Vol. V.

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A Result of the Observation on the Gradual Europeanization of Our Customs in Yokohama.

By Mr. K. Torii.

Observer, Torii Kunitaro.

Date of the observation, 23rd, September, 1887.

Place of the observation, Matagi-machi, Yokohama.

People who were observed, The Japanese except those in uniforms.

Whole number of the observed people, 1054, or 1864 minus 810.

\[
\begin{align*}
W & = 4645 \div 70.4 \\
W & = 632 \div 19.2 \\
W & = 100.6 - 70.4 \\
W & = 29.6 W = 46.5 \\
E & = 58.6
\end{align*}
\]

\[
\begin{align*}
E & = 352 \div 96.6 \\
E & = 92 \div 20.0 \\
W & = 4 \div 0.4 \\
W & = 14 \div 8.0 \\
W & = 28.62 \div 0.4 \\
W & = 3.4 W = 9.7 \\
E & = 94.3
\end{align*}
\]

Is it Magatama? by Mr. M. Uchida.

Mr. S. Tsuboi said that the life-preserver gollets which he observed thorougly in Mexico may be called Magatama. But I think they may be the objects like Magatama and not the real ones. According to his speech, those gollets, four are each thin, thick, and hollowed out boards, one is somewhat round, and the rest two are like the animal's dog-tooth in shape.

The objects which we call Magatama in Japan are not like hollowed out boards, and though they were made after animals' dog-teeth in the beginning, they were transformed good deal afterwards. So I think it is reasonable to call those life-preserver gollets in Mexico the Magatama-like objects. I mean that there are many other Commor-shaped Ornamental objects like Magatama in Europe, viz.

1. The image of God Kothakotha has the objects like (ーー) hanging at the ears as ornaments.

2. The image of the Gipsy's ruler has the comma-shaped objects as the ornament at the ears.

In considering the above said objects connecting
with the life-preserving goblets of which Mr. Tsuboi speaks, I think the goblets may be the objects used at the ear-ornaments and not called shigatama like ours.

No. 45, Vol. V.

Stone Implements which I Propose to Call "Ishigama".

By Mr. Y. Haribara.

I inserted in the book No. 18, Vol. V., the drawings of the stone objects that had been mixed up in stone arrow-heads by careless amateurs, but then I puzzled how to name them knowing not the uses of the implements. After some investigation, however, lately I propose to call them Ishigama (stone-buckets), and now I will tell the reason why I propose to do so.

The stone-implements called Tenjaku-shamoji (the long-nosed hot-tublin's spatula used for serving out rich food) have each their own short handles, and about the holes on the handles there is sticking some lacquer which seems to be planted to place fast some longer handles of wood or horn. The stone-implements which I call Ishigama also have the likey short handles and lacquer, so it is doubtless that all these Ishigama had some longer handles of wood or of horn.

Now, if we insert somewhat long handles into them — the implements which I call Ishigama, they look like sickles, especially like the old iron sickles which are now kept in the Horyu Temple, Nara-ku. Besides, they have edges each on the abdominal parts of the blades.

So, I think, those implements I call Ishigama are the primary objects of our iron sickles and it is proper to call them stone-sickles — Ishigama.
**Account of “Ayayoke” and “Ellajinai”**

By Mr. M. Okakazaki.

There are prevailing many Ayayoke and Ellajinai, protections and charms against ill-luck, in any native place Nagaoka-gi, Toho-no-hint.

<table>
<thead>
<tr>
<th>Species</th>
<th>Interpretations</th>
</tr>
</thead>
<tbody>
<tr>
<td>The auspicious day of the beginning of Spring.</td>
<td>If one hangs before the door a placard with these words written on it, his family will not sustain any misfortune.</td>
</tr>
<tr>
<td>Kamiya Rockeraemon, Obama, Mutsu.</td>
<td>If one hangs before the gate a placard with this man’s name and his address written with vermilion, though his family will suffer from smallpox it will be cured when it is slight.</td>
</tr>
<tr>
<td>Great Lord Kijomasa, Kato’s lodging. (Mr. Kato was one of the busiest warders as well as the good hok.)</td>
<td>Same as above.</td>
</tr>
</tbody>
</table>

---

**Species**

- If there will happen some memorial thing, pull off my pillow to break my sleeping.
- Today, a terrible hurricane will come to blow at 7 o’clock and thereafter over a mountain cliff down the water-falls, spreading on the wind thousands of water-falls.
- Peshi junabi shishiki shibafu. If one plasters a paper with these characters on the lamp, the insects will not come into the lamp-light.
- The good and right direction. On the morning of 10th of April if one write these letters on a placard and plaster it inside the house, the snake will not come into the house.

**Interpretations**

- If one write this short poem on a placard and hang them at the front door and back one, no robber will break into his house.
- If one write these words on a placard and plaster it on the white anti’s hole, the evil will appear themselves as more. If one write this short poem on a placard and plaster it inside the house, a fire will never burn down his house.
- At noon, 8th, May, if one write the letters on a placard and plaster it opposite lamp at the back door, the snake will not come into the house.
<table>
<thead>
<tr>
<th>Species</th>
<th>Interpretations</th>
</tr>
</thead>
<tbody>
<tr>
<td>白</td>
<td>真白色</td>
</tr>
<tr>
<td>Whiteness</td>
<td>If one write this word on a placard and plaster it on a pillar, flies will not come out the year.</td>
</tr>
<tr>
<td>仏言</td>
<td>Buddha's words</td>
</tr>
<tr>
<td>滑</td>
<td>Smoothness</td>
</tr>
<tr>
<td>If one write this word on the 15th, alley, on a placard and plaster it on a pillar, no spider centipede will come in the house.</td>
<td></td>
</tr>
</tbody>
</table>

If one write the poem on a paper and put it in his pocket, he will never lose his way in journey.

If one write these words many times on a bamboo, they will be effective in bidding away the evil spirits.

If one write these characters three times on the air with his finger pointing at him, the wound got by knife, the bleeding will stop.

<table>
<thead>
<tr>
<th>Species</th>
<th>Interpretations</th>
</tr>
</thead>
<tbody>
<tr>
<td>土</td>
<td>The earth.</td>
</tr>
<tr>
<td>If one write this word in the air will his fingers pointing at water, he will never be drowned.</td>
<td></td>
</tr>
<tr>
<td>義</td>
<td>Right.</td>
</tr>
<tr>
<td>If one write these two words on a paper and put it in his pocket, he will never be attacked by wolves or bears in the mountain.</td>
<td></td>
</tr>
<tr>
<td>唐</td>
<td>Poplars.</td>
</tr>
<tr>
<td>天</td>
<td>The heavenly.</td>
</tr>
<tr>
<td>If one write these two words in the children's hair, they will not be caught by any sickness.</td>
<td></td>
</tr>
<tr>
<td>災</td>
<td>Misfortune.</td>
</tr>
<tr>
<td>海</td>
<td>The sea.</td>
</tr>
<tr>
<td>If one write this word three times on his belly before he sleeps, he will surely awake in right time.</td>
<td></td>
</tr>
<tr>
<td>阿</td>
<td>良 means the one or two times to tie together.</td>
</tr>
<tr>
<td>王</td>
<td>Monarch.</td>
</tr>
<tr>
<td>If he write this word and have it with him, he never be battered by the bad foxes or badgers.</td>
<td></td>
</tr>
<tr>
<td>鬼</td>
<td>Devil.</td>
</tr>
</tbody>
</table>
| If one write this word full on his body, at the outset of his journey, he will not meet any misfortune to the end of the journey.
According to the Ainu's traditions, long ago there lived the people of Coropologerne before Sime in Hokkaido, and they made the stone implements and the earthen-wares found now in the underground-dwellings, the stone arrow-heads and hammers and the cord-marked potteries. More-over, Sime is of opinion that the Coropologerne was about two feet high each. Now, there are two species of the people in Sime, the one is about five feet high and live in Hokkaido and those of the other species are each less than three feet in height and live in Shinnamotoko island, in Iturafuki, and in Shilatun. The latter people deem, the generation of Coropologerne whom Sime speaks of. But I declare that the cord-marked potteries and the stone implements were not made by the ancestors of these short men.

The reasons are,

1. There is one cord-marked pottery found at Hanamani-mura, Mikamaiturgun-go, and being found with some stone implements, it is clear that
it is a remain of the stone age. The pottery is over
two feet and seven inches high, so the short people
could not use them.

2. Mr. Fayraru found a cord marked pottery
three feet and eight inches high at Hanaakami-Ama-
ra, and it is also a remain of the stone age. The
pottery has a small hole at its neck through which
the ancients likely passed a rope or a vine in or-
der to carry it easily. The short people, however,
could not carry such a big pottery.

3. Some say that the short people made those
big potteries at the request of chimu, but not made
to use by themselves. But we can find many press-
ed marks of the maker's thumb on the cord marked
potteries of the stone age, and the pressed marks
are so large that they must have been marked by
big thumbs which the people about five feet high
only could have. Some say, the short people lived
long ago had very large hands though they were so
short in height. But their images made in the
stone age have not such large hands unbecom-
ing to them.

4. Chimu's traditions say that Coropolequarn
are very short people, but our old books tell that
in an ancient time there lived tall people in Japan
and made mounds with shells which supplied
them food. Some scholar declare that our shell-
mounds were made by Coropolequarn. Then, Coro-
polequarn were not such short people as those who
belong to a species of chimu.

5. Coropolequarn and some ancestor of chimu likely
lived in underground dwellings or under the roof
made with mud and grass called "Fului" and those
who lived under the roof were called "People under
the leaves of Fului" by nickname. This nickname
was handed down to this day by chimu, but chimu
forgetting about their ancestors' ancient dwellings
only thought the people under leaves of Fului must
have been very short so as they could stand
under the leaves of Fului.

6. From many places where chimu's ancestors
surely lived, some earthenware potteries are found
out at present which seem to be used by them.
And I think, chimu also used stone implements
before iron ones were invented yet, because it might
be impossible for them to get along with but wooden
The Survival of the Practice of Buying and Selling by Gestures.

By Martin K. Jones.

Long ago they clapped their hands together to make a contract of sale, and expressed the prices of the articles by their fingers, not writing nor speaking about any bond, but keeping the contracts positively. These customs are yet going on in some market-places and among some merchants at present, and so one wonder at these peculiar customs because their origin is in so old ages. Of these customs now prevalent, those in the rice markets are the most conspicuous, and I will tell about them in the following.

1. The method of the Sale.

At the pre-arranged times (six times a day) the commission merchants are called in by a signal and then book-keepers, shop-walkers, and some other officers. The commission merchants, standing before a tall stand at which the book-keepers sit, then the latter take up the shaw bushi (a pair of clappers) with the date of selling on them and strike them two times, put them again on the stand turning the date of selling upside. At this, a board with the very date is
Hunged above the board in order to tell the date to the middle-men, the middle-men clap their hands together when they consent it. Then, they consult with each other about the price of their hands wanting, when they all are agreed they clap the hands together and the book-keepers write down the price while the shop-walker tells it to the man who serves at the board by his fingers.

1. At the gesture by hand, the seller shows his palm and the buyer shows the back of his hand.

2. They strike such a bargain three times in a term.

4. The gestures by fingers,

   The forefinger is a symbol of 1 (one).
   The forefinger and the middle together: ...... 2 (two).
   The middle, the ring, and the little finger together: ...... 3 (three).
   Fore finger to little one, four fingers together: ...... 4 (four).
   All the fingers together: ...... 5 (five).
   The thumb: ...... 6 (six).
   Thumb and forefinger together: ...... 7 (seven).
   Thumb, forefinger, and middle together: ...... 8 (eight).
   The thumb clenched in: ...... 9 (nine).

Only 10 (ten) is expressed the word "dota"—dota" means "dodai" (foundation in English).
Magatama, or Magatama-like objects?
By Mr. S. Shido.

In the book 45, Vol. V, Mr. H. Okigakke asked me the question, "Is it "Magatama"?" Opposing my opinion on "There is "Magatama" in obi-tomeko". But if I am not mistaken, it seems to me that he calls the objects same as our "Magatama" found from the old sepulchres under the name of "Magatama", and the objects look like "Magatama" under the name of "Magatama-like objects". But among our "Magatama", there are many species which are different to each other in qualities and shapes. Some of them are made of pure gold, some are of stone, some of glass, and the others are made of clay. The smallest ones are 2.5 inches long each, while the largest over three inches long. Some of them have the shape of ring, and some the shape of ellipse, some are round and some flat. Some of them are smooth, while the others are rough at outside. All these species I would call "Magatama-like objects". To conclude, however, from Mr. Okigakke's question, "Is it "Magatama"?" he seems to call the flat ones by the name of "Magatama-like objects".

Polynesian "Ta'fai" and Japanese "Tafe".
By Mr. N. Atsuyuki.

Once I heard from Mr. Fatihio of "Tafe" (a sort of "Tafe") which he observed while he was travelling many islands in the Pacific Ocean, and of his question that "Tafe" may be the same thing as our old "Tafe". Afterwards, I observed the "Tafe" by myself when I travelled through the islands, and have come to believe that his question may be true.

Long ago our ancestors having no cotton made their clothes with hemp and "Tafe". In the
The difference between “Tapa” and “Fafe” is only by their vowel affixes “a” and “e.”

3. Their uses were the same. Both of them were used to make clothes, curtains, or mats.

4. Their markings are perhaps the same, and yet I can not decide that they were made by the same method.

(In the above statements, I used the word “texture” for a cloth of “Tapa” or a cloth of “Fafe”, but “Fape” and “Fafe” cloths are not the cloths woven, they are cloths like papers.)

In the later ages, “Fafe” was the name for the woven cloth in Japan, so that many have been thought that “Fafe” was the woven cloth from its origin, but the Japanese “Fafe” had been also a cloth like paper at the beginning as the Polynesian “Fape” is now. And there are many proofs that our “Fape” was not the woven cloth.

(a) In the Kojiki there are such words, “Fafe”—“funa,” beaten notably by the wind—“funa,” is a sliding door covered with wall-paper forming partitions between rooms, so “Fape” might be some
paper cloth.

(3) In our old books, we can find easily the statement "to make 'Fape' cloth, but not "to weave 'Fape', and the statement "pounds of cotton or hemp", but not "lengths of cotton cloth or of 'Fape', when 'Fape' was made of cotton as well as the fiber of paper-mulberry. Perhaps they could not make so long 'Fape', paper-like cloth, as it was not woven.

(3) When the paper-mulberry fiber was woven into cloth sometime, it must have been very rough, so that it might be called "ciratape" (rough Fape) by the ancients. But when the fiber was stretched together into a paper-like cloth, it must have been called "nigitaape" (soft tape) being shorter than the woven one. "Nigitaape" was used much in the ancient time so-called the God-Tapa, to "nigitaape" seems to me to be older than "ciratape" in its origin.

(3) There is the word "shikari-tape" often in our old books. "Shikari-tape" seems to have been made of the paper-mulberry fibers doubled and doubled one above the other like some card. So, it might have been called "shikari-tape" (tape of mulberry) by the ancients, and moreover it was very heavy.

(3) "Fape" was very white and stiff like some paper, of which the Shimasu and the "Kotobuki" our ancient books, prove.

No. 49, Vol. V.


In November, 1889, Mr. Furba brought back several Shell Rings from Busing which he found in a old sepulcher at "Kuma-gatake, Nakata-thru-gori."

Considering the shell rings connecting with those in the Museum at London, or in Paris, he said that they may be bracelets used by women too. I saw the Shell rings from Busing by myself accompanying him there, but none of them was over two inches in diameter and they are too small to be used as the bracelets even by women.
These all are cut off across the shell. But recently I have found fine shells cut along the length out of the old sepulcher at Fuku-
mae-mura, Nakasen-gori. These fine shells cut along the length are the first things to be seen, their kind is quite strange to us and we do not know at what they served to the ancients.

(At the end of the book 49, there is inserted a picture of one of the shells bent by Awa. Ogawa. The drawing on the right hand side shows its inside, and that on the left hand side shows its outside.)


By Mr. A. Yamanoaka.

Some say that the cord mark potteries are the remains of Cosopolitains, and some say that they are the remains of China, but I think our old cord mark potteries are the remains of China.

The reason.

1. The cord mark potteries are now found out mostly about the places where China’s language was heard till lately.

The following geographical names came from the Sino-language, and where the cord mark potteries are found at present:

<table>
<thead>
<tr>
<th>Sino names</th>
<th>Sino names</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hinaata</td>
<td>Tenata</td>
</tr>
<tr>
<td>Omori</td>
<td>Womoi</td>
</tr>
<tr>
<td>Yamahashi</td>
<td>Yamamal</td>
</tr>
<tr>
<td>Kamanahi</td>
<td>Kamanai</td>
</tr>
<tr>
<td>Matsu-biho</td>
<td>Mashihi</td>
</tr>
<tr>
<td>Uraba</td>
<td>Uraga</td>
</tr>
<tr>
<td>Itai-Sawa</td>
<td></td>
</tr>
</tbody>
</table>
(2) The figures on the potteries [are very much like] those now carved on the wooden articles by time.

In the illustration intended between the page 206 and 207, No. 50 Book,

(1) is a bobbin belongs to time.

(2) is a pottery found in Mannamachi.

(3) is a figure carved on a time's spear-hand.

(4) is a pottery found at Alipuro.

(5) is a wooden dish made by time.

(6) is a pottery.

(7) is a time's knife case.

(8) The clay images found from old sepulchers look like the wooden images of time.

The old clay images are those of persons who put on time's clothes and have some tatooings around mouths and eyes. They must be the images of time, I think. And now time has a custom to enshrine the wooden images, so perhaps the clay images were enshrined or were put in the sepulchers too, by old time.

These old clay images were surely made by those who made the cord mark potteries at the same time the latters were made.

(4) The handles of the time's wooden tool have the same style as the grips of the potteries.

(5) The way of amending the cracks of the cord mark potteries is the same as time's way of amending the cracks of their wooden bowls.

A broken pottery amended.

[Drawing of a crack]

Holes made to amend the pottery; strings tied fast the cracks.

And time does it, now.

(6) The time's knife "Khakiri" resembles the old stone knife very much.

Khakiri.
Both the stone knife and Makiri are almost the same in shape, and I think the stone knife might be made at the time when the cord mark potteries were made, but I have now no evident proof about it.

No. 59, Vol. V.

On Makatama.
By Mr. Y. Hashiba.

Addition to the definitions on Makatama.
By Mr. Tsuboi and by Mr. Aoyama.

Despite of quality, colour, size, and shape, if it is an object strung with others to ornament the ancient's necks, or wrists, I will call it Makatama by the same reason as one will call a singular child a child and not question, "Is it a child?" not say, "child-like creature."

Some our Makatama's which no one can deny to be Makatama are flat like boards, and have the very shape of the animals' dog-tooth. In the Japanese Makatama there are two species, namely—the ornamental Makatama, and the funeral Makatama.

Among the Makatamas used in a funeral, there are many like a board or like an animal's dog-tooth. Seldom, there are some like the hollowed out boards among the Makatamas used as the ornaments.

For me, however, also there are many doubtful things for which I want to question: "Is it Makatama?" One of the doubtful things is the stone sword-head, of which I cannot declare whether it is Makatama or not. Moreover, I saw once such a figure on a certain cord mark pottery, and a figure on a corner of a stone-house of my friend. On considering these, I think our comma-shape has perhaps come from the shape of Makatama.

Some Makatama are thought to have been made by the Japanese, and some are thought to have been made by the hand which made the cord mark potteries—perhaps晕 or Cosyopferm—on all accounts, when we think over the makes and figures on the Makatama.

I hear that some Makatama's without any holes to be strung at Famaoka, Mutia, were found.
The answer by Dr. Y. Miyake to Dr. I. Funboi.

Definition of Magatama, by Dr. I. Funboi.

"Magatama is the ornamental object made by men into the shape ①, ②, and has a string-hole, whatever its quality, size, or figure may be."

I think, Dr. Funboi's definition is a little too broad. My definitions are following,

1. Magatama is a thing which has the shape of ③.
2. Magatama must be globular, and not flat.
3. Magatama must have a string-hole.
4. Magatama must be an ornamental object.

On Under Ground Dwellings.

By Dr. Y. Miyake.

What people dug the under ground dwellings of Japan? On this question there are many opinions. Here I will write some data in order to add to the investigation.

First I will tell the formations and geographical situations of our and other under ground dwellings.

a) There are many under ground dwellings in Hokkaido, Japan. In the plain or on the hillside they are seen sometime five or six together, and sometimes a few scores together in series. In shape, some are round, some are oval, and some are square with round corners, and seldom we can find a round-shaped one connecting two together.

They are twelve feet to thirty in width, and from about two feet to five in depth. Some of them have stones around the openings.

When dig the bottom of them, we can find some pieces of shells, stone implements, and shell mound age's pottery with charcoal.

b) There are several under ground dwellings at
Several places in Itulle, Honshu of Japan.
Most of them are seen on hillsides or on capes.

It is strange to us that they are piled by
cliffs, or have steps. Their sizes and shapes
are almost the same as those in Hokkaido.

(3) Some say, there are the like under
ground dwellings in Hyogo province, Toyohashi.
But the details are unknown yet.

The Ainu traditions tell that the roofs of
these hole-dwellings were made with leaves, twigs,
and sometimes mud to cover them.

(4) In the Shikoto Island, they live in the
under ground dwellings.
When make a dwelling, they dig a hole over
two feet in depth and twenty four feet in width,
and then they cover the hole with a roof over a
feet, which is made with boards, twigs, and
mud about eight feet in height. Before the
wall built, they build a thatched hut, and
between these two huts they make a tunnel-like
passage to pass from one to another.

Once I heard the head of the natives told that
when their dwellings ruin, there remain the hole
which are now to be seen in Hokkaido and
Itulle.

Those in the Shikoton Island are immig-
ients from such islands as Shikonishia,
Kosadokhido, Shikotikan, and Senchotan.

(5) The inhabitants of Hokkun island
and of Kiripu island live in the under ground
dwellings.

To make their dwellings, they dig somewhat
large holes five or six feet deep, and cover
them with leaves, twigs, woods, and mud.
But the covers are made level with the ground, so
sometimes people walk on the dwellings without
knowing a bit of them and are astonished
finding they live on their way by chance.

(6) The native of Karafuto live in the under
ground dwellings in winter only to avoid the
cold weather.

They make the dwellings on the hillsides or in the
plain where the sun shines all day time and not
so windy. The dwellings are about six feet in
depth and about twenty four feet in width.

At each corner of the dwelling-hole there stands a pole to support the round roof. To go in and out the dwelling, they have a small ladder.

Since, Shinto, and Shimeradake lived and died these kind of under ground dwellings.

There are two species in the under ground dwellings, namely,

1. The under ground dwelling which had its entrance on the ceiling.
2. The under ground dwelling which has its entrance at the side of it.

(g) In Kamchatka, they live in the under ground dwellings.

When they make a dwelling, they dig a long square hole about six feet deep, its length and width are indefinite (irregular) — when a family is large the hole is large, and a small family requires a small one to dwell. They cover the digging hole with a strong mud roof so as to look

like a mound. At the top of this mound-like roof they leave an opening uncovered which serves them as an entrance, or they light and a chimney. But there is another entrance at the side of the roof which only is used by woman, and man is ashamed of using it.

(ch) People of Corea and Chukchee in the north part from Kamchatka live and died in under ground dwellings.

For their dwellings, they construct shrubs with reed, wood, and a whale's bones twelve feet high and twenty feet long and cover them thickly with mud. The dwellings have several heightly and an entrance called

(d) The natives of MERINA and dwell under ground.

For their dwellings, they dig pits about thirty feet long and fifteen feet wide in actual. Then they cover the pits with hay, driftwood, and piled as if they are a pile of drift

(g) The dwellings in Togiyaka island.

In this island, they dig a square pit which is over ten feet in both the length and width and
cover it with wood, hay, and a whale's bones and mud to live in. The ceiling of the dwelling is about six feet high from the floor.

Besides, in the following islands, they use this dwelling:

Priprirodo Islands, Arabuka.
Rabukador, Green-Land.
Manturaka, Korea.

Now, if I classify these under ground dwellings by the situation of entrances, they can be divided into three, namely,

(a) At the side of the roof, like those in Kamchatka, Koriyaka, Cundon, Almaraoka, Rabuka, Pokama.

(b) At the side of the roof, like those in Echilchita Island, Tarkfuto, Kajiyaka, Priprirodo.

(c) Under the ground, like those in Durnall, Pamicin, and Green-Land.


By Mr. S. Kanda.

There are many stone-caps found in Yitaka. I inserted the drawings from two of them in the book 25 and that from one of them on page 319 of this book. 445.72, but they are not sufficient to give the general idea of the stone-caps. So I again inserted a drawing from thirteen stone-caps between the page 315 and 317 of this book, but at the first sight they seem not to belong to the same class as the previous three. If we examine them precisely comparing to each other, we see the close relation between them.

Up to this day, the stone-cap was thought to be found in Yitaka only, but now I see there are some, which are to belong to the same class as the thirteen stone-caps, in the stone implements found from Hokkaido and Tonami, Mitten.
On Place-Name. By Mr. S. Eto.

On the other day, I made an opinion that the place-name Suma-riwa (Jinm-swamp) came from the name of Jinm and surely there lived Jinm long ago. So this, Mr. Eto advised me that sometimes place-names will help our study of anthropology, but sometimes they have no authority by themselves alone. It is well, indeed. But as for Jinm-riwa, I dare say that my opinion is right, for I have the following reasons.

(a) Most place-names about Jinm-riwa came from Jinm's words, and which many believe.
(b) There are many Jinm's words in the dialect there about.
(c) Now we see Jinm's customs and manners left among the villagers about Jinm-riwa.

But I will deny also those sayings that Jinm in shrine is the place where Jinm lived, and that "Jinm" came from "Lekima"-changing gradually "Lekima", "Ukumino", "Jinm". Because the characters of our place names are Chinese characters which were applied there only to express the pronunciations of the Japanese words, however the opinionists spell out the Chinese characters forgetting the Japanese words and make such opinions.

On Magatama. By Mr. S. Eto.

Definitions on Magatama.

<table>
<thead>
<tr>
<th>Ratios</th>
<th>Mr. Nishida's</th>
<th>Mr. Hatoba's</th>
<th>Mr. Eto's</th>
</tr>
</thead>
<tbody>
<tr>
<td>Qualities</td>
<td>Stone</td>
<td>not-fired</td>
<td>not-fired</td>
</tr>
<tr>
<td>Sizes</td>
<td>not-fired</td>
<td>fixed</td>
<td>fixed</td>
</tr>
<tr>
<td>Shapes</td>
<td>Somewhat comma</td>
<td>comma</td>
<td>comma</td>
</tr>
<tr>
<td>Bodies</td>
<td>round</td>
<td>round or flat</td>
<td>round or flat</td>
</tr>
<tr>
<td>Figures</td>
<td>are disregarded</td>
<td>are disregarded</td>
<td>are disregarded</td>
</tr>
<tr>
<td>Strings</td>
<td>necessary</td>
<td>necessary</td>
<td>necessary</td>
</tr>
<tr>
<td>Axes</td>
<td>ornaments</td>
<td>ornaments</td>
<td>not-fired</td>
</tr>
</tbody>
</table>

About the ancient object, we can not know precisely its use. In any definition, comma-shape means the shape made by man (= artificial comma-shape.), so that I will not call a animal's dog-teeth.
or nail a Wagatama, though it has a string-hole, unless it is made in comma-shape by men; and the string-hole must be at its end (like ๙) but not at the center.
I will say once more my definition on Wagatama.
"Wagatama is the ancient artificial comma-shaped object which has string-hole at one end."

96-54, Vol. V.
On the Small Holes on the Sides of "Iwaibe" Potteries. By Mr. T. Agawa.

There are many opinions about the small holes on the sides of "Iwaibe" potteries.
Some say, if we put the lips at the holes and blow the breath into them, the potteries will make a noise just like the trumpet-shells, so that they might have been used as the trumpets. But some of the potteries have very broad and large mouths and make no noise when we blow their holes, so this opinion is very doubtful.

Some day, these small holes were made to let the air inside go out when liquid were poured into the "Iwaibe" potteries. If it is so, the potteries which have large mouths needed no small holes, but they have them, so this opinion is very doubtful, too.
I think, the ancients poured the liquid in or out through the holes putting small bamboo pipes into them, and these holes perhaps are funnel-holes. Most of the holes were bored diagonally, and when we put bamboo pipes into them the end of each pipe goes upward like ๙.

The "Iwaibe" potteries, however, made very coarsely to use at the funeral have not always the diagonal holes, for they were made very carelessly, not in the purpose of actual use

(See the Illustration on the page 290 of this book.)
Notes on the Arrow-Heads with Polished Points. By Mr. I. Tanaka.

In the illustration on page 38 of this book, (-), (=-), and (≡) are all stone arrow-heads, and they do not differ from the ordnial stone arrow-head in shape, but they seem to have been used in the different way from the ordnial one when they have polished points.

(≡) is a stone borer, and its chipped point is very much like those of (-) and (=-), so that I have been thought that (-) and (≡) were perhaps used in the place of a stone borer.

Recently, however, I have found (≡) with the wedge-shaped point, on the side of which I see something like lacquer splattered. Besides, (≡) is far larger than the others. And now I doubt whether these arrow-heads were used in the place of borers.
On Magatama; a Reply. By Mr. Y. Hahibara.

On the definition of Magatama, Mr. Fujiwara said that we may not be able to know the actual use of the ancient object, so it will be better not to fix the use of Magatama. Moreover, he said that there may be some Magatamas used as the offerings to gods or dead souls, or may be some used at the religious rites, or may be some used for coins, and that then those Magatamas can not be called Magatama if we fix their use into the ornaments.

But, Mr. Fujiwara's opinion seems to be a little too tempering; there are many keen-eyed scholars, and we can easily know how the ancient object was used from those scholars or from the old books. Besides, I can declare whatever Magatamas were used as ornaments in their original use. The Magatamas, as the offerings to gods or dead souls, were offered to them to be used by them as the ornaments as before—the time when dead souls were in line. The Magatamas also were surely be used at religious ceremonies to adorn them.

As for the Magatamas used for coins, they were not made to be need be at the beginning, I believe, but they are sure to have been made in purpose of decorating their owner. As, now there is no doubt all to Magatama were used as ornaments. Now, I will complete the definition of Magatama adding my sense to Mr. Fujiwara's.

Magatama is the ancient artificial comma-shaped object with a string-hole at one end and made as ornament.
On the Antiquity of Stone Arrow-Heads.
By Mr. Y. Akebey.

The old records written over one thousand years ago — some written 7,057 years ago, some 1,007 years ago, and others about 1,005 years ago — tell us that after a long rain or a severe storm whenever the natives of Dewa province found many stone arrow-heads here and there and they were much surprised thinking of rainning of these queer strange stones. They offered the stones to the lord to ask the history of them, but he did not know of them at all, then they offered them again to the Emperor with the same purpose, but he knew not a bit of them, too.

About one thousand years ago, Dewa province was next to Sino's province, present Olchon, and those in Dewa were often attacked by Sino at that time, so they must have known Sino's arms very well, and yet they did not know the stone arrow-heads — not only they, but their lord and Emperor, too. So I am sure that about one thousand years ago, Sino already forgot stone arrow-heads, though they once used them in older times as some present scholars say.

Thus, the stone arrow-heads had already been thousands of summers before they entirely lost their arrow shafts and were found out by the old natives of Dewa after heavy, washing rains.

Scholars! Be careful.

On "Fateana" and "Chash-kot."
By Mr. S. Basio.

From London, Mr. Basio corresponded about "Chash-kot", which has the following three meanings.
(a) "Chash-kot" is the "Fateana" girdled by a ditch or a hill or cape.
(b) "Chash-kot" is the dwelling place girdled by a ditch, one hill or a cape without regarding "Fateana".
(c) "Chash-kot" is the "Fateana".

Mr. Basio is of opinion of (a).
According to Mr. Sano's words, "Chashi" is a
element and "Fate" is a ground for a house,
thus "Chashi-Kot" is an enclosed compound.
At any rate, when we classify Fateana's (under
ground dwellings) by "Chashi-Kot" as Mr.
Fukou did, we must know the difference
between "Fateana" and "Chashi-Kot - Fateana".
Mr. Fukou says, "Fateana is not always the
remains of the stone-age.
Mr. Koizumi says, "Fateana may be all the
remains of the stone-age, if not so it may be
remained by Time.
Some say "Fateana" might be made by
Coropsokegunu.
Then I have the following questions which I
want to know.
(1) What is the difference between "Chashi-Kot"
with "Fateana" and "Chashi-Kot" without it?
(2) What is the difference between "Fateana"
and "Chashi-Kot - Fateana"?
(3) What is the "Fateana" which does not belong
to the stone-age "Fateana"? And their differ-
ence?
tradition when they are the people under civilization.

Now I think, though Chichewa people and Tacana live in Tschekana at present, we can not decide that our Hokkaio lived in Tschekana long ago. The other day, Mr. Kaigami wrote that during his travel in Shikotan and Karafuto, he went to Tschekana there, in which our Anam are said to have hanged, being led by the natives.

Those natives, however, are immigrants into Shikotan and Karafuto from other islands of Chichewa and there about, they removed there not so long ago, so that they must be impossible to tell the history of the original Tschekana there, and though they tell of it, we can not believe them.

As for Mr. Molli's saying, I will partly accept it. Some may fancy out their tradition and believe it in general, but it is only one supposition, we have no evident proofs about it. So, even his opinion can not deny surely the existence of Colossopera in old time, rather I would believe their existence by time's tradition than to deny it without any reliable negation proof.

Mr. Mr. Molli said that originally shallow Tschekana were to be seen by boats without perishing through storms and long-sails, and those Tschekana were many in number, so it seemed to him not too long ago that so many dwellers of those Tschekana accepted their dwellings for some other place. And then they must have lived those near Hokkaio, but not in reality, so he should think if they all perished. However he could not believe that so many people had perished for a short time.

I think we can not know the exact years in which some Tschekana shall be perished. and so the elder's saying was very vague without any standard for five years and number of the people. If we say vaguely, a thousand years may be short, a hundred people may die very many. Then it may be possible that a
hundred people will perish under some condition. Besides, we can not say that there exist no such people like Coso-postoguru, so far as we do not search through all the island near Hokkaido and the north part of the continent.

In spite of Dr. Kaenan’s saying, and Dr. Met’s advice, still I will believe of the existence of Coso-postoguru and of their dwellings “Fatawa” with their stone implements.

But I do not absolutely deny of our times dwelling in “Fatawa” in old times; both the Ame and Coso-postoguru perhaps lived in “Fatawa” and used stone implements and potteries there. I will study and investigate about them more and more hereafter.

Polished stone arrow-heads are relics in our ancient sepulchers and ought to have their historical situations between the ordinary stone arrow-heads and the copper ones. So, they should not be overlooked by the anthropologists, but unfortunately they seem very few in number and have not been studied fully.

Recently, I have found the following four in my travel through Ama, Tohoku, and Tohoku.

1. Found at Shunjiyogyama, Hitozumi, Nara province accompanying with thirty copper ones.

2. Found at Saga-shi, Saga province—nearly Kuma-gura, Shima

But I can not classify them yet.
Reply to Dr. Morii's Paper on "Corposolegneria." By Mr. S. Furusado.

In his paper, Dr. Morii says that "Karasu in" belong to the same race and civilization as the Japanese, and their customs and traditions are very similar. This makes their traditions very reliable. The traditions tell us that Hoshido's people lived in Karasu.

However, Mr. Koganei says that "Karasu in" are educated only a year ago by Russian Catholic priests and believe in Catholic religion. Hoshido's people now worship fire and trees, and believe in "Karasukane." So I think Hoshido's people are more civilized and simple than Karasu's. Then, why Dr. Morii does not believe Hoshido's people tradition of "Corposolegneria" than "Karasu in"'s, I wonder.

At any rate, they believe "Karasu in"'s traditions, and I believe both have no other proofs. So they can not deny the existence of "Corposolegneria" and I believe it.

New Year's Customs in Tosa-mura,
Tazaki-tamagawachiri, Mura. By Mr. T. Tanaka.

The villagers of Tosa use the old calendar now, so I will write their New Year's customs here according to that calendar. Their customs begin from the end of the old year. On the 27th December, they would sweep their houses carefully, then they will dress neatly, some bring tea and drink clovers. On this day, the tenants come to their master's and commence their services which should continue to the end of cutting new year. In the evening, simple entertainments are held among all the families.

On the 28th December, they make "Mochi" (rice cakes) and in the evening they hold an entertainment each facing to a flag line where happiness is said to dwell.

On the 29th December, they get up early and go to the nearest place to buy the necessary in the new year to come. This day, praying to gods, they erect pine trees at the gates and exchange many other new year's decorations. After all these are done, they hold feasts to welcome their
The happy new-year. During the whole the day, they would go round looking in all their relations' and friends', to congratulate them, and then the new-married couples go hand in hand to their parents', and parents-in-law's and stay with them about a week.

On the 9th day, they hold a congratulatory meeting of "Kagamidge" and hang up many mochi's to dry, which they are about to keep over the year.

On the morning of the 7th day, they take a special meal of rice and home vegetables.

On the 11th day, they throw mochi's to the wild birds, for the wild birds are thought by them to be servants of mountain gods from whom they get woods and fruits all the year.

On the 10th day, they go to the fields and shopping to get some necessaries for the small off-spring as they call, which continues to the end of January.

On the 14th day, they make some mochi again.

On the 15th day, they make a pale rice-
field each on one corner of their house-yard and perform an imitation of planting rice.

On 16th day, they go to the temple to pray god and the young married couples go to their parents’ again to stay with them and to have merry times together.

On 29th day, they go to the market to buy something once more.

Oct. 10, 1911.

On the survivals of old customs:

Ceremonies observed on the 14th and 15th of January.

Name of provinces:

<table>
<thead>
<tr>
<th>Province</th>
<th>14th</th>
<th>15th</th>
</tr>
</thead>
<tbody>
<tr>
<td>Enaga</td>
<td>The New Years decorations are burnt down.</td>
<td>The New Years decorations are burnt down.</td>
</tr>
<tr>
<td>Mutashi</td>
<td>Sake is made and rice is hunged at doors.</td>
<td>Sake is made and rice is hunged at doors.</td>
</tr>
<tr>
<td>Sado</td>
<td>New Years decorations are burnt down.</td>
<td>New Years decorations are burnt down.</td>
</tr>
</tbody>
</table>

The忌勧役 are made by women in joke.

The new year’s decorations are burnt down.

The bride is tapped by all gods and dead souls are praised.

The New Years decorations are hunged at all doors to celebrate the New Year.

The New Years decorations are burnt down in old times, and by the fire ladies burnt up their love letters.
Conclusion.

On the 14th and the 15th, the following old customs were and are observed in Japan:

1. The new-year decorations are burnt down.
2. Some raw fuels are burnt.
3. Brides and sons-in-law are to distribute congratulatory gifts to boys and children.
4. Boys and children go to bride to strike them with "Kasumite".
5. Cobras and calxes are made with "Kolya".
6. Yarimakate is made.
7. Rice and bean soup are made.
8. Letters or surnames of first written in the new-year are burnt with new-year decorations.
9. Doors are shut up all day long in order to shut all devils out.
10. Moles are chased off.

Classification:

(a) Customs came from superstitions, or fortune-tellings.
(b) Customs of mere congratulation.

The Origin of the Customs:

The custom of burning raw fuels originated in the old Chinese custom that they avoid mountain wells by burning raw trees.

The custom of burning the first writing originated in one anecdote that long ago the Chinese Emperor took burnt down Confucian books and Buddhist books together to examine which influence is stronger thinking the true and influential doctrine will not burn;—the Emperor did this on the 15th, January.

The custom of making-yumikun originated in one method of praying to a long-nosed god.

The custom that boys break into the house of bride originated in the old barbarous custom of marriage,—the barbarous ancient carried away a girl whom he love to his house by force.

And many others customs originated in such old customs of the ancients in Japan.
Notes on "Inan" and "Tokupa."
By Mr. W. Hagata.

There are many opinions about the Ainu's word "Inan". Some say that "Inan" is "Inako" (ears-pierced), some say that "Inan" is "Inoris" (chump used in praying god), etc.

But in Hokkari, Hokkaido, there is a place "Kukenbiki" by name, and when I asked the meaning of the place name of Ainu, I got the answer that if four pairs a bear, they hang it's flesh on a branch of a tree to dry it, which is called "Kukenbiki" by them.

By further study, I knew the following:
1. "Kanman" means to hang up the meat.
2. "Kake" and "Man" each means to hang up the flesh of the bear.
3. "Yane" means to hang you up.
4. "Sugeyan" means to hang up a heart.
5. "Kumpan" and "Man" are used to hang up.

And "Yane = Man = to hang".

So I believe that in original meaning, "Inan" is to hang meat or heart of animal in

...adding gods some fortune and happiness, and afterwords it gradually changed to hang a sort of "Kepurikati" to pray gods in stead of hanging some meat or hearts on.

Ainu's "Tokupa" is a sign or a figure carved on "Inan" (a sort of "Kepurikati").

ψ "Itotopa" or "Hitotopa"

These signs are the Chinese pencial character, ψ means a tree and ( a bow.

"Nitatopa".

Several small and large lines are carved on a board, and small lines are called "Po- mortalop" while the large one "Tornotalopa" "Tokupa".

Holes are made in a board by picking.
(The original meaning of "Tokupa is to pick.)

Curved lines are drawn on a board by one's nail.

At first, the latter three "Tokupa" were records about counting — in counting, they made or put
those signs on boards.
And I think, the signs used in Chinese
divinations (★★★★) first had the same meaning
as Avea’s Tokpáh. The ancients of China might
have used such signs—long and short lines—
in their counting, and the Chinese in late age
thought those signs to be divine things and after
thinking and thinking over them, at last they found
out a method of a divination which they have used
up to this day.
But since, being dull people, neither thought
over something nor found out any method of it,
so even now-a-days they only use “Tokpáh”
(counting-signs) in praying gods knowing
no meaning about them.

On Mr. Sato’s Opinion about “Fatekara”
and “Chash-Test.” By Mr. J. Peitso.

Mr. Sato say, in his thesis, that I said, all Fati-
iana and “Chash-Test” are made in the stone age.
But it is mistake. I said nothing about Chas-
sh-Test in my last thesis on “Remains of the Stone
Age”, for how I did not know the relation between
ordinary “Fatekara” and “Chash-Test-Fatekara.” Only
I said, ordinary Fatekara’s and stone implements in
them seemed to me to have been made by the
same hands.

No. 17, Vol. IV.

Notes on Quipos Used by the Rgyüboya
Islanders. By Mr. Y. Fakino.

Those who live near the sea shore in the Rgyüboya
Islands do not use quipos except some low class of men,
but inner parts of the island they use quipos in
general; this is because the former always communi-
cating with the other islanders are civilized and have
no time to spend upon inconvenient quipos, but the latter are not civilized without communicating with other Indians as the former, and there are many ignorant among them. Besides, they can spare the time for weaving quipos as their living is very simple and easy.

In ancient times, quipos were used by the Chinese at first, but the Chinese gave up this inconvenient quipos and found out real characters or formal characters, thus they have come to this day.

But the said place in the Puyiuy Islands, even now they are quipos in many things, for instance, in commercial contracts, in expressing the number of gifts distributed to the temple, or for the rate of taxation, etc.

To make quipos, they tie straws or vines in many ways.

(Further, I will write in next book.)

Once more on Magatama.

By Mr. Y. Kashita.

In his last thesis, Mr. Uchibori only described about the definition of Magatama, but he did not speak a word about the explanation of Magatama or its history.

But I think the explanation of Magatama and its history will be more important than the mere definition. I want to know these from him. And not finding the need of Magatama, he said that there were some Magatamas which were used for something, but not for decoration. I want to know clearly the other uses of them but decoration, when we think Magatama were only used for decorations to decorate not only persons but many other things, like at Rites, prayers, funerals, or flags and swords, etc.
Notes on Quipos Used by the Pykuyus in Ecuador. By Mr. Y. Fariñas.

I am sure that they did not teach how to make Quipos from any other people, but they found it for themselves, for the Quipos are somewhat different to the others by the village; one villages use somewhat different Quipos from the other Villagers — and they cannot read the others' Quipos, this shows that they invented their own Quipos by themselves.

(a) This is made of straw and Quipos for certain amount of money.

Straw curved in this shape always expressed number 7 (fine).

(b) 12 coloc 3 do 5½ to 7½ sat

The above sign expresses a certain fududes of rice.

(c) This Quipos shows some pounds of sugar.

2 1000 20000

10 5 5 5.5 pounds of sugar.
On Koropo-teguru.  By Mr. S. Iwato.

The name word of Koropo-teguru has been explained into many meanings up to this day.

(a) Mr. Toyoda first explained it as the meaning of the people who live in pits.
(b) Mr. Bachelar explained it into the meaning of the people who live under leaves of a certain kind of grass ("fuki" in Japanese).
(c) The people under a refuge naturally made by leaves and vines, by Mr. H. Nagata.
(d) The people dwell under ground, by Mr. Bachelar again.
(e) The people under broad or large leaves, by Mr. H. Nagata again.

I think, the last explanation of Mr. H. Nagata will be best. He makes out this meaning by literally without adding any his own meaning. All the grass of "fuki" which grow in obituaries and wide sides are very tall, sometimes they grow over five feet high, so the people under broad leaves ("fuki") were not shorter than

we, I think. It is not right to think that Koropo-teguru were very short people as Amis traditions tell.

There are other names for the people of Koropo-teguru, like as "Foichingew"", "Foichingewgo" or "Nupungewa". "Foichingew" and "Foichingewgo" each means the people live in under ground rooms. "Nupungewa", which time call so, mean the people in the plain. Because their under ground dwellings were mostly in the plain.

From this view, I think that perhaps Koropo-teguru were the people who lived in under ground dwellings or under the root of "fuki" leaves. And it may be quite wrong to make an opinion that Koropo-teguru were very short people.
Notes on Quipos Used by the
Ayacuchús Indians.

By Mr. Y. Fabbro.

There are two sorts in the quipos, one is only used to point at something, another is used to tell thoughts to each other. When police-man come to ask the population of the villages, they can tell it to him with the former quipos, and with the latter they can tell some great events or affairs, but this sort of quipos are not used in general at present.

The Uses.

(a) The quipos are used in counting, but only in addition and sometimes in subtraction. They cannot be used in multiplication and division at all.

(6) The quipos are used to know the statistics of everything.

One stem of straw expresses a person or a thing.

Recently I have read about drinking by nose in a Chinese book the Hobento-Ladon. In ancient times, there lived extraordinarily long necked hobgoblins in Japan and they drank by nose. This statement is true or not, I do not know. But I hear from some reliable news, that some Buddhists have the custom of drinking by nose, and now-a-days they drink cold water by nose every day.
Notes on the Quipos Used by the Reykaävi Islanders.

By Mr. V. Fashir.

The rules of the quipos.

(a) The quipos are used in employing labourers. These quipos not only be able to point at something, but can tell men's thoughts. In the following drawings, (bottom of strand) express the number of the labourer, (two knots) express two times of labour, etc. Straight one means youth, old one three times of labour. And a house under age of 5-0.

(b) The quipos are used to express the terms of employment. In these islands, the taxes imposed upon men are different by their ages, and 'old one is free of tax'. They know these differences by this quipos.

(c) The quipos are used to express the attendance people who attend some meeting or assembly, and the quipos for an meeting of two men.
In modern times, only married women dyed their teeth black in Japan, and we hardly have girls who had their teeth dyed, so some make such an opinion that dyed teeth are symbols of faithfulness or loyalty that they will never leave another lord or king.

But this opinion is mistaken, our custom of dyeing teeth came from the custom of beautiful beasts, and has no such deep meaning.

(a) The custom of immemorial antiquity.

Some Japanese tradition say that there was tooth-dye in the time of our so-called god-era, but we do not know whether it is true, or not when we have no record about it.

In some old Chinese books, we can see the records of the country of black-toothed people, but even these records only give us some hint of the existence of such country, we can not know the details distinctly.

(b) The custom of Middle Ages.

1. They blackened their teeth from their maidenhood in order to look beautiful.

2. They called it "Hayamome" (to blacken teeth), but not "kenomukue" (to put tooth-dye on teeth) as modern called it.

We can find about "Hayamome" in the book written by the grand-father of Murakami-shichi, our great woman novelist, about 1,580th year of the Japanese era, in the reign of Emperor Daijo. In the book Watago-ruothu, written in the reign of Emperor Murakami, about 1,620th year of the Japanese era, and in the book Murakami-shichi-keiko, written in the reign of Ichijo, 1,553rd year, Japanese era, and in the book Hayamomme-zatari, written in the reign of Yoshijijo, year 1,585, Japanese era, we see the records of tooth-dye.

(c) The custom of the Genpei ages.

1. Men began to dye their tooth.

2. Michida's courtiers, and then warriors of Toyoto, dyed teeth.
Men's tooth-dye began in the year 1890, Japanese era, and this record is seen in the "Kei-myo-in-tojo-sha shu-kei" written in the reign of Toba the Emperor.

The warrior's tooth-dye can be easily found in the records about the long war or battles between the Genji's and Heike's.


Some Examples of Symbolical Messages and Records. By Mr. J. T. Reed.

1. The quipos of Peru, from the Prehistoric America by the Marquis de Chabot.

This is made of strings and yarn, and used by the arrondi in war.

2. The quipos of Mexico, from the History of the Conquest of Mexico by William D. Prescott. Quipos were made with several colored strings in Mexico.

3. The Wampum belt of the natives of North America is a sort of quipos.

4. The quipos of Sumatra.

This was made with wood and bamboo.

5. The quipos of West Africa.

6. The quipos of Bali, Japan.
7. Quipos of Suruga, Japan.
   When they hang down strings at doors, some salt-dealer came and leave some salt through the family are all absent, and then she goes away after making knots with the strings in proportion to the quantity of the salt left. Afterwards, the can get money as much as the knots tell.

8. Quipos of Notelando.
   Ahouse keeps in memory the number of any thing by the knots of strings.

9. Quipos of Tokyo.
   Whenever some business comes to one's mind, he tie a piece of paper to the string of this "Naori" he puts on, the Japanese overcoat in Tokyo.

10. Quipos of London.
    In London, they use handkerchief-knots in stead of Tokyo's quipos.

11. Quipos of China.
    Lines and markers on board.

12. Quipos of (Maori-land) — New Zealand.
    A history cane.

Moreover, there can be seen many other quipos in Australia and Africa.

In the discoveries in Chinese, S. P. Andrews say that he can find relics of quipos in some Chinese present characters, but I can not believe him.
On the custom of Tooth-dyeing.

By Dr. T. Takeo.

(i.) The Hojo Age.
The Higai Hyakunin by B. Yamakaki tells of man's tooth-dye, but not details.

(ii.) The Tsuchiaya Age.

1. When children reached to the age of nine, a celebration of tooth-dye was held for them.
2. Warriors in the country began to whiten their teeth.

The following books tell about the tooth-dye of this age.

The Nihon-riken by T. Iwata, the record in this book is about the affairs took place in the reign of Toyotomi Shigeie, Emperor, 2,047 of the Japanese era.

The Teito Kaki by Sue Teito, written in the year 2,193, Japanese era, Shogun Yoshinawa was celebrated in dyeing tooth when he reached the age of 9.

The records of the events took place in the years about 2,700 Japanese Era, tell that the custom of tooth-dyeing prevailed in general among both sexes in the years.—But it continued only for 400 years.

(iii.) The Tokugawa age.

(Chōsan era)

1. The tooth-dyeing custom ceased among the warriors and the males.
2. Only married women dyed their teeth.

But Ichirō's courtiers seem to have whitened their teeth yet.

The woman's tooth-dyeing showed that she had married already, about 400 years ago.

The Wako-sendai-qualai and the Teito-nishi tell about these.

Conclusion.

In Japan, the custom of dyeing tooth prevailed mostly in old times, and gradually fell off.

It is in modern times that this custom was connected with marriage. In the middle ages, man did not dye their teeth certainly, but
with the ancients in immemorial antiquity, whether they did or not, we do not know — rather can not know. Is, whether our ancient tooth-dye had any relation to the cocoonit of Malay peninsula or not, as some one say, we hardly know, indeed.
Extracts from the bulletin of the Tokyo Anthropological Society (Vol. VII).
On the custom of chewing betel-nut
by Mr. T. Lats.

1. Siamese people.
If a woman wants to cast a fair figure,
she chews the betel-nut, so her teeth are made black as an ebony.
Each native always carries two small bags at their waists with betel-nuts in.
And when they be out, they carry the back two bags on the shoulder, and inside
the house, they have metal boxes to keep betel-nuts in or some other
chewing things in.
A man also chews the betel-nut;
and consequently the black teeth and hateful red lips give the not him
more than appearance of more ugliness.
2. Siamese people.
The Liemese people like the young betel-nuts.

Generally women or girls cut them in four pieces in order to make them easy to eat, and it is the office of women and girls that the betel-nuts should be made small pieces easy to be eaten.

Thus they will offer the convenience small pieces to men or boys, and it is thought as sign of kindness or good-will to them.

So it is the business of wife or ward her husband, and the business of sisters to their brothers, and the business of a girl towards her lover.

When the betel-nuts get dry, they are made flour and mixed with some other things and taken by old people or young. The raw betel-nuts are said to stimulate and intoxicate them.
of course, they have a little touch

effect, but the natives mix some
other things with the betel-nut, and
the consequence is that they are not
so injurious.

Chief consequences produced by
the use of betel-nuts:

1. Secretion of bloody red spit.
   
   scarlet

2. Hateful scarlet color of
   lips which are made larger
   than ordinary.

3. Teeth are made black and
   the sediments stick to
   the mixed things stick to them.

4. As they are injurious, good
   teeth die away.

Why the natives use the betel-

mints? They say by the use of betel-nuts
They can keep the mouth from the issue of disagreeable odors, because the betel nuts prevent the corruption of food in the mouth. Sometimes, they deepen the black color of the teeth by swallowing them with the gum taken from the dried betel-nut shells.

The betel-nuts are used, almost regardless of the age, when the boys get to their ten years of age they begin to chew them. They are used as good guarantee of intimate intercourse between the friends or relations, and especially without them, no wedding is held at all; the betel-nuts occupy the primary seat in the wedding ceremony; and it is so they appear among the marriage presents, and in the meeting of go-between and parents of young boys or girls who
are to marriage. They are so important in connection with the marriage that the name "Kau-mök" given to the wedding has its origin in the betel-nut.

(As to further reports about the Siamese marriage, see "Temples and Elephants" by Carl Beck.)

The betel-nut is chewed by all the natives, almost without respect to age and sex. So when they want to speak they will take out them from the mouth.

When they have no betel-nut in the mouth, they smoke; and thus their mouths always are occupied by either smoking or chewing.

When the Siamese people go out, they accompany some
Number of retainers, and let them carry umbrella, seat motto and conduct other things. It is conducted in order to show their social ranks and official positions; so the number of the retainers are different as their ranks and positions different.
Notes on Wamuke.

By Mr. Y. Washiba.

A large loop of a sort of thatched roof seems in front of the Shinto shrine. And it is thought that the persons who pass through the loop will not suffer from the epidemics. Thus, the object of the loop is to keep the people from the attack of the epidemics.

A small shrine of Wamuke is held by the people of Awa province. I think the function of Wamuke is held at various districts.

By the way, the things illustrated below are found in Ugen Village. Their object is to drive the epidemics from the house, so they are generally found at the door. In short, these things are
tought from a certain shrine and
we thought of charms to drive
the epidemias.

1. a piece of paper

2. a piece of wood

found among the
New year decoration.
On the Customs of Tooth-Dying.

By Rev. T. Higuchi

In ancient times in Japan, the people would chew the betel nut, and consequently their teeth were black and their lips were scarlet. Thus the black teeth were something like the badge of high-rank people.

In the mediaeval period, the betel nut became scarce, so the people of the high-rank flattened their flattener teeth with some other things to show that they belonged to the high-rank.

After the country was open to the intercourse with China, the custom of dying the teeth was prohibited by the authorities. But the women preserved the custom.

Afterwards, in the period of
Heian, the men began to pursue
the once abolished custom: and
thus the black teeth became
one of the decorations about the
people of the high-rank.

Gradually the custom
to dye teeth was adopted by
the people of the lower class.

In conclusion, boys and
girls did not like the tooth-miwa.

When they reach the twenty
years of age, they will begin to take them. So the
blackened teeth were the
signs of the young people about
twenty years. Thus the
blackened teeth began to
show the married woman, as
seen till recently in Japan.
The manner in which Bandaneka are called & pron. in common is: But it may be a mistake. E.g. they say in Malay: 

The following is the list of comparison between the uncommon words in "Bandaneka" and the Malay uncommon.

1. Cekah - Cekah
2. Tan - Tan
3. Kang - Kang
4. Hina - Hina
So-called Persian numerals in Godansho.

by Mr. Y. Miyake.

The numerals in Godansho are called "Persian numerals." But it may be a mistake. They may be "Malay numerals."

The following is the list of comparison between the numerals found in "Godansho" and the Malay numerals.

"Godansho"       Malay,
1. Sasa       1a, Satu.
2. Fea     2a, Tiga.
3. Rake       Tiga.
4. Ramika     Empat.
5. Lime       Lima.
Why are the numerals written as the Persian ones?

Persia was formerly a powerful nation and had intercourse with national China, and Japan and China were in close relation with each other. Thus what was originally of Malay was perhaps brought to Japan through China under the name of Persia.
Explanation of Arawak regiment

Cloth— are made of bark

Belts— are made of beeswax

Flax— are to spin it

Wool— are made of baboon, monkey, and rabbit.

Vines— are made of Jasper, and called "shellalate.

Will their colors they can write by light as stone, paint, etc.

Must get first their paint lead.

Kiplis— are called "marrin," and

used for cooking and tattooing.

Food— is taken from

nuts, fruits, and leaves of the
tree now called "tree bread."
Why are the numbers written at the
front more?

A man was proving a principal
by a lab experiment, and told his
friends and gathered a lot of men.
Then they added until they added
the whole area of interest. A
method was plotted for light
to pass through that under
the open of the sun.
Explanation of Ainu implements.

by Mr. K. Jimbo.

Clothes: are made of barks of the trees, Ohiyos and Akadams. Belt: are made of barks of trees and cotton-strings.

They wear one or two suits of such poor clothes, even in the coldest season.

Shoes: sandals made of grape-skins, and called "Shumtelle". With these shoes they can walk as lightly as bare-feet, and never get hurt. Their feet hurt.

Knife: called "Makiri" and used for cooking and tattooing.

Food: starch taken from some lily-roots, and dried in the sun-beam. Called "To-re-tu-te-to-re-tu-te". Akan: Akan.
implements used for hunting—
bow made of a tree called "Rara-
manii." Arrow—made of
reed; the point of an arrow
is of bamboo, and deer-horn
is attached to it to make it weighty
and it is poisoned with grass of
"Bush." A kind of trap—It is
placed in the haunting place
of bears and other beasts. It
has a poisoner arrow and string.
When a bear which passes in
the neighbourhood of the trap,
it will touch the string, and
the string will be drawn (pulled),
in consequence of which the two
arrow naturally springs at
the bear. The trap is called
"Kuwaremin." The arrow is
called "Ad." Ship on the river—is of
a log, 2 ft. 5 in. in breadth, and
15 ft. in length, with poor paddles.
Ships are called "Chittubu."
They use something like a spear and string.
They use something like a spear in fishing and string the fish with it.

"Jnau," it is put at various parts of the walls inside the house, and they are also put at various parts of the walls outside the house, and used in making prayers (or used when the prayer is made.)

The head of the bear. The head of the bear is exposed to weather at the top of a pole.

The sine keep the old or inherited sword as a most important thing, and use it on a noticeable occasion of cutting the bear. A rope, rope to carry things; both ends are of the
ordinary shapes of rope, and some parts are flat. The flat parts come on the forehead.

They carry things on the back by the rope.
On the Shin.
by Mr. Parapita.

Once two physicians came to Uokkaido from Japan proper. Both were blind in one eye, and one was fat and the other thin.

The fat physician said to us, "If you wish to be fleshy, take the medicine;" and the other said, "If you have some painful portion in your body, take the medicine."

We were all glad to have the kind physicians, and took their medicine. The medicine was not effective, but injurious to our health. So we said to them, you should come back, get back to your home, as you all are malicious to us, and by your medicine we have been fading.
away; their answer was that they were sent there by order, and they could not return by themselves; and if you wanted to let them return, you would send the request to Japan proper to that effect.

Thus we could not carry out our purpose and gradually we have been fading away.

This is a parable told by a Sino native whose name is given at the head of the report.

The fat physician means a large wine cask. The thin physician means the bottle of strong spirit.
In the last part of Japan proper where Shinto first according to late Mr. Asanuma the 8th and 9th century, left the district about 130 years ago. All sorts of natural plants and animals have some connection with Shintoism as far as the name of mountains.

Besides the names of places in the district have their connection with the pronunciation of the Korean language. For instance, th'e river Matubachi, which is the present site of the Abashiri town.
Have you ever noticed that they were sent there by order, and they could not return my plan. And if you wanted to let them return, you would send the request to Japan proper to what effect. Thus we could not carry out our purposes and planning. We have been, to this end, perusing the names or groups at the back of the report.

The fat physician wore a large wind coat. It was physician and a heavy gait.
Pieces of Ainu in Muten.

by Mr. S. Sato.

Muten is the last part of Japan proper where Ainu lives.

According to late Y. Hiruzi's opinion, the last one of Ainu left the district about 150 years ago.

So all sorts of relics now found in Muten have some connection with Ainu, so far as the name is concerned.

Besides the names of places in the district have also connection with the pronunciation of the Ainu language:

for instance,

the river Matuchi, now

Chi (field).

In the Ainu language, the river and fields have the syllable "pet"
in those words,

So is it with the idiomatic phrases in the districts, for instance:

Munzi.  
Makiri (knife).  
Peke (ox).  
Hoito (beggar).  

So is it with the custom in Mukau district, the heads of horses and oxen are put at both sides of the gates of the house-compound, just as the Aini people do.
About the desertion of the family
by the chieftain.

Both 300 years ago, the members
of this tribe lived in the
same manner as now. They
paid no heed to the health of
the members. The theme
of the medicine men.

These opinions are their part.

The medicine men of the
members. They are the
medicine men of Japanese.

The following is the
desertion of the
attitude of the
members.

The following is the return of
the desertion.
in these words.

So it is with the dramatic, phrased in the pathetic: for instance,

witticisms, maxims, maxims,

motto (or), motto (bigger), motto.

So is it with the customs,

in a manner distinct, the look

of horses and men are put at both sides of the gate of

the house: compound find

as the wise people do.
About the decrease of the Ainu.

by Mr. H. Murao.

Until 200 years ago, the number of the Ainu was great, but it has been now reduced to about 16,000.

Various opinions are tried on the decrease of the number; the Ainu do not pay the least attention to their own health; the marriage of the blood; they are oppressed by the settlement of Japanese.

The following is the returns of the census of the Ainu, made in the latter part of the Tokugawa shogunate government.

22, 271.

The following is the returns of the census, made at the same districts.
Between one and another

Average number a year
The following is the returns of Census, made during the early part of the Meiji period, 1870.

<table>
<thead>
<tr>
<th>Year</th>
<th>Total</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>7th</td>
<td>22 3</td>
<td>8 53</td>
<td>8 62</td>
</tr>
<tr>
<td>9th</td>
<td>2 0 7</td>
<td>7 275</td>
<td>7 964</td>
</tr>
<tr>
<td>10th</td>
<td>8 57</td>
<td>17 04</td>
<td>8 520</td>
</tr>
<tr>
<td>20th</td>
<td>8 38</td>
<td>16 96</td>
<td>8 937</td>
</tr>
<tr>
<td>22nd</td>
<td>9 00</td>
<td>16 78</td>
<td>8 261</td>
</tr>
</tbody>
</table>

The following are the numbers of the born and dead from the 19th year of Meiji to the 22nd year.

<table>
<thead>
<tr>
<th>Born</th>
<th>Dead</th>
</tr>
</thead>
<tbody>
<tr>
<td>8 98</td>
<td>1 916</td>
</tr>
</tbody>
</table>

The dead exceed the born by 1 018.
The following is the return of the
mail of 1911 and 1912.

Mail total: 9,752.

1st quarter: 2,300
2nd quarter: 1,500
3rd quarter: 1,250
4th quarter: 2,700

The following are the
returns and statements
for the year of 1911.

1st quarter: 1,900
2nd quarter: 1,700
3rd quarter: 1,500
4th quarter: 1,800

The sales for the
year:
Extracts from the Bulletin of the Tokyo Anthropological Society (Vol. VIII).

On the Tokaido in the Ochokan region. By Mr. Price.

What I have just seen by the assistance of the Tokaido anthropological society and their guide to know a little of the people's life and their country.

I have made a map of the old roads along the Tokaido region.
On the Tatsuchina Anthropological society.

By Mr. Torii.

What I have got by the organization of the Tatsuchina anthropological society:

1. In the province of Awaji stone-implements are found at various places, and there-by I am able to know where the people of stone-age were chiefly living.

2. I have made a map of old-tombs along the Yoshina river.

3. I am able to find the earthen and metal wares used by those people who lived by the bank of the river, or in the province of Awaji.

4. I have made a map of scatterely found wood tomb-markers, and by the aid of the map I can know the direction of the movement of old people.
who lived in the period of Dangakun, and where they had chief settlers.

6. I have found the old tombs and relics.

6. I have ascertained the place of stone coffin in the province, especially in the neighbourhood of Tokushima, Yame, and Fukuoka.

7. I have found old tombs and relics in the neighbourhood of Shikoku, Katsumura district.

8. I have made some investigation to the customs and manners of the people all in Shima district.

About 93, along the Yoshi-no river, are found earthen-wares, swords, arms and -gata, and
consequent I can imagine that in the
district our ancestors armed
with arrows and bows and swords were
living and on their death they had
built a tomb-hill.

About 14, generally the tomb-
marks are made of green stone
and had been erected by the
tombs from the period of Kamakura
to that of Ashikaga. According to
the investigation made by the locals,
the tomb-marks are classified to
two kinds.

1. tomb-mark \text{ 1st sort.}

2. faith-mark \text{ 1st sort.}

On the 1st sort of the 1st class, the
Buddhist popular phrase is written,
南無阿彌陀佛 (NamuamidaButtu).
On the 2nd sort of the same class,
The following manuscripts are written, three letters of manuscript are written, and all the two sorts are offered to the dead persons.

As to the faith marks, they are signs which represent images (Buddhist) whom the people paid homage to. The 1st sort is an image of Amida, and the 2nd sort is an image of Kannon (Kannon).

About (6), the stone coffin dug out in the province is different from those found in other provinces, it is composed with many pieces of stone.
Counting words of children and those of traders.

By Dr. Y. Hachiya.

When the children play with pebbles or such-like small things, they use some signs to present the number. For instance:

1 2 3 4 5 6 7 8
fii, fibre, dë, tama, di, kuruma

9 10
chino chin. (At Mabumine, Mgo.)

1 2 3 4
heitari futari tammenotco

5 6 7 8
Tennoke tenno-konobahawo

9 10
Rachirayakito Kappondo.

(At Tsunoka town)
1. dear
2. daru
3. yoda
4. hida
5. danso
6. mero
7. hidarins
8.
9.
10. (Ozima Toshiko to)
   (in Akita pref.)

90 Count the number by two,

1, 2, 3, 4, 5, 6, 7, 8

9, 10.

9, 10.

(Kunoka town)

1, 2, 3, 4, 5, 6, 7, 8

Chu, Chu, Take, Kai,

9, 10.

na,

(Kofu, Kai).

Those signs are used by children in sports and games and most are insignificant.
The following is a sign used by the merchant to present the number.

1 2 3 4 5 6
me, de, to, no, wa, ke,

7 8 9
ma, ten, ya.

1 2 3 4 5 6
a, ki, na, ri, no, ha,

7 8 9
re, chi, sa.

1 2 3 4 5 6
a, me, na, ke, fu, ten,

7 8 9
shi, kyu, ya,

( in kofu. )

is some sign used by the merchant.
The combination of a is the name of a shop and the street where it stands. Some are the combinations of
some ancient famous shop which had
flourishing business, and some
merchandise goods.

merchantile
On the origin of the Ainu words for numbers. By Mr. H. Usagata.

When the Ainu children count a number, they use the fingers. Reports on the counting manner are as follows.

To express "one", they stand or erect the thumb up.

One is called "shinepe", or "shinepe = shine pet."

"Shine" means "large", and "pe" or "pet" means "a finger", thumb.

Thus "Shinepe" is a thumb, and so to express "one", they erect one thumb.

To express "nine" (9), they bend one thumb while the rest nine fingers of both hands are kept erecting.
"Nine" is called "Shinepesean = shine p esse = (or shine peh).
"Shinep" is "one", and "esse" means "to bend"; thus "Shinep
esse" means "to bend one finger."

To express "five", they erect
five fingers of one hand.
"five" is called "Ashtrine" or
or "Ashtrinepet."
"Ashri" means "to erect?"
"pet" means "finger".
"me" here conveys no meaning.

Thus the counting number on
fingers has close connection with
the pronunciation of figures (nume-
ber).
On the private treatment of our animals, further presented at Himara
by Mr. J. Night.

Though there were efforts to punish the culprit, as it was the general idea of
imposing him in the office of the village
office conducted it.

The office of punishing the culprits
was entrusted to the young people of the
village, and when the punishment was
carried out, he was brought to the other
office and severely reprimanded by the village
officer.

When the same occurred, the jail
prisoners were transported to the
prison to be brought up in public. The
prison was placed at
practically the place. But the
the jail was rude, the group
people to correct for the success.
"Men* is called?" - Subsequent discussion on the meaning of "thing" and "one." The term "man" means to stand out. It is a gender term.

The concept of "feudal" is being discussed. In feudal society, the ruler held a "pot," a position, and was supported by the people.

The term "knight" refers to a warrior who was dedicated to the service of a ruler.
On the private treatment of criminals, formerly practiced at Niihau.

by Mr. Y. Yoshida.

Though there were officials to punish the culprit, yet as to the punishment of trivial crime, the officials of the village office conducted it.

The office of finding the criminals was entrusted to the young people of the village, and when the criminal was searched out, he was brought to the village office and severely examined by the village officials.

When the crime came to light about the suspected culprit, he was forced to buy so great a deal of wine that his purse was almost short of practicing the order. And the thus got wine was given to the young people as reward for the success of success.
searching out the culprit.

Some people would meet some other people of other village who came within the boundary of the former's grassy hill for the purpose of stealing the grass.

Then the former will retain him and seize his satisfied and other things about him. When he confessed his wrong purpose, those seized things would be given back to him, but he was forced to buy a great deal of wine.

Sometimes, a thief was determined by voting. On that occasion, several persons who were chiefly voted were brought before the village officials and severely examined. The consequence was successful in finding the thief.

When in spite of the young
people's effort, the culprit was not found; they formed a doll with straw, and the village pierce through the straw-doll with bamboo-spear (bamboo-spears) by turn. It was believed that the culprit would feel great pain in his body and die by this cursing act. The consequence was that generally the real culprit run away from the spot, or produced himself among the villagers to confess the crime (crime). Such manners as this of punishing a culprit privately were recognized before the restoration of Meiji (restoration of Meiji).

In the period of feudal system, the feudal lord or headings had sway over his territory, and it was in his hand that he should take life of, or give life to, the people; to the head of a village had sway over all over the village and
All the right lied in the hands that
the villagers should be punished, and thus all the villagers
were thought as things belonging to
the head of the village.
On the so-called giant footprint mentioned in "Hitachi-jubeki".

By Prof. S. Funaki.

It is mentioned in "Hitachi-jubeki" that a line of giant footprint, 60 feet by 42 feet, was found in the same province of Hitachi.

It is, of course, imaginative idea that they are traces of giants, but I think it might be a line of mountain-holes, the minerals of which melted away by operation of weather.

A line of mountain-holes are found at some mountain at Kushiro village, Kushiro province.

The following is the illustration of the mountain-holes at Kushiro.

Illustrated (at the back of the page)
Result of real investigation, August 20th, 21st year of Keiij

plain on the hill.

In the hole, shell mound and earthen wares were found.
The bank can gain the personal money to the shareholders from the following six conditions:

- From the particular half in return or jointness.
- From personal, "manipulate," means buy and sell, then proceed to the possession in a future. A check
- From quality or personal tendency.
- From personal, "write as," means gently
- "interest" is justice or personal name.
The present 1st year of 1899.

Place at the hill.

Inside little cab.
Aimii names.

by Mr. H. Nafata.

The Aimii race give the personal names to their children from the following six conditions.

1. From the particular bodily point or feature.
   For instance:
   "Honoropo" means "bay-window-belly." So the personal name, a "Honoropo," is given to a child who has a "bay-window-belly."

2. From quality or personal tendency.
   For instance:
   "Moteki" means "gentle.
   "Moteki" is given as personal name to a girl who is "gentle-hearted."
3. from excellent quality of a child.

4. from some accident, for instance, some child went with its mother to a mountain to get the bark of "A teaui" tree, but by mistake, they got the bark of "Nikaup" tree, and went home with the latter. Thus "A nikaup" was given as personal name to the child.

5. The personal names are changed on a visit of calamity. When a man was killed by a bear, his wife would feel painful at her husband's tragical end. Then her neighbours would
beat her with the back of a sword
and slightly hurt her blow or
forehead with the sword. And then
she was thought to dead by this
action, and meanwhile she refreshed
herself, and at that moment she
would be thought as return, and
fresh name would be given to her
by the chief of the tribe.

6. The prefix "Shi" are part
added to most personal names.

As examples,
Shireki, Shichari, Shitepa,
Shitondo, Shiento.
Loothsaying practised by children.

By Mr. Y. Hashiba.

The following are manners of looth-
saying practised by the children at
Hatsumine, N.F.J.

1. When a boy commits a
wrong thing and does not confess it,
another boy will hold out one finger
just before the suspected boy's face,
and move it up and down, saying
"tip of the nose! ego, ego!" If the
suspected boy laughs or smiles at
the action, he is thought as the
culprit.

2. Some another boy will order
the suspected boy to reveal the end
of his thighs naked, and slaps
write a small circle many times.
edg with a finger on the end of his
thight revealed naked, and if he
smiles by the action, he would
be judge as the culprit.

3. a pretty great deal of spit
will be put on the hand and
will be topp’d with the other hand
and the spit will be splashed around.
When much of the splashed spit
goes towards the direction of some
boy, he is thought as the real
culprit.

4. One of the straw sandals of
each boy will be tossed up
up the straw sandals of every
boy next.

49. The straw sandals of each
boy will be tossed up together
in the sky, and those which
have fallen with their soles turned upward will be tossed up again, and thus it will be done repeatedly until only one straw-sandal will fall with its sole turned upward. And the possessor of the last straw-sandal is judged as the culprit.

The last two manners are said to be practiced by the children at Tomori, at kofu, kai, and formerly at kokuza, bugen province.

3. Water will be poured in a bowl and pieces of paper, in which the names of boys are written, will be attached to the rim of the bowl and a piece of wick will be put in it. The boys stir the water with a stick, and the piece of wick will stick to some piece of paper. Thus the name which is written
in the piece of paper to which the wick has stuck, presents the culprit.
This manner is practiced by the boys at Somon.
Asis tattooing.
by prof. J. Tenore:

The following is the story told by the "Aini" woman about the tattooing:

"The tattooing is executed while young — it is painful — the flesh is cut by the knife or scissors, and lamp-black from the bottom of the iron pot is rubbed in the wound — it is so painful as is to die — by the sprinkled water, being re-heated — again the flesh is cut and the lamp-black is rubbed in — though painful, want to be tattooed, as feel envious at the fair tattooing of other women — when is executed by a skilful man, the wound will heal in three days or four — when
To unskillful men, it requires a pretty long time to get the wound healed.

The following are the illustrations of tattooed arms.
Tattoos are generally found in the hands, arms and about the mouths of the women—\(\_\_\_\_\_\_\_\_\text{①}\). And they are for body decorations.
Tattooing is not limited to the fair-sex, but the man—pine makes the tattoo of the shape "X" between the thumb and index-finger, and the tattoo of the shape "S" about the left
shoulder. All the tattooers of the
man-ume are not done for decorations
They superstitiously believe that
when the tattoo is done on the left
shoulder, they will become skillful
in drawing the bow.

The tattooing of the woman-ume
about the mouth (mouth), in the hands
and arms is done all through
the land of Hokkaido. Throughout
the land of Hokkaido, and chiefly
is done for decoration.

The tattooing will begin with
the 6 or 7 years of age, when a part
of tattooing will be made about the
mouth. At the 12 or 13 years of
age, tattooing is made in the hands,
and the whole tattooing will be
finished at the 20 years of age.

Tattooing is an office of some
woman-ume who is skillful, or
is a good-hand at tattooing by
nature.
Though most tattoos are done for mere decoration, yet some are done from a superstition, that if such tattoos are not done on the hands, arms, or about the mouth when they die, their relatives who are already in paradise will not come to take them to paradise. The figure of the tattooing is not definite; but from my observation, most figures on hands are of the mountain shape, triangle shape, and the shape "X." The curved line is scarce found.

The origin of their tattooing is from their tradition, the imitation of the tattooing of the Chupchele woman.