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Dialect, Its Nature and the Methods of Investigation it.

By M. Y. Cekakura.

A region of a country has its dialect, and very often it can not be understood in other region. In an extreme case, there are many particular dialects among Tokyo people who live there for a long time. Man's speeches are different from each other according to their social rank, occupation, age, sex, or place where they live. But in proportion to spreading of communication, the dialect lessens gradually.

And if we want to have our country civilized more and more, we must lessen all our dialects possibly soon by the following methods.

1. By spreading communication everywhere.

2. By using the text-book in prim-
any schools that is written in the stand-
ard speech.

But there is an opinion that the dia-
lect is very important thing, for by
dialect we can know the meaning
or the history of old words, so that
the dialect cannot be preserved. This
is very true, and we must inves-
tigate dialects while they exist.

First we must form a party for
the investigation in Tokyo, and summon
the members from the sympathizers of
every part of our country. The members
shall correspond about the dialects
to the central party in Tokyo, and
the members in Tokyo shall systema-
tize it. In the purpose, however,
of avoiding the confusion of corres-
pondence, we settle the following
rules.

1. The members shall set the limit
on dialects by high mountains or
great rivers.
2. The members shall investigate the climate, the custom and manners of a region as well as its dialect, for the former always closely connect the latter.

3. The members shall previously settle the letters which shall be used in correspondence, for the dialect has very peculiar sounds.

4. The members shall be those who know and use the standard speeches, but not those who use his own dialect only.
Tattooing practiced in Ryūkyū and Yezo.

By Dr. K. Miyajima.

In 25th year of Meiji, I went to Ryūkyū and copied some tattooings on woman's hands there.

In the above drawing on page 18 of this book, No. 71, Vol. IX, (1) is the right hand and (2) is the left hand of a Ryūkyū woman. And in the under drawing on the same page of the same book, (1') is the right hand and (2') is the left hand of a woman at Nago-yama in Ryūkyū. In Ryūkyū as soon as woman is married to man, she has her hands tattooed for showing her honest and faithful heart. So in most parts of Ryūkyū, there can be seen no girl who has tattooing on her hands. But those at Tsuni-gashira in Ryūkyū,
having no tattooer, hire a tattooer to tattoo on their girls hands at the time when he comes round. For, he does not come so often there, and besides when girls grown up a woman their skins become stiff as they must have a hard labour in that remote region.

Their tattooings are not different by social ranks, but those in the country have larger and more remarkable tattooings than those in cities. In Ryūkyū, women only has tattooings on her hands.

In the drawings on page 19 of this book, (1) is the right hand and (2) is the left one of a woman of Ainu, and the other drawings show the behind of arms, (not back sides of arms). Ainu woman, however, has tattooings not only on hands, but about mouth as you know.
It draws attention to us that the tattooing on right hand is different from that on the left one, but yet I can not know its reason.
About this problem there are many opinions already spoken, so I will write them down in turn.

1. Mr. Dänitz? say that Ainu belongs to the Mongolian race. Ainu resemble the Japanese and the other races of Asia very much.

2. Mr. Dobrotworski? say that Ainu belongs to the Mongolian race.

3. Mr. Richardson say that Ainu belongs to the Indian-Burma race.

4. Mr. Back say that so far as his investigation concerns, Ainu resembles very much the European.

5. Mr. Barnard-Bliss say that by his investigation of Ainu's cranium he knew that Ainu
belongs to the European race.
6. Mr. Furtchkin say that Aimu is a special race by itself, and belongs to no other race.
7. Mr. Hainrich phonciwoldeo say that Aimu resembles the European people.
8. Mr. Schobse say that Aimu do not belong to the Mongolian race.

There are many other opinions, some say that Aimu belongs to the Mongolian race, some say that Aimu has the same ancestor as the European people, and some say that Aimu is a special race different from any other else. But, as there is no exact and reliable proofs, all these opinions were made by guessing. And I also can not make any opinion without guessing, but I take the opinion that Aimu is a special race different from any other else, if I do.
It is doubtless that by physical nature time is different from any other race, and it is because that there are so many different opinions about time race.
I. Jūō village, Kishi-Okitama district, Uzen province.

On 28th day of December of old year, they make "Mochi" for the meals of New Year's days, and after making of "Mochi" they would go to cut pine-trees to erect at the sides of the gate.

On the 30th of December, they erect the pine-tree by the gate.

On the 1st of the New Year, they go to the shrine possibly fast for praying, and the first man in going to the shrine is said to be able to have best and luckiest fortune in the year.

On the 2nd, they would sleep out all the day long.

On the 4th, they make a bundle of straw-ropes and play the next day.
From 4th to 10th, they do the same thing as on the 4th day.  
On 14th, they take away the pine trees by the gate with many other New Year's decorations, and burn them down. After that, they put many small rice cakes to all sticks of a somewhat large branch of tree, and make them a sort of decoration of the small new year, as it is so called. 
The Small new year continues for three days or seven days from the 14th day, and in those days the tricede go back to their parents' house to stay a little while with them.

II. Kasuda, Shinowo street, Nigata district, Nigata prefecture. 
On the 1st day of the new year, every man goes round through his relatives' and friends' to congratulate them, so that in the day, he must visit one hundred houses at least.
They spend this day in pleasure in drinking "Toko" ("Sake" especially used in New Year's Day).

On the 2nd, man and his wife go hand in hand to their parents' house to stay a few days with them. All the New Year celebrations end on the 3rd at all.

The small New Year continues for three days from 14th to 16th, and on the 14th they make a decoration with a branch of tree and many rice-cakes.

On the 15th, they burned down all the New Year decorations, and in the evening of the day all the people crowd in the Kannon Shrine to worship Kannon (a god), and when they go there each of them carries a horse picture to offer to the god.

III Wootsumma, Iweshigo province.

On the 1st of the New Year, after going to the shrine to pray to god,
they go round all through the relatives’ and friends’ to congratulate them.
In this day, chaff of bean or pea-se is burnt to keep the room warm.
On 2nd day, as the beginning of work, they work a little in the morning, and play the rest of the day.
From the 9th to the 10th, they spend whole days in pleasure without working.
The small New-Year begins from the 14th, and on the day they make "Inabo" (a sort of temari cake) for small new-year decoration. On the evening of the day, they make a cage of snow—a snow-room, as it is called—and drink wine in it.
On the 15th, some poor men go round all the houses carrying some wooden dolls to exchange them with "Mochi". On this day, all the new
year decorations are burnt down, and while they are burning, a drum is beaten to worship god.

On the 20th, all persons apply monzo to their bodies.

IV Matsuhiro street, Kami-shina district, Shinano province.

Early in the morning of 1st day of New Year, a trade-man comes to sell some flute calling out aloud, “Hatsune! Hatsune!” (=The first happy sound or voice of the new year). On the 2nd, a trade-man comes to sell some imitative treasures calling out aloud, “Latacaro! Latacaro!” (= Treasure!)

On the evening of the 14th, they go to steal some new year’s decoration of other’s houses, and one who has stolen them most is proud mostly of his exploit.
V. Tajuchi village, Sazashina district, Shinano province.

On the 14th of the New-Year, they make momendama (raw-cotton) with rice powder, and put them on the end of each stick of a willow branch. This is done especially by women.

On the evening of the 15th, all the New-Year decorations are burnt down.

VI. Kumamoto, Kigo province.

On the 26th of December of old year, many men and women or girls with their sleeves tied up go round dancing and dancing through the village.

On the last day of old year, they arrange all the New-Year decorations at their proper places. On the evening of this day, all creditors go round to their debtors claiming the payment, and all the debtors are troubled very much. So this night, sympathizing with the debtors, the bell which tells the dawn
is rung. Before twelve o'clock.

Early in the morning of the 1st of the new year, they go to Koonpira god and Gougen god for praying after taking boiled "mochi" and a little beer made from rice.

On the 2nd, they offer some boiled "mochi" to the souls of their dead families. This day is called a new year's day for the souls.

On the 7th, a celebration of Kusakawa (seven sorts of vegetables) is held by every family, and gruel of rice and seven sorts of vegetables is made.

The 11th day is called Kagami-biraki day (a day in which Kagami-mimochi (broad and large mochi) is begun to be eaten). On this day, they go to their teacher's, and take "mochi"—especially boiled "mochi"— with him.

On the evening of the 12th day,
they tie up a bundle of straw to an end of a bamboo stick, and with it they strike about the ground calling, “Aogura uchi! Aogura uchi!” (“Chase off the moles!”).

On the 14th, a fire is burnt, and by the fire they toast “Mochi” to take. And one who brings back the toasted “Mochi” to his homestead keeps them in rice gruel made on the 15th.

On the 20th, they take some boiled millet dough as the protection against bees that will sting them.

VII. Nakashima district, Awa province.

From the end of the old year to the end of January of the new year, they wear wooden clogs most of the day times.

The creditors who go to the debtors’
for claiming the payment carry the lighted lanterns even in the day time.

Other New year customs are the same as those told before.
In Kita-Adachi district of Mutsu Province, there is a village called Shin-go. The inhabitants of the village are about 400 people, and all of them are "eta".

At the end of September of every year, all families of the village each build a hut before their houses. First, they dig a pit about 15 inches deep in square, and cover it with a thatched roof. The entrance is at the top of the roof, and by a ladder people go in and come out the hut. This hut is kept standing till the end of March next year.

In this hut, the people make many artificial things with bamboo, for the bamboos are apt to become stiff
by freezing, so as they hardly can work with them, but in the said hut it is so warm that they can work with bamboo very well.

In some of the huts which we observe, there were a shelf and a bed for some persons to sleep at night.

So we think, in the old time the huts were used as dwellings like the "Fateana"'s used by the people of the Stone Age as dwellings.
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Curved Jewels of Stone Age.
By Mr. R. Forii.

A. B. These two were found with stone implements of the stone age in a certain shell-mound at Uma-gome-village, Shara district, Musashi province. B is green in colour, and its string-hole seems to have been made from both sides of the stone, for the middle part of the hole is smaller. On the head, B has dents carved.

At first sight, B seems to be a broken jewel, but it is a perfect one. A is made of white stone, and it is a mizatama-like object.

C. C was found from a shell-mound at Shinchi village, Uda district, Iwashiro province. This is made of marble, and has carved dents.
on the head.

D. D. was found from a shellmound at Iritama village, Shikichi district, Tōmi province. It is made of a green stone, and has carved lines on both sides. Its string hole seems to have been made from one side.

I. I was found with some implements of the Stone Age at Betaru, Hokkaidō.
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Notes on Ashira Worship.
By Mr. Y. Inc.

Ashira God is worshiped in Muthu province. There are both sexes of Ashira God, and their images are made with a piece of mulberry tree and white paper, and there are a little differences between the old images and the present images.

Old Goddess

Old God

Present Goddess

Present God

Ashira Gods have the power to deal with every thing at their will. They can give good lucks and mercy to man, or can throw ill lucks and misfortune upon man. So on one
hand this gods are glorified and esteemed, but on the other hand they are feared by man. A-shira God is one of the sixteen noted gods in Japan. A-shira worship is a superstition.

The festival for A-shira god is held three time a year, that is the festival in January, in March, and in September.

About all things which people want to do, they ask the will of the gods, opening a festival for the gods when they want to start on a journey, or to marry, or to cure some sickness, or to know their fortune, or to build a house, etc, they ask the will of the gods.

As one of the superstitions of time, there is a worship of God A-shira.

The image of the A-shira god is made of a piece of mulberry-tree and
white paper. Tēbīra god has also a power to do every thing.

So, I am sure that the o'bīra god and the Tēbīra god of time is the same thing, but I do not know whether Sīnne got this god from the Olutesu people, or the latter was handed down it from the former.
No. 98, Vol. IX.

On the Ages of Shellmounds existing Near Tōkyō.
By Mr. H. Yamazaki.

While all other shellmounds near Tōkyō are on the hill which consists of volcanic stratum, the shellmound at Nakazato Village alone is on the low ground formed of a aqueous stratum, so we have long been puzzled to decide the age in which the latter was made.

I think, long ago the region of Nakazato village and Tōji was under the sea, and even the time when it rose up above water the volcano near Tōkyō was so active that human-beings could not live there. So, I am sure, man began to live about Tōkyō after all these strataums were formed perfectly.

And then, as Tōji and Nakazato
village were near the sea-shore, the inhabitants rested every day at the place where Nalcagato village is now after they gathered much shells in the sea. And some of them surely carried only shellfish to their home leaving empty shells there. Thus, the shellmound at Nalcagato village was made in the time when all other shellmounds near Tōkyō were made.
A Collection of Curious Old Beliefs. By Mr. Ki. Kanda.

1. When one give a sneeze, he will be spoken well of by others afterward, but if he give two sneezes in succession, he will be abused, and sneeze three times successively, he will be loved.

2. If one feel itch at one's ear, he will hear of good things afterwards.


4. If a baby looks in a looking glass, he will suffer from a carbuncle when grown up.

5. A merchant dislikes the word of Monkey ("Saru" in Japanese), for "Saru" means also "to be gone", so if he see a Monkey (Saru) or say it, this money will be gone—he will lose his money.
6. There is a proverb, "Abuse him, then he will come." So, if one want to see a person, he speaks ill of him hoping that he will soon come there.

7. If one make a hole with a needle on a paper-slide, he must go through such a very small hole in the hell after he died. So, one must not make the hole on a paper-slide.

8. If one peel a bean to eat, he must peel a stone in the hell after he died. This warns one about luxury or extravagance.

9. If one wish to have his visit in who would make too long a visit leave him soon, he shall put a broom upside down with a towel on it. Then the visit will leave him soon.

10. A drawing of a dead plastered on a door has the power to stop a child's cry in night.
11. When a fish bone stuck at one's throat, he ought to rub his throat with an ivory string, three times, "a cormorant's throat" to have the bone got out.
-11-

D:\ While the Delaware patient lay
we found our system

D\ If a patient is admitted to
the mental hospital at the
request of a person not a
medical doctor...

D\ In the usual kind of
patient lay
we found our system

D\ If a patient is admitted...
When a passenger, standing in the
smoke, thought to read the speech
with increasing gayety, three times
a thousand thoughts flashed to him
and got out.
A collection of Japanese old beliefs.

By Mr. T. Kawagumi.

A.) If three persons lie sleeping in one mosquito-net, a ghost will appear.

B.) If one takes a cup of tea on the Tekumuma festival day, a fire will break out at one's house some times during the year.

C.) On the Tekumuma festival day, no guest is received.

D.) If a couple, husband and wife, pay worship at Naritasan temple in company, death or divorce will occur between them in one or two years.

E.) Within the pine-decorations days of the new year (until the 7th of Jan.) Tororo (a kind of food) should be taken, and one will never be
attacked by cold during the new opened year.

f) When epidemic will prevail, a bottle with cedar leaves thrust in will be hung at the above the door.

g) If one shares one's legs, one can not run fast, when one intends to fly away.

h) If one lets the clothes measure as one wears them, one will shorten one's life.

i) The seeds of Yuzu (a kind of an orange) should not be sown, because till the sow dies, it will bear no fruit.

j) When crows cry in a flock, it is a sign of occurrence of some person's death.

k) At take, one should not
Take one bowl of boiled rice, but should take more than one bowl.

2) If one walks in the moonlight night, one will get on its face turned by the moonlight and the face will become black (brown).
I am not quite sure what to do. I think I want you to go over and think about what I wrote down in yesterday's note. I have some ideas that might help you understand my point of view.

Also, I think it's important to think about how I feel about certain things. In my opinion, I think it's crucial to keep an open mind and be willing to listen to others. Finally, I don't know if I can describe my feelings...
Distribution of snow-shoes and their local names.

by Mr. R. Torii.

1. In the northern districts of Japan along the coast of the Japan Sea, snow-shoes (Kaziki, or Lukari in Japanese) are used. And so those districts are to form a part of the distribution map of snowshoes, and are the furthest end of Asia on the map.

2. Kaziki or Lukari are to belong to the first language form.

3. If Kaziki or Lukari really belong to the first language form
There would be some relation between Japanese and European races.
Long walk up Squaw trail with cut
in Hope. Stayed with a friend on
Nokhu. 15 miles and 2,500 feet.
Park 1400 alt. rough trail. Packed
timber and grass in bear box. To
rocky peak. Stopped at peak.
Hill. 12000 ft. 40 miles in 6
hours. Stayed at little camp
enjoyed. 12/3 10.30 A.M.
The world is one
in Japan. In Congress it is
Some anthropological notes taken in Yezo.

by Mr. S. Nakazawa.

Hakodate — As I was walking in a park I found several pieces of chestnut coloured stone, relics of stone-arrow, because the road was roughly dug by heavy rainfall. In the neighbourhood of the cemetery opposite the Museum, relics of stone-arrows and other old implements are said to be found after heavy rain fall. While I was passing the mountain path of Hanari, I had taken the view of scattered shell mounds.

Murasen — I had got in a ship of some size from the beach. The ship was about 12 feet long and about 2 feet wide; it was made several wooden-boards and tree-bark strips,
It was rowed by its owner, about 60 years old, and his wife 75 years old. It was rowed as the boat is rowed.

When I landed I gave them tobacco and wine, the husband smoked the tobacco, but the wife did not. Both of them took wine with much pleasure; he said one sho of wine makes him too much intoxicated to go to work.

Sapporo — I examined the holes in earth where the ancient lived in. The following is the map of scattered holes.
The hole is large about 18 feet in diameter, and deep by about 3 feet.

First, black earth mixed with grass-root; secondly, red earth; third, black earth, here pebbles as if from the river are found, and cinder and coal are also found mixed with broken earthen wares.

Arin—tomb—tomb-markes are generally of wood, and of two sorts, erect and lying, and some about 6 feet high and some one foot high: a mark with the twigs, left and engravings, is that of a man—Arin, and that without the twigs twigs, is the mark of the woman—Arin: besides, post-like tomb-mark with "kezurikane" at its top and some engraving at toward its foot: this is an explanation of the erect tomb-mark.
As to the long one, it is as follows.

- about 6 feet long.

- Basket implement. (small)

- Broken stone arrow.

- Formerly used for making a razor.
Human and animal figures in relation to Chinese graves.

by T. Shimomura

In former times, when a person was dead one of his retainers would accompany his master to the grave, and would be buried.

Gradually, the living person was replaced by a straw-doll, wooden-doll, earth-doll, doll made of earth, and stone-doll.

The objects of these dolls:
1. to accompany the dead person to the grave to be buried.
2. to express the dead man's merit for his life.
3. for the purpose of decorating the tomb.
4. as guards of the tomb.
The places of those dolls:
straw doll, earth doll, wooden doll, copper doll, stone doll—
those are buried in the tomb.
Stone dolls are found standing outside the tomb.

Arrangement of those dolls:
1. Standing at the right and left sides, opposite each other, in the tomb. (Chinese copper dolls and stone dolls).
2. In front of the tomb, they stand at the right and left sides outside the tomb, opposite each other. (Chinese stone dolls).
3. Outside the tomb, they stand in circle around the tomb, with their backs at the tomb. (Japanese stone dolls at the Iwai cemetery).
About the animal figures.
The figures are dogs, horses, sheep, giraffes, tigers.
The materials are of straw, earth, or stone.

Their places:
1. in the tomb. (horses, dogs).
2. outside the tomb. (horses, sheep, giraffes, tigers).

Those buried in the tomb are meant to follow the dead man to the grave and go to the paradise with the dead in company.
Those outside the tomb are for the following purposes:
1. to express the dead person's merit.
2. for decorations of the tomb.
3. charms of the tomb.
4. for the awful view of the sight.
5. as guards of the tomb.
Siiru grave posts.

by I. Baboi.

The Siiru people generally dislike to talk of the tomb, and some of them believe that if one points at the tomb, one's fingers will become corrupted.

The tomb-post, at Atnukshi, is called "Kenui", and at Shibe-Chat, Chyomnau.

The tomb-post is made in length in proportion as the stature of the dead man.

At the Tomb of the Honorable Family, or some person whose merit is worth a praise, a long pole with a sword is found standing.

The shape of the tomb-post is changeable as changes as the district is different.
The following are illustrations of tomb posts.

Tomb post of a man (Karapito - Arm of Christopher)

Evolutional illustration of engraving in the post.
The next

The people of Tanishkan are
said to have immigrated there
from Sagalien island, and their
towns posts are after the poor
those in the same island.
A mode of ancient Japanese hair-dressing.

by R. Forii.

The pictures, 6, and 7, are the modern hair-dressing of women in Hachigofima.

The pictures, 1, 2, 3, 4, and 5, are the hair-dressing of earth-dolls found (or now dry out) in the old tombs.

We see some similar relation between the modern and ancient hair-dressing.
"Tomoye" and Some Tium
Leligns. By S. Tsuboi.

Anyone who has investigated Tium a little know that Tium is very much fond of "Tomoye" design—comma shape design——and Tium put the design on every thing which they have. So, the object which has this design is valued exceedingly by Tium.

The above drawings are the copy from the three "Tomoye" designs which were drawn by Tium.

This is our the Japanese's "Tomoye" design, and it consists of three comma-shaped marks——magatama like marks. So, there is a slight difference between Tium's
"Tomoye" and our the Japanese's "Tomoye".

But since have the following designs:

[Diagram: \[\begin{array}{c}
\diamondsuit \\
\heartsuit \\
\spadesuit \\
\clubsuit \\
\end{array}\]\]

If we consider from these Sinn's design, we easily can know that Sinn are fond of nail-shaped marks or marks shaped of the leave of gingko biloba rather than comma shaped marks. Then I think that Sinn's "Tomoye" do not consist of three comma shaped marks like ours', but consists of three nail shaped marks. And I believe this from the proof of my trial. When I asked Sinn to draw the "Tomoye" like design for me, one of Sinn people drew it in order of the following 1, 2, 3, 4, etc.
This shows that Finns take much care in drawing nail shapes \((\text{\textbullet\textcircled{\textbullet}})\), more than in drawing comma shapes \((\text{\textbullet\textbullet})\).
No. 106, Vol. X.

On an Ainn Game Called
Childciri. By Mr. V. Fanalea.

This game is played by two persons. Each of the two has three different coloured chessmen, and putting the chessmen one by one in turn on the crossed points of the lines [ ], the first person who puts his there chessmen in order q or ; (but not or ; ) win the game.

When A. and B. play the game, A. puts one of his chessmen at anywhere he pleases as like [ ] or [ ] or [ ], etc. And then B. puts his at anywhere he pleases [ ] or [ ] or [ ], etc.

And when they put like [ ] or for instance any way else, if it is A's turn, he will remove any one of his chessmen [ ], and then B will remove
his chessmen standing in the way of A. Thus they go on rapidly, and if one misses his turn in hurry, the other shall win the game putting his chessmen in order like 0 0 0 or 0 0

Among the boys or the children of Kida province, the same game is played.

This game is called "Chilchiri".
No. 107, Vol. X.

"Kashimage," a Simple Kind of Female Hair-dressing in Japan.
By A. Torii.

"Kashimage" is one of the ways of tying hair of women, and it was in fashion before Meiji among the women of Kazusa province, but now it remains only among those of a certain place of the province.

"Kashimage" was used especially by girls about twenty of age in the usual time, but when they followed in funeral procession, even the grown up woman tied her hair into "Kashimage."

An "Kashimage" used in Kazusa. This resembles very much a hair-dressing which some "Haniwa" (old earthen doll) has.
but this is a little different from that used in the islands situated to the south of Satsuma province, which Dr. Y. Fashiro spoke of the other day.

We see that "Oshimage" is more simple in hair-dressing than that used in Kakan no Island, which Dr. Y. Fashiro spoke of, because the former has no "Maegami" (a front hair bundle) nor ornament, while the latter has both.

"Oshimage" resembles the modern "Shimada-mage", but the former did not come from the latter. "Oshimage" existed before "Shimada-mage".

At present, "Oshimage" is used at Kagusa, Awa, Izk, Shinano, Musashi, and Satsuma.
Notes on a Religious Ceremony
Having Some Faint Traces of the Practice of Human Sacrifice.
By S. Wada.

This ceremony is held every year on 10th January in a "Tenjin" Shrine at Kamui Village, Shokin-to District, Harima Province. It is called a ceremony of "Ato".

Origin of the Ceremony.
The tradition of the village tells that long ago there was a great thick bush behind the "Tenjin" Shrine, and in it an old eight-eyed weasel lived who once in wanted every year a first born and a first girl of any ones of the village. If they refused to give him those two children, he would have thrown some terrible misfortune upon the whole villagers. But one day a brave man
came to the village, and killed the bad, cruel weasel. The man died there afterwards, and was buried before the shrine, so that even now the villagers perform a ceremony of Ato to commemorate his soul.

About the Ceremony.

On the 9th of January, the villagers make the preparation of the ceremony to be held tomorrow 10th. They make "Mochi", and clean their bodies washing them and eating vegetables only—the Japanese had a thought that to take some meat or fish spoiled them. On the 10th, all men, women, and children crowd in the shrine, and hold a festival. They offer rice, "Mochi", and "Sake" to the god. They drink and sing after the priest's sermon is over, and take some "Mochi" boiled before the shrine.

On the 25th of January, the villagers
hold a festival for a soul of the weasel, too, at the shrine.
The other day, Mr. S. Yamanalta said that Sinn had carved wooden idols. But I am sure that the wooden idols were not Sinn's, but they were Czolco's.

Sinn's religion is a polytheism, and their gods are mostly the natural things like "Water," "Fire," "Sun," and "Moon." They seem not to think of God shaped like man. Not only Sinn do not believe the god like man, but they do not draw nor carve the shape of man except carving man's face on "traws."

Mr. S. Yamanalta made his opinion having the ground on Mr. Matemura's book about North "Yego," but Mr. Matemura, as he said in the introduction, wrote mostly about Czolco and Gilyak and not about Sinn. Besides,
he says in his book that the wooden idols were Aroko's.

I can not find the reason why Mr. Yamanaaka made the opinion that the wooden idols were Aroko's.

If he might have made the opinion thinking that Aroko and Gilgale are Sime alike, he made a mistake by it; for it is now doubtless that Aroko and Gilgale do not belong the race of Holdeaido Sime.

Aroko's wooden dolls.

Mr. Yamanaaka said that this is the whiskers, but it is not. It is the hair.
Japanese Curious Beliefs.

By T. Kawateuio.

1. A swallow seldom hatches six little ones, but if she do so, it is an omen of a good luck to come.

2. If one steal a spoon from the house which has three poults and has it with him, he will become a rich man.

3. If one keep his kettle with very little water boiling on fire, his neighbour will become a rich man.

4. If one rub a woman who is giving birth to a child with a bear's forefoot, she can give birth very easily to her child.

5. If woman cut food on a cover of a pan, she will have a difficulty when she is in a birth bed.
6. While playing with the ear of a reed, if a seed will go in man's ear, he will become deaf.
7. If one be struck with a broom, he will die within three years.
8. If one drinks beer from a shell, he will not be caught by palsy.
9. If one feel itch at foot, he will be hated. But if he feel itch at palm, he will be loved.
10. If one drinks cold water for 30 days in winter, he will not get any sick by the cause of water in summer.
Extracts
from
the journals
of the
Anthropological Society
of Tokyo.
Vol. xi.
No. 115—126.
Notes on a curious instance of abnormal hairing.

By B. A. Adachi.

General classification of abnormal hairing.

1. By stimulation from outside.
   at the portion where hair ought not grow.

2. By stimulation seems to be executed, but abnormal hairing is found.

For instances:

a. Heterogenerie der behaarung.

b. Heterochromie der behaarung.

c. Heterotopie der behaarung.
   c'. Hypertrichosis partialis.
   c" Hypertrichosis universalis.
The following is an instance of abnormal hairiness.

A man, aged about 30 years, born at Mikoya, Izumo, has a thick whiskers on the left cheek; of middle stature, a water-carrier, and yet single.

His parents and blood have no portion of body where abnormal hairiness is seen, but his elder brother and father of his mother have hair thickly grown.
Of the left cheek, the skin, colour, flush and sensation are normal; and almost no abnormal protuberance or feature else are found of the body.

The right cheek has no abnormal hairs.
Ethnographical notes of the
inhabitants of Toshima, Izu.
by H. Mizukoshi

Customs of the people in Toshima,

At every house,Setsu and
Inaikoto are enshrined and the
family pay worship at them, and
in a family which has a male
member the god of Tengu is worship-
ed by him.

The island–holding god
is Azu no tamamojin and
besides they worship at the goddess
of Doinou.

Both temples are found there
and they are of the Nichiren-cho
section; formerly when one died
one’s corpse was buried in the
mountain, as there was no temple.
They have no religious principle.
to believe, but generally pay homage to their ancestors; so
when one visits another's house,
one should first of all worship
the Buddhist shrine of the latter's
family.  

There is no well or pond.
So they preserve rain for
water to

There are scarce found wells,
or ponds. So they preserve rain
for water to use.

As to water to drink, they
go to two wells, one in the beach
and the other in the mountains.

Women's manners are generally
quite plain; they dress the
hair at the age of five years.

Names of women are "Tao",
"Lao", "Hatan", "Hatan" and
"buchi"; these names are in-
herited to them from their an-
Centers.

Their language is particular and difficult to be understood. There is no physician, and they use patent medicine.
The text on the page is not legible due to the handwriting style and quality. It appears to be a personal note or entry, but the content is not discernible.
Children's games in Kai.

by Y. Yamunaka.

1. After rains fall, children gather smooth pebbles in the road, saying "smooth pebbles, come out! as I put oil on you."

2. When they catch fire-flies, they call at them, saying "fire-flies, Yamabuki, come, come! Come out from under the willow-tree, leaning on the crane!"

("Yamabuki" is a large fire-fly).

3. In Tokyo, about November, the children catch a worm with the Downy-wings called "Owata", then they say, "Come! Owata! I will give you sweet food."

While the children in Kai say,
At this sport,
"snow worm, snow worm! Come with snow on your back?"

4. When girls play with the cotton ball, they sing, "Sing, "Kokokomebara, Saitaka don, Tenjin yumiyanro maebara don, Odono ohanaya, Saitaka don, Tatsumiyano, Dora no, barobara, hito
deda okure, Yoshio so, Hito eda yarinomo hanaya
mono." If
if the rose out! "Mata-
saramo, oh the flowers in
Yadok Tokyo) out! Give
me a flower of the rose at
the back of my Tatsu-
mi yoshio (Tatsumiyama), Miss Yo-
shino! a flower, a flower."
5. When the children play
hide and seek "hide and
spy), they say the following, pointing at every child, and the last child with whom the following phrases end, is to close the eyes.

"Zui, zui, zukekorokashi, somamelagui, karacumi owate, toppinsho, muketara, don, dokkoisho, maaraun nezumi sa, kome cutcho, chiruke don, dokkoisho." (almost insignificant, though some part is significant.)

When the last child refuses to hide the eyes, and runs away from the path, the rest say the slanderous phrase at the child, who "It is a base bag that runs away from hiding the eyes." closing.

6. When a child is laughed at, or on committing a mistake,
It will return the laugh with the phrase,

"Machigai, kichigai
idonimo aru!"

"Miscakes also are found among the children in Tokyo."
Vol. XL.
No. 118.

Ethnography of the inhabitants of Ashima, Izu.
by N. Yamazaki.

Ashima is situated in the north end of the Izu islands, 10 ri in circumference, and has a active volcano in the centre of the island. The island belongs to the Tokyo prefecture, yet it is now governed under the old administrative system.

Nijima village is the capital, and there is the island office; officials are elected from the inhabitants; besides, two police men are dispatched.

Religion - Nichiren sect of Buddhism. Christianity has begun to be propagated.

Clothes - Men's clothes are almost similar with those of Japanese. As to the clothes of women, they are
particular. Women's ordinary clothes are of cotton clothes; they never use wide belts, except on the occasion of the Bon festival, or parent's obsequies; on ordinary days, they put on aprons with wide bands.

Almost regardless of the place and time, they (women) put on the flat Japanese towels; even on the occasion of the wedding, they never take away the towels from the head.

On the occasion of the wedding, the bride never changes her dress, but goes to the bride's room in ordinary dress. The beautiful clothes of the bride are only shown to the guests on the following day of the wedding.

The woman's hair is quite long, and sometimes droops down to the floor, and its colour
It is black as the sun beam reflects on it. Some thing like a hair pin is scarcely used for decoration.

House — The island is rich in timber; so the house is beautifully constructed, though the construction is simple. Large building is seldom found. It has no earth wall; the roof is generally covered with thatch, though some is covered with tiles.

The house is surrounded by the wall of round stones.

Every family has a hearth around which all members will sit in the night after the toil in the day; and spend the night in taking merrily with one another. In the new year, the pine decorations are found at the floor
and "shime-ropes" (shime kazari) are stretched inside inside the house; they take "Zoni" as Japanese do.

The wedding is most simple; the bride, after coming back in the evening from the work, without changing the dress, but merely dressing the hair, goes to the bridegroom's.

The bride is handed the keys of the furniture, and she will carry the keys always at her belt (belt).

If a bride (or a wife) is divorced, she never marries a second husband.

In the funeral, the children of the dead person will weep in loud tone, in rich dress; before the funeral, as is said, the children will train weeping in the mountains, or some other
loney place.

What is most particular, is that the woman carries things on the head, instead of carrying things on the back or shoulder.

The language — when a man speaks, he is easily understood; but when a woman speaks, she can not be easily understood, as her tone and manner of speaking is unordinary.

Song — comical and tragi-cal; especially the tragi-cal song is well known.
Comparative study of Aïm and stone-age designs.

The Aïm and stone-age designs have most similar points, and it is quite difficult to know whether they are of different origin, or the same.

I will make study on the designs from the following three conditions:

1. Arrangement of scattered designs.
   (designs of Japanese sliding-screen.)

2. Arrangement of parallel designs.
   (designs of the spool of the line)

3. Arrangement of successive designs.
   (designs of the lace)

We can see, as I think, both designs if we consider those of the wooden implements of the Aïm and those of the earthen wares of the stone-age.

Of the Aïm design, those which
are most popular are the arrangements of the parallel designs of the stone-age designs, the arrangements of the successive designs are most popular.

The arrangements of the scattered designs of both stone and stone-age, come to the second. The successive designs of the stone-age are least; and the parallel designs of the stone-age, are least.

If without respect to the number of the designs, we consider the arrangements of those designs, we can not find any similarity between them.

In conclusion, I think that the stone and stone-age designs are of the different origins.
Curved jewels of Stone Age.

By W. Nagashi.

Curved jewels which are similar with the Magatama dug out from our ancestors' tombs, are now found in shell mounds at various districts.

The following are those dug out from the shell mounds.

1. Made of flat stone.

   Dug out from the shell mound, in 70 tons.

   Similar with our ancestors' Magatama.

2. Dug out at Nichihara village, Shimozuke.

   Flat, foot-coloured stone.
3. dug out at Haraigyaya village, Chinozute. made of flat grey stone.

4. dug out at Kuroya, Onoshokawa, Hida province. made of flat brown stone.

5. dug out from the shell mound at Kashiya-bara, Kita Toshima district. made of a piece of some animal's back-bone. It seems to be painted with scarlet-colour materials.

6. dug out at Sendai, Miyagi. Blue. Made of green stone.
Thus we can see that there must have been curved jewels similar with Magatama of our ancestors in the stone-age, as the above pictures are the pictures of curved jewels found in the shell mound.
On cord-drill used for making fire.

By R. Torii.

Picture 1.
These pictures are show how to make fire by the thory drill, or cord drill.

The picture 1. was the picture posted on a wall of a Chinese house, and shows how the ancient Chinese made fire.

The way of making fire by the cord drill, is now prevailing among the Beshims, and Ayuto, Amian the islands.

When we consider pictures 1. and 2. we may see what the ancient Chinese were inferior to the Beshims in civilization.

The thory of the thory drill shows the degree of civilization of a race who use it in making fire.

As I think, the ancient Japanese also uses the cord drill. The thory, as now found in the shell mound, shows
my opinion, I myself practiced the making fire by using the
Kubomi ishi in the way of the
cord drill, and succeeded in
my intention.
(The holes of the Kubomi-
ishi seem to be made by the
cord drill.) The illustration of
the Kubomi ishi is as the follow-
following:

![Diagram of Kubomi ishi](image)

By my practice of the way of
making fire, I hold that the
Kubomi ishi should have
been used as a part of the
cord drill by the ancient
Japanese, and consequently
the ancient Japanese must
have used the cord drill.
Lessons I have got by the practice.

1. The stick must have definite length and thickness to the stone-piece above.

2. When the stick is put in an already made hole, the fire-easy is made.

3. The stone-piece above must be pressed by the both hands.

4. Unless a person has much experience in pulling the thong, he can not easily pull it.

5. The stick must have had a cord or leather cord.
proceedings of the fourth
ethnographical meeting. (Treatment
of children in several parts of Japan).

Conditions to consider in the meeting.
1. What is the baby called?
2. Is any particular name given to the children above 2 or 3 years?
3. How long is the mother's milk given to the child?
4. By what words does the parent please the child?
5. By what word is the crying baby stopped?
6. What is the popular lullaby?
7. What words are used to make the baby move its hands or arms.
8. How the baby learns to walk.
9. What is the most popular
Pabre told to the child.

10. What is the most popular toy.

Answers to these questions:

(Hiyako jima, Ryūkyū.)
by S. Oyama.

to the question 1.
"Ahangā."

to the question 2.
"Kazau" (to both sexes).
"Akoa" (to male child)

to the question 3.
Till it grows 3 years old.

about

to the question 4.
With hands held up, say
"Ungaa, ungaa."

to the question 5.
Fear the crying child,
saying "Mozumono (monster) comes," or "Onitōre comes."
(Onitona is a name of a very most terrible person once lived in Ryo-kyû).

Lullaby,

"Unnyaku nyâ' (do not cry),
Ato-gama yô (my dear child),
Ionyâ hôi, Unnyâ yô miru
na, Ato-gamayô..."

Akazujato (a name of a place), Mûnâ kanyô (in the centre), Honyâ hôi
(no meaning), purerâkâyô
(oranges), Kidawashiyô (to plant), Ochiorâyô,

Ochiorâyô
Kidawâshînö (plants), Yonora-
muyô (after one year), Honyâ
hôi, Dâshiawashînö (to grow),
Yonoranmuyô (after one year),
Ochiorâyô.

The most popular toy.
Answer to these questions,
( 1171 district, Yamashiro).

by H. Yohatsu.

to the ques. 1.
"Arato." 

to the ques. 2.
fo'0en "Boston" (to male child,
used in a family of high rank).
"Itosan" (to female child,
used in a high rank family).

to the ques. 3.
till it grows about 4 years
old.

to the ques. 4.
"Smile, my dear?"
"Yet us see your pleasant
pace, my dear."

to the ques. 5.

"O, Yoshi; O, Yoshi."

"Mō ei, Mō ei, āh, mō ei."

to the ques. 7.

"Nigis, nigis; o kuromukuten;
Kiguri kaiguri tottonome;
Chyo chyo, chyo chyo, sā."

to the ques. 8.

"Come, come, here! I will give you sweet wine."

to the ques. 9.

"Momolaro," "Sarukami" (monkey and crab), "Shitaki-
risuzume" (cut-tongue sparrow).

The most popular toy.

small dumb-bell.

Answers to these questions,

(Hakozaka, Jee).
by K. Harada.

to the ques. 1.

"Hene" or "Akagi."

to the ques. 2.

"Ho" (to male child)

"He" or "Itohan" (to female child).

to the ques. 5.

fear the

fear the crying baby,

by saying "Gamoji has come."

(Gamoji is perhaps a most terrible being to the child.

to the ques. 7.

Holding up the hand, they say to the baby, "Ta-

Kai, takai!" (high, high!)

Waving the hand at the

baby bow off, they say "Tina, or-

na?"
Note on the sculptures of so-called Stone Heads found on

by D. Eto
Notes on the sculptures of so-called stone clubs found in Japan.

by D. Sato.
The sculptures are made by the cutting implement of hard stone.

The sculptures have particular points; as the illustration show, they have hook-like curves, lines.

The sculptures have some definite measure, as the illustrations show; it is not
Only so with the sculptures with the knots, but the sculptures in other parts of the stone—club also seem to have some definite measure.
Notes on the so-called "magatams" found in Japan.

by K. Ono.

The so-called magatams is divided into two classes.

1. dug out from the old tombs of our ancestors.
2. dug out from the shell mounds, or other relics of the Stone Age.

(1):

a. the shape is almost similar with one another and curves; the measure is not different.

b. made of hard stone.

c. bright, smooth and thick; the hole cut from one side by a metal cutting implement.

d. as bodily decoration, was hung about the head.
(2) The shape is different; made
of natural curved or oval stone;
some have curved parts artificially
made
b. Made of somewhat soft,
thin and fine stone; some of
animal's bone painted scarlet in
colour.
c. The hole cut from both
sides by stone-cutting implement.
Perhaps used for bodily
decoration; some are delicately
sculptured.

(1) is the production of more
civilized people than (2).
Perhaps the latter, (2),
was made and used by the
people who lived toward the
end of the Stone-age.

The people who lived in the
Stone-Age are different from our ancestors; so the people in the Stone-Age perhaps did not use the jewel as body decoration while our ancestors used the Magatama for body decoration.

Though the stone- age jewel were not used for body decoration, yet they must have been used for some decorative purposes.

At any rate, both jewels have similarity, and one may be the imitation of the other.
curved jewels of the stone-age.
Criticism on Mr. Jimbo's anthropological view in his "Geology of Japan".
by L.C. Lath.

In Mr. Jimbo's "Geology of Japan," he has said that the primitive man already lived in the period of the second strata of the earth crust, and he divided the evolitional history of human kind into three periods: stone-age, bronze-age and iron-age.

From the geological and archeological point of view, we agree that the primitive man already lived in earlier period than the period of the second strata of the earth crust, that is, in the third period of geology. And some scholar has opinion that the division of the human history of
evolutions into the above given three periods is not proper. The division is not at least convenient for investigation to the evolutilonal history of human kind.

Mr. Jimbo has said in the book that the stone-age people of Japan lived toward the end of the period of the second strata of the earth crust.

In Japan, there are now found more than 200 of the shell mounds and other relics of the stone-age people, and those relics are never found in the second strata of the earth crust, but found above the second strata of the earth crust. So I think, Mr. Jimbo's opinion is wrong.

By the way, some scholar of America and England are of America
opinion that the stone-age people of Japan already lived in the period of the second strata of the earth crust.

But their opinions, as I think, is not correct.
Artistic Idea of the Stone-Folk of Japan.

by M. Shimomura and N. Uno.

The artistic idea of the stone-folk is fine and delicate, as the shapes and sculptures show. The stoneware vessels, of particular shape and curious sculpture are seldom found; most of them are ordinary.

The body of the stoneware is of ordinary shape and has ordinary sculpture, but the handle or holder or lid and such-like things are of particular shape and have curious sculpture; the body of the ware must be convenient for daily use, but the handle or lid and such-like things are not necessary convenient to be convenient for daily
use, and so on them their artistic idea proposed is executed, and consequently they are all delicate sculptures.

The artistic idea of the stone-poles is full of variety, and the sculpture is freely executed, and the cutting implement is fearlessly employed. So the appearance of the sculpture is free and bright. This free is the particular point of the sculpture of the stone age ware.

instances of particular shaped wares.
handle or holder

a kind of lid

By the way, earthen dolls of animals and men are found from the shell mounds.

Animals

The dolls of animals are least, and most dolls are of human figures. Some dolls of human figures are delicate sculptures.
Common proverbs of Tsochoo islanders.

by T. Brevina.

1. The appearance of the comet is the indication of the outbreak of war in near future.
2. When a man dreams of water, it shows that a fire will break out.
3. If a man dream of an ill-omenous dream, tell it to others within four days and he will be free from the influence of the ill-dream.
4. When a guest remains long in one's house, burn part of his shoes and he would soon leave the house.
5. When a flying worm enters a house, it is an ominous sign.
6. When a man is bit by a snake,
Confess all ill acts he has committed, and he would get the wound healed.

7. When a man goes to work on a festival day, he will be bitten by a snake.

8. When a member of a family is absent on a journey, arrange a table at dinner for him, or he will get thin.

9. If a man feels agonizing, while asleep, he is influenced by kijimono (worry spirit).

10. When salt-water is sprinkled about, devil will get away.

11. From August 10th to 15th (in lunar calendar), souls of dead men will visit the world.

12. If a pig be kept in a house, it would become transfigured to human being.

13. The stars in Heaven are souls of human kind.
14. The thunderbolt is an animal like a cock.
15. The earthquake is caused by the movement of the tail of a large fish diving under the ground.
16. One who will attend a funeral will scatter ashes in front of the door to prevent the coming of the dead man.
17. The crystallization of salt is the work of the monster.
18. If one goes to a beach on May 5th, one sometimes dies.
19. A couple who love closely with each other will become red phosphorus and bright after their death.
20. If the compound where mulberry-trees are planted, the thunderbolt will never strike.
Child birth of the Ainu
by T. Sekita

The Ainu dislike to tell how the woman Ainus gives birth to a child, so it is difficult to get a full information about the child birth.

The following are some informations about the child birth of the Ainu:
The place of the child birth — it is not definite, some on the floor, some in the wood.
When a woman gives birth to a child, she sits and never lies.

The born child is washed with warm water and wrapped in soft clothes. Some born baby is said to be washed with cold water.
When a born baby is dead, it will be taken to the grave.
by the midwife or some woman of the relation.

When the born baby does not cry, it is moved right and left, till it begins to cry.

When a woman is brought to bed, all other male members of the family will go to others or relatives and never return till the woman has given birth to a child; and the midwife and some women of the relation will help her in giving birth to a child.

The born baby is not shown to the mother for two or three hours, that the mother may peacefully sleep.

As soon as the baby is born, the mother will sip the soup of "Nitaato Reneni" to calm the pain of the mother after the birth, her abdomen...
is washed with water and her breast is rubbed by the midwife.
For two days after the birth, the mother only takes the green of rice
and wheat.
On the 3rd day, what the mother likes to take (eat) is given to her.
Thus the mother lies quiet
for six days.
On the 7th day, she will rise
up and go to the river to draw
the water, as on the 7th day from
the birth, she is thought to re-
cover her health.

While the wife is brought to
bed, the husband will stay at
this relative for six days and
never take wine and never go to
work and never worship the God
and thus behave himself very
quiet.

On the 7th day, she will return
to his home.

After returning home, he will take sweet wine and form the "jinde", and thus he spends six days, but for those days he can not go out to fishing.

When a woman finds it difficult to give birth to a child, it is thought that as she has committed ill acts, and told lies, she will find it difficult to give birth to a child as punishment for her crime. So when she confesses all her sinful acts, she would be able to give birth to a child easily.

The barren woman is thought to be punished by God; she will so to a family which have many
children and pay homage to the
oven keeping God of the family
and pray for children.

The average number of the
children to a woman is from
5 to 7.

The great number of death is
found of the baby, because
the manner of breeding the baby
is imperfect.
Ethnography of the inhabitants of Soya, Swa (Shikoku).

By J. Nakai and K. Sogi.

The classification of the countenance of the inhabitants:

1. Yellow coloured; long face, with high cheek bones, and high nose; fair eye-brows and slight mouth.

2. Somewhat round face, with the eye-brows bending below and not high nose.

No house, except temple-building or the house of some distinguished.
family, has any special porch; the privy is set in the middle before the house, connected with it by a gallery; on the floor straw-mats are put; in the hearth fuel is always burning.

Clothes. —— now they are dressed in cotton-cloth; but formerly their garments were made of hemp.

dead-stock plowing implements.

food —— wheat and such kinds of corn are made into flour.
Eating ware ——

made of wood.

Language. ——. Old style of speaking and pronunciation is kept still.

deite ( dashite, to obey),
noite ( dashite, to dry ),

daraite ( sarashite, to expose).

The word ends with "ya", when spoken.

Yukuzogya, Iruzogya.

Woman's hair dressing ——

No special form.
When two persons want to speak with each other, living in the short distance, one of them will cry out loudly what he wants to tell with the end "zoya ho," — "Nizini yukenzoya ho," and when the other spoken to can not understand it, he will answer, "ya," and when he understands it, he will answer "ho.

Thus "zoya ho," "ho," and "ya" are necessary words in the conversation of a short distance between the two persons.