_ \_ \_ \) for man} \\
\text{for horse} & : \text{\( \_ \_ \_ \) for horse} \\
\text{for cock} & : \text{\( \_ \_ \_ \) for cock} \\
\text{for fish} & : \text{\( \_ \_ \_ \) for fish} \\
\text{for rice} & : \text{\( \_ \_ \_ \) for rice} \\
\text{for fuel} & : \text{\( \_ \_ \_ \) for fuel}
\end{align*} \]
In practice, the January 3rd February 7th 11th and 15th dates are observed as the week's first day. The months are divided into two sets of dates, one set for the first three days and another for the last two days. The calendar for the month of January is similar to that of February, with the first day being the 1st. The dates are followed by the Roman numerals.

The lunar calendar is only followed by the people of the official class. The lunar months are counted from the beginning of the current lunar month to the next. The dates are followed by the Roman numerals. The calendar is entirely different from the solar calendar. The dates are all determined according to the lunar cycles. The dates are almost always observed, and the people follow them. The lunar calendar is an ancient concept.

No. 36.

In picture calendars and local customs of Nan-tou.

Origin of the picture calendar.

The origin of the picture calendar is unknown. Some old man says it had been already used before he was born.

The solar calendar is only followed by the people of official class. All the villagers are carrying out their business as usual even during the new year of the solar calendar, as they all follow the lunar calendar.

Why do they follow the lunar calendar?

It is entirely the power of custom. They are all illiterate and look upon almost with reverence what their parents did. They are all governed by the conventional circumstances and never try to
to improve their circumstances.

The lunar division of the year is convenient for the peasant.

If they follow it they can conduct easy and regular farming, as they can know the seasons when they should sow corn and reap it by the lunar division of the year.

By the shape of the moon and by its rising and setting hours they can know day and night.

These three are the reasons why they still follow the lunar calendar.

Custom of Hamün.

Leaves of Roshîn wine is offered to the god of Roshîn.

Some people organize a party on the festival day and sit to have entertainment. They try to know whether the year is to produce a good crop or a bad crop.
[Hachi] [Hachi] - in the season, millet is sown and the pot for young rice plants is plowed.

Mangle - before the season, planting of young rice plants should be finished.

Hatchu toka, Haizen, —

Most unlucky seasons for the peasants as the weather is changeable. Do a terrible storm or high wind is a dreadful blow upon the peasants.

Plan - leaving the season, priests go round through villages, pronouncing the Buddhist Precepts, in discipline.

Senteibun - Generally Toasted beans are thrown for the purpose of chasing away evil. Yet mostly the throwing of toasted beans is done on the day of dust sweeping in December.
Envisioning a future where technology and society are intertwined, it becomes increasingly important for policymakers to address the potential impacts of emerging trends and innovations. The rapid advancement of automation and artificial intelligence raises questions about the future of employment and the need for a workforce that can adapt to these changes effectively. Public awareness campaigns are crucial in promoting the responsible development of technologies, ensuring that they benefit society as a whole.
Vol. IV. No. 36.

Offering of the drawings of pain portions of bodies to the Temple of Ōfune.

At the Temple of Ōfune, many pieces of paper are attached to the Shimenawa which is stretched around the shrine.

In the pieces, drawings of hands or legs are marked as illustrations.

People have a faith in the power of the god that he will heal any pain in hand and leg, so people who suffer from the pain in hand or leg pray the god for recovery.

In healing, people take with them a piece of paper in which is drawn a picture of a hand or leg, the pain of which they have been suffering from, and offer the drawing to express
their gratitude for his favour, and leaving the paper-plate attached to the dhimenawa the return.

This faith in the mysterious power of the god is manifest by people living far from the shrine and little harbours by people in the neighbourhood of the shrine.
Oct 1, 1932

Notes on the offerings of the priests.

Of the priest's position of excellence and his desire to express their gratitude to God.

For some observed degree of

numbness of the belief appears to be the

image of the temper of the craving.

of some portion of the human body, or at

remind us of the actual and living human

body, or the same portion of the actual

and living human body.

The so-called delinquent, the

sinner (to go to the shame of temple in the

small town, up right to expiate such a

crime under penalty), to which society.

Othman, a person, went to

compensate the infidel with a presentation

who provided the power but no image.

it is there, to the impression of the throne.

A template to the memory of the infidel.
their gratitude for the favors
and kindness shown to the	
Dhymenaios by
the Poets.
This, through the mystic
power of the poet, is chiefly
envisioned by people living far
from the Drama and little connected
by people in their neighborhoods.
Notes on the offerings of the painted portions of bodies to the temple of Ojune.

Why do they offer the drawings of the painted portions of bodies to express their gratitude to God?

In society of lower degree of civilization the belief prevails that the image of a human body, or the drawing of some portion of a human body, is as sensitive as the actual and living human body, or the same portion of the actual and living human body.

So the so-called Usbinosoto Mairi (to go to the shrine or temple in the small hour of night to inflict evil on some other person) is done under the idea. When a person wants to implicate (to inflict evil upon) some other person, the former cut an image in a tree in the compound of the shrine or temple—an image of the latter.
The former goes to the shrine or temple in the small hour of night and drives a nail in the breast of the image or some portion of the image, which portion of the latter's body the former will want to specially mortify. The same thing the former will conduct for three weeks.

Consequently, the cursed person will feel the influence of the imprecation inflicted upon him.

There are Japanese old proverbs, - "Fate of the devil and hell appear. When one speaks of another, he sneezes influenced by it."

Thus, people believe that if one thinks ill of another, the latter will be ill influenced by the work of some mysterious power which cannot be recognized by human eyes, and the imprecation will tell upon the cursed person.

It is, as they believe, more
so with the spiritual power of God.

So under the same idea the
offering of drawings of the painted portions
of bodies is conducted by the super-
stitions people, and it is perhaps
done under the following three ideas:

1. God has power of perceiving
the object offered to Him.

2. Oftone God is the enthroned
human being who has suffered in
this secular life from the pain of
bonds and calls, or has connection
with that illness.

3. The drawing of some painted
portion of a human body is just as
exactly sensitive as that actual and
living portion of a human body.

So is it with the Osacuri,
— a wooden or bronze image of
Buddhist priest placed in front of a
temple. One who suffers from
a pain of some portion of his body
will rub with his hand the same portion of that image and pray for the healing of the painted portion.

It is wonderful that the people should take the drawing of the painted portion of a body one on the healing, when they have got the painted on the healing, (portion healed)

It may be thought right that they should take the drawing of the painted portion when they first go to the shrine and pray for the healing, and again on the healing, they should take the similar equal drawing to express their gratitude.
Kinds of charms hung before the entrances of homes.

The charms are given as they were observed in Tokyo and in the suburbs for six days.

The objects for which they are hung are different; some to prevent the attack of cold, some to avoid the strike of a thunder-bolt, some to prevent the attack of epidemic disease, some for the pray of easy parturition, some to prevent the invasion of a thief, some one, two or three of these objects

For better understanding, drawings of the charms will be given.

One red paper.

one foot long.
white paper

1 m long
Child's hand impressed in black ink

Straw sandal

Young bamboo

A sheath of 6

Bamboo

Diameter 6 or 7 cm

A little longer than

Half an inch

Onion

Hung by strings

Plant (Callaloo - Hiraizi)

Bamboo

Salted Trout

Only head is hung

Stick

Head of a dried shrimp

Wooden rice spoon

Sometimes, upside down

Sometimes, in the right way

Trumpet shell
a small egg-plant

knotted long bean pod.

Wooden rice spoon.

paper. "鬼" means devil.

7 feet long.

5 feet long. Two sheets of this paper were pasted one upon another.

a shell.

cayenne peppers

hand impressed in black ink.
cedar twig
egg plant
Cayenne pepper (Cayenne pepper)
a pair of chopsticks

A pair of
a hand of
a bear.

Copper wire.
Porcelain bowl.
a dish packed in paper.

A bundle of
Hiragi plant
and bamboo.

Wooden spoon
hung upside down
G. Harada is absent, not at home

Wooden spoon
burnt at fire in the morning, 13th Sept, 17th year.
name of a woman

without Meiji

Years old
personal name of woman

A folded
Sheet of paper.
Vol. IV. No. 38.

Offering of the drawings of the palm portions of bodies to the temple of Yenoki.

In the precincts of the Yenoki-jinja, Shinko azana senmichi-mae, Namba, Minami ku, Osaka, there is a tree of a lettuce sinensis around which, at the height of about 10 feet from the ground, a "wrong name" (a kind of rope-decoration) is stretched. It is surrounded by a wall, in front of which a "saison-bako" (a box to receive offerings) is placed. And behind the wall there is a definite panel placed with place-pipes for pasting the drawings on.

The mysterious power of the Yenoki-ji will heal any palm portion of a human body. In the kinds of drawings are not limited to hands or legs, but drawings of any portions of
human bodies are pasted.
In the case of the "Yenoki" God, people take the drawings of painer portions when they first visit the temple and pray items for the healing of the same portion; in the drawing there is written such an expression as the following.

"pray, favor me to heal the painer portion in 7 days."

The drawing has generally the age of a prayer.
In the healing, they will take to the temple again to express their gratitude.

When the priest who takes charge of the temple was asked about the kind of superstition, his answer was that the believing in the healing power of the "Yenoki" God is primary and necessary, and though they paste the drawing of the painer portion, without
The intense belief in the mysterious power, it is entirely ineffective.

The following are examples of the drawings offered to the
Yersenki-fo-s.
Some superstitions.

Some superstitions at Karigama, Iwashiro.

A ball of onion and leaves of a maple tree are hung at the door when epidemic disease prevails.

A piece of paper, on which three letters of 馬 (horse) are written upside-down, is hung at the door, when smallpox prevails.

These customs come from the superstitions that a disease finds its way into the house from an entrance of the house.

Though thus they fear epidemic disease, yet they never pay much attention to sanitary conditions.

In Luzon, enshrine of the Nyko ho temple, is famous for
for her mysterious power of healing eye-illness.

So pieces of paper or plates, in which the letter of O.H ("both mean 'eye") and figures of eye are written, are offered in front of the temple. The pieces of paper or plates have the date of birth and age written on beside letters and figures of eye.

People who suffer from the eye-illness are washing eyes with the water in the water-reservoir, which is quite pool as it is stagnant and no fresh water is poured in.

At the same temple, there is a large image of Hio. When one hit with a chewed paper thrown at it in the same portion of the image's body as the portion of his body where he feels weak or pellets, she will get that portion made stronger.
When wind is very high, we see a scythe put at the head of a pole standing,

The scythe has its edge directed the wind. They believe that the edge of the scythe will blunt the strength of wind.

If a weasel run across the road before a traveller, it is thought an ominous sign and he will have a halt at an inn and make following he will resume his travel.

If one go to bed, wearing "Tabi", he can not see his parents at the last moment of their dying, so necessary do they take "Tabi" off feet.

If one go to bed with his head in the direction of East and dream of some ape (monkey) he soon will die. So people never go to bed in that manner.

If one feel itchy in the left ear
A happy event will soon come on him.

A white speck on the nails is thought to be a sign of getting a fine clothes in near future.

Formerly when the photograph was introduced to the people, they believed that the person photographed will lessen his span of life.

They generally refuse to take poor Coopers in a family where birth or death occurred.

They believe that such a food will pollute their body.

No. 39.

Notes on New Year Customs
in some parts of Japan.

New Year Customs at Koryo.
village. Mutse.

At the village, all the people
are absorbed in nothing but farming.

It is in the two seasons that
they dispense their accumulated physical
troubles by labour on the farm and
that they have merry and delightful
time.

At the end of the year they pay
all debt and from the depth of heart
they appreciate calm and composed
and peaceful new-year.

Last sweeping is generally
held on the 27th December, though
some people hold it on the new year
eve. On the occasion, they purify
all the house from corner to corner
and any and every article
of daily use is cleansed.
In the closure of the dust sweeping, the family sit at supper which is cooked with vegetables and other fishes. Then cups of wine go round among all the members.

On the night of the day they throw toaster barn beans for the purpose of driving away the devil.

On the night of the day, 12 raw beans are put in ashes. The beans are intended to represent 12 months, Jan. Feb. --- December, from the right side, leftwards in order.

If the first bean from the right side is burnt black as charcoal, it means Jan. is cloudy month and if the second bean catch fire and burnt up, it means Feb. is a month of fine weather and so with the rest.

New Year welcoming ceremony. They get up early on the morning of the New Year's Eve and
make mochi.

On the night of the new-years eve, they go to bed and rise up just when 12 o'clock strike, that is earlier than the cry of the cock.

Pure water is drawn and they all purify their body with the water.

After this they put rice in a rice measure and mochi is placed on the top rice of the measure.

A mortar, with shimekagami, is set covering the measure above referred to. And a bucket is placed on the mortar.

Indeed, the thus arranged things are the object people worship at.

After this, cup of wine go round among the members of the family, and rice poor, toiles with the pure water just drawn and they go to bed again.

Thus they conduct the
new year welcoming ceremony just the moment the new year opened. 
The above new year welcoming ceremony is held only for men. 
There is some superstitions idea prevailing among the people.
For example, A boy of 15 years was suffering from illness. 
Oinarizama was asked to heal the illness and the boy was told that he was affected with malicious work of some bad soul. And that he should change his personal name. So he changed his personal name and recovered. 
Thus he had another personal name beside the registered name and the former name was familiar to all around him. 
Oinarizama was God whom the villagers paid homage to.

New year welcoming ceremony
On the 15th:

On the 15th a new year welcoming ceremony is held for women.

On that day they rise up early in the morning and make mochi.

At night they go to bed and at about 12 o'clock all the members of the family get up and sit at Ozon (Japanese small table) on which mochi-decorations and some sorts of vegetables are placed.

As all the arrangement is done, the head of the family sits toward the East and announces "To-dain" (O, awful!) three times in slow voice, and all other members follow the example in turn.

After this, they take seats in circle and eat mochi.

After this function, they go to bed again.

At this village no home is decorated with pine-tree de-
oration. It is abolished, because persons who went to a mountain to cut a pine-tree were often lost, as if they were killed by wild beasts and the whole village agreed to abolish the Radomater—decoration.
New year customs in Mutsu.

New year customs at Onawaka, Mutsu:

On the 7th, before breakfast, a rope-like "Chimekazari" is stretched out behind the house, together with toasted mochi, and crows are called, and when they come together in block, the toasted mochi is given to them. The rope is left hanging on twigs of a tree.

Crows will not eat mochi given to them if calamity is to befall the family.

So it is done to know whether the family is to be visited by calamitous event during the new year or not.

Some mochi decorations—

Pieces of mochi put at a fan or on a stick or on tree twigs, on the 15th, are tied to one corner of the kitchen and left so till the morning of the 17th.

If during these three days, from the 15th to the 17th, no appearance...
A stormy weather is seen, it is thought a sign of a good crop.

On the 16th, people taste Kaga-mimochi and before Kaga-mimochi is tasted, they receive no guests nor visit any house.

On the morning of the 16th, two priests of Mochi are tied with a rope to a post at one corner of the floor-room. This is done in the prayer that the cattle may not be missed while in the field they are fed.

New year at Yonemura, Mutsu province.

Nov. 24th. Odaishito is held when gruel mixed with red beans is made. The gruel is offered to Odaishi (Buddhist wise priest, to pay homage to him) in a wooden bowl with 3 sticks of chopsticks made of young twigs of peach-tree.

The New year's eve —
To bid farewell to the de-
participate; you offer to the Buddhist shrine with a pair of chopsticks standing on each mitama mochi.

At the mortar, with 十二支日 and places upside down, under which mortar a rice measure, with rice and 3 pieces of mochi in, two places.

A bucket, with decorated with 十二支日, is placed on the bottom of the mortar set upside down.

In the early morning of the New Year's Day, before clay-bread, they take the bucket, together with a piece of mochi, to the well, the mochi is thrown down into the well, and water is drawn.

New Year's 3rd day. Served to the heart of all the family.

In the New Year welcoming ceremony is held for female members of the family.
Evening

On the evening, a bamboo-stick with
drier sandwine, pieces of mochi and other
things, is put at every window and
door to close the window and prevent
the entry of devil. After this, people
go round all through the house
three times, scattering bean-hull, and
chaff, singing a song in a low voice—
a song in which happiness and
fortune are welcomed.

Feb. 1st. Feb. first day was
celebrated formerly as the new year
first day is celebrated.

Higan, on the middle day of
Higan (as Higan is already explained,
it consist of 7 days), people or
banish a part and drink sake
which is brewed of rice, the mem-
ber together.

At the beginning of
the entertainment, 8 cups are set
in circle with one cup in the centre.
And the cups go round among the
members once.
After the formal beginning, an ordinary entertainment will be set.
When the university of St. Th.

The people came to the town.

For a while, the people ate fish and

and seemed to be in the large town.

And after they ate fish, some

and took almost anyone on a journey

ill time. The old chapter

a longer than the other and look

at from one table. To the other at

bridge... the chapters are without

are not visible. I think, within

1 If the next year is now clear

The city is on the wilderness.

To wait until evening, they

They went on straight until they

If you can't pick them, a time

been built and cliffs.
New year customs in Muten.

New year Customs at Urige.

Muten province.

Nov. 24th.  Leachiko is held when some gruel, mixed with red beans, are offered to Leachiu in two large bowls with three sticks of chopsticks, one bowl being placed on one Japanese small table. One of the chopsticks is longer than the other and laid across from one table to the other as a bridge. The chopsticks are made of peach twigs which grow in the direction "Shinto."

15th of the new year, a new year welcoming ceremony is held again, as it was held on the new year's eve. Toward the evening, they, starting from the right side of the door, go round the house 3 times, stirring bean hull and chaff, and then they sing a song.
a song in which happiness and fortune are welcomed.

After this is done, a small bamboo stick, with dried sardine, mochi, and edible sea-weed, is put at every window and door.

When one goes out, the stick is taken away and on his return it is replaced in its place. The stick is put at the window so as to prevent the entry of an impure creature.

Bamboo-sticks and straw-bun decorated with pieces of mochi are hung at the ceiling of the kitchen, to pray for a good crop.

Afterward a mimic rice planting is conducted. A small part of the ground is partitioned by bamboo surrounding. In that place straws are planted for and a good crop is prayed for.

After supper, the hearth
is cleared of all things about—fire-tongues, tea-pot, large pan and other things all cleared away.

The thus cleared hearth is compared to young Rice plant bed. No foot ni admitted to fall in, though the case warmed by falling their feet in the hearth on ordinary days.

And a fallen pilot is thought an ominous sign.

164th. One of the family rise early in the morning, and with great care, not to fall a foot into the hearth. was so made that which is clearer right before, he will burn mochi and mochi having been burnt, he will awake the rest of the family.

After the mochi entertainment, all things are brought back to the hearth.

Feb. 9th. Towards the evening, gneul is sprinkled with chop-
sticks at the door and window, and thus they go round the house.

After this, on one table, nine bowls, with wine in, are placed in circle; one large bowl being placed in the centre.

The bowl in the centre is taken to one corner of the house and the wine is shed.

They sit together to drink the wine of the rest bowls and after it they taste gruel.

After the conclusion of the above function, women make a paper package of beans and to the paper package a lowest valued coin is attached.

They, women, go out to throw away the pack of beans at a cross roads and thus they think they get rid of all calamities.

On the way home from throwing the pack, they never turn back.
Feb. 24th. In the evening some chestnuts are placed on a tray together with some mochi and the tray is covered with a pan.

On the morning of the following day, the pan is taken away. If many chestnuts are sticking to the mochi, it is a sign of a poor crop.
Account of Countries

Customs acts, oppressive taxation, and injustice. If they were not, they would be able to withstand this. The problem is not the program per se, but the implementation that it prescribes. If it failed as it is now said of

This is a theory of economic

Customs acts, and taxes,

and depending themselves

the effects of the changes.
Accounts of survivals.

Customs, arts, representative idea
and essays, if once they have appeared
in the world, keep their continuity
and go by their own course, the
power of hampering their progress being
less effective than it is expected.

It is just as the river-bed, if
it is once traced, will not change its
own course nor put an end to it for
ever.

Thus if anything put in an appear-
ance in the world, will it be preserved
though with a little modification, in
form or spirit.

This is a theory of survival
of antiquity.

Customs, arts and repre-
sentative idea — preserving them-
selves and defending themselves
against the attack of the change-
able society — have come down
to the present age from the ancient age.

The Leattan natives, two years ago, considered it impolite and if quick to touch a rope when they entered a tent or a gate, and this custom is still now preserved among them.

( The Leattan natives lived in some local part of China in the former time. )

In Japan, at the Tanabata festival, pieces of various coloured paper are attached to bamboo twigs. Fire is burnt to welcome love and to send it off in the Buddhist ceremony. Some month is thought good for marriage and other bad for marriage.

All these customs have their origin in an ancient age.
And still are observed even now.

About 1800 B.C., it was thought that the marriage conducted
in Rome
in May would end in a bad result.

This custom is now still observed by English people. Originally, Roman people refused to
hold weddings in that month as some funeral was held. And the original idea, being a little
modified, finds its stream among English people.

Among the terrible commotion and change of ages, some
customs keep their own course un-
changed; as in the period of
Meiji Restoration of
Japan, ancient idea, customs,
arts, and essay have undergone
a little modification and have
continued their streaming under
the tumult current.
This shows the surviving power of antiquity: and it may be called or termed the longevity of natural things.

So, if we stand at the bounds any line of different ages, we may find the home or true origin of ancient things which have come to the present age.

What branch of science is it to collect the relics of antiquities and more investigation to them? Anthropology is responsible for the office.

History may touch human events and facts—world’s phenomena, but it does so on what the Chronicle the Chronicle the Chronicle or annals report.

As to facts and events—human occurrences, before the appearance of chronicles and annals, and the relation between
These put down in no reports, that
16. These occurred before the appearance
of chronicles and annals, and those
occurred after the appearance of chronicles,
nothing but anthropology can say
hand in the office of treating them.
Change and evolution of human
affairs are those of natural things,
and they can't thoroughly be re-
ported in any writing.
So the office anthropology is chief to discharge to,
to
look at what before the appearance
of chronicles existed, or History,
it's power being short of touching
the heart, leaves untouched, and
to make investigations to those
things, and to find system of
evolution and Change of natural
things — the string which finds
systematically the intrinsic qualities
of human occurrences — the mood
of longevity of the human occurrences.
History treats a human race as a nation and makes investigations of human occurrences as occurrences among a nation, while anthropology treats a human race on the standpoint of its being a natural thing and takes meditation over an evolution of the human race as an evolution of a natural thing and supposes consideration to a nation from that standpoint of view, never as a nation who live within certain territory.

So the sphere of what anthropology chiefly is to treat, so as wide as to include what ethnology, archaeology and philology are to treat.

Anthropology is to investigate ceremonial forms, manners, artifices, tongues, literature, precepts and rules of any human race, entirely regardless of it being entirely.
a nation or not.

To carry out the business of anthropology, we must collect materials from survivals, etc.

Well, to find these materials, we must have recourse to a place where the ancient customs, arts, and ideas still intense by the surviving power, or if not strong, yet keep their main stream in harmony with social currents; and observe the systematical process of their changes and transformations, and gradually go upward to their origin.

It is just the same with anthropology as the natural history collects species of animals and plants, and makes research on their origin.

The materials for anthropology are — tattoo marks, pine decorations in the new year, the manner of salutation, bending the body at the waist and putting both
hands together on the lap; language and manners of the Takamaka haka race; paper lanterns put at the head of the pole in a obsequies; catapult; the teeth blackened of the married woman; Kepuicate; proverbs; toys of boys; All these are the survivals and poor material for Anthropology.

We may use "survivals" for "superstition"; for superstition is at large a name given to the manners or customs which conventionally have been observed and come down to the present generation without being appealed to reason or intellect.

Survivals are of two kinds; one keeps its original quality both in form and spirit, names, one goes now just as it originally started; the other put on apparent by different and somewhat modern.
air, but really keep its original spirit, that is, the spirit goes only in spirit as it originally started.

Most of the present survivals are of the second kind; and in the second kind the real worth of survivals is found.

Among the toys of boys there are many which are now entirely disused and antiquated, yet in which the boy finds much interest. The fact is worth consideration.

In short, things surviving completely or partly, are necessary things for the anthropologist.

He will treat the materials as the anatomist does with the dead body. He is to get living and important information from the dead and antiquated things.

He will solve into portions the materials collected in such a
Manner as above referred to, and make comparison, considering the volume of proportioned qualities, their process advancing to a finisher thing, and relation between among portions; thus he will come to a happy conclusion.
Some superstitions in Yabata, Omi.

A piece of paper, with such a phrase as is shown below, is posted somewhere on the wall or post of the house to prevent the breeding of worms.

"April 3rd, 1874,

April 8th is a lucky day.

Worms are reeled down.

A piece of paper, with such a phrase as is shown below, is posted somewhere on the wall or post, to prevent the entry of a water lizard

"八犬" (Great dragon king"

If one wishes to get up at a certain hour in the morning, he should say three times in one breath and repeat three times the phrase when he wishes to get up, before he closes his eyes, he would be
successful to do so.

The Japanese old poem has the following meaning:

"Vessels which sail away and disappear concealed among the islets on the sunlighted morning fog off Nokchi beach — these vessels show delightful and attractive views."

On the roof of thatched cottage, a wine-bottle, with a scythe in its mouth, is placed. And this is a kind of a spell to prevent the outbreak of fire and to repulse birds perching.

If one is attacked by a fierce dog, he should say "rat, ox, tiger, rabbit, dragon, rat, ox, tiger, rabbit, dragon, tiger" and count the fingers of the right hand, starting from the thumb, and say, "I have trumpeter a tiger's tail."
then the dog will turn away, without inflicting any injury upon him.

If the earliest 3 egg-plants are hung before an open fire (hung by means of ropes or sticks — twisted paper string of red and yellow colours), they will keep a child from the attack of prickly-heat.
I was unaware that they were still hungry.

I went to the kitchen and found a plate with some food on it. I ate it and realized it was a kind of spice that prevented the mice from entering the house.

The mice attack the house. I was amazed by the silence of the house after that. I felt safe and secure.

I have trapped a tiger today.
Some superstitions

If a piece of a fish-bone sticks in the throat, when a fish is eaten, that person should rub the outside of the throat with ivory and it will get away.

If a woman strides over a grind-stone, it will break. She should be careful not to do so.

If a twin, when born, are of both sexes, they will be inferior creatures.

When an epidemic disease prevails, the villagers form a straw doll and after worshipping at it, they send it off at the border of the village.

Then the epidemic will leave the village and visit another village.

If within one-third or two-thirds of a month, two death cases occur
In one family, a straw-doll will be sent to the grave with the second death. They believe that if two similar events occur successively, another event of the same kind will occur. So the straw-doll means the third death and they mean to escape the third death by sending the straw-doll to the grave.

If a nostril of a child bleeds, three of hair at the top of its head its head should be plucked, and the bleeding will stop.

If a duct finds its way in an eye, that person will open wide the eye with two fingers and spit towards the direction of North. Then the duct will get out.
In the family, a strand will still be
and for the grand children, the third

They believe that if there
were two hundred persons, a thousand,
and the third strand if the same kind with

Etc. etc. etc. the third strand means
the third death, and they mean to
mean the third death. By counting
the strands to stop the death.

If a strand is broken, the
three of them, at the top of standing
its kind, then to be child
and dead ordering. and stip.

If a strand finds to stay
on an eye, what person with open
write the eye with two fingers
and up to toward the direction
of the face. Then she shall hold
it ever.
Some kinds of charms found in Shona:

1. to prevent the attack of Small-pox
2. to prevent the attack of epidemic disease
3. to keep the house from the invasion of the thief

All the rest are to keep the house from the invasion of servile.

The following all are those hung at the door:

1. A shell, with the name written in,
   or in the ship: two or three promises.
2. A piece of rope with a loop of yuksade (a kind of maple tree).
3. A radish which was offered to
   dead Koter - god, and hung at the door on the festival night of the god.
4. A head of a fish like a shark.
5. A lobster.
6. A pair of old straw-sandal.
Straw-sandal, worn when people went to Yudono-tan to pay worship at Yui-no-Tan Jinga.

7. One new horse shoe, or a pair of new horse shoes (found in the roof-side and picked up).

8. A large piece of rope cut 1 or 2 feet long, (used at the festival of Maten Maburu at Itagawa Yama).

The following are all observed so as to prevent a visit of calamity, or to get rid of fatal accidents.

1. If one by accident fall on a drainpipe gutter, he may be visited by a sudden death, or near future.

To prevent it, his waist should be tapped with a hatchet.

2. If a fuel pile naturally falls down (corrupt down), calamity will befall the family. But if the family place chikko to keep them from the invasion of calamity, by offering...
fresh moch to him, no calamity will visit the family.

(3) If one who is in the same village and of the same age as some other person, she, the latter will meet the same fatal fate in near future.

But to prevent it, fresh mochi should be made and the latter will take a piece of the mochi concealing himself behind a winnow place beside the mortar. He will then become clear of the fatality.

(4) If one goes to bed with the head in the direction of East and dream of a white ape, he will die in near future; but if he is to die in that way under some poorer circumstances, he should repeat the Japanese poem three times, before he shut (close) his eyes. Then no such fatal accident come upon him, even though he may dream of a white ape.
The Japanese poem may be translated into English as follows:

"He, who sleeps stretching his body with his head in the direction of east and legs in the direction of west, will feel as serene and calm as the look of the full moon on the night of the 15th."

(5) 3 cups of tea in the morning, (perhaps before breakfast) will make a person escape any accident during the day.
New year Customs in Mutsu.

New Year Custom at Enoki-Sageki, Mutsu.

All the people follow the lunar division of the year.

The new year days are divided into:
- First period and second period.

During the first period, 9th and 10th are chief celebrators.

They offer Mochi to the Buddhist shrine in the following manner:

3 pieces of Mochi cut square are arranged on the Japanese table, as the picture shows.

And besides, white chopsticks are put standing on a round lump of boiled rice. The offered things are called "Mitama Mochi".

The office to make the rice round lump as limited to the hands of the nation. No person else it.
On the 7th the mochi offered to Shinto and Buddhist shrines will be taken down and purify by the priests, before they are given to the priests, who people rub the body with the mochi to clear the body of every calamity and illness.

Decoration ropes are stretched along the inside of rooms and other places.

When one gives to others to express greetings of the New-Year the first of all pays worship at the Buddhist shrine of the house and afterward see the master.

In the second period, the 15th and 16th are chief of celebrations, and during the period learning the period, special decoration mochi are offered to god.

In front of the house, on a small selected snowy place, straw are planted, as if it were a field and thus a good crop is celebrated.
prayed for.

New-year custom at Okushin village, Hattori.

On the 27 December, the home-dust sweeping is conducted and after it has been done, sacred wine is offered to the Shinto and Buddhist shrines.

After supper, the master throw beans all through the house, crying as follows, "Happiness or happiness may come in and devil go away; the devil's eye be crushed out."

Some of the beans are preserved and when the young sun is rising at on the coast of the K-Raido, they are thrown at the Shinto shrine and the people pray for their safe return.

Ceremony of sending farewell to the departing year—it is held on the last day of December, or the 1st of the new year, when the people get up early in the morning.
and prepare "decoration rope" (rope with pine-needles, dried sardine, edible sea-weed, and pieces of paper), and various divine images of Shintoism and Buddhism are arranged in the shrine and worshiped at.

After all this is done, they take Toshidori Johan (boiler rice taken on the celebratory occasion), under the name of "Nakata Ko Daken", they have again dinner at 10 in the same night.

All this being done, they will all go to sleep.

In the small hour of the night, the head of the house will get up alone and go out to draw pure water, without being observed, and if he meet with others on the way they never exchange words.

The first day of the new year — one, daily setting up in the

* it means "plowing the field"
morning, will first of all pay homage to the sanctum. The sanctum sanctum and without saying a single word to the family, go out to say congratulatory greetings of the new year to every house of the village and on returning from doing so, he will again pay worship at the sanctum sanctum and then say a congratulatory greeting to the family. So he never say a single word until he has visited every house of the village and has paid homage to the sanctum sanctum; and then the cup of wine will go round among the members of the family, proposing toasts on one another.

Second period of the new year—fresh mochi is made. Small pieces of mochi are put at wings of willow; a piece of mochi is bound by rice straw; two pieces of mochi are thrust into the bamboo stick. All the three mochi decorations are hung before the
Shrine of the house-keeping gods.

On the night of 14th, 15th, 16th, chief celebrates during the second period of welcoming the new year is again held.

On the following day, some the mochi-decorations offered to gods will be taken down and the bamboo stick to cut away by the reaper and mochi to burn and eaten. On this day communication is held most merrily among the villagers.