On Animal Worship Found in
Japanese Mythology.

By S. Kobayashi.

Serpent.

The old word "mi" means "a serpent".
In an old book "Shoki", there is written
of a god of "Akanami". "Akanami" means a
serpent on a hill.

In an old book "Wamyo-Sho", there is
written about a god of "Mizuki", that
means a serpent in the water.

The ancients thought that the thunder
was a huge serpent in the air and it
caused the terrible noise, lightning,
cloud and rain. They worshiped
the thunder-scorpion as a god.

We have a mythology that Susan-
nowo killed a serpent which was going
to swallow a beautiful girl Kuchinada-
Hime in Izumo and saved her life.
From this mythology, I think that the serpent had been worshiped as a god by the natives and Tsuchi-inada-Hime was just offered to the serpent as a sacrifice, as the ancient Japanese did in general from an idea of quieting the rage of god, when Sukanoano went there.

A mythology tells that Toyotama-Hime, a wife of Yamato-dake, sacrificed herself for the god of sea to quiet his rage. And the sea god was thought to be a serpent.

Most of the Japanese sacrifices were beautiful women, so afterward it was thought that the serpent god wanted the beautiful woman not only for his food, but to love her as his wife.
No. 288, Vol. XXI.

Pine-trees or Branches Set up before the Entrances on the Beginning of a Year.

By Y. Deguchi.

The ancients of Japan seems to have worshiped tree as gods, and, I think, from this idea the Japanese set up pine-trees or branches before the entrances in the beginning of a year. So, they offer food or drink to the pine-trees or branches every morning and evening so long as the new year's days continue.

On the new year's day, they set up before the entrance not only pine-trees or branches, but hazel-trees or willow-trees with the same purpose as pine-trees.

In some provinces, pine-trees are set up at the entrances of rice-fields and forms in the beginning of a
year, and foods and drinks are offered to them in the purpose of asking for good harvest in the year.

In some provinces, branches of pine trees are hung down from the ceiling and put on the family altar in the purpose of asking good lucks for the family.

So, it is clear that pine trees have long been thought to have had the power of giving good lucks and rich harvests to man.

When they go to cut pine trees to set up before the entrances in the beginning of the year, they would say that they are going to welcome the pine trees of the new year. This shows that they worship pine trees as gods.
No. 238, Vol. XXI.

On Some Sorts of Hair-dressing
Represented on the Clay Human Figures
by the Stone Age People of Japan.
By B. Yoshida.

The clay figures of the Japanese ancient women who had the hair hung down are now found in Shinano Province and in Mutsu Province, so I think, this sort of the hair-dressing was prevailed in many parts of Japan. And though the clay figures may be those of the Japanese men, yet the hair-dressing they represent resemble that of the Ainu men very much. Some men divide the hair into two parts and hang down it on back cutting at about the ears. This sort of the hair-dressing is called "Kiritage-gami" in Japanese.
B. Hair tied in curls.

a. "Sukuhatsu". When woman is about to tye her hair in this sort of dressing, she grasps all her hair first in one hand and twisting it in right way or in left makes a curl on the top of the head, and ties it at several parts not to be loosened. This sort of the hair-dressing is very simple, and it is likely apt to be used among the ancient women.

"Sukuhatsu" is used at present among the Japanese women, but we can not say there is some anthropological relation between the ancient Japanese women and the present Japanese women. It may be coincided accidentally, I think.
When the hair is short or tied in curl very tightly, "Sokuhatsu" appears like as the above clay figure shows.

This clay figure shows "Sokuhatsu" curled after some design.

This "Sokuhatsu" is curled in the cleft way.
It is clear that this clay figure was made after a person who had the hair dressed in "Sokothatii". And we see that round design came from the curl.

This figure was made after the figure C. By the ancient, I think, and the dents on the head came from those in "Sokothatii" of C figure.
On Some Sorts of Hair-dressings
Represented on the Clay Human
Figures Made by the Stone Age
People of Japan

By B. Yoshida

b. "Mitenwa-mage." In this Hair-
dressing, half of the hair is tied into
a bundle on the top of the head,
and the rest half of the hair is bent
to the right and the left and made into
curls.
c. "Ichō-mage": In this hair-dressing, all the hair is tied at its root and made into two curls on the both sides of the head being divided into two.

B.

d. "Bindachi-mage": In this hair-dressing, the hair is pushed out on the temples like B of the above drawing shows.
No. 287, Vol. XXI.

Works on Ainu Studies.

By K. Jimbo.

I. Works by Mr. Bachelor.

Papers Published in the Transactions of the Asiatic Society of Japan.


On the Ainu Term “Kamui.” In Vol. XVI. 1889.


493 pages.

II. Works in Japanese.

Ezo Konjaku Monogatari, 1884.

"Ainu Runten" in "Kiyo" of the University. A grammar of...
the Asin Language, in the Memoirs of the Literature College, Imperial University of Tokyo, 1887, 50 pages.

III

Works in the Asin language.

An Asin Reader, 1887, 25 pages.
(Noshiki no an oro-oitake spaka-
shin kambi soth.)

The Christian Creed, Lord's Prayer and Ten Commandments in Asin,
including some Psalms, 1887,
19 pages. (Utarapa Inono oitake
newa Koikara utara Eishokoro-
newa Kami ni wani ike to
Kashpaaite newa Kami
Shinotcha-ihehe).

The Baptismal Services in Asin
(Baptisma akore haku.)

An Asin-English-Japanese Dic-
tionary and Grammar, 1889,
287 pages.

S. Matthew's Gospel, 1889, 110
pages. (A Matthew orowano
utange Pirika (Cruxifix))
1897. 347 pages. (Markos, Poukos
neva Iouanne crouns alange
Ashtamme Pirilea Shouzo.)

A new and enlarged edition of No. 5.

VI. Works in English.
The Time of Japan. 1892. 380 pages.

The Epistles of S. Paul to the Galatians,
Ephesians and Philippians.
1892. 63 pages. (Pamso meye
Kambi : Garatee un utara ote
newa Ephesos un utara ote
newa Piripoi un utara ote
anomande.) (written in the
Time Language.)

An Itinerary of Yokohama, written
for the Iatlestate Chamber of
Commerce for Presentation in
the Chicago Exhibition. 1893.
(Written in English.)

The Epistles of S. James, S. Peter, S. John and Jude. 1894. 18 pages.

(Afrin written in the Afrin language.)

Afrin Hymn Book. 1895. 28 pages.

(Afrin written in the Afrin language.)

The Prayer Book in Afrin. 1896.
417 pages. (Afrin written in the Afrin language.)

The Psalms in Afrin. 1896. 228 pages.

(Afrin written in the Afrin language.)

1897. 704 pages. (Afrin written in the Afrin language.)

Various Tracts ranging from the
Year 1897 to 1898, including the Book of Jonah and the first four chapters of Genesis. (Kamui Fushoku Sukumakate Yona orukupe 1887, 7 pages; Yoanne re be, 10 pages; Fu iriswale re gurum(?) Kamui Fushoku Shingo Ikadhi uma Kamui (Genesis), 16 pages; etc.) (Translated into the Ainu language.)

Ainn oyobi Sony Setsuna, 1907. (Written in Japanese.)
The Ainn and their Folklore, 1907. 103 pages. (Written in English.)
Sea-girl Yego, a Glimpse of the Missionary Work in Yego. (Written in English.)
A Grammar of the Ainn Language, 1909. 125 pages. (Written in English.)
The Koropoklegum and a Critical Examination of the Nomenclature of Yego, 1904. 18 pages.
To
(Written in English.)
(With grammar and notes on
the position of the Zime Langu-
age.)

Besides

Kumkumano inno iiteke rewa
onuman inno iiteke ona Kambé,
(morning and evening prayers)
etc.
On Forcing Enchantments.

By F. Kyuzuchi.

Long ago the Japanese believed that every thing had a spirit of his own like human beings. From this idea, the Japanese tormented other things to make them cure his disease as he was caught by it.

I. Plants.

When the Japanese suffered from tooth ache, they stuck pins or nails at the root of "Manna-ko" or "Anyōga", and as soon as their tooth ache disappeared they took out the pins or nails from the root giving a thousand thanks.

When one suffered from fever, one's family stuck nails at the root of "Jara", and as soon as the disease was cured the nails took out and
a bushel of chaff was given to the plant.

When one fell into disease, the mulberry tree in a bamboo bush was tormented by nail.

II. Things which have no life.

When one suffered from eye disease, one tied the end of a strip of one's clothes with straw, or put a basket by a well and said to it, "Basket! if you will cure my eyes from the disease, I will show you the inside of the pine well, won't you?"

When one suffered from fever, one tied a hammer with a rope and put it under the floor, or applied moka to a shell.

When one suffered from any disease, one tied a stone until one's disease was cured. (and kept it found)

When one missed a needle, one tied the scissors.
III. Animal.

When one suffered from fever, one put a "Fanishi" in paper on the family altar and said, "Fanishi, if you cure my fever, you can go back to your home."

"Fanishi" is a fresh water snail which is eaten cooked.

When one missed something, one tied a foot of dog with paper. For a dog is a guard for a thief or robber. Even now a "Kosmaini" (stone dog) before a shrine is tied at its foot as one does something.

By N. Ann.

I.

A. Thin and long, cone in shape. All parts are polished, blunt edged. By its cross ⬤, we can know its making.

B. " " " "

II.

A. Round headed. Edge and cross are little different from I.
III

Somewhat broad at the head.

(VII)

Broad headed.
Flat shaped.
Shape edged.

IV.

Square in shape.
Shape edged.
A part is polished; most of the part is not sharp edged.

A little flat.

This is made rubbing from the both sides.
Very sharp edged.

Made of dark-green stone.

This kind is very few in number.
Summaries from Tokyo Anthropological Society:
Vol. XXI. Vol. XXII.
On Some Sorts of Hair-dressing Represented on the Clay Human Figures made by the Stone Age People of Japan.

By B. Yoshida.

1. "Suge-musubi-Mage". In this hair-dressing, hair is folded and tied at several parts into a bundle on the head.

There are three species of "Suge-musubi-Mage."

1. Shaped like a bundle.
(2.) Tongue shaped one.

(3.) Spatula shaped one.
On the Place of Japanese Stone Age Ear Ornaments in the Classification of Ear Ornaments in General.

By S. Tsukoi.

Ear Ornaments are put:
A. on the lobe of the ear.
B. on the outside of the ear.

In the Stone Age of Japan, A seems to have been used mostly in Japan.

Species of the Ear Ornaments:
I. Ornament thrust into the outside of the ear.
II. Ornament hanging from a hole on the outside of the ear.
III. Stick-shaped ornament, and flat one.
IV. Stringed ornament, and ring of ear.
No. 242, Vol xx1.

Notes on Serpent Worship.

By Y. Teguchi.

Against Dr. Kobayashi’s opinion written No. 239 of this Volume,

a. "Olaami" is not "the serpent on hill." "Ola" does not mean "hill" here.

b. But the ancients feared of the serpent so much that they came to worship it as a great God, and they called it "Olaami" (Great God). So, "Olaami" is "Olaami", and it means a serpent, I think.

c. The ancients believed that a serpent-god could manage the weather, the fire, and the disease of man. And they
praised to Him asking the good side of these things.

Names for the serpent-god:
"Mizu-haro-mi" (Serpent-god under the water).
"Kaminja-sama" (God of White serpent).
"Kami" (The Great God of Serpent).

c.

About the thunder and the serpent.

Long ago, the thunder was called "Kami-kami" or "Kami-Kami" in Japan. "Kami" means "a thunder", and "Kami" means "a serpent" here.

So, in most cases the thunder might have been thought to be a serpent by the ancient Japanese.
Chashi or Fortresses of the Ainu.

By T. Kono.

By the word "Chashi", the Ainu means a place surrounded with fence, ditch, bank, or cliff. So, a pasture surrounded with wooden fence is called "Chashi" by Ainu.

But, the "Chashi" here I will write, means the old fortress of the Ainu which was called "Chashi-icot".

The "Chashi" is to be seen in Shuri, Akawa, Hokkaido, and in the Chishima Islands. The "Chashi" in Hidaka is a little different from that in the above mentioned places. Most of the Chashi are found on hills or high places, near the sea, the lakes, or the river. And those who lived in
the Chashi seem to have easily
got some shells and good water
to eat and drink. In the
Chashi, it was very wholesome
for man to live, and they could
have a fine view from there.
The largest Chashi is about
600 feet round and the smallest
about 120 feet round. The
former is not many in number
as the latter is.
The shape of the Chashi is
generally round or oval, but some
are square or triangle (△).
The ditch round the Chashi
is about 12 feet or 3 feet in depth,
and about 15 feet or 6 feet in width.
Some Chashi has double the
ditch round itself.
Most of the Chashi on the
hills are surrounded with banks,
and seldom have ditches round it.
the foot of the hills. The Chashi on the cliff is surrounded with no ditch.

Rarely a pit-dwelling is found in the Chashi, and some implements of the Stone Age there. Mr. Tsuboi is in faith of the existence of Kosopolegama by the time's tradition and of their possession of the stone-age implements found in the pit-dwelling in the Chashi, but I am of opinion that there did not exist such a race of Kosopolegama and the Stone-age implements are all of the times.
On the Education of the Ainu.

By S. Tsuboi.

Ainu are the uncivilized people, but they are the Japanese now. And if we are ashamed of having such uncivilized people among us, we are obliged to educate them. Some one says, "Ainu are so dull that they can not improve however hard they may be educated." But we can not stay without giving any medicine to a diseased man though his disease may be hopeless to be cured. And with time, it is not hopeless, I think.

So, several primary schools were already established for Ainu in Hokkaido. But we can not apply the educational
institution in Honshu to Shin, for the Shin have the special traditions and customs of its own. Then, first of all we must investigate their traditions and customs. From this point of view, a meeting of Shin education were established among us.
Formosan Aborigines and Monkeys. By Y. I.

Formosan Aborigines have very interesting thoughts about the monkeys of Macacus Cyclopis. Some tribe have the thought, "Long ago a poor man went into a mountain, and became a monkey." So they call now a monkey "a man in fur" (= Nang-gai).

Some tribe has the thought, "Long ago a sister-in-law hated her brother so that she made him sit down on a burnt stone. So, he ran into a mountain and became a monkey, and it is because the monkey has the red burnt hip."
Thus, they have a thought that monkey is man, so they never kill the monkey though it lays waste all the farm.

Among some tribe there was a custom to sacrifice a man for a god in a certain festival day, but now a monkey is sacrificed instead of a man under the thought that the monkey is man.
On Shell Rings.

By N. Ēno.

Order of making shell rings:

I. A hole was made from outside gradually larger.

Cardium umbicatum Reeve was used.

II. By the same making as above, the imperfect ring was obtained.

Two of this were combined into a ring.
Arca subcrenata
dischke was used.
Profile Outlines as Materials for Ethnological Investigation.

By J. Teuko.

Hands and face are bare, so it is easy to observe, and besides the face is very important place for the ethnological investigation.

Many photographs of different faces are valuable materials for the investigation, and they are easy and convenient to be taken and to be preserved.

But from my investigation, I knew that the photograph of the side of face told more clearly its characteristics than that of the front of face. As you know, the shadow of the side face on the window can tell who it is.

So, for the convenience of gather-
ing many types of the face, I hope to all observers to take profile outlines from the shadow of the side faces as many as possible.

Notes on taking profile outlines:

1. Light shall be strong as possible.

2. Light and face shall be on the same line.

3. The paper on which the outline is drawn shall be put erect.

4. Distance between the paper and the face shall be short as possible, while that between the face and the light long as possible.
On Some Experiences about
The Collecting Excursions of Archæological Objects.
By A. Mizutani.

There is no perfect stone
arrow-head which was made of
obsidian. Almost all remains
contain many broken pieces of
obsidian, but where there are
many obsidian blocks, no perfect
pottery is found. On the contrary,
where there are found many flint
some perfect potteries and stone
arrow-head are found.

Some one says that old potteries
are found mostly at the foot
of a mound. But, every time
I have found the potteries on
the mound, but not at the foot.
The shell-mounds which contain ashes have many old potteries and implements in them. So, whenever we dig out ashes from the shell-mound, we would say, "It is hopeful."

But, I have experienced these only about the remains near Tokyo and Shimousa province.
No. 252, Vol. XXII.

Doings of Men and Apes, Compared.

By S. Uchiyama

I. Doings resemble to each other.

a. Reproduction.

Apes' puberty is at 5 years of age. The ape has menses. The ape generates only one child at a time.

b. The way of bringing up a child.

The ape brings up a child with its own milk at the beginning, and loves its child very much.

c. Difference between male and female.

When child, male is weaker than female. But when it is grown up, male is stronger.
than female.

d. Sickness.
The ape suffers from measles and boils on the hip when it is little. And it is cured from those sicknesses with the same medicine as man's.

e. The ape is fond of smoking and drinking.

f. Most of apes can use right hands more than the left, but some are left-handed.

g. The ape has many habits. The ape's expression of anger resembles that of man.

h. The female ape loves the little one more than the male.

II. Different Doings.
a. The colour of skin is different.
b. The ape's teeth are in order and sharper than man's.
c. The ape's palms and foot
are oily more than man's.

d. The ape sleeps lying on its belly, and is apt to be awoken by a little noise.

e. The ape foams at the mouth a few days before it rains or snows.

f. The ape is fond of raw food.
On Some Experiences about the Collecting Excursions of Archaeological Objects. By O. Mijutani.

From the shellmound of clam, there are found many objects skillfully made. But, from the shellmound of "Sazae", we can find very few relics.
On Some Skulls Discovered from the Stone Age Sites in Japan
By B. Ichazo.

1. Skull found at Yoyama.
The largest length, 179. millimetres.
The largest extent, 150. millimetres.
Exponent, 8.8.8.

Six skulls found at Minamisawa.
Exponent,
95, 8
76, 3
68, 4
80, 2
81, 3
83, 7
But, all these skulls are different from those of the Japanese, of the Timor, and of the Eskimoo. They resemble the skull of the Chimú.
No. 254, Vol. XXII.

Bisaya of Philippine and Siraya of Formosa, Compared.

By Y. Ino.

The Chinese old books tells that the people of Bisaya lived near Formosa. But, being in want of geographical knowledge, the ancient Chinese perhaps mistook Formosa for Philippine.

The people of Siraya, however, lived in Formosa from the old time, and communicated with the people of Holland and the Chinese about 300 years ago.

Now, I think, Bisaya and Siraya belong to the same race, and they came from the same blood! For, they have almost the same words.
<table>
<thead>
<tr>
<th>Siraiya Words</th>
<th>Bisayan Words</th>
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</thead>
<tbody>
<tr>
<td>one</td>
<td>Uga</td>
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<tr>
<td>two</td>
<td>Duha</td>
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<tr>
<td>three</td>
<td>Folo</td>
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<td>four</td>
<td>Upat</td>
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<td>five</td>
<td>Lima</td>
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<td>six</td>
<td>Unam</td>
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<td>Pito</td>
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<td>eight</td>
<td>Kalo</td>
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<td>nine</td>
<td>Siam</td>
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<td>ten</td>
<td>Napulo</td>
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<td>hair</td>
<td>Rohok</td>
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<td>head</td>
<td>Lelo</td>
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<td>eye</td>
<td>Mata</td>
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<td>ear</td>
<td>Falinga</td>
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<td>nose</td>
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<td>Larat</td>
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<td>neck</td>
<td>Diog</td>
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<td>hand</td>
<td>Canot</td>
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<td>finger</td>
<td>Ters</td>
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<td>foot</td>
<td>Tenen</td>
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</tbody>
</table>
Siraiya  

blood    gamers    lady
father   gamers    amay
mother   isu    bugahan
child    isra    sana
man      kaguman    galagui
woman    isena    dabege
name     teman    nguran
word     vana    ican
I         yu    teo
you      how    dacco
tey      kurum    lagit
sun      wage    salang
moon      kurun    bulan
star      stating    ritoon
cloud     rabu    dampug
rain      viran    uran
fire      spui    calay
water     rasum    fubig
wind      vasi    harun
mountain  vulciun    buguid
river     aguman    salong
tree      kagu    karug
<table>
<thead>
<tr>
<th>Bird</th>
<th>Ayam</th>
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<tr>
<td>fish</td>
<td>Sun</td>
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<td>clothes</td>
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<td>come</td>
<td>Sowa</td>
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<td>sleep</td>
<td>Muep</td>
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<td>illness</td>
<td>Moram</td>
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<td>death</td>
<td>Mavatai</td>
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<td>eat</td>
<td>Mavuk</td>
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<td>house</td>
<td>Tarale</td>
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<td>great</td>
<td>Maigan</td>
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<td>small</td>
<td>Mavum</td>
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<td>cold</td>
<td>Mahangun</td>
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<td>heat</td>
<td>Magara</td>
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<td>red</td>
<td>Maipan</td>
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<td>black</td>
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<td>Bisaya</td>
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<td>Cauu Salo</td>
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<td>Balay</td>
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<td>Daguc</td>
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<td>Sundang</td>
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<td>Namis</td>
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</table>
Their manners and customs are almost the same.

1. Bisaya's clothes.
   Man's coat is short, but woman's is long.
   With Siraiya's clothes, it is the same.

2. Bisaya and Siraiya know how to weave alike. The former uses a bamboo loom, and the latter a wooden one.

3. Bisaya and Siraiya take rice as the usual meal.

4. Bisaya and Siraiya use potteries, bowls of coconut-shells, and iron pans alike.

5. Bisaya and Siraiya celebrate the marriage for several days. After the marriage of Bisaya, the husband stay in his wife's house for three years. With Siraiya marriage, the parents of the husband bring him to the wife's house, and there is no go-
between.

6. Bisaya is very skillful in sailing, and have very brave nature.

Siraiza is said to have used a sort of raft in sail. The raft was made of bamboo, I hear.
Cord Record System Used by the Aborigines of Formosa.

By Y. Inō.

Formosan Aborigines use the quipos to tell the love affairs mostly.

1. Red cord and yellow or green cord are used.
2. Tight knots and loose knots are made with cord.
   a. Red cords are used to tell man's heart.
   b. Yellow or green cords are used to tell lady's heart.
   c. Tight knots show the accepted love.
   d. Loose knots show the broken love.
A is a quipos sent to a lady by a man. A knob tells that he loves her heartily. A' knob tells that she seems to him not to love him heartily. B and b' tell that our love is not equal. C knob tells that then she perhaps loves another man more than him. D and d' tell, "If it be so,..." E and e' tell, "Let us break our love."
B is a quipos sent to a man from a lady.

a and a', b and b', tell that she loves him heartily, but he does not love her.

c and c', tell that our love is not equal.

d and d', tell that he does not mind of her love for him, and loves another woman instead of her.
On Betel-chewing Practiced Among the Aborigines of Formosa.

By Y. Inō.

Buguma tribe:
They always carry betel-nuts with them in a bag called "bugott", and chew them with a little lime which is carried in a cow's horn. After chewing, they dye sap called "Bapuduan" on their teeth to blacken them.

In the marriage, betel-nuts are used as a present to woman from man.
They plant betel-nut trees in many places.

Paiwan tribe, Tparisen tribe, Amis tribe, Togo-o tribe, Yami
tribe, and Peipsi tribe do the same things.
No. 25-7, Vol. XXII.

Physical Characters of the Lo-lo Tribes in Southern China.

By R. Forb. I.

I observed about 15 of them.

<table>
<thead>
<tr>
<th>Extent of head</th>
<th>Length of head</th>
<th>Exponent</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>15.5 mm.</td>
<td>78.7</td>
</tr>
<tr>
<td>8</td>
<td>15.7</td>
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<tr>
<td>9</td>
<td>14.6</td>
<td>78.4</td>
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<td>4</td>
<td>14.5</td>
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<tr>
<td>5</td>
<td>14.0</td>
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<td>6</td>
<td>13.6</td>
<td>82.4</td>
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<tr>
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<td>8</td>
<td>13.0</td>
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<td>14.3</td>
<td>75.9</td>
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<tr>
<td>10</td>
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<td>80.1</td>
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<td>11</td>
<td>14.8</td>
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<td>12</td>
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<td>75.8</td>
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<td>14</td>
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<td>15</td>
<td>14.8</td>
<td>82.2</td>
</tr>
<tr>
<td>16</td>
<td>14.4</td>
<td>75.0</td>
</tr>
</tbody>
</table>
Extent of face.
(12) 148 mm. (18) 187 mm. (14) 189 mm.

Height of face.
(12) 194 mm. (18) 190 mm. (14) 178 mm.

In corner of eyes.
(12) 88 mm. (18) 82 mm. (14) 84 mm.

Between corner of eyes.
(12) 39 " (18) 70 " (14) 70 "

Length of nose.
(12) 44 " (18) 49 " (14) 45 "

Broad of nose.
(12) 75 " (18) 79 " (14) 72 "

Extent of mouth.
(12) 55 " (18) 49 " (14) 47 "

Length of ear.
(12) 66 " (18) 5-7 " (14) 5-5 "

Height of body.
(12) 108 " (18) 189 " (14) 15-8 "

Height to ears.
(12) 148 " (18) 127 " (14) 148 "$

Height to the temple.
(12) 173 " (18) 121 " (14) 183 "
Height to the shoulder.
(12) 128 mm. (13) 98 mm. (14) 125 mm.

Height to the elbow.
(12) 98 mm. (13) 97 mm. (14) 90 mm.

Height of the longest finger.
(13) 59 cm. (13) 54 cm. (14) 50 cm.

Height of the navel.
(12) 91 cm. (13) 88 cm. (14) 87 cm.

Height of the knees.
(12) 49 cm. (13) 40 cm. (14) 44 cm.

Length of hands.
(12) 164 mm. (13) 158 mm. (14) 170 mm.

Extent of hands.
(12) 82 mm. (13) 81 mm. (14) 70 mm.

Length of foot legs.
(12) 227 mm. (13) 220 mm. (14) 224 mm.

Extent of foot.
(12) 84 mm. (13) 89 mm. (14) 77 mm.

Circumference of breast.
(12) 86 cm. (13) 80 cm. (14) 80 cm.

Extent of shoulder.
(12) 89 cm. (13) 87 cm. (14) 86 cm.
Extent of hip-bone.

(12) 208 mm. (13) 205 mm. (14) 207 mm.

Height of hip-bone.

(12) 22 cm. (13) 20 cm. (14) 18 cm.
Archaeological Section in the Tokyo Industrial Exhibition.

By S. Tsuboi.

Subjects which we observed.
Ancient sepulchres and the remains of the Stone Age people.

Objects exhibited.
"Haniwa", Swaibe potteries, "Magatama", "Kudatama", "Kiri-
Kodama", gold rings, copper combs, straight swords, iron arrow-heads, stone axes,
stone arrow-head, stone clubs, bone implements, horn implements, potteries and shells, etc.

Relics by which we can guess the real sight of the Stone Age.

Shellmounds and animals' bones found in them.
Pictures of the sights of the Stone Age.
Maps of the ancient remains and relics.

On the ceilings and the walls of the exhibition houses, designs of the old relics shall be put.
On the other day, I went to Kira-
tori-mura, Saryu-gori, Hitaka-
mori-kuni, and got many objects
which bear Toon's designs.
Some of the designs resemble very
much those of the stone-age
people of Japan.
Among them, most interesting
is a wooden piece bear a man's
figure. This is called "Ishayobu-
shoro" by the Toon. "Ishayobu-
shoro" means a thing in which
arrows are put. The Toon
worship this as a god.
The design about the mouth of
the man's figure on "Ishayob-shoro"
resembles that of the stone-age people of Japan.

Karyob - Dkors.

At Mr. Sato's, in Awomori, I saw two clothes of the stone-age people of Japan, which bear designs like that of the time.
Crow Worship

By Y. Deguchi.

At Abuyama, Settsu, there is a mound called "Crow-mound," and on the 4th of January they offer Mochi to the mound.

From the old time, there was a custom to worship the Crow among us. At present, in many provinces of Japan they give food to the crows in the New Year day. The crow was thought to be a mountain god.
Tooth Breaking Custom in Formosa.

By Y. Ino.

In Formosa, they break tooth to look fair and beautiful.

Staipal tribe:
- Man breaks four dog-teeth.
- Woman breaks two dog-teeth in the upper jaw.

Voumu and tgo tribes:
- Man and woman break two dog-teeth in the upper jaw.

When they break the tooth, they strike it with nail and stone, or they tie a thread to it and pull it off.

When they are about to be of
age, they break the tooth.

Origin of the tooth-breaking.

In the ancient time, their ancestor broke the tooth by chance in the battle-field. So, they break now the tooth to remind of him.
Summaries
from
Tokyo Anthropological Society
Vol. XXIII.
Method of Investigation of Stone Age Potteries.

By S. Imaiizumi.

There are two ways to investigate the stone age potteries:

1. Investigation of the shape, the size, the ornament, and the making of the potteries.

2. Investigation of the things which have the indirect relation to the potteries.

   a. Investigation of the shape:
      (1) Species of the shape and its classifications.
      (2) Change of the shape.
      (3) The cause of the change.
      (4) The shape and the arts.
      (5) The shape and its geographical dispersion.
1b. Investigation of the size:
   (1) diameter of the mouth,
   (2) diameter of the bottom,
   (3) height of the pottery.

Relation between the shape and the size of the pottery.
The table of the observation of size.

c. Investigation of the ornament:
The harmony and development of the ideal of beauty and parts in the Stone Age of Japan.
Ornaments on the pottery:
a. Carved ornaments.
b. Impressed ornaments.
c. Painted ornaments.

Relation between the shape and size and the ornaments.
d. Investigation of the making of designs.
   (1) Origin and nature of designs.
   Species of designs.
   Change and practice of designs.
   Comparison of designs.
   (2) Impressed design.

(continue)
Popular Beliefs about Menstruation and Tooth Blackening.
By T. Yonezawa.

At Kogumiya, Fuoi-gori, Ecchū, there is the following belief:
In women's breast, there is a pool of blood and a little snake lives in it. Menstruation is the blood from the pool flows out every month.
As soon as the girl arrives at puberty, a little snake goes into her breast and makes the blood pool to live in. From this time, she becomes jealous, and if she be left at her pleasure, the snake will become larger and larger till her whole body becomes a serpent that wants to swallow every man in the world.
But there was a merciful god and told to men that dye being poison for the snake stunted its growing, and that if woman used 3 6 "sho" of dye, the snake and blood pool would disappear. With all women, this snake and blood pool are in their breast for 3 6 years, from 14 years of age to 49, so if they use one sho of dye a year for these years, it is all right.

The year of 14 was near the age to marry with woman, so afterward they began to dye their teeth after they married in the purpose of distinguishing maid and wife.

There are two opinions for tooth dyeing:

1. Tooth dyeing is a symbol of the grown up woman.
2. Tooth dyeing is a symbol of marriage.
According to the above tradition, at first tooth dyeing had the meaning of the I opinion, but afterward it changed its meaning into the 2 opinion because both the ages in which tooth was dyed were very near.
Physical Characteristics of the Lo-lo.

By R. Forie.

Eight persons were observed.

The largest extent of the head:
1. 154 mm.
2. 154
3. 154
4. 152
5. 160 mm.
6. 147
7. 154
8. 158

The exponent of the longest and largest head:
1. 90.2
2. 78.2
3. 79.4
4. 84.0
5. 82.9
6. 88.6
7. 74.0
8. 83.6

The height of bodies:
1. 172 cm.
2. 179
3. 157
4. 153 cm.
5. 172
6. 176
7. 157 cm.  8. 169 cm.

Height of face.
(1) 19.5 mm.  (2) 18.5 mm.  (3) 18.5 mm.
(4) 18.0 mm.

Length of nose.
(1) 5.1 mm.  (2) 4.5 mm.  (3) 6.0 mm.
(4) 4.0 mm.

Width of mouth.
(1) 6.0 mm.  (2) 5.9 mm.  (3) 4.9 mm.
(4) 5.2 mm.

Length of hand.
(1) 18.9 mm.  (2) 18.4 mm.  (3) 17.9 mm.
(4) 17.8 mm.

Width of hand.
(1) 7.2 mm.  (2) 6.7 mm.  (3) 8.2 mm.
(4) 9.5 mm.

Length of foot.
(1) 255 mm.  (2) 245 mm.  (3) 240 mm.
(4) 240 mm.

Width of foot.
(1) 8.4 mm.  (2) 7.9 mm.  (3) 8.0 mm.
(4) 7.2 mm.
Aboriginal Ideas Concerning Fingers. By Y. Ins.

A. Tzarisen words.
Garaoqaval (finger)

Virungan (thum)
Sitornak (forefinger)
Vutlihakan (middle finger)
Vadarudal (ring finger)
Baralcan (short finger)

B. Painwan words.
Bajynjyokcan (finger).

Kuralcan (thum)
Sitorki (forefinger)
Jyapajaryunakan (middle fin.)
Jyapik (ring finger)
Ryaryakan (little finger)

C. Amis words.
Farodoa (finger).

Sarvitaal (thum)
Satoroa (index finger)
Sayaraal (middle finger)
D. Ataíyal words.
Feroen (finger)

Kuyava - Kova (thumb)

Feroen (forefinger)

Kuruk-aterōren (middle finger)

Feruru (ringfinger)

Geyok - Kava (little finger)

E. Tjo-0 words.

Rurek (finger)

Rurek-no - Miroiti (thumb)

Rurek-no - Matōs (forefinger)

Rurek-no - Faitso (middlefinger)

Rurek (ringfinger)

Rurek-no - Obosii (little finger)

F. Voomu words.

Fanorol (finger)

Fanasi - Tama (thumb)

Fanorol (forefinger)

Fanorol (middlefinger)
(ring finger)
Tunaih - tala (little finger)

A. Saiset words.
Tata (finger)
Wavaka (thumb)
Yena (forefinger)
   (middle finger)
   (ring finger)
Nekel (little finger)

H. Pyyuma finger words,
   Tonagadan (thumb)
   Tatemos (forefinger)
   Dariwa'awa'ana' (middle finger)
   Tariva'dovadoke (ring finger)
   Kadengidan (little finger)
   
But they have no word for the English "finger".

The Atypal call them and little-finger with the meaning of father and son as the Japanese call them with the meaning of mother and child.
The Saiset call them and little finger with the meaning of grandfather and grand-son.

The Yuman call them and little finger with the meaning of father and mother.

The Elarien and the Paiwan call them and little finger with the meaning of young and old.

The Tso-o call them with the meaning of large and small.
New Year's Dieties.

By Y. Deguchii.

From the time of Fujiwara, there was a custom in Japan to welcome Happiness in the morning of the 1st day of the year and to take breakfast with it.

So, in the new year's eve the master promised with his servant that when his servant came and knocked his door, he would ask who it was. Then the servant must have answered that he was a God of Happiness. They practiced this in the morning of the 1st day of the year and took a diet together cheerfully.

The priest told his pupil in the new year's eve that he should have to knock the door in
the morning and answer that he was an errand from Eden, when he was asked who it was. They practiced this in the morning of the 1st day of the year and had a merry time together. But, afterward this became a profession of some beggar. In the morning of the 1st day of the year, a beggar visited every door and danced a merry dancing for something to be given to him. Even now this custom is to be seen in the country.
Bear Festival in Sakhalien.
By C. Akaheara.

Bear Festival is called "Kumakuri" by the time, and it is held on the 7th, December. In the purpose of holding the festival, many youths and girls from several places thorugh together from 27th of November and perform a dancing every night which is called "Ajiukara Mechiri."

On the 6th of December, they adorn a suit with many valuable things in the village and perform the dancing in the several parties.

At about 6 in the morning of the 7th, they tie a bear in a cage with the (skin) leather of the seal and open the cage. Then the bear comes out and goes about.
feirvely. In him called Pichitaka, officer to bound the bear, first defies the bear, and then the him called Toulipni and Mouis-toro join to him. Thus, these three strong him men bound up bear and put a sort of fine saddle on its back.

After this, the bear is led to the place to be killed. The valuable things — swords and their appendages — are converted there too. At the place, the bear is tied to a post with a dog.

After about half an hour, an him throws some food to the bear, and utter something holding "Kannii" on the bear's head. Then an him called Toriri shoots the bear with a bow at its third rib and kills it. The dog is hanged too. And they drink the
day out. Thus the Deer Festival is over.

On Some Experiences about the Collecting Excursions of Archaeological Subjects.

By R. Aligante.

It is very important thing to pay attention on the lane between the farms. Most of the ancient remains are in the farm. So far as I have experienced, and the lane between the farm is very muddy, so the farmer often scatters broken potteries and stone implements from the ancient remains on the lane to make it firm. The lane of this kind often tells us where the ancient remains is. Though at first it is difficult to find out the lane as it is
covered with thick mud, yet after several experiences you will find it very easy thing.

If we search in the farin digging here and there, often we can find a pile of old relics.

Search of Inari Shrine.

Whenever the farmer find out the peculiar and strange potteries or stone implements they put them in the Inari Shrine hard by. So searching the Inari Shrines carefully sometimes we can find out very important things.
On a New Year Custom Called Saghicho.

By Y. Deguchi.

I. What is Saghicho?

On the 15th, January, or on the night before, pine trees erected by the gate and Shime-ropes are burnt down with other fuels in all region of Japan. This is a rite called Saghicho.

II. Origin of Saghicho.

The Japanese believe that the God of Pestilence makes a list, in January, of those on whom He will impose pestilence in the year, so they burn the fire in purpose of turning the list to save those poor victims from the pestilence. Besides, they believe that the "mochi" toasted
in the Saghiho fire have the power to protect those who take it from all evils.

Long ago an old man danced before Saghiho fire imitating a god who chased off the devils.

Now we know that Saghiho is originated in the protection against evils. But, I am sure that Saghiho has another meaning. Long ago they found it very difficult to get fire, and besides they believed that the old fire was not so strong as the fresh fire, so that they began to burn fire anew in the beginning of the year and distributed some piece of the fire to every house blessing every family with the fresh and strong fire, and lightening their labour of making fire.

The ancient Japanese people believed that the farms in the
direction to which the Saghicho fire bent should have been shown by the sun shine and begotten more harvest than other farms. Believing this superstition, they burnt Saghicho fire.

III. Pine-trees used in Saghicho rite.

Pine-trees were thought to be the holy trees and to have the power of giving blessings to man. So, they have been erected by the gate in the beginning of the year. The meaning of burning the pine-trees in Saghicho fire is that to give heat to the plant which结实s man is a magic to get a rich harvest in the first year.

IV. Customs which are performed with Saghicho.
a. Imitation of planting rice-fields.
b. Imitation of blossom bloomed.
c. Imitation of gathering crops.
d. Chasing moles, and birds, and hunting boars and foxes.
e. Magic to know what harvest they can have the year.
f. Magic to make the tree bear the fruits.
g. Prayer of asking rain fall.
On the Probable Origin of the Forms of Wooden Bowls made by the Ainu of Karafuto. By S. Tanboi.

Before the metal cutlery was known to the Ainu of Karafuto, they made bowls with the bark of birch. When the birch bark is heated by the fire, it becomes very soft, and then it can be folded into a bowl with the strange shape.

And after they knew the metal cutlery, they have made wooden bowls after the shape of the birch bark bowls.
Round wooden bowl of the Karafuto Sine.

Oval wooden bowl of the Karafuto Sine.

They make these strange shaped bowls by the custom, by the experience, and by the taste of liking the things they used to see.
Superstitions Concerning Wooden Spoon. By Y. Peguchi.

When the Japanese serve out the boiled rice, they use the wooden spoon. So, the wooden spoon was made a symbol of food.

The Japanese believed that there was the God of grain or of fields, and that the God had the wooden spoon just like the scepter.

Every year, the Japanese held the festival for the God hoping the rich harvest, and afterward they began to think that the wooden spoon was a symbol of rich harvest.

Thus, they began to put wooden spoon on the door or in the shrine that they might have good lucks about everything.
No. 266, Vol. XXIII.

On the Shapes of Magatama
or Curved Jewels.
By S. Tsubo.

Names of parts of Magatama.

Shapes of Magatama.

 oval thick back thick belly thick board
 thin board wedge shape

Shapes of hole on Magatama.
 pipe shape funnel shape back funnel
Small bell shape.

Shapes of the head of _Magnatuma_.
hook shape  dog tooth shape  gingko biloba leaf

half oval  bell shape  
round  oval  

On the Legend of the Koropokqewu.
By N. J. Allen.

By the Sinu's tradition, Mr. Flinck believe that long ago there lived the people called Koropokqewu that is quite different from Sinu. And the following four points seem to make him abide by the Sinu tradition.

1. The Sinu make no potteries, and use no stone implements. Besides, the Sinu say that the potteries and stone implements found from shell mound were made by Koropokqewu.
2. No Sinu's bone is found in shellmounds.
3. Sinu design is different from the design found in shellmounds.
4. Implements like those of Eskimo are found in the shellmound, and the old earthen doll wears spectacles. tools
that delta sun shine.

But, I think that there lived no such people like Koropokgura. Koropokgura is only unearthly people appeared in a legend of time. (In every country there is such a legend.)

1. Though Sium do not make nor use potteries or stone implements, or do not know whether their ancestors used them or not, we can not say that they never made nor used those implements. I think, as all races once must have used stone implements, Sium also used them without fail.

I hear that Chichima Sium surely made and used potteries and stone implements.

2. I have found Sium skulls from the shellmound and heard that Mr. Koganei found several skulls
from shellmound which resemble very much the same skull.

3. Though the same designs are not all the same as those from the shellmound, we must investigate how far these two designs resemble to each other. Everything changes gradually, its form for a long time, so if we find some different points between the ancient thing and the present one, we can not say in hurry that those two were made by the quite different race.

4. By the investigation of archaeology, we found that some objects were used at the same time by all races in the world. So, we can think that some objects were used by Egyptians as well as by others.

Mr. Isohori say that the Japanese ancient northern dolls wear
the tool that lesser sun shine, but I think it is not the tool, but the eyes expressed large. Among the parts of human body, eyes especially were apt to be expressed extraordinary large by the ancients, (old doll sometime have the face full of eyes.)

And though it be the tools that lesser sun shine, it only may show that Sinn and Essimmon lived very near in the north parts and adopted things or customs from each other.
In the book, No. 260, XXIII, Mr. A. Yone-
Jawa wrote an essay on Popular
Beliefs about Menstruation and Tooth
Blackening according to the tradition
prevails in chiefs. And he said
that tooth blackening had been a
symbol of grown up woman or of
marriage.

But, I think, tooth was blackened
in the purpose of cleaning body.
So all the nations, the Japanese
thought that menstruation was the
most filthy thing, so as soon
as the woman saw menstruation of
her own she blackened her tooth
to clear the body. And they believed
tooth-dye had the power of cleaning
the filthy.
Koropok-gurn Question and the Study of the Sinn Language.

By K. Jimbo.

Koropok-gurn is the word of Sinn, and when it was known through the world, many scholars made different opinions about the people of Koropok-gurn. But I think, if one want to discuss of Koropok-gurn, first one must study the Sinn language.

Notes of the study.

1. One must mind how to express distinctly the sound of the Sinn words.

2. The Sinn language has the special change, grammar, sound, and omission.

After the studying of the Sinn language, one can obtain the
capacity of discussing the time
legend and tradition.