

REVIEW OF REVIEWS

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Oto Tokihiko : The Bearers of Folkcustoms (大藤時彦 : 民俗の主體性).—

The author raises the question of how the Japanese folkcustoms were formed and finds that already in very early times many customs were adopted from the Chinese civilization together with other cultural elements and that quite a few are still recognizable as such by their Chinese names.

Handa Yasuo : The Shrine Associations (*miyaza*) of Kunitô Peninsula (半田安夫 : 國東半島の宮座).—

In the hamlet of Iwakura, Kunitô District, Imimura, the clan members belonging to the Hachiman shrine, comprising about 250 families, are divided into 12 groups (*kumi*), each of them takes over alternately the function of a *tôba* for one year.

Tôbamoto, *kayô*, *tôji*.—From among a *tôba* the *tôbamoto* and the *kayô* are elected. Some villages have one *kayô*, others have two. In most cases a near relative is entrusted with the office of a *tôbamoto*. The term *kayô* means literally to go back and forth, to attend to; and within the shrine association a *kayô* serves as a kind of courier or messenger. From among the *tôba* men familiar with sake (rice-wine) brewing are chosen as *tôji*.

Report on the research work carried out by the Folklore Society in 1950.

Tannô Tadashi : How the Various Gods are Worshipped at the Year-end (丹野正 : 神々の年取りをめぐる).—

Before New Year is celebrated various ceremonies are performed in the 12th month. In Tôhoku, when the villages are already covered with snow, people worship all kinds of gods and say : "To-day is N. N. *sama*," and this N. N. *sama* may be Ebisu, Inari, Daikoku, the mountain god, Oshiragami, Kannon or other popular deities. Among the year-end celebrations in honour of these gods that of Daikoku has the widest distribution and is performed with the most impressive solemnity and greatest care. It is known from Aomori Prefecture in the North to the Northern half of Niigata Prefecture in the South and to the Western half of Fukushima Prefecture. The names of the festival are *Daikoku matsuri* ("D. festival"), *kokonoka Daikoku* ("the ninth day Daikoku"), *Daikoku no toshitori*

(“year-end celebration of Daikoku”), *Daikoku no yometori* (“wedding of Daikoku”), *Daikoku no me-mukae* (“Daikoku’s welcoming of the sprouts”).

In most places the ceremonies take place during the night of the ninth day, but from the Southern part of Iwate Prefecture to the Northern part of Miyagi Prefecture the day-time of the ninth day is used. There are districts where year-end celebrations of gods other than Daikoku are also known, but in other places Daikoku is worshipped exclusively, a fact probably to be explained by taking the Daikoku festival as the center of the year-end celebrations of the other gods, from which would follow that the year-end celebrations of the various gods are not an affair of Tôhoku only.

The exclusiveness of groups formed on the basis of technical skill and the wandering life of their members.

Ishizuka Takatoshi: On the *ro* Settlements in Central Japan (石塚尊俊: 中國山地の鑪部落に就て).—

Conditions in settlements where iron sand is molten and made into soft steel in old-fashioned refineries called *ro* (鑪) and still existing in mountain districts of Central Japan. The workmen of these founderies are called *rosbi* (鑪師). The inhabitants of such *ro*-settlements live an extremely secluded life, characterized by the following four points: 1) they have an aversion towards social intercourse with the farmers of their village; 2) marital connections are entered into only among themselves; 3) they have their own genealogies and they transmit their profession on hereditary lines; 4) it is a historical fact that outsiders were not admitted into districts where *ro* were located.

On the other side, social conditions among the *rosbi* were unsettled, they were originally wandering about to a great extent. Masters and employees were the parents and their children, among them existed a relationship similar to that of lords and vassals, furthermore, among them, concerning their technical competency, special written records were handed down from generation to generation.

Tanaka Shinjirô: Folkcustoms Concerning Persimons (田中新次郎: 柿の民俗).—

In folk-traditions trees are connected in many ways with human life. Persimons are used in ceremonies for gods and souls, in ceremonies intended to further production as magical means, to secure success for lovers and those of poor talent, in youth initiation, wedding and funeral ceremonies. In some districts an offering of rice-ears and persimons is made on the house-altar (*kamidana*) on the first of August as a kind of harvest sacrifice. In old times mothers with small babies visited the clan-god (*ujigami*) taking along persimons. In Japanese botany persimons are named “fruit of gods” (神果), a term to be interpreted as “gift of the gods” and according to the Buddhists as “gift of wisdom.” It is said that in old times a persimon-tree was taken along when a girl married; in our time persimons taken along from the home of the girl play a role in wedding rites, fresh ones in autumn and winter, dried ones in spring and summer. It is said that the red colour of the fruit keeps the devils away. Persimon trees are planted to prevent

fire. Hitomaru in the name of the classical poet Kakimoto Hitomaru is explained as *hi tomaru* "fire stops." Popular beliefs concerning the persimon are numerous, some of them may be listed here: pregnant women must not walk under persimon trees; wood of a persimon tree must not be used as fuel as this would make the offender crazy; falling from a persimon tree causes heavy wounds or even death; when a critically sick person dreams of persimon eating, it is a death omen.

Sugawara Hyōmei: On Some Religious Customs of Tobishima in Ugo (菅原兵明: 羽後飛鳥に於ける信仰的習俗に就て).—

Prayer fraternities.—As rice is very scarce in this island, rice-cakes are eaten there only twice in a month; but they are always eaten on the ninth day when people visit the Kotohira Shrine, and when Buddhist prayer fraternities gather on the 17th and on the 21st day. The members of these fraternities gather at the temple for common worship, after that they eat rice-food which they brought along and drink rice-wine. The fraternities consist of elderly women.

Annual customs.—The period from the 8th to the 16th day of the first month is called New Year in the proper sense. From the 8th day on children from five years on and middle-school boys and girls gather to build small huts in which they confine themselves. Unmarried young folk, both male and female, have their houses in which they pass the nights together. The 16th day is the main festival day. When the people come back from their shrine visit they make a big noise with much fun, the so-called *donchan-sawagi*, they name it also *kako-wakare* ("separation from the past"). During this time dolls (*obinasama*) are also worshipped and *senbei* (rice-crackers) are eaten.

Migration.—When the *Bon* festival is over, all male members of the community start on a fishing expedition to Hokkaidō from which they return about the 23rd of the 12th month.

Taboos.—No chicken are eaten because the god Hachiman dislikes them. Until our time the members of the household did not eat chicken when the father and the sons are far away on a fishing expedition. In families who worship Kotohirasama the eating of crabs is very strictly tabooed. They also abstain from eating great pumpkins (*kabocha*), egg-plants, long radish (*daikon*).

Funeral customs.—Many families do not place the ancestor-tablet in their house, they bring it to the temple immediately after the funeral is over.

Tomaru Tokuichi: The Development of Customary Practices Concerning Children in Gumma Prefecture (都丸十九一: 群馬縣に於ける子供行事の展開).—

Besides the Dōsojin festival about forty kinds of children's ceremonies and practices are known. Most of them are imitations of customs of the adults, or they are residues of the latter. In Gumma Prefecture, the adults, the young folk and the children have their own Dōsojin festival, but frequently groups of children play an important role also in the Dōsojin festival of the adults and in that of the youth and nowhere is the festival celebrated with complete abstention of children. The same holds true with other festivals.

Kitami Toshio: Markets and Market Gods (北見俊夫: 市と市神).—

Miscellanea.—

Nowadays folk traditions connected with markets and market-gods have become extremely rare. At the beginning of the 8th cent. A. D. prolonged rain-prayers (*amagoi*) were offered and if without result the Buddhist priests from the provinces near the capital were asked to pray for rain, at the same time they were asked to stop holding markets. It has to be taken as certain that markets were held on festival grounds and they had a close connection with religion.

Taoka Kōitsu: New Year Customs in Hijiki (田岡香逸: 比自岐の正月行事).—Hyōgo Prefecture, Naka District, Hijiki Village.

Naribana.—On the 28th day or so of the 12th month rice-cakes are pounded for use at New Year. A chestnut tree is cut with the twigs left on it; small round-shaped rice-balls are stuck on the twigs and the tree is placed in the best room (*zashiki*) of the house, as New Year decoration and called *naribana*. People expect that this practice will secure a good cotton-crop. After supper on the last day of the year pine-trees, called *koematsu* ("year's end pine-trees") are burnt at the street crossings.

New Year.—There are two kinds of festive dishes on New Year: black soy-beans and *arame* (a sea-weed, *Ecklonia cava*). A dish prepared from radishes (*daikon*) and taro, both chopped and boiled, is called *shōjin* (精進). The other festive dish is called *kazunoko* (herring-roe) and made of cod-fish, beggar's buttons and beans.

Going to the mountains (*yamaiki*).—This takes place on the 4th day of New Year. A bon-fire, called *tondo*, is made on the evening of the 14th day. *Nishōgatsu*: the first day of the second month. The mountain-god is worshipped during the night from the sixth to the seventh day.

Ōshima Eisuke: Religious Ceremonies on Mt. Murone (大島英介: 室根山の神事).—

Muroneyama is a mountain-range on the Pacific coast separating the villages Orikabe, Okutama and Ohara in Higashi-Iwai District, Iwate Prefecture. On this mountain is the Muroneyama Jinja (shrine), its days of worship are the 17th, 18th and 19th day of the 9th month (old calendar) of a year following a leap-year. On these days the priests pray for a good harvest.

Hosokawa Toshitarō: *Neko no tanome* (細川敏太郎: 猫のタノメ).—

To get rid of rats people keep cats. A cat is made a member of the family. The giver of a cat gets a present. The giving of this present is called *tanome*.

Kawaoka Takeharu: On the Organisation of Whaling Groups (河岡武春: 鯨組の話).—

Kuroyanagi Hideo: How Families Rise and Fall (黒柳秀雄: 家の盛衰について).—

1) Careful bringing up of crippled children will certainly result in prosperity

for the family. To quote an example: in Shizuoka Prefecture, Numazu City, Shirogane Street, an imbecile boy was born, but the parents did their best to bring him up, let him marry and start his own household. For doing so the family became the first bankers in Numazu.

2) A metal ball of the size of a two pound canon ball, placed between the beds, will make the family rich within one generation.

3) If the oldest wooden piece of construction is torn down in a mansion, great distress will befall the family within one generation and cause its bankruptcy.

Sano Kazuhiko: The Site of Shinto Shrines (佐野一彦: 神社の位置).—

Chiba Tokuji: A Restored Stupa (千葉徳爾: 又になつた卒塔婆).—

In Shizuoka Prefecture, Kami-Fusa District, Kami-Mizuta Village, near Toribe Street, a stupa is built when a cow has died.

Omori Yoshinori: The New Year Altar of the God of Calamity (大森義憲: 厄神の歳取棚).—

In Yamanaka on Lake Yamanaka in Yamanashi Prefecture, a little altar is fixed on the upper part of the *Daikoku-bashira* (D.-pillar) on the last day of the year, a *shimenawa* (a rope with tufts of straw) is hung before it. The altar is taken away on the festival of the Sai no kami (road-god) on the 14th day and burnt together with pine-trees. By this burning of the god of calamity no distress can befall the family throughout the year.

Murata En: On the "15th Night of August" (村田熙: 八月十五夜考に就て).—

In Kagoshima Prefecture, Kyûshû, the "15th night" is a festival (*matsuri*) to pray for a good harvest.

Miyahara Toichi: Another Opinion on the "15th Night of August" (宮原兎一: 八月十五夜考異議によせて).—

Korean folkcustoms connected with the 15th night of August.

Sakai Tokutarô: The Mountain God Who Dislikes Prayer Associations (櫻井徳太郎: 講を嫌ふ山の神).—

In Aomori Prefecture, Nishi-Tsugaru District, Akaishi Village, the mountain-god is worshipped as a house-god by those who go to the forests to work, but, since this god dislikes prayer associations, only offerings to him can be made, no gatherings of worshippers with feasting are possible and the erection of Kôshin tombs (庚申の塚) or towers (塔) is strictly tabooed. This dislike of the mountain god is something strange in so far as in mountain villages the belief in the mountain god is very strong and goes usually together with religious associations which have their festive gatherings when they worship the god.

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Yanagita Kunio: Outlines of a Study on Field Shrines (柳田國男: 田社考大要).—

A shrine (*yasbiro*) is a worshipping ground. We cannot say, however, that a field-shrine (*ta-yasbiro*) is a worshipping ground situated in a field, as students of Shinto want to say, they have to consult folklore experts who have abundant comparative material, collected from all parts of the country, at their disposal. The general tendency of the worship, which was originally done in the field, was to shift from the field into the house, and within the house from the place in front of the hearth to the alcove (*tokonoma*) and to the house-altar (*kamidana*). Along this line shifts of the worshipping ground took place.

In modern Japanese *ômizu* (大水) "flood" means *kôzui* (洪水) "inundation," that is damage done by a flood. There are a few cases in which the word means simply water-spirit. In Ise a religious ceremony in honour of Ikarikami exists in Kuwayama, and in the Outer Shrine (*gegû*) there was an Ikari Shrine, the god of it was probably the spirit of a well found at the foot of the mountain there. In the dialect of many places the abundant water supplied by a mountain-river is called *ikari-mizu*. The field-festival may have derived its origin from the worship of a Daisujin or Omizukami ("flood-god") of which some remainders can still be found.

On the worship of the water-spout of rice-fields (*mizukuchi-matsuri*). A festival mentioned in ancient songs and still existing in modern times. In Central Japan and in Shikoku the field-god is called Sanbaisama (三把様), *sanbai* is probably a corrupted form of *saibai* (plantation), so that the name of the field-god would have to be explained as "plantation (cultivation) god"; but another possibility is the explanation of *sanbai* as *sanba* (三把) "three bundles (of rice-seedlings)". The ceremonies performed at the rice-bed seem to be older than those of rice-planting, on this assumption the choosing of the water-spout of rice-beds could be explained without difficulty.

Inokuchi Shôji: On Tabooes (井之口章次: 禁忌について).—

Terms still to be standardized are *chô* (兆), *ô* (應), *kin* (禁) and *ju* (呪). *Chô* or *keizashi* is the knowledge of a happening *ante eventum*, *ô post eventum*; *kin* is the technique for influencing a happening *ante eventum*, *ju post eventum*. An example of a *chô* would be: "A crow has croaked, somebody must have died." As an *ô* the sentence has to be changed into: "Somebody has died, therefore a crow has croaked yesterday." The term *kin* is usually combined with *ki zu kinki* (禁忌), but each of the components has a quite different meaning according to regional usage. For instance, the sentence "if one puts up his chopsticks in his bowl of rice a god will descend" means something that should not be done because the effect of it is dangerous and undesirable. But if the sentence is changed to "when we welcome a god we put up our chopsticks in our rice-bowl," the meaning is not prohibitive (*kin* 禁), but sacred, respectful, supernatural, not profane (*ki* 忌), because by the chopsticks being put up in a rice-bowl the presence of some supernatural being is marked; furthermore, the chopsticks may also be a sign that the food belongs to

the god; it may also mean that wickedness is kept away from the place marked by the chopsticks, so that the chopsticks serve as a charm against evils.

Earth-gods.—

Katsurai Kazuo : Earth-gods in Tosa (桂井和雄: 土佐の地の神).—

In Tosa (Kôchi Prefecture) numerous shrines can be found in all villages that are called either *chijinsba* (earth-god shrine) or *chinushigamisba* (shrine of the earth owning god). The gods worshipped therein are Ochinushi no Mikoto, Okuni-nushi no Mikoto, Sarutahiko and others. There are also shrines in which the soul of the pioneer of the place is worshipped. The earth-god shrine in the district of Hata, in a place called Hashiuemura no ji, is situated in rice-fields in a brush-wood called *chijinmori* (地神森, forest of the earth-god); in a little stone-shrine there a stone-artefact is worshipped and believed to be the god of farmers. In a mountain village in Tosa District, Tosayama Village, when bad crops or other misfortunes are registered for several years, people pray to Chikôjin (地荒神) to drive the evil away. This is a rare occurrence taking place every ten or twenty years, but in some families it was done in the past every year. Furthermore, in this village, the 28th day of the first, fifth and ninth month are the days of Kôjin (荒神); after the recital of prayers to this god people gather for a drinking banquet.

Wakamori Hideo : The Festival of the Earth-god (若森英雄: 地の神祭).—

In the district of Okasa in the Eastern section of Enshû (Tôtoomi Province, one of the 15 provinces of Tôkaidô, comprising 6 districts which belong to Shizuoka Prefecture), each family worships the earth-god on a clean place at the root of a big tree in the corner of the compound of the mansion. There are also houses which worship Inarisama as the earth-god, especially do commercial houses practice this belief. As offerings there are given boiled rice mixed with red beans, rice mixed with peas, fried bean-curd, sardines, skippers, etc. According to the popular belief, if the offered food is found eaten up by somebody or by an animal, it is a forebode of good luck during the current year; if the food remains untouched, people are worried.

Miyamoto Tsuneichi : Furuhakasama and Chinushisama (宮本常一: 古墓様と地主様).—From Suwa Oshima.—

Furuhakasama are called tombs of early ancestors, villagers pray to such tombs. Nowadays there are no regular festivals for it does not exist anymore. What kind of god the Chinushigami is, remains unknown. When somebody died on one of the first three days of New Year, his corpse, when carried away to be buried, was never transported through the land of somebody else, he had to be buried within his home estate. He was called *jinushisama* or *jinoshisama*. Regarding the Furuhakasama, it was more or less known where one existed: one settlement had one or in one burial ground there was one. Nobody knew who had a *jinushisama* and there were several within one settlement or village.

Tanaka Shinjirô : The Chikôjin in Hôki (田中新次郎: 伯耆の地荒神).—

In districts of Tottori, among old families inhabiting the same place, the custom can frequently be found of their praying to an earth-god housed in a little shrine in some corner of the mansion, in many cases among big trees. They take this god as the Kôjin (荒神) of the mansion. Kôjin is elsewhere the hearth-god only, but in Tottori other gods are amalgamated with him, namely the mountain-god, the field-god, the god of the settlement, the mansion-god (*yashikigami*), the *chinushigami*, and all are worshipped together under the name Kôjin.

Miscellanea.—

Ichinomiya Sanai: Dog-gods in Ôita Prefecture (一宮左内: 大分縣の犬神).—Ôita District, Yufuin Town, Minami-Yufu, settlement Kawanishi.—

The settlement Kawanishi is inhabited by about 200 families, mainly farmers; among them about five houses have a dog-god. Four of them have been indigenous farmers for many generations, one of them consists of businessmen who immigrated from Shikoku. The farmers were formerly poor, now they are pretty wealthy. The other villagers keep a respectful distance from them, because the *ingami* (dog-god) cheats them when cereals are measured; and a sudden illness befalls those who are bewitched by the dog-god and their families will be stricken by a long lasting misfortune.

Yufuin Town has always been a place where people were frequently possessed by an evil spirit, that is by a fox, a raccoon-dog (*tanuki*) or a water-spirit (*kappa* 河童, an imaginary river animal supposed to drown people), or by the spirit of the dead. The dog-god cannot be seen by ordinary people, it is said he looks like a weasel with white and black spots, he walks through the air so that his paws do not make prints on the ground.

Taoka Kôitsu: Notes on Ôkami (田岡香逸: 大神聞書).—Tokushima Prefecture, Miyoshi District, Kamo Village.—Some details on prayers.

Hosokawa Toshitarô: An Example of a Guardian-god of a Family (細川敏太郎: 家の守護神一例).—A report based on statements made by high school students, first year, of Kagawa Prefecture.

South of my house, in a bush, a raccoon-dog (*tanuki*) has been dwelling since olden times in an old camphor-tree, and, when some important event is going to happen, the animal appears about seven days in advance. My mother saw in a dream my younger brother falling down from the second floor and she was much worried about it. On the 6th day thereafter my brother fell down from the window of the 2nd floor and broke his leg. Housewives mostly have dreams and they see in them all kinds of things. Villagers call the raccoon-dog for the most part *tanuki*. Many folk-traditions have it that the animal was a winsome woman. In our family Tamaki Myôjin (玉木明神) was worshipped as guardian-god.

Koike Nagayuki: Dogs and Women and Fudô Associations (小池長之: 犬と女と不動講).—

In the hamlet Kirido, Ibaragi Prefecture, Kita-Sôma District, Higashi-Monma Village, Nakatani, religious associations are numerous, there are for instance

associations in honour of Fudô or of Kannon, Buddhist prayer (*nenbutsu*) associations. Membership of a Fudô association is limited to married women and it has its center (*bonzan*) in Seiansan Ganjôji (願成寺), Ibaragi Prefecture, Tsukuba District, Itabashi Village, the deity worshipped by it is called Inu-Fudô (犬不動), that is Dog-Fudô (Fudô is the Indian god Acara). The dog is said to whelp easily and prayers said to Inu-Fudô result in easy deliveries of women. No men are admitted to gatherings of this association.

Hattori Harunori : The *yuéjin* of Asakami Village (服部治則：朝神村のユエージン).—

In the hamlet Nakagome, Yamanashi Prefecture, Kita-Koma District, Asagami Village, two *yuéjin* are known, their festival is celebrated on the 15th day of March. One group is formed by four associations whose members have the same form of mansion. In old times the mansions were built uniformly, in modern times houses changed their style when a family branched of. The other group prays in a house of an association composed of four families who have also mansions of similar style; their festival day is the 15th of February, on this day each of the four families abstains from work, they prepare various kinds of rare dishes as offerings and eat them later in their own houses.

Takayama Kenkichi : A Tengu Orchestra in Enshû (高山建吉：遠州の天狗囃し).—

The Ogasa Jinja (shrine) South of Kakegawa, a railway station on the Tôkaidô line in Enshû, is highly revered by the inhabitants of the region. In that shrine a Tengu is said to dwell as messenger of a time-honoured god. At the beginning of summer the sound of drums and flutes, the so-called Tengu orchestra (*bayashi*), can be heard from the mountain. When the water gets scarce in the rice-fields, it is said that the Tengu goes out to catch small fish and the fish caught are said to be all one-eyed. Fishermen are therefore prohibited from catching one-eyed fish.

Omachi Tokuzô : Divorce and Visiting One's Wife (大間知篤三：離婚と妻どい).—

On marriage customs on the islands near Izu Peninsula.

Gôda Yôbun : The Mountain-god of Aki (郷田洋文：安藝の山の神).—

In the region of Shinjo the mountain-god is worshipped as the god of oxen and horses. On the 10th day of April a rice-wine offering is made to him. The rice-wine is sprinkled in a bamboo-grass bush and after returning the bamboo-grass is given to the oxen and horses as fodder to prevent diseases among them. In a place called Tawara there is a bridge, some time ago a stone rolled to the bridge-head and when oxen or horses wanted to cross the bridge they stumbled over the stone, fell into the water and died. The villagers thought the stone must be the abode of a spirit, transported it to the mountain and started worshipping it as mountain-god.

Matsuura Yasumaro: The "End-Water" in Iki (松浦康磨: 隠岐の末期の水).—

When a sick person falls in agony, one of those attending him or her says "attention," takes a mouth-full of vinegar, sprinkles it into the whole face of the agonizing and calls him or her by name with a loud voice. This is the first measure taken before the arrival of the doctor. The custom to tear off the roof above the room where the sick is lying is also known. Sometimes acetic acid diluted with water is blown into the face of the critically ill, the purpose of it seems to be to revive the senses of the patient by the strong smell of the liquid, at the same time it may also have some other meaning.

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Hirayama Toshijirō: Folktraditions as Historical Material (平山敏治郎: 史料としての傳承).—

Takeda Tan: The Family Headship of the Elder Sister and Adoption Systems (竹田旦: 姉家督と養子制).—

In our country we have various systems of succession to the headship of a house, among them is the headship of the elder sister. This kind of headship is a most outstanding phenomenon, contrary to the general custom that the succession right is in the hand of the eldest son. If a daughter has the succession right, the elder son is put aside, and his elder sister, the eldest girl, exercises the right of succession. The laws of modern military families, who recognize only the prerogatives of the eldest son, prescribe that the succession of the eldest daughter be called by the special term family headship. It is not said according to this that the eldest daughter has the succession right, this is in the hand of her husband who came into the house as an adopted child. Miyamoto Tsuneichi has already told us (*Min-kan Densho* V, 9) that the family headship of the eldest sister is believed to be a peculiarity of Tōhoku (Northeast) though it exists also to a great extent in Gojō in Yamato, and, according to the customs there, when the eldest son has grown up his eldest sister and her husband get half of the family property and start their own household.

Horii Wataru: Some Information about Names of Diseases (堀井度: 病名知見).—

Monomorai: in Tottori Prefecture, Sakai Town, *monomorai* (*blepharadenitis*) is called *hachi-ken* (八軒)-*boita*.

Zeiko: an indisposition connected with coughing, as usually mentioned; in fact it is asthma. In Kumamoto Prefecture, Minami-Seki Town, Aizu-Toshima Village, it means a defect. The term *zeiko* is also used in Tottori Prefecture.

Kaze: the term *kaze* has an extraordinarily extensive meaning in pathology. In Matsue City, Ōumisaki, the word *shimokaze* is used for *orchiditis*. The words *susokaze* (Aizu Tōshima Village) and *amakaze* (Tanba, Kasugabe Village) mean puerperal fever. The term *hasshōnokaze* has in Hyōgo Prefecture, Kawabe District, Kawanishi Town, the same meaning as tetanus. In the vicinity of Tokoroko Village with *hashōfū* (破傷風) a painful purulence is meant.

Dozu: lepra, believed to be, along with consumption, an hereditary disease; frequently combined with *maki*, *make* (lit. "defeat," "loss") and other words. In Aizu, Kawanuma District, Tôshima Village, leprosy is called *dôzu*. People stricken with lepra are called *dôzumbô*. In Hokuriku and near Sendai and in the district of Hachinohe they are called *dosu* and their pedigree is called *dosu-maki*.

Yanagita Kunio: Old Place Names Along Mitsukaidô (柳田國男: 水海道古稱).—

Place names undergo changes with time and in our times we know many examples of such changes mostly caused by strangers who look only at the written characters of place names and who read them as they understand them. In Tôkyô nobody is aware anymore that the name of the electric railway station Akihabara is a creation of railway officials, at the beginning of the Meiji era, when it was created, the name was Akibagawara. To define the correct reading of place names is not always easy because between the creation of place names and the first application of characters to it a long time has elapsed. The author does not know at what time someone started writing (水海道) *mitsukaidô*; when he was staying in Nunokawa (布川) sixty years ago, he repeatedly asked natives about the origin of the name Mitsukaidô and has been told that because of a landing place of a water-way the name *mizu no kaidô* (水の海道) was chosen. The word *mizu* there is pronounced *mitsu* also nowadays. (The place in question is Mitsukaidô in Ibaragi Prefecture, Yûki District).

Mori Toshihide: Queries and Answers on *konnyaku* (Kobe City, Shizu Ward, Ikawatani Street) (森俊秀: こんにやく問答).—

Query: the 14th of the first month is called *tondo-shôgatsu* (t. New Year). People attend to their work as usual, sell fish, but eat somewhat better food on this day. For supper they have boiled *konnyaku* (a kind of vermicelli prepared from a plant, *Amorphophallus Rivieri*) and *daikon* (long radish) with *miso* (bean-paste) and it is believed that old folks must eat this diet by all means. Also in other places *konnyaku* figures on the menu of this day. What is the reason for it?

Answer: in villages of Kôchi Prefecture *konnyaku* is boiled together with *zôni* (rice-cake boiled with vegetables) and in villages of Tottori Prefecture *konnyaku* is eaten together with *tôfu* (bean-curd), and the eating of *konnyaku* on Little New Year needs no special explanation. In what form *konnyaku* was eaten in old times is an interesting question, but because of lack of documentary material we cannot yet answer it satisfactorily. When wheat vermicelli (*udon* or *somen*) are eaten, their length is taken as a lucky sign of long life. (Inokuchi Shôji).

Hagiwara Tatsuo: The Qualification for Eating Dumplings in the 15th Night (萩原龍夫: 十五夜の團子を食べる資格).—

In many places the offering of dumplings to the Kôjin (hearth-god), to Ebisu, to the mountain-god or to other gods in the 15th night is the exclusive right of the family head or the eldest son of the family. It is said that women or the second or third son cannot eat such dumplings because they are distant relatives or because they do not rise in the world. But here an until now unheard example is

presented. According to information received in Yokohama, the eating of dumplings in the 15h night is the exclusive affair of the family members, by no means can outsiders participate in it. Children are minutely warned not to touch dumplings when stealing persimons in other people's garden.

Miscellanea.—

Aoki Tatsuo : The Celebration of New Year in Raga (Iwate Prefecture) (青木龍夫：羅賀の年越祭).—

The hamlet Raga is situated on the Pacific coast, its inhabitants are fishermen and farmers, many of them celebrate New Year according to the old calendar. On the 24th day of the 11th month the festival of the Taishi gruel takes place. Taishisama is Kōfuku chōja (子福長者). On the first day of the 12th month the New Year celebration of Ise Daijingūsama takes place. On the 3rd day of the 12th month of the New Year the god of salt-pans is honored and on the 5th day that of Ebisu, on the 9th day that of Daikoku, on the 10th day that of Inari, on the 11th day that of Funadamasama, on the 12th day that of the mountain-god, on the 14th day that of Bentensama. On the 28th day of the same month falls the house-cleaning festival.

Tsuchiya Toku : New Year Congratulators (土屋憲：新春の祝人).—

Kagawa Prefecture, Ayauta District, Kawazu Village. In the central part of Sanuki in Kawazu, in the region of Tomikuma, all kinds of beggars make their appearance at the end of the year and during New Year time. They entertain the people with some artistic performances and get cash and commodities. —The spring-horse (*haru-goma*): on a bamboo-pole a horse-head, made of paper, is fixed and with this "spring-horse" beggars run around in the garden begging for commodities. Other performances of beggars are Daikoku dances, Otafuku dances, homera, puppet shows, entertainments given by men and women who live in settlements of low class people.

Murata En : Bon Festival Ceremonies in Tanegashima (村田燾：種子島の盆行事).—

Observations from Minami-Tanemura in the hamlet Hirano, Kagoshima Prefecture. Hirano, situated in the center of Minami-Tanemura, has many fields, the Nichiren sect exercises a great influence among the farmers. The ceremonies of the *Bon* festival are carried out according to old customs. On the first day of the 7th month (old calendar) people start their preparation to welcome the souls and practice abstinence (*monoimi*). It is said that the souls arrive before dawn in the morning of the 13th day.

Tomaru Tokuichi : Double Internment and *make* in Yokokabe (都丸十九一：横壁の兩墓制とマケ).—

Observations from Gumma Prefecture, Azuma District, Naganohara Town, Yokokabe.

Taoka Kōitsu : Notes on Burial Customs (田岡香逸：墓制聞書).—

Observations from Hyôgo Prefecture, Mino District, Kuchiyoshikawa Village.

Hosokawa Toshitarô: Notes on the Fulfilment of Vows and Other Matters (細川敏太郎: 願はらいその他).—

When the coffin is carried out of the house, brake fern (*warabi*) is burnt at the door, and the tea-cup which the dead was accustomed to use is smashed. Before this is done, immediately after the moribund has expired, the paper door is opened and the clothes that were used by the dead are shaken while people sing "*gan barai, gan barai*" (vow fulfilment). This is taken as a fulfilment of all vows made to the gods during the sickness in order to obtain recovery. In case of a sudden death after a short illness this custom is not practiced.

Kawaoka Takeharu: The Festival of the Changing of Names (河岡武春: 名替まつり).—

Observations from Nochi in Hiroshima Prefecture, Toyoda District, Kôzaki Town.

In old times no young man could take a bride without changing his name. This custom was abolished about the middle of the Meiji time. Formerly the names were changed about the 15th day of the first month (old calendar) when parents and brothers gathered to drink sacred rice-wine. Boys got their names changed at the age of fifteen, afterwards they joined the youth association of the village.

Chiba Tokuji: On Farming in Narugabatake in Higashi-Ômi (千葉徳爾: 東近江樽が畑畑作聞書).—

Observations from a mountain village on the Tôkaidô line.

Ono Shigeki: Folktraditions Concerning the Breeding of Japanese Cattle (小野茂樹: 和牛飼育に關する傳承).—

In mountain districts of Higo, where cattle-breeding is flourishing, cattle are fed rice-cakes and dumplings on New Year and other festive times. At the time of cattle marketing helpers and cattle-drivers were formerly entertained with a banquet.

Takahashi Tôshû: Stories of Abandoned Horses (高橋陶秋: 捨馬の話).—

In country districts of Iwate Prefecture we find the invocation *Namu Amida Butsu* carved in natural stones, before them prayers have been said to the souls of those who died in famine periods. Associated with these stone monuments or found alone are Batô Kannonse ("horse-headed Kannon") monuments, erected for the souls of blind or crippled horses who were abandoned by farmers in times of famine.

Vol. XV, No. 4 (this issue is devoted to studies on "Islands and Folkcustoms")

Yanagita Kunio: The Islands of Japan (柳田國男: 日本の島々).—

No particular island-mindedness can be claimed for the inhabitants of the islands of Japan. In recent times the tendency is growing among them to find work elsewhere.

Investigation reports on isolated islands.

Chiba Tokuji: Enoshima of Rikuzen (千葉徳爾: 陸前江の島).—

A small island, it takes only 30 minutes to walk around it. Its inhabitants are experienced fishermen. Three married couples live together as one family. The insignificant farm work is done almost exclusively by women with very primitive tools. Formerly mainly wheat and radish were grown, also some millet, barn-yard grass, small beans, cow-peas; in modern times mostly potatoes and sweet potatoes; vegetables are frequently brought from outside.

Birth and death are something which the islanders are very careful not to come in contact with. Dogs are not kept. With the house in which somebody has died all connections are severed. Until the funeral the relatives of the dead stay either in the house of the dead or in a temple and do not return to their own homes in order to keep away impurity from themselves; but to loan something or just exchange some words is permitted provided that they do not enter the house. The same avoidance customs are observed in case of child-birth.

Kitami Toshio: Echigo Awashima (北見俊夫: 越後粟島).—

Awashima in Niigata Prefecture is an almost forgotten island. The news of the death of the Emperor Taishō did not reach the island in time and the inhabitants of it sent their New Year's congratulations to the Emperor as usual, an episode occasioned by the remoteness of the island. Especially in winter the intercourse with the island becomes problematic. The islanders live on fishing only.

The Fudō in Takenomae.—Takenomae (lit. "in front of the waterfall") is the name of a place where precious drinking water is given to boat-travellers. Every year people come there to draw drinking water and in thanksgiving they pile stones up at the foot of the Fudō statue. If somebody takes such a stone home with him Fudō will come to bring it back, so the islanders firmly believe. In recent times also rain prayers are said there.

Signal-fire.—In times when the island is disconnected from the neighbouring district, at an hour previously agreed upon, a fire is made on the island and another one on the opposite shore for signaling purposes, at daytime smoke signals are given. This kind of communication is practiced in times of distress and for the help of boats at sea.

Hirayama Teshijirō: Noto Notojima (平山敏次郎: 能登能登島).—

The Noto Island belongs to the district of Kashima in Ishikawa Prefecture. In the village are about ten strong men, called *yūshi*, who guide it. Among the inhabitants of the island various social differences exist; for instance, a meeting cannot start its proceedings as long as the *hyakushōji* (the *yūshi* of the peasantry) have not all arrived. The construction of a godown and the breeding of cattle

and horses is the special privilege of the *takamochi hyakushô* (高持百姓), a high-ranking class of farmers. Marriages are mostly concluded among partners from the same village, but only the families of *takamochi* have the privilege of letting the bride appear in full dress and to invite guests to a wedding banquet; all others, the bride included, have to go through the wedding ceremonies in their everyday's working dress.

Fukushima Sôichirô: Bichû, Shiraishishima (福島惣一郎: 備中白石島).—

In the religious customs of the islanders of Shiraishi the belief in the Kôjin (荒神) is most outstanding. The god is called Sanpô-Kôjin (三寶荒神) and he has a little stone-shrine in the precincts of the temple Kairyûji (開龍寺) in the mountains in the center of the island. The Kôjinsan is worshipped as Ôtoshigami ("the great year-god"), Mitoshigami ("the august year-god"), Wakatoshigami ("god of the young year"); he is concerned with the happiness in the village to the smallest details, he never leaves the villages and never goes to Izumo as other gods do, he takes care of the houses while their inhabitants are absent.

Hori Ichirô: Bungo, Himeshima (堀一郎: 豊後姫島).—

The inhabitants of Himeshima in Oita Prefecture, Higashi-Kunitô District, live by fishing and salt-production and by cattle and pig breeding. They have common burial grounds. The Kôjin (hearth-god) festival takes place on the first day of the second month (old calendar), that of Inari on the first horse-day (*batsuuma*) of the second month.

Inoguchi Shôji: Hizen, Ukushima (井之口章次: 肥前宇久島).—

Ukushima is a volcanic island on the Northern end of the Gotô group. Many local traditions concerning the Taira clan are circulated on the island and the tombs of Taira Iemori, the second son of Taira Tadamori, and of his vassals are there, and there are families said to be Taira offsprings. At the head of the village organisation is the *oyakata*, that is a district chief; he is assisted by a vice-chief, the so-called *mukoyaku*, and by a supervisor called *toshibae*. The so-called *muramae* are representatives of the villagers in the village administration, there are also *chûbae* or *kyôgiin* (counsellors). The *ushigakari* (lit. "cattle officials"), five or four, have to supervise the pasturing of cattle and horses in the forests.

When death comes to somebody, his nearest relatives gather around the death-bed and call the name of the moribund. In old times, when a young person died or when somebody was taken by sudden death, many people climbed up the roof of the house and from there called back the departing soul.

Takeda Tan: Hizen, Kabashima (竹田旦: 肥前樺島).—

Only twelve coins, corresponding to the twelve months of the year, are added to the Funadamasama, which are little figures found in fishing boats and worshipped as guardian-gods of the boat. In Kabashima these figures are a pair, one male, one female, made of paper in a family where both parents are still alive.

The added hair is taken from a female person whose both parents are still living. When the boat has capsized or when fishing expeditions have been unsuccessful, other figures of the guardian-god are installed with the same procedure as the first time; the figures are also changed when the boat-owner changes. The Kôjinsama (hearth-god) is worshipped on the place reserved for the oven of the boat. No special *shintai* (material object regarded as the abode of the god) exists, the fire-place itself is called Kôjinsama and worshipped accordingly. Farm work is done exclusively by women, no woman is allowed to board a boat.

Yoshikawa Yûichi: Folkcustoms on Kôzushima (吉川勇一: 神津の民俗).—

Kôzushima is situated about 56 *ri* (224 km.) Southwest of Tôkyô. Outstanding annual customs on the island are *Sai no kami hana-shôgatsu* (lit. "the flower New Year of the road-god"), the festival of Myôjinsama on the first of August (formerly celebrated on the 15th of the 6th month, old calendar), also one day before and one day after that date. The day before and after is called *yumiya*, the shrine minister makes a food offering in the evening and recites felicitation prayers. Very strict taboo customs concern mourning and birth. People affected with ritual impurity must by no means come near the shrine precincts, offenders to this rule are severely punished by the god, and many stories of such divine sanctions are told.

Yamagai Yoshimasa: Old Christians in Gotô (山階芳正: 五島の舊切支丹).—

When Christianity regained its freedom Meiji 6 (1873), a number of old Christians kept away from the newly built Catholic churches. The author gives data on the distribution, organisation; religious practices of the old Christians and on their relationship to other religions.

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Sakurai Tokutarô: The Formation of Religious Associations (櫻井徳太郎: 信仰的講集團の成立).—

Though we possess ample material on the organisation of religious associations within village communities and on membership and activities, we still lack data on the place they occupy in the folkcustoms of the whole country and on the mutual relationship among different associations and on the time of their formation, namely if they were formed all at the same time, and if not, which ones were formed before others.

Kanamara, a mountain hamlet belonging to the town Sekiya, Niigata Prefecture, Iwabune District, and bordering on Yamagata Prefecture, has four religious associations having all a different object of worship: the mountain-god, Ise, Komine (古峰), Yudonosan (湯殿山). Eight out of 38 families of the village are not association members, but these eight either recently immigrated or go to work in another village with all their family members. The only association to which the entire population of the village belongs is that of the mountain-god, the other three are joined without any rule by some families, not by others. They

can also easily be quoted. Thus the mountain-god association has a privileged position and a special motive for joining it must be expected.

The Nerinoyama association in the village Akaginemura, Gumma Prefecture, Tone District, is joined by all villagers, and, accordingly, the Nerinoyama festival is a community affair and celebrated with a common banquet. The other associations existing in the village, that of Kannon, of Taishi, and others, are joined freely and consist of families owning houses, and of craftsmen.

Around Enzan, Yamanashi Prefecture, Higashi-Yamanashi-District, there are the Akiba, Koyasu, Tenjin, Shanichi (社日), Chigami, Nijûsanya (二十三夜) associations: in the village Masutomi, in the same Prefecture, Kitakoma District, there are the Akiba, Ise, Mimine (三峰), Kumano, Kannon, Koyasu, Tenjin, Kôshin Nenbutsu, mountain-god, Nijûsanya associations, most important among them as far as their function in the religious life of the community goes, are the Kôshin, Nijûsanya, Shanichi and the mountain-god associations. The god worshipped as Shanichisama (sc. "shrine-day god") in Enzan is the mountain-god, he descends to the village in springtime and returns to the mountain in autumn, a feature commonly attributed to the field- and mountain-god throughout the whole country.

Shimada Kiyoshi: The Retirement System in the Village of Yagi in the Country of Harima, Shikama District (島田清: 播磨國飾磨郡八木村の隠居制).—

In some families the aged retire at sixty-seven, the rule is, however, to do it at sixty. To the retirement celebration relatives and friends are invited and an exuberant gaiety prevails at the gathering. It occurs frequently that the retired does not live together with the head of the household in the same place. In families who make their living as boatmen and whose members, therefore, take their meals in the boat, the retired as a rule get their separate meals. But when the boatmen live at home on land, the food for the retired is prepared in the same kettle as is done for the rest of the family and brought to the quarters of the retired. There are wealthy families who have a special kitchen for the retired, but also in this case, when the head-family has rice-cakes or red-bean soup with rice-cakes (*zenzai*) or boiled rice flavoured with vinegar and mixed with other food (*sushi*), they send a share of it over to the retired. The retired hands over his entire fortune to his successor. The retired worships two gods, the *ujigami* (clan-god) and the Funadamasan (guardian-god of boats), the latter because most of the families are fishermen.

Kameyama Keiichi: The Belief on Inari as Fishery-god (龜山慶一: 漁業神としての稻荷信仰).—

On fox-tales, found everywhere in our country, an almost inexhaustible amount of material has already been published. These tales and traditions demonstrate the strength of the belief in the Inari who is taken as messenger of a god. The primitive belief of the common people in the fox is the indisputable fundament for the popular belief in the Inari god. In modern times Inari is worshipped more by businessmen and inmates of gay-quarters as the

god bestowing prosperity on them, less by farmers. In all fishermen's villages of the Tsugaru region fishermen still believe in Inari as fishery-god. But this belief is by no means a peculiarity of Tsugaru, it is found also in Ejima in Miyagi Prefecture, in all villages along the coast of Rikuzen, Rikuchû and Rikugo, on the Ojika peninsula North of Akita, in the district of Kashima in the Northern part of Ichikawa Prefecture, in the two districts Takeno and Kasa of Kyôto Prefecture, and in Ôe Village of Kumamoto Prefecture.

Folktraditions on the fox, found almost everywhere even now, have it that the fox is announcing the will of the god, namely by the kind of cries the fox utters fishermen know whether the catch will be rich or poor. For instance, on Tsugaru Peninsula the fishing net is hung in the direction where the fox has cried, and when the cries of a fox have been heard a good catch is certain. People speak of *konko-naki* (k. crying) when they hear clearly *kongo kongo* and take it as a portent of a good catch. When the heard cry is somewhat indistinct and sounds like *guange*, they take it as a bad omen. In Ishigi District, Fukushima Prefecture, the cry *konko konko* is attributed to Inarisama, the fox cries *gangan gangan*. Inari frequently changes to a fox, people say.

Ozawa Hideyuki: Mountain Shrines in Kôshû (小澤秀之: 甲州の山宮).—

Miscellanea.—

Fujita Minoru: Religious Ceremonies and Rice-cakes (藤田稔: 神事と餅).—Ibaragi Prefecture, Naka District, Ômiya Town, Higashi-Tomi.

Gojinji and *kamigoto* are ceremonies by which the tutelary god of the village is worshipped. By the *gojinji* the clan-god (*ujigami*) is worshipped. The *kamigoto* has little to do with the clan-god, the word means now simply holiday. New Year lasts three days. On the sixth day the forests are visited (*yamairi*) and on the 11th day the fields (*batakeiri*). *Jinji* are celebrated in spring, summer and autumn, that means the clan-god is worshipped. The 211th day of the year is marked by rice-cake (*mochi*) eating.

Tada Denzô: The Mountain-god and the Globe-fish (多田傳三: 山の神とオコゼ).—Information received from Mr. Hamazaki Yôtarô.

The fish called *kuro-okoze* (black globe-fish) is also called mountain-god (*yama no kami*). Its taste is finer than that of a sea-bream (*tai*). The *mikoze* is a fish with beautiful red and yellow colours. The *kuro-okoze* was formerly dried and hung at the entrance of fishermen's houses as a magical device to procure a rich catch. *Yama no kami* (*kuro-okoze*) are bred at some place in the town and at times of poor catch they are taken out and shown to the mountain-god. The breeding of the fish is done by keeping a male and a female of the species in a huge shell called *kometsubu* ("rice-grain"). Women must be kept away from the forest of the mountain-god, but the god is pleased if boys are taken along to it.

Hori Ichirô: Customs Concerning Salt-fields in Himejima in Bungo (堀一郎: 豊後姫島の鹽田慣行).—

Salt-producers worship and have a meeting of their prayer associations at a festival called salt-pan festival, *shiogama matsuri*, on the 16th of the sixth month (old calendar). Meiji 15 (1883) a little shrine was built for this purpose in the precincts of the Hachiman shrine. Merchants preside over the meeting, the masters make rice-wine offerings, all employees take part in the ceremonies. Meetings of landowners only take place every month, they are called *shiohamakô* (lit. salt-shore associations). The meeting of the seventh day of the first month is called *hatsubamakô* (lit. the first salt-field prayer-meeting).

Oshima Eisuke: The Ceremony of *omuroyaki* at the Haishiwa Shrine (大島英介: 配志和神社のオムロヤキ神事).—

The Haishiwa Shrine in Iwate Prefecture, Ichinoseki City, is a shrine known since old times. An *omuro* is made of twelve stalks of bamboo-bush and rice-straw, it resembles a little green-house; inside it sand is spread, in the middle a stick is erected on which a bundle of ritual paper (*nusa*) is hung. The burning of the little hut is called *omuro-yaki*. The remaining ash is taken home by clan-members to be used as an amulet to secure easy delivery.

Hosokawa Toshitarô: Folkcustoms Concerning Cattle (細川敏太郎: 牛の民俗).—

When a cow or an ox runs into the precincts of the home of another family, it means that some unhappy event will befall that family. To neutralize the bad influence salt is scattered around. If a horse comes running, it is taken as a harbinger of luck, and if it happens at New Year's time, the visited family is overjoyed.

Nakakubo Hisao: Villages Without Any Associations of Companions (中窪壽雄: 縁組しない村).—

Some data on villages which do not form any associations of companions with neighbouring villages.

Ikenouchi Kôjirô: Fuji Prayer Associations in Munaoka (池ノ内好次郎: 宗岡の富士調).—

In the hamlet Hanekura, belonging to Munaoka Village, Saitama Prefecture, Kita-Adachi District, there is an Asama-jinja (A.-shrine) at which a prayer association exists since olden times, called *fuji-kô*, for the purpose of worshipping the birth-god. Every year some persons visit Mt. Fuji as proxies.

Mikagami-biraki ("the opening of the mirror"): on the 15th of January a picture scroll of Fuji-Asama is hung up in the shrine of the association and worshipped and a congratulatory address is read and religious songs are sung. The *tsukimi* (*tsukiyomi* 月読み, lit. "moon-reading") is done every month on a convenient day, at it the moon is worshipped.

Tachibi-machi (立日待, lit. "waiting for the starting day"): the day before mountain-climbers start, members of the association gather to pray for the safety of them and for peace and happiness of the families of the members.

Miokuri: the association members accompany the mountain-pilgrims to the

border of the village, drink rice-wine together and with clapping of the hands they wish good luck to the departing.

Kaeribi-machi (waiting for the day of return): another gathering is arranged for the day before the return of the pilgrims. When the mountain-climbers have arrived, they worship and enjoy a banquet. After that the pilgrims bring the paper-amulets received at the mountain-shrine to the houses of the association members.

Takeda Tan: The May Festival (竹田且: 五月節供).—

New Year and May are the most important seasons in this country. The fifth month is, besides *gogatsu*, also called *satsuki*, that means the month in which the fields are planted. The fifth day of the month (*gogatsu no sekku*) has been given the Chinese name *tango* (chin. *tuán-wu* 端午), and is observed as one of the most important festivals of the whole year. On this day, huge carps made of paper, hanging on a high pole and flying in the wind, can be seen all over the country, the beautiful figures of warriors displayed in the houses are meant as a prayer for a happy growth of the boys. Both the carps and the figures are elements taken over from the city civilization. Children make bundles of sweet-flag (*shōbu* 菖蒲) and walk around beating the ground with such bundles. In Echigo, Kita-Kanbara District, fighting between neighbouring villages takes place, those who loose will have a poor crop. Agricultural rites are an important element of the May Festival, as for instance the custom called *ushi no shōbu* ("the oxen's sweet flag"). In all districts of Sanyō people abstain strictly from using oxen on the 5th day of May, and on the 6th day the stable of the oxen is thatched with sweet flag in order to prevent fire.

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Mogami Takayoshi: Shrines and Tombs in Kurobuchi (最上孝敬: 黒淵の杜と墓).—

Notes from Kanao Village in Yoshino Kurobuchi, on the side of Taniō River in Nara Prefecture, Yoshino District. Kurobuchi was in old times very flourishing and each of the 48 families had its own shrine. Kurobuchi has the double burial system, a stone monument is erected on the same place where the corpse was buried. As far as I could see, the cemetery is on a hill far away from the residential house and near the tomb many trees are growing like a forest. Now bamboo-groves are found there, in old times there were dense woods.

For the welcome of the souls on *Bon* people go to the graveyard in the evening of the 13th day and in the morning of the 14th day of the seventh month and to see the souls off they go to the riverside in the evening of the 15th day. On an improvised bridge over the river the offerings for the souls are laid out or thrown into the river. Members of branch-families welcome first the souls before the house-shrine of the head-family, thereafter they do it in their own house.

The settlement Wada is situated on the Western bank of Taniō River, but villages on the opposite bank of the river also have the double burial system; this is, however, different from that existing in Kurobuchi in so far as the burial

ground and the place of worship are widely separated from one another. The burial ground is to be found on a mountain, the place of worship in the precincts of Buddhist temples. In this region the latter is called *dantoba* or *torihaka*. On the place of worship earth from the burial ground is buried or hair or finger-nails of the dead.

Mikita Shigeru: The Time Conditions of Folkcustoms and Folkcustoms in Modern Times (牧田茂: 民俗の時代性と現代性). On the Objectives of Folklore Science (日本民俗學の目標に就て).—

Inoguchi Shôji: Hearsay Notes from Kôbutsu (井之口章次: 幸物聞書).—Nagasaki Prefecture, Nishisonoki District, Yukinoura Village.

Kôbutsu is a mountain village in the middle of Nishisonoki Peninsula, now inhabited by 35 families. Along Yukiura River some rice-fields and some farm-land on the mountain-slope provide some food supply for the villagers, their main income, however, depends on char-coal burning.

On hunting: the main game are wild boar and several kinds of pigeons. When the wild boar gets the hunting dog between his teeth the decisive gun-shot is fired. The cadaver of this animal is buried holding a rice-ball, wrapped in paper, in the hands, and facing North, out of the belief that it will certainly return to its own home. Men are buried facing West.

On the belief in mountains: the festival of the mountain-god is celebrated on the 16th day of the 12th month, at it the clan-god is worshipped and no work is done on this day. When a woman has given birth to a child, it is said that the fire goes out when somebody visits her house and comes near the hearth. Then people say: "Go bring *toppo* (bamboo tubes) from the grave!" These bamboo-tubes, used for holding flowers on a grave, are exchanged for new ones every year, the old ones are thrown into the hearth as fuel. When doing so the extinguished fire begins to burn again.

Agriculture: there are few rice-fields and only little attention is given to the performance of agricultural rites.

Dwelling: the compound of a farm-house comprises three or four separate buildings, the main-house, the cow-shed, the lumber-room, the barn. It is said that, when the fire in the fire-place (*yururi*) never is extinguished for seven generations, no fire-disaster will ever befall the house, and the fire, therefore, is never put out. People who constantly harass the fire are called *binbô-maki* (god of poverty). When children urinate into the fire-place, the mother says: "Kôjîn-sama (god of the fire-place), please forgive" and a bit of ash is smeared on the forehead of the child.—Notes on food, wedding, words, etc.

Iwazaki Toshio: Hearsay Notes on the Oracles of Hayama (岩崎敏夫: 葉山の託宣聞書).—

Hayama is a mountain in Fukushima Prefecture, on it the god Hayama is worshipped and his oracles are asked for even now in our postwar-time. A story has it that long ago a farmer Sakuma dug a well when Hayamasama appeared, glittering like metal, his statue about 10 cm. high. The villagers began to worship that little thing as their clan-god, later it was worshipped on the mountain as Haya-

masama. What kind of god the Hayama god is we do not know exactly, but since he plays a role in field-planting ceremonies, he must have something to do with crops.

Okawa Hiromi: On *itadaki* and Other Things (大川廣海: いただき, その他).—

In districts of Shônai the *kagami-mochi* (lit. mirror rice-cake, namely huge rice cakes with smooth surface) is called *osonae* ("offering") or *itadaki*. Above it small cakes are placed, called *fukuden*, beside the big cake are placed pine-tree twigs, *yuzuriha* (*Daphniphyllum macropodum*) and mandarin oranges.

Traditions concerning seedling marks (*naejirusbi*). A story is told that when a swallow brought rice-seeds over from China and roosted on a common ditch reed (*yoshi*), it dropped the seeds, thus bringing the Japanese the rice-plant. In commemoration of this event the people do not use *kaya* (*Miscanthus sinensis*) as seedling marks, but *yoshi*.—From Niigata Prefecture, Iwabune, District, Ôkawa Village.

Tomaru Tokuichi: Village Organisation in Arikawa (都九十九一: 蟻川の村組織).—Notes on Arikawa, Gumma Prefecture, Azuma District, Isan Village.

Taoka Kôitsu: Ebisu Prayer Associations in Awaji (田岡香逸: 淡路のエビス講).—

Horii Taku: Nomenclature of Diseases (堀井度: 疾病名彙集).—

Kawashima Moriichi: Centipede *torii* in Seta in Jôshû (川島守一: 上州勢多のむかで鳥居).—

The first *torii* (wooden arch) through which pilgrims, climbing up Mt. Akagi in Gumma Prefecture, have to pass is called *mukade torii*. People of this region are of the opinion that those who pass through this gate will not die by a centipede bite. The centipede is probably identical with the mountain-god.

Yamada Hiromichi: Stories on the Robe of Feathers (*bagoromo*) (山田弘道: 羽衣傳説).—

Stories told since olden times around Yogo no umi (part of Lake Biwa) near Kyôto.

Ono Shigeki: Cattle Kept in Custody in Bingo (小野茂樹: 備後のアズケ駄).—

In mountain districts of Hiroshima Prefecture wealthy farmers give cows away to be kept in custody by small farmers. The profit from the sale of calves born and of cows is shared equally by both farmers, the owner of the cattle and the custodian of it.

Hosokawa Toshitarô: The Inauguration of Hoes and *Miscanthus sinensis* (細川敏太郎: 鍬ぞめと萱).—Shikoku, Kagawa Prefecture.

The ceremony of the inauguration of hoes at day-break of the second day of New Year takes place in a section of the mansion that is assumed to be the rice-

field, instead of the seedlings stalks of *Miscanthus sinensis* (*kaya*) are taken, about 13 cm. long and about 30-40 of them are "planted." The *kaya* is not used only for this ceremony but serves also for other purposes of popular religion.

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Sakaguchi Kazuo: The *Bon* Festival on Toshima (one of the Seven Islands of Izu) (坂口一雄: 利島の盆).—

On Toshima *Bon* was formerly celebrated in the seventh month (old calendar), nowadays it is done in August (new calendar). When *Bon* comes near, those travelling also return home to present their sacrifices to the departed souls. The inhabitants of Toshima do not call the souls of the departed ancestors *botoke* or *botokesama*, and the visit of tombs is called *senzo wo ogamu*, that is to worship the ancestors.

On the 12th of August a special altar is built in front of the Buddhist house-shrine (*butsudan*), on it egg-plants, wheat vermicelli (*udon*), fruit of Chinese pepper and rice-dumplings are offered. From the 13th to the 16th day all abstain from work. In the morning they go to pray and offer sacrifices at the temple. In case somebody has died since the *Bon* of last year, worshippers call on the bereaved family, one representative from each house. In the mourning house alcoholic liquor made of taro and fish are prepared on little tables, at which visitors are entertained after the reception ceremonies, just as it is done when New Year congratulators are received.

From the 13th to the 16th day children call cicadas *bonjôro* and abstain from hunting them during this period. On the verandah (*engawa*) a small altar, called *shôrodana* (souls' altar) is prepared and water is poured in tea-cups or water-glasses in front of it. When butterflies or grass-hoppers gather near the altar, people say that the souls of the ancestors have returned, and do not bother the insects.

In the morning of the 16th day, a ceremony, called *kawasegaki* (lit. mass for the dead on the river) is performed on the shore with the assistance of Buddhist priests, at which the visiting souls are seen off. The offerings lying before the house-shrine are put in a mat, the mat is folded in such a way that the shape of a boat is formed, and is set adrift on the shore. The villagers pray sutras for a while until the soul-boats (the folded mats) are out of sight.

Wakamori Tarô: Customs of Friendly Intercourse on Tanegashima (和歌森太郎: 種子島の交際習俗).—Kagoshima Prefecture, Kumage District.

Within the same village there is much difference in the mutual relationship between members of the *samurai* class and that of common people. In the warrior class the male lineage was almost exclusively decisive in recognizing relationship ties with other families. Genealogy festivals were held in warrior families only. At such festivals the family members gather in full dress, that is in *montsuki* (garments with the family crest) and in *bakama* (divided skirt), in the best room of the head-family, every year on the 11th day of the New Year month. This head-family is called *oyabun* (親分). Among the common people no such customs exist, they

are held together, however, by the feeling of intimate friendship which they call *ikeke* ("one family"). The patrilinear relatives are called *shinrui* (親類), the matrilinear ones *enrui* (縁類) or *enko* (縁故). The *shinrui* and *enrui* taken together are called *kena* (家内) (lit. "inside the family"), they all maintain very close friendship among themselves.

Into this circle of social intercourse outsiders could enter as *kerá* (家來). In modern times the relationship between the head-family and *kerá* ends with the first generation, that with the *shinrui* and *enrui* is vanishing earlier. The *shinrui* as well as the *enrui* call on one another at New Year and in the fifth and the seventh month and exchange presents on these occasions.

The family members, *shinrui* and *enrui*, are strengthening their ties with the *kerá* by exchanging presents at New Year and in the fifth and the seventh month. In the village community the social intercourse knows of personal and class differences. The word *don* (lord) is added to the name of a nobleman, and members of families of high standing are called *toto*. Persons of the lower class are named without any honorific.

On Tanegashima class differences are not formed by wealth but by family pedigree, and the tendency prevails that holding an office and being without such decides whether somebody belongs to the upper class or not. Class-consciousness manifests itself even in daily conversation.

Naoe Hiroji: Disturbances Caused by a Fox in Goshoura in Amakusa (直江廣治: 天草御所浦のヤコ騒動).—Kumamoto Prefecture, Amakusa District, Goshoura Village.

There are stories that about fifty years ago people sometimes happened to be possessed by a fox and could speak classical Chinese, behaved strangely and fell sick.

Naoe Hiroji: The Island Goshoura (直江廣治: 御所浦島).—Kumamoto Prefecture, Amakusa District, Goshoura Village.

The mountains on the island are coming very close to the sea and the village Goshoura is situated on a small strip of flat land. Now its houses are all roofed with tiles, but just thirty years ago they were straw-thatched. The tiled roofs are all covered with nets so that strong winds cannot damage them.

The inhabitants of the island number about 3250 and are settled in twelve wards which are governed by ward-heads. People live partly on agriculture, partly on fishery and sea-transportation. Their religion is Shinshû in the North, Shinshû and Jôdôshû in the South. Fishermen use hooks and spears and have spectacles. Divers, collecting ear-shells, never existed on the island.

Various kinds of fishing nets are in use, drag-nets, trawl-nets, *sawara-ami* (*s.*-nets, *sawara* is a fish, *Scombremorus nipponium*), *hatsuda*-nets, bag-nets. Those engaged in sea-transportation load mine-posts in the rivers of Kagoshima Prefecture and transport them to the coal-mines of the two prefectures Fukuoka and Saga. Their job was in the past, even twenty years ago, more profitable than fishing with nets; since that time the profit decreased and this business came finally to a complete stand-still, its former practitioners took to fishing or emigrated to other pro-

vinces.

In the families of Goshoura, according to three different social classes, three different types of honorifics are used when speaking to parents: in the *sama*-class the father is called *totosan*, the mother *kakasan*; in the *don*-class the father is called *tottsán* or *toto*, the mother *kaka*; in the lowest class the father is called *chan*, the mother *kan*. To the first class belong the fishing undertakers and men who have great influence in the community on account of an official position they are holding.

Until about Meiji 40 (1908) an organisation called *nisha-gumi* existed in the village, its role was taken over later by the youth organisation. When a boy became fifteen years old, his parents, taking some rice-wine along with them, went with the boy to the head of the association (*nisha-kashira*) and asked for the admission of the boy into the association. The young men of the *nishagumi* took care of road repair before Bon and New Year and went to the rescue of endangered boats or rendered help by boat-rowing for the doctor when the sick needed him, and in other ways.

Kamata Hisako and Takahashi Masumi: On Wedding, Childbirth and Education in Moto Village in Izu-Ôshima (鎌田久子, 高橋眞澄: 伊豆大島元村の婚姻と産育).—

1) Wedding.—When girls are reaching fifteen years a bag of hulled rice is put on their head and they have to carry it from the landing-place to their home. If a girl is able to do this, she is recognized as marriagable; and a girl who wants to be praised carries on the rice-bag an additional load of cotton.

In recent times there are many cases in which a marriage is arranged by the parents of the couple, formerly it was the affair of the couple only. The custom had it that if a young man took away a handkerchief or an apron or a *tasuki* (a cord used for girding up the sleeves) from his chosen girl, the girl had to consent to his marriage intention. When the time for the marriage has come, a long-shaped basin, containing fish, fruit, rice-cakes covered with bean-jam, is brought to the house of the bridegroom, and in another basin a girdle, handkerchief, socks, straws sandals and millet. The friends of the bride join the procession which may number about eighty persons. The bride herself wears her ordinary clothes and carries a water-bucket. No weddings take place in the first, third, fifth, ninth and eleventh month. When the newly wedded couple has its first quarrel, the bride goes back to her native village. The matchmaker tries to persuade her to return to her husband; if in vain, the minister of the Buddhist temple is asked for his help, and it is said, after the bonze has summoned her to do so, the young wife has to give in no matter what the circumstances. If a wife dies childless, the funeral takes place in her native village and her body is buried at the Buddhist temple there.

2) The birth of children and their education.—Ôshima women hide the outward signs of their pregnancy. Seven days after birth a name is given to the baby, by the head-family to the eldest child of a branch-family, by the branch-family itself to the eldest child of a large family; to the second, third child the name is given in the native village of the mother. The name-giver is called *nazuke-oya*

("name-giver parent"). Five women, over fifty years old, are selected for it and called *tsukasama* ("controller ladies"), they have to act as priestesses. They remain three years in office, at fixed intervals they have to confine themselves near a waterfall and purify themselves. Two of them, the *futsukasa* ("great controller"), always wear a hat; they are strictly forbidden to look at the sea, if they do so, boats will be wrecked, it is said since olden times.

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Yamaguchi Yaichirô: A Study on *utagei* (on the *genjô* song in Aizu)
(山口彌一郎: うたげい考).—

It is said that about 540 years ago lanterns were placed under a big silver-apricot tree in the garden of a Kannon temple, seven or eight old men and women wound a towel around their heads and performed a so-called *utagei*, that is one of them sung a song and another one answered with an ironical verse. Other people gathered, laughed and joked and applauded. Of this custom only some traces are left in the intonation of folksongs in Aizu, the old motives for dancing songs have faded away, but they could eventually be grasped if the collecting of songs called *genjobushi* were intensified.

As seen from the original *genjobushi* of Aizu, a beautiful girl named Genjo lived in the temple Tenneiji, another version says that this song was started by young girls of the village as a love-song, an assumption that is now under examination. But according to another tradition, there was a girl Genjo who devoted herself entirely to the care for her sick mother when a lad fell in love with her. The girl wanted to show him a cold shoulder and asked the gods for their help. Answering her prayer they sent a fog that covered the riverside every morning when the girl had to go there to draw water. When the boy could not find her, he sung this song. Traces of the old belief in Genjo favour this explanation of the origin of the song. But the author does not want to elucidate the origin of the Genjo belief, he wants to say something about the present conditions of the last remnants of the former *utagei*.

Wakamori Tarô: On the Character of Folklore Science (和歌森太郎: 民俗學の性格に就て).—

Takeda Tan: The Fishermen's Organisations of Arikawa Bay in Gotô (竹田旦: 五島有川灣の漁業組織).—Nagasaki Prefecture.

The organisations in question here are applied for the catch of tunnies, whales and dolphins in Arikawa Bay of Nakatori Island in the Gotô group. There are two periods for catching tunnies, one in spring, one in autumn. The most lucrative time is in spring from April to the end of May. The nets for the winter-catch are laid already in September and before the end of the year half of them are taken out, the other half remains in the water beyond the first month of the new year. Concerning the best time to spread the nets, in what month and on what day, fishermen go to ask at the Zen temple Jôrokuin where a ceremony called *himi* ("see the day") took place on the 28th day of the sixth month of the old calendar, now one month later. The caught tunnies are brought to Hayaki on sailing boats. When

there are two or three hundred fish, they are salted and sent to Ōsaka. The spring catch is boiled and made to oil, the refuse is used as fertilizer.

The time for catching yellow-tails lasts from the 12th to the 4th month. Care is taken that the work does not interfere with the nets for the tunnies. The nets for catching yellow-tails are cast in the morning and taken out again in the evening of the next day. Each time the nets are cast in another place.

Whaling. Three whales usually come upon together, namely a young one is flanked by its parents. Early in the morning when a lookout-boat sights the first whales near Nosakishima, they entice them to enter Arikawa Bay. Then a watchboat of Nosaki signals some scouting boats who pursue the whales and throw nets over them. Every year during June (old calendar) offerings are made to the whales and priests of the Zen sect are called to read sutras.

The catching of dolphins. In old times dolphins (*iruka*) were called *ton* ("pigs") and several kinds of them were known. Though dolphins come at any time of the year, they are most numerous in summer. They are caught with angles from barges. As soon as dolphins are sighted somebody lifts up a piece of his clothing as a signal. When the signal is observed by people on shore, they shout: "The dolphins are coming, the dolphins are coming," and no matter how pressing the work at the moment is, everybody is ready to help in the catch of the dolphins. The boat who has first sighted a dolphin is entitled to get the haviest one when some are caught. There is always a leader among the dolphins and the fishermen do their best to guide this leader to the shore. Parent dolphins always embosom their little ones who follow their parents everywhere. Making noise by striking at the planks of the boat the fishermen drive the dolphins to the shore. In old times they even resorted to tickling the dolphins under their flanks.

In Mogushi Bentensama is worshipped as the god of the dolphins. Always when dolphins are coming people smear red paint on the face of the goddess. The Bentensan of Mogushi is a stone figure and looks like Jizōsan. It is said everywhere that Ebisu and other gods like the red colour, no wonder that the face of Benten is painted red.

As god of fishery Ebisu (Ebisu) is worshipped in every family and dried sea-snakes are offered to him. Also a corpse washed ashore is worshipped as Ebisu. When the catch is bad the Ebisu figures worshipped in families are wrapped in straw-nets and thrown into the sea or the figures of other families are stolen. When a mortar for pounding rice is washed ashore, prayers offered to it guarantee an excellent catch.

Takeda Chōshū: The Pipe (*tsutsu*) Festival (竹田聽州: 筒祭).—

The official form of the ceremonies for launching boats built by feudal lords in Hizen. For smaller boats inauguration ceremonies were simplified, but regardless of the size of the boat to be launched the *tsutsu-matsuri* (lit. "pipe-festival") was always held in its full form.

This *matsuri* is the inauguration ceremony of the boat in which the *funadama* (the guardian-god of the boat) was enshrined aboard the boat. When boats above middle-size were to be launched, the following things had to be prepared for the ceremony: dolls, red plates, a mirror, white powder, a comb, a needle, a toupee,

dize, five kinds of cereals (*go-koku*), rice-cakes. For even 200 years ago such things were used as *shintai* (abode) of the *Funadamasama*. We do not know anymore for what exact purpose the red plate, the white powder, the mirror, the comb and the needle were used, anyhow they are tools of a toilet-set for the female sex. May be that they are meant as offerings to *Funadamasama* who is supposed to be a female god.

Mori Naotarō: Rice-cakes, Red Beans, "Time Rice-cakes" and other New Year Dishes (森直太郎: 餅と小豆。—じだい餅, その他—)。

In Kasuga Town, Tōkyō Prefecture, Nerima Ward, when people pound rice-cake on the New Year's eve and during the New Year time, they put bean-jam made of red beans into the mortar together with boiled rice and thus make the New Year cake that is eaten by the family and its helpers. This cake is called *jidai-mochi* ("time-cake"). Such cakes are eaten everywhere in the country but without giving it this name. In Edo the cake was formerly called *jizai-mochi* ("freedom cake"), similar names exist in other places, in Izumo and Tosa they call it *jinzai-mochi*, in Kansai *zenzai-mochi*.

In this rice-cake with the sweet bean-jam made of red beans the rice is not the main thing but the beans, and this delicious dish is eaten rarely and reserved for only a few holidays on which gods are worshipped. We do not know yet how it came about that rice-cake and the red beans are combined in it. This question cannot be answered by saying simply that because of the general use of sugar in the households of the people the bean-jam was pushed into the foreground. Further research has to dig deeper into this problem.

Kobayashi Kazuo: *Maburi-gami* (小林一男: マブリ神)。

In Fukui Prefecture, Wakasa Shinshō, three times a year a festival of the twelve branches (calendar signs) is celebrated in every family, namely in the first, the fifth and the ninth month. The day of the festival differs according to the current year, it may be the 13th (in a year of the ox, *ushidoshi*), the 17th (in a year of the rat, *nedoshi*), the 23rd (in a year of the horse, *umadoshi*); on these days people never fail to offer rice-cakes covered with bean-jam or rice mixed with red beans, to a god called *maburigami* or *monomachi*. This *maburigami* is locally explained as *mamorigami* (guardian-god), but Mr. Yanagita Kunio finds it possible that *maburi* means soul, as it is the case in the *maburigome* in Okinawa. At least some connection with souls seems to be involved.

Inoguchi Shōji: A Proposal (井之口章次: 一つの提案)。

The style of publication of Folklore Science should be understandable for the public. The task of Folklore Science is to tell us in what form folk-traditions first appeared and what their shape is today, and what the reasons are that conditioned the changes they underwent.

Miscellanea.—

Katsurai Kazuo: Customs Concerning Cattle (桂井和雄: 家畜に関する習俗)。*Kōchi* Prefecture, Tosa District, Tosa Village.

1) Oxen.—Cattle number about 300 in the village, a great number of them is of Korean race and people call them *funaagari* (lit. “descenders of boats”).

2) Cattle-dealers.—One or two farmers in the village engage in cattle dealing as their side-work, they are called *nakamochi* (lit. “friendship-holders”). Oxen owners lend their oxen to farmers about the 20th of March (*bigan*, equinoctial week) for the rice-planting work. When the oxen are returned to their owners they bring back on their horns presents consisting of sardines or bonitos wrapped in straw. These presents are called *tsuno-omiyage*, that is “horn-presents” (an *omiyage* is a present that is bought on a trip and given to relatives or friends upon return).

3) “Adoption” of calves.—Calves are given to other farmers to be raised by them. When the grown-up animals are sold later the profit is shared by both the owner and the raiser of them.

4) Cattle and mourning.—If some misfortune has befallen their raiser, especially if his both parents have died, all cattle in the house, cows, oxen and horses, are exchanged for others from another house.

5) Fodder.—The fodder is generally called *hami*. On the evening of the first of December cattle get the same food as their owner.

6) Superstitions concerning cattle.—Oxen with a white pattern on their forehead or with hairs on their foot-joints are not liked. A superstitious aversion likewise exists towards oxen and horses who turn around and around in their stable or who squat down in a corner in an adoring position, they are called *bakatsuki* (lit. “possessed by a tomb”), and against those who waver constantly from right to left, the latter are called *funayuri* (“waving of a boat”). Disliked furthermore are horses with a pattern on both flanks, they are said to bring an evil on their owner.—In the following the writer has something to say on folk-customs concerning dogs, cats and other domestic animals.

Satô Tei: *Nago* and Successive Generations (佐藤悌: 名子と譜代).—

In Ōita Prefecture, Hayami District, the word *nago* or *nago-hôkô* (名子奉公) means a person from a poor family who enters into domestic service by contract in another family and works there for a certain time. The word *fudô* (local pronunciation of *fudai* successive generations) means a farmer who is in possession of his estate now for several generations. But in some cases it is not clear whether the denomination can be applied or not, for instance when a beggar's boy is brought up in a family and made a servant and later permitted to start his own family; or when a boy from the thickly populated fishermen's villages of Higo is taken into a family as servant and given a share when the family is divided.

Tokura Seiji: The *koto* Chopsticks in Tanba (戸倉誠司: 丹羽のコト箸).—

In Ono, a hamlet belonging to Numanuki Village, Hikami District, Tanba, the 11th day of April, called *koto*, is observed as a holiday and people worship their gods on it. It is said that from this day on the fieldgod descends into the paddy-fields and farmers start preparing their rice-beds. Only on this day they offer rice-cakes and boiled rice mixed with red beans to the gods and add chopsticks made of young willow-twigs, the so-called *koto-bashi*.

Takeda Akira: On *shime* Prayer Associations and Other Customs (武田明: しめ講その他).—Kagawa Prefecture, Shōzushima, Tonoshōmachi, Ose.

In the hamlet Ose are two families who pray to a big tortoise that came drifting downriver. Near the backdoor of the mansion of Yamamoto Yoshitarō a small stone shrine can be found on which the characters for tortoise shrine (*kamejinja*) are carved. In the hamlet Sengen is a shrine called Horijinja. In it votive pictures are hanging on which a male and a female snake are printed. When the castle of Osaka was built, huge stones from Sengen were used for it and at that time a big snake came out of the hole in the ground from which one of the stones was taken away. The boatmen crushed it but they met misfortune for this deed, and to neutralize the curse of the snake people prayed to it and built the above mentioned shrine.

The *shime* prayer association comprises six or seven families which have a picture scroll and an *oshimesama* to which they pray in turn every year. It is said that the *oshimesama* is a snake.

Hosokawa Toshitarō: “Oxen Fish” (細川敏太郎: 午のいお).—

On the 5th day of May people buy big fish such as mackerels, or horse-mackerels or barracudas, bind sweet flag on their tails and hang the fish by it or simply on their branchiae on the horns of oxen. This is called *ushi no io* (“oxen fish”) or *kake no io* (“hanging fish”). Nobody can explain the meaning of this custom, it has probably something to do with the approaching field-planting and may be before this is started the oxen are given a feast and *io* is the same as *iwai* (feast) and not *uo* (fish).

Kaneko Ichirō: Gion and Ascetic Practices (金子緯一郎: 祇園の忌精進).—Gumma Prefecture, Niita District, Serada Village, Serada, Yasaka Shrine.

In preparation for the Gion festival, taking place every year on the 24th and the 25th of July, the clan-members start their ascetic practices on the 10th of the month, abstaining from eating fish and meat, from killing animals, even insects and worms included, until the end of the festival.

Kisa Yoshifumi: Traditions on a Rain-prayer Waterfall (木佐良文: 雨乞瀧の傳説).—

In Tōkyō Prefecture, Kitatama District, Ōkuno Village, Matsuo, there is a beautiful water-fall, called “rain-prayer waterfall,” or *tarukubo*, or *shiraiwa-taki*. Every year in July, when the rivers are drying up, people come not only from nearby villages, but also from Hachiōji and from Saitama Prefecture to draw water from the waterfall. Tradition has it that in the basin of this waterfall Fudōsama is living, and Fudō is invoked as a god bestowing rain.

Hayashi Kaichi: Stories on the Cuckoo and the Water Beggar (林魁一: 時鳥と水乞食の話).—Gifu Prefecture, Kamo District, Sabara Village, Kirii.

Long ago two brothers were living; when the elder of them had married, his wife took great care of the younger one so that the elder brother got suspicious and divorced his wife. Because of this trouble the wife got sick, died and became a cuckoo.

Long ago there was a maid-servant living with a family. Before going to bed she was asked whether she had given water to the horse or not, and she answered she had not. The horse died from thirst and for her negligence the maid-servant was condemned to eke out her living after her death by begging for water.

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Wakabayashi Yumi: Chichibu Dolls (若林祐美: 秩父人形).—

In Chichibu districts beautiful dolls still play a prominent role in religious ceremonies and festivals. Traditions dealing with these dolls, the art of playing with them in theatrical shows, their names as stage figures and the attitude of the villagers towards them have not changed in modern times. In their spare time the people gather and get completely absorbed in puppet-shows, skilled players specialize in handling one puppet and teach their highly advanced art to the younger generation so that there is every prospect that it will not fall into oblivion in the future.

Inoguchi Shôji: Hearsay Notes from Konega-Ôshima (井之口章次: 小値賀大島聞書).—Nagasaki Prefecture, Kita-Matsuura, Konega Town.

Konega-Ôshima is an isolated island only about one *ri* (4 km.) west of Konega. Along its coastline about 47 houses are scattered whose inhabitants live on the crop of some small wheat and sweet-potato fields and on small scale fishery. The head of the village organisation is called *sôdai* (總代) or *osbigashira*. The eldest men in the community, who have not yet retired, are entrusted with the office of the Ebisusama, a kind of town-assembly deputies. Besides them, ten men take care for various outside affairs. One man is assisting the village head in administrating the hamlets that come under his control. He is also in charge of the entertainment of guests. The *hanakodori* is an important man helping the village shrine minister in all matters of festivals and annual customs and practices.

On the 17th day of June and of September a festival is celebrated, that of September is outstanding for the performance of a *kagura* (sacred music and dance). On the same day also a mountain festival and an Inari festival are celebrated.

New Year customs. On the 27th of December the mayor and the officials go by boat to the town office for the year-end's congratulation ceremony. This is the last time in the year that a boat leaves the village. On New Year's Day all inhabitants of the village pay a visit to the shrine except the mayor.

New Year rites in families. On New Year's Eve bean-curd soup and buckwheat vermicelli are eaten. The parents are given one *shô* (1.588 quart) of rice and rice-cakes as New Year presents. On New Year's Day the food consists of *zôni*, that is rice-cakes boiled with vegetables and eaten with radish (*daikon*).

During February the so-called *haru-gomori* ("spring-confinement") takes place. Children take some luncheon along, the adults good food, and visit the next shrine. On the 30th day of March roasted sea-urchins are eaten. It is said

those who do not, will turn deaf, and those who do not eat boiled green beans on the 5th day of May will turn dumb.

Matsuoka Mikako: The Bride and the Mother-in-Law as Millers (松岡美可子: 嫁と姑の白ひき).—Gifu Prefecture, Ōno-District, Taniogawa Village.

Long ago a bride and a mother-in-law were living together on bad terms in a rich farmer's house. About mid-autumn the two women were turning the millstone. While doing so the bride fell into a doze and she unintentionally started abusing the mother-in-law in a song. The mother-in-law got very angry and answered singing that the young wife had better die soon. A male-servant who was just making straw-sandals on the earthen floor heard the two songs and answered singing that the two had better to improve their relations. Both women changed to the better and lived henceforth together in harmony.

Honda Yasuji: On Lion Masks, Masked Groups and Various Dances to Music (本田安次: 獅と假面群と舞樂の種々について).—

All over the country at shrine festivals *kagura* (sacred music with dances) are played in which lion masks are the center. Examples: in Fukui Prefecture, Imadate District, Kami-Ikeda Village, at the festival of Suwaasugi Jinja Sarutahiko and Sarutahime dance together with the lion. In Hiroshima Prefecture, Kawamo Village, Nishikawamo, the dancing lion is accompanied by dancing devils (*oni*).

Hori Ichirō: The Concept of Folklore Science and the Nature of Folkcustoms Science (堀一郎: 民間傳承の概念と民俗學の性格).—

Miscellanea.—

Tamura Kaoru: "Send off Rice-cakes" (田村馨: 送り餅).—Miyagi Prefecture, Igu District, Nishine Village, Inaoki.

When a theft has occurred in the village or when an agreement has been broken, the offender has to answer to the inquiries of young men concerning the agreement (*wakamono kiyaku*). After that a so-called *okuri-mochi* ("send off rice-cake") is hung simultaneously on the door of every house of the village during the night except on the house-door of the offender. The cakes are fastened on a green bamboo-stick to which leaves of bamboo-grass are tied and a piece of paper on which a portrait of the offender has been drawn. This is a sign that the offender is no longer bound by the agreements, but, at the same time, also that all social intercourse with him should be stopped. It is said that formerly the offender had to wind a red hood around his head and to go from house to house, carrying the stolen object on his shoulder and saying some friendly words.

Utsumi Enkichichi: Fishermen in Misaki in Kanagawa Prefecture (内海延吉: 神奈川県三崎の漁師の話).—

1) When Funadamasama is weeping.—When Funadamasama (a little figure enshrined in fishermen's boat as guardian-god) weeps on the starboard, it means that a great calamity will turn into a minor one; when it weeps on the larboard,

there will be no way to escape a fire catastrophe. Such stories were told us by survivors of ship-wrecks. When *Funadamasama* weeps, the sound *jikujiuku* can be heard.

2) The larboard.—When a newly built boat is launched and when a boat starts on its first trip in the new year to visit a shrine, it must turn to the larboard.

3) Picking up a corpse that has been washed ashore.—When a corpse is found the fishermen say: “We will pick it up on our way homie” (*kaeri ni hirotte yaru kara*) and they prepare straw-mats to lay the corpse on them, and when coming back they take the corpse into the boat, lifting it over the larboard stern.

4) A mask bestowing a good catch.—When a *Nô* mask is found washed ashore, the catch will be bad; but if the mask is taken home, put on a house-shrine and worshipped, it will bestow a very good catch.

5) The rain mask and the wind mask.—Among the treasures of the Unami Jinja in Misaki two black masks are preserved, one of them is the wind-mask and when a boat cannot get back to its port because of a fierce wind, or when boats are kept back in the port by a long lasting rain, the masks are taken out and the shrine minister is asked to perform a *kagura* (sacred music with dances), and then the wind will calm or the rain stop.

6) Mourners entertained.—At the Unami Jinja a *kagura* is performed every year at the beginning of November and all those who have been bereaved of their parents since the beginning of November of last year are entertained with tea and fruits.

7) Until Meiji 20 (1888) a birth hut existed in Futamachiya, a village near Misaki, its inhabitants consisting partly of farmers, partly of fishermen.

8) Birth taboos.—A husband whose wife has given birth to a boy has to abstain from work for three days, and five days if the baby is a girl. The mother must avoid touching the house-altar (*kamidana*) for seventy-five days after delivery. If a birth happens on the last days of the year or at New Year, the pine-trees decorating the entrance-gate (*kadomatsu*), rice-cake offerings and all decorations in and around the house are taken away.

Motegi Tokurô: Something on the Traditions on Hakumaijô (茂木徳郎: 白米城傳説の一資料).—Sendai City, Iwakiri Takamoriyama.

Five km. Northeast of Sendai, on the Shiokama Highway, there is the village Iwakiri, now incorporated into Sendai City. Only 2 km. North of it there is a plateau called Takamoriyama. According to tradition Takamori Castle stood on this upland. When its defenders were about to loose in a war, all of a sudden a new waterfall flooded the enemy, and when the surprised enemy looked closer at the flood, they noticed that it consisted not of water but of hulled rice (*bakumai*).

Fujita Minoru: The Festival of the First of August in the Northern Part of Hitachi (藤田稔: 常陸北部の八朔祭).—

In Hitachi, now Ibaragi Prefecture, hulled rice is eaten on the first of August and religious ceremonies are performed. In the region of Kanasuna, Juji District, and in Isohama, Naka District, these customs have taken on a different form.

1) Kuji District, Nakasato: in the morning of the first of August red beans are eaten with chopsticks made of *Miscanthus sinensis*, the chopsticks are thrown into the river afterwards or burnt. People are warned against eating rice mixed with red beans on the stormy day called *nibyaku tôka* ("the 210th of the year"). The first of August is near the *nibyaku tôka* and often stormy. Reed-grass (*Miscanthus sinensis*) chopsticks are used because in old times the first of August used to be very stormy and by using such coarse chopsticks people would be reminded of the hardships of former times, and while eating their breakfast with such makeshift chopsticks they should pray that the day may pass calmly and undisturbed by weather calamities. At the same time the reed-grass chopsticks should remind them of the beginning of the autumn season.

2) Naka District, Isohama Town.—On the first day of August seven Shinto priests arrive in the town on horseback and hang a straw-rope over the central plaza of the town from South to North. When they cut the rope and the cut ends bend to the West, it means that the fishing catch will be bad; if they bend to the East, an abundant catch is ahead. After that they proceed to the sea-shore and on a place marked with a flag by the ship-owners they pray for a rich catch.

3) Naka District, Naka-Minato Town.—A festival celebrated on the third or fourth day of September is the liveliest of all in Ibaragi Prefecture and also intended as a prayer for good fishing results. The palanquin of the god is carried through the town.

Miyamoto Yasumasa: The *andon* Orchestra at the Field Festival (宮本康政: 田祭の行燈囃).—Toyama Prefecture, Shitonami District.

A festival belonging to the annual program of the village ceremonies together with New Year, *Bon*, the village festival. It is celebrated when the most pressing field planting is finished and it is the most important holiday of the sixth month. On lanterns (*andon*) the characters 祝田祭 ("we celebrate the field-festival") are written with Chinese ink, or other texts such as 五穀豊穰 ("may the five cereals grow abundantly"), 家内安全 ("harmony in the families"), 和樂協同 ("peaceful pleasure and cooperation"). A pair of such wishful phrases is written on each of the lanterns which children carry through the streets to the shrine of the guardian-god of the village, accompanied by their brothers, parents and grandparents, to the "field-festival."

Kitami Toshio: Hearsay Notes from Tagonoura (北見俊夫: 田子浦聞書).—Shizuoka Prefecture, Fuji District, Tagonoura Village.

A tree is worshipped as *jigami* (god of the place). Regular pilgrimages, called *yaku nogare* (lit. "escaping evil"), are made to Naritasan, a shrine in Chiba Prefecture. Men and women go there for three successive years, men about their 42nd year of age, women when 33 years old, as these years are called *yakudoshi* ("years of evil").

Chiba Tokuji: The Division of Ground in Cities (千葉徳爾: 都市の地割から).—

Maruyama Hisako: Young Men Working With Wall-plaster (丸山久

子：壁土若衆).—What I have heard from carpenters in Echigo, Nakanbara District, Washimaki District.

When a house is to be built, the landlord says: “*Ie wo tsukurimasu kara yoroshiku* (“my compliments at the start of the new building”), and with these words he invites relatives and carpenters to a dinner. At the *tatema* (celebration of the completion of the framework) rice-cakes are thrown into the crowd from a scaffold, after that the *kabetsuchiwakashū* (“young men working with wall-clay”) are called. Ten to fifteen men of them dig a hole about 30 cm. deep, they plaster it with wall-plaster, then the landlord and his relatives are lifted up by their waists by the young masons and thrown into the hole. After that a banquet is given called *tatemaeburumai* (“entertainment given at the celebration of the completion of the framework”).

Sakurai Katsunoshin: On *komnyaku* (the devil's tongue, *Amorphophallus Rivieri*) and Other Matters (櫻井勝之進: こんにやくその他).—

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Wakamori Tarō: Places Where Gods Are Seen Off (和歌森太郎: 神送りの場所).—

In many cases sacred objects and instruments used at the performance of religious festivals and rites and part of the offerings are stored away and preserved in places close to rivers or the sea so that the fiction is created that the divine spirits live far away beyond the sea. In other cases however, places near villages and easy to reach are selected for the said purpose.

Yamada Katsutoshi: The Festival of “Head-houses” at the Umemiya Shrine (山田勝利: 梅宮神社の頭屋).—

At the Umemiya Shrine in Kami-Okutomi, Saitama Prefecture, Iruma District, Okutomi Village, the annual shrine festival takes place on the 11th day of February. Besides, a spring prayer festival, a Yasaka and an autumn festival and a *Fuji sengen* festival are also celebrated in the course of the year. For the whole organisation of the festival eleven groups, formed among the clan-members, are responsible, and one group is on duty for one year in turn. The main position among the organizers of a festival is that of the so-called *tōji*.

Youth organisation (*wakashū*): they take part in the Umemiya festival. Nowadays young men join the organisation when eighteen years old. Their membership expires by marriage.

Yadomae: on the ninth day of February the officer in charge of a festival organisation group invites the shrine minister (*kannushi*) to a meeting of the members of his group when it is on duty that year, to put up the flag of the shrine, to say prayers and to undergo a purification ceremony.

Yomiya: in the evening of the 10th day of the 10th month, the children of the village form groups and beat the great drum. The shrine minister and the group-head with his group spend the whole night in the worship-hall of the shrine.

No-utai (野謠): the *no-utai* (lit. “field lyrical play”) is the essence of the Umemiya festival. It is said that it has an old history. Other names of this lyrical play

are *kusakarifushi* ("grass-cutting music") and *takasago*.

Mitani Eiichi: Striking Alternately (三谷榮一: 相槌を打つ).—

In Okawabara in Shiraishi, in the Southern part of Miyagi Prefecture, and also in other places of the country, the listeners of tellers of fairy-tales say *gen* or *gei* while they clap their hands. Mr. Yanagita Kunio opines that this interjection is a corrupted form of *ge ni*, that is "really," "indeed." On the island of Sado they say *saso*, which Mr. Yanagita explains as "*saxo aruran*" ("indeed it was so").

Moriguchi Tari: *Mairi-botoke* (a Buddhist image visited for worship) (森口多里: マイリノホトケ).—

In Iwate Prefecture, Waka District, Kurosawashiri Town, Kawagishi, there is the house where my wife was born and where she passed her childhood. In it an old Amida picture is preserved. It was formerly a sacred picture that was visited and worshipped by pious believers. Nowadays it is said, if common families possess such a picture, some family member will fall sick. Now the picture is hung in the alcove (*tokonoma*) every year on the 15th of October and worshipped. That day the family observes abstinence from animal food and offers dumplings to the image. A *mairi botoke* is a Buddhist image in the possession of one family and visited on the fixed day once a year, mostly a picture of Amida or of Shōtoku Taishi. Such pictures were originally found in families who rendered special help at funerals at a time when temples did not yet exist.

Murata En: The Seventh Day of July and *tobisago* on Koshiki Island (村田恩: 鰺島の七夕とトビサゴ).—

The bamboo poles for the festival of the weaver (*tanabata*, July 7) are prepared in the evening of the sixth day and erected on the seventh day. The poles of men are tied together with those of women. The poles of women carry egg-plants and clothes made of paper in different colours and flowers called *tobisago* (the lady's slipper) with their stalks. The tenth day of July is called *naraihajime* (lit. "the beginning of learning"); in the evening of this day girls formerly went to the sea-shore and painted their finger-nails with the flowers (*tobisago*). It seems that this custom was a kind of magic against snakes. On the 13th day the bamboo poles are thrown into a river or into the sea.

Satō Tei: On *hira* (佐藤悌: ヒラについて).—

I wrote last year that in Oita Prefecture the word *hira* means not a plain but a declivity. On the Ryūkyū islands *fira* means a slope, *saka*. The Ainu word *pira* means a cliff, a precipice. It seems that the use of the word *hira* for ascent, hill, slope is not confined to Oita Prefecture only.

Sakai Tsune: On "Heike Crabs" (酒井恒: 平家蟹のこと).—

I answered the question of Prof. Huxley of Indiana University in the following way:

- 1) The main areas in which this term is employed are the Inland Sea and the Ariake Bay, Kii Peninsula and districts near the bay of Tosa.
- 2) Closely related species *Dorippe granulata* (*saimebada-heike*), *D. dorsipes*

(*kimengani*), *D. polita* or *Ethusa* (*marumi-beike*, on the sea-shore of North China), they all have a wide distribution along the coasts of Japan.

3) The name Heike crab is generally known by the Japanese, but only few have ever seen the crab itself. The biggest crab in the world, the *takaashigani*, is also called *Heike-gani* in some districts, its carapace is hung at the entrance-door of houses to keep devils away; the real *Heike-gani*, however, is a small one and not used for this magical purpose.

4) The Heike crab is not eaten, since it is tasteless and has no flesh.

5) It seems it is not feared because of its "human" face or because it is taken as a soul of dead Heike clan-members. Among fishermen may traditions on the Heike crab are circulated and it may partly be due to them that the crab is not eaten.

6) The carving of the carapace of the crab is related with the intestines and the muscle-flesh; that its face looks like that of an angry man is only accidental but somehow strange.

Oshima Hiroshi: Notes on the Heike Crab (大島廣: 平家蟹雜報).—

The carapace of the Heike crab is at best as big as a thumb. Since petrified specimens of the crab are known it must be very old. The crab plays no role as foodstuff because its small size makes it too insignificant for such.

Ishii Susumu: On the Mountain-witch (*yama-uba*) (石井進: 山姥の話).—

A story on the *yama-uba* is known in Kogôchi Village, Nishitama District, Tôkyô Prefecture. The Kogôchi Water Reservoir Gazeteer reports it like this: when two robbers, the brothers Shinzô and Gonzô, returned to their cottage in the forest, the witch took on the shape of their mother and told them that the feudal lord wants them to come back at once. When the frightened robbers had shot her dead they recognized the witch. Her angered soul did much harm hereafter and 42 tombs were built to appease her. That is the story. It is said of the *yama-uba* that she haunts forests, has white hair and a very tall stature.

Katsurai Kazuo: On Animals in Tosayama (桂井和雄: 土佐山の動物の話).—

Wolves appear in groups. People say, if one passes through the forest carrying an unsalted fish, the wolves will attack him; because wolves abhor salt it is good to put just a bit of salt into the mouth of the fish.

Of the mountain-dog it is said that he possesses the mysterious power to hide himself in a joint of *kaya* (*Miscanthus sinensis*) and when it approaches a sound like *kasakasa* can be heard. When the animal comes in touch with human urine, its body becomes paralyzed; and when a man comes in touch with urine of the mountain-dog, his or her body will get paralyzed.—Other stories tell us of stone throwing raccoon-dogs (*tanuki*), of deer and wolves, of halys-vipers (*mamushi*), of the red centiped.

Yamashita Fumitake: A Fairy-tale from Amami-Ôshima (山下文武:

奄美大島の昔話).—

The tale deals with the blue Japanese jay (a bird, *hyōsha*, *ruikakasu*), who did not practice filial piety, and with the sparrow (*yondori*) who died.

Inoguchi Shōji: Fairy-tales from Chikugo (井之口章次: 筑後の昔話).—Ukiwa District, Enami Village.

1) A funny story about eight horses; 2) the dream of the umbrella-maker.

Ozawa Hideyuki: The *tanabata* Festival in Kōshū (小澤秀之: 甲州の七夕祭).—

In Yamanashi Prefecture, Minami-Koma District, Nishijima Village, where *Bon* is celebrated in August, *tanabata* (the festival of the weaver) is celebrated on the 7th day of August, bamboo-grass sticks, decorated with paper strips in different colours, are planted in the garden, on the paper strips poems from the collection *Hyakunin issbu* or odes (*waka*) are written, girls do it in order to become skilful in writing characters. As water for the ink-slab they use night-dew from potato-leaves. In Nishikoma District, Yamashita Village, most of the people clean the graves in preparation of *Bon*. For the *tanabata* festival they plant two *sasa*-bamboo sticks in front of the house, connect the sticks with a rope under which water is offered in white plates on a tray. People say, in this water, reflecting the light of stars, the souls can be seen as in a mirror. Other details refer to the *tanabata* festival in Higashi-Yashiro District, Goshō Village, and other places.

Hosokawa Toshitarō: On Mid-summer (細川敏太郎: 半夏のこと).—

After the wheat-harvest and the rice-planting, before the great summer heat sets in, farmers pause a day in the busy fieldwork, eat *hagedango* (dumplings made of wheat-flour) and wheat-vermicelli.

Gōda Yōbun: Weather-rules and Prognostics on a Good Harvest (郷田洋文: 豊作と天候の俗言).—

Since olden times farmers said: When strawberries are ripe the time has come to plant *daikon* (radish). When the chestnut crop is good, that of *matsudake* (a mushroom, *Armillaria edodes*) is bad. When chickens gather food until late in the evening, it will rain the following day. The rice crop will be good when the South wind blows from the 10th of March to the 10th of July.

Mori Toshihide: Seeing off Souls (*hotoke-okuri*) (森俊秀: 佛送り).—

Kobe City, Tarumi Ward, Ikawatani Street, Fusehata. A ceremony performed in a forest at the end of the *Bon* festival on the 15th day of August.

Tanaka Ban: Material on the Double Burial System (田中磐: 兩墓制資料).—An example from Nagano Prefecture, Higashi-Chikuma District.

In the district of Higashi-Chikuma, the place Nomizo is an old settlement about 5 km. away from Matsumoto and belonging to Yoshikawa Village. Within the precincts of a temple there is a ditch which serves as the boundary line for the "inner" and the "outer" burial. Near the main hall of the temple the "inner" graves, which are visited, are found, marked by tombstones. For the "outer"

graves a graveyard exists where each family has its graves, marked by a natural river-stone. At the seventh and the thirteenth visit of the grave the mourners take a handful of earth from the "outer" tomb. The corpse in the "outer" grave faces West. Those who died during an epidemic or while travelling are cremated and buried in the "outer" grave.

Waki Shûichi: The Double Burial System in Enpô Motojima (和氣周一: 鹽飽本島の兩墓制).—

Kitami Toshio: The Formation of Villages in Tsushima (北見俊夫: 對島の部落構成).—

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This issue is dedicated to Mr. Yanagita Kunio on the occasion of his 75th birthday.

Omori Yoshinori: Things Washed Ashore in Miyako (大森義憲: 宮古の寄物).—

Stories about things that were washed ashore in Miyako, Ryûkyû Islands.

Shimabukuro Genshichi: Things Washed Ashore in Okinawa (島袋源七: 沖繩に於ける寄物).—

When season winds change and after a typhoon many things are washed ashore. It is said that fishermen are warned by these things of an approaching storm. Great numbers of cuttle-fish coming near the shore or rich catches are taken as a forebode of stormy weather. Fuel, timber and other miscellaneous things are not to be picked up in fishermen's villages as this would bring disaster to other people of the community.

Sakurada Katsunori: Things Washed Ashore in Takarajima (櫻田勝徳: 寶島の寄物).—

Timber, wooden boards from wrecked boats are washed ashore in great number especially in winter. They are used for the construction of houses. Things picked up by individuals in the open sea become the property of the finders, but things collected on the shore are taken over by the community. No conventions specify drift, as such are considered planks from wrecked boats, bamboo poles, bottles serving for the observation of the water-current on the Fusan, Taiwan and Tôkyô route.

Hara Yasuo: Ajimo (原安雄: アジモ).—Yamaguchi Prefecture, Ôshima District, Okiura Village, Aki.

Among sea-grass washed ashore the kind called *ajimo* (*akamoku*, *Sargassum Horneri*) is considered as most sacred. It is picked up, washed in sea-water and brought to the shrine as offering. Also in times of distress in families or when a period of avoidance ends *ajimo* is washed.

Murakami Setsutarô: Temples Built with Timber That Was Drifted

Ashore (村上節太郎：流木で建つた寺院).—

Concerns a temple in Satamisaki in the country of Iyo.

Kuramitsu Setsundo : On Gods Drifted Ashore in Mikawa (倉光設人：三河の寄り神).—Some local traditions.

Nagaoka Hiroo : Drift and Gods (Noto Peninsula) (長岡博男：寄物と神々).—

Aoki Shigetaka : Yoriki Jinja (青木重孝：寄木神社).—

In Echigo, Mishima District, Izumozaki Town, a small shrine is called Yoriki Jinja. The name means "shrine of a tree that came drifted ashore." A local tradition says that a piece of timber washed ashore there put forth roots and grew to a tree.

Tanno Tadashi : Timber Sent by Kôbôsama (丹野正：弘法様の寄せ木).—

Timber drifted ashore is said to have been sent by Kôbô Taishi to hard working and honest people as a reward.

Kawabata Toyohiko : Gods Drifted Ashore in Rikuzen (川端豊彦：陸前の寄り神).—

Concerns Oyakushisama (Bhêchadjaguru) in Rikuzen, Motoyoshi District Ôshima Village. In the open sea fishermen found something sparkling which turned out to be a statue of Oyakushisama which was soon enshrined and worshipped. In Rikuzen, Kisenuma, a Kannonsama was found in a similar way, and an Otentosama in Kamifusa, Mishukumachi, Kubo, the *shintai* of the latter was a stone.

Tanaka Kumao : Two Pieces of a Wrotten Tree (田中熊雄：朽木二片).—

In Miyazaki Prefecture, Nobeoka City, Totoro Port, Akami, the fishermen worship two pieces of woods as Tenshinsama. At the time when swarms of horse-mackerels passed through the fishing ground the surface of the sea changed colour, but when the surprised fishermen had set their nets, not a single fish was caught, only a piece of decayed wood was found in a net. The same happened the next time. The fishermen wondered and had the two pieces of wood examined by a soothsayer who found that the wood was divine and soon the fishermen began to worship it.

Shrine visits of dolphins

Hika Shunchô : The Dolphins of Nago (比嘉春潮：名護の海豚).—

In the bay of Nago at the Southern end of Okinawa great swarms of dolphins appear, but people do not say that they come to visit the shrine. The dolphins mean no small profit for the rulers of the village and the villagers say the profit is even greater if the village head is a man from the Western side of the village than it is if he is one from the East. This experience with the dolphin catch influences

the election of the village head.

Murata En : The Dolphins of Koshiki Island (村田 焜 : 額島の海豚).—

In the sea of Shimokamejima, dolphins and whales make their excursions about the equinox both of spring and of autumn. The villagers say they come to visit the god Kame-Daimyôjin and nobody dares to bother the pilgrims. The shrine of Kame-Daimyôjin enjoyed a great fame already long ago, its god being also called God of the Sea. The *shintai* (material object in which the god resides) is a rock with the shape of a jar (*kame*).

Kitami Toshio : Dolphin Catching in Tsushima (北見俊夫 : 對馬の海豚と び).—

Nagaoka Hiroo : The *Bon* Festival of the Dolphins (長岡博男 : 流豚盆).—

Along the shore of Tomiki on Noto Peninsula, dolphins are swarming around about *Bon* so that the villagers say that the dolphins are celebrating their *Bon* festival.

Aoki Shigetaka : Dolphins Visiting the Hakusan Shrine (青木重孝 : 海豚の白山参り).—

In April swarms of dolphins come in along the shore of the Japan Sea. In the town of Aoumi in Echigo people say that the dolphin bonzes of Noto are making their pilgrimage to the Hakusan Shrine in Nobu.

Katô Fumitake : Dolphins Visiting the Goddess Kannon (加藤文武 : 海豚の観音参り).—

About thirty years ago, in October, on my way home from the primary school, I saw in a distance of about 200–300 m. from the shore (Niigata Prefecture, Kariha District, Ishiji Town) a group of ten dolphins heading for Kannonsaki in Shiidani about 4 km. away. My grandmother said: "The dolphins, pious fish that they are, make their pilgrimage to Kannon every year. They swim around Kannonsaki (K.-cape) three times and start on their way home from the Northern horn of the cape. When we saw the dolphins we folded our hands and prayed with them."

Yamamoto Shûnosuke : *Dômekko* (山本修之助 : どうめつこ).—

It is said that the dolphins appearing in the bay of Mano on the Western shore of Sado are on the way to the Hachiman shrine as pilgrims. This belief finds its expression also in children's songs, in which the dolphins are called *dômekko*; *kachimekko* is an abusive word for them.

Tomaru Tokuichi : Shrine Visits of the Dolphins (都九十九一 : 海豚の宮参り).—

The clan-god shrine of the hamlet Nezumigaseki, Nenjugaseki Village, Nishitagawa District, Yamagata Prefecture, is the Itsukushima shrine, but also Benzaiten is worshipped. To Benzaiten two dolphins come every year between the end

of December and the New Year month. They always enter the bay, make three turns and return. This is called the pilgrimage of the dolphins. By no means must the fish be caught at this time.

Satō Mitsutami: Bentensama and the Dolphins (佐藤光民: 辨天様といるか).—

Stories of the connection of Bentensama with dolphins from the same place as above in the foregoing paper.

The goddess of easy delivery (*koyasugami*) and shells of easy delivery (*koyasugai*).

Doi Takuji: The Goddess of Easy Delivery and Shells of Easy Delivery (土井卓治: 子安神と子安貝).—

In Okayama City, Fukuhama, Hamano, there is a Kannon that is called Kishimojin (鬼子母神) and said to grant children that are so beautiful that they do not need to be washed, therefore the Kannon is also called Arawazu Kannon (lit. "not washing Kannon"). People with only female children, who want a boy, when they pray to the goddess of easy delivery, write the syllable *o* above and beneath the first character of the name of the girl, for instance, if the girl's name is *michiko*, they write *o-mi-o*. Two families claim that they got the desired male baby by this device.

The easy-delivery-shell (*koyasugai*) is also called *takarakai*, but the first name is more common. The name is a result of the similarity of the shape of the shell with the female sexual organ. The shell becomes efficient when taken into the hand of the midwife assisting a delivery; it also helps to get a clever child and it is used, furthermore, as an amulet against devils and fire disasters. After an easy delivery the family members visit the shrine of the easy-delivery-goddess (*koyasugami*) and offer some present to her.

Hashiura Yasuo: The Easy-Delivery-Shell Is An Amulet for Easy Delivery (橋浦泰雄: 子安貝は安産の呪物).—

In Tottori Prefecture, Iwami District, Ōiwa Village, Iwamoto, *koyasukai* are rarely found; if found they are picked up and given to married women who keep them in a box as an amulet for easy delivery, but without giving much attention to them.

Tomita Junsaku: O-Bikunisama (富田準作: お比丘尼様).—

In Shizuoka Prefecture, Hamana District, Akasa Village, a Koyasu Jizō Bosatsu is worshipped. He plays a role in local stories about a red sea-snake. The god is also called O-Bikunisama and believed to take care for easy delivery.

Ozawa Hideyuki: Easy Delivery Stones from Futagozuka (twins' mound) (小澤秀之: 双子塚の安産小石).—

An example of a place where Nichiren lived for some time and where still occur miracles. Yamanashi Prefecture, Higashi-Yashiro District, Yashiro Village, Minami-Yashiro.

Gamô Akira : Yayanashi Kannon (蒲生明: ヤヤナシ観音).—

In Fukushima Prefecture, Tamura District, in the region of Takine Town, though the belief in the *koyasukai* exists, only a few people really are in possession of this shell.

Kobayashi Fumio : The Visit of Koyasusama (小林文夫: 子安様詣).

In Iwate Prefecture, Ninohe District, Tome Village, the midwives worship Koyasusama, and at New Year the mothers went formerly with rice-wine to the house of their midwives where they spent the day together with them with merry-making. This was called *Koyasusama mairi* ("pilgrimage to Koyasusama").

Omori Yoshinori : The Miroku (Maitreya) in Okinawa (大森義憲: 沖縄のみろく).—

Baatsugama: the name for the leader in a dance.

Miruku: Niôhotoke is called with this name.

Zumaru: a stone put up by people and representing a children bestowing goddess in the shape of female breasts.

Sakaguchi Kazuo : The Miroku Dance in Izu Ôshima (坂口一雄: 伊豆大島のみろく踊).—

The dance takes place on the 15th of January on the Hachiman festival and on the fishery festival.

Miyamoto Tsuneichi : Mice in Countries Along the Inland Sea (宮本常一: 内海の鼠).—

In Hiroshima Prefecture, Kurahashijima, Hayamajima and other places mice became so numerous that the cultivation of land had to be given up. Stories on great plagues caused by mice.

Matsuura Yasumaro : Trees of Luck on the Island of Oki (松浦康磨: 隠岐のフクギ).—

Mostly trees used for pharmaceutic purposes are called *fukugi*, that is trees of luck. On the 11th day of the New Year month such a tree is planted in the rice-bed when the "birds' rice" is brought there for the ceremony of *kuwasome* (lit. "the start of the hoe," namely for plantation work).

Tanaka Shinjirô : Oral Traditions on Trees of Luck (田中新次郎: 福木の傳承).—

Some notes on names of trees, especially on a tree called *kuromoji*. Also some following contributions of other authors deal with trees, their names and their function in popular medicine and belief.

Notes by various authors on days on which red beans (*azuki*) are eaten. Interesting contributions to our knowledge of the culinary side of folk-culture.

Hayashi Kaichi : The *karikabe* Festival (林魁一: カリカベ祝).—

In Gifu Prefecture, Kamo District, Kamono Village, every year, during the first ten days of November, when the rice is cut, *obagi* (rice dumplings rolled in red

bean-jam, namely sugared pea-powder) are made and eaten at a harvest festival and also offered to the gods and sent as a present to the neighbouring families. A black and a yellow kind of *obagi* are made, the black ones are covered with bean-jam (*an*), the yellow ones with a yellow powder. In times of distress only black dumplings are made. In the region of Ōta the feast with *obagi* eating is called *karikabe iwai*.

Following are some notes by various authors on festivals held in November in different provinces.

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Hori Ichirō: An Approach to Female Shamanism in Japan (堀一郎: 口寄巫女のアプローチ).—

In general, female shamanism knows a kind of apprenticeship by which superior abilities are handed down to posterity. The shamans are all blind women or have an extremely bad eyesight, so that they are unfit for agricultural work and want to practice the profession of shamanism, which is open to such handicapped persons. They stay together with an experienced shaman in the house of the latter as pupils and undergo there a rigid training for three years and more, up to six years. After breakfast and supper the teacher sits down at the fireplace and beating time by clapping her hands performs the *kamioroshi* (calling down the god) by reciting a purification prayer or other prayers or a ceremonial text for Oshira performances. The practice in the morning is called *asayomi* ("morning reading"), that in the evening *juyomi* ("evening reading"). The pupils have to supply their own food, such as rice, *miso* (bean-paste), and fuel. Those who learn the prayers too slowly and need too many years for it, are sent home to their parents. It is generally said that too young women are not fit for getting possessed by the god so that they could talk in his name; middle-aged women who have lost their eyesight by a disease are the best novices for the profession of a shaman.

Mogami Takayoshi: A Study on *hokai* (最上孝敬: ホカイ考).—

A *hokai* is something closely connected with festivals of gods or Budhas. Similar words with the same meaning are *hōkai*, *ogai* and others. The word *hokai* may mean: 1) a festival or a ceremony derivated from a festival; 2) the offerings used at a festival; 3) a container of offerings; 4) the object of worship (gods and ghosts), the altar or the worshipping ground. *Hokai*, however, does not signify something connected with festivals in general, but with specified festivals only. In mountain villages of Kumamoto Prefecture, after a hunting expedition the hunters point their guns to the heaven and fire a shot as an offering to the mountain-god and this act is called *hokau* (verb). In Aomori Prefecture, Kami-Kita District, Kurosawajiri and other places, when the *Bon* festival is celebrated, the ceremonies at the tombs are called *bokai* or *hōkai*.

Kawaoka Takeharu: The Development of the Fishermen of Nochi (河岡武春: 能地漁民の展開).—

On migration of fishermen, on the formation of villages, on marriage, fishery-

laws, etc.

Maruyama Hisako: Fairy-tales on Ogin and Kogin (丸山久子: お銀小銀の昔話).—

Fairy-tales of the Cinderella type. Two sisters with different mothers, the younger sister rescues the elder one from vexations of the mother.

Fujiwara Tsutomu: *Ojihatchasan* (藤原勉: お十八夜さん).—

In Sendai *ojūhachiyasan* is pronounced *ojihatchasan*, a name for *jūhachiyā* Kannon (“K. of the night of the eighteenth day”). In Sendai City there is a *jūhachiyā* Kannon Hall, in it those who believe in this Kannon gather every month on the 18th day, the bonze in charge of the hall recites a sutra or prayers. It is said that this type of Kannon is helpful in everything.

Kawabata Toyohiko: On *takagami* (川端豊彦: タカガミのこと).—

On the latrine god, in an old issue of the *Journal of Anthropology* (*Jinrūgaku-zasshi*) it is written: “If one is overtaken by an earthquake while in the latrine, the wish that one expresses in this moment will come true,” and “in Okinawa it is believed, if one is overtaken by an earthquake while in the latrine, one has to walk around the house three times, otherwise one will be overtaken by a disaster.” Such popular beliefs concerning the latrine are numerous, most of them concern birth and bringing up of children. In Shimane Prefecture, Yatsuka District, on the 26th of October, the day on which the house-god comes back, rice-cakes are pounded for a feast, during night a lantern is hung into the latrine and all family members go there for an act of worship. On the island of Ishigaki, when a sick person is getting extremely weak, incense, flowers and rice are offered to the latrine god. As seen from such customs, the latrine god must be a god of great importance.

Uehara Shintarō: Rosary Winding” (*zuzukuri*) (上原新太郎: ズヅクリ).—

In the summer of 1951, a year outstanding for its great number of disenteric cases, the following rite was observed in the village Hamada, Fukushima Prefecture, Iwase District, Sukegawa Town: a group of people, wearing huge rosaries (*zuzu*), walked around while reciting the prayer “*namu Amida butsu*.” This rite, called *zuzukuri*, is one of the local annual customs. The people practice it on the 8th day of the 4th month (old calendar) and again on the 8th day of the 12th month by walking through the village with a large rosary in their hands and reciting “*namu Amida butsu*.” The same is done when an epidemic breaks out in summertime, and then the performance is called *bayaribyō-yoke*, that is “protection against the epidemic.”

Wada Seishu: Places Called *ego* (和田正州: エゴという所).—

The *Minkan Densho* wrote in Vol. IX that *ego* means “a creek with a large concavity like a money bag.” In fact, this definition does not hold true in all details, as *ego* signifies only a concave land-formation.

Moriguchi Tari: Places Where Sacred Objects Are Thrown Away

(森口多里：聖物の捨てどころ).—

After a case of death all the amulets and offerings of cut paper are removed from the house-altar, bundled and tied on a tree in the precincts of the village shrine. In this way people dispose of sacred objects and things which were dear to the deceased.

Satô Mitsutami : Osatosama (佐藤光民：オサト様).—

In the hamlet Onabe in Yamagata Prefecture, Nishitakawa District, Nenjuseki Village, a god Osatosama is worshipped. His *shintai* (material object in which the god resides) are 12 stones about 25 cm. long. The god's festival falls on the 12th day of the first month and it is presided over by boys whose ages are between 7 and 14 years. Now boys join an association when they enter their primary school and they advance to a higher rank when they graduate after their sixth year of schooling, but only one boy of each family can do it. Only male believers take part in the festival. The Osatosama is the mountain-god and is female, disliking women.

Hosokawa Toshitarô : Jigamisan (細川敏太郎：地神さん).—

When *jigamisan* is put into the fields in spring, the villagers abstain from work all day. The offering for the god must consist of rice mixed with red beans. It is not placed on the house-altar (*kamidana*) but in the kitchen or on a dignified place in a room of the rear of the house. The god to which the offering is given is also said to be Oibetsusan, or the divine pair Ebisu and Daikoku, and there are families who make offerings to two gods on two different places. The *jigamisan* of autumn is left in the fields until late in the morning and work stops at noon. On this day farmers have to stay away from the fields and abstain from touching earth with their hands or tools.

Fukuhara Eimi : Days On Which Newly Wed Wives Return to Their Native Village (福原榮美：里歸りの日).—

In mountain districts of the province of Aki, newly wed wives return to their native village and stay there over night within ten days after their wedding.

Itô Genjirô : On Exorcism and Other Practices (伊藤源二郎：鬼追式その他).—

In Hyôgo Prefecture, Kanzaki District, Tawara Village, Tsujikawa, devils are driven out on the 15th of the New Year month (now on the 15th day of February, new calendar); three devils, a red one, a green one and the mountain god, are dressed in the village shrine compound and they perform dances to an orchestra of songs and trumpet shells.—Follow a few notes on the field-festival, on *harada-mochi* (a rice-cake filled with bean-jam, made at the beginning of the dog-days) and on other customs.

Murakami Setsutarô : Surnames in Ajiro, Uchiumi, Iyo (村上節太郎伊豫内海網代の苗字).—

In Ajiro, Minami-Uwa District, Uchiumi Village, many peculiar surnames can

be found. Besides vegetable names, as Ône, Mugita, Awano, Kabuna, there exist also names formed with names of fish-nets, as Kiajiro, Tatsune, Matsujiro, and with names of fish, as Iwashi, Masu, Hamaji. Formerly names as Tako, Hirame also existed, but after the war these families changed their names or they moved elsewhere.

Sakurai Tokutarô : The Double Burial System of Kizaka in Tsushima
(櫻井徳太郎：對馬木坂の兩墓制).—

Nakakubo Toshio : Ceremonies of the Day of *inoko* (中窪壽雄：亥の子行事).—

In the tenth month of the lunar calendar, *inoko*, that is the sow's day, is observed.