Extracts
from the
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On the use of Rings made of shell.

by G. Hayashi.

In Japan, some shell rings are found with the relics of the stone-age; some are found in a cave; in foreign lands, shell rings are used as arm-rings by natives.
"b." is an arm ring of some woman in Kiwai island, New Guinea.
"a." dug out from a cave in Buzen.
"e." made of Conus literatus.

The lands where the shell-ring is used as arm-ring by the natives are:

- Ponape island, Newcaledonia
- Philippine Islands, Oceanica
- Isabena, Soromon, Makotian
- Calcuta, Strong islands
Fiji, Lautacultue, Mikuloshishiya: and according to the
journal of the English Anthropo-
gical Society, the shell ring is
used as arm-ring in Korolino
islands.
It is questionable whether the
shell used in producing the ring
is Conus literatus, or not.
According to "A Manual of the
Mollusca" by H. Woodward, Conus
literatus is distributed in the
regions—
west of the Philippine Islands,
South-east of Australia, the
South of the mouth of the Naija
river in Africa; and off
Oshima and Rii (Rii) in Japan,
a similar shell is found.
Now the shell ring is made
"C" (a perfect shell), it is cut by a
sharp cutting instrument as "D," and
the cut is rubbed and
polished.

As to the use of "A": some say that, it was a holder of something, but from the shape and shell, it is perhaps used as arm-ring, as the shell ring on the arm of natives in foreign lands.

The shell is rare in the adjoining sea of Japan, so it is questionable whether the shell-ring was brought to Japan from foreign lands, or Japanese made the ring, the shell having been imported from foreign lands.

As to "E": (derived from an old tomb in Buzen) it is made of some of the shells, pteroceras lambis, pteroceras chiragra, Strombus accipitrinus, Strombus latissimus.

Though it has pointed parts, it might have been used as an arm-ring, as "G".
These rings are too small for the man's arm, but just fit for women's or girl's arms.
The marks are used to show the predominant things of the family. Classification of the marks:

1. By the family name
   a. By the initial of the family name

2. By the first word of the family
   a. (Surname) (First)

3. By the second word of the family

4. By the initial of the first word
   a. (Surname) (First)
Shop marks.

by Y. Kurihara.

Besides the family badge, there are marks which are impressed on things belonging to the family, or on the shop-curtain.

The marks are used to show the possessor of the things by the family.

Classification of the marks:

a. by the family name.
   1. by the whole of the family name.
      \[\text{山間} (Yamajima)\]

2. by the first word of the family name.
   \[\text{田中} (Tanaka), \text{北條} (Kita-Kawabata)\]

3. by the second word of the family name.
   \[\text{木村} (Kimura), \text{荒井} (Kawamoto)\]

4. by the initial of the first word.
   \[\text{の} (No), \text{尾} (Oka), \text{木} (Moto)\].
5. by the initial of the second word.
6. by the personal name.
   1. by the first word of the personal name.
   2. by the middle word of the personal name.
   3. by the last word of the personal name.
5. by the initial of the first word.
6. by the word of similar pronunciation with the first word.
C. by the trade name of the family.
   1. by the whole of the trade-name.
8. by the first word of the trade name, 会 (三村屋), 食 (長崎屋).

9. by the last word of the trade name, 組 (小松屋).

Illustrations of the marks.

Outside figures.

Head office.

Branch.

Head shop.

Branch.

Head office.

Branch.
Kinds of the mark:
1. from the family name.
2. from the name of the house-master.
3. from the trade-name.
4. from the family badge.
5. from the words of happy indication (signification).
6. from other various origins.

Constitution of the mark:
1. of words.
2. of words and outside-figures.
(7, O, X, are the outside-figures).
3. of words converted, or modified to picture-like figures.
4. of picture-like figures.
(1) is classified as follows.
5. of Chinese characters.
6. of Japanese characters.
Same mark of different families and different marks of the same family.

As there are many family names and personal names which have similar first words, last words and their initials similar with one another, there should be same mark, though the family be different. Ask the different marks of the same family, the number is quite small.
alcohol, toughness factors small

and by other means toughness. Also

...water vapor rate very all

...tendency for...toughness depend

...to...toughness...de...
"Ym" means "to pray" in the Hine language, and "Hene" means "old man." Thus, "Hene," means an old woman. The word "Pran" means to pray. The word "Pran" is a name of illness. "Pran" means a prayer to health. "Pran" means a person of clean blood. The word "Pran" is a name of a man, a woman, and a child. The word "Pran" is a name of a person. The word "Pran" is a name of the living child of the man.
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Imbace, a measles of the Aine women.

By Y. Sakaki.

"Im" means "to fear" in the Aine language, and "bacc" means "old women." Thus "imbacce" means an old woman who fears at anything. Thus "imbacce" is a name of illness.

The cause of the illness; they never pay attention to health; they marry persons of close blood; thus their bodily constitution is generally weak; here hereditary and primary tendencies of the disease appear.

Causes to produce the disease: hearing the hissing sounds of the grass, looking at the snake, being bit by a large worm.

Thus, being "frightened" by some things.

Ages when the disease comes...
out; generally from 13 years to
60 years of age.

At present, young women do
not fall to the disease, because
the education is spreading
over the African people.

Indications of the disease:
1. to imitate what others say
   and do.
2. to jump up at a little stimula-
   tion to the sense, at a little sound.
3. to work urge by a threatening
   idea, to do, just as
   ordered by others, or to act contrary
   to what is ordered.

(When ordered to strike some one
at the breast, she will do,
as is ordered, or strike him
at the back.)

4. When the nerve is excited,
   she will behave herself as
   mad woman against others,
even at the risk of her life.
to fear at some things (snake, worm, or certain grass.)

The Aime woman does not say abusive words against others, and her face does not express convulsive appearance, as the patient of Maladie des Tics.

In ordinary state of her mind, the women patient of tics is calm and conducts herself as the ordinary Aime woman does, and she is more sensitive to the shame and morals than ordinary Aime woman; no wrong indication of her mind and body is seen when her mind is not driven to work wrongly by the hateful disease.

In fine, imbeciles is different from Maladie des Tics, though similar with each other, and
is a particular state of "zwangsinrezeein" or "zwangsernerose"
No. 181.

On the bluish black spots found
in the baby’s body.

By C. Adachi.

Results of my investigation to
the body of the white race.

1. Under the skin of the waist
portion of the white people, the
same colour-cells as the yellow
people are found.

2. That the bluish black spot
do not appear at the waist portion
of the white people is due to the
small number of the colour-cells.

3. We can say that the bluish
black spots which have been
thought proper to the yellow people,
are also found in the body of
the yellow people, white people.

In fine, the same colour-cells
as make the bluish black spots
at the waist portion of the yellow
people are also found under the skin of the same portion of the white people, and in the case of the white people, the number of the cells is small, so the black spots do not affect on the surface.
The original name of Requ-yu-gege is the 1st day of the new year. People offer a woman with the Requ-yu-gege. The person of the Requ-yu-gege, the woman will bring goods to a story or a hotel.

The form of the Requ-yu-gege is supposed to be an animal with wings. The Requ-yu-gege is used in the 1st day of the new year.

On the same day, the lady will offer a flower to a woman who will pray for a year. The first of the new year is the
people were also found on the side of the native portion of the island, where they were native and where they were not. The island was called 'Oahu,' and the climate was quite warm and humid.
On "Rayu-zuge":
by Y. Saguchi:

The original use of "Rayu-zuge": on the 15th day of the new-year, Jan. people tap a woman with the Rayu-zuge. By the charm of the Rayu-zuge, the woman will give birth to a son, as it is believed.

The form of the Rayu-zuge: It is supposed to be an imitation imitation of the male penis. Why the Rayu-zuge is used on the 15th of the new-year (Jan.)?

On the same day, the Neosochin god, who is believed to believe to give a son to a woman who will pray for a son, is paid homage; that is, the 15th of the new-year is the
day for the reethoshin festival.

Thus the people believe that if they tap a woman with the Rayu-zyge on the festival day of Reethoshin, she will give birth to a son.

Why the name of Rayu-zyge is given to the stick, while another name of "yo-ma uchi to" is given to the stick.

On the 15th of Jan. (new-year) the gruel is boiled with 7 sorts of vegetable and offered to the housekeeping god. The gruel is stirred with a stick, and this stick is called "Rayu-zyge".

In my opinion, two sticks, though of different use, are used on the one and the same day, and consequently the names have been
Compounded with each other.

Illustrations of "Kayu-zuge"
Food and drink of the Ainu.
By S. Turner.

As the Ainu is a half-civilized people, the food and drink are got from the natural production. So the agriculture was introduced to the Ainu; they don't try to pursue it. Even for the water to drink, they turn to the rain, and they don't dig the well.

The food is taken burned, or boiled, and pretty often raw food is taken.

They make gruel boiled with rice and wheat, vegetable, fish, and animal (beast) flesh, and the food is seasoned with salt or sea-water, and they never use the Japanese soy.

The food is dried and kept, and in the winter season, by the means of snow, the food is kept
from corruption; the corruptive food
is buried in the ground and kept.
They are irregular in taking
food; but generally three meals
are served a day, morning, noon
and evening ("the custom of three
meals a day is learned from
the Japanese custom of taking
three meals a day.
"
The breakfast is cheap and
no excellent meal is served at
breakfast.

As they are irregular in
taking food, whenever they feel
hungry, they eat something or other.
When food is scarce and they
have nothing to eat, they eat a
certain kind of earth.
Each has his own tray and
spoon, and in the tray the food is
put.

They have many dishes on
table, and they will eat up
one dish after another in turn.
Genealogy of clay human images and clay tablets made by the stone-age people of Japan.

by N. One.

The clay tablets and stone-tablet are, in my opinion, improved works of the clay figures. The genealogy of them may be seen from the illustrations in the next page.

In the following illustrations, a, b, c, d express the clay figures (clay human images), and f expresses the clay tablet.
On the stone-age designs, which seem to be derived from the forms of the femurs of some mammals. By S. Tenboi.

Of many stone-age designs, here I will consider the design consisting of many cloud-shaped curved lines.

In the design, the curved lines run each in different direction and never meet together.

The original of the design is, in my opinion, a femur of a mammal. Mammal; the ancient people ate the flesh of the beast, and consequently the femur was familiar to their eyes.

Only the figure of the femur is simple, and for many curved lines were attached to the main figure of the femur for the good.
appearance of the design.

Generally, in the design, the curved lines run from above in the left side to below in the right side.

Why do the curved lines run each in the different direction, and never meet together?

The figure of the femur is to set on the round surface of the implement, and when the intention is made to keep the natural figure of the femur and to give good appearance to the painting (or drawing) into the bargain, the lines must run naturally in different directions.

Why do the curved lines run from above in the left side to below in the right side?

This is the natural tendency.
Of the movement of the right hand; so if one takes a brush in the right hand and begins to paint, the line will be drawn in the direction. So there is no particular wonder in the running direction of the curved lines in the design of the combination of the cloud-shape lines.
Comparative Study of Local Customs.

By H. Hisako.

We see that the custom of any local part will be affected by the development of communication. In a place where communication is free or vigorous, little trace of the ancient customs is found, and on the contrary, in the place where communication is feeble, much trace of the ancient customs is found.

I will make a comparative study on the three districts.

Niijima, Izu, where communication is weak, as it is far from the centre of the modern civilization.

Kamii, Kitakoshima district, Musashi, which is near the centre of the modern civilization, Tokyo, and situated near the
railway station.

Sakai, Minami Tama district, Musashi, which is situated in the mountains, part of Musashi, and is a little far from the centre of the modern civilization. So the village should be placed between the above two local parts.

The new-year custom at Niijima:

In the new year's eve, the people pay worship at the village-holding god, carrying lanterns, and in the morning of the first day of the new year they pay worship at the god. At Toshima, Izu, a fire is burnt in front of the shrine, and at 12 o'clock on the new year's eve, at the sound of the drum and the bell the people gather to the shrine and temple, and pay worship.
At the Gov. and Buddha.

At Sakaï, the villagers do not pay worship at the village holding God in the new year’s eve, but do so early in the morning of the first day of the new year.

At Kamii, on the new year’s eve the villagers go to the shrine and stay there all night, burning fire in front of the shrine.

From the above description of the New Year’s customs, we can see that the origin of the customs of the three districts is the same, as there is no wide difference among them.

At Niijima, the people use "Kezunirake", "Awari-bō" and "Irie-bō"; and on the 15th day of the New Year, the distribution of grilled among the villagers is conducted by the Shinto priest.
At Nakai, they make "Iwabo" and "Hiebo", and they are put standing in the farm. I have never heard nothing of "Kagyu-zuge" and "Iwabo".

At Kami, "Iwabo" and "Hiebo" are formed, and on the 15th day of the new year, they will stir gruel with "Kagyu-Rakino".

About the door pine decoration at the three districts:

At Kami, instead of the pine tree, an ever-green tree is used, and to the door decoration, "Goki", formed of straw, is attached; in the Goki boiled rice and some fish are offered to the god for the first three days of the new year.

At Nakai, the Goki is used as "Shimekagari" (decoration rope).

At Kami, nothing is attached to the door decoration, but they will put some boiled rice on
the twigs of the pine tree, and thus offer the boiled rice to the God.

Throwing of beans

At Kōjima and Sakai, the throwing of beans is carried out at the shrine of the village-holding God on the evening of the Ōtsuburu festival.

At Kani, it is conducted in the house, but first the throw beans are thrown at the shrine of the house-holding God.

The function of driving devil is kept still, but the date and the name of the function are different at the three districts.

At Kōjima, the function is called "Kannon-ōshirama" and held on the 24th day of Jan.

At Sakai, the function is called "Hitotsume no Kozi" and held on the 8th day of Dec. and Feb.
At Kamii, the function is called "Yakuzin Yoke", and held on the 7th day of Jan. and Feb.

About house.
At Ninijima and Sakai, some houses are surrounded by dried twig, or bamboo stick wall, but at Kamii, no such fence is found.

About the relics of ancient people.
At Ninijima, almost no relics of the stone-age people are found, but at the other two districts, the relics of the stone-age people are found, especially at Sakai, much relics of the stone-age are found.

At Ninijima, in the shrine of.

At Tosheina (Izu), in the shrine of the village holding God, an
old mirror and several "Maniguchi" (a kind of bell) are kept. A Maniguchi is hung in front of the shrine.

At Kamiie, a tower,葵御柱, was built in the 2nd year of Tenryu, and in honour of the tower, a festival is held still on the evening of the 23rd day of September.

In the conclusion, the religious power is strong in affecting the customs of any people.
The first significant event was the decision made by the majority of the village to build a new community center. This was a long-discussed project, with many meetings and discussions among the residents. The new center will include a large hall for gatherings and events, a library, a kitchen, and a garden area. The construction is expected to begin in the spring of next year. 

The village has always been known for its strong sense of community, and this new project is expected to further strengthen these bonds. Many residents have already volunteered to help with the planning and execution of the project, showcasing the collective spirit of the village.
The blackened teeth are the testimony of the wife's affection toward her husband.

So in my opinion, it is a custom worth a praise.

The following are the description about the tooth blackening.

1. The ohaguro (material used in blackening the tooth) is made of slag, some wine and water.

2. When a girl is to marry a man, her teeth will be blackened slightly while she is at her own house, and after going to her husband's house, the teeth will be fully blackened.

The first blackening of the teeth is carried out by the "Kane Oya." Kane Oya is selected from among
wife. Many wives whose parents are living; on the occasion of the first blackening of the teeth, Ohagure is gathered from the families where man and wife are happily living.

3. In the blackening of the teeth, first Kaneschita is put on the teeth; after the teeth have been brushed with 7 brushes of Ohagure, one brush of Fushinokos is put on the teeth. (Fushinokos keeps the teeth from the blackened teeth from fading.) Thus after 7 brushes of Ohagure one brush of Fushinokos comes and in this manner the teeth are blackened.

The blackening of the teeth is practiced two or three times a month.

4. The Ohagure is put in a pan and warmed over the
fire, and used.
5. The Ohagure is sometimes mixed with paste, tea or wine.
6. Superstitiously, on the 8th of every month, the blackening of the teeth is never practiced; and the 10th and 9th days of every month are thought as good days for the blackening of the teeth.
7. The woman felt happy after the blackening of the teeth then before it in former times.
8. According to an old man, a person whose teeth were weak, used the Ohagure to make the teeth strong in the old times.
9. The Ohagure was thought a kind of medicine to make the teeth strong.
10. Implements used in blackening the teeth, "Kanetubo" (a pot to keep the Ohagure).
"Ohagure nabe" (a pan to warm the ohaguro in over the fire), "Ohagure jude" (a brush to put the ohaguro on the teeth with), "Taki", "Hanzo", "Kimidara", and "Watashigane". Hanzo and Kimidara are the kind of the casein, especially used in the blackening of the teeth.
Obaguru grade (a per D'Narm)

Obuguru finish (a finish
to put the obaguru on to
the wood)

Mango

Mvidara and Vekugwe
Mango and Mvidara are
the kind of the finish, aprint
want to the oku channel of the
track
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Investigation on the Bluish Black Spots Found on the Baby's Body.

By B. Nozaki.

The bluish black spot on the body is not peculiar among the baby of the yellow race, but it is found also on the body of the white men's baby. The spot is seen about umbilicus in general, and a baby has it very often rather than an infant in the womb.

In generally speaking, the baby of the yellow race has the spot more in general than that of the white race. Though I have never seen of myself the spot on the body of the white men's baby, yet I am sure that it has the pigment cell which shall cause the spot. Up to this day, no scholars told that the black men's baby had the spot, but I think it surely has it, and if it
can not be seen from outside, it is because the comparatively dense pigment of its skin hides the spot from sight.

Many kinds of monkey have the pigment cell at many parts or whole of the body when young, so the skin of the little one is very dark blue in colour. (orang, Chimpanze, Cynocephalus, Maccacus, Cercopithecus, Cebus, and Chrysothrus have the pigment, but Hylobates, Semnopithecus, Mycetes, Ailes, Napala, and Lemur haven't.

The pigment of the spot of baby's body is the same as that of the monkey.

The fish black spot is often seen not only about ustraum, but at several other parts of the baby's body. This shows that the pigment which cause the spot is whole part of the baby's body, like the monkey.

From the time in which the spot appears to the time when it disappears forms a term on growth of man's body,
and the most prosperous time of the term is when man is baby. This is the reason that the bluish black spot is seen on the baby's body more than on the body of the infant in womb.

Why the spot mostly appears about the ostecrum. Because on the part about ostecrum, many physical changes or abnormal symptoms are apt to appear, and the spot is to be seen a physical change there.

The baby of the yellow race has the bluish black spot more than that of the white race has, and the latter has very little pigment cell in body in general, so that its spot is generally (thin) a lighter than that of the former.

I can not tell now which race is superior and which race is inferior in life from the fact that
They have the spot when infant, or have not. I suppose, however, that many kinds of monkey have a pigment much in the body, but man has the pigment in the part of the body where the spot is when infant in general, so that the spot may not be a good sign.
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Fire-Making Process Practiced
by the Kurilsky Ainu.
By R. Torii.

In making fire, the Kurilsky Ainu use a bow-drill which consists of a bow (txa in the Ainu's word), a wood to press (irarip), a pestle (kachi), and a mortar (Karussowo).

The bow-drill is made of wood drifted to the sea-shore.

When one presses the mortar with one foot and holding the upper wood with a hand turns the bow with another, fire is made by friction.

Stone-Boiling.

When they are out without pan and
want to boil meat or fish, they make a hole in a wood and put water and meat or fish in it. After this is done, they put in the water a burnt stone, and thus they boil the fish.

Steam bath.

Everyone of them take a bath once a week. They have a bath room, and when they want to bath, they shut themselves in the room and pour water on a large burnt stone. Then the steam fills the room, and their bodies get wet with steam and sweat. Wiping up the body, they clean themselves.
An Some Brown Potteries Discovred
in Hitachi, Suruga, and Mikawa.

By T. G. Ushaka.

About this potteries, there are many opinions under many names. Some one name them Yasi-Pottery, some Malay Type Pottery, and some Drilled Unglazed Pottery. But yet the materials about the pottery are not found enough to establish an opinion of it, so here I will write only its appearance and state when it was found.
Above the shellmound at Ōtsuigak, Hitachi, the above drawing three potteries and two other little pieces of pottery were found.

The state under which the potteries were found,

---

Aqueous stratum

1 foot

2 feet

1 foot and 3 inches

Shells of the shellmound.

The pottery found at Shiinoki-daira,

Suruga.

5.9 inches

2.65 feet in circumference.

This is very skillfully made, and is dark brown in colour.
The pottery found at Yoshinaga-mura, Suruga.

This pottery is 9.25 inches in height, 8.6 inches in diameter of the largest part. The mark (掟) on the pottery shows that it was carried about in a bamboo basket.

The pottery found at Kōtalai, Mikawa.

- 2.5 inches
- 1.97 feet in circumference.
Notes on Two Sorts of Red Colouring Matters Used by the Stone-age People of Japan. By S. Inuita.

The stone-age people of Japan used Cinnabar and Haematite to paint something red. Haematite was found in many places in Japan, and as it was meal or dust when found and was easy to use, it was used in general. But the chief places where Haematite was found were Agita, Inute, and Awomori, so that the more we go to the north part, the more we can find the ancient objects painted with Haematite.

Cinnabar, however, was and is found only in Ide, Rikenzen, and other two places in Japan. And the ancient objects painted with Cinnabar are found in Chuzashi.
and Hitachi only, and it is over one hundred miles from the sites of the ancient objects to the places where cinnabar is found.

In the ancient time it might be very hard thing to convey cinnabar or other things to so distant places, and beside cinnabar can not be used as it is got from ground only, but we must refine it through many means before we use. It is clear that the stone-age people of Japan did not know how to refine cinnabar, so I think they must have received some refined cinnabar from other people with whom they communicated.

I hear that the Chinese knew how to refine cinnabar from the ancient time. So, the stone-age people of Japan must have got cinnabar from the Chinese indirectly, or through the middle-men. From my investigation,
I knew that they had got it when they were about to leave Japan, so the potteries or earthen dolls painted with cinnabar are of skilful making and very few in number. And it is also very remarkable that the objects painted with cinnabar are very often found with Kudatama and Magatama.
Phallic Worship in Japan.
By Y. Ileguchi.

Phallic Worship in the Old Age.

Some one say that the mythologies about creation of world written in the Japanese old books are explained from the idea of phallic worship. Some one say that the Amano-Saka-boko (the heavenly fine weapon) used by Izanagi, creator of the world, meant the penis. In a Japanese mythology, it is said that Izanagi and Izanami went round a heavenly post (Amano-Mi-hashira). Some one say that the post means a penis (an image in phallic-worshiping). At any rate, it is remarkable
that there can be found many records of genitals in the Japanese old books. The ancient Japanese might have worshiped genitals as the god of love, or the god which had the power to create the world.

In Shinano, now there remains a custom to erect the Amhushira (the holy post) in some festival day as an image of the god of Lō-dojin which I will write of by and by. This custom perhaps be able to tell of Amano-mi-hashira which Izanagi and Izanami went round, I think.

About Lō-dojin the god.

From the ancient time there is a god called "Kunado" in Japan, a tutelary god of road or way, and its image is cane, a walking stick. But afterward, the god of phallic worship was begun to be called Lō-do-
jin. About its reason I wrote the other day, so here I will omit it.

Phallic Worship in the Middle Age.

Our history tells that after the Buddhism and the confucianism were known by the Japanese, the wretched and ignoble faith were ejected in general and only remained among the lower class of people. In the Heian Dynasty, however, though the glaring and brilliant literature was produced on one hand, immorality or impurity was prevailed on the other.

So in this time, the ignoble phallic worship had power or influence more than the high doctrine. Buddhism and confucianism. In this time, the god images, called Iō-sojin, of Phallic Worship were erected at the crossed parts of the road.
At present, most of the Dōsojin are enthroned or put at the crossed parts of the road.

In the Middle Age, all the prostitutes worshiped Dōsojin god.

But gradually, the phallic worship was disdained, and many joking fables about the worship were spoken among the people.

A few examples of the fables:

1. Dōsojin at Kakejima, Katori-gōri, Mutsu, was a daughter of a Dōsojin by the road to Izumo. Her parents brought up her petting and caressing very much, and when she was grown up to a lady, they wanted to have her married to a proper fine gentleman. But acting contrary to her parents' will, she had a merchant as her lover and they ran away hand in hand to Kakejima, Mutsu, as she was disinherited.
ed by the parents. Then the Kasa-jima villagers worshiped her as a Kō-sojin there.

II. Once there lived a court lady of a Kō-sojin. He gave a visit to one of the court ladies every night, and staid with her till dawn. One night, he felt something and got up in her room to utter the holy doctrine of the Buddhism. When he was uttering it, an old man came to him and said that he could never forget of the night. As he asked the reason of the old man, he replied, "When the holy doctrine of the Buddhism is uttered by the clear and sainted Buddhism priest, all the heavenly and earthly beings would listen to it. But as it is uttered by such a mean man like you, none will listen to it, but I, feeling sorry of you, have listened to you." And I
can never forget of such night in which the holy doctrine was uttered by such a man.

III. A noted, high priest lived in the Fennō Temple in Kyoto. It was his daily task to utter many long holy Buddhist doctrine and to pay a visit to Kumano Shrine. One evening it became quite dark when he came back only half a way to the Fennō Temple, so he lodged under a great tree by the road side to pass the night there.

At the dead of the night, about thirty cavaliers stopped under the tree and called out loudly, "Is there the old man at the foot of tree?" At this, a voice came out from the foot of the tree saying, "Yes." The priest was greatly surprised that there was some other man under the tree, but drew his breath to listen the commen-
sation which would go on between
them more.
"Pray, come out and follow us!" said one of the cavaliers.
"I wish to do so, but a foot of my
horse was broken, so I can not
follow you this night. I beg you
to go round without me till my
horse is cured or I get some other
stout horse, if you please," replied
the voice from the foot of the tree, and
the cavaliers went away.
The priest wondered at this, and
hardly waited for the dawn. But as
soon as it was dawn, he examined
carefully about the foot of the tree
and found there an image of Dolo-
jin god with a picture of a horse
(by him), which was offered to
him. The picture horse was found
to have one of his legs broken. The
priest amended the broken leg, and
came back his temple, the Tennoji.
At the night of the day, the priest lodged again under the great tree to see what would happen the night. At the dead of the night about thirty cavaliers stopped under the tree, as he saw last night, and called out loudly, "Is there the old man at the foot of tree? If there's come out and follow us soon!"

"Yes," replied the šlōsōjin under the tree, and went gallopping following the band of the cavaliers. When it was dawn, one old man came back to the priest under the tree and told him saying, "Oh, saint! I thank you heartily as I owe you much last day (yesterday). I am a šlōsōjin under the tree, and it is a great pity for me that I had been born to such a god like šlōsōjin, and destined to a misfortune I am in now. The cavaliers come to me every night, you see, are
all the pestilence-gods and many other evil-gods, and they should be guided by me as they go out through the country at night. Whenever I will neglect to guide them, I must bear thousands of tortures caused by them. But yesterday, you kindly cured the broken leg of my horse, and so I could discharge my sad providence safely last night, and get rid of the hard tortures.

Now, I have a desire for my life; if you will kindly utter the holy Buddhism doctrine for me here, I can forgive this foul shape and be born to a holy god next time.

As soon as he finish his saying, he vanished from the sight of the priest.

These fables show that the Buddhism overpowered the phallic-worship under its foot.
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Phallic Worship in the Modern Age.

After the Phallic Worship was trampled down by the Buddhism, it fell into disuse. But even now there remain many customs came from the worship, and shrines of phallic images by the road side in many provinces in Japan, — about 31 provinces over Japan, so far as I know.

Images of the worshipping:
1. Worshiping the images of genitals.
2. Worshiping the image of penis only.
3. Worshiping the image of woman's generative organ only.

If we classify the images by the materials of which they are made, is:
1. Stone images
   a. The stone which has naturally the shape of the organs.
The natural stone carved a little to get the shape of the generative organs.

The stone image carved utterly on purpose.

The stone club of the stone age is worshiped being mistaken for the image.

II. The metal images.

III. The wooden images.

IV. The earthen images.

V. The images of other materials.

Names of the Phallic god:

1. Original name .......... Hōsojin.
2. Provincial name ........ Hōsonjin.
3. Names from the shape of the image .........

4. Name from the material of the image --------- Seki-jin (Stone god).

5. Name from the shape and material of the image --------- Kana-Mara-Haimyōjin (Metal penis - the great intelligent god).

6. Name came from that of noted man in history --------- Sarudahiko-gami. Sarudahiko was a guide of Emperor Jimmu, and he was worshiped as a god of road afterwards. The literary meaning of Hōsojin is the god of road. Kami = kami = gōdo.

7. Names came from ancient Buddhists ---------

Kenocho-jizo, Taka-jizo, Ohe - Kannon (or Tēbiraki-Kannon), Ana-gannon, Kenocho (penis), Taka (hat), Tēbiraki (open), Ana (hole),
came from the shape of the image, but Jizo and Kannon were high disciples of Buddha.

8. Names its origins are unknown

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Swashima - myōjin,
Tarita - dai - myōjin.

The motives of the worship.

1. Motives concern to man's affairs,
   a. Asking of good wife or good husband.
   b. Asking of child and an easy delivery.
   c. Asking of safety in journey.
   d. " " victory in war.
   e. " " prosperity of business.
   f. " " rich harvest.
   g. " " wealth.

2. Motives concern to sickness,
   a. Asking of recovery of the sickness in under part of the body.
b. Asking of recovery of boils.
c. " " " long coughing.

3. Motives concern to weather,
a. Asking a good, fine weather.
b. " a rainy weather.

Customs remained by the Phallic Worship

a. The festival of Hōsojin.
b. A custom to make a figure of a happy god, carrying a great pine-mushroom on her back in some festival day.
c. A custom to value the hair of the private parts.
d. A dancing performed in some festival day at Takatsuki-mura, Akatsuka-gōri, Régen, on the 15-th and the 15-th of November every year.

By T. Mayeda.

Here I will write especially the expressions about lips of Japanese Old Women — Japanese Women in Old Times.

In general there were two species of the expression, namely —

A. The expression expressed when the lips were kept naturally as they were. About this expression I have nothing to say.

B. The expressions made when the lips were changed in many ways; there were two expressions of this kind.

a. Expression made by changing lips from both sides. The
Japanese women wished to have small, narrow mouths, for the small mouth seemed to the Japanese to show a gentle looking. So all the Japanese women, especially those who have large mouths, endeavored to show small mouth shortening the muscles about the mouth.

b. The expression made by changing lips from both ways, up and down.

The Japanese women shut their mouths lightly and draw upper lip down. Or they open the mouth a little and push lower lip slightly forward.

A expression were seen among the middle aged women, but f expression were and are seen generally among girls and very seldom among middle aged women.
No. 196, Vol. XVII.

On Some Stone Models of Several Objects Discovered from Ancient Sepulchral Mounds in Japan.

By S. Yagi.

There are many species of the old stone models. With arms, there are armors, shields, swords, and spears all are made of stone. There are stone mirrors, stone plows, and many other things found.

The stone with which these models were made is marble and marble-like stone, and sometime dark green stones were used.

These old stone models are found,
a. in the ancient sepulchral mounds mostly,
b. and in the level ground a little,
c. but not in Apokoana (a hole or cave) at all.
These stone models are all made very coarsely, so we can easily tell the models from the real ones. For instance, the model of armor has no seam, the model of the mirror has no design on it. Sometimes we find some models of old objects, but can not find out the original real objects. For instance we found the models of knife, of comb, and of ship-shaped objects, but not those real objects, yet.

About the age in which the stone models were made, —

No ancient grave surrounded with Kaniwa (earthen dolls) contains the stone model.

Most of the ancient graves which contain the stone models have not a large room surrounded with stone walls in them.

No Yokoama-sepulcher contains the stone model.
Study of Expression from Anthropological Points of View.
By F. Mende.

I am going to study man's expressions by the same course as man is studied in anthropology.

I think, the best course of the anthropological study is that found by Mr. Peabody, so that I will make my study by this course; (1) study of essence, (2) study of the present state, (3) study of origin.

(1) Study of the essence of man's expression.

The meaning of the study is what the man's expression is. But, this problem is very difficult, and it is so hard to explain it before the other two studies are finished.
So, first I will begin from the second study.

(2) Study of the present state of man's expressions.

In this study, it is most important thing to compare the expressions of the different races, I believe.

(3) Study of the origin of the man's expressions.

Some one is of opinion that a custom or an expression which was begun by one man by chance prevails very often in general afterwards. It may be true sometime, but I think as man has evolved gradually, his expressions or manners also must have been evolved from some behadders to the present state. So, to study their origins is very important thing.
I beg you all the members of our anthropological society to give me many datas of the study informing the expressions of the people in many provinces.
No. 197, Vol. XVII.

An "Sainokami."

By Y. Hegoichi.

"Sainokami" is a god of the road, and it is thought to guard the road in purpose of stopping the evil passengers.

"Sainokami" of some provinces have no images, but the original image of "Sainokami" seems to be a round stone or a stone post. In some province, a stone pile is found at the place where the "Sainokami" is said to be. I hear that the image of the god of the road in Greece was the stone post. Some one say that the image of the road god in Japan is a cane, but this cane perhaps means a stone post as the image of the god.

There is an opinion that Saino-
"Kami" is the god of the Phallic worship, but it is sure that the former was took for the latter because the both images were of somewhat round stone.

In some province, the festival for the god is held in New year's day, and in some it is held on some other day.
Notes and Queries on Human Expression.

By F. Maeda.

I beg all the members of Tokyo Anthropological Society to inform me the explanation about the following queries.

1. Isn't there some form of expression of face which is inherent among the people of a race?

2. Is there some expressions of the face obtained after man's born?

I divided man's expressions into two species:

A. Natural expressions, like laughing and weeping.

B. Artificial expressions (expressions obtained after being born).
Notes for the informer.

1. Expressions about forehead, eye-brows, nose, and mouth shall be chiefly observed.

2. Expressions naturally expressed on the face shall be noticed.

3. Artificial expressions on the face shall be noticed.
Summaries
from
Tokyo Anthropological Society
Vol. XXI.
On the Prices of Charcoal Attached to "Shine" Rope.

By Y. Deguchi.

On the 7th day of the New Year, they put up "Shine" ropes on the eaves and hang down many pieces of charcoal from them in Japan, and keep them until about 15th of January. Most of them, however, do not know why charcoal is hung down from "Shine" rope. Some say that charcoal is "sumi" in Japanese and "sumi" is 住 (dwelling), so the charcoal is used for the symbol of the house. But, I do not think so.

One of our old books tells that fire has the power to clear everything from evils and uncleanness, so the charcoal shall be put in the house at night. Long ago, not only in Japan,
but in many other countries and islands fire was thought to have the power of cleaning things. So, in some country; if a man died, objects possessed by him were put between the burning fire; or, if a child were seen in a graveyard, his mother called him to her and burnt fire at his foot in purpose of cleaning him. In Malay, when woman give birth to a child, fire is burnt in her room for a protection against evils to come in. Indians are said to burn fire even in the day time when they want to keep devils far away from them. From the like view, the Chinese burn fire in the nuptial day.

So, I believe that our custom of tying charcoal to Shimen rope came from the faith in the power of fire.
No. 215, Vol. 61.

Stone Implements Mentioned in Old Japanese Books.

By M. Sugano.

In the chapter of Jimmu the Emperors of the Kojiki, we see that they had some objects called "Ishitute-tsu-ino-chi" and "Kubutsute-tsu." "Ishitute-tsu-ino-chi" means a thing made of stone, and "Kubutsute-tsu" is the name named from the shape of an object; and it became clear that "Ishitute-tsu-ino-chi" and "Kubutsute-tsu" is the name of the same thing, and it is the stone sword-head. In the Kojiki, there is the word "Sheki-jin" which, our old scholar Kamo said, is some stone object, but Morinaga, an old scholar, said that it meant "very strong" and not stone object. I think the latter opinion is right.
In the chapter of Shuin in the Emperor of the Nihonshiki, there is written the saying, "In March, Ameno-imoko, Prince of Shircaki, brought to Japan a "Monoha-futodama" (a large gem), an "Ashitaka-dama" (a jewel), a "Ukagakakaihi-dama" (a red-stone jewel), an "Itsubi-kogatana" (a stone knife), an "Itsubi-hokko" (a stone sword), etc. All these things brought to Japan may be stone implements. The record about the stone arrowhead first seen in the "Goku-Nihonshiki." "In October, 5th year of Shōhei, suddenly a severe storm began which continued over ten days in Dewa province. After the storm was over, many stones shaped arrowhead or spearhead were found on hills and in plains. Some of them were white, some black, some dark green, and some brown"
In the Sandai-jittōroku, there is written, "On the 11th of June, the 1st year of Ninwa, there rained stone arrow-heads in the castle of Shiga and at Kishi-hama, Hōkai-gōri, Dewa."

"On the 17th of April, the 2nd year of Ninwa, stone arrow-heads rained about several shrines in Hōkai-gōri, Dewa province.

Some of these stone arrow-heads are said to be sharper than metal ones, so that the stone arrow-heads perhaps were used after the metal ones were made, I think.

Many Japanese old scholars are of opinion that the old stone arrow-heads of Japan were not made in Japan, but imported from Mongolia when some Mongolian people invaded into our country."
On Some Sorts of Hair-dressings
Represented on the Clay Human Figures
Made by the Stone Age People of Japan.
By: B. Yoshide.

In the ancient time, woman had much hair more than man like at the present day they are. Man's hair-dressing seems to have been simple, while woman's was complex.

Woman's hair-dressing.
A. Hung down hair.
B. Hair tied in curls.

A. Hung down hair.
   a. Hair divided into two and hung down cutting off at shoulders.
This hair-dressing resembles Sina’s very much. The relation between those two hair-dressings—the Stone Age people’s of Japan and Sina’s—is worthy of an investigation.

b. Hair divided into two and hung down cutting off at about ears.

c. Hair hung down on the back.

d. Hair hung down on the back tying at about the shoulder.
On Some Japanese Words which are Regarded as Unclean to be Used on Certain Occasions.

By Y. Meguchi.

I. Some words are hated to be used on the occasion in which they call to man's mind some inauspicious associations. It is due to the faith in sympathetic magic.

a. "Shi".

The word "shi" is hated in all cases, for the word of "death" (死) is pronounced "shi" in Japanese. If they happen to utter the word "shi", the Japanese say "yo" or "you" instead of "shi".

b. "Kiru".

The word "kiru" is hated in some case, because it means
to cut a person in the case.

Instead of "kiru", the Japanese say "sogu" (to cut) or "hiraku" (to cut open) or sometimes say quite an opposite word—for instance, when they happen to say "to cut (kiru) a pine-tree" in the New-Year's day, they would say "to grow (hayasu) a pine-tree".

E. "Nashi."

The word "Nashi" is hated, for it means "there isn't", and in the case when it must be mentioned quite an opposite word "ari" (there is) is used in its place. A pear ("Nashi" in Japanese) is called "ari-no-mi" by the Japanese. no = of, mi = a fruit.

d. "Saru."

The word "Saru" is hated, for it means "to be gone". From this idea, Monkey ("Saru") is
hated by the Japanese. The word "ten" is used in the place of "saru" (monkey).

e. "Saru."

The word "saru" is hated, for it means "to lose". The opposite word "stari" (to gain) is used instead of it.

f. "Kii."

The Japanese do not offer to the god any thing which has the word "kii" in its pronunciation, and they hate the word.

II. The Japanese hates to say the names of things which are thought to be hated by evil gods and devils, for if those names are mentioned, the devils will do many harms on man, they think.

a. Japanese people hate to buy some salt, nicks, or vinegar at night.
because salt is thought to have the power of cleaning fouls, and light is thought to have the power of breaking darkness in which devils live — wick is lighted, and vinegar is thought to have the power of clearing uncleanness, too. 

So, if they buy those things at night when evils are awalce, they make them lose their temper and do many terrible harms to them.

And if it happen that they must buy the things at night, salt is called "White thing", wick is called "Sōmen" (vermicelli), and vinegar is called "Jūmari" (stand water).

b. "Nejumi" (the rat) is called "Homे" (the bride) or "Ellume" (a little daughter). Because, the Japanese believes in that if the rat overhear man mentioning her, will get into a rage and do much
harm to man.

c. The word "Kitekite" (a fox) is also hated to be mentioned, by the same reason. The word "Sapu-

ca" is used instead of "Kitekite".

d. The word "Neko" (a cat) is hated to be mentioned as the rat is feared. The word "Nepukuro" (mother) is used instead of "Neeko" meaning a cat.
No. 295, Vol. XXI.

On the Right and Left Question.

By A. Kaneko.

From the ancient time there was an idea to respect and value the left more than the right in China and Japan. For instance, the officers of a lord when they waited on him sat down on the both sides, right and left dividing into two parties. And those who sat down on the left side were always the officers in higher rank than those on the right. It is said that this idea came from "Hakke" (the fortune-telling).

The fortune-teller told the fortune to man to him examining the left part of his body, but with woman the fortune-teller told her the fortune examining the right part of her body. Male was thought to be left,
and female to be right, and then
male and female were thought to
make a couple as well as right
and left make one body.

The ancients Chinese and the Japanese
were of the opinion, "Of the twenty-four
hours in a day, every other two hours
are of male nature, and the rest every
two hours are of female nature. And
in the male featured hour, man's
breath which goes through the left nostril
is stronger than that through the
right one. This may be seen evidently
with a smoking man."

The hour of the,
the hour of life,
the hour of Forn,
the hour of Al, etc.

And the hour of the
is from 11 to 1 in
the night.