

## REVIEW OF REVIEWS

*Editor's Note.*—From this issue on summaries of papers published in Japanese journals and of folkloristic or ethnological nature will be carried regularly in "Folklore Studies" provided that no such summaries in a Western language are added to the Japanese text in the original journals. By doing so we hope to enable students of Oriental Folklore and Ethnology to follow up the activity and achievements of Japanese scholars in these fields.

**Minkan Densho** (Folklore)

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The entire fascicule is devoted to the discussion of "Sociological Education and Folklore Science," and suggestions are made as to the contribution Folklore Science can make to a successful instruction in sociology.

*Articles.*—

**Yanagida Kunio:** Sociological Education.

**Otsuki Shoji:** Rural Districts and Sociological Education.

**Makita Shigeru:** A Review of Textbooks for Sociological Education.

*Miscellanea.*—

**Yamagiwa Sôjirô:** How New Year was Celebrated in Shima According to the Moon Calendar (山際草二路: 志摩の舊正月).—

Shima is one of the fifteen provinces of Tôdaijô, the smallest of Japan. It comprises now one district (*ken*) which belongs to Mie Prefecture. Description of customs practised mostly by young men from seventeen to twenty-five years of age on New Year's Eve. On the evening of New Year's Eve young men gathered in their association houses for a banquet, after it they collected fire-wood for the fire-festival (*hi-matsuri*) early in the morning of New Year's Day when a big bonfire was made.

**Shimada Kiyoshi:** The "year-pail" of New Year and the Burning of the New Year Decorations (島田清: 正月の「年桶」と「火除事」).—

In the village of Mikata in the district of Shisô in Hyôgo Prefecture, we can find among the New Year decorations a pail just like a boiled-rice box, in it offerings are placed. The pail is called *toshi-oke* ("year-pail"). The *kadomatsu* (pine-trees set up on the house-door for the New Year's decorations) and other New Year's decorations are collected from all houses of the village after the New Year's period

and burnt. This is called *hojiyori* (火除事). By this ceremony devils are kept away, people believe.

**Kobayashi Fumio:** New Year in Ninohe (小林文夫: 二戸のお正月).—

In the village Arazawa in Ninohe in Iwate Prefecture the time from the first day of New Year to the fifteenth day is called "Great New Year," the time thereafter is called "Small New Year." During the Great New Year fish diet is served, during the Small New Year only vegetable food. Many performances and customs are carried out in the time from New Year's Day to the Small New Year.

**Sasaya Ryôzô:** *Atataki no mochi* (笹谷良造: アタタキの餅).—

Concerns rice-cakes offered to the hearth-god in commercial houses in Nara.

**Ishizuka Takatoshi:** Notes on the *Tôya-matsuri* (石塚尊俊: 頭屋祭資料).—

A festival of this name is celebrated in the southern part of Shimane Prefecture. Two reports on it are represented here.

1) The shrine-festival of Sakajinja is celebrated on the 13th day of the 10th month and on the same day the transfer of "head-houses" (*tôya*) takes place. From among forty-eight clan-members (*ujiko*) qualified for the position of *tôya* three are designated. Those on duty as *tôya* have to keep abstinence on the 13th day of every month. Early in the morning of the great ceremony performed on October 13, all *tôya* gather in the house of the shrine minister, proceed with offerings to the hall of the god and perform the great ceremony. After that another one takes over the position of *tôya*, he is called the *tôya* of the next year and is installed by an act of worship.

2) In the Agata-jinja, in one year two are designated as head-men. On the 1st of October the *tôya* of the next year is appointed.

3) On the day of the great ceremony on the 15th of October, a man, called *bannai* (伴内), wearing a devil mask and marching in a procession with others, comes to the house of the *tôya*, practices there purification and starts going around to the members of the clan purifying them. At noon a luncheon is served to him in the house of the *tôya*. At about 3 P.M. the *bannai* (masked man) leads a procession that calls on all members of the clan and comes back to the shrine at about 5 P.M. This rite is called *tô-neri* (頭練り), training of the heads. Most important is the *tô-shiro* (頭代), the fact that this is a child shows that we are confronted here with a very old custom. It is a child under fifteen and is considered to be a god.

**Fujiwara Masanori:** *Miyaza-matsuri* (藤原正教: 宮座祭).—

The *miyaza* that can be found scattered over the Kamimasuki district of Kumamoto Prefecture give us the impression that they are performances held merely for the amusement of the villagers and that they are no longer an organised self-governing body. At the center of the performance we find a ceremony showing some traits of a harvest festival, common eating of the products of common labour, thus cultivating friendly relations among the villagers.

**Tai Toshio:** The *Miyaza-matsuri* in the Izumo Region (多井敏夫: 和泉地方の宮座祭).—

In the Kamo-jinja of the Sennan district near Osaka the autumn festival is celebrated on the 10th and 11th day of October. Offerings and small dining tables with food are placed in the assemblée hall where men gather to perform the ceremony. Furthermore, on the 30th day of June (moon calendar) the Sumiyoshi-matsuri is celebrated in every house. On the 6th day of the 7th month (moon calendar) an exclusive gathering of all those in charge of the irrigation system takes place for the celebration of the Oxen-god Festival (*ushigami matsuri*).

**Maruyama Manabu:** Annual Customs and Practices in Aso (丸山學: 阿蘇の年中行事).—

A report from the northern part of the Aso district in Kumamoto Prefecture. On the 7th day of New Year a fire-festival is held, the so-called *onibitaki* (鬼火たき), kindling of the devil fire. Fuel for it is collected by children from house to house. On the 15th day of the 1st month people engage in a tug-of-war, for it two groups are formed in front of the Aso Jinja, they pull a rope of several hundred meter length. For the New Year of Horses (*uma no shōgatsu*) horses are brought to the shrine. Observations are noted down on the 5th day of the 5th month (*tango* 端午), on the wind festival, on *tanabata* (7th day of the 7th month) on *Bon* and others.

**Nishisaki Kiyoshi:** Omina for a Good Crop (西前清: 豊作の豫兆).—

In the region of Kuji in the Kuhe district, Iwate Prefecture, farmers say a good crop is to be expected if on the 10th of the 10th month (lunar calendar) no wind blows and fine weather prevails, and if rain falls in the cold season of the year (*kan-chū* 寒中). Many of such prognostics turn out right and the farmers rely on them in starting the cultivation of the soil.

**Hashimoto Tetsuo:** Baldness in Tsujizawa (橋本鐵男: 辻澤禿).—

The village Tsujizawa, belonging to Aibamura in the district of Takashima in Shiga Prefecture, is known for its great number of bald-headed men. This fact is explained by marriages within members of the same clan dwelling in the same village. Another explanation says, the function of hair-growing is hindered by the many smithies producing razors. Anyhow, the reported facts give us a clue in the investigation of how the village is built up.

**Takahashi Tōshū:** Rites and Practices in Morioka (高橋陶秋: 盛岡の行事).—

On the 5th day of New Year the rice-planting festival is celebrated. On the 1st day of the 4th month people amuse themselves in the fields and call this *yama-mi* (山見), visit to the mountain. On performances on the 1st day of the 6th month and on *tanabata* (7th day of the 7th month) and on other outstanding days some details are given.

## Vol. XII, No. 2

(This issue deals with social evils and folk-traditions).

**Kobayashi Son:** Stealing and Gambling (小林存: 「ぬすみ」と「とぼく」).—

By stealing (*nusumi*) is meant the taking away of somebody's property without his knowledge. In general, no case of theft is claimed if something is taken away without notice from an owner who is not greedy or who has released his control over the property. Possession, however, is disputed, though there is no talk of theft, if some natural thing carries a mark by which the will of the proprietor to keep his property is made known. In this case severe sanctions determined by village customs, called *hachibu*, begin to work, though no legal penalties are incurred. This may have to be explained by the character of a common undertaking of agriculture in Japan in the past. For instance, in the night of the 15th day of August *nusumi* was tacitly permitted according to custom. This was possibly the start of the distribution of the products of common cultivation.

*Tobaku* is a very old kind of gambling. It was much practiced in connection with divination about an abundant harvest of the five kinds of cereals. Later dice or playing-cards were used for it, but not only gambling with the use of such instruments is called *tobaku*. Some ten years ago farmers called the entire agricultural work one great gamble. Nowadays, since advanced science has reduced to a certain extent the havoc caused by weather, farmers have gained more self-confidence.

**Oto Tokihiko:** On Stolen Fish and Others (大藤時彦: 盗み魚など).—

Among fishermen the custom of tolerating silently the stealing of fish from the catch on sea is found. In the West this is called *gandara*. Fish caught in a net at dawn may be taken away even with the knowledge of the man responsible for the net. It is said silent assent is given because the pay is poor and employees may make up by stealing from the catch. In the East stealing is called *dōshimbō* and fishermen carry it out in common, sell the fish and share the gain equally with one another. Nowadays, in the fishing industry, complaints about fish stealing can be heard mostly within groups that are organised according to the master-and-employee system. In the time of self-sufficient economics people were content if they had enough for the support of their families. In the course of the development of money economics stealing a part of the catch became tacitly permitted as a way to get ready cash to cover living costs. Agriculture knows of analogous customs.

**Yamaguchi Asatarō:** A Study on the Shimori-Whale (山口麻太郎: シモリ鯨考).—

One kind of Japanese whaling techniques is to use a harpoon on which a long net is attached. The catching instrument is marked with the stamp of the owner so that the property right is established. Whalers call a killed whale *shimori-kujira*. According to regulations existing within the old Hirado clan in Kyūshū, property right over a whale that was washed ashore could not be claimed by an individual, it was exercised by the clan. But in the case of a *shimori*-whale private property right was recognised, only a fixed tax was exacted before the catch was given clearance. As proof of property right the stamp on the harpoon and on the arrow-ropes was recognised. Probably a harpoon with this property mark was called *shimemori* and thus the name *shimori-kujira* was formed.

**Mutō Tetsujō:** Thieves Stories from Akita Prefecture (武藤鐵城: 秋田縣の盗み話).—

There are many stories about people who stole the material for making cherry-tree-bark handicraft products from private or national forests or bamboo with curved roots for making winnows. In the district of Minami-Akita on the Ojika peninsula, people who own no forest, enter without notice the forest of somebody else and cut fire-wood. This is not considered an offense. But if the wood-cutter is caught by the owner of the forest, though he is pardoned, the fuel is confiscated by the owner and the thief has to work for a week without payment in the home of the owner.

In old times theft committed by warriors was taken most seriously, for instance for stealing only one *haori* (coat) the thief got his head cut off, as some records have it. Even in our times it happens frequently that cases of theft are not reported to the police, but people call on a bonze or a Shinto priest or a sorceress and ask them to find out the sinner by divination or by charms; or again though people report to the police they are not satisfied.

*Miscellanea.*—

**Takagi Seiichi:** Seing off of a Thief (高木誠一: どろぼう送り).—

In years when many fields were devastated or when rice was stolen from the fields in autumn people make a human figure of wheat-straw, say prayers, bind hands and feet of the figure, pierce it with a bamboo spear and set it adrift on a river. This is said to be an efficacious remedy against thieves. The writer adds notes on *bachiku* (village jurisdiction) and other matters.

**Yazaki Genzô:** Some Customs Concerning Theft (矢崎源藏: 盗みの習俗二, 三).—

In the Suwa district, Nagano Prefecture, stealing is permitted during the night of August 15. People go out to steal nandina wood and do not ask for it. As a means to keep away thieves, charms issued by the shrine are stuck in the house or in the granary. During the Meiji period, as a method to find the thief, the villagers were given a charm from Suitengusama (水天宮様) to drink with water. It is said, the charm choked the throat of the thief so that he had to spit blood. A kind of an ordeal. Or a *yamabushi* (itinerant priest) was asked to say prayers that the thief may be found.

**Kobayashi Fumio:** On *Doppiki* and Others (小林文夫: どつびき其の他).—

Hempen ropes, called *doppiki*, about 2 meters long, are prepared according to the number of those persons who have committed *bakuchi* (trespassed village laws and customs). At the end of one of the ropes a coin is fastened. Each one pulls out a rope hoping to get the one with the coin. To pull out the rope with the coin is considered an atonement for the offense. This custom is much practiced in Iwate Prefecture, by men, women and children.

A way to find out a thief is to nail a straw figure of a man on a cryptomeria tree (Japanese cedar) in the shrine precincts, everybody hits the nail piercing the figure (the nail is about 15 cm long). In this way the thief will be found out.

**Kudô Hayato:** Stealing in Hizumemachi, Iwate Prefecture (工藤隼人:

日詰町 (岩手縣) のぬすみ。—

People give their tacit consent to the theft of moon-view dumplings in the 15th night of August. To keep thieves out they stick a charm with the name of a god over the entrance of the house.

**Tsunematsu Akiho:** On *Doppiki* (常松秋穂: 「銅ッ曳き」について)。—

The same custom as that existing in Iwate Prefecture (as described above) is found in Fukushima prefecture. Old men and women of farmhouses below the middle-class amuse themselves with *bakuchi*.

**Gamou Akira:** Theft and Gambling (蒲生明: ぬすみ, とぼく)。—

Things that may be stolen in regions of Fukushima Prefecture in the night of August 15, are (great) pumpkins and *edamame* (a branch of soy-beans). Rice-cakes that serve as offerings at a funeral may also be stolen. To find out the perpetrator the help of a sorceress is sought.

**Kondô Yoshio:** Stealing in Kinkomachi, Gumma Prefecture (近藤義雄: 群馬縣金古町のぬすみ)。—

Things that may be stolen are pine-trees to be used at New Year, fire-wood for ceremonies before the *Dôsojin* (road-god), offerings placed before the Inari (fox-god) in private houses. Things stolen from an Inari festival bring luck. Some ease nature in front of the house from which they are going to steal something. If a high heap of faeces is left behind, the thief will succeed, people say.

**Ikeuchi Yoshijirô:** Stealing (池内好次郎: ぬすみ)。—

Saitama Prefecture, Kita-Adachi District, Shikimachi. The collecting of fire-wood and of withered branches of trees for the *Hatsuuma* festival (11th day of the 2nd month) is tacitly tolerated. Stealing of the offerings on the 15th night and on the 13th night is permitted by public consent. If the thief defecates he will not be found out as long as the excrement is still warm, according to popular superstition.

In order to prevent theft, watch-dogs are kept and people keep night-watch; charms are stuck over house-entrances and in the fields at the top of bamboo poles. After a theft has occurred Inarisama is asked for help and advice. The treatment of the thief is generous.

**Ishihara Makoto:** Stealing in the Region of Narita, Shimôsa, Chiba Prefecture (石原誠: 千葉縣下總成田附近のぬすみ)。—

The stealing of *kadomatsu* (pine-trees set up at the house-door for the New Year's decorations), of rice-seedlings and of withered branches of trees is silently tolerated. To prevent theft, dogs are used and night-watch is kept, on water-melon fields watch-huts are built. Thieves are banished from the village and every social intercourse with them is cut off. But until recently, when farmers were busy, nothing bad happened, they could leave behind their hoes and scythes anywhere in the field without fear of loosing them.

**Dobashi Riki:** Theft and Gambling (土橋里木: 盗みと賭博)。—

In Yamanashi Prefecture, Nishiyashiro District, Kamikuishikimura, things that could be stolen were offerings from the night of the 13th day of the 9th month

(lunar calendar), material from the *dondon*-fire (*sagichô*) of the Small New Year, fallen leaves from the mountains, *daruma* (tumblers) from the evening- and night-shops at *setsubun* (Beginning of Spring). Against thieves charms are stuck at the doors. As a precaution against thieves and runaways moxa (cauterization) is applied to their *geta* (wooden clogs) which makes them immovable so that they can be caught. As sanctions against thieves may be applied *mura-hachibu* (the whole village severs its connection with the culprit) or *mura-tsuiho* (banishment from the village).

On New Year and the Bon Festival old coins to play with, playing-cards and dice were much in vogue among women, children and even aged people, a kind of *tobaku*. There are watchmen in the village who denounce secretly to the authorities those who are suspected of gambling. Sanctions are meted out against those who disturb domestic peace.

**Tomida Junsaku:** Stealing (富田準作: ぬすみ).—

In districts of Shizuoka Prefecture it is said that one who steals and eats the moon-view dumplings in the night of the 15th day of the 8th month (old calendar) will become a great man. Charms and spells against thieves are also known in that region.

**Kimata Enjû:** Stealing in the Eastern Districts of the Nagoya region (木全圓壽: 名古屋地方東部のぬすみ).—

Offerings from the Doll's Feast (March 3) and from the 15th night of August may be stolen. If a theft occurs within the family the matter is taken more serious unless no money but only clothings and daily necessities are taken away. Offenders are found out by divination. With a rogue who steals grain every intercourse is cut off.

**Hayashi Kanichi:** On Stealing (林魁一: ぬすみについて).—

On the Tanabata Festival on the 7th day of the 7th month nobody objects to the theft of vegetable offerings. If somebody defecates within the house on his stealing expedition and if he covers the excrements with a wash-basin, he will not be detected.

**Yamagiwa Sôjirô:** Gambling in the Region of Sakijima in the Country of Shima (Mie prefecture) (山際草二路: 志摩(三重縣)先島地方のとばく).—

A gambling all of its own is enjoyed by old ladies of more than sixty years of age and only during New Year of the old calendar. It is a consolation for them and is done in perfect harmony and cheerfulness.

**Hashimoto Tetsuo:** "Is it *dô*, is it *ka*?" (橋本鐵男: 「ドウ」か「カ」か).—

Children are playing with a copper coin, trying to guess whether the upper side (*dô*) or the reverse side (*ka*) appears.

**Tanaka Shunji:** Theft Prevention (田中俊次: 盗人除け).—

Above the inner side of the entrance of old houses in Kyôto *chimaki* (茅卷,

boiled rice-dumplings in bamboo wrapping), small *ema* (votive pictures), and charms can be found as remedies against theft and fire.

**Itô Sakuichi:** Putting Aside Secret Savings (伊藤作一: あしなかをはかせる).—

Thirty years ago young men and housewives, in order to be able to put aside some secret savings for themselves, on days when rice is brought to the mill, took away a certain amount of it without the knowledge of the father. They sent the father a little earlier to the bath or took care that he got enough *sake* (rice wine) so that their theft could remain unnoticed.

### Vol XII, Nos. 3 and 4

This issue is devoted to “rice and folk-customs.” Eight scientific societies (representing ethnology, folklore, geography, archaeology, sociology, linguistics, anthropology) held a combined meeting (May 29, 1948) with “rice” as the topic of the conferences. This issue has been prepared in cooperation with the societies who sponsored the meeting.

**Yamaguchi Asatarô:** The Japanese and Rice (山口麻太郎: 日本人と米).—

The relationship between the Japanese and rice is an old and deep one. Already in the Stone Age rice was eaten in Japan. The dependence on rice is almost absolute. The rice diet progressed from the uncleaned to the polished rice. Rice is eaten raw, roasted and boiled. As life became more complicated the use of rice became manifold. For cooking rice, rice-grains and rice-flour are used. Rice-flour may be wet or dry when prepared for a dish.

For hulling the rice a mortar is used. With the appearance of stone handmills cooking with dry rice-flour became popular. Meals are prepared in a simple way in daily life and for a large crowd of people who gather to feast together with the gods.

The rice-diet may have a liquid or a solid form. To the gods rice may be offered in both forms; when offered solid, it is in most cases shaped round and high in its center. This may be the imitation of a heart, namely the old Japanese used to offer rice in the form of a heart in the hope that the gods may grant strength to human hearts.

**Ushio Michio:** From the Soaking of the Seed to the Rice-bed (牛尾三千夫: 種浸しから苗代まで).—

With the “young water” (*wakamizu*, water from New Year’s Day) the rice to be planted in the rice-bed in the third month was soaked, not only with a religious intention but also for practical purposes. Nowadays the soaking period has been shortened to about ten days.

Rice-beds are laid out in places with a good water-supply and with much sunshine. The rice-bed is a place where the most holy god descends, and for this reason a field with a history is selected to serve as rice-bed. In many cases the rice-bed is planted in the same way as the old fields, but by no means is it hoed with a spade.



The time for inserting the seed into the rice-bed has come when the first song of the sky-lark is heard and is also figured out from the pattern of the remaining snow on mountain slopes. The seedlings are kept in the bed for about fifty days.

The rice-beds are now rectangular and broader than in former times. There are regions where people find it propitious to give the rice-bed the shape of a fan.

After sowing care must be taken against harm done by birds and frost. People offer, therefore, roasted rice to the field-god, or rather this is a food-offering made to the birds and a charm to prevent loss caused by them.

**Oto Tokihiko:** Rice-planting and Other Agricultural Ceremonies (大藤時彦: 稻作と鳥作の行事).—

Among the religious rites practiced in agricultural villages rice-planting occupies the central position. For the worship of their gods the Japanese always need rice, but there are regions where rice is not cultivated. For instance in the Southern part of Satsuma (Kagoshima Prefecture) wheat, millet and sweet potatoes are the main farming products. The ceremonies of wheat planting have much in common with those of rice-planting, but there are also ceremonies which apply to wheat planting only. The 20th day of the first month is called New Year of the Wheat. On the dog's day of the 5th month the first wheat is cut and offered to the gods and roofs are thatched with it. On the last day of the 5th month wheat-flour dumplings are eaten according to custom. These rites may have been practiced since the oldest times.

Rice-planting is in itself a work more complicated than the planting of wheat and other cereals and it is not surprising that the religious ceremonies accompanying rice-planting are more complicated too.

**Segawa Kiyoko:** Rice (瀬川米子: 米).—

Rice is not only most important in the daily diet of the Japanese, it has also a special significance on feast-days such as New Year, Bon, initiation and funeral rites and others. In our time rice is equally distributed all over the country and available everywhere. Formerly the exchange of goods was not yet developed, there were people who could not afford to eat rice daily, but on feast-days rice was indispensable for them also as was rice-wine. Before rice became the chief food of the nation, it was already used in rites through which social life was regulated. The dependence on rice originates here. To women in child-bed rice is given to chew, the so-called "strength-rice," and small children are given rice as "strength-food" in order to increase their strength. Rice, originally only feast-day food, became later the ordinary daily food of the nation.

**Arai Tsuneyasu:** The Festival of the Day of the Hare (新井恒易: 卯の日祭).—

On the first day of the hare in the new year, the *toshigami* (year-god) returns. In shrines the day of the hare is made a festival three times in a year, in the second, fourth and eleventh month. These festivals show us the connection existing between the *toshigami* (year-god) and the days of the hare (*u no hi*). The *matsuri* (festival) in the second month has as its center the celebration of the new year; the festival

in the fourth month has to do with rice-planting and is intended as worship of the god of grain. In the eleventh month the *niiname matsuri* (harvest festival) is celebrated. Thus it becomes evident that the festivals on the days of the hare are festivals in honour of the god of grain and we also understand the connection which exists between the *toshigami matsuri* and the *u no hi*.

*Miscellanea.*—

**Maruyama Manabu:** Annual Customs and Practices Regarding Rice-plants (*ine*) and Rice (*kome*) (丸山學: 稻と米の年中行事).—

In Kumamoto Prefecture those conveying congratulations to every house at New Year are called *fukuyoshi*. They put the rice-cakes they get into a bag and go their way. Some people even say that the congratulators are “*toshi no kamisama*” (year-gods). On the New Year’s Day when the *wakamizu* (“young water”) is drawn, rice is thrown into all wells. If many rice-kernels are put into the well-bucket, the crop of the year will be abundant.

On the 15th day of New Year, rice-cakes (*mochi*) are hung on willow-branches and these are stuck into rice-bags. The 4th day of the 4th month and the 8th day of the 8th month are called “festivals of rice-plants” (*ine no sekku*). In the house people make a “harvest-god” and offer dumplings and vegetables to him. The rest of the essay deals with the “sending off of the insects” (*mushi-okuri*), the “oxen-festival” (*ushi no matsuri*), the “river-festival” (*kawa no matsuri*) and others.

**Tanaka Shinjirô:** Folk-customs Concerning Rice-plants (田中新次郎: 稻の民俗).—

Rice-growing is exposed to many vicissitudes of nature and to guard it against them many agricultural rites are performed throughout the year. A good illustration of these are production ceremonies in districts in Tottori Prefecture. It is said that rice-beds should be made when the first cries of sparrows and pigeons sound. People believe that birds have something to do with rice-planting. The second day of New Year is called *tsukuri-hajime*, that is “the beginning of planting.” Decorations made of straw ropes are placed about. The 11th day of New Year is called “the beginning of (the work with) the hoe” (*kuwa-hajime*) and people go out to that field that is the oldest among all fields inherited from the ancestors and begin to work with the hoe.

The festivals of the field-god (the sow’s day in spring and in autumn), the festival of the rice-bed and that of rice-planting are rigidly observed rice-field festivals. The author gives also some details on the sending off of insects (*mushi-okuri*) and on rain-prayers.

**Hakoyama Kitarô:** On Rice-plants (箱山貴太郎: 稻について).—

In districts of Nagano Prefecture the old custom of planting many rice-kernels into the seed-bed can no longer be observed. The best grown rice of others that has been exchanged for one’s own best ripened rice is stored away.

It is customary to make the nets for the rice-bags in the cold season. At the spring-festival they are offered to the god of agriculture together with rice-cakes

that are placed on them. In the 5th month, when the seedlings are planted in the paddy-fields, willow-branches are stuck between the seedlings. The willow-branches get green soon and this helps the seedlings to sprout soon too. In the course of rice-planting a rest of two days is taken, and the willow-branches are offered to the god of agriculture with rice-cakes stuck on them. Around the dog-days (*dôyô*), the farmers let the water run out of the rice-fields; as soon as the ears form scare-crows are placed into the fields and various devices are applied to keep sparrows away. At about mid-autumn rice-cutting begins. When the rice has been poured into bags the work of rice-growing is finished for one year.

**Kuramitsu Setsundo:** The Rice-plant and Mikawa (eastern part of Aichi Prefecture) (倉光設人: 稻と三河 (愛知縣東部)).—

In this region place-names formed from the words for rice-plant are numerous. Some examples are given here: Naeda (苗田), Naeza (苗座), Inagi (稲木), Inazawa (稲澤), Inaba (稲場), Inaba (稲葉), Iname (稲目), Waseda (早稻田), Yatsukaho (八束穂) and others.

(Anonymous): *Niyo* in the Region of Tonami (匿名: 礪波地方のニヨ).—

*Niyo* is a pole around which rice-sheaves and other things are piled up to dry. The poles are of cryptomeria- or pine-wood, the cross-pieces are fixed about 60 cm above the ground. There are several types of *niyo*. When the rice is cut, it remains on the ground the whole day to dry. In the evening it is piled up. The end of the ears are turned inside, the stalks outside. The pile is given a round shape, the ring may be small or large. A *niyo* is also used for drying straw only or for piling up fire-wood or cryptomeria-leaves. The shape of the *niyo* varies according to its purpose.

**Ishihara Makoto:** On *Enoko* (石原誠: エノコのこと).—

In the Narita district of Chiba Prefecture the sheaves of cut rice are laid down in a way that a cross-form results. This form is obtained by arranging properly four sheaves. The ears of the four sheaves meet at the center. A pile with three steps is called *enoko*. It has become rare now because this form of piling up has proved to be detrimental to the quality of both the straw and the rice. On the day on which the rice is cut down rice-cakes (*mochi*) are eaten.

**Oka Yoshishige:** Examples of Dialectical Terms for Eating Manners (岡義重: 出雲食言葉など).

For instance, when somebody eats very much people say, “*heso ga akame suru* (臍が赤目する)” (the navel is frightened), or “*umaya no ojisan ushi mita yô na*” (the uncle of the stable looks like an ox), and other expressions.

**Ishii Susumu:** The Day of Grandmother Mikari (石井進: ミカリ 婆さんの日).—

In the neighbourhood of Kawasaki City in Kanagawa Prefecture it is said that on the 8th day of February and on the 8th day of December Grandmother Mikari is coming, and an open-work basket is hung on the roof. Grandmother Mikari is

a fearful being like a spectre. In other places it is said that the 8th day of December is the day on which the god of calamity is coming and that he is returning on the 8th day of February. On these days extremely coarse dumplings are put outside the house, the so-called *Mikari dango* or *tsujō dango*.

**Vol. XII, Nos. 5-6**

(This combined issue is devoted to "literature and folk-customs" *bungei to minzoku* 文藝と民俗).

**Mitani Eiichi:** Something about the History of Fairy-tales (三谷榮一: 昔話以前).—

When a fairy-tale (*mukashibanashi*) is told both its beginning and its end is marked by special words. For instance, on the island of Iki the tale is started with "tonto mukashi ga atta ga ya na" and concluded with "ton." This form of introduction and conclusion is spread all over the country. Perhaps "tonto" and "ton" mean *to iu* (it is said). Yanagita Kunio opines that the words had the meaning of "that was all." The present author, however, believes that the meaning was *tou* (尊) and *harai* (祓ひ) (to respect and to exorcise). In the fairy-tales we can still find traces of itinerant priests who wandered about blowing a trumpet shell and telling stories, and who, when they prayed to Buddha, started the prayer with *namu* (南無). The bonfire of the Small New Year is called *tondo-yaki*, *tondo* is probably *toho* (尊), *yaki* means burning. The *tonto* with which fairy-tales start everywhere in Japan may be the same word as *tondo* in *tondo-yaki* and express respect. Such words were not a part of the narration, they followed the *mukashi* which starts the narration.

In the Kimotsuki district, Kagoshima Prefecture, before the narration of a fairy-tale is started, the words *tonto aru hanashi, yoi ka* are spoken and answered with *un*. The narration itself starts with *mukashi mukashi*. The fairy-tales were originally something august and eminent, not to be told off-handedly as ordinary stories but after a repeated agreement or promise to do so. The concluding word *ton* also signifies respect *tou to* (尊と). It stands for the prayer *ana tou to* at the end of the sentence. Those who listened to the tales exclaimed in response *ha—to*. This is an affective word with the meaning *tōtoi arigatai*, that is, august and desired. After these considerations we can see that in the oldest times the story-teller started his narration with a prayer by exclaiming *tonto* and concluded it with another *tonto*, and the listeners responded with the same exclamation. Anyhow, the telling of fairy-tales was surrounded with a religious atmosphere.

**Nishisaki Kiyoshi:** On the Various Aspects of *Zashikiwarashi* in Kunohe District, Iwate Prefecture (西前清: 九戸郡 (岩手縣) に於けるザシキワラシの種々相について).—

The story *zashikiwarashi* is widely known in the Tōhoku region. The story as it is told in the Kunohe district, shows us that *zashikiwarashi* is limited to old and flourishing houses and that the size of the *warashi* was about 40 cm and that it wore a red head-cloth. Once in a year, on the 16th day of the New Year month, its cloth-

ing is changed. People say the sound of its footsteps *peta peta* could be heard by the head of the family only. When the *warashi* did no longer appear the family knew that it was heading for its decline. A *warashi* appearing in a store-house (*kura*) was called *kurawarashi*. Such stories are repulsive and harbingers of ill fate, but still told in our days even among young men.

**Hashiura Yasuo:** Dragon-god Stories and Dragons (橋浦泰雄: 龍神説話とタツ).—

It is said that "the ancestors were very courageous so that they even took dragons for their wives." There are indeed stories about marriages with the dragon-god. We do not know whether the dragon in Japan called *tatsu* is an importation from the continent and whether the Japanese dragon is identical with that in China.

Stories about marriages with the water-god play a considerable role in Japanese myths and we may assume that they are genuinely Japanese and differ from stories imported from China. What the Japanese call dragon-god was originally the water-god. The water-god is not always pictured with a dragon's body and is thought to be a female god. Later the dragon-god coincided with the dragon of Indian and Chinese myths, finally he became the Benten of recent times, the water-god with the body of a snake.

Perhaps we may assume that the warriors mentioned at the beginning of the present essay were originally conceived as vassals of the water-god or that they fell in love with the daughter of a chief of fishermen and that such occurrences made the worship of the water-god efficacious in finding a conjugal mate.

*Miscellanea.*—

**Shimada Kiyoshi:** Local Traditions about Visits of Kôbôdaishi to Villages (島田清: 弘法大師の廻村傳説).—

A report on local traditions in the Shisô district, Hyôgo Prefecture. There are places where, according to local traditions, Kôbôdaishi has left behind his foot prints or where he has stuck his walking stick into the ground or where he has been sitting or where he has entertained others with *sake* (rice-wine). It is further said, the villages he visited have never since suffered from shortage of water. There are also villages where a Buddhist priest is said to have appeared in shabby dress and to have asked for a cup of water. When this was refused him all drinking water in the villages stopped running.

**Tomita Junsaku:** Jizô Stories (富田準作: 地藏傳説).—

In the western part of Shizuoka Prefecture there is a Jizô called "rice-planting Jizô" (*ta-ue Jizô*). There was a very dry year in which rice-planting was delayed for a long time. Finally rain fell and the rice-planting was done, but nobody knew who did it. The surprised people inquired and found foot-prints of Jizô in the mud.

Furthermore, when parents are worried over the coughing of children they pray to Jizô and after one or two days the coughing is cured. There exists a so-called "cough curing Jizô, and an "ague curing Jizô" is also known.

**Nakamura Akio:** A Fairy-tale from the District of Iwabune (Niigata Prefecture) (中村亮雄: 岩船郡 (新潟縣) の昔話).—

In old times there lived a cooper who married a wife who was said to eat nothing. But this was not true, for she went to the store-house secretly and ate there a whole bag of rice. Upon learning this, the cooper wanted to dismiss his wife, but he was locked into a pail by her and brought to a lake in the mountains. There appeared numerous small snakes and the wife turned out to be their mother.—Follow stories about a crab and an old man.

**Gamô Akira:** The Tomb of Sei Kurô (蒲生明: 清九郎の墓).—

In the town Takine, Tamura District, Fukushima Prefecture, there is, according to tradition, the tomb of Sei Kurô, with many stones piled up on it. Some time in the Tokugawa period, when two villages had a dispute, a man called Sei Kurô came and mediated a reconciliation. But though he had tried to be perfectly just and impartial some were dissatisfied with him, hated him and buried him alive. People consider it a meritorious deed to pile up stones on his tomb.

**Itô Akemi:** Young Man Who Changed into a Fox (伊藤曙覽: 狐に化された若者).—

A fairy-tale circulating in Ishikawa.

**Dobashi Riki:** Cotton Songs (土橋里木: もめんの歌).—

In Nishiyashiro District, Yamanashi Prefecture, special songs are sung while cotton-yarn is made. The "sake-bottle songs" (*tokkuri no uta*) are sung at drinking parties. Special songs are sung when red beans (*azuki*) are boiled. Songs have been collected that are sung, as a kind of spell, in order to get the eyes improved or to aid one in becoming an early riser.

**Ueno Isamu:** Riddles from the Region of Banba Tano District (Gumma Prefecture) (上野勇: 群馬縣多野郡萬場地方の謎).—

Among five brothers the third one is the tallest (middle finger).—The one-eyed with one leg (needle).—Who does not sleep neither at daytime nor at night? (watch).—A great collection of such riddles.

**Sakuma Junichi:** Riddles from Minamikokuni (Yamagata Prefecture) (佐久間惇一: 山形縣南小國の謎).—

A rich collection.

**Nakakubo Toshio:** Children's Songs from Nara Higashiyamanaka (中窪壽雄: 奈良東山中の童謠).—

All kinds of songs sung by children while they play ball or shuttle-cock.

**Takahashi Tôshû:** A Collection of Folk-songs from the Territory of the Southern Clan (Nanbu-han), Iwate Prefecture (高橋陶秋: 岩手縣南部藩民謠集).—

There is a verse called Matsusaka *fushi*, made two hundred years ago. At that time an order was issued by the government's financial administration summoning

the people to be moderate in drinking. A popular folksong refers to this. In the folksong collection presented in this paper congratulation songs and all other kinds are included.

**Tada Denzo:** Stealing in Awa (Fukushima Prefecture) (多田傳三: 阿波 (徳島縣) のぬすみ).—

Tacitly tolerated is the stealing of *daruma* (tumblers) on the first market-day of Benzaiten, of offerings of the *Tanabata* Festival, of field-products on the sow's day (*inoko*, in the tenth month of the lunar calendar).

**Tsutsumi Moto:** Village Jurisdiction (堤元: 村極め).—

Old records and old people tell us that villages were collectively responsible for the prevention of crimes. In the treatment of evil-doers they acted according to the principle: "It is the crime that must be hated and not its perpetrator." As punishments were inflicted acts advantageous for the village community such as road-repair, or sweet-potatoes, taros or other agricultural products were exacted. Such penalties give us also some hints for the study of the food the villagers were living on in former times.

**Shigenobu Tokio:** When People Boasted of Having Fallen Victims to Thieves (重延登喜男: ぬすまれ自慢).—

In New Year's Night, on *Sekku* (one of the five annual festivals) and on *Bon*, young people gathered and made plans for a stealing expedition and singled out houses to be visited. The victims are mostly old and wealthy families. They boasted afterwards of having been visited by thieves. On the three holidays of New Year gambling is permitted and is indulged in by men and women.

**Nakamura Akio:** The Kashima Festival (中村亮雄: 鹿島祭).—

A festival celebrated in Akita Prefecture. Also called *Kashima-nagashi*. For it a boat is needed called *Kashima-bune*. It is furnished with a rudder, profusely decorated, carrying huge straw-figures, one of them is the captain, the others warriors. Flags are also added. This boat is carried through the village and later thrown into a river where it is carried away by the waves; therefore the name *nagashi*. The intention of this rite is to pray for a good crop and to prevent diseases and harm caused by insects.

**Maruyama Hisako:** Why a Stone is Laid Beside the Baby when the First Food is Given to it (丸山久子: 赤兒にはじめて飯をやる時に側え石を置く理由).—

Of such stones we know also on other occasions, for instance on the day of *chakutai* (the wearing of a band around the hips in the fifth month of pregnancy) and when prayers are said for an easy delivery, and in the seventh night after child-birth. The stone is thought to be the abode of the tutelary deity of the expected or newly born child. In Kokura City in Kyūshū it is said that the stone placed on the feast-table together with the first food to be given to the baby is the guardian-god (*ubusunagami*) of the infant. In Iyo in Shikoku a stone called *ishi no okazu* is used as a charm to strengthen the teeth of the baby and its skull and bones.

**Ishida Eiichirô:** The Narrowness of Folklore Science (石田英一郎: 民俗學の狭さ).—

This paper is an answer to criticism labelled against the author in the magazine *Kôshiji* (高志路). Among the promoters of Folklore Science we can find a number of scholars who have settled down within the limits of their field in a self-confident manner without contact with neighbouring disciplines, living a scholarly life of self-contained seclusion. The works of Mr. Yanagita, though they deal with the folklore of one country, are based on a deep and broad knowledge of European ethnology and the great master is guided by the tendency to develop the Folklore Science of Japan towards a comparative ethnological research, but not all of his disciples show the same orientation. Also Japanese scholars should always be aware of the fact that the Science of Folklore of their country makes full sense only if linked up with the ethnology of the rest of the world.

### Vol. XII, No. 7

With this issue Mr. Hashiura Yasuo, on account of weakened health, resigned as editor of *Minkan Densho* for the Folklore Society. The editorship was taken over by Mr. Yanagita Kunio. The Folklore Research Institute has been made a foundational juridical person.

**Yanagita Kunio:** Folklore and Education in Sociology (柳田國男: 社會科教育と民間傳承).—

Ten years after the foundation of the Folklore Society (July, Shôwa 10, 1935) we can say that the public has taken notice of its existence and activities and that a good deal of folkloristic material for further studies has been collected. In our time with its call for the foundation of a new culture, we feel it is our duty to place the achievements of Folklore Society at the disposition of those who are responsible for leading the nation on new paths of life. We do that with the conviction that Folklore Science can be of manifold use for the building up of a re-orientated education in sociology.

**Hashiura Yasuo:** Folklore Science in the Past Ten Years (橋浦泰雄: 民俗學の十年).—

Research work was greatly handicapped by the war. Fortunately the very valuable library of Mr. Yanagita remained intact and many important collections of research work results could be saved. But many colleagues lost their lives, and the others could not all keep contact with one another. Now Mr. Yanagita is still in good health. Our Research Institute could be established and since the prospects of the future are boundless we can forget the hardships of war.

**Yanagita Kunio:** The Task of the Institute of Folklore Science (柳田國男: 民俗學研究所の事業について).—

With the establishment of the Institute of Folklore Science as an independent foundational juridical person an old plan of ours has been realized. With this organisation we want to give fresh impetus to folklore researchwork in Japan.

At present about half of the number of Japanese folklorists is working out in



farming villages and they need our help in gathering as much as possible of the widely scattered material. At the center of our organisation an important task incumbent on us is the training of specialists who will work devotedly for our science.

Naturally, our institute is keeping contact with fieldworkers in many places in outside provinces. But only half of the provinces could be covered until now by explorers with a competent knowledge of rural life as a basis of their work. The means of travel are imperfect and no other choice is left to us than to make use of local research workers. We want to assist them in a five-fold way, 1) by criticising their research-work; 2) by providing them with the necessary reference literature; 3) by introducing them to residents of the respective districts possessing a good knowledge of local folklore and customs; 4) by giving them hints on how to link up the result of their research with the social surroundings; 5) by giving them financial help.

As to our collection of documentary material, we endeavour to acquire foreign periodicals and books and we are trying to improve and to enlarge our classificatory nomenclature of folklore and are preparing a Dictionary of Folklore Science.

For the conservation of collected data on Japanese folklore we edit the magazine *Minkan Densho* (Folklore) and well established and more comprehensive research results are published in monographic form. We want to get a whole series, a kind of collectanea, of them. The *Folklore Descriptions* (民俗誌) covering the whole of Japan, as planned last year, are the first step taken in this direction. We want reliable reports made on villages still unknown and not referred to in any literature. Only when we have piled up many such reports, can we get a complete picture of Japan. A brief handbook of Folklore Science is also needed and planned. It is our urgent task to achieve fieldwork research results in the shortest possible time.

## Vol. XII, Nos. 8-9

**Yanagita Kunio:** On *Kaito* (柳田國男: 垣内の話).—

Everywhere in Japan places called *kaito* can be found. The term meant originally "mansion" or "residence," although later its meaning underwent many changes. One thing is common to the various significations that the word took on in the course of time throughout the country, and that is its common popular name *kaito*. The meaning of it may point a) to something rectangular or to an abode, b) to a prefix to a personal name, c) to a plant used as a landmark.

The construction of a *kaito* became complicated with the development of the idea of possession to which it had to be adapted. For the time being the last word cannot yet be said, as further fieldwork has to collect more data. In documents from before the Middle Ages it meant the colonization of virgin land; later, after the institution of cultivated land, a farm unit.

**Takeda Tan:** *Kaito* in South Chikuma (竹田且: 南巨摩のカイト).—

*Kaito* signifies old cultivated land in opposition to a forest converted into arable land. It is the basic condition of the life of the villagers, yielding two crops.

**Naoe Hiroji:** The Present Conditions of Kumanoji (直江廣治: 熊野路の現状).—

In mountainous regions, where flat sections are scattered among hills, a flat section called *taira*, forms an economic unit for the daily livelihood, and strong forces are combined to cultivate it. The *taira* festival is called *omorisan* and held on the first day of the eleventh month (moon calendar). There is no permanent temple or shrine to celebrate in it the festival, only a room in a private house being used for the gathering. It is the family that holds the rank of *tôya* (head-family) for this year who must place a room at the disposition of the worshippers. This custom is not limited to only one place in Kumano, and to understand it, comparative studies of it have to be made throughout the whole country.

In a part of Kumano the parents with their younger children move out of the house when the eldest son gets married, and start building another house to live there in retirement. This fact presents a problem still puzzling students of the Japanese family system. Perhaps the conditions in Kumano give us some hints how to shed light on the question.

Between mountains and arable fields fences are built to keep away wild boars from the fields which they might otherwise devastate. In the mountains of Kumano a god called Hidarugami is much talked about. In the belief of the people he is the soul of one of the dead wandering about on the roadside. In the Kumano district possessed persons have always played an extraordinarily great role. (To be continued).

**Yanagita Kunio:** The Question of the *Tsuchiho Dango* (柳田國男: 土穂團子の問題).—

We are dealing here with a custom in disposing of spilled rice that dropped out of the kettle while over the fire. This rice was not eaten as other rice is, it had first to be made to food by a formal ceremony. Examples taken from everywhere show that on the eighth day of the second and the twelfth month, clay was made to *tsuchi dango* (clay dumplings) as symbols of mourning. Such food is extremely unsavoury but on ceremonial days to eat something repugnant like this was considered to be efficacious in bringing about reformation of the heart. It betokened the continence practiced during the festival, and clay dumplings were the most expressive food for these days of avoidance.

**Suginaka Kôichirô:** Funeral Rites in Notake in Kumano (杉中浩一郎: 熊野野竹の葬送習俗).—

Description of the "calling the soul" (魂呼び), the leaving of the coffin (出棺), the "pillow-food" (枕飯), the forty-ninth day and others.

**Inoguchi Shôji:** On the Funeral in Nishisonoki (井之口章次: 西彼杵のレ—レ).—

In Nishisonoki, a district in Nagasaki prefecture, *sôrê* is the general term for funeral. The present writer describes the funeral customs, such as visiting the (Buddhist) temple, pillow-food, death-watch, encoffinment, leaving of the coffin, the grave-yard, the forty-ninth day, the "New Bon," Feast of Lanterns (Mid-July).

**Imano Ensuke:** *Hayari-nezumi to atori* (今野圓輔: はやり鼠とあと).—

A folk-tale about rats (*nezumi*) and birds (*atori* is the name for a small bird) that appeared in great numbers.

**Masago Mitsuo:** Folk-tales About Wolves and Other Animals (眞砂光男: 狼の話其の他).—

Some fifty years ago wolves still roamed about in Wakayama Prefecture. The mountain Takatakesan in the district was worshipped and said to be a god subordinated to the wolves. Villagers formed religious fraternities to pray jointly to the god that he may free them from the wild boars who did harm to their crops.

**Maruyama Manabu:** Notes from a folkloristic investigation carried out in Gokesô. (丸山學: 五家莊探訪ノート).—

Deep in the mountains of Kumamoto prefecture there is the village of Gokesô whose history could not yet be ascertained. The writer collected there notes on field-burning, means of traffic, hunting tales, on the belief on a mountain-god, on youth clubs, societies of household heads, huts for the crop, annual customs and festivals, children's games, songs accompanying ball-play, on riddles and other things.

## Vol. XII, Nos. 11 and 12

**Oigawa Shizuo:** Interesting Points in the Study of Gongensama (小井川静夫: 権現様研究の興味).—

It is hard to make out what Gongensama represents, the grotesque mask used for the festive performance resembles several animals at the same time, a lion, a (Korean) dog, a dragon. The mask is made of folded paper in a triangular form, coiled eyebrows and small eyes are painted on it. The nose is painted very big, it is called "Gongen-nose."

Furthermore, a black lion-head is also called Gongensama; the *haka-shishi* "tomb-lion", used for the *Bon* ceremonies, belongs to this type. It seems that there are male and female Gongensama, anyhow there are districts where a male and a female head-mask are used for rain-prayer ceremonies. All types of Gongensama masks, some are flat, some long, some have long ears, others small ones, there are differences in the shape of the eyeballs and the teeth; it is likely that the sex-difference is marked by the length of the ridge of the nose. Anyhow, the manifold variations present an interesting field of study. The Gongensama masks are dancing masks used in ceremonies for driving devils away.

**Takeuchi Toshimi:** Irrigation and Village (竹内利美: 灌漑と村落).—

Rice-planting in paddy-fields is the great peculiarity of Japanese agriculture and the irrigation of the fields is to a great extent a common enterprise of groups of farmers or of villages in their entirety. The water may be supplied by a river for the whole village in which case the community takes care for the maintenance of the waterways. If several villages participate in one and the same supply agreements are made among the villagers concerning water distribution. The cooperation of several villages in such an essential matter as the irrigation water supply is the most important intercourse between villages.

**Wakamori Tarô:** The Formation of the Village Kônoshima and Festi-

vals (和歌森太郎: 神島の村落構成と神事).—

The village Kōnoshima, Mie Prefecture, Shima District, is divided into three sections called *seko*, a southern, central and eastern. The inhabitants are fishermen, recently those engaged in transportation have increased. Each section possesses a strong group mindedness, even to the extent of seclusion from other sections so that each section forms almost an independent unit within the village. In modern times, a tendency of unification of the village sections became noticeable, since about middle Meiji each section sends now five representatives, the so-called *go-nin-shū* (五人衆) "group of five men," to consultations with other sections. On this island live old persons of great social importance, the so-called "village retired" (*mura-inkyō*). Another interesting institution are the *ujigami no jū* (氏神の爺), lit. "the old men of the clan-god." They consist of villagers of more than sixty years of age and are taken from all three sections of the village. These elders of the southern, central and eastern section have to attend to the clan-god alternately. When somebody has been appointed elder of the clan-god all his family-members have to conduct an irreproachable life. Other village officials are the *kuchimai no jū* (口米の爺), "the elders of the rice for the daily food," they do the business of a village office and administrate the communal finances. Each section elects one deputy to this administrative body called *san-nin-shū* (三人衆) "group of three men." Book-keeping is done by those who functioned as "elders of the clan-god" the year before, now they are called "elders of the daily rice" (*kuchimai no jū*). Religious customs connected with fishery, the main occupation of the village, those of New Year, the third month, the Buddhist festival on the 17th day of the 8th month, the Bentensama festival of the 11th day of the 6th month, the putting up of votive pictures (*ema-age*) on the 18th day of the first month, are all carried out by a group of three. Another group is called "the elders of Hachiman" (*Hachiman no jū*). It consists of old married men who are changed every year. They bring lanterns to the Hachiman temple, and on the 6th day of New Year, when the Hachiman Festival with its archery is celebrated, they have to take care of the arrows.

These groups of elders are collectively called *inkyō-shū* (隠居衆), perhaps to be translated with "association of the retired." They enjoy absolute respect in the village, no quarrels among villages can be imagined that could not be settled through the mediation of the elders. Besides the association of elders there is also a youth-association *wakashū* (若衆) in every district comprising the age classes from seventeen to twenty-five.

**Yanagita Kunio:** Fox Mounds (柳田國男: 狐塚).—

When we talk about the *ta-yashiro* (田社 field-shrine), we come across with the question of the fox visiting the fields. In our time we find the custom to worship the fox as housegod all over the country. The fox mounds give us a hint how to explain the belief in the fox-god. First we have to consider the shape of the fox-mound. It is round or half-round and situated close to a rice-field, erected on a somewhat elevated place, so that people have it before their eyes when they plant or cut the rice. According to the author's opinion, the fox-mound is the place where the field-god was worshipped.

The field-god is worshipped on a definite and permanent place, the mound is

at the center of it, and only later was it called fox-mound. The innumerable little fox-shrines to be found everywhere are originating in the fox-mounds and cannot be separated from the whole religious complex involved here.

The field-god protects the planted rice all the time until it is cut. The fox became the messenger of the field-god: when a fox is seen in the forest, he is taken as an outrider of a divine being or its messenger. The fact that the fox himself became an object of worship, namely the superstition taking him for the rice-god, can only be explained by a degeneration of Shintô.

### *Miscellanea*

**Fujiwara Masanori:** Annual Customs and Practices in the Region of Mifune (Kumamoto Prefecture) (藤原正教: 御船地方の年中行事) (熊本縣).—

About the 20th day of the 12th month the house is cleaned from dust. The custom is largely practiced to kindle a fire in the New Year's night so that the coming god of luck can find his way.

The New Year's God is called *Saitokugami* (歳徳神), *Fuku no kami* (福の神), *Izumo no kami*. On the New Year's morning the family head and young men go out to draw water from a well, the so-called *wakamizu* "young water." On the morning the *wakagi* "young tree" is welcomed, that means the first fire-wood is cut on the mountain. On the 11th day the mountain-god descends to the fields, in the rice-bed a bamboo-stick is planted which serves as a direction indicating sign for the descending god. On the 14th day a fire is made, the so-called *dondo-yaki*, things used as New Year decorations are burnt in it. The 15th day is called the "Small New Year," the gruel eaten in the morning is called *kayu-hashira* (粥柱), lit. "gruel-pillar." It is burnt together with rice-cakes and rice. On the evening a tug-of-war is staged as a kind of divination about the New Year. New Year ends with the 20th day when the *Saitokugami* returns. People eat much on this day because to suffer hunger on this day would be a presage that one has to suffer much hunger throughout the year, people say.

On the 2nd day of the 2nd month the Horses' Festival is held. The 15th day of the 2nd month is the death day of Buddha, unhulled rice is boiled and eaten on it. On the dog-days (*doiyô* 土用) the River Festival is celebrated and the Water God worshipped.

On *Tanabata* (7th day of the 7th month *kawa sarae* 川さらえ) is performed and the Water God is worshipped with offerings of cucumber and egg-plants. On the first day of the 8th month *tanabata-nagashi* (set adrift the *tanabata*) and *mushi-nagashi* (set adrift insects) is performed. The *Bon* ceremonies (the Souls' Festival) consist in the cleaning of the graveyard on the 7th day of the 7th month (*tanabata*); on the 13th day the souls are welcomed and the graves are visited. On the 15th day of the same month a fire is kindled at the entrance of the house and lanterns are lighted and the souls are escorted from the house to the graveyard. On the 16th day, the end of the *Bon* Festival, the Emma Festival is held to honour Emma (閻魔, Yama, the King of Hades), children and young men build a hut in which they dine together.

The first day of the 8th month is the day of the Harvest Festival (*saku-matsuri*),

at the entrance of the villages sacrificial paper is hung to keep spirits of disease away from the village.

On the 4th day of the 8th month, the Wind Festival takes place to prevent damage done by wind. The first day of the 10th month the so-called *toyosaka matsuri* (豊榮祭), the "Festival of Abundant Prosperity", is celebrated, on it sacrificial rice wine is placed before the God of Harvest. The 30th day of the 11th month is dedicated to the God of Harvest, to whom offerings are given in thanksgiving for the rice-crop of the year.

**Fujida Hideji:** Kôshin Monuments in Tôhoku (藤田秀司: 東北の庚申塔).—

Kôshin is a god very commonly worshipped by the people, either on cross-roads in the villages or on three-forked roads, also on the border of villages, anyhow, in places with considerable traffic. The monument of the god consists either of a naturally grown stone or of a stone somewhat worked up, into which the two characters 庚申 (*kôshin*) are carved. To erect such a stone by mutual agreement of the villagers is considered to be an act of piety. During the farming period, on the Kôshin day, a banquet is hold in front of the stone. Kôshin is venerated as a guardian-god of children, and as a god who takes care for the safety in the village and who provides good crops.

**Kobayashi Fumio:** On *Saotome* Money and Others (小林文夫: 早乙女錢其他).—

In Iwate Prefecture, Ninohe District, in the region of Arasawa, the custom of the *Saotome* money exists (*saotome* means the rice-planting maid, *sen* means money). On a small dining table a five *rin* coin or a one *sen* coin or two were put, or hair-oil or a towel. In our day this custom is almost extinct. The writer adds some remarks on dress, on Yamauba shrines, on cat-tombs, etc.

**Kobayashi Son:** An Answer to Mr. Ishida Eiichirô (小林存: 石田英一郎君に答ふ).—

The writer disagrees with the opinions that Ishida Eiichirô put forward in *Min-kan Densho* (vol. XII, nos. 5 and 6) in his paper *The Narrowness of Folklore Science* (民俗學の狭さ), by which he criticized the introduction to no. 3 of the journal *Kôshiji* (高志路). The following is an abstract of what the writer of that introduction has to answer to Mr. Ishida's critique.

That science of human life which we call "Japanese Folklore Science" (日本民俗學) does not know any axiomatic assumptions from which to start, its starting point and its final goal is actual life. Actual life is only one and Japanese Folklore, consequently, can be one only.

Folklore Sciences can be established in every country, not only in Japan. Only when Folklore Sciences have been founded in all countries, a comparative Folklore Science, comprising all countries, becomes possible. But as long as the Japanese Folklore Science is only something domestic it has to be commented upon as such. The writer thinks that most of the Japanese folklorists know well that the Folklore Science of Japan is destined to link up with the Folklore Sciences of other countries

as soon as such are solidly established, and to be a sector in an international comparative Folklore Science.

**Naoe Hiroji:** The Present Conditions of Kumanoji (直江廣治: 熊野路の現状). (Continued from Vol. XII, Nos. 8 and 9, and concluded).—

In Chikatsuyu in Kumano, when farmers start rice cutting, they bring the first two bundles to the Shintô shrine and afterwards they hang them on a stand at home. Birth takes place in the sleeping-room of the house to which the wife came as bride. Until the coffin is carried away, the dead is called "the sick." Some people erect a stone monument on the 7th day of mourning, it is also said that the soul of the deceased does not leave the house during forty-nine days after death. The festival of the Kasuga Shrine and that of the Oji Shrine are celebrated on the 3rd day of the 3rd month and on the 19th day of the 9th month, both at the same time according to the "head-house" system (i. e. every year another family has to take care for the arrangement of the festivals).

In the village Ose they celebrate the festival of the Chinushi Hachimansama according to the *tôya* (head-family) system, the head-family is chosen by casting the lot. These are local differences in the festival of Chinushisama. Around the well sacrificial paper is hung. A cryptomeria tree (*sugi*) is made the god's tree, or they worship him by piling up a heap of stones. It can be found that *kezuribana* (a kind of artificial flowers carved of wood) are brought to a big tree or that the tree is worshipped as *yashiki kami* (mansion god). Anyhow, the festival is performed under a large tree in the open, it is at the same time connected with the well, and the *chinushigami* (lit. god that owns the place) shows close relationship with the *ujigami* (clan-god) or the *yashiki kami* (mansion-god). Whether the connection between the large tree, under which the festival of the *chinushigami* is celebrated, and the well and the *ujigami* is something definitely established in the old Japanese religion, we cannot say as long as we have only observations from Kumano at hand, we need more material from other places to elucidate this point.

In the small village Tashiro one or two dried mushrooms are pinned at the entrance of the houses, they are called "*yama no kami no shamoji*" (the ladle of the mountain-god) and considered to be efficient in keeping evil spirits away. The festival of the mountain-god takes place on the 7th day of the 11th and the 2nd month, somewhere on the mountain where a stone is lying.

The 5th day of the 5th month is called *onna no yanebuki* ("the roof-thatching of women") or *onna no ie* ("house of women"); for it sweet-flag, mugwort or marsh saw-grass is bundled and thrown on the roof by women. It is said, only this night is the night of women, a fact that tells us something about the function of women in religion.

In Shikiyamura Sasano Okomori a kind of oak (*shii*, *Pasania cuspidata*) is used for the *kadomatsu* (two trees erected at the entrance of houses) at New Year, and over the place where somebody has been buried a flat stone, called pillow-stone, is placed.

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**Chiba Tokuji:** Rural Economy and Folklore Science (千葉徳爾: 農村經濟と民俗學).—

The Science of Folklore has to study how the life of Society develops. The actual condition of Society was most influenced by food and fire. With the constitution of family life the fire-god became to be considered the center of the family. When it became possible to procure fire at will, house-holds disintegrated and the rights of the individual were enlarged. Instances to support this statement can be found in the *Report on Inquiries Carried Out on Actual Conditions During the Year Shōwa 15* (1940) by the Joint Economic Committee of the Six Prefectures of Kinki (近畿六縣連絡經濟委員會昭和年度實態調查報告). The author deals with the development of the furnace from the primitive mud oven to the portable furnace, and the economic and social repercussion of this innovation.

**Tomaru Tokuchi:** On Similar Customs of New Year and the Bon Festival (都九十九一: 正月と盆との類似行事).—

Folk-customs centering around Yokomura in the Seta district (勢多郡機野村, Gumma Prefecture). The authors deals mostly with *omitamasama*, namely, the souls of the ancestors. He thinks that both the gods from New Year and the souls (*hotoke*) from the Bon Festival are probably ancestors. Furthermore, there are families who make *kakashi* on the sixteenth day of New Year, (these are also made on the 16th day of Bon); and the villagers burn incense to the *Dōsojin* (Road-god) competitively on both the 16th day of New Year and of Bon. This parallelism is significant.

**Yanagita Kunio:** New Year on Shichishima (柳田國男: 七島正月の問題).—

In many corners of Kantō province on the 25th day of the eleventh or twelfth month Mikari *basan* (grandmother Mikari) is going around. Dumplings are made on these days. In ancient times distinguished travellers with extraordinary abilities were said to go around through the villages late at night. How could it happen that distinguished travellers changed into a fearful woman? To answer this question we need still further results of research work. One reason may be the spread of the calendar, another one the fasting that was, in conformity with Shintoistic practices, continued after a *matsuri* (festival), and which complicated the matter. On the island South of Satsuma (Kagoshima Prefecture), fasting was observed from the 26th day of the eleventh month on. On the 6th day of the twelfth month the god returned and went far away across the sea. Thus New Year in Shichishima is celebrated. Keeping in mind these data we find that the present-day New Year's customs were formerly spontaneously practiced everywhere, but now, as a result of the spread of the calendar, customs, formerly differing, are mixed up and brought together.

**Taguchi Shōho:** The Days of Rice-pounding (田口松圃: 餅つく日).—

A report on the days on which in a certain family rice-pounding is done throughout the year in the Senhoku district, Akita Prefecture, and on New Year's customs in villages of that district.

**Sano Kazuhiko:** Kōbō of the Winter-solstice (佐野一彦: 冬至弘法).—

In the Kōbō Hall (弘法堂) ginseng rice-cakes are pounded on the winter-solstice. Made to rice-balls, they are distributed among the children.



**Kamô Akira:** Stupas for Cattle (蒲生明: 畜生ストウバの事).—

Kannon statues and stupas are erected for horses, oxen, cats and dogs, and Buddhist masses said for these animals.

**Ishihara Makoto:** Pious Dog-breeding in the Neighbourhood of Narita in Shimôsa (石原誠: 下總成田附近の犬供養).—

In order to obtain easy delivery women organize fifteen-nights fraternities and keep dogs as an act of piety.

**Hayashi Kaiichi:** The Hoe-festival in Tsuchida Village in the Country of Mino (林魁一: 美濃國土田村のお鋤祭について).—

In the Kami district, Gifu prefecture, a festival called hoe-festival is celebrated every year in the Shirahige no kami shrine in the night of the 11th day of the 10th month to pray for a good harvest.

**Yamane Garô:** Materials on the *Sai no Kami* in the Perimeter of Oyama (山根雅郎: 大山周邊のサイノ神資料).—

Many *Dôsojin* (Road-gods) are found in the regions of Sanin (山陰) as well as in those of Chûbu (Central Japan). The *Dôsojin* functions there as a god bestowing happy marriages, and as a helper in matters of loans, in fishery and in cases of ear-diseases.

**Inokuchi Shôji:** Notes on Funeral Customs, Especially Food-practices (井之口章次: 續とりおき雑記).

**Folklore Science in the Past and in the Future. A report of a discussion meeting** (民俗學の過去と將來, 座談會).—

Shôwa 23 (1948), on September 12, eighteen folklorists gathered, among them Yanagita Kunio and Orikuchi Shinobu. This issue of *Minkan Densho* carries a report of the proceedings to be continued in vol. XIII, no 2. Mr. Yanagita surveyed the development of the Japanese Science of Folklore from its start to its present state. His endeavours were centered around the magazines *Kyôdo Kenkyû* (Country Studies) *Minzoku* (Folk), *Minzoku Geijutsu* (Folk Art) and *Minzokugaku* (Folk-customs Science).

**Hagihara Tatsuo:** Questions and Answers on Social Science (萩原龍夫: 社會科問答).

**Makita Shigeru:** Critical Remarks on the Gist of Instructions for the Introduction of Sociology in School Teaching (牧田茂: 民俗學から見た社會科指導要領批判).—

In the curriculum of Japanese schools a new subject "Sociology" was introduced after the war. Because of the close relationship between Folklore Science and Sociology the introducers want to make use of the results of the folklorists in order to promote among the young generation love for their native country and understanding for rural life, and in general, to make the students community conscious.

**Vol. XIII, No. 2**

**Kawashima Takenobu:** Folklore Science and the Science of Constitutional Society (川島武宜: 民俗學と法社會學).—

The subject matter of both sciences is linked together on many points and the cooperation between scholars of both of them is desirable. The Science of Constitutional Society strives for the understanding of the actual society based on the positive law. It studies and analyzes the regulations of the actual law and their bearing on social life. Folklore Science, with its researches into regional customs, marriage ceremonies, youth associations, the ramifications of head-families into branch-families, etc., can make important contributions to the Science of Constitutional Society. The analytical treatment of folk-customs as constructive norms for the people's life is the theme of the Science of Constitutional Society.

Thus, scholars working in that field join hands with folklorists, expecting great results from this cooperation. They are anxious that collectors of data on folk-customs give detailed descriptions of the subjects concerned and that publications on them are published in a way that the relationship existing between the various customs becomes evident.

**Vol. XIII, No. 3**

**Yanagita Kunio:** How the Field-god is Worshipped (柳田國男: 田の神の祭り方) (to be continued).—

The field-god is worshipped everywhere in Japan. The methods of worship coincide throughout the country to a surprising extent, but show also many variations. The author investigates the traits of transition. Rice-harvesting is accompanied with ceremonies more important than those which surround the harvesting of other cereals. The date of the rice-god festival differs in different regions. This has to be explained by the fact that the festival is celebrated at the actual harvest-time at which the field-god is believed to descend. In general, the mountain-god descend in the second month and becomes the field-god. Towards the end of autumn, in the tenth or eleventh month, the field-god returns to the mountains to become mountain-god again. Originally, the field-god was worshipped in the fields, but in the course of time the tendency grew strong to do it in the houses. As a work to be done in preparation of the rice-transplantation, turf is cut and piled up at the water-spout of the rice-field. On the turf-pile a twig of a pine-tree and a *kayu-kaki-bô* (粥掻き棒), that is a stick used to stir up the gruel in the kettle, are planted or simply a stone is laid there. There are districts where these objects are not placed over the water-spout but on one of the dykes separating one rice-field from another, thus, the field-god is welcomed on a place very close to the area where rice-planting is to take place.

**Tanase Jôji:** The Immortal Soul (棚瀬襄爾: 死なない靈魂).—

The ideas about the soul are complicated. The author gives some examples from peoples in Sumatra, Australia and others. He writes that the Weddas in Ceylon and the Kubu in Sumatra do not possess the idea of another world. The totemistic tribes of Australia believe that after death the soul continues its life, that it goes only to the center of the totems and comes back to live again in this world (the first step

to the idea of transmigration of souls). Agricultural peoples think that the soul, when a certain day has passed, goes to another world on earth or under it, and feel obliged to take care of it. Concerning the immortality of the soul, according to Melanesian folklore only the body dies, the soul does not, therefore the Melanesians do not care for death, they attribute death to the influence of certain places or to accidents.

**Segawa Kiyoko:** Notes of What I Have Heard in the Village of Yamane (瀨川清子: 山根村聞書).—

Yamane is a village in the mountains of the western part of Fukushima Prefecture. It is a peculiarity of that place that the small hamlets between the mountains and the valleys are called *yashiki* (mansion, residence); each of them consists of about ten households. The inhabitants do their work in common and join in performing religious ceremonies and practices so that they are firmly united. Besides this, the author has noted down some other observations.

**Miyamoto Tsuneichi:** A Harvest Diary (宮本常一: 收穫日記).—

The author, a folklorist, returning to his native place, described in a diary form the rice harvesting and gave an account of the customs concerning *inoko* (亥の子), that is the sow's day (in the tenth month of the lunar calendar).

### Miscellanea

**Inoguchi Shôji:** A Report in House-boats in Seto (井之口章次: 瀬戸家船探訪記).—

In Nagasaki Prefecture, Nishinosoki District, in the town of Seto, house-boats exist. Out of 115 families four or five are still living on them today. The writer noted down his observations on the beliefs connected with fishing, on family life, marriage, birth and raising of children, funeral institutions, annual customs and practices, superstitions, the language, and other matters.

**Kumakura Mie:** Data on Annual Customs and Practices from the New Year's Day to New Year's Eve (熊倉ミエ: 年中行事).

**Sano Kazuhiko:** Kôbô of the Winter-solstice (continued from vol. XIII, No. 2). Legends about Kôbô Taishi.

### Sociology

**Okuhara Kunio** (奥原國雄).—

Presents observations and remarks on cotton growing, the working up of cotton and on cotton weaving in the old way. Young folk are no longer familiar with such work, but a short time ago it was still practiced by women.

**Chiba Tokuji:** Criticism on "The Individual and Community Life" (千葉徳爾: 「個人と集團生活」批判).—

The preparatory work for textbooks of sociology had already to face severe cri-

ticism. One point under discussion is that the textbooks want to offer basic material. Another point is that the textbook "The Individual and Community Life," published by the Ministry of Education, is too dogmatic. For example, it does away with laconic remarks in a feudalistic manner with our old customs. The textbook contains also many statements that are contradictory to the established results of Folklore Science.

#### Vol. XIII, No. 4

**Wakamori Tarô:** On the Methods of Folklore Science (和歌森太郎: 民俗學の方法について).—

First we have to acknowledge that the Folklore Science (Volkskunde) of Japan aims at the elucidation of the innermost essence of the Japanese nation as a whole by studying oral traditions and folk-customs. If we take "dwelling": materials on it have to be collected from the whole country. The Japanese house shows many identical points in different regions but also variations caused by historical developments. To find out the constitutive elements of the individuality of the Japanese nation, each element of folk-life has to be studied historically and in connection with others. Thus, "dwelling" must be taken in its organic cohesion with the whole of village life, only by doing so can we understand its historic character. The geography of customs shows us their history.

An important relationship exists between the Science of Folklore and the Science of History. The Science of Folklore studies the inherited customs and practices of the nation. It draws also a picture of the past and, though the methodology of the Science of History is different from that of the Science of Folklore, a close relationship exists between both sciences.

**Yanagita Kunio:** How the Field-god is Worshipped (continued from vol. XIII, No. 3).—

When thinking of how the field-god is worshipped, we have to keep in mind that the form of the paddy-field was not always the same in the past as it is now. Formerly there were vast intervals left between the rice-fields, where the crop was piled up and where religious ceremonies took place. Nowadays, a field closely related to the house—the rice-bed field—serves as the ground of worship. In Izumo, however, a triangular field near the rice-bed is selected for this purpose. That triangular field is near to the mountains and the mountain-god, upon his descending, becomes the field-god. In later times, when rice-fields occupied vast plains, the mountains became too far from them, and the god descended from heaven. The triangular form of the rice-bed was given up and the worship-ground was shifted to some other field.

**Takeda Tan:** Notes on Customs of the Village Nishiyama (竹田旦: 西山村記).—

The authors describes the conditions of mountain-passes, village organisation, marriage and funeral customs of a village in the Minami-Koma district, Yamanashi Prefecture.

*Miscellanea*

**Morita Shôji:** On the *Niwaba* (Hamlets) in the Village Hirai in the District of Nishitama (森田將示: 西多摩郡平井村のニハバに就いて).—

Hirai consists of twenty hamlets called there *niwaba*. Each of them is subdivided into associations (*kumiai*). The writer presents notes on labour, religious festivals, annual customs and practices, youth initiation, marriage and funeral ceremonies, separation from fellowship, parting of parents and parting of children.

**Miyamoto Tsuneichi:** *Seko* and Splitting of Farm Ground (宮本常一: セコと地割).—

In villages belonging to the town of Sofue, Nakajima District, Aichi Prefecture, when the number of households comes close to two-hundred, about ten families form a group of their own, called *seko*. In many cases it consists of members of the same clan. In the same region there are many newly reclaimed rice-fields. People divide the land among themselves every year by drawing the lot and start cultivating their share.

**Maruyama Manabu:** *Tsuzuo Dango* (丸山學: ツゾオ團子).—

When drying rice-hulls, what has been dropped, as well as refuse from soybeans and such things, people call *tsuzuo*. Tasty *tsuzuo*-dumplings are made of rice-hulls, and are offered to the gods on the fourteenth day of the fourth month.

**Yamane Garô:** Funeral at a Big Shrine (山根雅郎: 大社の葬送).—

Contributions to the study of funeral customs of Matsue in Matsuyama Prefecture.

**Masago Mitsuo:** Taboo Customs in Villages (眞砂光男: 村の禁忌).—

Observations made in Wakayama Prefecture. The described customs concern agriculture, forests, food, clothing, dwelling, fire, mourning periods, animals and plants.

**Suginaka Koichirô:** Life in Forests and Villages (杉中浩一郎: 山と村生活).—

Observations from Wakayama Prefecture.

**Moriguchi Tari:** Millet-ear Tree Used for Geta-wood (森口多里: 粟穂木を足駄木に).—

*Geta*-wood is the name for the cross-pole that connects the poles on which rice-sheaves are hung. *Awa-ho-gi* (粟穂木) (millet-ear tree) is the name of a branch of the chestnut-tree, the branch is planted into the earth and a limited number of millet-ears is hung on it. Used for decoration on the Small New Year (middle of the first month), it is later used as a *geta*-pole (*geta* are wooden clogs).

**Hayashi Kaiichi:** Two Examples from Mino of Seing off the Small-box God (林魁一: 美濃に於ける疱瘡神送りの二例).—

In the Kôrikami district in Gifu Prefecture, when children have been vaccinated against small-box, people make offerings of boiled rice mixed with red beans, with the purpose of keeping down the vaccination fever of the children.

*Sociology*

**Wakamori Tarô, Hori Ichirô, Chiba Tokuji:** Shrines and Temples and Social Life (和歌森太郎, 堀一郎, 千葉徳爾: 寺社と社會生活 (鼎談).— Shintô shrines and Buddhist temples serve as centers for amusement and religious ceremonies. Religion played a great rôle in the historical development of Japanese Society and religion and social life go together. Japanese folklorists, by using material from their field of research, are trying to foster a religious sense.

**Vol. XIII, No. 5**

**Maruyama Manabu:** The Eighth Day of Each Month (丸山學: 月の八日).—

The full-moon serves as a mark in counting the days and on the first and the 15th day of the month festivals are celebrated. But it is likely that also on the 8th and the 24th day religious ceremonies were performed. It seems that before the official institution of two monthly resting days two days coinciding with the first and the last quarter of the moon were observed as resting days, as "days of the gods" and as "days of avoidance." In old times, for instance in old India, people had four days of avoidance in a month. We find a parallel to it in Japan where the first quarter (*jôgen* 上弦) of the month is characterized by rites of avoidance. On these days people not only abstain from work, they also take special food, namely a coarse diet. They retire in order to meet the god. Seasonal gods do not exist as they do in Europe. The question arises if it was one and the same god who resides in the mountains and visits the villages. In the first moon quarter of the first month violent ghosts are said to appear, this may be a consequence of the importance of the avoidance. Buddhist elements that blended with indigenous customs must not be overlooked.

**Yanagita Kunio:** How the Field-god is Worshipped (柳田國男: 田の神の祭り方).—

(Continued from vol. XIII, no. 3 and 4, and concluded).—Over the opening where the water flows into the rice-field turf is placed ; on a handfull of earth piled up on the turf, some flowers of the season are planted, rice-cakes and roasted rice are offered. This is called *mizuguchi matsuri* ("ceremony of the opening for the water supply"). Besides this ceremony, plants are fixed at the center of the field, their function is to invite the god to the field. Both ceremonies are, in my opinion, in fact, only one.

In Kumamoto Prefecture, the plant erected in the center of the field is called *takanbô*, a contraction of *ta no kami no hoko* (田の神の鉾) "pole of the field-god." In old times an old tree naturally growing in the field served as the seat of the god, later, when newly reclaimed land had been colonized, only branches of this tree were used instead, and the erecting of branches in the field and later of flowers from a tree is a remnant of the older custom. The original meaning of these flowers fell into oblivion and they were put in line with the flowers offered in Buddhist worship. It could be expected that branches had to be erected in the field on the days when the field-god was worshipped, but in fact no such time is fixed for it. We might conclude

from examples gathered from districts along the Inland Sea (Seto Naikai) that the ceremony was carried out on the 11th day of the New Year month together with the *ta-uchi* (田打) "beating the field." The latter is now only a ceremony disconnected with actual field planting and possibly carried out during the New Year period as this is an auspicious time.

As ceremonial ground, as a rule, the so-called *oya-ta* (親田) "parents' field" was used, a field with close connection to the family. In the mountain villages of Kumano the festival of the field-god is called *tana-matsuri*, lit. "shelf-festival," because a shelf is needed for the worship of the field-god. In some places they dig a hole in the ground in which the shelf is set up.

It seems that in old times the field going together with a special worshipping place was prepared to fit for the worship of the god in so far as a tree with a strange colour was planted for the purpose of the ceremonies; besides this, in the case that one's own fields were getting more distant from the mountains, as it happened in places where the colonization was still going on, a sacred area was delimited.

The close connection of the fox with agriculture probably is due to the fact that the fox was living close to the newly colonized territories. The field-god was originally without shape and the fox came to be considered as the messenger of the god. We find many personal and geographical names in Japan in which the word *ta* (field) is preceded by *matsu* (pine-tree), *take* (bamboo), *yanagi* (willow), such names suggest that these kinds of trees were planted by our ancestors long time ago on the side of an *oya-ta* (parents' field).

**Wakamori Tarô:** The Buddhist Monks of Nonodake and Miyaza (和歌森太郎: 籠嶽の坊と宮座).—

Nonodake, in the village Nonodake, Tōda District, Miagi Prefecture, is a settlement where only the so-called Nonodake monks (Nonodake *bōzusan*) are residing. The farmers of the prefecture look up to them with high religious respect and the belief on them has a far reaching bearing on the folk-customs as a whole. On the top of the mountain Nonodake, with a Kannon Hall (*Kannon-dō*) as their center, twenty-four Buddhist monks have their abodes. The homes of the monks are not much different from those of the farmers of the district, only in the rear of the mansion their houses have a room called *dōjō* (道場), lit. "place of the doctrine," and only this room marks the house as the residence of a monk. Each house is presided by a monk as its head, he enjoys the rights of the eldest son of the house and retirement privileges.

The total of twenty-four monks is under the command of the so-called "mountain-general" (*yama-taishō*). The social status of the monks is high and their revenues are ample, and thus many monks could afford to have male or female servants. Their houses were something like asylums. There were monks who were supported by about one hundred families. The connection of the supporters with their monks was traditionally very close. The monks visited their supporters regularly to distribute amulets among them; these visits took place at the time of the Spring Prayer in March and of the Harvest Prayer in November or December. On the amulets distributed were written the words *gokoku seiju*, *Nonodake Kanseion* (五穀成就籠嶽觀世音) "may the harvest of the five cereals be abundant! Nono-

dake Kanseion.”

Near to the Kannon Hall people pray in a Hakusan Shrine for the protection of the Buddhist sanctuary. The ceremonies carried out at the shrine deep in the mountains of Nonodake are of top importance and the ceremonial organization of the so-called *miyaza* (宮座), a peculiarity of Tōhoku (Northeast), is put into practice.

The Hakusan Shrine is worshipped as a Harvest God and the monks attend to him alternating with each other. As only one monk is in charge of the shrine for one year each monk is on duty only every twentieth year. On the 26th day of New Year (old calendar) the monk to be assigned for duty receives as scroll picture of Hakusansama, places it on the special place reserved for it in the rear of his house. On the first day of the 10th month he begins to practice abstinence. On the 17th day of the New Year's month of the following year he tastes some wine when the sacrificial wine is made (*omikizukuri*), and on the 18th day the *osa hajime* (お座始め) “the beginning of the sitting” takes place, that is the beginning of the festival. The expenses of it should be carried by those whose turn it is to do so, in fact, the whole community has already stored away beforehand the necessary rice for it so that no troubles may arise from shortage of it. On the 23rd day the ceremony of making fire is held. From the 23rd day to the 26th day all the inhabitants of the mountain eat only vegetarian diet. On the 24th day the *fukudene* (福田會) (lit. “meeting of the field of happiness”) takes place in which rice-cakes called *fukudenmochi* (福田餅), “rice-cakes of the field of happiness,” are served to the congregation. The 25th day is the day of *matoya* (的射), that is the “shooting at the target,” and at night all the pilgrims are entertained with a feast at which a high spirit prevails. On the 26th day the turn of another monk begins, the event of the change is marked by a special shifting ceremony. With an exorcism carried out on the 17th day of the 2nd month all return to the normal daily life.

### Notes

**Fujihara Masanori:** Fishermen's Organisations and Religious Belief of the Hamlet of Naya (Oita Prefecture, Kizuki Town).—

In the hamlet of Naya on the coast of Beppu Bay all the inhabitants live on fishing. The hamlet consists of 210 families which are almost all kinsmen. The village name Naya means “lumber-room,” probably it was a place to where the fishermen of the whole district retired at fixed intervals as to their base of fishing enterprises.

The fishermen of Naya undertake joint fishing expeditions from the 12th month to the 2nd month (old calendar) with nets. During this time the village organisation consisting of various groups, namely those of the boatmasters, middle-aged and young men becomes apparent. The catch is distributed equally among all participants. Individual fishing activity starts in the 3rd month, the catch consists of *ayu*, *anago*, *haze*, *ebi*, *suzuki*, *saba*, *koiwashi* and others. Ten men are attached to one net. The organizers are practically all leading men in the village community. The employees enter a contract with the undertaker and they get 60% of the catch.

At the center of the fishermen's religion are the clan-gods (*ujigami*) and the fishermen's god Ebisu; besides these they worship the *funadamasama* (guardian god of



boats) and they believe in other spirits and ghosts. Most important are Ebisu and Funadamasama.

**Kobayashi Kazuo:** On *Daijoko* (小林一男: ダイジヨコ).—

Fukui Prefecture, Mikata District, Mimi Village, Shinjô.—*Daijoko* is a corruption of *daishikô* (大師講 a festival in honour of Kôbô Daishi), with this word simply an ancestor festival is meant without any reference to Kôbô Daishi. The festival is celebrated on the 23rd day of the 12th month. But the worshiping place, the offerings, the utensils, are all similar to those of the *Daishikô*, only the spirit with which the festival is held is different from that of the Kôbô Daishi festival.

### Vol. XIII, No. 6

**Higo Kazuo:** The Expression of Age in Human Life (肥後和男: 生活における年齢の表現).—

In Japan more than among foreign peoples, periods of age are an important factor in producing folk-customs. In the *miyaza* 宮座, associations centered around a temple, and the difference of age classes, such as children, young, middle-aged and old people, is clearly marked. Clothing, especially the *kimono* of women, its form, colour, and pattern, change with the age of the wearer. Homes for retired aged people come also within the scope of this paper, as do customs connected with retirement. Besides this, age classes have their own vocabulary, types of hair-binding, games, tastes in drinking and eating. The whole life-style changes with the age. It was the naturalness of the Japanese culture that permitted our life to take on these our national peculiarities.

**Ishizuka Takatoshi:** Field Planting Groups and Field Planting Methods for Work on a Large Scale in Central Japan (石塚尊俊: 中國地方の大田植に於ける田植組と田植方式).—

On the Sanin side (along the Japan Sea) of Central Japan the field planting process of old has been preserved until today. In the villages of this region about five or six families form groups to undertake their field-planting in common. Thirty or forty years ago these groups consisted even of forty families. At that time each family sent two or three men, so that a group of more than one hundred persons was formed.

These groups first meet to take counsel on the common enterprise. Such meetings are held some time during the month of the planting and again immediately before the work is started. In recent times the point that the meeting take place just before the actual work is started is no longer stressed.

Since the belief in the field-god has degenerated, the topic of the second meeting consists mainly in deciding on the date of the start of planting. The order in which the groups go to work is generally decided by casting lots. As a rule, all the members of the groups appear to share in the work, and a change of the mind, resulting in shortage of hands, has to be made good with payment of rice or money.

The planting of the seedlings can be done either irregularly or according to prescribed rules. Seedlings are planted densely and irregularly in cold places in

mountain districts where rice grows slowly. In our times team work in rice planting is losing ground to individual labour.

**Seki Keigo:** Methodological Problems of Folklore Science (關敬吾: 民俗學方法の問題).—

(Remarks on the paper of Mr. Wakamori "On the Methods of Folklore Science" in *Minkan Densho*, vol. XIII, no. 4.

First something about the investigation methods. Mr. Wakamori is aware of the importance of comparison. As an analytical method comparison is something fundamental, but besides this, if the investigation is not based on a fixed ground, then, in a strict sense, comparison is difficult to carry out. The method of collecting data and of recording it, and the fundamentals of comparison differ according to the aim of research. The methodological peculiarities of Mr. Yanagita's Folklore Science is that the words are the "Merkmal" for the comparative method. The data gathering process based on words comes first. With a comparison based on words the research work will not only elucidate the historical character and meaning of objects concerned, but also its actual being.

The author touches finally on the question of the domain of folkloristic research, reviewing also the prevailing opinions abroad. He opposes the historization of Folklore Science and stresses the point that Folklore Science is first of all a science dealing with the present.

#### Miscellanea

**Fujii Mozaemon:** On *Sanbawara* (藤井茂左衛門: 「さんばわら」について).—

Notes on *naorai* (直會) that takes place at the *muneage* (棟上げ) (putting in place of the ridge-pole and completion of the frame-work) and the house-moving; and on the signification of *sanba no wara*, that is "three handfulls of straw."

**Shimada Kiyoshi:** *Kotogamisan to Koto no Matsuri* (島田清: コトガミサンとコトノマツリ).—

Customs practiced in Kôro in the Kanzaki district, Hyôgo Prefecture, on the 4th or 5th day of New Year. On this day, boys who have reached fourteen years of age join the youth organisation and twenty-five year old men leave it. The ceremony of admitting new members and discarding old ones is called *kotogamisan*.

**Masago Mitsuo:** Notes on Various Kinds of Charms from Wakayama Prefecture (眞砂光男: 和歌山縣に於けるまじなひの資料).

**Yamane Garô:** Notes on *Karasade* (山根雅郎: カラサデ資料).—

*Karasade* is the name of a woman who used to appear in districts of Shimane Prefecture on the 26th day of the 10th month (old calendar).

**Tomaru Tokuichi:** *Dôsojin* and *Senbikigayu* (都九十九一: 道祖神と千匹ガユ).—

On similar practices carried out in Gumma Prefecture on New Year and on *Bon* as well. *Senbikigayu* is practiced on the 16th day of the first and of the eighth

month. *Onikohahagami* is worshipped, this name means devil-child-and-mother-god.

**Miyamoto Tsuneichi:** On *Honden* and *Shinden* (宮本常一: 本田と新田).—

Notes on the system of dividing rice-fields in the territory of the Tosa clan.

### *Sociology*

**Shibata Masaru:** Sociological Education and Folklore Science (柴田勝: 社會科教育と民俗學).—

Instruction in Sociology has been made the center of school education. Although it aims first at the understanding of the present, the need however arises to come also to an understanding of the changes that have taken place in the past, and a comparison of the regionally differing social aspects is imperative. The selection of the subjects of instruction is still a problem for whose solution the help of the Japanese Folklore Science should be sought. Educators should avail themselves of the achievements of Folklore Science while folklorists should use a language that even the common man can understand.

**Imano Ensuke:** Two Topics of a Dialogue on Apparitions and Ghosts (今野圓輔: 妖怪, 幽靈問答二題).—

I. A radio-interview broadcasted by N.H.K. (*Nippon hōsō kyoku*) July 26, 1948, stenographic record.—Positive science should elucidate the question of how it can happen that man experiences these illusions and chimeras consisting of apparitions and ghosts.

II. A stenographic record of a discussion held at a meeting for the study of customs of female folk, broadcasted on Sept. 25, 1948.—Apparitions (*bakemono* 化物) are beings that appear in the shape of another being. Ghosts (*yūrei* 幽靈) appear in a human shape and as individuals. Apparitions usually haunt certain places; ghosts may appear everywhere. Apparitions and ghosts may be produced by human activity or may be something that we actually experience in our ordinary life. We have to draw a line between the study of the products of human creation and the positive research on folkloristic material and concentrate on the latter. The subjects of our study are neither apparitions nor ghosts, but human life as such. It is the Japanese outlook on society, on the soul, on nature.

### Vol. XIII, No. 7

This entire issue is dedicated to "Life in Fishermen's Villages" in commemoration of the publication of the book *Kaison Seikatsu no Kenkyū* (海村生活の研究) "Studies on the Life in Fishermen's Villages," the result of many years' endeavour on the side of the Folklore Society (*Minkan Densho Kai*).

**Sakurada Katsunori:** How Fishermen Join Their Boatmaster in Takarajima (櫻田勝徳: 寶島の親方取り).—

On Takarajima, an island close to Amami-Oshima in Kagoshima Prefecture, live about 97 families (Shôwa 15, 1939). There are now no more landowners on the island, formerly there were eight large families of them but they lost their position by the agricultural land reform decree of Meiji 18 (1886). What has remained are some religious traditions formerly connected with the old system of landowners and tenants.

On this island many taboos are known and the attitude of the islanders towards religious festivals (*matsuri*) is a very primitive one in so far as the common islander has nothing to do with the internal side of religious ceremonies, the latter is exclusively the affair of the ministers.

The two most important religious ceremonies of the village are the youth initiation and the giving of a name to newly born children. The relation of the infant to his name giver comes close to his relation to his parents, people call the name giver *na-oya*, that is name-father, or *yashine-oya*, foster-father.

Child-adoption occurs very rarely in Takarajima, because the land there is too much parcelled, and the community organisation consists of age classes. Perhaps if the land-ownership reform had not been carried out (1886), adoption might still exist.

**Segawa Kiyoko:** *Ama no Ura* (瀬川清子: あまの浦).—

In former times *ama* was a general term for fishery, later it got limited to fishing in general. There are fishing women in Minamizaki in Izu who can dive to the bottom of the sea seven or eight fathoms deep. A promising place found by a diver on the bottom of the sea was reserved to her for exploitation but nowadays no such exclusive rights are recognized anymore by the younger generation.

The *ama* of Wajima, Ishikawa Prefecture, as it is well known, wander with the coming summer all to the islands about ten miles distant and settle there temporarily. Everywhere the *ama* are roving from one bay to the other in search of sea-grass and other marine products. The fact that light-hearted *ama* wander about make us think of how fishermen's villages were founded. Agriculture did not exist until about twenty years ago, now the *ama* cultivate fields along the shore.

In the village Miyazaki in Chiba Prefecture, the gathering of ear-shells was monopolized by a small number of people and special rights to sell these goods came into existence and practically influential men make their profit by the distribution of them. In the years of Meiji, when fishing rights underwent a change and diving apparatuses were imported from England, fishermen's unions were formed who were given the exclusive right to exploit the sea within a limited area.

When there were ear-shells the *ama* could gather them at will throughout the year but later the time was limited to the period from April to the 15th of August. In this way fishing rights were regulated and free fishing became difficult. Furthermore, when the sea around the residences of the *ama* had been exploited without planning it became necessary for the survival of the settlement to follow more economic policies and the idea of common possession grew and nowadays they use fertilizers on the pebbles of the shore and cultivate their sea-products.

**Takeuchi Toshimi:** Fishermen's Festivals and Organisations in Onmaezaki (竹内利美: 御前崎の漁祝と労働組織).—

The village Onmaezaki, Harihara District, Shizuoka Prefecture, is inhabited almost entirely by fishermen. Before 1900, that is before the motorization of fishing boats, the catch consisted mainly of *katsuo* (bonito), and, after the *katsuo* period, of *sawara* (*Scombreomorus niphonicum*) and *iwashi* (sardines), the former caught with hooks, the latter with nets. Concerning the religious festivals, one takes place on the 29th day of December, when the *shimekazari* (lit. closing decorations) are hung on the boats; on New Year's Day the boatmaster distributes among his crew the so-called *funadama-mochi* ("rice-cakes of the guardian-god of the boat") which are *kagami-mochi* ("mirror cakes"), with a diameter of about one foot. In the home of the boat-owner the fishermen are entertained with *zōni* (rice-cakes boiled with vegetables). On the 11th day the *norikumi iwai*, festival of the crew of a boat, is held, on it, all the boatmasters gather in the house of the boat-owner to decide upon how to man the boats next time. Rice-wine is offered to Ebisu and a hilarious feast is enjoyed. Two other feasts are celebrated in May and September respectively, the latter is called *shime-kanjō* (lit. "end-account") or *wakare* ("parting"), all accounts are settled and farewell parties are given. After this time the *katsuo* catching teams are dissolved, afterwards each individual may do his own fishing. On the 20th day of October the Ebisu Festival is due, during it decisions are taken on how to constitute fishing teams for the bora period in winter.

This festival schedule shows us that religious ceremonies center mostly around the composition and dissolution of the teams for *katsuo* fishing. At the time when row-boats were still in use there existed four *katsuo* fishing teams, they were organized equally strong from the family units of which all young and strong men had to man their boats according to fixed rules. On the festival of the 11th day of the first month the teams are decided upon, thereafter individual undertakings are restricted and the catching of small fish comes to a standstill. The festival in September (old calendar), called *wakare*, is held to celebrate the end of the period of joint fishing, after it small scale individual fishing may be resumed. For it groups of eight or four members are formed on the basis of kinship.

With the introduction of motorized boats in 1908, the conditions have changed completely. Where formerly thirty boats were engaged, only thirteen are used now, accordingly instead of thirty groups of crew only thirteen are needed now, and undertakers hire skilled hands just as other paid labourers are hired; the fishing grounds are moved from the village area, sometimes far away to the open sea, thus the old complicated organisational system of labour employment became simplified.

Fishing on a small scale became the occupation of elderly people and a subsidiary work of families. The *funadamasama* is worshiped now only in a simple way on the fishermen's festival at New Year.

Inquiries on the Life in Fishing Villages. A report of a discussion meeting (nine participants, among them Yanagita Kunio, Oto Tokihiko, Omachi Tokuzo, Segawa Kiyoko).

Under the auspices of the Folklore Society inquiries on the life in seaside villages were made throughout the whole country and 70% of the work was done when war broke out. The results published later in book-form are of about the same quantity as those published earlier on the life in mountain villages, but due to various time

conditioned handicaps not all areas could be covered satisfactorily and the gathered material remained somewhat one-sided, but the Folklore Society intends to make good these deficiencies and also to compile an index and a folkloristic vocabulary on sea-side villages.

Questionnaire for an inquiry on sea-side villages.—(110 items contained in an inquiry notebook).

**Seki Keigo:** Methodological Problems of Folklore Science (關敬吾: 民俗學方法の問題). (Continued from vol. XIII, no. 6 and concluded).—

The research method gets its norm from the research object. Consequently the norms are the same within one scientific field and when faced by an object that is essentially one; some differentiations, however, may result for the method from the quality of the object. Mr. Wakamori is aware that in Folklore Science the method is differentiated historically, geographically, and sociologically, but it is another question whether or not we should go so far that we say Folklore Science is history or that it is sociology.

The historical method traces the making of folk customs, their development and changes, brings light into the historical origin of every custom, and it is a basic problem whether Japanese folk customs should be arranged in a historical order. The cultural outfit of the people should be studied in its geographical distribution so that regional similarities and dissimilarities become apparent.

There is also the question of independent formation of folk customs, of migration of the culture bearers and of a consequent migration of culture, the question of cultural contact and of cultural elements taken over from another cultural area, and of cultural changes brought about by these various motifs.

We do not look at culture only historically, we want to establish the historical past by a geographical outlook and we realize the need of a folkloristic map.

As to the sociological method, there is the question of the relationship of folk customs and social stratification, of what each social group has contributed to the formation of folk customs, the social origin of folk customs, and how the different social groups take over customs from one another. To give an example, the study of folksongs can be done along the lines of literature, but other aspects must not be omitted. Yanagita Kunio has pointed out that folksongs have to be studied in connection with labour, for instance folksongs can be used for the elucidation of the labour of the past.

As to the psychological method, Riehl has tried to give it a foundation. Also in our country the religious Folklore Science, the religious beliefs, folk literature, the science of oral folk traditions, have been approached from this side. To come to an end, the method of research has to correspond with its object, a point that should have been reflected in the treatise of Mr. Wakamori.

### Vol. XIII, No. 8

**Takeda Akira:** The Belief on Water-gods and *Kappa* (竹田且: 水神信仰と河童).—

An analytical study of the belief on water-gods in Japan shows that it goes toge-

ther with the belief on the field-god who is connected with the art of rice planting. By taking into account the ceremonies of the water-god festival and the folk-traditions on the *kappa*, we can bring light into the belief on water-gods.

The water-god festival (river festival) is held from the first day of the 6th month on or about the 15th day. If celebrated on the latter date, it is frequently called *gion*, and its offerings are sacrificial rice-wine, cucumber and rice-dumplings. Furthermore, on the day of worship no cucumbers are eaten, and the plantation of field products in summer, especially of cucumber, reveals a close relationship with the water-god and strong religious beliefs and taboos.

There are several inhibitions, the main point is that swimming is avoided in order not to be caught by the *kappa*, a belief that characterizes the water-god festival. Stories about the *kappa* can be heard all over the country, they contain elements of the belief in the water-god. In Aichi Prefecture and Kyûshû, folk-tales exist that the god waters the fields and weeds, by which kind actions he becomes a lovable being not to be considered as a mere ghost. In the old type of the stories telling of people caught by the *kappa*, place, date and name are given, and the day of abstinence observed for the celebration of the festival coincides with this day. The man caught is always a known personality, such as a man of wealth, a Shintô or a Buddhist priest.

There are offerings which the *kappa* likes, others which it dislikes, and on the first day of the 6th month several offerings are laid out so that it can make its choice, the same is done on the first day of the 12th month. Many reports have it that the *kappa* is appearing twice a year. It is an essential point of *kappa* stories that it appeared formerly in the fields in the shape of a scare-crow, hard to say whether an animal or a human being. The stories of the *ningyô-kappa* (puppet *kappa*) from many places in Kyûshû tell us that the *kappa* was originally without blood, only a figure (*ningyô*). This figure appeared twice a year and was only something on which the god descended, and the figure was thrown into the river after the ceremony, it seems.

To this kind of figurative *kappa* offerings were made to worship the water-god around which also folk-tales grew, the ceremony became fragmentary, and in this state of development the belief on the *kappa* and the water-god survived.

**Ikeda Hiroko:** The Magic Horse (池田弘子: 魔法の馬). A comparative study on fairy-tales of the American Indians and of the Japanese.—

When comparing the magic horse folktales of the Malecite tribe (Smith Thompson: *European Tales among American Indians*, chapt. 4) with the Okinawan stories of "the face of the cat," we find that the second part of the Indian tale coincides with the cat stories. Furthermore, the Japanese tales *kôkitsu shiro* (纈纈城) "The room that must not be seen," and "The three amulets" we find that they coincide with the Malecite tales in the essential points, namely the four Japanese tales are combined into one in the tale "The magic horse."

From this we can see that the Japanese fairy-tales have been influenced and enriched by such from other countries but that this happened at a time when their formation was not yet concluded. The Japanese folktales have their roots in Japan but it seems that they have grown under strong influence from outside.

**Arakawa Jun:** Worship of and Belief in the Chikuba God (荒川潤: 筑波の神のまつりと信仰).—

In Ibaragi Prefecture, on the slope of Mt. Chikuba, a festival called *daitô* is celebrated in many places. The villages are divided into several groups, each of them holds gatherings in its group house (*tôya* 頭屋) and celebrates a festival there. The god worshiped is Gongensan (権現さん), great feasting is conspicuous. The groups have all been formed a long time ago, and this not merely on the basis of geographical division.

The term *daitô*, by which the festival is called, is written 大頭 (lit. "big head"), and has probably something to do with *tôya* which means literally "head-house." The festival of the Chikuba god is called *omujin* and it is held on the 15th day of the 2nd month of the old calendar. The term *omujin* means "six august gods" (御六神) because of the six places that are devoted to the worship of Kongen. Eventually the word consists of *mujin* (無盡) "inexhaustible" plus the honorific prefix *o*.

On the first day of the 4th month and of the 11th month (old calendar) a festival is held regularly, called *osaka-hari* (lit. "the opening of the hill", at the Chikuba shrine, at the same time the farmers in the villages enjoy a feast with boiled rice mixed with red beans, with rice-cakes and abstention from work.

Rain prayers are said to Mt. Chikuba, amulets are issued there which are pinched in a stock at home and placed into the fields as charms to get rain.

### Miscellanea

**Yasuma Kiyoshi:** The Making of Water-spouts of Rice-beds in Oku-Tanba (安間清: 奥丹波の苗代水口のこしらへ).—

Some examples of how water-spouts of rice-beds are made in Oku-Tanba, Kyôto Prefecture. Straw is wound around three or four bamboo-sticks and these sticks are stuck into the ground. In old times two or three branches with flowers were stuck in the ground. There are places where sticks are used which hung strips of cloth in different colours. Fresh branches of the cryptomeria tree are also used. On a bamboo-stick three or four leaves of the hemp-palm are stuck. A pine-tree that served as decoration for the Year God (歳徳様) is erected. Bamboo sticks are planted in the ground, on their side small branches of the Sakaki tree (*Eurya ochracea*) that had been placed on the "*tokonoma*" (alcove) at New Year.

**Omori Yoshinori:** The Field-god and the Field of the *Saotome* (rice planting maids) (大森義憲: 田の神と早乙女田).—

On seven places small shrines called *shichi tenjin* (seven heavenly gods), each placed on a piece of land of four square yards, serve for the worship of Tenjin, on them plum trees are growing.

The so-called "field of the *saotome*" are, in Yamanashi Prefecture, fields which local traditions connect with *saotome*.

**Sakuma Junichi:** Rice-bed Signs in Shibata (Niigata Prefecture) (佐久間惇一: 新潟縣新發田の苗じるし).—

In spring on the first festival of the Niôji Jinja the ends of *miscanthus* are burnt in the fire over which the sacrificial rice has been roasted, and at home the burnt



branches are stuck into the rice-bed.

**Sano Kazuhiko:** A Place Where Divine Straw-shoes Are Taken Off (佐野一彦: 神様の草履脱ぎ場).—

Near the clan-god shrine of Ibuka, on its western side, about sixteen square yards of the rice-field are left uncultivated and it is said that there is the place where the clan-god (*ujigami*) takes his straw-shoes off.—Follow some observations on sending off the insects (*mushi-okuri*), on social organisations and others.

**Masago Mitsuo:** Observations on Kawazoe Village (眞砂光男: 川添村探訪より).—

In Kawazoe Village, Wakayama Prefecture, Nishimura District, are twelve clan-god shrines, the clan-god festival takes place on the 19th day of September. The about one hundred families of the village are organized into five shrine associations, one a year the *tôya* (association house) shifts within the group. To a newborn child a name is given within twelve days after birth, the old style registration of it takes place when it is eight years old; it is brought to the shrine the first time within seventy-five days after birth. No *irori* (fire-place) is found anymore; formerly the place of the house-father was called *yokoza* ("lateral seat"), he exercised an extraordinarily great power. On the 7th day of November the mountain festival is celebrated, on that day cutting down trees was forbidden and until noon nobody dared to enter the forest.

**Itô Sakuichi:** Some Remarks on the *Kaito* (伊藤作一: 垣内資料).—

In the small village Onoda no tan, belonging to Onoda City in Yamaguchi Prefecture, closely neighbouring houses are called *kakeuchi* (houses connected with one another). Common property of the village is taken care of by one representative of the inhabitants. The indigenous villagers consist to the greater part of branch families. The mutual relationship of the inhabitants is even more intimate than that among relatives. The word *kawachi* indicates the interior of a residence or neighbourhood.

**Adachi Naotsugu:** The Thirteen Tombs of Kamo in Mino, Gifu Prefecture (足立直次: 岐阜縣美濃加茂の十三塚).—

It is said that these are graves of warrior-monks but no religious belief is connected anymore with them and nobody cares for them.

**Satô Tei:** Two Fox-Tombs (Hide Town, Oita Prefecture) (佐藤悌: 狐塚二つ).—

1) There are altar-shaped tombs on places where it is possible to look down on the rice-fields, but now no local traditions are found that would show a connection with ceremonies performed at an Inari (fox) shrine. 2) These tombs are located on small hills and seem to be constructions of human hands, but no local traditions on them exist.

**Azuma Ichirô:** The Sixteen Tombs of Kitamura (Sôgamachi in Mie Prefecture, Kitamuro District) (東一郎: 北牟婁の十六塚) (三重縣北牟婁相賀町).—

On a flat place on the slope of the mountain are sixteen tombs consisting of stone piles arranged in a circular form. The local tradition says that in time of war with a neighbouring village, the dead have been buried there.

**Tomaru Tokuichi:** On Thirteen Tombs (都九十九一: 十三塚資料).—

In Gumma Prefecture, Seta District, Yokono Village, thirteen tombs are found on the boundary of the village and it is said that in feudal times some *samurai* who had sacrificed their lives for the lord have been buried there. People say that formerly a stone monument existed on the place.

**Moriyama Yasutarô:** A Report from Nishitsugaru (Observations on folk-customs from Aomori Prefecture, Nishitsugaru District, Fukaura Town) (森山泰太郎: 西津輕通信).—

We have to do here with those few settlements which do still not yet possess electric light, where almost no cooperative enterprises are known, where marriage relations are connected with fishermen's villages, where the dead are buried in the ground, where a sickle and a hoe are erected over the grave to keep devils away.

**Yanagita Kunio:** Cutting the Brim of Mortars (柳田國男: 白の目切  
b).—

There is a story that Kôbô Daishi is going around in the country in the 23rd night of November cutting the brim ("eye") of stone-mortars. The writer wants his collaborators of the Folklore Society to pay attention to the extent of distribution of this legend, and he puts the question of what religious belief may have born this legend.

**Haihara Tatsuo:** The Meaning of *Tanabata* Ceremonies (萩原龍夫: 七夕行事の意味).—

There exists a widespread belief that it should not rain on *Tanabata* (7th day of the 7th month), and that diseases will follow if it rains. This belief falls in line with folk-traditions of how to keep rain away on the old star festival. We have to keep in mind that, concerning *tanabata*, literature produced in cities is something quite different from ceremonies performed in rural districts. Research work on *tanabata*, taking into account this point, is of great interest.

**Sakurada Katsunori:** The Compilation of a Questionnaire for the Program of Joint Investigation of Villages on the Shores of Far-away Islands (櫻田勝徳: 離島沿海僻村の共同調査項目作成に當つて).—

At the meeting of our Folklore Society, called to discuss investigation on the life of sea-side villages (see report in *Minkan Densho*, vol. XIII, no. 7), it was proposed that the previously existing questionnaire for such work should be thoroughly revised. The former notebook for the use of investigators of life in sea-side villages was discarded and it became incumbent on the present writer to prepare the draft for a new questionnaire.

**Chiba Tokuji:** Questions and Answers in Matters of Sociology (千葉徳爾: 社會科問答).—

The custom to add 子 *ko* (child) to female names is of recent date only.

Formerly this suffix had a honorific meaning. Since Meiji time the tendency grew to equalize social classes and to recognize female persons as equal members of society.

There is a superstitious belief that cutting off one's finger- or toe-nails will cause the death of one's parents. This is to be explained by the belief that, by placing a part of one's body at the liberty of another person, this other person, whose nails are in the possession of the devil, will be placed at the mercy of the devil.

It is written in books that Japanese women were living a life of slaves, but this must be called an exaggeration. Though also in old times women had no say in political affairs of the village and state, their will was decisive in family life, in problems of food and clothing and in religious matters.

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**Yanagita Kunio:** Days on Which Red Beans Are Eaten (柳田國男: 小豆を食べる日).—

In old times red beans were cultivated and eaten universally. Now they are not included in the term *go-koku* (五穀) "five cereals." Formerly there were two groups of food, one for use on certain occasions only, the other for daily use. Rice belonged to the second group already in early times, red beans were and are eaten on fixed days in the cycle of annual customs and practices. Now red beans are eaten as gruel on the 15th day of New Year and this day of eating them is not only most universally observed now, it has also the longest history of all those days on which red beans are eaten.

Another custom is to add red beans to rice and eat this food from New Year's Day on. This custom was universally practiced from the beginning. There are two kinds of red beans diet, one consists of boiled red beans mixed into rice, the other one of red beans ground to flour with which the surface of the rice portion is painted. Probably such diets marked originally beginning and end of periods of abstinence and it depended on the day which one of the two kinds was eaten.

In regions of Tōhoku (Northeast) rice with red beans is prepared in the following manner: in a bowl soft rice-cakes are put and the red beans are stuffed in them, a well known Tōhoku speciality. The *Tōhoku shiruko* (東北汁粉) is somewhat similar to it but it differs in so far as it is more steaming than the stuffed rice-balls there. Closer to the Tōhoku way comes what Tōkyō people call *zensai*. Thus the bean rice-cakes underwent changes in the course of time, began to develop independently from the religious sphere, became profane food and the use of sugar spurred its development and popularity.

**Dobashi Riki:** Fairy-tales on Foxes and Agriculture (土橋里木: 狐と農耕の昔話).—

Stories about foxes that entered marriage relations with men (a child is born out of them which sometimes throws off its human shape, returns to the forest, but appears from time to time on the farm to lend help to agriculture) can be classified into two types: the fox returns to the forest for good or he returns to the mountains from where he comes back sometimes as a helper in farm work. But also the fox of the first type does not completely cut his ties with his former human abode since he protects the children of it and shows interest in the well-being and prosperity of the

offspring of the family. Similar stories exist about the wolf. Fox and wolf stories are relics of the old belief that our ancestors were foxes, wolves, dragons or snakes.

Fairy-tales with foxes getting married to human beings are mostly found from Central Japan on up to Tôhoku, a fact to be explained by the climatic living conditions of the fox. Further studies are still needed to decide whether or not there also exist other reasons for the hiding of the fox.

The belief on the god Inari, according to which the fox is the messenger of the field-god and to whom the protection of the rice-fields is entrusted, can be found everywhere in Japan. In Yamanashi Prefecture so-called *kitsune-tsuka* (fox-tombs) are found. The *kitsune-tsuka* of Takenda, Otsuka Village, Nishiyashiro District, is situated on a flat spot at the top of a hill from where a wide view of all the rice-fields of the region can be commanded.

**Katsurai Kazuo:** A Study on the Etymology of *Shichibusha* (桂井和雄: シチブシヤ語原考).—

*Shichibusha* is a charm fixed under the eaves, an amulet for the protection of the house, usually written 守宮 "shrine protector," or 家守 "house protector." It is found in Kôchi Prefecture, the word *shichibusha* belongs to the dialect there. The *yamori* (ヤモリ) is a kind of lizard, it leaves under the eaves, in the wall or in the ceiling of houses.

The dialectical term *shichibusa* is not used in Kôchi Prefecture exclusively, similar forms are current in Ehime and Oita Prefecture. It is said that a bite of the animal in the finger causes a purulent wound of about 2,5 cm.

The word *busha* is thought to mean an ordinary snake, the old Japanese classified this animal among the snakes. *Shichi* has something to do with the kind of lizard that is called *shishimushi*, the *shishi* in this word is possibly the same as the being that appears with a *shishi* (lion ?) head when *shishi* dances are performed during religious ceremonies. Lion (*shishi*) dances are magical means to keep devils away, the *yamori* are regarded as home protectors and must not be killed.

The word form of *shichibusha*, another name for *yamori*, has some similarity with *shishi*, furthermore, the animal functions as home protector under the eaves and is regarded as an auspicious being.

### Miscellanea

**Masago Mitsuo:** An Investigation Report from Kumano (眞砂光男: 熊野探訪録).—

Death and Burial in Kawazoe Village, Nishimuro District, Wakayama Prefecture. —When somebody has met death while working or on travel, he can be brought back to life by taking blood from his thumb and shoulder with a needle. When somebody is lying in agony taken by a sudden illness water is blown in his face and somebody climbs up the roof and calls the agonizing man by his name. By doing so the parting soul can be called back. When somebody is dying on a trip he will not fail to come to his most intimate family member as an apparition so that the latter knows that something fatal has happened. In case of death the members of the association, whose member the deceased was, bring one *shô* (1,588 quart) rice to his house, the

rice is called *tokimai* and is prepared and served in the usual way. When the coffin is carried out the guests are given some wine to drink called *dedami no sake*. The corpse is buried with his face to the West. The best clothes of the dead are put into the coffin together with six *mon* (a 100th part of a *sen*) coins. On the 49th day after death rice-cakes, contained in a nest of boxes, are distributed.

The *wakaishi* organization in Kawazoe Village, Ichishikano.—Boys of fifteen years of age join the *wakaishi-gumi*, to do so is no strict obligation but those who stay away will find it hard to make friends so that practically all join. They remain members up to thirty-five years of age. The head of the association is called *wakaishi-gashira*, he is assisted by eight officials. The regulations of the association are extremely rigid, the association exercises great influence in village life, it is also concerned with community festivals.

In Kumano there are *kappa* stories in which the *kappa* (little water monsters) are called *gōrai*, *kashira*.

**Takeda Akira:** Village Organization and Fishing in Akabane (竹田且: 赤羽根の村組織と漁業).—

Akabane on the Azumi Peninsula in Aichi Prefecture is divided into the three villages Akabane-East, Akabane-Center, Akabane-West, each of them is minutely subdivided into *seko*. These *seko* have even religious performances of their own. Also a youth organization exists in each *seko* having as members men between fifteen and twenty-seven years. At their initiation the boys are sternly warned not to indulge any longer in childish things. For religious festivals each village sends two young men to carry the palangin of the god. Fishing is done with tow-nets. Fishermen engaged in it form their team within the *seko*.

**Inagaki Sumio:** Tatariyama (稻垣純男: 崇り山). A Report from Tōkyō Prefecture, Nishitama District, Hikawa Town, Kokawachi Village.—

Near Unazawa, in the Kawanori Valley, near Hiharakawa, and near the main current of Tamagawa (Tama River) the belief exists that some evil will befall those who enter the mountain district or bring something there. Several names have been given to the ominous mountain, such as *iwaiyama* ("festival mountain"), *tatariyama* ("worship mountain"), *na no warui yama* ("the mountain with a bad name"), and the local tradition says that people have died there. Because of the mountain's bad reputation a forest can be purchased there at an extremely low prize, the natives show almost no interest in it at all. If they have to enter the forests they pray first to the mountain god.

**Ishii Susumu:** On Kōshin Mountain (石井進: 庚申山など).—

On a hill in Ikuda, a small village belonging to Kawasaki City, Kanagawa Prefecture, wood-cutters will turn spectres or die, it is said. The hill was formerly owned by a Kōshin association. The villagers, all clan members, had other associations too but these were later all replaced by one Kōshin association. Once every eight or ten years, on a Monkey's Day (*saru no hi* 申の日), about the spring equinox, a Kōshin Festival is held, and every year on the 15th of the 7th month one person from every home goes to the mountain grass cutting, the cut grass is called *oniwa kusa* ("garden grass").

**Tomaru Tokuichi:** Some Observances in Cooking (都九十九一: 家々の傳承). Gumma Prefecture, Seta District, Yokono Village.—

Custom requires that buckwheat vermicelli are eaten on New Year's Day and wheat vermicelli from that day on to the 15th day of the month. No red beans must be boiled until that day. On the main seasonal festivals *sekku no sushi* (boiled rice with vinegar and mixed with other food) must be made. On the Inari Festival no fish must be eaten, and other such observances. Tabooed vegetarian dishes are Indian corn, cucumber, millet, egg-plants, stone-leek, East Indian sesame, and others. The writer continues with some remarks on the origin of *Fukumorisama* (福守様), on snake-tombs (*hebitsuka*) and other things.

**Kobayashi Fumio:** Customs Concerning Birth in Ninohe Tomai Village (小林文夫: 二戸斗米村地方の出産慣行).—

In Iwate Prefecture, Ninohe District, in and around the village of Tomai, the pregnancy band is used from the 5th month on. The mother bears the child sitting. In the baby's bath on the 3rd day stalks of garden radish are mixed and the child is washed sitting. "The return of health after delivery" (*hidachi kaeri* (肥立歸り)) takes place between the 70th and 100th day, rice-cakes are distributed among relatives on this occasion. The first shrine visit with the baby is made on the 33rd day and for it a cross is painted with Chinese ink (*sumi*) on the baby's forehead.

**Fujida Hideji:** Folk-customs Concerning Straw-sandals (藤田秀司: 草履の民俗).—

In villages of Akita Prefecture, Senhoku District, the custom exists that young men, when the Bon Festival is approaching, make, after their daily work in farm-houses, straw-sandals for the Bon Festival and present them to their master on the 13th day of the Bon period. These sandals may number five, ten, fifteen, as many as there are family members of the house.

The sandals are used for the visit of the tombs and for the Bon dances. Straw-sandals are the only thing that country folk give to one another as presents and they are named after the occasion for which they are given; there are, for instance, garden sandals (*nivasaki*) given at harvesting time, rice-planting sandals (*ashinakasori*), E-bisu sandals (given during fishing periods), *muneagesori* (sandals given when the ridge-pole is put in place during the construction of a house). There exists also a god of the feet called *ashiōsama* (King of the Feet), his festival falls on the 8th day of the 4th month (old calendar), the sandals offered to the god on this day amount to many tens.

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**Oto Tokihiko:** Taboo on Dog-keeping and Other Matters (大藤時彦: 犬飼はずなど).—

Though the dog is the oldest domestic animal, there are nevertheless regions where dog-keeping is taboo. One reason for it is the danger that dogs dig out buried corpses. In some places dog-gods (*inugami*) are known. Their origin goes back to Kōbō Daishi. As among many other peoples the dog is also worshipped as god

of cereals among the Japanese. Furthermore, as can be seen from the legend about *Shiragomeshiro* (白米城), the festival (*matsuri*) of the dog-god and that of the water-god seem to have been closely related, and there are stories that springs have been found by dogs. Thus the dog as a domestic animal has not only a practical significance but also a religious one. Comparative ethnology knows that dog-totems also exist.

**Naoe Hiroji:** The *Kaito* of Kumano (直江廣治: 熊野の垣内).—

An exact investigation carried out in Kumano has shown us that the *kaito* there is of a comparatively simple form. A section of land enclosed by a natural fence, together with fields, houses, and forests, is called *kaito*. The whole estate is bought and sold as one unit and never in parts. Three types of *kaito* exist: a) on one *kaito* one family is living; b) several families are living on it; c) in old times a village was named by a *kaito*. We do not know whether this classification shows us at the same time the process of expansion of the *kaito* or not. To know this for certain we need more comparative material from other regions. In Kumano the *kaito* still seems to exist in its full function.

**Yamaguchi Asatarô:** On the Regional Variation of Folklore (山口麻太郎: 民間傳承の地域性について).—

Remarks on the paper of Wakamori Tarô: *On the Methods of Folklore Science, Minkan Densho*, vol. XIII, no. 4.—The folk traditions (*minkan densho*), as material of Folklore Science are always the product of groups and existing in groups, and always show, therefore, regional character. Naturally grown hamlets are units producing their own folk traditions. The folk-customs of which Mr. Wakamori is speaking are something not different from the folk-customs of a specified settlement. The main point in his discussion of the method of our science is that the existence of special folk-customs in specified settlements must be properly and definitely acknowledged.

Wakamori says further “that regional variations show us historical variations.” But the opposite is true, the farther we go back into the past the better we can see that each district has developed its customs and traditions in an isolated manner.

The Folklore Science must proceed with its work by organically applying its two branches of activity, which are the general folk-customs science and the regionally specified folk-customs science. The first named branch aims at the knowledge of folk-customs of the whole country, the second strives for the insight into how the general picture is given local and regional colours. We need well documented folk-customs descriptions and monographic reports on village life with its old customs and all its social and economic aspects.

### *Miscellanea*

**Taoka Kôitsu:** On the *Otô* in the Sumiyoshi Shrine (田岡香逸: 住吉神社のオトーについて).—

*Otô* are serving in the named shrine in Hyôgo Prefecture. Treated are here *tôya*, *shin-tônin*, *kyû-tônin*, sacrifices, etc.

**Tamura Kaoru:** The *Hibise* Festival in the Kashima-miko Shrine (田村馨: 鹿島御子神社の「ヒビセ」祭).—

The named shrine is situated in Fukushima Prefecture, Sôma district, Kashima-town. *Hibise*=*hibuse* (火伏, lit. turning down of the fire), a night-festival celebrated on the 14th and 15th day of the New Year month (old calendar).

**Ogihara Tatsuo:** Traditions Concerning Shintô Priests (萩原龍夫: 神職に関する傳承).—

Some details from different places of ancestry and history of Shintô priests and folk-customs related with them, for example pedigree, inheritance, funeral, etc.

**Chiba Tokuji:** Home-life of a Shintô Priest (千葉徳爾: 神主家の生活).—

Informations received from a Shintô priest stationed at a village shrine of the district Ono, Fukui Prefecture, and dealing with offerings, with the key of the shrine, genealogy, the image of the god on festivals (*matsuri*).

**Omachi Tokuzô:** Items of an Inquiry on Retirement (大間知篤三: 隠居制の調査項目).—

The main points are:

- 1) The retired remains within his family.
  - a) When does he retire and why.
  - b) Where is he living.
  - c) The food of the retired.
  - d) Who is attending to the retired.
  - e) The fortune of the retired.
  - f) Retirement and religious belief.
  - g) The position of the retired.
  - h) Retirement and the regulations of law.
  - i) Multiple retirement system.
  - j) Opinions about a separated household of the retired.
- 2) The retired is living with a branch family.
  - a) Classification of branch families.
  - b) The formation of a branch family for the sake of retirement.
  - c) The fortune of the retired family branch.
  - d) The position of the retired and of the retired branch family.

Each of this items is subdivided to be filled in and answered in more detail.

**Hori Ichirô:** On Research on Possession (*tsukimono*) in Families with a Tutelary Spirit (堀一郎: 「憑物」(守護霊を持つ家)の調査について).—

In Japanese families and villages we find quite a few cases of special connection with a tutelary spirit. The proper understanding of this matter give us the key to the understanding of the basic form of Japanese religion and helps us in the destruction of superstition. Organized investigation is needed. The writer lists 34 items expected to be of help to the fieldworker. Sociological queries and answers.

**Wakamori Tarô:** Sociological Instruction in Cities and Folklore



Science (和歌森太郎: 都會の社會科と民俗學).—

When sociology is taught in cities, the close connection existing between cities and villages has to be stressed. Cities, towns and villages have to be compared and the character of the city to be elucidated. The student must understand not only his own environment be it a village or a city, he must also understand how villages, towns and cities work together in the formation of Japanese society. It is to be desired that Folklore Science tells us in what the distinctive nature of city people within the framework of the whole national community exists.

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**Yanagita Kunio:** For an Understanding of Japan (柳田國男: 日本を知る爲に).—

Congratulatory address delivered by Mr. Yanagita Kunio, President, at the first anniversary celebration meeting of the Japanese Society of Folklore Science.—The main points of the address were:

1) Collaborators, as many as possible, in a Folklore Science research program must carry out field-work all over the country encouraged and guided by a central organ.

2) Regional organs should be created for a reliable explanation and comparative study of all the material to be found in outside places.

3) The character of our science should be understood by the public-at-large so that folkloristic knowledge may become useful for practical life. Thus, the study of labour organisations and life in fishermen's villages is at present an urgent task calling for ample documentary material. Misunderstandings arise mostly from lack of knowledge. Our Folklore Science tries to work "For an understanding of Japan," and its promoters are well aware of the long road still ahead of them.

Report on the Last Annual Meeting.

**Imai Zenichirô:** Tombs of Passers-by Taken Care for by the Village Community (今井善一郎: 供養塚としての行人塚).—

Beginning from the Kantô region up to Ou tombs of passers-by are scattered over the country. The word passer-by means here a religious person. One of the main reasons why such tombs are surrounded by a pious atmosphere is that they are considered to be remains where a passer-by has performed religious acts: When people make pilgrimages to the Three Sacred Mountains of Dewa (one of the 13 provinces of Tôsandô which includes the whole North of Japan), they take wooden charm-labels home with them. Upon return into their village they bury the label (*fuda*) in the tomb to honour a god.

**Hirayama Toshijirô:** *Torikoshi Shôgatsu* (平山敏治郎: 取越正月).—

When a case of death has occurred within the consanguinity of a family, special arrangements have to be made to eliminate the state of mourning from the house so that the bereaved family can celebrate New Year according to custom. Otherwise misfortune might befall the family from the members that were hit by the loss. Furthermore, if somebody from the household members has died, in order to meet

the uneasiness originating in the use of the same fire-place, the New Year ceremonies are performed also the day before New Year just as on the New Year's day itself. These duplicated ceremonies are called *torigoshi shōgatsu* 取越正月). During the Tokugawa time such ceremonies were performed, as written documents show us, to keep away epidemics. The ceremonies were speeded up in this way to secure an undisturbed New Year. The spirit in which this was done is the same as when care is taken to frustrate the dangers arising from the common hearth of a family who was stricken by the death of a member during the year.

The writer of the present paper has gathered data from existing folk-customs and references on the subject in the literature. Hitherto one could get the impression that historical sciences have to be based on written documents, Folklore Science on oral traditions. But this view-point must be rectified, since both literary documentation and oral traditions must form the basis for folkloristic research.

**Tokawa Yasuaki:** *Shūkendō* and Folklore Science (戸川安章: 修験道と民俗學).—

*Shūkendo* is neither something purely Buddhist nor something purely Shintoistic, it is a religion of its own that has developed among the people. It is something deeply rooted in the people's belief. We can say that its germs are contained in the national creed of the Japanese and, though Buddhist practices were later added to it, it is as a whole a genuine Japanese product. For instance, the *yama no to-ake* (山の戸明), carried out in springtime during the fourth month, is exactly the same as the welcoming of the field-god. The true essence of *shūkendo* can be understood only with the help of Folklore Science.

**Inoguchi Shōji:** The Monkey Slings Bamboo (井之口章次: 猿弾きの竹).—

After a funeral a split bamboo stick is planted on the grave. This stick is called *saru-hajiki* (猿弾き), that is "monkey sling"; other names are *inoshishi-hajiki* (猪弾き) "wild boar sling," *me-hajiki* (目弾き) "eye sling," *akuma-yoke* (魔除け) "charm against evil spirits." There are even places where bows are used at the funeral. We have here a case before us where things have lost their original meaning and assumed an entirely new one. The stick served originally as an instrument for calling down a god (*kamioroshi* 神降し), only later for driving away dangerous influences. Also the *hajiki-dake* (slings bamboo) was originally not meant as a weapon to strike at enemies. It is a basket in a broken form, and its original form was a *manekishiro* (招き代), that is, a sign indicating the direction to the invited and descending god. In Miyazaki Prefecture, on the Oshika peninsula, the custom of the *ikizuchi ana* (= *ikizuki ana* 息つき穴) "breathing hole" still exists. A bamboo stick is erected on the coffin by setting a joint in a hole. This is a remnant of the old custom of providing a direction sign (*manekishiro*) to the soul of the dead whose eventual return was hoped for. After the coffin has been buried, people try to bring back the departed soul with bamboo sticks called either *ikizuki dake* (breathing bamboo) or *hajiki dake* (slings bamboo).

**Ueno Isamu:** On Charms and Spells in Popular Medicine (上野勇: 「まじなひ」について).—

The popular therapy called *majinai* constitutes an important section within the domain of folkloristic research. We must confess, however, that we have not yet made much headway in this field. For the benefit of those undertaking further research-work on popular therapy, the author offers the following suggestions on types and classification of the subject. The classification may be based on,

- 1) the kind of diseases to be cured by charms and spells;
- 2) the persons who apply the therapy;
- 3) the time and
- 4) the place of its application;
- 5) the valuation of magical therapy;
- 6) things used,
- 7) words spoken;
- 8) actions accompanying magical therapy.

It is hoped that with this classification the investigation of magical thereapy can be made with better results and that the nature of magic, which is, as the author puts it, the original form of popular religion, will be elucidated.

**Ushio Michio:** On the Sanbai Festival (牛尾三千夫: さんばい祭について).—

In Western Japan the field-god is called *sanbai*, but this name is used only during the rice-planting period. Probably the origin of this name is to be seen in *san-banae* (三把苗) "three handful of rice" which served as a *yorishiro* (依代), a sign indicating the direction to the descending god.

This *matsuri* is celebrated either before the rice-planting is started or on a day when planting begins on large fields. Men are wearing a garment decorated with the family crest (*mon* 紋), the planting maiden having the cords for girding up the sleeves crossed. The ceremony may be intended as a means to hasten the growing of the rice-sprouts.

### Miscellanea

**Oto Tokihiko:** The Fishermen in Kamogawa in Awa (Chiba Prefecture) (安房鴨川の海人).—

Fishermen are working as members of their association from their eighteenth to their sixtieth year of age. Men are gathering sea-ears, the women *tengusa*, a sea grass (*Gelidium cartilagineum*). Their diving styles are described and observations noted down on gathering methods and the life of the fishermen.

**Fukuda Hanako:** Notes on the Bon Festival (福田花子: お盆の資料).—

The notes refer to the *tôrô-age* (lantern-ceremonys, to *tanabata* (7th day of the 7th month), to *ura-bon* (the Feast of Lanterns).

**Satô Tei:** The Seventh Day of the Seventh Month (*Tanabata*) and Agricultural Rites (七夕と農村儀禮).—

Divination of a good or a bad harvest by the weather on *tanabata*. Customs and practices on *tanabata*. On the *tanabata* bamboo.

**Itô Shikirô:** *Busamatsuri* in Mikawa, Aichi Prefecture (伊藤式郎: 愛知縣三河の捕鹿祭).—

The festival falls on the 6th day of the first month. A male and a female deer are offered to the mountain god. Nowadays deer are rare and only models of such made of fruit are used. The offering is a prayer to the mountain god that he may grant luck in hunting.

**Sakuma Noboru:** Local Traditions from the District of Atetsu in Okayama Prefecture (佐久間昇: 岡山阿哲郡の傳説).

**Naoe Hiroji:** The *Kaito* of Totsugawa (直江廣治: 十津川の垣内).—  
A description of a *kaito* with its folk-customs, funeral ceremonies, village work, etc., from the village Totsugawa in the district of Yoshino in Nara Prefecture.

**Tomaru Tokuichi:** The Suwa Festival (都丸十九一: 諏訪祭).—  
On the roofing of *Osuwazama*, a festival held on the 20th of the 7th month, and on two other *matsuri*, one celebrated on the 9th, 19th and 29th day of the 9th month (*okunchi*), the other on the 29th day of the 9th month (*êtcho matsuri*).

**Azuma Ichirô:** *Yoso no Mochi* (東一郎: ヨソの餅).—  
On *mochi-tataki* (pounding rice for rice-cakes) in the village of Funatsu in Mie Prefecture done on the 5th day of New Year. It remains still unknown why the rice-cake is called *yoso no mochi*, lit. rice-cake from another place.

**Chiba Tokuji:** Observations on the Village Life of Kasuga in Mino Province (千葉徳爾: 美濃春日村見聞記).—

A village situated on a mountain-slope, without agriculture but with charcoal burning as its main occupation. Now the mountains are already almost void of trees and many people have to make their living outside.

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**Iwasaki Toshio:** The Hayama God and Men (岩崎敏夫: 葉山の神と人). On the *yagomori* (夜籠り), self-confinement during night, in Sôma District (相馬郡), Fukushima Prefecture.—

The Hayama God is among all the gods that are of importance to the villagers the most representative. People believe that the field-god, after the autumn equinox, returns to the mountains and becomes again mountain god; the Hayama God is of a similar nature. He is invited to a festival in the 10th month, when the time for the festival approaches strict observances and abstinences are started. A confinement house can still be found in every village. The purpose of retiring into such a house is to remove all pollution from oneself. The person which becomes possessed by the god and who conveys the words of the god is called *noriwara*. Those who become *noriwara* sit down before the god, holding a strip of white paper cut in a particular way (*nusa*), and the villagers come to hear the divine revelation; these concern general affairs of the village, harvest, fires, and also personal matters of individuals. The morning after the pronouncement of the oracle people make a pilgrimage to the main shrine of Hayama.

For the function of a *noritwara* male, unmarried and honest persons are mostly selected. It is only the god Hayama who gives the revelation if the shrine where the revelation takes place is dedicated to him; in shrines where various gods are worshiped also these gods grant revelations. The belief in the Hayama god is extremely popular in the villages, probably because the god is a harvest god. In ancient times the period of abstinence must have lasted a long time, the reason for it is that the Hayama god came from outside. Compared with Kumano and Inari, who have native colours, the Hayama god made a deeper impression on the hearts of the people.

During abstinence people live for themselves in their seclusion, with a fire of their own. In the evening they purify themselves with water and pound rice for rice-cakes. By the lustration, the special fire and rice-cake eating the secluded secures divine power for himself. These practices were of great importance for them before they could go to hear divine revelations.

The revelations were the voice of the god. In old times the oracles were received with firm belief. In our time much guessing is made on the outcome of the oracle. But all important matters in village life are decided upon in accordance with the oracle. Compared with the respect paid by the villagers to their indigenous gods that paid to Hayama god is outstanding because of the direct practical value of this god for the needs of the community.

Annual Report on the Research Activity of the Folklore Society (continued from Vol. VIII, No. 11).

**Hattori Harunori:** Clan Gods in Kôshu (服部治則: 甲州の同族神). In particular on *myôjikake*, that is the connection of the clan members with their clan god.—

The said connection is called *myôjikake* (苗字かけ), this may mean the possession of the same family name or the god that is worshiped in common by those possessing the same family name, viz. by members of the same clan (the term *myôji* means clan). For instance, in Yamanashi Prefecture, Kita-Koma District and Higashi-Yamanashi District, the name Fujiwara or Asakawa signifies all families with this name as one unit, and at the same time as *myôjikake*, the gods that are worshiped in the Onogorojinja, Myôjikake no himachi. The bearers of the same name are grouped into five or three *maki*, each *maki* worships its own god. The members of the *maki* are bound together by strong ties. There are cases that bearers of the same name form only one *maki*, two cases are known of several *maki* forming one unit.

It is evident that the god worshiped by a *maki* is a clan god. If a god is worshiped by a group larger than a *maki*, it becomes doubtful whether we can still call the god worshiped by it, a clan god. Furthermore, the question is still open whether the idea of a clan necessarily means only the bearers of the same name or goes further.

**Fujiwara Yoichi:** The Science of Folk Customs and the Science of Words (藤原與一: 民俗の學問とことばの學問).—

Considering the relationship existing between the Folklore Science and the Science of Words, we must say that the latter, dealing with words that reflect life, makes a part of Folklore Science. The study of words is Folklore Science starting from the Japanese language, we could call it also the Science of Life Words (*seikatsu-*

*gogaku* 生活語學). Though the Science of Words (linguistics, language study) as a linguistic science is itself autonomous, it has to a large extent to adopt the principles and methods of Folklore Science, and it will, by doing so, become folkloristic linguistics (民俗學的言語學).

For example, the technical term *hōgen* (方言) "dialect" we should change into *seikatsu-go* (生活語) "life-words." Under this outlook on dialects it becomes evident that linguistic studies on dialects should be guided by the principles and methods of Folklore Science. How people express themselves by words, how they pronounce and intonate the words, in all this we find regional peculiarities and revelations of the heart of men.

The relationship between life and words is a close one, and the Science of Words, studying living words only, has to aim at a folkloristic understanding of words. Through the phenomenon "dialects" we can get an insight into the linguistic life of different territories. The study of these dialects has as its object the regionally differentiated and ever moving language of the people and wants to offer its help in building up the life of our national language.

**Kurata Chikatada:** The Folk-house of Yamato (藏田周忠: 大和の民家について).—

The so-called *takahe* (高塀, "high wall") construction consists in that the face of the pediment makes a high wall and that to the tiled roof, called *otoshiyane* (because it hangs down rather deep), a small roof is added to let the smoke out. This is the most refined style of Japanese farmhouses and it can be found in Yamato only. If we compare the settlements of Yamato and Musashino, we find two extremes: in Yamato the farmhouses are all standing close together in compact groups, whereas in Musashino single houses are scattered over the country keeping distance from one another. In the arrangements of rooms the houses of both provinces do not differ from the general plan of Japanese folk houses.

It seems that the Yamato folk house has inherited its shape from the houses of the mercantile quarters of cities. The purpose of the *takahe* and the *otoshiyane* is apparently the prevention of fire.

**Yamaguchi Yaichirō:** A Reflection on the Field *Hakama* (山口彌一郎: 野良袴に對する一考察).—

The field *hakama* (*norabakama*), a kind of loose trousers, is on the way to develop from a short vestment to a long one, from one that formerly covered the skin to an underwear. The change is motivated by the regionally different climate and by differences of work.

Of *hanmomohiki* (in English: shorts) one hears often in Aizu (Fukushima Prefecture), it is a kind of short pants. Through changes conditioned by climate, work and time, it developed from short pants lying on the skin to a *momohiki* (trousers) reaching the heels, it lost the gaiters and became an overwear. In time of pressing farm work, especially in districts along the Japan Sea and of Tōhoku (Northeast) a very short kind of pants is used, its name *sarubakama* (ape's *hakama*) was given to it because this kind of pants allows quick movement of the legs. It is only a kind of close-fitting trousers conveniently invented for work.

**Arai Tsuneyasu:** Form and Distribution of the *Dengaku* in the Tōkai Districts (新井恒易: 海東地方の田樂の分布と形態).—

In mountain villages of Shinano, Mikawa and Omi many nameless shrines and temples are the centers of theatrical performances derived from the *dengaku* (ancient music and dance). Most of these localities are situated along the tributaries of the upper Tenryū River that has its source in Suwa, and along the upper Toyo River.

The performances play now the role of New Year rites at the beginning of spring-time, namely among the theatrical shows also *ta-asobi* ("field amusement") is found, and this took on the character of *toshigoji*, that is "prayer for a (good) year," in particular for a good crop. The ceremonies start in the evening and last until the next morning, in front of a shrine or a temple on a fixed place, or in a garden on a specially built stage, or in a room of a house.

Because shrines and temples came into existence on the ground of special local societies, the organisation of religious ceremonies and that of theatrical performances cannot be separated from one another and are one and the same affair. The artistic shows may be taken care of 1) by an inherited organisation and by a group organisation with hereditary membership; 2) by a youth organisation recruited from among the members of a special inherited organisation; 3) by an organisation of volunteers elected from among a special inherited organisation; 4) by a professional body belonging to a special organisation.

The program consists of 30-35 numbers, the whole repertoire knows 125 plays, half of them are known in all places where this kind of *dengaku* is performed, the other half of the repertoire consists of plays known only locally. The form of the shows is a combination of musical dances derived from *kagura*, *dengaku*, *sarugaku* and *taasobi*.

Of musical instruments the flute and the big drum are universally used, masks are used in a great number, among them the *Okina* (old man) mask is regarded as something sacred.

This kind of artistic accomplishments has not been created in the mountain villages but was taken over from the city society, probably spread by artists in the 16th century.

#### Miscellanea

**Satō Tei:** On the God Koichirō (佐藤悌: 小一郎神について).—

A god called Koichirōsama is worshiped in Oita Prefecture. He is a bush-god who has his little shrine in forests, in the corners of fields, in the groves serving as a wind-screen for farmhouses, sometimes he has a real shrine and is worshiped by a whole settlement or by a clan. He is conceived in various forms, sometimes as a haunting ghost, sometimes as a guardian-god of families, as an ancestor-god or as a clan-god. He seems to be a god with a declining prestige, originally he may have been identical with the mountain-god or with the kitchen-god.

**Ishiguro Hiroyuki:** Notes from Kawachi (石畝弘之: 河内聞書). Fukuji Prefecture, Kamiikeda Village, Kawachi.—

The god of this district is Seishi-Kannon (聖子觀音), her main festival is held

on the 15th day of the 9th month. At the beginning of the year sacrificial wine is prepared to be offered at the festival. Some ceremonies are also performed on New Year's Day, on the 15th day of the first month, on *okagami* (rice-dumpling offering in January), on *nanukusa* (day of eating a gruel mixed with seven kinds of herbs), and on *harugi* (春木), that is a mountain festival held on the 9th of the 2nd month. Hunting is called *anajirushi*, because a sign (*shirushi*) is fixed on the hole (*ana*) which somebody has found, the sign marks the hole as belonging to the finder for lifetime. Hunters cover holes with brush-wood to catch wild boars and deer.

Coffins needed for funerals are made by carpenters who are helped by other villagers. A white hemp-cloth, three *jō* (30 feet) long, is wound around the coffin. Follow notes on charms to cure eye-diseases and burns, and on what superstition people believe when a cat does come home.

**Saheki Yasuichi:** The Hinna God of Tonami (佐伯安一: 礪波のヒンナ神).—

In Tōyama Prefecture, about thirty years ago, when somebody got suddenly rich, he worshiped the *hinna*. This is a *ningyō* (figure, *hinna* is an old world for it) made from a clay taken from a burial place after 3000 persons have trodden the clay within three years.

**Kobayashi Kazuo:** A Note on *Mito* (小林一男: ミト資料).—

In Fukui Prefecture, Mikata District, Mimi Village, the word *mito* means the water-spout of rice-fields from where the water is let run out. Is *mito* not a special field where a god is worshiped? It is said that it is forbidden to step into it.

**Takao Ryōichi:** The *Keefusan* of Sado (高尾亮一: 佐渡の海府さん).—

In Sado, if more than two boys have been born in a family, the other children go to another country. There are two ways of leaving, one is to go far away, the other to go to Kuninaka (國仲). The latter kind of emigration is frequently found among women, they get settled in Kuninaka and are called *kefusan*.

**Sakurada Katsunori:** The Offerings of the Fifteenth Night (櫻田勝徳: 十五夜の供へ物).—

In mountain villages of Ibaragi Prefecture, Kuji District, dumplings, persimmons, chestnuts and rice-dumplings rolled in red bean jam were offered on the occasion of "viewing the moon" (*tsukimi*) on the 15th day of the 8th month (old calendar). Nobody is allowed to eat these offerings except the eldest son, the younger sons may eat those which they have stolen from other families, but not those from their own family.

**Chiba Tokuji:** Notes on Fishermen's Villages in Bōsō (千葉徳爾: 房總漁村聞書).—

Chiba Prefecture, Kimitsu District, Takeoka Village, Tsuhama.—The settlement consists of 62 families, among them the name Suzuki is frequent. To catch sea-bream (*tai*) they use a net called *katsura-ami* (桂網) from the 8th day of the 3rd month (old calendar) on to the 23rd day of the 5th month.



**Shigaku** (Historical Science), edit. by the Historical Society of Mita, Vol. XXIII, 1948, No. 3

**Matsumoto Yoshio:** The Significance of Mythology for the Cultural History of Japan (松本芳夫: 日本神話の文化史的意義).—

The society, as reflected by the Japanese myths (a society based on blood-relationship, the form of marriage gives it a characteristic feature), seems to be partly matrilinear, partly patrilinear, examples for both can be found. In general the man is higher esteemed than the woman.

The archaeologist can find that the civilization reflected in the myths is in a stage of transition from a primitive period to the historical age. Gold and silver money are still rare, but mirrors and swords are frequently recorded. The custom to present somebody with a mirror as a souvenir was commonly practiced in these old times. The mirrors were of bronze or iron, and the common use of both metals is instructive for the archaeologist. The civilization of the mythological age is closely related with that of the *kofun* (old mounds) and had reached a high degree of perfection.

As to the living of the people, hunting and fishing play no great role in the myths but agriculture does it. This shows that the hunting period was already a thing of the past at that time. Rice-planting in paddy-fields occupies a central position in agriculture. To sum up, Japanese civilization as reflected in the myths had already reached a high perfection, it is carried by a unified and peaceful people among which a mythology with grand ideas could develop.

**Orikuchi Shinobu:** The Clan Element in Ancient Japanese Literature (折口信夫: 古代の氏族文學).—

It was from the Muromachi (1392–1490) to the Edo period (1603–1867) that the literature of the common people developed. The sociological roots of the national literature are to be found in the big clans of the old time, in particular in settlements that were the residential districts of the old aristocracy. The special literature preserved there was not forgotten for a long time and was even developed. In early times the Emperor, the Empress, and also powerful princes handed down to posterity records of events that happened during their generation. They created the *kakibe* (部曲), a kind of wandering story-tellers who spread epics concerning the founder of the settlement all over the country, creating thus traditions. Later the traditions of the Palace and of the clans were forgotten, but the unwritten oral literature was preserved by the *kakibe* and this type of literature was the dawn of the popular literature of more recent times.

**Fujita Ryosaku:** Report on the Excavation of Ancient Tombs at Mano, Fukushima Prefecture (藤田亮策: 福島縣眞野古墳調査概報).—

A group of old tombs became known from the two villages Mano and Kamimano, Soma District, Fukushima Prefecture, and they were recently examined by professors and students of Keiō University with local helpers. Before only two scientific excavations were carried out in Northeastern Japan.

The tombs at the above named place are of a small size, such huge ones as are known from Kinki, from Central Japan and from Kyūshū have not been found in

Northeastern Japan. The shape of the stone-chamber resembles that of a coffin, but it is too narrow to put a wooden coffin in it. More than half of the tomb is occupied by the stone-chamber. The construction of the tombs shows four types which all prove that a special kind of burying existed in that region. They are the simplest among the hitherto known old tombs of the early period. The stone-chambers are oriented in an East-West direction, the place for the head of the corpse is on the East side. This is a remarkable point. Only few objects were found added to the skeleton, such as mirrors, scythes, swords, armory, horse-gear, all of imposing quality. The civilization of this region was affiliated with that of Kinki (around Kyôto) and Kantô (Tôkyô plain). Equitation and archery seem to have been highly cultivated.

As a result of the investigation of these tombs we now know that we have to change our old idea that the civilisation of Central Japan has, after the Ebiu were pushed back, made its appearance in the Northeast. The old tombs of Mano belong typologically to the later period of the high tombs of Kinai. As a culture found in a remote place they are excellent and we can take it for granted that this district was not only ruled somehow by the central government but that it had also a flourishing civilisation.

**Nakai Nobutaka:** Ancient Customs of Exchanging Commodities (中井信孝: 野の村と濱の村).—

In old times when people had intercourse only with neighbouring villages, the inhabitants of rural districts exchanged commodities with those of coastal districts. To this assumption we are led by fairy-tales, folksongs, old records and present-day folk-customs.

Our ancestors, exposed to the fierceness of nature as they were, were holding on the gods, taking their food in common with the gods in the belief that only by doing so will they be given strength for the struggle of life. For these dinners taken in company with the gods they sacrificed the best things they could produce, namely rice, and in addition to rice they wanted to offer something more rare and that was fish brought to them by fishermen. Thus, customs of exchanging gifts between people living on the fields and those living on marine products came into existence. The custom of *managui* (眞魚食), eating fish on festivals, was born in this way. This custom became a motif of travelling, of intercourse between villages, of diplomatic relations between countries, and exchange industry and commerce. The rice from the agriculturists and the fish from the fishermen are symbolic for the oldest Japanese civilization.

**Tôyô Bunka** (東洋文化) (Oriental Culture), No. 1, January 1950.

**Niita Noboru:** Professional Ethics of the Industrial and Commercial Guilds of Peking (仁井田陸: 北京工商ギルドの職業倫理).—

Though essential differences exist between the European and the Chinese guilds, the members of both are bound together by the pursuit of common interests and by common fate, they abide to common ethical principles and worship their own guardian gods, they both are bodies with a common profession consciousness and have, to

a certain extent, exercised a considerable influence in the administration of the city of their activity.

The professional efficiency of the guilds was achieved by first securing their common advantages through cooperative undertakings and mutual assistance. The functions and obligations of the individual within this kind of union brought about the cultivation of community ethics adequate to the aims of their organisation.

The Christian doctrine has it that a rich man can hardly enter the Heaven. In China, however, the accumulation is something highly esteemed. The Chinese moral aiming at the prosperity of the society does not coincide with the utilitaristic ethics practiced among fellowmembers of the various guilds.

In Europe guild membership was compulsory for tradesmen (*Zunftzwang*), not so in Peking where the guilds enjoyed no absolute monopoly in their respective trade, but practically all joined a guild in their own interest and willingly. The advantages of membership were equally shared among all members both in the European and in the Chinese guilds, but also the restrictions binding the free activity of traders as far as prices, usury, competition in attracting customers, pulling over of workmen from shops of other fellowtraders to one's own shop and such like individualistic behaviour goes. In the past selfish behaviour of individual members, illegal competition and unfairness in the production of wares were made impossible by the guilds, but nowadays the guilds can hardly be said to exercise a direct control over the quality of products (in Shanghai this control is still stronger than in Peking). The control exercised since the Ch'ing dynasty over the quality of products was the same as in Europe, but the guilds of both countries differ with respect to the quantity.

In case of violation of the rules of companionship or selfish behaviour of members the guild has means at hand to discipline the unruly member. In doing so the guilds of Europe and of Peking reached the same objective but by different ways. The guilty member was fined to making an offering to the tutelary god to atone for his offense, the offering consisted in incense, candles, money, theatrical performances. The extreme punishment was the expulsion of the deficient member from the guild. The most frequently occurring offenses for which fines were pronounced were disregard for prizes and wages fixed by the guild. Case of dispute between members of a guild were not settled by a governmental law-court but by the guilds themselves. It happened frequently that guild members entered in competition with one another by selling under the standard prize, it is said that hair-cutters had a special inclination to this offense.

The outlawing of free competition within the guild aimed at the mutual benefit of the members, just as much as did the guilds' policy of defense against outside enemies and its assistance to poverty stricken members. By this mutual help the living and the position of the members was secured, a matter that applied especially to fellow-countrymen and fellowtraders living and working in outside districts or provinces.

As an example of a guild's help to a destitute member may be quoted that the guild paid frequently the coffin for burying a dead and alleviated the burden for the funeral expenses of its members by providing a common cemetery.

(For further material on the guilds of Peking we want to draw the attention of the reader to Niita Noboru: *The Industrial and Commercial Guilds of Peking and*

*Religion and Fellowcountymanship as Elements of Their Coherence*, in *Folklore Studies*, vol. IX, 1950, pp. 179-206).

No. 3, July 1950.

**Imabori Seiji:** Feudal Traits of Industrial and Commercial Organizations in China. Cities and villages of Inner Mongolia seen from the point of view of production (今堀誠二: 中國に於ける封建的商工業の機構, 一生産關係より見たる内蒙古の都市と農村).—

Marx was of the opinion that the Asiatic societies are, as a rule, societies of serfs tied up with clan systems. In case that these Asiatic societies of serfs advanced a step further, namely to feudalism, the institution of house-slaves remained, but the position of these improved in the feudal systems and a peculiar structure of serfdom was formed.

The until then existing commerce and industry was the foundation of this structure, the analysis of which has to be made in its relation to agricultural production. From the Sung dynasty on the differentiation of landowners and landserfs became apparent, a feudal system with a class of agricultural rulers was formed and society became characterized by agricultural serfdom.

This feudalistic structure was brought in from agriculture into all branches of commercial and industrial life. Commercial capital was accumulated by landowners through exploitation and this capital accumulation was the pushing power in the creation of feudalistic dependencies in all other fields of production.

The same state of affairs existed in all agricultural families large and small; likewise, in commerce and industry, though there are large and small enterprises in both fields, no essential difference in their social structure exists. Up to now the Chinese craftsmen's position, therefore, cannot be regarded as manufacture.

When studying the actual conditions of commerce and industry in the provinces of Suiyuan and Chahar in their enlarged form, we have to take in account the fact that land cultivation was first carried out by season workers, subsidiary and specialized home work went together with the formation of villages. Home industry made use of the surplus of labour hands in farmer families, it has slave labour at its basis. Out of the necessity to trade with this labour as with a commodity it came under the control of commercial capital and the home industry of farmers became feudalistically subject to it. Home industry developed to handicraft by the adoption of the apprentice-system, the supplying source of apprentices were poor farmer families.

Before the T'ang dynasty handicraft was carried out on working places manned with slaves, after the Sung dynasty it fell under the working place control system of commercial capital. Commercial capital and capital lent at a high interest became both strongly intertwined, naked commercial profit was sought and there was no place at all for the development of productive capital. In commercial life a special section came into existence in the management of agriculture. Together with the enlargement of the volumen of commodities economics, brokerage came into being as a specialized undertaking separated from agriculture and controlling city economics. The original function of brokerages was to act as agencies, but in fact they dealt also with buying and selling.

In feudalistic economics periodical markets were held in connection with brokerage, in villages such periodical markets are still known today and they even flourish in district towns, but there exists neither a fixed place nor a definite building for holding such markets.

In feudalistic trade small dealers could play only a very humble role, the central position was occupied by brokers. It is characteristic of feudal economics that small business was given a petty share only. Usurious money lending went together with commercial capital, both belong together as the face and the back of the same thing, extremely high interest was extorted.

The customers of Chinese pawnshops are about 80% farmers even in cities and towns, the pawning business is an appendix of commercial capital and it supports the management of agriculture. Pawnshops are frequently operated together with commercial and industrial undertakings.

Cash-shops have developed from exchange enterprises. The running of exchange business in special shops after the pattern of banking business and its connection with commercial capital, as a means to dominate the economic world, is a comparatively recent development which took place in the process of dismemberment of feudalistic economics.

The circulation of money was started as an aid to commercial capital, agriculture and other branches of economics became dependent from commercial capital, a fact that contributed to the expansion of the latter; the effect was that capital lent at a high interest came to control the commercial capital and to monopolize all the wealth of the Empire. This state of affairs resulted finally in drying up the sources for money lending at a high interest and under the attack of modern capital they came to an end.

The basic structural element of commercial and industrial enterprises of China lies in the relationship between the merchant, who is at the center of the enterprise, and the investor of capital who trusts the merchant. The capital investor exercises absolute control over the merchant. The shares that the merchant gets are not the product of his labour but are due to him for his contribution of goods. In making contracts and in building up of capital the capital investor leads, the merchant follows him; what matters is always the capital and not the shares.

The relationship between money investor and merchant is entirely feudalistic. The capital that the money investor possesses resembles the ownership right that the landowner possesses over the land. The capital of the merchant resembles the possession of the land that the farmer enjoys when he cultivates the landlord's land. When fellow-capitalists and fellow-merchants entered their respective unions they still stick to the serf-system. The serfdom concerns more the family than the individual, and capitalists and merchant families got tied together on feudalistic lines. Capital took the course towards dissipation and isolation.

We can summarize that the adhesion of serfdom with feudalism in agriculture decided the scale of commercial and industrial enterprises and that it became an obstacle to division of labour and to cooperative undertakings.

In the Chinese society apprentices were forced to do slave-labour. In the family of his master the apprentice was treated entirely as a slave, in his position there could be seen nothing of a feudalistic relationship of benevolence and public service, ap-

prentices were simply slave-labourers and also the position of employees of Chinese commercial and industrial undertakers was not more than that of house-slaves.

Three types of payment to these employees have been developed: the employee may get a fixed rate of the total yield of the business, or he is paid according to the amount of wares sold, or he gets a fixed salary regardless of the amount of business done and profit made. The terms of contracts are likewise the same as those of hired farm workers, namely one year (*nien-kung*), one month (*yiih-kung*), one day (*jih-kung*), just the same as for manual labour. In the working places the supply of slave-labour, that of apprentices included, was almost unlimited, the wages were, therefore, extremely low. We must not overlook the fact that the main contingent of workmen were originally not hired hands but independent individuals who tried to produce on their own account but could not avoid getting under the control of commercial capital to such an extent that their position does not differ from that of house-slaves. The difference of the two groups, independent workmen on one side and house-slaves on the other, is to be found in the contract that the former enter.

Commercial capital entrusted the administration business of commercial and industrial enterprises to the manager and his helpers, the shop employees. Both the manager and the employees came under the strict control of the family head, they all were tied up with the shop almost like its slaves. Nevertheless a patriarchal spirit permeated all concerned with the enterprise and those under the manager were the most faithful serfs of commercial capital, who not only sacrificed their own slave-labour energy, their servitude helped continuously in the exploitation of the employees.

Asiatic cities and farmer villages show all the same feudalistic characteristics, they both are controlled by a production spirit whose prototype is landownership. Political power, commerce, accumulation of capital lent at high interest and all kinds of industry as sources of capital show elements that create a difference between cities and country villages, but one thing goes through all cities, namely an agricultural production structure originating in villages. The elements that created the landowner, the farmers, the country villages, exist in cities as much as they do in the countryside.

**Tôyô Bunka Kenkyû** (The Oriental Culture Review), No. 2, Sept. 1946.

**Uno Enku:** Village Cults and Family Cults (宇野圓空: 村の祭祀と家の祭祀).—

In the Japanese religion, village cults and family cults, both centering around agriculture, are closely related with one another. This is not something typical only for the villages of Japan, it characterizes the religion of agriculturists in general and it is a fact most apparent among the people from South China on to South-east Asia. The peoples in these Southern regions, before they came under the influence of Chinese and Indian culture, laid the foundation to that East Asian culture which is characterized by the plantation of rice for human use and they had already reached a high cultural level before they came under Indian and Chinese influence. The traits of their old indigenous culture remained apparent also after alien high civilizations laid themselves as upper strata over the original basis.

Among all peoples from Southwest China on to French Indochina and Burma

we find a sacred tree in the village or in a near-by forest at the center of religious village ceremonies in which sacrifices are offered to the crops guarding mountain god at the time of rice planting or when people need protection for their herds.

Among the primitive peoples of Yünnan, North-Burma and Assam mountain festivals as village affairs are a frequent occurrence, at the center of them is a huge stone on which animal sacrifices are offered to the gods. From Burma to Thai we find a strong belief in a guardian god of the village, and offerings are made to him in ceremonies performed almost in all seasons important for agricultural work. The same holds true for Malaisia where, for instance, triumphal celebrations or head ceremonies go together with agricultural village ceremonies. We can say that in these Southern regions village ceremonies consist to a great extent in agricultural rites.

Family ceremonies are mostly connected with birth, reaching majority, marriage, sickness and death. Ceremonies by which cure of sickness is sought became as a rule family rites which are combined with agricultural festivals performed throughout the various seasons. On the other side, many agricultural rites are at the same time family affairs and occupy a prominent place among the family festivals. Furthermore, the character of religious performances as agricultural rites is not something that concerns farmers' villages only, we have to see in them something very typical for the culture of the Southern regions altogether. Village rites and family rites have their aim and their time in common, they belong inseparably together by their very nature.

No. 3, March 1947.

**Kawano Shigetô:** The Formation of Large Landownership and Its Economic Function in Southeast Asia (French Indochina and Cochinchina (川野重任: 東南亞細亞に於ける大土地所有の形成とその經濟的機能. (佛印交趾支那).—

The Indochinese peninsula—Thai, French Indochina, Burma—a region of abundant rice production, developed its rice export since the 19th century, that is only in recent times. As a matter of fact, the old agricultural districts do not produce enough for export, the production of export rice is in the hands of owners of large estates contrasting with the minute production scale of the owners of small fields in the old rice producing areas.

If we examine under this respect the Southern part of French Indochina and Cochinchina we find that the rice-fields there are the result of cultivation work done in the last seventy years. Estates owned by big landlords with over 50 hectares come up to 45% of the total of rice land under cultivation, a figure that shows the predominance of big estates among the newly reclaimed cultivation areas.

The formation of big landownership is based on the enormous economic power and technical skill of the French government on which the capitalistic landowners rely. It is not the case that capital is here building up itself, on the contrary, we are concerned here with a political affair since the business is done with money disbursed out of State finances.

Large estates are almost entirely separated from production, they are handed over as tenancies to tenant farmers who cultivate them, and the landowner is living

on farm rents without doing himself anything for the production. The rice which the tenants have to deliver as farm-rents to the landowner amounts to about one fourth or two fifth of the whole crop and as there are only a few big landowners too small a part of the crop is left to the farmer for his own consumption and this share he has to sell on the market to get able to buy other necessities. Such conditions, together with the parasitic landownership in the big landownerships system of Cochinchina make the grand scale export of rice possible.

No. 4, June 1947.

**Niita Noboru:** The Status of Disintegration of Families in Villages of North China (仁井田陸: 華北農村に於ける家族分裂の實態).—

Inquiries into the actual conditions of law-like customs in agricultural villages in North China have shown that the tendency of families towards disintegration does not yet exist to an alarming extent. The motives of disintegration are frictions among the wives of brothers, among the mother-in-law and the young wife, among brothers and their father and among brothers themselves, and all these frictions are caused by economic problems. Families separate after the death of the parents, especially after the death of the father, or when the father has grown old.

Families also separate by external reasons, for instance when the government exacts heavy taxes from families with many sons. After the occupation of the country by the Communists many families were driven to separation by a systematic gradational taxation of land property.

Parting families take along their property and start a new household. Since old times a disintegration of family property, according to both official law and customary law, was brought about when a younger son opposed the privileged position of the first son and claimed equality. In recent times this sense of equality grew strong in farmers' families, parting families claim an equal share of cattle, of farming and household tools, cereals, of everything that allows distribution, also the land is distributed in equal proportions and no "*Anerbenrecht*" exists.

The family fortune is divided according to the will of the father or another family head decided these limitations, they are however no product of modern times but were known from earlier ages. It became the standard that the distribution knows of no difference between sons of the first wife and those of the second wife in case of polygamy, all sons can start their own generation on an equal standing.

Girls as a rule, get no share of the family property to be distributed as long as there are sons in the house, only if a girl marries, a part of the fortune is given her as dowry.

When family fortune is divided while the parents are living, a certain amount of it is kept back for the support of the aging parents, the so-called *yang-lao-t'ien* (養考田) "field for the support of the aged." In case that the fields have all been divided all sons contribute equal quantities of cereals for the support of the old parents, the *yang-lao-liang* (養考糧) "cereals for the support of the aged."

The division of family property is carried out, as a rule, by the head of the household, but in some regions by the head of the clan. The sharing out of the property is frequently done by lot drawing. When one household is divided into more than



two, all of them are put on the same footing, there is no dependency of one from the other and no subordination. These several families conducting now their own household consider and treat one another as close relatives and maintain more cordial mutual ties than they do with other people. In case that families branch off from one ancestor-family they always consider themselves as branch families and maintain accordingly a special and strong relationship to the ancestor family for ever.

**No. 9, Sept. 1948.**

**Matsumoto Yoshimi:** Reflections on the Theories of the Characteristics of the State in Ancient China (松本善海: 舊中國社會の特質論への反省).—

It was typical of State and Society of Ancient China that there was no interaction among both, and the phenomenon is visible throughout the entire Chinese history that State and Society developed independently. Mr. Sano Manabu (佐野學) in his *Social History of Ch'ing Dynasty* (清朝社會史), part I: State and Society (國家と社會) finds the following laws typical of Ancient China: 1) the predominance of social organisations of companions (the life of the Chinese people relied on the family, the village, the guild, but these units existed for their own and became never structural elements of the State); 2) State and Society carry on their own life (the officials monopolized the State for themselves as an instrument for the exploitation of the people which tried to escape the grip of the State); 3) the classes existed without connection among themselves (officials and farmers, these two main classes, were almost without any common link; the former made use of the State as of their own private affair, the latter were disinterested in the fate of the State).

State and officialdom, however, were something that developed from inside the Society, but at the same time State and officialdom on the one side and Society on the other side were separated from one another so that the former lost their basis of existence. But the value of this schematization may have to be questioned. The fact is that the ruling upper class was not in complete control of economics, these were largely controlled by the various associations of companions in the economic field.

Associations of companions had the family as a constitutive unit, and the regional unions, though their ties may have been strong, must not be overestimated. In Sano's opinion the separation of State and Society resulted in a separation of classes but the present writer disagrees with him in this point. The Chinese society knows cooperative bodies and the point in question is not the separation of the State from Society but the peculiar kind of connection between both, and when discussing the peculiarities of the society we have at the same time to consider the peculiarities of the State.

**A Book Review** (*Tôyô Bunka Kenkyû*, No. 9, 1948).

**Imabori Seiji:** Selfgovernment Organisations of the Inhabitants of Peking (今堀誠二: 北京市民の自治構成). Shôwa 22 (1947), 195 pages, published by Bunk'yûdô: reviewed by Niita Noboru.

The street Ta-cha-lan (大柵欄) in the Chinese City of Peking was a kind of

fortification of the city and a symbol of selfgovernment of the inhabitants of it. For the maintenance of public order the citizens organised their self-defense associations which rendered help also as fire fighters and in cases of destitution. Though the organisation is not to be compared with the guilds, which comprised all fellow-merchants and traders of the city, but to a certain degree it came close to these guilds.

With the function of leadership of the associations rich merchants were entrusted who had to fulfil their duty for the benefit of the citizens.

This book offers reliable and very useful material not only for the study of Peking but also of the Chinese in general, and particularly for a comparison with parallel selfgovernment organisations in Europe, for the study of the guilds and of the inner structure of the Chinese society.

No. 10, Febr. 1949.

**Matsumoto Yoshimi:** Reflections on the Theories of the Characteristics of the State in Ancient China. Part II (continued from *Tôyô Bunka Kenkyû*, No. 9, and concluded).—

The views generally presented separate State and Society of Ancient China and follow the development of each from ancient times down to our days. The writer of the present paper finds that State and Society should not be studied separately since both questions are in fact closely interwoven. It has always been said that the ties connecting State and Society consisted in the collection of taxes and the guarantee of safety. In fact the matter of tax collection had such a great bearing on Society that its weight must be fully realized if we want to understand the Chinese social structure. The fact is that it was for the sake of getting taxes that the despotic State interfered with the people even down to the level of village life and organized a uniformed village administration in the whole country. This organisation brought to light the power of the State and on the other side the weakness of its opponents. The trend was always to have families as the smallest social units and not villages. The Chinese society was cut down to individuals, a condition that was a golden ground for despotic rulership in pursuing its own lucrative ends. Two classes were confronted in Ancient China, the landowners and the farmers. It cannot be said that the landowners were in direct control of the State. Though landownership was undoubtedly the economic basis of the State it did not result from this that the class of landowners succeeded in getting in control of the State. The independent existence of the State beside this class was a peculiarity of it and at the same time the reason why the despotic rulers and the officials remained in power for so many centuries.

In the old bureaucratic State there was no differentiation among the agricultural producers with regard to their obligation to pay taxes, and no feudal lords could arise from among them. Even if a change in the peculiarity of Chinese classes took place this change remained always within the limits of the original political characteristics to which new adaptations were made. In fact the Chinese State remained essentially the same for two thousand years.

No. 11, May 1949.

**Tsuji Naoshirō:** Nuptial Ceremonies in Ancient India (辻直四郎: 古代印度の婚姻儀式).—

In India, where the ancestor festival of the descendants in the male lineage was indispensable, marriage was made an important ceremony. In that country where the daily life is interwoven with strictly regulated religious rites the marriage ceremonies too were subjected to a detailed ritual.

This paper is a synthetic study of the regulations contained in the *Gr̥hya-sūtra* which belongs to the most recent layer of the Vedic literature and analyses the elements pertinent to marriage. The *Gr̥hya sūtra* regulates all ceremonies surrounding family life, from the conception on to death, and is, therefore, an outstanding document for the study of the customs of Ancient India. The writer of this paper used for his work fifteen kinds of material that have been published recently in Japan, but confined himself only to those parts that deal with wedding ceremonies.

The oldest part of the *Gr̥hya sūtra* has been written some time in the 5th century B.C., the most recent text of it in the 4th century A.D., the compilation time of the sections concerning marriage is unknown.

1) Forms of marriage.—The *Gr̥hya sūtra* knows only the ordinary form of marriage, extraordinary and irregular forms such as buying, robbing, seducing the bride or free love, are not recognized as marriage.

2) Prerequisites of marriage: fortune, beauty, knowledge, talents, the five kinds of relatives.

3) Choice of an auspicious time.—India, with her astrology, has complicated regulations concerning the wedding time, generally the full-moon periods of the six month during which the sun is on its northward march, that is from the winter-to the summer-solstice, are chosen as lucky days for wedding.

4) The qualification of the nupturians.—As a result of the high esteem for the male and the disregard for the female, extremely intricate regulations exist for the choice of the bride, whereas, as a rule, no special qualification is required for the bridegroom. Marriage among close relatives is outlawed, marriages of children are not stipulated.

5) Divination with lumps of earth.—They made several lumps of earth, the bride got one of them, from the loam it is made or from the things it contains good or bad luck is foretold.

6) The ritual of the wedding contract.—The bridegroom sent a reliable person to the house of the girl to request her as bride. After both families came to an agreement an oral contract was made with the parents of the bride.

7) High respect for local customs.—The bride had to comply carefully with such.

8) Ceremonies observed the day before the wedding.—Sacrifices offered to various gods, celebration of an ancestor festival, bathing of the bride, banquet, singing and dancing parties.

9) The arrival of the bridegroom.—On the wedding day the bridegroom proceeded to the house of his spouse.

10) The entertaining of the bridegroom.—He was ceremoniously received

and entertained as a guest.

11) Various preparatory ceremonies.—The rite of the Holy Water; the rite of opening the collar of the bride; bathing of the bride; the rite of spilling *sura* wine; the ceremony with the yoke (a yoke was held over the head of the bride, gold was given into the right hole of the yoke and water poured into it); the ceremony of the mud-oil.

12) The bestowing of a new garb on the bridegroom; combing of the hair, for this ceremony the bridegroom took a stick for driving oxen in his hand, the bride an arrow.

13) The ceremony of driving away bad luck.—The nupturians examined one another's face, especially the eyes, the bridegroom took some grass and swept the space between the eye-brows of the bride with it, the grass was thrown away afterwards.

14) The ceremony with the yoke-rope.—The rope was wound around the waist of the bride and taken away again.

15) The arrival of the bride on the festival ground.—Taking her right hand the bridegroom brought the bride to the festival ground where she was seated in front of the ritual fire.

16) The ritual fire.—This was important for wedding ceremonies, after them it was used as house-fire and carefully kept burning.

17) The nuptial rites.—Offerings, mantra recital, pouring of oil into the ceremonial fire.

18) The ceremony of grasping the hand of the bride.—By this ceremony the bride became the fullfledged wife of her husband and his property.

19) The young wife has to walk over a stone: a ceremony expressing the wish that she may become as hard as stone.

20) The young wife had to walk around the ritual fire, from left to right, three times.

21) Offering of roasted rice: the brothers of the young wife took roasted rice in both their hands and gave it to their sister who received it with her hand-palms opened upwards; she threw the rice into the fire with her hands kept close together.

22) The ceremony of the seven steps: the young husband let his wife walk seven steps to the northeast while he recited a mantra at each step.

23) The husband poured water over the head of his wife.

24) The husband touched the place over the heart of the wife, stretching his right hand over her right shoulder.

25) Additional wedding rites (*Uttara-vivāha*): various practices demanded by other sutras from the young couple after their return to their house are contained in texts belonging to the *Sāmaveda* (in abbreviated form described below).

26) The young husband led his spouse to his house.—When the ceremonies in the open were ended, the husband brought his wife, together with the ceremonial fire, to his house. The wife was riding a cart or a sedan-chair; two ropes over which the cart had to roll, were laid across the road.

27) First rites to be performed after the arrival of the couple in the house of the husband.—Upon entering the house the wife had to step over a bundle of straw that was laid at the entrance, she had to avoid touching the threshold

with her feet. Gruel boiled with cow-milk was offered to the gods. In the room the couple sat down on a red fur. A male child was sat on the knees of the wife, a ceremony expressing the wish that a boy may be born to the pair. When the stars began to shine the husband took his wife outdoors to show her the North Star and asked her to venerate it. This was not only an act of star worship but also symbolic of the steadfastness that is desired from a young woman.

28) The young pair dined together.—The dinner was accompanied with offerings. These offerings and the ritual food expressed, according to regulations contained in the *Grhya-sūtra*, the installation of the wife as a member of the new household.

29) Chastity practiced the first three nights.—The young couple slept the first three nights on the earthen floor in accordance to a vow they had to make. Three nights was the rule, the minimum was one night, the maximum one year.

30) Rites of the fourth night: at the end of the fourth night gruel cooked with cow-milk or a kind of butter was offered, this marked the end of the vow of chastity.

31) Consumption of the marriage during the fourth night.—The ceremony marking it was at the same time a conception ceremony carried out together with a *mantra* recital.

32) Disposal of the underwear of the young couple.—After the consumption of the marriage this underwear was given to the *Brāhmana*.

33) Gifts to be distributed by the young couple.—On various occasions and to various persons gifts had to be sent, for instance, to the master of ceremonies of the wedding rites; the paramount *Brāhmaṇa* received one cow, the *Rājanya* (royal clan) two cows, to the *Vaiśya* (low cast) one horse was given.

34) Menstruation.—From the first day on during three days the husband had to abstain from conjugal intercourse and was not allowed even to talk with his wife.

35) Conjugal intercourse after menstruation.—On the fourth day after the beginning of menstruation intercourse was resumed with a *mantra* recital; the following days until the sixteenth were considered to be most apt for conception.

36) Various beliefs and customs: wedding songs, various items concerning husband and wife (number of wives, rules prohibiting travelling), magical practices (aphrodisiac magic, amulets, etc.), methods to expiate sins and removing ill omens, regulations concerning the hair of the wife, etc.

**Tôyô Gakuhô**, vol. XXXII, no. 2, January 1949.

**Tsuda Sôkichi:** The Hearth-God in the Religion of the Chinese People (津田左右吉: 支那民間信仰に於ける竈神).—

According to the T'sao-chün-ching (竈君經), the birthday of the hearth-god has to be celebrated on the 3rd day of the 8th month, those who do it faithfully are bestowed with long life. In old times probably magic rites have taken the place of the worship of the hearth-god, later some supernatural power was personified and taken as a spirit.

The ceremonies and the date of worship underwent their changes in the course of time. Their present form and date go back as far as the time of the Southern Sung, at that time the worship of the god was already generally practiced. Orig-

nally Taoism had nothing to do with this worship. The *Tao-tsang* (道簿), *Tung-chen-pu* (洞真部) contains an *An-ts'ao-ching* (安竈經), that is a prayer to calm the hearth. This can be explained as an endeavour of the Taoist monks to get hold of the popular belief on the hearth-god. They spread the book *Ts'ao-chün fu-shou ching* (竈君福壽經). The Buddhists took likewise an interest in this belief as can be seen from the book *Ts'ao-chün ching* (竈君經) popularized by them. Both groups discarded the 12th month as the time for worshipping the hearth-god. Though they differed in the manner to worship him, they both chose the 3rd day of the eighth month for it. But their change of the date was only a partial success, the people as a whole still sticks to the 12th month.

Though Taoism and Buddhism are two essentially different religions, they assumed an almost identical attitude towards popular religion which perpetuated ancient ideas and practices. The ancient religion knew many community performances, only later the social meaning of religion was narrowed down to family beliefs and rites, as a consequence of the heavy stress put on family life in Chinese society.

**Vol. XXXII, No. 4, April 1950.**

**Makino Tatsumi:** An Inquiry into the Descendants of the Nan-chao People of Ta-li (part I) (牧野巽: 南詔大理の遺民 (上).—

The present paper deals with the following topics: 1) Introduction. 2) The present conditions among the *Min-chia* (民家). 3) At the time of the change of government from the Yüan to the Ming the descendants of the country Ta-li were called *Ch'u-jen* (楚人). 4) References to the *Ch'u-jen* in the records of local officials. 5) The geographical distribution of the *Ch'u-jen* of the old Ta-li domain in Szech'uan and Kueichou during Ming. 6) The term *Ch'u-jen* is applied to the Tai people; follows an elucidation of the name *Min-chia*.

In the five hundred years from the middle of the 8th cent. to the middle of the 13th century, the Chao, the central tribe of Ta-li, had built up their independent country. Their racial position is still problematic. It is most widely accepted that the Nan-chao are Tai. The author advances the following opinions: 1) The *Min-chia*, still existing in Yünnan, are the descendants of the Nan-chao, the most important tribe of those who have built up the country Ta-li. 2) Linguistically the *Min-chia* probably belong to the Tibeto-Burman group of languages. 3) Ta-li was not made the center of tribes with Tai languages; the movement of Tai tribes was the result of the conquest of Ta-li by the Mongols.

The writer limits his argumentation to the first of his three opinions, saying: the *Min-chia* were widely distributed throughout the province of Yünnan and had Ta-li, the capital, as their center. Their customs are not different from those of the Chinese (Han-jen), for instance, they were inclined to robbery and theft, a fact more easily understood if we take them as the descendants of a ruined country. Their distribution and present conditions point also in the direction that they are descendants of the Nan-chao from Ta-li.

During the T'ang dynasty, the Nan-chao country in Yünnan was strongly influenced by the Chinese civilization, but preserved original customs, organisations and

the old cultural outfit. The gap between the original conditions and Chinese customs was widened when Ta-li was cut away from the domination of the Sung. According to records of Yüan time, Buddhism flourished in Ta-li and even developed some peculiarities; the same holds true also for Confucianism.

The Mongols followed a sinification policy in Yünnan but with doubtful results, and at the beginning of Ming time the population showed strong native traits.

As to the nomenclature applied to the descendants of Ta-li, the Mongols called them *Kara-jang* (哈刺章, 合刺章) and kept them aside in the administration of Yünnan province or from the vice-roy of Yünnan. In Chinese texts the character 獠 was used for them, but its use was discontinued at the middle of Ming time. In the *Ming i-tung-chih* (明一統志) they were, in contrast to the Tai tribes, uniformly called *Po I* (白夷, 百夷), but there exists a sharp difference between the 獠 and the 夷, also as far as customs are concerned. The term 獠夷 for the central descendants of Ta-li remained in use also after the Yüan, the tribes with Tai languages were called *Po I* (百夷). The above given data could be gathered from records noted down by local officials.

S. Inakawa and M. Eder