Summary from

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Anthropological Study
about Eta.

By R. Torii

I only studied about the Eta in
Fukutoki village, Awa province,
but in this study I could discovered
some valuable things.

The Eta has characteristics like
those of Malay people, but not like
those of Mongolian people.

1. The Eta’s head is broad in width.
2. The Eta’s eyes are not like Mon-
golian eyes.
3. The Eta has high cheek-bones.
4. The Eta rarely has long face.
5. Most of noses of the Eta are not
curved when seen from the side.
6. The Eta’s border of the hair is in
order.
7. The Eta has a little hair on
legs and a little mustache and
beard, but has no hair at the other part of body except head.

I took the photograph of the two of them reflect out for the best examples. Hereafter if the ordinary Japanese people mix with Eta and they have mixed blood children, we may be able to know the formation of the Japanese race.

The remarkable characteristics of the Eta whom I studied are,

1. They have high cheekbones.
2. They have no eyes of Mongolian style.
3. Their heads are not broad in width.

In the all Eta pupils of the primary school, there is no one who has the eyes of Mongolian style.

The size of the Eta head

<table>
<thead>
<tr>
<th>Smallest</th>
<th>Largest</th>
<th>Average</th>
</tr>
</thead>
<tbody>
<tr>
<td>70</td>
<td>78</td>
<td>75.5</td>
</tr>
</tbody>
</table>
The Eta has the head and the eyes like those of Malay people. So, it can not reliable that the Eta is the immigrant from Corea, for if it be so, the Eta ought to have the Mongolian eyes and the broad head.

There is a opinion that the Japanese is a mixed race, some have the Malay forms in their bodies, and some Mongolian forms.

If so, the Eta belongs to the former.
Criticism of the Anthropological Views in Several Text Books, recently published in Japan.

By D. Sato.

I regret that recently many false opinions are written in the text book for middle-school students. Of course, there may be some defects in all books if we distinctly criticize them, and yet we can look over such slight defects. We, however, can allow no one to make and write a great false opinions of anything. Here I will criticize of some anthropological views only.

Mr. S. Haga wrote in his "Lectures of High Physical Geography", that human beings first appeared on the earth in the age of aqueous stratum, and those the first people's craniums are very much different.
from the present people's. The chief food of them was shells, and they remained shellmounds on the aqueous stratum. They used only stone implements, so the age is called the stone age, now, and the next age is the bronze or iron age. Besides, Mr. Jaju compared the cranium of the first people with that of the present people drawing the both craniums.

Cranium of the people of the Stone Age.

8.6 Centimetres Long

Cranium of the people of the Iron Age.

4.8 Centimetres Long.
Mr. T. Wakiunizn wrote in his "Common Mineralogy", that human beings first appeared on the earth in the age of aqueous stratum, and they used stone implements only, so that this age is called the Stone Age. Afterward, they improving in knowledge began to use metal, and yet they did not know how to temper it, and this time is called "old bronze age". Present day when we use iron mostly is called the Iron Age.

Mr. K. Kuji wrote in his "Natural History" the text book of middle school, that in the ancient time, people did not know the uses of metals, and they only used stone implements. This old age is called the Stone Age.

Now, it is doubtless that the human beings first appeared in the third term which was before the Ice Age. Mr. Kuji
jiu said as if the word Stone Age had a chronological significance, but it has not. Human beings do not always pass through the three ages, Stone Age, Bronze Age, and Iron Age, and these three ages do not always come succeeding in order.

Mr. Yazu's comparison of the cranium, and Mr. Wakinizu's meaning of the Old Bronze Age were fancied out from their imagination, and they are false opinions, I think.
Ethnographical Notes on the Amur.

By K. Suganuma.

I "Ilpathe", a hairpin used to hold up the mustache when they drink. The Amur old and young make this hairpin, and carve the figure of a bird, a beast, or a fish on it, but they never carve the figure of man. When an Amur was asked why they did not carve a figure of man, he answered, "When the Amur's figure is drawn in a picture book as the Japaneese's is, the Amur's figure will be carved."

Most of the hairpin are made of white wood, and some of them are nicely varnished; the Amur say that they had them varnished by the Japaneese, for they do not know how to use lacquer. But recently a certain Amur at Bouda carved first some dolls to sell.
I hear that the Trabaft Sinu carve man's shapes, and know how to use lacquer.

II. "Sapaunbe", an ornament used on head. A certain old Sinu at Bonda told that long ago "Sapaunbe" was called "Hkashipapaunbe". This ornament bears a pair of carvings of a bear, or sometimes a pair of a bear's nails, and is adorned with gold lines.

III. "Ikayop", an arrow-stand, has an "Ikpath-i", and that is said to be used when they drink after they shot a bear to death in hunting.

IV. "Shoveni", a light.

[Diagram: a Scallop-shell with wood, here the bark of the birch is put, and burnt.]
V. Pottery. Some Sins in Ishikari said that at the time before the Sins had communicated with the Japanese, they had made some pottery to boil food. But it may be the juice of "Fuki-grass" plastered mud on it, I think. Then it is not a pottery.

VI. A loom. The Sins' looms are all made of white wood, and resemble those of the Japanese very much.

VII. A family design. Every Sin's family has its own design which is put on all the implements of it.

For instance, \[=, \#', \times, \text{etc.}\]

VIII. "Inawo", a wooden "gohei". The Sin has three species of "Inawo", namely, "Shins-Inawo", "Shito-Inawo", and "Fakusa-Inawo". These "Inawo" are used in a festival of bear and to worship gods.

IX. For the cutlery, the Sins have "Maltiri" (knife) and axe. The hairdress of the Sins children is the same as that of the Japanese children at present.
XI. The tiny tatos when they reach the age of eleven or twelve. But sometime, the children five or six of age have a tattooing. They tattoo every year a little, and thus after several years they get a perfect tattooing.

XII. When the Sinn want to make a hole on the lobe of the ear, they hardly press a part of the lobe with two fingers, and when the flesh of the part is pressed aside leaving only skin, they make a hole with a needle.

XIII. Before the Sinn communicate with the Japanese, they used hides for the bed. In the mountain the Sinn use a leaf of "Fuki" with mud plastered to boil the food, and when they use this pan they prohibit to laugh, for it is said that if they laugh then, the pan will break. They take meal whenever they feel hungry.
XIV. The Amis seem to be able to tell the tribe to which the maker of any implements belongs when they see the designs on the implements.

The Amis can not tell whether some of them live in pit-dwellings or not.

XV. The Amis have many gods. They worship fire, sun, heaven (sky), earth, a huge rock, and a great tree. They are afraid of a snake exceedingly. Whenever they see it, they quake fearfully; but they can not tell its reason why.

XVI. Interment. They put a fine clothes on the dead-body, and wrap its face with cloth. Thus the dead is buried with objects which he used in life time in a greatly large plain where man seldom goes.

A corpse is buried only two feet deep under the ground. A post is used for tombstone.
On the Discovery of the Relics of Malay Type. By S. Yagi.

In the several parts of Japan, there are found a special sort of the pottery called Yaoi-pottery, and which is different from either the Shell Ground Age pottery or the Old Grave Age pottery.

I think, this Yaoi-pottery is relics of those from Malay. Ancestors of the Japanese did not live in pit-dwellings nor in cave dwellings, but in the houses. But the old people called "Tsuchigumo" or "Kunisi" lived in pit-dwellings, and perhaps they used the Yaoi-pottery. And this old people "Tsuchigumo" were those from Malay, I believe.

Dispersion of the Yaoi-Pottories.
<table>
<thead>
<tr>
<th>Names of the Province</th>
<th>Number of the places where the pottery is found</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ayuga</td>
<td>1</td>
</tr>
<tr>
<td>Harima</td>
<td>1</td>
</tr>
<tr>
<td>Fafima</td>
<td>1</td>
</tr>
<tr>
<td>Fango</td>
<td>1</td>
</tr>
<tr>
<td>Mino</td>
<td>2</td>
</tr>
<tr>
<td>Mikawa</td>
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<tr>
<td>Tōtomi</td>
<td>1</td>
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<td>Suruga</td>
<td>4</td>
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<td>Shindō</td>
<td>1</td>
</tr>
<tr>
<td>Kaga</td>
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</tr>
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<td>Iwa</td>
<td>2</td>
</tr>
<tr>
<td>Shimōsa</td>
<td>7</td>
</tr>
<tr>
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<td>2</td>
</tr>
<tr>
<td>Shimotsukē</td>
<td>1</td>
</tr>
<tr>
<td>Hitachi</td>
<td>4</td>
</tr>
<tr>
<td>Iwashiro</td>
<td>5</td>
</tr>
<tr>
<td>Mutchu</td>
<td>2</td>
</tr>
</tbody>
</table>
Yaoi-potteries are found, 
1. alone [ in pits. 
   in the places where the old remains are dispersed.
2. with the shellmound implements 
   in the shellmound. 
   in the place where the shellmounds are dispersed.
3. with the old grave implements at 
   the place where the old graves are dispersed.

The fact that Yaoi-potteries are 
found with the other's implements 
shows that the owners of the former communicated with those of the latter.
No. 145, Vol. XIII.

Classification of the Knobs of Japanese Stone-age Pottery.

By R. Numata.

The investigation of the knobs of Japanese stone-age pottery is one of the very interesting, I think. But, from the beginning I cannot arrange them in right order, so that I will write it in spite of its order.

As for the names of the knobs, I named them after the name of the place from where they were found.

I. Knobs of Kameolca type.

These knobs are found in Kameolca village, Nibitshugam-gōri, Tomori prefecture. The characteristic of the knobs is that they began with the shape of the letter 'V', and varied into several somewhat different
shaped.

a. The first appeared knobs.

b. Next knobs.

c. Knobs of the third term.

This shape was used for the ornament of hair-dress, or on the head of stone-clubs.

d. Knobs of the fourth term.

e. Knobs of the fifth term.
Classification of the Knobs of Japanese Stone-age Pottery.

By K. Numata.

II. Knobs of Amori type.

These knobs are found in the shermand at Amori, Shara-gōri, Fōkyō-ku. The knobs began with the shape of nipple, and varied in somewhat different shapes.

a. Knobs of the first term.

b. Knobs of the second term.

These knobs have streaks and one or two dents.
c. Knobs of the third term.

These knobs have streaks and one or two ditches with a dent on each side.

d. Knobs of the fourth term.

e. Knobs of the fifth term.

The characteristic of this knob is a hole made through at the under part of the knob.

f. Knobs of the sixth term.
g. Knobs of the seventh term.

h. Knobs of the eighth term.

i. Knobs of the ninth term.

j. Knobs of the 10th term.

k. Knobs of the 11th term.
These knots have each three teeth on the head.

1. Knots of the 12th term.

This knob has four teeth on the head.

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III. Knots of Kinnake type. These knots are found at Shimo-numa-be, Chōfu village, Shara-ōri, Musachi.
The knob of this kind has holes 'A' and 'B' on its sides and a lump 'c', and is smooth at the surface. Perhaps, these were the knobs of some pots in which some special liquid like wine or beer was poured.

IV. Knobs of Godhomi type.
These knobs are found at Godhomi village, Kōga-gōri, Sazami.
'A' and 'B' are holes made through in the side of the knobs. This kind of knobs have the peculiar shaped heads.

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Classification of the Knobs of Japanese Stone-age Pottery.
By A. Numata.

V. Knobs of Miyako type.
These knobs are found in the shell mound at Mijako village, Chibagōri, Shimouka.
This kind knots have each two holes in the front and one hole in the behind. Examining this knots, we can see the change of the knots. The knots made first have the figure of a face like 'A' drawing, and they had gradually changed. With 'C' or 'D', we can not know after what they were formed when we see them alone.

A. has eyes, nose, and hair-dress.  
B. has only eye holes.  

As for D., it has only two slants at the place where eyes were, like A.
Common Beliefs and Common Sayings,
By S. Tsuboi.

Common Belief.  one's
If the cut nail of finger get into the
fire, he will become mad.

Common Saying.
A measure must not be handed
over.

Here I will write common beliefs and
common sayings mixed together.

1. He who has not the whirl at the middle
   of his head is not honest.
2. He who has two whirls on the head is
clever.
3. He who has some long hairs in the
eyebrows will enjoy a long life.
4. Woman who has eyebrows not apart
will come to marry a man of her neighbours.

5. He who has the long eye lash is clever.

6. He who feels itch inside of his ear will here good things.

7. When one sneezes, tap him on his back three times saying, "Lucky! You will become a rich man's son-in-law," or "... a rich man's bride," if one who sneezes is woman (female).

8. He who do not tickle is a child of adulterer.

9. If man speaks ill of others, his mouth will be sore (of this the Japanese say, "he will be applied mossa by a crow.")

10. If man put saliva on his eye-brows, he can see the real body or cause of some monster.

11. If man holds up his arm against
his parents, his arm will be curved.

12. If man press a valuable thing under his foot, his legs will be curved.

13. If man put a belt under his head as a pillow, he will dream a dream of snakes.

14. Do not pick up other’s comb dropped!

15. Do not take three pieces of pickles!

16. If man drink tea just after he took some persimmons, he can not stand up again.

17. If one lie down just after he took meal, he will become a cow.

18. If one throws the pillow, one will suffer from head-ache.

19. If woman step over a looking-glass, the looking-glass will be broken.

20. If woman step over a sword, the edge of the sword will become dull.
go

his parents, her own will be ruined. If some means a valuable thing.

under his feet, his legs will be

injured.

in a pit a late summer, his feet

of today.
Prof. Tawney's Observations on Sinu Skulls. By N. Inawano.

He observed fifteen skulls, and seven of them were male's skulls, and six of them were female's skulls, and the rest two were children's.

Six of the male's skulls were the ordinary ones, and had no characteristics. But one of them were very large, and the largest ever he had seen, and it seemed to him to have been a skull of a man of middle age. The average volume of the seven male's skulls was 1562 cubic centimeters. The largest volume was 1740 cubic centimetres, and the smallest was 1340 cubic centimetres.

The average weight of them was 808 grammes. The heaviest one was 995 grammes, and the lightest one was 681 grammes. So, Sinu's skull is heavy.
in general.
The average extent of them was 70.8.

Exponent of them:
- Long head, 7
- Middle head, 5
- Short head, 7

If divide them by height,
- High head, 7
- Median head, 6
- Flat head, 7

The average height of them was 78.7.
The average circumference was 5.49.

- The largest ....... 5.72.
- The smallest ....... 5.85.

The size have comparatively large
hind heads.
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Shimeir Islanders and the Stone Age Question.

By J. Teuhoi.

If the remains of the stone age in Hokkaido remained by Coropok-gule as some say, where did the Coropok-gule go? Everyone is apt to think that they must have gone to Shimeir or Libekon or some other islands about Hokkaido, so that Shimeir islanders has some relations with Coropok-gule.

Recently I heard very useful things from Captain W. Senji, Colonial Bureau to the Chishima Islands. The Captain said, "Many stone arrow-heads are found in Shimeir Island, and at Rettop in the island there is a remains of a stone implements manufactory. The manufactory is the oval space 26 feet by 24 feet surrounded with stone posts,
there are found
and in the midst of it, many scorched
beast's bones, and a great many stone
pieces cracked by the force of fire (by
burning), and at the foot of the sur-
rounding stone posts many perfect
stone arrow-heads are found.

There are sixty remains of pit-dwell-
ings at Bettof; and the shape of the pits
is [:]. These pit-dwellings were used
by the islanders till 17th year of Alleji,
and in them some brass or whale bone
implements and Russian potteries are
found. Once inside of the roof of a
pit-dwelling, a bundle of arrows with
stone heads and very few brass heads was
found. But in the 17th year of Alleji,
the Shinsir Islanders were removed to
Sibotan Island. Even now, they are
using some stone knives in Sibotan."

Mr. Koganesi said from his own
observation of the Shinsir Islanders, "The
Shinsir Islanders in Sibotan live in
pit-dwellings, and use wooden implements.
and the Japanese earthenware, but no potteries nor stone implements which they made. They have only the tradition that their ancestors made and used potteries and stone implements.

I often asked if they knew about Coropockyule, but none of them knew a bit of the latter.

According to the both speeches, we know that the Shinsir Islanders do not make any stone implements, nor know of Coropockyule. But, it may be possible to be that Coropockyule lived in Shinsir island before the present islanders, and when the latter came to Shinsir, they (the Coropockyule) had already removed to some other island, and by this reason the present Shinsir Islanders do not know of Coropockyule though they use the pits and stone implements which Coropockyule left there.
There are some opposit sayings between the Captain's speech and Mr. Vogani's speech. It perhaps due to the difference of their understanding of the islanders' words.

where the sun shines in the morning
and in the evening

By S. Fukui.

From Shikoku to Mutsu, there is prevailing the tradition that on such and such hill, there are such and such valuable treasures buried, and out of the places where the tradition tells us we find the remains of our ancient burial mounds. For instance, at Toyōura, Taka-shima-gōri, Awa province, they found an ancient's relics digging out a mound by the tradition. At Yaku-su-mura, Kita-kamaku-gōri, Tōtōmi, they found Magatama, Kudatama, swords and arrow-heads digging Chausu hill by the tradition.

At Ima-mura, Igu, man's teeth and bones.

At Tetsuno-mura, Hitachi, an ancient...
burial mound.
At Ōme, Musashi, ..... an old grave.
At Ōkuni, Shibuzen, ..... a stone coffin.
At Fakari, Mikawa, ..... an ancient burial mound.
At Hōgō, Shimotsuke, ..... "
At Aizigun, Tōgo, ..... "

Beside, such examples are in Tosa province, in Awa province, in Harima, in Tōno, in Soja, in Settsu, in Tani, in Mikawa, in Suruga, in Izum, in Echizen, in Hida, in Echigo, in Bitchū, in Hizen, in Nigo, and in many other provinces.

It is doubtless that the tradition has the close connection with the ancient burial mounds, but it results in some one cause. Some one say that the words in the tradition "Where sun shines in the morning and evening" are the words which glorified the good virtues of the buried person, but, I think, they came from the situation of the
burial mound. Most of those ancient
burial mounds are on the hills where
Sun shines.

From the fact that the tradition has
the form of poetry or has melodious
phraseology, I think that it was made
in the time when the old burial
mounds were made, and sung by those
who laboured in the work while they
were working. Even now in some
part of Japan, it is sung as a
cradle-song.

When we investigate this poetic
tradition, we may be able to know the
age in which the ancient burial
mounds were made, or to imagine the
sight of making them, or to see the
social rank of the buried person.
On the Shields by the Malays.

By R. Forii.

Shields used in the Maralook Islands are made of wood and the skin of a water-buffalo, and painted some colour or shell-powder.

Shields used by the Iqoro in Ruson are made of wood only, and painted in red with sap of some plant.

Shields used by the natives of Selebes are very great, and have six sided shape and some red figures on both sides.

Shields of Alful ut Seramu are comparatively narrow, and ornamented with man's hair.

Shields of Fusi can be divided into two species, the one is round or oval in shape and used to shelter man's body, the other is large and made with wood and a water-buffalo's skin.
Shields used by the Maroons are made of some very strong wood, and are six-sided in shape, and bear some fine designs and ornamental hair on them.
On the Slag-like Substance Obtained from a Stone-age Site at Morita, Chutae.

By K. Nakamura.

Mr. H. Sato wrote in his work, "the slag obtained in Chutae is not the natural one, but was what produced when the ancients melted some metals to make some implements."

Once asking of Mr. Sato, I saw the slag actually. At the first sight, it seemed to be the artificial slag, but on my part I doubted it from its weight and hardness. So, I brought a piece of it to my home, and examined it, and at last I knew that the slag is natural one and had s of hardness. Moreover, I knew that the slag might have not been melted by the heat which the ancients could make out.
From my investigation, I gave the slag-like substance the following definition, —

"The slag-like substance is not the slag, but a mineral of some manganese."

At any rate, it is doubtless that the manganese mineral was picked up from the bottom of some river by our ancient people with mice, and valued by them long ago.
On the Supposed Relations Existing between Some Traditions and Burial Places.

By S. Fubos.

In Riluzen there prevails a tradition that "In a place where the sun shines in the morning and evening a great deal of rice and many thousands of gold are buried." It is said that this tradition was made by Hidehira, an ancient Japanese brave general, and handed down from him. When Hidehira had some gold mine in Riluzen dug, he found a great deal of gold to his surprise. He took only what he wanted, and made his men buried the opening which they dug out to conceal it till when he would want the gold again, and kept the tradition about the concealment without saying a bit of the situation of the mine.
I think, if there is some ancient burial mound about the place where the tradition prevails, the tradition may be for the burial mound, and the noted name in history like Hidehira was related to the tradition afterwards forgetting about the burial mound.
But very often such poetic tradition is prevailed without relating the ancient burial mound at all, so there can not be always found out some ancient burial mound where the tradition prevails.

At Isuminura, Somagori, Iwashiro, there is a tradition, "Where the sun shines in the morning and evening, there are thousands and thousands of corns and gold buried," and about the village some old potteries, mirrors, and scorched grains are found, I hear. Perhaps there may be some remains of an ancient burial place, and those
potteries and mirrors may be the relics of the old grave, I think, though the villagers say that it is the remains of some rich man's ruined mansion and the poetic tradition is for it.

At Watari-sato Amura, Higashi-Yara-kai-gōri, Hitachi-no-ku, there is a tradition, "On the mountain that the sun shines in the morning and evening, may thousands of treasures be buried."

The villagers say that about the mountain, very strange potteries are found which do not stand when empty, but when they are filled with water, they stand, and that these potteries were used by the Senjin, very holy and innocent beings, lived in the mountain.

I think these strange potteries are some Sawaibe-potteries, for the Sawaibe-pottery has round bottom and when filled with water, it lends the soft mat by its weight and stands well.
If they are Swaibe potteries as I suppose, they may be the relics of some ancient burial place thereabout, and the tradition is for the ancient burial place.

Now, we know the tradition about "The sun shines in the morning and evening, and so forth" is prevailing in Kaga, in Tosa, in Tosa, in Tosa, in Kii, in Tanri, in Hikawa, in Suruga, in Shinano, in Tairi, in Izu, in Musashi, in Kotsuki, in Shimotsuke, in Hita, in Etigen, in Kida, in Echigo, in Rikuzen, in Rikusen, in Kitan, in Ugo, almost everywhere in Japan.

We can not think that the tradition which prevails so broadly could begin separately and coincided accidentally, but it came forth from one cause which took place all parts of Japan. And as I said before it was the song concern the establishing of our ancient burial
mounds, I suppose.
A Few Words on Anthropological Measurements.

By T. Adachi.

I write a few advised words for the beginner of the anthropological measurements.

On the first thought, it seems very easy to carry out the anthropological measurements, but in reality it is not easy thing.

The difference of unit produces the very different result in the measuring.

In measuring of the length, millimetre is used as the unit.

In the measuring of the volume, cubic centimetre is used as the unit.

In the measuring of the angle, line is used as the unit.

In description of the result of measure-
ment, we must take much care, for very often we can not mention just as we observe.

Whether the observer has keen eyes, or not, and whether the observer is skilful, or not, brings much different result of observation. We must be careful.

When we measure or observe of corpse (dead body), it is much easier for us. But when we measure the living beings, we find it very difficult, for the living body is apt to move while measuring, or feeling sorry for the person observed, we are apt to be hurry in measuring when we keep him bare for a long time or touch and press several parts of his person.

Some time we find it wiser not to measure any more, rather we mention the false result in hurry.

We must avoid as possible to suffer a person to be observed by many observers at one time, for fear
that we may get very strange and absurd result.

As a suggestion or reference for the beginner, here I write my failure which I experienced as I once observed one of the savages of Formosa.

I the observation,

1. I read the scale on the compass which I used. But the compass, as the usual one, had a unit of 5 millimetres, so I used that unit only in measuring of where I applied the compass to.

2. Feeling sorry for the man I observed, I could not search out the right point of observation about the body.

3. In the observation, I was caught in confusion, and did not carry out all things of myself.

Thus I got very absurd result of observation, though I thought at that time it was well done.
Prof. Farneitzky's Observations on Ainu Skulls.

By N. Kurokawa.

There are two species of skull, the one is broad and grown finely, the other is narrow and remain in low class.

Among seven skulls of Ainu examined, three of them were broad and grown finely, and the four were of low class.

As for the hollow of eye, six skulls of Ainu were examined, and its average exponent was 85.3.

Two skulls had large hollows.

Three skulls had median hollows.

One skull had small hollows.

About 5 Ainu's skulls, nose was examined. In general, the nose was flat, and the average exponent of nose-bone was 50.0.
Two of them were narrow noses.
Two of them were moderate noses.
And the rest two were broad noses.

The upper jaw was grown finely, and its average height was 73, and its average width was 64. And the reason that Sinn has front face in general due to the fact that Sinn has grown palate, but not to the grown cheek-bone. The construction of the Sinn's cheek-bone is very strong.

Among six skulls of Sinn, one had diagonally grown teeth, and four had properly grown teeth, and the rest one had vertically grown teeth.
On the Prepuce of the Japanese.

By B. Adachi.

The glans penis of the Japanese generally seems to be bare—especially that of the low class people is so—while the westerner's is said to be prepuce. Wishing to know this reason, I asked of those who have the bare glans penis, and knew that almost all of them had first the prepuce, but they were ashamed of it because they believed that the grown up man should have the bare glans penis, so that they kept their glans penises bare on purpose. Thus, after some hard trial they could have bare glans penis.

In general the Japanese believe that the grown up man must have the bare glans penis, and they are very much ashamed of prepuce they have.
Whence they have come to get such strange thought, I can not tell.

But it might have come possibly from the thought that they were ashamed of being thought to have the phimosis.

Or it perhaps have come from the practice of some religious thought.

In Malay or in the Philippin Islands, there is the custom of baring the glans penis by some religious thought, I hear. The Japanese have many customs resemble those of Malay or of the Philippin Islands, and I heard that in some part of Japan there is actually such baring custom prevailing.

At any rate, the Japanese also have presence by rights as the westerner have, but by some false thought they have their glans penis bared on purpose. So the Japanese who did not practice such hard trial as keeping
their glans penis bare have prepuces to be ashamed of.
Extracts
from
the journals
of the
Anthropological Society
of Tokyo.
Vol. XV.
No. 163 - 170.
Study of the Abnormalities of
muscles of the Japanese. I.
by B. Schuchardt
M. Fujisawa.

From Anatomy, the distribution
of muscles and veins in the body
is different, as the race is different.
We have made investigation
in the Japanese body, construction
on the ten, eleven particular points
of muscles Schwalbe and Pfitzner.
We have examined 100
dead bodies:

Age of the corpse — from
children to old person. (Children
under 12 years of age are one tenth
of the total).

The native place of the corpse
— almost from Sanyodo;
for the most part, from Okayama prefecture.
One fifth of the total are
prisoners, and the rest are got from the Okayama Hospital.

Sex of the corpse—

Woman is one-third of the total.

We cannot here make any presumption on the difference of the bodily construction of the Japanese from other races, but in the following list we will put the number of the abnormalities of the muscles.
<table>
<thead>
<tr>
<th>Description</th>
<th>Number of Abnormalities</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Existence of 7. Breast bone muscle</td>
<td></td>
</tr>
<tr>
<td>2. Want of the Triangle abdomen muscle</td>
<td>170</td>
</tr>
<tr>
<td>3. Small circular muscle wanting or imperfect</td>
<td>182</td>
</tr>
<tr>
<td>4. Two-headed muscle</td>
<td>212</td>
</tr>
<tr>
<td>5. Thigh muscle, weak, wanting, double upper tendon, lower tendon</td>
<td>206</td>
</tr>
<tr>
<td>6. Small waist muscle wanting</td>
<td>210</td>
</tr>
<tr>
<td>7. Pear shape tibula pierces through by the nerve</td>
<td>219</td>
</tr>
<tr>
<td>8. Square leg muscle wanting</td>
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</tr>
<tr>
<td>9. Sole muscle wanting</td>
<td>215</td>
</tr>
<tr>
<td>10. Third tibula muscle wanting</td>
<td>228</td>
</tr>
<tr>
<td>11. Porch short tendon of foot, strong, weak, wanting</td>
<td>226</td>
</tr>
<tr>
<td>Number of the examined corps</td>
<td>Number of the abnormalities</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>---------------------------</td>
</tr>
<tr>
<td>338</td>
<td>11</td>
</tr>
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<td>393</td>
<td>50</td>
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<td>511</td>
<td>66, 61</td>
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<td>519</td>
<td>66</td>
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<td>520</td>
<td>71, 106, 12</td>
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<td>561</td>
<td>918</td>
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<td>555</td>
<td>110</td>
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<td>554</td>
<td>19</td>
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<td>520</td>
<td>32</td>
</tr>
<tr>
<td>537</td>
<td>404</td>
</tr>
<tr>
<td>440</td>
<td>70, 335, 135</td>
</tr>
</tbody>
</table>
On the custom of eating dog flesh
by S. Okumura.

In my opinion, there are five conditions for eating dog flesh.
1. Urged by hunger.
2. Driven by indignation.
3. For taste.
4. To keep the body warm in cold season.
5. For medicine.

Some Japanese and Chinese ate the flesh under the condition 3.
Some Japanese and Korean ate it under condition 4.
Most Chinese ate the flesh under the condition 5.

Chinese cook less flesh of the dog than Japanese under the following superstitions ideas:
1. The witch should not take
dog flesh. Confucian.

2. The believers in Confucius's doctrine should not take the flesh.

3. The believers in the doctrine of Rushi should not take the flesh.

4. If the prisoner should not take the flesh, he would escape the execution of sentence.

In Japan, formerly the flesh was took by the people of lowest rank, but under the influence of Buddhism and Shintoism, the eating of the flesh was prohibited once.

But later, in the era of Kandi, the cookery of dog flesh was improved and the flesh appeared on table at dinner of the noble families.

Afterwards various books were written on the cookery of dog.

In Mr. Roteishū's "Shokuyo-Ranben", published in the era of Teikyo, 'The Cookery of Dog
is described: When dog flesh is taken with buckwheat, it will make the eater ill; a thin dog and a dog which is driven to death by madness are bad for health; dog flesh boiled in soup of rice, or boiled with its blood, is good for health; yellow dog gives excellent meal and black dog with white spots is of bad taste.

In Yusei Nomura's "Ittôkijôbi-sen", published in the era of Bunsei, we see that dog flesh was eaten by the Satsuma people, which was the influence of the daring and bold spirit of the Sengoku period, when the Tokoyo people ceased to eat the flesh they had already
Cairns of Japan.

By S. Fukui.

1. Cairns are found in Ireland, Scotland, Wales, Cornwall, Norway, Sweden, Denmark, France and India; in some one's opinion, in Germany, Spain and Arabia.

2. Shapes of the cairn are various.

3. The building of the cairn was created in the Stone-age and some district it is now still practised.

4. Objects of the cairn - Tomb-marks; to express reverence to a dead person; to prevent a dead man's soul from wafiting away from the tomb; as guarantee of a contrary; as remembrance of some event; as place for a funeral.

About the cairn of Japan.
The cairns in Japan are found only in Tanuki province, Awa province and Sagami province; (though not sure, something like a cairn is found in Izu); 7 cairns in Tanuki, 2 cairns in Awa and about forty in Sagami.

The scarcity of the cairns in Japan is worth attention.

The shapes of Japanese cairns are:

\[ \triangle, \diamond, \square \]

The smallest one in Sagami is 70 feet long (about 180 feet) in diameter and the largest one in Awa is 30 feet (180 feet) in length.

Considering those found in the cairns — stone, coffin, sword, broken pieces of old earthen wares, pieces of earthenware, porcelain — the Japanese cairn is supposed to have been built by the people who lived about 1500 years ago. The object of the cairn in Japan cairn.
In a cairn in Samuki, a stone coffin was found, and some pieces of earthen tubes were found about it. In a cairn in Sagami, some pieces of bone of a dead man were found; the two cases show that these cairns were built as tombs. But a cairn at Saiji, Awaji, may be considered as was built for some other purpose, considering its construction and those found in the cairn.

Thus the true object of the Japanese cairn is not yet surely known.

The age of the cairn is not as easy to be ascertained as the earth-tomb or some other relics of the ancient Japanese.

In Junkooshin and Seisan-fushi, some cairn or a pile of stones found when the ground was
flower, but the opinion is not reliable.
Ancient stone models of various objects.

By T. Ono.

There are many stone-imitations, which are not practicable, among relics of the ancient Japanese now dug out. I will call them stone-imitations. They are now dug out in Shinsusa, Shitachi, Musan, Musashi, and Inashiro provinces. They are generally found 2 or 3 feet below the ground, and rarely in the old tomb.

Among the earthen imitations and stone imitations, curved jewels and round plates are found; and round plates are imitations of the old mirrors.

As the next page, illustrations are given.
a little smaller than the real size

real size.

about one half of the real size.
about one-fourth the real size.
"a", dug out in Musashi, and is an imitation of a mirror; a string is at the centre.

"b", dug out in Musashi; and is an unglazed porcelain.

"d", dug out in Musashi, and a jewel of pipe-shape made of smooth stone.

"c", dug out in Musashi, and a curved jewel of smooth stone.

"e", dug out in Musashi, and a dish of green colour.

"f", "g", "h", "i", "j", "k", are spear-ends, though some opinions is of their
being arrow ends, "f", "g", "k", are have been dug out in Shimo-osa and "j" has been dug out in Shino-
zuke.
"k", "l", "m", "n", "ö" are imitations of the copper mirror, and through the holes strings might have been hung; they all have been dug out in Shimo-osa; some of the holes are made only in form and not for the practical purpose.
Some stone imitation has a strange shape and its original thing can not easily be found out.
Sometimes the stone imitation is found with the relics of the stone-age, but when it is found in its right place, it is found together with the relics of our ancestors. The stone imitation seems to have been buried about a tomb or formally and not for other purpose.
On the projects of public
safety, a great many inaccuracies and mis

These are some stems of the
writings by a dead man at school.

About some writing in the
goal. The study of writing or drawing
in a vacant and in a fixed lamp,
but none of the study. The constant
value in youth and happen
in the same way. A mind
in the same, but it is not
true. A mind is so.

As to the use of "go." We get
agree that it was said at first to
true to the end of the opinion of
warning.

The following in respect of
the harm on the end of the following
On the possible of golden and silver rings discovered from ancient burial mounds.

by J. Yokochi.

There are two classes of the metal rings dug out from the old tombs:

1. About 1.5 cm and 2 cm in diameter, oval. The body of the ring is sometimes vacant and is of a tube (pipe), but most of the body are substantial, silver, or gold gilt copper.

2. is of the same size, or measure as the above, but of pure gold or silver wire, perfect circle.

As to the use of "2," all opinions agree that it was used as fur-ring.

As to the use of "1," opinions are various.

The following are opinion of Dr. Tanbov on the use of the first class rings.
1. Used as finger-rings, but
   not reliable, considering their weight
2. Used as ear-rings, but the
   ear-rings now found with the earth-
   doll are not so weighty and
   of pure gold.
3. Used as decoration at the
   edge of a mirror, but they are
   not found together with the mirror.
4. Attached to a sword-string,
   but they are not found together
   with a sword.
5. Used as decorations about
   the face and breast, but the
   with other jewels, but the opinion
   is not reliable.

In Mr. Wood's opinion, they
might have been used as
decorative objects of the clothes,
or dress: to fasten the collar
of the Japanese dress.

In my opinion, they seem
to have been used as the
decorative objects attached to the strings of the wig, both on the right and left sides.

Chief reasons for my opinion:
1. The rings are generally found in even number.
2. The ring might have been used in the way,

\[ \text{Diagram} \]

Thus the ring prevented the braid hair from being disheveled.
3. The shape of the ring-body is good in the above use.
4. The diameter is as large as almost that of the hair-bundle which hung toward the ear.

But the rings are not necessarily found about the head of the corpse, so this opinion is not entirely reliable.
certain tradition and ancient burial places.

by P. Paboa.

Report by Mr. T. Shibata.

(from Owari shi). There is a place called "Koyane yama", in Owari.

by the tradition of the district, one thousand yen of pure gold coin, and a worth of "Shusa" (valuable mineral) of one thousand yen were buried there, to the name of the place appeared, but it is questionable whether it is a fact, or not.

In the district of Morokoto village, the villagers sing the song,

"At the foot of the pine tree on which the rising sun and setting sun shine, a worth of pure gold of various thousand yen is buried."

Here is a high place which seemed to be a round tomb, and
On the high place a pine-tree grew.

The pine-tree was the pine-tree which is described in the above song.

They, expecting some valuable things at its foot, dug the ground; but nothing, except as we such things as expected were found; now the place is converted to the road.

In the neighbourhood of the place, there was a temple called "Chojuji" and an old tomb called "Seijin Junchu"; no trace of them almost is found now, except drifting relics.

Report by K. Hayashi:

at Iyikawa village in Bino,

There is a place which was the detached mansion of Horimurasaki

no Kuni, and in the compound a cypress-tree grew; about the
The song has been sung,
"Some valuable things are buried
at the foot of the Cypress Tree on which
the rising sun and setting sun shine;"
At the foot of the tree no valuable
things were found.
In the neighbourhood of the mansion,
an old tomb is found.

Report by Mr Y. Okamoto.
At Sakaibara in Kii, the villagers
sing the song,
or At the foot of the pine-tree
on the Omine hill, on which the
rising sun and setting sun shine,
the worth of pure gold of several
thousand yen are buried.

In the west of the temple Omine-dera,
a little high place was found; the
place was dug to find the sung valuable
metal, but nothing was found, but
something like human bone and ashes
charcoal.
The villagers of Yamada were in Kiri tiri the hold still the traditions that for the following generations (posteri), some sum of pure gold is buried at the foot of the tree "keiaoriki".

The place, where the valuable metal is said to be buried, is open in the east, north and west, and in the north a mountain range is running. So the place bathes in bright sun-beam.

In the mountain in the north of the place, a stone coffin about 5 feet long was once dug out and in the coffin charcoal was found and nothing besides; and in the neighbourhood, 20 years ago, a stone coffin containing six large stones was found, but in it nothing was seen.

As the villagers say, a cock of gold colour sings in
the first day of the new year in a small wood in the neighbourhood, and one who hears it sing will become rich. Here in the wood a part of a stone coffin is seen, the most part of the coffin being buried in the ground.

In Mr. Okamura's opinion, the phrase "— the rising rising sun and setting sun shine —" shows the place of a tomb, and "— some sum of pure gold is buried —" shows that a corpse of a noble person is buried.

In my opinion (Mr. Tendo), the popular song might have been sung by the grave-diggers when they dug the grave.

The provinces where the similar traditions are held,

Fuyuga, Toda, Awa, Bitchi, Narita, Tango, Yamashiro, Oita, Omi, Mikawa, Owari, Hino, Suwa,
Shinano, Kai, Izu, Sagami, Musashi, Shimozuke, Kozuke, Shitachi, Echizen, Iida, Echigo, Rimuzen, Ritsuchiu, Mgen, Mgyo.
The use of small metal rings was discovered from ancient animal remains by J. Hethers.

Mr. Hethers has said that metals were used at an early stage and existing metal carvings of the sacred bulls dug out of the ruins of Hethers and Athene go. Some words are cut out.

In my opinion, small metal rings were used as run-rings, and larger rings were used as decorative objects of the wig.

Reasons for the use of larger rings are decorative objects of the wig.

Reasons for the use of small rings at run-rings.

Most such relics have been...
Chinese, Kaz. Izq. Ingua
Mazwu, Chim, Kusa, Kusa
Shiteki, Ichige, Ikila
Ikkiga, Pikoaga, Rikulina
Ika, Uga...
On the use of small metallic rings discovered from ancient burial mounds. by J. Yokoichi.

Mr. Hayashi has said, the metallic ring was used as an ear-ring on the authority that ear-rings of the earth-dolls dug out at Hosenji and Ashikaga have each a cut.

In my opinion, small metallic rings were surely used as ear-rings, but larger rings were used as decorative objects of the wig.

Reasons for the use of larger rings as decorative objects of the wig:

Reasons for the use of small rings as ear-rings:

1. Most earth-dolls have ear-rings.
2. The custom of ear-rings is also kept by other nations.

3. Generally, a pair of small rings is found together with one dead body.

4. Small rings are convenient for ear-rings.

5. By the cut, the ring was hung through the ear.

6. The larger ring is difficult to bend, so it is not easy to hang it through the ear.

7. The measure of the ear-ring of the earth-doll may be said to be equal to that of the larger ring, but the measure of the ear-ring of the earth-doll is not real and reliable, because the earth-working does not produce the same size as the original size.
The custom of ear-rings was also kept by other nations.

Generally, a pair of small rings is found together with one large body.

Small rings are convenient for other rings.

By the butt, the ring was hung through the ear.

The larger ring is difficult to bend, so it is not easy to hang it through the ear.

The measure of the ear-ring of the earth shall vary to such an extent that if the larger ring, but the measure of the ear-ring of the earth shall not produce the same effect as the original ring.